



ENGRAVED BY JOHN SARTAIN.

REV. GILBERT TENNENT.

HOME,
THE SCHOOL,
AND
THE CHURCH;
OR THE
PRESBYTERIAN EDUCATION REPOSITORY.

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ARTICLE I.

THE RELIGIOUS INFLUENCE AND THE APPLIANCES OF THE PARENTAL RELATION.*

BY THE REV. LOYAL YOUNG, OF BEAVER, PA.

JUDGES 13: 12 (last clause),—"How shall we order the child, and how shall we do unto him?"

WHEN Israel took possession of their promised heritage, and drove out the nations of Canaan, they left a people on their southwestern borders, warlike, impetuous, and of prodigious bodily stature. For centuries they were a thorn in the side of God's chosen people. Often were the latter trodden down and crushed by these relentless Philistines. But if their tyranny was grievous, their idolatry was enticing. And this was the true secret of their power. They tempted Israel to worship Dagon and Baalzebub. It was only when Israel yielded to idolatry, that these powerful enemies triumphed, and riveted the chains of their servitude. When Israel repented and cried to God, deliverers were raised up, and the church became free.

One of these deliverers was Samson, whose athletic frame and strength of muscle made him more than a match for the strongest and bravest of his foes. Being set apart by Heaven as the deliverer of his country, he felt religiously bound to fulfil his mission. And when moved by divine impulse, he carried consternation and death into the ranks of the enemy. Neither green withs nor new ropes could bind him; massive city gates were borne aloft on his shoulders to the mountain height; and the firm pillars of Dagon's temple were thrown down by a single impulse.

Introductory to his birth, the angel of the covenant announced to his parents (Manoah and his wife), that they were about to be honoured as the parents of a mighty deliverer of his country. Manoah, impressed with the responsibility of the trust thus to be committed to them, in the education of a child for such a work, and

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to the object asked. "Watch and pray." "Praying and watching thereunto with all perseverance." There is deep meaning in patient waiting, in the workings of faith looking for results, in the anxieties of a soul that seeks an answer in the outpourings of grace, and in the developments of Providence.

Brethren in the ministry and in the eldership; fathers and mothers, at the heads of households; pious youth, ready to enter upon the active scenes of life; this subject has solemn responsibilities to us all. How great an interest did our Lord and Saviour Jesus Christ take in it! He was himself a minister. He called, and taught, and prayed for, and sent out ministers. Among his last messages of comfort and love, were the sweet words to his apostles, recorded in the sixteenth and seventeenth chapters of John. His last command before leaving the world, contemplated the preaching of the Gospel "to every creature;" and as if still more to magnify the ministerial office, he enumerates pastors and teachers among the ascension gifts bestowed upon the Church from the throne of his glory.

May the Spirit of all grace enable the Church to bear upon its heart *the perpetuation of the ministry of reconciliation*, and to labour to train it as to character, in all piety, wisdom, energy and self-denial, and as to numbers, to send forth a band, in God's name, sufficient to conquer the world unto righteousness!

THE DAY OF SPECIAL PRAYER—may its results be held in everlasting remembrance! "Pray ye the Lord of the harvest, that He will send forth labourers into His harvest!"

ARTICLE XV.

WALKING WITH GOD.

BY THE REV. GILBERT TENNENT.

"And Enoch walked with God, and he was not: for God took him."—GENESIS 5 : 24.

VARIOUS are the pleas and arguments which men of corrupt minds frequently urge against yielding obedience to the just and holy commands of God; but, perhaps, one of the most common objections that they make is this, viz., that our Lord's commands are not practicable, because contrary to flesh and blood; and consequently, that he is a hard Master, reaping where he has not sown, and gathering where he has not strawed. These, we find, were the sentiments that were entertained by that wicked and slothful servant mentioned in the 25th of St. Matthew; and are undoubtedly the same with many which obtain in the present wicked and adulterous generation. The

Holy Ghost foreseeing this, hath taken care to inspire holy men of old, to record the examples of many holy men and women; who, even under the Old Testament dispensation, were enabled cheerfully to take Christ's yoke upon them, and counted his service perfect freedom. The large catalogue of saints, confessors, and martyrs, drawn up in the 11th chapter to the Hebrews, abundantly evidences the truth of this observation. What a great cloud of witnesses have we there presented to our view; all eminent for their faith, but some shining with a greater degree of lustre than the others. The proto-martyr Abel leads the van; and next to him we find Enoch mentioned, not only because he was next in order and time, but also on account of his exalted piety; he is spoken of in the words of the text in a very extraordinary manner. We have here a short, but very full and glorious account, both of his behaviour in this world, and in the triumphant manner of his entering into the next; the former is contained in these words: "And Enoch walked with God;" the latter in these: "And he was not, for God took him." He was not, *i. e.* he was not found, he was not taken away in the common manner, he did not see death; for, Heb. 11 : 5, God had translated him. Who this Enoch was, does not appear so plainly: to me, he seems to have been a person of public character, and, I suppose, like Noah, a preacher of righteousness; and, if we may credit the Apostle Jude, he was a flaming preacher, for he quotes one of his prophecies, wherein he saith: "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him." But whether a public or private person, he has a noble testimony given him in the lively oracles. The author of the Epistle to the Hebrews saith, that before his translation he had this testimony, "that he pleased God;" and his being translated, was a proof of it beyond all doubt. And I would observe, by the by, that it was wonderful wisdom in God to translate Enoch and Elijah under the Old Testament dispensation, that hereafter, when it should be asserted that the Lord Jesus was carried into heaven, it might not seem a thing altogether incredible to the Jews, since they themselves confessed, that two of their own prophets had been translated several hundred years before. But it is not my design to detain you any longer, by enlarging, or making observations on Enoch's short, but comprehensive character, the thing I have in view being, to give a discourse as the Lord shall enable, upon a weighty and very important subject, I mean, Walking with God—"And Enoch walked with God." If so much as this can be truly said of you and me after our decease, we shall not have any reason to complain, that we have lived in vain.

In handling my intended subject, I shall, first, endeavour to show

what is implied in these words, "walked with God;" secondly, I shall prescribe some means, upon the due observance of which, believers may keep up and maintain their "walk with God;" and, thirdly, offer some motives to stir us up, if we never walked with God before, to come and walk with God now. The whole shall be closed with a word or two of application.

And, *first*, I am to show what is implied in these words, "walked with God;" or in other words, what we are to understand by this term, "walking with God."

