

A Letter from the Rev. Mr. GILBERT TENNENT, late of New-Brunswick in the Province of NEW-JERSEY, now of Philadelphia in the Province of PENNSYLVANIA, relating chiefly to the late glorious Revival of Religion in those Parts of America.

To the Reverend Mr. PRINCE of Boston.

Philadelphia, Aug. 24. 1744.

Rev. and dear Brother,

I Sympathize with you in lamenting the Loss of so valuable a Relative as the Reverend and pious Mr. *Thacher* of *Middleborough*; who seem'd to have as much at Heart the Interests of vital Religion as any I have ever met with, and whose distinguish'd exemplary Seriousness in Religion was adorn'd with uncommon Attainments in Humility. The Removal of such a faithful and affectionate Watchman is a publick Loss, which both deserves and demands our sincere but submissive Sorrows.

I am glad that it pleas'd the sovereign God to make my poor Labours of any Service among you; I desire ever to bless his Name for that undeserv'd Mercy. I am thankful for the *Christian History*, and well pleas'd with the Design and Management of that Work; I hope it will be a Mean in God's Hand of conveying with Honour to Posterity a *Memorial* of the late blessed *Revival of Religion*, which has been so virulently oppos'd, and unjustly aspers'd by many.

As to my drawing up any particular Account of memorable Things that have been *this Way* of a religious Nature, my Neglect of taking Notes thereof in the proper Time, together with the brokenness of my Memory, and many Incumbrances forbid the Attempt. I shall therefore in the Room thereof send you a *prefatory Attestation*, which I drew up and prefix'd to the *second Edition* of Mr. DICKINSON'S *Display of special Grace &c.* which was signed by several *Ministers* *this Way*, and is as follows:

‘ We whose Names are underwritten, with Pleasure embrace
 ‘ the present Occasion, to give a *joint & publick Testimony* to the
 ‘ *Reality & Truth* of the late *Revival of Religion* in this Land;
 ‘ which is call'd generally & justly *the Work of God*. If any
 ‘ should inquire what we mean by *the Work of God*, we think
 ‘ the *judicious Author* of the following *Dialogue* has given a
 ‘ plain

plain and pertinent *Answer* to this Inquiry, which we declare our *high Approbation* of.

A *Work of Conviction and Conversion* spread not long since in *many Places* of these *Provinces*, with such *Power and Progress*, as even silenced for a *Time* the most malignant *Opposers*: they were then either afraid or ashamed openly to contradict such astonishing *Displays* of the divine *Almightiness*, in alarming *Multitudes* of secure *Sinners* out of their fatal *Stupor*, and exciting in them the utmost *Solicitude* about the everlasting *Concerns* of their *Souls*; many of whom gave us a *rational and scriptural Account* of their *Distress*, and afterwards of their *Deliverance* from it, agreeable to the *Method* of the *Gospel* of *CHRIST*. Their *Comforts* as well as *Sorrows* appear'd by all the *Evidences* we can have of such *Things* to be agreeable to *Scripture* and *Reason*.

It affects us to think, how poor *Souls* flock'd to the dear *IMMANUEL*, the blessed *LORD JESUS* as *Doves* to their *Windows*: What *Multitudes* in our religious *Assemblies*, trembled like the *Jailor*, under the *Apprehensions* of *God's* dreadful *Vengeance*: and how many melted into the softest *Contrition*, or were transported into *Joy* and *Praise*, while they beheld the amiable *Glories* of redeeming *Grace* and *Love*! And these *Sensations* have been followed in many by a *Gospel Conversation*. What *passionate Affections* have in many been excited to the *KING* of *Saints*! What *tender Concern* have they express'd for the *Honour* of *God's* *Name*, and the *Good* of his *Kingdom*? What *Bowels* of *Pity* have they had over the *perishing Souls* of others, and what *Tenderness* and *Circumspection* has appeared in the *Course* of their *Behaviour*! In short we are fully persuaded that we have had all that *Evidence* of the *Reality* of a *Work* of *GOD* among us, which can be reasonably expected in the present *State* of *Things*, since *Miracles* have ceased. What if there were some *Things* exceptionable in the *Conduct* of some of the *Instruments* and *Subjects* of this *Work*? Is this so strange an *Incident* in a *State* of *Impertection*, as to give us *Ground* of *Surprize* or *Prejudice* against the whole *Work*?