And, *first*, walking with God implies, that the prevailing power of the enmity of a person's heart be taken away by the blessed spirit of God. Perhaps it may seem a hard saying to some, but our own experience daily proves what the Scriptures in many places assert, that the carnal mind, the mind of the unconverted, natural man, nay, the mind of the regenerate, so far as any part of him remains unrenewed, is enmity, not only an enmity, but enmity itself against God; so that it is not subject to the law of God, neither, indeed, can it be. Indeed, one may well wonder that any creature, especially that lovely creature man, made after his Maker's own image, should ever have any enmity, much less a prevailing enmity against that very God in whom he lives, and moves, and hath his being. But, alas! so it is; our first parents contracted it when they fell from God by eating the forbidden fruit, and the bitter and malignant contagion of it, hath descended to and quite overspread their whole posterity. This enmity discovered itself in Adam's endeavouring to hide himself in the trees of the garden; when he heard the voice of the Lord God, instead of running, with an open heart, saying, "Here am I," alas! he now wanted no communion with God; and still more discovered his lately contracted enmity by the excuse he made to the Most High: "The woman," or "This woman thou gavest to be with me, she gave me of the tree, and I did eat." By saying thus, he in effect lays all the fault upon God, as though he had said, "If thou hadst not given me this woman, I had not sinned against thee, so thou mayst thank thyself for my transgression." In this same manner this enmity works in the hearts of Adam's children; they now and again find something rising against God, and saying even unto God, "What doest thou?" "It scorns any meaner competitor," says the learned Dr. Owen, in his excellent treatise on Indwelling Sin, "than God himself." Its command is like that of the Assyrians in respect to Ahab, "Shoot only at the king;" and it strikes against everything that has the appearance of real piety, as the Assyrians shot at Jehosaphat in Ahab's clothes: but its opposition ceases, when it finds that it is only an appearance, as the Assyrians left off shooting at Jehosaphat, when they perceived it was not Ahab they were shooting at. This enmity discovered itself in accursed Cain; he hated and slew his brother Abel, because Abel loved, and was peculiarly favoured by his God. And this same enmity rules and

prevails in every man that is naturally engendered of the offspring of Adam ; hence that averseness to prayer and holy duties which we find in children, and very often in grown persons, who have, notwithstanding, been blessed with a religious education. And all that open sin and wickedness which, like a deluge, has overflowed the world, are only so many streams running from this dreadful, contagious fountain—I mean the enmity of man's desperately wicked and deceitful heart. He that cannot set his seal to this, knows nothing yet, in a lawful manner, of the holy Scriptures, or of the power of God ; and all that do know this, will readily acknowledge, that before a person can be said to walk with God, the prevailing power of this heart enmity must be destroyed, for persons do not use to walk and keep company together, who entertain an irreconcilable enmity and hatred against one another ; observe me, I say the prevailing power of this enmity must be taken away, for the inbeing of it will never be totally removed, till we bow down our heads and give up the ghost. The Apostle Paul no doubt speaks of himself, and that, too, not when he was a Pharisee, but a real Christian, when he complains, “ that when *he* would do good, evil was present with him,” not having dominion over him, but opposing and resisting his good intentions and actions, so that he could not do the things which he would, in that perfection which the new man desired ; this is what he calls sin dwelling in him ; “ And this is that *φρόνημα σαρκός* which, to use the words of the Ninth Article of our Church, some do expound the wisdom, some sensuality, some the affectation, some the desire of the flesh, which doth remain, yea, in them that are regenerated.” But as for its prevailing power, it is destroyed in every soul that is truly born of God, and gradually more and more weakened as the believer grows in grace, and the Spirit of God gains a greater and greater ascendancy in the heart.

But, *secondly*, walking with God not only implies, that the prevailing power of the enmity of a man's heart be taken away, but also that a person is actually reconciled to God the Father, in and through the all-sufficient righteousness and atonement of his dear Son. “ Can two walk together,” says Solomon, “ unless they are agreed ?” Jesus is our peace, as well as our peace-maker. When we are justified by faith in Christ, then, but not till then, we have peace with God, and consequently cannot be said till then, to walk with him. Walking with a person, being a sign and token that we are friends to that person, or at least, though we have been at variance, yet now we are reconciled and become friends again. This is the great errand that Gospel ministers are sent out upon. To us is committed the ministry of reconciliation : as ambassadors for God, we are to beseech sinners, in Christ's stead, to be reconciled unto God ; and when they comply with the gracious invitation, and are actually by faith brought into a state of reconciliation with God, then, and not till then, may they be said so much as to begin to walk with God.

Further. Walking with God implies a settled, abiding communion and fellowship with God, or what in Scripture is called "the Holy Ghost dwelling in us." This is what our Lord promised, when he told his disciples that "the Holy Spirit should be in and with them;" not to be like a wayfaring man, to stay only for a night, but to reside and make his abode in their hearts. This I am apt to believe is what the Apostle John would have us understand, when he talks of a person abiding in him, viz., in Christ, "and walking as he himself also walked." And this is what is particularly meant in the words of our text: "And Enoch walked with God," *i. e.*, he kept up and maintained a holy, settled, habitual, though undoubtedly not altogether uninterrupted communion and fellowship with God, in and through Christ Jesus. So that to sum up what has been said on this part of the first general head, walking with God consists especially in the fixed habitual bent of the will for God, in an habitual dependence upon his power and promise, in an habitual voluntary dedication of our all to his glory, in an habitual eyeing of his precept in all we do, and in an habitual complacence in his pleasure in all we suffer.

Fourthly, and lastly, walking with God implies, our making progress or advances in the divine life. *Walking*, in the very first idea of the word, seems to suppose a progressive motion: a person that walks, though he move slowly, yet he goes forward, and does not continue in one stay: and so it is with those that walk with God; they go on, as the Psalmist says, "from strength to strength;" or, in the language of the Apostle Paul, "they pass from glory to glory, even by the Spirit of the Lord." Indeed, in one sense, the divine life admits of neither increase or decrease: when a soul is born of God, to all intents and purposes, he is a child of God, and, though he should live to the age of Methuselah, yet he would then be only a child of God after all. But in another sense, the divine life admits of decays and additions. Hence it is, that we find the people of God charged with backslidings, and losing their first love; and hence it is, that we hear of babes, young men, and fathers in Christ; and upon this account it is that the Apostle exhorts Timothy, "to let his *progress* be made known to all men." And what is here required of Timothy, in particular, by St. Peter, is enjoined all Christians in general: "But grow in grace," says he, "and in the knowledge of our Lord and Saviour Jesus Christ;" for the new creature increases in spiritual stature, and though a person can but be a new creature, yet there are some that are more conformed to the divine image than others, and will, after death, be admitted to a greater degree of blessedness. For want of observing this distinction, even some gracious souls that have better hearts than heads (as well as men of corrupt minds, reprobates concerning the faith), have unawares run into downright Antinomian principles, denying all growth of grace in a believer, or any marks of grace to be laid down in the Scriptures of truth. From such principles, and more especially from

practices naturally consequent on such principles, may the Lord of all lords deliver us!

From what then has been said, we may now know what is implied in these words, walked with God, viz., our having the prevailing enmity of our hearts taken away by the power of the Spirit of God, our being actually reconciled and united to him by faith in Jesus Christ, our having and keeping up a settled communion and fellowship with him, and our making a daily progress in this fellowship, so as to be conformed to the Divine image more and more.

How this is done, or in other words, by what means believers keep up and maintain their walk with God, comes to be considered under our second general head.

And, *first*, believers keep up and maintain their walk with God, by reading of his holy Word. "Search the Scriptures," says our blessed Lord, "for these are they that testify of me." And the royal Psalmist tells us, "that God's Word was as a light unto his feet, and a lantern unto his paths;" and he makes it one property of a good man, "that his delight is in the law of the Lord," and that "he exercises himself therein day and night." "Give thyself to reading," says Paul to Timothy; "And this book of the law," says God to Joshua, "shall not go out of thy mouth: for whatsoever was written aforetime, was written for our learning." And the Word of God is profitable for reproof, correction, and instruction in righteousness, and every way sufficient to make every true child of God thoroughly furnished to every good work. If we once get above our Bibles, and cease making the written word of God our sole rule, both as to faith and practice, we shall soon lie open to all manner of delusion, and be in great danger of making shipwreck of faith and a good conscience. Our blessed Lord, though he had the Spirit of God without measure, yet always was governed by, and fought the devil with an, "It is written." This the Apostle calls the "sword of the Spirit." We may say of it as David said of Goliath's sword, "None like this." The Scriptures are called the lively Oracles of God, not only because they are generally made use of to beget us into new life, but also to keep up and increase it in the soul. The Apostle Peter, in his 2d Epistle, prefers it even to seeing Christ transfigured upon the Mount; for after he had said, chap. 1: 18, "That the voice which came from heaven we heard, when we were with him in the Holy Mount," he adds, verse 19, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light shining in a dark place, until the day dawn, and the day-star arise in your hearts;" *i. e.*, till we shake off these bodies, and see Jesus face to face; till we must see and converse with him through the glass of his Word; we must make his testimony our counsellors, and daily, with Mary, sit at Jesus' feet, by faith hearing his word. We shall then by happy experience find, that they are spirit and life, meat indeed and drink indeed, to our souls.

Secondly. Believers keep up and maintain their walk with God by secret prayer. The spirit of grace is always accompanied with the spirit of supplication. It is the very breath of the new creature, the fan of the divine life, whereby the spark of holy fire kindled in the soul by God, is not only kept in, but raised into a flame. A neglect of secret prayer has been frequently an inlet to many spiritual diseases, and has been attended with fatal consequences. Origen observed, "That the day he offered incense to an idol, he went out of his closet without making use of secret prayer." It is one of the most noble parts of the believer's spiritual armour; "Praying always," says the Apostle, "with all manner of supplication;" "And watch and pray," says our Lord, "that ye enter not into temptation." And he spake a parable, that his disciples should pray, and not faint. Not that our Lord would have us always upon our knees, or in our closets, to the neglect of our other relative duties; but he means that our souls should be kept in a praying frame, so that we might be able to say, as a good man in Scotland once said to his friends on a deathbed, "Could these curtains, or could these walls speak, they would tell you what sweet communion I have had with my God here." Oh prayer! prayer! it brings and keeps God and man together; it raises man up to God, and brings God down to man. If you would, therefore, O believers, keep up your walk with God, pray, pray without ceasing, be much in secret, set prayer; and when you are about the common business of life, be much in ejaculatory prayer, and send, from time to time, short letters post to Heaven, upon the wings of faith; they will reach the very heart of God, and return to you again loaded with spiritual blessings.

Holy and frequent *meditation* is another blessed means of keeping up a believer's walk with God. "Prayer, reading, temptation, and meditation," says Luther, "make a minister;" and they also make, and keep a Christian. Meditation to the soul is the same as digestion to the body; holy David found it so, and therefore he was frequently employed in meditation, even in the night season. We read also of Isaac's going out into the fields to meditate in the evening, or as it is in the margin, to pray: for meditation is a kind of silent prayer, whereby the soul is frequently, as it were, carried out of itself to God, and in a degree made like unto those blessed spirits, who by a kind of immediate intuition, always behold the face of our heavenly Father. None but those happy souls that have been accustomed to this divine employ, can tell what a blessed promoter of the divine life meditation is. "Whilst I was musing," says David, "the fire kindled;" and whilst the believer is musing on the works and word of God, especially that work of works, that wonder of wonders, that mystery of Godliness, God manifest in the flesh, the Lamb of God slain for the sins of the world, he frequently feels the fire of Divine love kindle, so that he is obliged to speak with his tongue, and tell of the loving kindness of the Lord to his soul. Be frequent,

therefore, in meditation, all ye that desire to keep up and maintain a close and uniform walk with the most high God.

Fourthly. Believers keep up their walks with God, by watching and noting his providential dealings with them. If we believe the Scriptures, we must believe what our Lord hath declared therein, viz., "That the very hairs of his disciples' heads are all numbered;" and that "a sparrow does not fall to the ground," either to pick up a grain of corn, or when shot by a fowler, "without the knowledge of our heavenly Father." Every cross has a call in it, and every particular dispensation of Divine Providence has some particular end to answer in those to whom it is sent; if it be of an afflictive nature, God does thereby say, "My son, keep thyself from idols;" if prosperous, he does, as it were, by a small, still voice, say, "My son, give me thy heart." If believers, therefore, would keep up their walk with God, they must from time to time hear what the Lord has to say concerning them in the voice of his providence. Thus we find Abraham's servant, when he went to fetch a wife for his master Isaac, eyed and watched the providence of God, and by that means found out the person that was designed for his master's wife; "For a little hint from Providence," says pious Bishop Hall, "is enough for faith to feed upon." And as I believe it will be one part of our happiness in heaven, to take a view of, and look back upon, the various links of the golden chain which drew us there; so those that enjoy most of heaven below, I believe will be most minute in remarking God's various dealings with them, in respect to his providential dispensations here on earth.