But here we must observe, that divers *false Reports* have been invented and spread industriously both by *Word* and *Writing*, in order to blacken the *Characters* of several

Ministers

Ministers whom GOD has been pleas'd of his pure Good-
 ness to honour with Success; & other Charges against their
 Conduct have been invidiously aggravated beyond their
 proper Foundation and set in a false Light, and some of
 the *Subjects* of this Work have been doubtless treated in
 the same Manner.

It is shocking to think that any should dare to oppose a
 Work attended with such commanding Evidence as has
 been among us! We wou'd beseech all such to consider
 solemnly the following Paragraph of the Reverend Mr. *Robe*
 Minister of the Gospel in *Kiljyth* in *Scotland*, in his *Pre-*
face to his Narrative, which is as follows, viz. "Lastly,
 I seriously beg of any who are prejudiced against this Dis-
 pensation of GOD's extraordinary Grace, and look upon
 it as a Delusion; that they'll shew themselves so charita-
 ble and good, as to direct me and other Ministers, what
 we shall answer distressed Persons of all Ages, who come
 to us crying bitterly that *they are lost and undone, because*
of Unbelief and other Sins, what shall we do to be saved?
 And as a young Girl about twelve, who had been in Distress
 for some Time, call'd for me to a seperate Place in a
 House where I was, and ask'd me with great Sedateness,
What shall I do to get CHRIST? Shall we tell them, they are
 not Christless and Unconverted, when we evidently see
 many of them to be such: shall we tell them that their
 Fears of the Wrath of GOD is all but Delusion, and
 that it is no such dreadful Thing as they need to be much
 afraid of it! Shall we tell Persons lamenting their *Cur-*
sing and Swearing, Sabbath-breaking and other Immoralities,
 that it is the Devil that makes them now see these Evils to
 be offensive to GOD and destructive to their Souls?
 Shall we tell them, who under the greatest Uneasiness,
 inquire at us, *What they shall do to get an Interest and*
Faith in JESUS CHRIST, that *Satan* is deluding them
 when they have or shew any Concern this Way? In
 fine, shall we pray, and recommend it to them to pray
 (to God) to deliver them from such Delusions? It would
 be worse than Devilish to treat the LORD's sighing and
 groaning Prisoners at this Rate; and yet such Treatment
 is a natural Consequence of reckoning this the Work of
 the *Devil* and a Delusion."

‘ We

We think that our Reverend and ingenious Brother Mr. Jonathan Dickinson of Elizabeth Town in New-Jersey, who is the Author of the following Dialogues, has with much Judgment and solid Reasoning therein, baffled the common Cavils of Opposers against the Work of God, and answered the Objections of the Scrupulous: we cannot but highly approve of his Description of the Nature and Necessity of Conviction, and establishing it upon the impregnable Basis of Scripture and Reason: His Account of Regeneration Faith and Consolation, is likewise exactly agreeable to our Sentiments.

(To be continued.)

BY some Passengers in Capt. Darling from London to Piscataqua, who came hither on Monday, we were inform'd that the Rev. Mr. Whitefield was with them, and on the Thursday before being at some Distance from Land, they met a fishing Schooner going to Portsmouth, into which Mr. Whitefield and some others went, in Hopes of getting sooner ashore: But by Strefs of Weather were kept all Night on the Sea, and the next Day were forced into York, where they landed: that Mr. Whitefield was indisposed when he went into the Schooner, the next Day grew dangerously Ill, & so continued to Saturday Noon when our Informer left him: That he lost his only Child about four Months before his leaving England: That he was freely permitted to Travel and Preach wherever he was asked in all Parts of the Kingdom: that he was mightily assisted, engaged in no Parties, and his Ministry has been wonderfully blessed to the Revival of Religion in great Numbers: That he came away to the Regret of Multitudes earnestly intreating his Continuance and Preaching: That he is full of the Spirit of Love, Meekness and Sweetness: That his Intention was to pass on to Georgia; and as he goes on, to meddle with no Controversies, but only to preach up the Parts of vital Piety and the pure Truths of the Gospel to all that are willing to hear him: and the Family he bro't with him are only his Consort, with a Man and a Girl for the Orphan House. And Yesterday we heard that his Illness was somewhat abated.