Fifthly. In order to walk closely with God, his children must not only watch the motions of God's providence without them, but the motions, also, of his blessed Spirit in their hearts. As many as are the sons of God, are led by the Spirit of God, and give up themselves to be guided by the Holy Ghost, as a little child gives its hand to be led by a nurse or parent. It is no doubt in this sense, that we are to be converted, and become like little children. And though it is the quintessence of enthusiasm to pretend to be guided by the Spirit without the written Word, yet it is every Christian's bounden duty to be guided by the Spirit, in conjunction with the written Word of God. Watch, therefore I pray you, O believers, the motions of God's blessed Spirit in your souls, and always try the suggestions or impressions that you may at any time feel, by the unerring rule of God's most holy Word; and if they are not found to be agreeable to that, reject them as diabolical and delusive. By observing this caution, you will steer a middle course between the two dangerous extremes many of this generation are in danger of running into, I mean enthusiasm on the one hand, and deism, and downright infidelity, on the other.

Sixthly. Those that would maintain a holy walk with God, must walk with him in ordinances as well as providences, &c. It is therefore recorded of Zachary and Elizabeth, that "they walked in all

God's ordinances as well as commandments, blameless." And all rightly informed Christians will look upon ordinances not as beggarly elements, but as so many conduit pipes, whereby the infinitely condescending Jehovah conveys his grace to their souls. They will look upon them as children's bread, and as their highest privileges; consequently they will be glad when they hear others say, "Come, let us go up to the house of the Lord." They will delight to visit the place where God's honour dwelleth, and be very eager to embrace all opportunities "to show forth the Lord Christ's death till he come."

Seventhly and lastly. If you would walk with God, you must associate and keep company with those that do walk with him. "My delight," says holy David, "is in them that do excel in virtue." They were in his sight the excellent ones of the earth; and the primitive Christians no doubt kept up their vigour and first love, by continuing in fellowship one with another. The Apostle Paul knew this full well, and therefore exhorts the Christians to "see to it," that they did not "forsake the assembling of *themselves* together." For how can one be warm alone? And has not the wisest of men told us, that "as iron sharpeneth iron, so doth the countenance of a man his friend?" If we look, therefore, into church history, or make a just observation of our own times, I believe we shall find, that as the power of God prevails, Christian societies and fellowship meetings, prevail proportionably; and as one decays, the other has insensibly decayed and dwindled away at the same time. So necessary is it for those that would walk with God, and keep up the life of religion, to meet together as they have opportunity, in order to provoke one another to love and good works.

Proceed we now to the *third* general thing proposed, viz., to offer some motives to excite all to come and *walk with God*.

And *first*, walking with God is a very honourable thing. This generally is a prevailing motive to persons of all ranks, to stir them up to any important undertaking. Oh, that it may have its due weight and influence with you, in respect to the matter now before us! I suppose you would all think it a very high honour to be admitted into an earthly prince's privy council, to be trusted with his secrets, and to have his ear at all times, and at all seasons: it seems Haman thought it so, when he boasted, that besides his being "advanced (Esther 5 : 11) above the princes and servants of the king," yea, moreover said he (verse 12), "Esther, the queen, did let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the king." And when afterwards a question was put to this same Haman (chap. 6 : 6), "What shall be done unto the man whom the king delighteth to honour?" He answered (verse 8), "Let the royal apparel be brought which the king used to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and

(verse 9) let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delights to honour, and bring him on horseback through the streets of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour." This was all, then, it seems, that an ambitious Haman could ask, and the most valuable thing that he thought Ahasuerus, the greatest monarch upon earth, could give. But, alas, what is this honour in comparison of that which the meanest of those enjoy, that walk with God? Think ye it a small thing, sirs, to have the secret of the Lord of lords with you, and to be called the friends of God? And such honour have all God's saints: "The secret of the Lord is with them that fear him," and "Henceforth," says the blessed Jesus, "call I you no longer servants, but friends; for the servant knoweth not the will of his master." Whatever you may think of it, holy David was so sensible of the honour attending a walk with God, that he declares he "had rather be a door-keeper in his house, than to dwell even in the tents of ungodliness." Oh, that all were like minded with him!

But, *secondly*, as it is an honourable, so it is a pleasing thing to walk with God. The wisest of men has told us, that "wisdom's ways are ways of pleasantness, and all her paths peace." And I remember pious Mr. Henry, when he was just about to expire, said to a friend, "You have heard many men's dying words, and these are mine: A life spent in communion with God, is the pleasantest life in the world." I am sure I can set to my seal that this is true. Indeed, I have been listed under Jesus' banner only for a few years, but I have enjoyed more solid pleasure in one moment's communion with my God, than I should or could have enjoyed in the ways of sin, though I had continued to have went on in them for thousands of years. And may I not appeal to all you that fear and walk with God, for the truth of this? Has not one day in the Lord's courts been better than a thousand? In keeping God's commandments, have you not found a present and very great reward? Has not his word been sweeter to you than the honey, or the honeycomb? Oh, what have you felt, when Jacob-like you have been wrestling with your God? Has not Jesus often met you when meditating in the fields, and been made known to you over and over again in breaking of bread? Has not the Holy Ghost frequently shed the divine love abroad in your hearts abundantly, and filled you with joy unspeakable, even joy that is full of glory? I know you will answer all these questions in the affirmative, and freely acknowledge the yoke of Christ to be easy, and his burden light; or, to use the words of one of our Collects, "That his service is perfect freedom." And what need we then any further motive to excite us to walk with God?