THE
Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *Great Britain, America, &c.*

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Saturday NOVEMBER 10. 1744. § N<sup>o</sup>. 89.  
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*The Rev. Mr. G. TENNENT's Account of the Revival of
Religion in Pennsylvania &c. continued.*

WE likewise concur with our Reverend Author, in
his seasonable Effort against *Antinomian Errors*
express'd in his *second Dialogue*; and declare to
the World that we believe and maintain that *Sanctification is*
the Evidence of our Justification, || and that *Affurance is not*
essential to Faith, but only a seperable Fruit of it: Yet we
agree with the Reverend and very judicious Mr. *Flavel*, in
his *Sacramental Meditations on Ephes. 1. 13.* who speaketh
thus, viz. "That tho' all Believers are not seal'd at one
and the same Time, yet there are *few if any* Believers but
do meet with one Season or another in this Life, wherein
the LORD doth seal them." By which *sealing* he tells us
(before) in the same Discourse he understands the SPIRIT'S
giving a sure and certain *Testimony* to the Reality of that
Work of Grace he hath wrought in our Souls, and to
our Interest in CHRIST, thereby satisfying our Fears and
Doubts about our Estate and Condition: And we ap-
prehend the *Author* of the aforesaid *Dialogue* with *Libertines*,
is consistent herewith, in what he says about *Manifestation*,
Perswasion, Affurance, which he uses as *synonimous* Terms.

We

|| Agreeable to this united Judgment of these great Friends and
Instruments of the Revival of Religion in North-America,
writes the Rev. Mr. Whitefield in Sermon VI. of his third
Volume of Sermons in the Terms following:

It is not going back to a Covenant of Work to look

‘ We do therefore recommend the following *succinct, ner-*
 ‘ *vous* and *judicious Composure* to the impartial Consideration
 ‘ of Mankind : and cannot but judge that there is sufficient
 ‘ Light and Argument in it, to convince all (that are not
 ‘ under the Power of a corrupt Bias and unreasonable Preju-
 ‘ dice) of the Truth and Certainty of the Matters contained
 ‘ therein.

‘ O may the God of Truth and Holiness arise and plead
 ‘ his own Cause, and grant his successful Smiles to this Per-
 ‘ formance, and others of the like Nature and Tendency ;
 ‘ that notwithstanding the present Gloom of unjust Re-
 ‘ proach, Contempt and Opposition cast upon and made
 ‘ against the *Work* and *Servants* of God, it may be reviv’d
 ‘ in the midst of the Years among us and elsewhere.

‘ And here we cannot but declare our great Satisfaction
 ‘ with the concurring Suffrage of *those reverend and worthy*
 ‘ *Gentlemen*, of a superiour and distinguish’d Character,
 ‘ (whose *Names* are mention’d in the *preceeding Preface*) to
 ‘ the blessed *Work* of God in *this Land*.

‘ We rejoyce, and give Glory to God, that in this Day
 ‘ of Blasphemy, Rebuke, and Insult, he is pleas’d to raise
 up

‘ into our Hearts, and seeing that they are changed and
 ‘ renewed, from thence form a comfortable and well-
 ‘ grounded Assurance of the Safety of our States.--- No,
 ‘ this is what we are directed to in Scripture. --- By our
 ‘ bringing forth the Fruits, we are to know whether or no
 ‘ we ever did truly partake of the Spirit of God.---*We know*
 ‘ says St. John, *that we are passed from Death to Life be-*
 ‘ *cause we Love the Brethren*.--- And however we may talk
 ‘ of Christ’s Righteousness, and exclaim against legal
 ‘ Preachers ; if we are not holy in Heart and Life we are
 ‘ Self-deceivers, we are only formal Hypocrites.’

And in Vol. II. Sermon 2. after speaking of the Fruits of the
 Spirit, such as *Joy, Peace, Long-suffering, Meekness &c.* as
 Marks of the new Birth, he adds, ‘ for my own Part I had
 ‘ rather see these divine Graces, these heavenly Tempers
 ‘ stamped upon my Soul, than to hear an Angel from Hea-
 ‘ ven saying unto me, *Be of good Cheer, thy Sins are for-*
 ‘ *given thee.*”

• up *Witnesses* in diverse Parts of the World to appear for
 • his Cause by *publick Attestations* and *Defences*; amongst
 • whom we would mention with due Honour and Respect the
 • Rev. Mr. *Edwards* of *Northampton* in *New-England* in his Ser-
 • mon upon the *distinguishing Marks of the Work of the Spirit*,
 • and in his late Book Intituled, *Some Thoughts concerning the*
 • *Revival of Religion in New-England, and the Way how it*
 • *ought to be acknowledg'd and promoted*, in five Parts: Like-
 • wise the Reverend Mr. *Robe* in the aforesaid *Preface* and
 • *Narrative*; and the Reverend Mr. *Alexander Webster* of
 • *Edinburgh* in his Book Intituled, *Divine Influence the true*
 • *Spring of the extraordinary Work at Cambullang, and other*
 • *Parts of the West of Scotland*.

• Before we conclude, we think it necessary to advertise
 • the Reader of this Particular; namely, that tho' the Re-
 • verend *Author* of the ensuing *Dialogues*, did not think it
 • proper to prefix his Name to the *first Edition* of them; yet
 • being now ask'd, he allows *his Name* to be mention'd in
 • this *second Edition*. But we must not longer detain the Rea-
 • der from the Performance it self: We therefore conclude
 • and remain his Friends and Servants in *JESU'S CHRIST*.

Philadelphia
 June 1. 1743.

Gilbert Tennent
 William Tennent
 Samuel Blair
 Richard Treat
 Samuel Finley
 John Blair.

I may add that *both our Presbyterys*, viz. of *NEW-BRUNS-*
WICK and *NEW-CASTLE*, have in their late *Declaration* of
May 26. 1743. printed at *Philadelphia*, manifested their
 cordial Concurrence with the *Prot-station* of the *Presbytery*
 of *NEW-YORK*, in which are these Words, viz.

• We protest against *all those Passages* in any of the Pamph-
 • lets which have been published in these Parts, (which seem
 • to reflect upon the *Work of divine Power and Grace* which
 • has been carrying on in so wonderful a Manner in *many of*
 • *our Congregations*; and declare to all the World, that we
 • look upon it to be the indispensable Duty of all our Mini-
 • sters to encourage *that glorious Work* with their most faith-
 • ful and diligent Endeavours.

This PROTEST was signed *May* the 29th 1742, by the following Members of the *Presbytery* of NEW-YORK, viz.

<i>Jonathan Dickinson</i>	}	Ministers.
<i>Ebenezer Pemberton</i>		
<i>Daniel Elmore</i>		
<i>Silas Leonard</i>		
<i>John Pierjon</i>		
<i>Simon Horton</i>		
<i>Azariah Horton</i>		

<i>Nathanael Hazard</i>	}	Elders.
<i>Timothy Whitehead</i>		
<i>David Whitehead</i>		

Now the Concurrence of the *Presbytery* of *New-Brunswick* and *New-Castle*, with the aforesaid *Protest*, is express'd in the following Words, in the 5th Page of their DECLARATION. 'With this Protestation of these our Reverend and
' other Brethren we heartily agree'. And in the 13th Page they declare 'that they could not come into a State of settled constant Communion with such as had protested against them until they received competent Satisfaction, especially concerning their Oppositions to and Reflections upon the Work of God's Grace and Success of the Gospel in the Land.'