But, methinks, I hear some among you say, "How can these things be? For, if walking with God, as you say, is such an honourable and pleasant thing, whence is it, that the name of the

people of this way is cast out as evil, and everywhere spoken against? How comes it to pass that they are frequently afflicted, tempted, destitute, and tormented? Is this the honour, this the pleasure that you speak of?" I answer, "Yes." Stop awhile, be not over hasty; judge not according to appearance, but judge righteous judgment, and all will be well. It is true, we acknowledge the people of this way, as you and Paul before you, when a persecutor, called them, have their names cast out, as evil, and are a sect everywhere spoken against—but by whom?—even by the enemies of the most high God. And do you think it a disgrace to be spoken evil of, then, by them? Blessed be God, we have not so learned Christ; our royal Master has pronounced those "blessed" who are "persecuted, and have all manner of evil spoken against them falsely." He has commanded them to "rejoice and be exceeding glad," for it is a mark of their discipleship, and that their reward will be great in heaven; he himself was thus treated. And can there be a greater honour put upon a creature, than to be conformed to the ever blessed Son of God? And further, it is equally true, that the people of this way are frequently afflicted, tempted, destitute, and tormented. But what of all this? Does this destroy the pleasure of walking with God? No, in nowise; for those that walk with God are enabled, through Christ strengthening them, to joy even in tribulation, and to rejoice when they fall into divers temptations. And I believe I may appeal to the experience of all true and close walkers with God, whether or not their suffering times have not frequently been their sweetest times, and they enjoyed most of God, when most cast out and despised by men? This we find was the case of Christ's primitive servants, when threatened by the Jewish Sanhedrim, and commanded to preach no more in the name of Jesus; they rejoiced, that they were accounted worthy to suffer shame for the sake of Jesus. Paul and Silas sang praises even in a dungeon; and the face of Stephen, that glorious proto-martyr of the Christian Church, shone like the face of an angel. And Jesus is the same now as he was then, and takes care so to sweeten sufferings and afflictions with his love, that his disciples find, by happy experience, that as afflictions abound, consolations do much more abound. And therefore these objections, instead of destroying, do only more enforce the motives before urged to excite you to walk with God.

But supposing the objections were just, and walkers with God were as despicable and unhappy as you would represent them to be; yet I have a third motive to offer, which, if weighed in the balance of the sanctuary, will outweigh all objections, viz., that there is a heaven at the end of this walk; for, to use the words of pious Bishop Beveridge, "Though the way be narrow, yet it is not long; and though the gate be strait, yet it opens into everlasting life." Enoch found it so; he walked with God on earth, and God took him to sit down with him forever in the kingdom of heaven. Not that we are to expect to be taken away as he was; no, I suppose we shall

all die the common death of all men; but after death, the spirits of those that have walked with God, shall return to God that gave them; and at the morning of the resurrection, soul and body shall be forever with the Lord; their bodies shall be fashioned like unto Christ's glorious body, and their souls filled with all the fulness of God; they shall sit on thrones, they shall judge angels, they shall be enabled to sustain an exceeding and eternal weight of glory, even that glory which Jesus Christ enjoyed with the Father before the world began. "*O gloriam quantam et qualem,*" says the learned and pious Arndt, just before he bowed down his head, and gave up the ghost; the very thought of it is enough to make us "wish to leap our seventy years," as good Doctor Watts expresses himself, and to make us break out into the earnest language of the royal Psalmist, "My soul is athirst for God, yea, even for the living God. When shall I come to appear in the immediate presence of my God?" I wonder not that a sense of this, when under a more than ordinary irradiation and influx of divine life and love, causes some persons even to faint away, and for a time lose the power of their senses. A less sight than this, even a sight of Solomon's glory, made Sheba's queen, and a still lesser sight than that, even a sight of Joseph's wagons, made holy Jacob faint, and for a while, as it were, die away. Daniel, when admitted to a distant view of this excellent glory, fell down at the feet of the angel as one dead. And if a distant view of this glory be so excellent, what must the actual possession of it be? If the first fruits are so glorious, how infinitely must the harvest exceed in glory?

And now what shall I, or, indeed, what can I well say more, to excite you, even you that are yet strangers to Christ, to come and walk with God? If you love honour, pleasure, and a crown of glory, come seek it where alone it can be truly found; come, put ye on the Lord Jesus; come, haste ye away and walk with God, and make no longer provision for the flesh, to fulfil the lust thereof; stop, stop, O sinner! turn ye, turn ye, O ye unconverted men! for the end of that way you are now walking in, however right it may seem to your blinded eyes, will be death, even eternal destruction, both of body and soul. Make no longer tarrying, I say; at your peril I charge you, step not one step further on in your present walk; for how knowest thou, O man, but the next step thou takest may be into hell? Death may seize thee, judgment find thee, and then the great gulf will be fixed between thee and endless glory, for ever and ever. Oh, think of these things, all ye that are unwilling to come and walk with God; lay them to heart, show yourselves men, and in the strength of Jesus say, Farewell, lust of the flesh, I will no more walk with thee! farewell, lust of the eye, and pride of life! farewell carnal acquaintance, and enemies of the cross, I will no more walk and be intimate with you! Welcome Jesus, welcome thy Word, welcome thy ordinances, welcome thy spirit, welcome thy people, I

will henceforth walk with you. Oh, that there may be in you such a mind! God will set his almighty fiat to it, and seal it with the broad seal of heaven, even the signet of his Holy Spirit; yes, he will, though you have been walking with, and following after, the devices and desires of your desperately wicked hearts, ever since you have been born. "I, the high and lofty one," says the great Jehovah, "that inhabiteth eternity, will dwell with the humble and contrite heart, even with the man that trembleth at my word." The blood, even the precious blood of Jesus Christ, if you come to the Father in and through him, shall cleanse you from all sin.

But the text leads me to speak to you that are saints, as well as to you that are open or unconverted sinners. I need not tell you that walking with God is not only honourable, but pleasant and profitable also; for ye know it by happy experience, and will find it more and more so every day. Only give me leave to stir up your pure minds by way of remembrance, and to beseech you by the mercies of God in Christ Jesus, to take heed to yourselves, and walk closer with your God than you have in days past; for the nearer you walk with God, the more you will enjoy of him whose presence is life, and be the better prepared for being placed at his right hand, where are pleasures for evermore. Oh, do not follow Jesus afar off! Oh, be not so formal, so dead and stupid in your attendance on holy ordinances! Do not so shamefully forsake the assembling yourselves together, or be so niggardly, and so indifferent about the things of God. Remember what Jesus says of the Church of Laodicea: "Because thou art neither hot nor cold, I will spew thee out of my mouth." Think of the love of Jesus, and let that love constrain you to keep near unto him; and though you die for him, do not deny him, do not keep at a distance from him in any wise.