I trust I may say to the Glory of God's Grace, that it pleas'd the most high God to let me see considerable Success in the *Places where I laboured* *statedly many Years* before I came *hither*.

New-Brunswick in the Province of NEW-JERSEY,
and Staten-Island in the Province of NEW-YORK.

The Labours of the Reverend Mr. *Frelinghousa* a Dutch Calvinist Minister, were much blest'd to the People of *New-Brunswick* and *Places adjacent*, especially about the Time of his coming among them, which was about *twenty-four Years ago*.

When I came *there* which was about *seven Years after*, I had the Pleasure of seeing much of the Fruits of his Ministry: divers of his Hearers with whom I had Opportunity of conversing, appear'd to be converted Persons, by their Sound-

ness

ness in Principle, Christian Experience, and pious Practice : and these Persons declared that the Ministrations of the aforesaid Gentleman, were the Means thereof. This together with a kind *Letter* which he sent me respecting the Necessity of dividing the Word aright, and giving to every Man his Portion in due Season, thro' the divine Blessing, excited me to greater Earnestness in ministerial Labours. I began to be very much distress'd about my want of Success ; for I knew not for *half a Year* or more after I came to *New-Brunswick*, that any one was converted by my Labours, altho' several Persons were at Times affected transiently.

It pleased God to afflict me about that Time with *Sickness*, by which I had affecting Views of Eternity. I was then exceedingly grieved that I had done so little for God, and was very desirous to live one *half Year* more if it was his Will, that I might stand upon the Stage of the World as it were, and plead more faithfully for his Cause, and take more earnest Pains for the *Conversion of Souls*. The secure State of the World appeared to me in a very affecting Light ; and one Thing among others pressed me sore ; viz. that I had spent much Time in conversing about Trifles, which might have been spent in examining People's States towards God, and perswading them to turn unto him : I therefore prayed to God that he would be pleased to give me one *half Year* more, and I was determined to endeavour to promote his Kingdom with all my Might at all Adventures. The Petition God was pleased to grant manifold, and to enable me to keep my Resolution in some Measure.

After I was rais'd up to Health, I examined many about the Grounds of their Hope of Salvation, which I found in most to be nothing but as the Sand : with such I was enabled to deal faithfully and earnestly, in warning them of their Danger, and urging them to seek converting Grace. By this Method many were awaken'd out of their Security ; and of those diverse were to all Appearance effectually converted : and some that spake plainly to were prejudiced. And here I would have it observed, that as soon as an *effectual Door* was opened, I found many *Adversaries*, and my Character was cover'd with unjust Reproaches, which thro' divine Goodness did not discourage me in my Work. I did then preach much upon *Original Sin*, *Repentance*, the Nature

and Necessity of *Conversion*, in a close examinatory and distinguishing Way ; labouring in the mean Time to sound the Trumpet of GOD'S Judgments, and alarm the Secure by the Terrors of the LORD, as well as to affect them with other Topics of Perswasion ; which Method was seal'd by the HOLY SPIRIT in the *Conviction* and *Conversion* of a considerable Number of Persons, at various Times, and in different Places, in that Part of the Country ; as appeared by their Acquaintance with experimental Religion, and good Conversation.

I may further observe, that frequently at *Sacramental Seasons* in *New-Brunswick*, there have been signal Displays of the divine Power and Presence : divers have been *convinc'd* of Sin by the Sermons then preached, some *converted*, and many much affected with the *Love* of GOD in JESUS CHRIST. O the sweet Meltings that I have often seen on such Occasions among many ! *New Brunswick* did then look like a *Field* the LORD had blessed : It was like a little *Jerusalem*, to which the scattered Tribes with eager haste repaired at Sacramental Solemnities ; and there they fed on the *Fatness* of God's House, and drunk of the *River* of his Pleasures. But alas ! the Scene is now alter'd !

While I lived in the *Place* aforesaid, I don't remember that there was any great Ingathering of Souls at any one Time ; but thro' Mercy there were pretty frequently Gleanings of a few here and there, which in the whole were a considerable Number. But having never taken a written Account of them, I cannot offer any precise Conjecture at their *Number*, and shall therefore leave it to be determined at the Judgment-Day. But at *Staten Island* one of the Places where I stately laboured, there was about *fifteen* or *sixteen Years* ago, a more general Concern about the Affairs of Salvation, which hopefully issued in the *Conversion* of a pretty many. Once in the Time of a Sermon upon *Amos* 6. 1. (before which the People were generally secure, the SPIRIT of GOD was suddenly poured down upon the Assembly ; the People were generally affected about the State of their Souls ; and some to that Degree, that they fell upon their Knees in the Time of the Sermon, in order to pray to GOD for pardoning Mercy : Many went weeping Home from that Sermon ; and then the general Inquiry was, *What shall I do to be saved?*

I may farther observe that some few of those that I trust were converted in the *Places aforesaid* long since, were compell'd to cry out in the publick Assembly, both under the Impressions of *Terror* and *Love*.

During the late Revival of Religion, *New-Brunswick* felt some Drops of the spreading Rain, but no general Shower.

Philadelphia and other Places in the Province of
PENNSYLVANIA.

As to the City of PHILADELPHIA, where now by the Providence of God I labour stately; many have been hopefully converted here, during the late Display of God's Grace in this Land. The Reverend Mr. *Whitefield* was the Instrument that GOD was pleas'd to improve principally, in the *Awakening* and *Conversion* of Sinners here: yet the Labours of *others* have been also attended with some Success. This Town by all that I can learn, was in a deep Security generally, before Mr. *Whitefield* came among them; but his Preaching was so bless'd, that a great Number were bro't under a religious Concern about the Salvation of their Souls; Multitudes were *inquiring the Way to Zion with their Faces thitherward, weeping as they went*. Some Years since, there were so many under Soul-sickness in this Place, that my Feet were pain'd with walking from Place to Place to see them; and there was *then* such an eagerness to hear religious Discourse, that when they saw me going to a *House* they would flock to it; and under what was spoken, they were sometimes generally and to all Appearance deeply affected: and thus it was in more *publick Assemblies*, there were sometimes general Meltings.

And altho' several Persons have lost their religious Impressions, and *return'd with the Dog to his Vomit*, and some others have fallen into *erroneous Sentiments*; yet GOD has preserved many from those Evils, who give a rational and scriptural Account of their *Conversion*, and crown the same by their Practice. Neither is it strange that some should be carry'd away here, by the fair Speeches and cunning Craftiness of those that lie in wait to deceive; seeing that the greater Part of this Place have never had the Benefit of a strict religious Education, and therefore were never well fixed in the thorough Knowledge of a *consistent System of Principles*.

None

None that I know of in this Town, who were well acquainted with the Doctrines of Religion in their Connection, and establish'd in them, have been turned aside by the Tempests and Tricks of Errorists.

The *last Sabbath in May last*, I gave the *Sacrament of the Lord's Supper* the *first Time* that ever it was dispens'd to the Society to which I belong, (considered as a Society :) The Number of *Communicants* was *above one Hundred and forty*. These Persons I *examined* about their *gracious State*, as well as *doctrinal Knowledge*; and upon trial almost all of them gave a scriptural and satisfactory Account of the *Grounds* of their Hope. Now the chief Part of these according to their own Account, have been bro't to CHRIST during the late Revival of Religion.

And there are *divers other Persons* in *this City*, who in a Judgment of scriptural Charity, have got saving Benefit during the late marvellous Manifestation of God's Grace, who do *not join in Communion with us*.

Tho' there is in many a considerable Decay as to their liveliness and affectionateness in Religion; yet thro' divine Goodness they grow more humble and merciful, and it is evident by their Conversation that the general Bent of their Hearts is for GOD.

Since I have come *here*, my Labours seem to be chiefly serviceable to instruct and establish in the great Truths of Religion, and to comfort pious People: there have been but a few Instances of Conviction and Conversion of late in *this Town* that I know of.

(To be finished in our next.)