One word to my brethren in the ministry that are here present, and I have done. You see, my brethren, my heart is full, I could almost say it is too big to speak, and yet too big to be silent, without dropping a word to you; for does not the text speak in a particular manner to those who have the honour of being styled the ambassadors of Christ, and stewards of the mysteries of God? I observed at the beginning of this discourse, that Enoch in all probability was a public person, and a flaming preacher. Though he be dead, does he not yet speak to us, to quicken our zeal, and make us more active in the service of our glorious and ever blessed Master? How did Enoch preach! How did Enoch walk with God, though he lived in a wicked and adulterous generation! Let us then follow him as he followed Jesus Christ, and ere long where he is there shall we be also. He is now entered into his rest; yet a little while, and we shall enter into ours also, and that, too, much sooner than he did. He sojourned here below three hundred years; but blessed be God, the days of man are now shortened, and in a few days our work will be over. The judge is before the door: he that cometh will come, and will not tarry; his reward is with him. And we shall all,

if we are zealous for the Lord of Hosts, ere long, shine as the stars in the firmament, in the kingdom of our heavenly Father, for ever and ever. To Him, the blessed Jesus and eternal Spirit, be all honour and glory, now, and to all eternity. Amen and amen.

ARTICLE XVI.

BIOGRAPHICAL SKETCH OF GILBERT TENNENT.

BY THE REV. C. VAN RENSSELAER, D.D.

GILBERT TENNENT was a "mighty man of valour" in his day and generation. He was one of the leaders of the Presbyterian Church at a critical period of its history, and has left an influence which has come down with power to the present times.

He was born in the county of Armagh, in the north of Ireland, February 5th, 1702.* His father was the celebrated Wm. Tennent, the founder of the "Log College" at Neshaminy; a man of like precious faith and memory. Gilbert, the oldest son, was about fourteen years of age, when his father emigrated to this country; and the tradition is, that his first religious impressions were received on the voyage.† He pursued his classical studies under the direction of his father, before the Log College was founded. He at first thought of engaging in the medical profession, but experiencing new and comforting views of God's grace toward him, he resolved to devote his life in preaching salvation to his fellow-men. In May, 1725, he was licensed to preach the gospel by the Presbytery of Philadelphia.‡ He commenced his labours as a minister at New Castle, Del.; but leaving somewhat abruptly, he incurred the censure of the Synod.§ He was ordained by the Presbytery of New Brunswick in the autumn of 1726, and entered upon his pastorate in the Presbyterian Church of New Brunswick, to which he had been called the preceding year. After a laborious and successful ministry of seventeen years, he removed, in 1743, to the city of Philadelphia, to take charge of the Second Presbyterian Church, of which he remained pastor until his death, in 1764.

In giving our impressions of the character and services of Gilbert Tennent, we shall arrange what we have to say under several heads.

* In the "Log College" the date is *April*, 1703; but the inscription on his tomb says, *Nonis Feb. MDCCII*. Dr. Green, in his sketch, in the *Old Assembly's Magazine*, says 1703.

† This receives corroboration from Dr. Finley's remark in his funeral sermon: "He began to be seriously concerned for the salvation of his soul when he was about the age of fourteen."

‡ In this year Gilbert Tennent received the degree of A. M. from Yale College, being the third person on whom that honour was conferred.

§ Records, p. 81.

I. The agency of Gilbert Tennent in promoting the revival of religion in the Presbyterian Church was very influential. At the time he entered public life, religion seems to have been at a low ebb, something like the "Moderatism" of the Church of Scotland prevailing in various parts of our Zion. Too many of the ministers, who came over to America, entertained low views of evangelical activity. The alumni of the Log College, on the other hand, were trained to earnestness in the ministry, and united to old-fashioned orthodoxy the power of spiritual religion. A number of churches were refreshed under the ministry of these men before Whitefield visited this country. In 1739 Whitefield makes this record of his first visit to Gilbert Tennent:—

"God, I find, has been pleased greatly to bless his labours. He and his associates are now the burning and shining lights of this part of America. He recounted to me many remarkable effusions of the blessed Spirit, which have been sent down among them. And one may judge of their being true and faithful soldiers of Jesus Christ, because they are everywhere spoken evil of by natural men. The devil and carnal ministers rage horribly against them."

In New York Whitefield heard Mr. Tennent preach, and remarks in his Journal: "*Never before heard I such a searching sermon.*" On Mr. Whitefield's return from Boston, where his preaching had been attended with gracious influences, he persuaded Gilbert Tennent, much against his will, to follow in his path. Whitefield wrote to Governor Belcher, at Boston: "This week Mr. Tennent proposes to set out for Boston to blow up the divine flame recently kindled there. I recommend him to your Excellency as a solid, judicious, and excellent preacher. *He will be ready to preach daily.*" He arrived in Boston just before Christmas, 1740, and preached his first sermon on the righteousness of the Scribes and Pharisees. During the period of more than two months, in which he remained in Boston, the most extraordinary results followed his ministry, greatly exceeding those of Whitefield's. The Rev. Mr. Prince, author of the Christian History, gives the following account:—

"By his arousing and scriptural preaching, deep and pungent convictions were wrought in the minds of many hundreds of persons in that town; and the same effect was produced in several scores of the neighbouring congregations. And now was such a time as we never knew. The Rev. Mr. Cooper was wont to say, that more came to him in one week, in deep concern, than in the whole twenty-four years of his preceding ministry. I can say also the same, as to the numbers who repaired to me." "By a letter of Mr. Cooper, one of the evangelical ministers of Boston, to a friend in Scotland, it appears he had had about six hundred different persons to visit him on the concerns of their souls, in three months' time. And Mr. Webb, another of the pious Boston ministers, informs me he has had, in the same space, above a thousand."

The following is Mr. Tennent's own account of this visit, which is found in a letter addressed to Mr. Whitefield :—

“VERY DEAR BROTHER,—In my return home, I have been preaching daily; ordinarily three times a day, and sometimes oftener: and through pure grace I have met with success much exceeding my expectations. In the town of Boston there were many hundreds, if not thousands, as some have judged, under soul-concern. When I left the place, many children were deeply affected about their souls, and several had received consolation. Some aged persons in church communion, and some open opposers, were convinced. Divers of young and middle-aged were converted, and several negroes. The concern was rather more general at Charlestown. Multitudes were awakened, and several had received great consolation; especially among the young people, children, and negroes. In Cambridge, also, in the town and in the college, the shaking among the dry bones was general, and several of the students have received consolation.” [He then proceeds to name more than *twenty* towns to which the revival had extended, and in most of which he had preached on his return home.] “In New Haven,” says he, “the concern was general, both in the college and in the town. About thirty students* came on foot ten miles to hear the word of God. And at Milford the concern was general. I believe, by a moderate calculation, *divers thousands have been awakened*. Glory to God on high! I thank you, sir, that you did excite me to this journey.”

Mr. Tennent's success, great as it was in Boston, † was not confined to that section of country. He preached, as extensively as circumstances allowed, within the bounds of his own church; and the revival extended from New England to Georgia. Dr. Alexander, in his history of the Log College, says: “As Mr. Whitefield was doubtless honoured to be the instrument in the conversion of more souls than any other preacher of his age, or perhaps of any age since the Apostle Paul, so Mr. Tennent, among orthodox preachers, undoubtedly deserves to be placed next to him, both in the abundance of his labours and the wonderful success which attended his ministry.” ‡ Dr. Alexander further observes, in another place: “We, of the Presbyterian Church, are more indebted to the men of the Log College for our evangelical views, and for our revivals of religion, than we are aware of. By their exertions, and the blessing of God upon

* Dr. Sproat, Mr. Tennent's successor in the Second Church of Philadelphia, dates his conversion from this period.

† The Rev. Dr. Cutler, Episcopal Missionary at Boston, makes a lamentation to the Venerable Society, that “Gilbert Tennent afflicted us more than the most intense cold and snow. [The winter was very cold, Long Island Sound being frozen over.] Though he was vulgar, rude, and boisterous, yet tender and delicate persons were not deterred from hearing him at every opportunity. The ill effects of Whitefield's visit might have worn off, if his followers could have been preserved from writing, but they carried on his design with too great success.”

‡ Log College, p. 33.

their preaching, a new spirit was infused into the Presbyterian Church; and their views and sentiments respecting evangelical religion have prevailed more and more, until at last opposition to genuine revivals of religion is almost unknown in our Church."*

II. Gilbert Tennent's name stands connected with the *schism in the Church*, which commenced in 1741, and also with the *pacification of 1758*, which resulted in her highest good. It is impossible to go into details on this subject. The immediate causes of the schism were, on the part of the Old Side, a distrust of the Log College as an instrument of ministerial education, and, as a consequence of this distrust, an injunction of the Synod that no Presbytery should receive a candidate without his undergoing a Synodical examination; and, on the part of the Log College men, their intrusion into other congregations, and their harsh denunciation of the other party for loose views of practical religion and want of care in licensing candidates for the ministry. The contest waxed sharp. Both sides were undoubtedly to be blamed; and perhaps no single person so much as Gilbert Tennent. Inasmuch as no doctrinal differences existed, it only took time to heal the division. The parties came together in 1758, Gilbert Tennent being prominent in the pacification; and as a token of good will towards him, he was elected Moderator of the first meeting of the Synod of New York and Philadelphia.

During the division, the Revival, or Tennent party, increased rapidly. At the beginning of the schism, or rather at its full consummation in 1745, the two parties stood twenty-two to twenty-one; but at the union of the Synods, the Old Side numbered only twenty-two, or the same number as at the division, whilst the Tennent party had increased to seventy-two. Thus did the Providence of God set its seal upon animated orthodoxy.

III. Gilbert Tennent had an important influence in *establishing the College of New Jersey, and in promoting its best interests*. He had always been the friend of education, both from principle and policy, and was zealous for the right training of the young. His father's "Log College" had done a great work, but its founder being now infirm through years, and the demands of the country having multiplied, a new institution in a better location was naturally thought of. William Tennent, Sen., died in May, 1746, and by an interesting coincidence of true Christian succession, the new institution, under the name of the "College of New Jersey," was chartered in October of the same year. The friends of the Log College were the originators of the new one. Gilbert Tennent was one of the original trustees. He objected to some of the provisions in the first charter, which were not generally satisfactory; and he was not entirely pleased with the charter finally obtained.† He was, however,

* Log College. p. 40.

† One of the difficulties was, that Governor Belcher insisted that the Governor and four of his Majesty's Council for the province should always be members of the Board of Trustees. Jonathan Edwards, in writing to Mr. Erskine, in 1749, says that "Mr.

a warm and devoted friend of the institution from the beginning. When it became necessary to obtain funds, Gilbert Tennent and Samuel Davies were appointed in 1753, by the trustees and by the Synod jointly, to visit Great Britain for the purpose of procuring aid. The result of this agency was the collection of about \$12,000 from the churches in Scotland, besides liberal sums from friends in England and Ireland. Mr. Tennent identified himself with the college, and greatly assisted in advancing its prosperity, notwithstanding his early disaffection, connected with the charter.

IV. Gilbert Tennent, as a pastor, was the instrument in the hands of God, in *founding two of the most influential and important churches in our communion*, besides setting other enterprises in train. He went to New Brunswick in 1725 or 1726, and was installed pastor in the autumn, 1726. The Rev. Mr. Frelinghuysen, the Dutch minister who had settled there about 1720, took the young preacher by the hand and kindly aided him. For a year and a half his ministry, however, seemed barren. It was during an attack of sickness that his mind became more deeply impressed than ever with the excellence and reality of spiritual things; and on his recovery he commenced searching examinations of the professors of religion, and gave earnest exhortations to the impenitent. His ministry was an effective one. "Although," he says, "there was not any great ingathering of souls at any one time, yet through the divine mercy there were frequently gleanings of a few here and there, which in the whole were a considerable number." "Frequently, at sacramental seasons in New Brunswick, there have been signal displays of the divine power and presence." *Dr. Finley*, President of the College, affirms "that the seals of his ministry in New Brunswick and parts adjacent, where he first exercised his ministry, were numerous."

In May, 1743, Mr. Tennent was called to Philadelphia, to take charge of the Second Presbyterian Church, just organized, and composed principally of converts under Whitefield's preaching. This was a great move for the Revival party. The division in the Synod had commenced at the meeting in Philadelphia only two years before; and although ejected from that body, their great leader was now placed over a large church in the very city where his opponents had hitherto been in the ascendant. The church numbered at the beginning 140 members. The house of worship was built almost exclusively by Mr. Tennent's labours in securing funds. When consulting Benjamin Franklin as to the best mode of proceeding, the philosopher advised him to apply to everybody, which he accordingly did. The result was complete success. Mr. Tennent's preaching, however, was not as much blessed after he came to Philadelphia as before—a change ascribed in part to the practice of writing his

Gilbert Tennent in particular" objected to any connection with the State. The Governor alone was finally allowed to be a member of the Board.

discourses after this period. But his ministry was not without seals; and his church was increased and edified in the faith. Few ministers have, on the whole, left more enduring memorials of a useful ministerial career.