WE are further informed, That the Rev. Mr. *Whitefield* so surprizingly revived, as to Preach both Parts of the last *Lord's Day* to the Rev. Mr. *Moody's* Congregation at *York*, with great Life and Power: That he preached *every Evening* on board the *Master Ship* in which he came, throughout the Voyage; that all but three, as Business would permit, attended with great Seriousness; & that his Preaching, Conduct and Conversation on board were so moving, winning and successful as to effect a wonderful Reformation: That the last *Tuesday Evening*, he preach'd in the Rev. Mr. *Fitch's* Church at *Portsmouth*; the next Morning at the Rev. Mr. *Shurtleff's*. And that there was no Disturbance nor Contention.

T H E
Christian History;

Containing Accounts of the Propagation and Revival
 of Religion in *Great Britain, America, &c.*

Saturday NOVEMBER 17. 1744. § N^o. 90.

*The Rev. Mr. G. TENNENT's Account of the Revival of
 Religion in Pennsylvania &c. finished.*

IN *some Places* of this Province some Years ago, particularly in *Nottingham, Fogs-Manor, Whitecreek, Nesbamine,* and *elsewhere,* there have been such general Lamentations in the Time of Preaching, that the Speaker's Voice has been almost drowned with the *Cries* of the *Distressed,* even after they have been entreated again and again to restrain themselves; yea and sometimes when the Speaker discours'd in a *Gospel Strain,* divers Persons in *some Places* in this Province have fallen down to the Ground, in the Time of Sermon, as tho' they were stabb'd with a sword: and what tho' some have lost their Impressions, and relaps'd into their sordid Impieties; this is no more than what the Scriptures inform us did happen in the *Apostolick Times*: yet it is well known that many of them (so far as we are capable of judging by Mens Speech & Practice) have been brought to a sound Conversion.

I think it needless here to offer a Reply to the *Cavils* of *Opposers,* which are as numerous as invidious and impertinent: but this I must say, that mine Eyes and Ears have seen and heard so much of the Appearances and Fruits of the late Revival of Religion, that I must reject Religion altogether and turn Infidel, if I should dispute and oppose the same. May it please the gracious God to pardon those unhappy Men, who have set themselves in Opposition to the Work of the most high God, and painted it in black & odious Colours, and let them see their Sin and Danger before it be too late.

Dear Sir, I did not think, when I began to write, to offer any more than our *prefatory Attestation*; but being urged to mention something of what I had seen and heard, and finding a Pleasure in the Subject, I have added (with the strictest Regard to *Truth* and *Seberness*) these few hasty Hints concerning some *Matters of Fact* which I know to be true; and shall leave to your own Discretion to do with them as you shall see meet.

I am, Sir, Your's &c.
Gilbert Tennent.

An Account of the Revival of Religion at Freehold and other Places in the Province of NEW-JERSEY, in a Letter from the Rev Mr. William Tennent, Minister of the Gospel, to the Reverend Mr. Prince.

Freehold, Octob. 11th 1744.

Reverend and dear Sir,

I Desire to notice thankfully, the late rich Display of our glorious EMANUEL'S Grace, in subduing by his Word and Spirit Multitudes of Sinners to himself, both in *this* and *other* Lands. O may he go on conquering and to conquer, until he has subdued all Things unto himself!

Neither can I think but that the writing of a *History* of the great Things our LORD has done among us, has a Tendency to, and will by the blessing of GOD upon it, excite Generations yet unborn to praise his glorious Name, and thereby his Honour will be advanced, and his Triumphs increased!

Most gladly therefore do I comply with your Request, and herewith send such an Account as I can, of what the LORD has done among us.

But herein as I must be very general, having never made any Memorandums in Writing of the LORD'S Work here; so I trust I shall be strictly true, for the LORD hates a false Witness.

This Place lies *Southwest* from *New-York*, and is distant from it about *fifty Miles*. It was the *first* in the *EAST-JERSEY*, on the *West* Side of *Rariton River*, which was settled with a Gospel Ministry. This was owing under GOD to
the