V. The *writings* of Gilbert Tennent were numerous.* They indicate the thorough theologian and skilful casuist. Dr. Alexander says: "Throughout the whole the doctrines inculcated are rigidly orthodox, according to the Westminster Confession. In his didactic discourses he shows himself not only a profound thinker, but a well-read theologian; and often quotes the standard Latin writers of systematic theology, as one who had been accustomed to read them. While he manifests an ardent zeal for the doctrines of grace, he never loses sight of the importance of experimental religion and practical godliness." Elegance of style did not particularly belong to him. As he was a son of thunder in his preaching, so he was straight-forward and unpretending in his writings. If not always smooth in his expressions, he was generally clear in his thoughts. He published much, especially considering the period in which he lived; and it is truly surprising that there has been no republication of any of his writings for the benefit of the present generation.

VI. A few *general remarks* of a personal nature are added to this imperfect sketch. Mr. Tennent was above the common stature; of a prepossessing personal appearance, with a voice clear and commanding. An undisguised and open honesty and sincerity marked his manly face; his manner in the pulpit was earnest and impressive, and his presence filled his hearers with awe. He was a man of great firmness of purpose; endowed with an energy that called out his whole soul in whatever he undertook; abundant in labours; impulsive perhaps in disposition, but magnanimous; born to lead rather than to follow; and greatest in times of emergency and public excitement. He was eminently a man of prayer, deeply conversant with the inward experiences of spiritual religion. In social qualities, he was affable and condescending among his friends, although to strangers his grave and dignified demeanour indicated reserve. He was a man of true public spirit, and his influence was great with all classes, rich and poor, black and white. One of his contemporaries in Philadelphia happily said respecting his declining years and death: "There was a dignity and grandeur in his old age. Wisdom bloomed upon his silver locks; and while the cold hand of time snowed upon his locks, his heart glowed with redoubled love for the church. . . . Nor more dreadful to the man of ease in his possessions is the approach of the king of terrors, than he was welcome to this eminent servant of God. Every symptom of his approaching dissolution, instead of filling his soul with alarms, rather filled him with comfort, and made him impatiently long for the kind stroke that should dismiss his soul. After having borne a long and tedious illness with

* A list may be seen in Dr. Alexander's "Log College," pp. 65-6.

the most invincible fortitude and resignation, the friendly messenger at last came with the joyful summons. . . . And with full confidence in the merits and atonement of his dear Redeemer, he gently fell asleep." Dr. Finley, in speaking of his death, remarks: "He said his assurance of salvation was built upon the Scriptures, and was more firm than the sun and moon."

Mr. Tennent was married three times, but had no children except by his last wife. His second wife was Mrs. Cornelia Clarkson, widow of a merchant in New York. His third wife was Mrs. Sarah Spafford, widow of Mr. Spafford, of New Jersey, by whom he had three children. Of these, his son Gilbert was lost at sea, and one of the daughters died; the other daughter, Cornelia, married Dr. Wm. Smith, of Southampton, L. I., who was a successful physician in Philadelphia. Mrs. Smith had two children, of whom one survives, Miss Elizabeth Tennent Smith, of Philadelphia, the last of a noble lineage.*

Ministers and candidates may derive useful hints from the character and life of the Rev. GILBERT TENNENT—such as these:—

1. Fervent piety is in all generations the source, under God, of ministerial usefulness.
2. The ministerial office descending from father to son is an event always to be admired in Divine providence.
3. The Presbyterian Church is indebted to Scotch-Irish ancestry for some of its best and most faithful ministers.
4. Great influence in the Church may be perverted to do much harm as well as good.
5. The infirmities of great men invite us to praise the grace of God, which so "much more abounds."
6. Ministers should be willing "to spend and be spent" in the service of God.
7. Ministers, who lay "the foundations" in new countries, or in missionary districts, ought to be men of a high order.
8. The use of the press for the publication of sermons and other productions, is sometimes for the edification of thousands, from generation to generation.
9. Educational labours, like those which distinguished the Tenents, will commonly leave their mark.
10. Pacification is better than divisions.
11. Revivals, although often attended with evil, are characteristic of a flourishing condition of the Church.
12. A faithful servant of God "being dead, yet speaketh."

* We are indebted to Miss Smith, for the use of the portrait from which the engraving in the Magazine was made. The *original* portrait, taken at the request of Mrs. Yates, wife of the Hon. Judge Yates, who was a member of the Second Church, is now in the possession of the Misses Yates, nieces of the late Judge, who reside in Lancaster, Penn. The copy is said to be a very correct one. We only heard of the original portrait within a few days.

The preceding sermon on "Walking with God" was selected for publication on account of its practical character, and its suitableness to the purposes of our Educational Annual. It was first published in the year 1746.

ARTICLE XVII.

REVIVAL IN CENTRE COLLEGE, KENTUCKY, IN 1852.

BY THE REV. JOHN C. YOUNG, D.D., PRESIDENT OF THE COLLEGE.*

MR. EDITOR:—You have several times recently alluded, in your paper, to a revival reported to be in progress in the Presbyterian Church, in Danville. Your readers may probably desire to have some short account of this work of grace, as it is known that the effects of such a work, in a church which embraces in its congregation the students of a college, are not confined to a particular town or neighbourhood. Its most important and permanent effects are often, indeed, felt in distant places and in future years. Unless, then, you shall have received some other notice of the facts, you can publish the following brief and hasty sketch:—

From the latter part of January there appeared to be an increase of interest in hearing the Gospel—an increase scarcely perceptible perhaps, except by a preacher, and manifested only in the countenances of the hearers. Coincident with this was an increased sense of duty on the part of some of the pious students to converse with others on the subject of religion. A weekly prayer-meeting was commenced on Thursday night, in the college, besides the one held on Sabbath afternoon. The day appointed for fasting and prayer for colleges, on the last Thursday in February, was observed much more generally by the church here than in former years. But, although the public exercises, both, in the morning and at night, were attended by an unusually large number of the people as well as the students, and there was more than ordinary seriousness, still, there was no marked evidence of God's gracious visitation. On the night of the second Sabbath of March there seemed to be a deep and solemn impression, and a considerable number subsequently referred to the services of that night, as the occasion of their first feeling the influence of God's truth and Spirit in convincing them of their guilt and danger. Arrangements having been made a month before to commence services, preparatory to the Communion, on Thursday, the eleventh of March, we began by holding on that night a meeting for prayer; on Friday and Saturday there was preaching, morning and

* This article originally appeared in the Presbyterian Herald, in 1852. DR. YOUNG, at the time, was Pastor of the First Church in Danville, as well as President of the College.—EDITOR.