N°. 12 March 15, 1734.
Plymouth Feb. 24, 1734
N°. 27. June 17, 1734.
Falk Collinst March 18, 1734.
Letter Oct. 18, 1734.
Bristol. 15th.
Letter Oct. 12, New Haven March 29th.
Manningham May 1734.
T. M. Morton.
Eng Ch. Malacaen May 31, 1735.
Eng Ch. Singapore July 12, 1735.

Habak. 3: 2
O Lord, review thy work in the midst of the years; in the midst of the years make known: in wrath remember mercy.

At this distance of time it is difficult, indeed impossible, to recall the circumstances in which the prophet was placed as to form a full conception of the fervor of emotions of his soul when he uttered this prayer. He beheld on every hand the awful degeneracies of the age in which he came upon the theatre of life. By prophetic eye he saw the desolation of his countrymen.
by the Chaldeans whom he described
in poetic verses, as a bitter and heavy
nuisance, rendering even worse the wealth
of the land, to punish the dwelling places
which were in them. They are terrible
and dreadful. Their horrid form, so terrible
than the last words can, or numerous than
the evening wolves. Then devoutly adoring
God, things which had ordained the Chal-
deans as the ministers of his judgments,
in humble and docile attitude before God. I
will stand and put upon my watch. I set me upon the tower, I
will watch to see when he will say unto
me, and when I shall answer when I
am reproved. In this situation the Lord
John directs him to declare a war against
conquering tyrants, a still more dreadful
doom against them who have, with others,
with the means of intoxication & a war
against idolatry. Then follows the verse
from which our text is selected.
O Lord! I have heard thy speech, I was again
O Lord! revise thy work in the midst of
the years, in the midst of these years
make known, in wealth, remember mercy.
In the morning, the Lord will hear me in my prayer.

Lord, answer me, for I wait for you. I sorrow and despair. Help me, Lord, for there is no one to help me.

The Lord is my strength and song, and he is my deliverer. My God is my rock, in whom I take refuge. He is my Shield, and the Horn of my salvation.

Surely the thoughts of man are vain. How long shall a man live in the vanity of his heart, seeking in his iniquity until his life be taken away?

But I said, 'My foot is fixed in the way which thou hast chosen. How happy thou dost make the poor in spirit.'
reconcil both unto God in one body by the cross. Christ of whom the whole family in heaven and earth is named, I who is head over all things to the church.

So being the Head of the Church in every age we may with perfect propriety regard those sentiments which were uttered by the prophet as very appropriate to the church in the 17th century.

"O Lord receive thy work, or thy church.
A revival of religion in its most literal sense is restricted to the church or to Christians. This word is not the sense in which I use the term, but according to its more common acceptation as signifying both the quickening and renovation of cold and formal professors and the genuine conversion of sinners to Jesus Christ.

It will be the design of the present discourse to show in the

I. Place who is the Author of every Revival of Evangelical Religion.
II. The importance of not a Revival.
III. How to secure it.
1. I am to consider who is the author of the
Revival of Evangelical Religion.

Were we to ask the central question of
who is the author of what are denom-
inated revivals of religion, we should be
told that man is the real agent. That
they are mere animated excitements
the outworking of enthusiasm and fanat-
icism some inform us that they have them-
self foreseen a revival and have prepared
the manner of its subject and have
even added "if there be any truly great
men we never felt it."

The initial very jealously suggests that they
may be explained upon the principle that
accounts for all popular excitement, pa-
tricial mania. Would that in infidels
or others hostile to religion were the only
one who virtually entertain erroneous views
upon this subject. But they are not. Many
apparently honest, but mistaken professo-
s of religion give too much occasion to the
world to think that they regard machinery
and sciences as indispensable to religion.
We are chiefly interested to know what light the unerring word of God affords upon this subject.

To suppose the author of revivals other than divine would be to charge the inspired writers with ignorance and folly. The Psalmist, as his only hope, appeals to the God for the production of this precious blessing. Turn us to God for our salvation, and cause them anger towards us to cease. Will they not revive us again, that they may rejoice in thee? The prophet in our text looks to the same source. O Lord, revive thy work.

With the exception of what was miraculous above and peculiar to the early age of the Christian church it were easy to identify every genuine revival of modern times with their great prototype which occurred on the day of Pentecost. Hence it denied additional proof that their origin is divine. We witness similar opposition.
on the part of those who entertain the inquiry what meant this? While others
mocking say these men are full of new wine. When Christ is crucified, risen &
glorified is preached, we behold him say
"pierced in his heart" & hear them exclaim "men of brethren what shall we do?
the strong hearty reality also is exhibited. We behold young converts
"praising God & having favor with all the people".

"The God has eternally existed in three persons yet their distinction of office
is not so clearly manifested in the Old
as in the New Testament. Here this work
is described explicitly ascribed to God
the Holy Ghost." This is that which was
written by the prophet Joel it shall come to pass in the last days saith God
I will pour out of my Spirit upon all
them.

The Holy Spirit is invisible & his presence
can be known only by seeing & feeling the
effects which it is his office to produce.
Our Savior before his ascension, when promising to his disciples, the Comforter described to them what he would do. That he would return the world i.e., the enemies of his doctrine, of sin, of righteousness, of judgment, of sin because they believe not on me, of righteousness because I go to my Father and give you one more of judgment because the Prince of this world, or Satan is judged.

The Holy Ghost is the instigator of prayer. Rom. 8. The Spirit makes intercession for us. The conscience of sin, the sake of the things of Christ it teaches them to men. The effects which these remarks involve are seen in every revival. There is a fervent and penitent spirit of prayer. That possesses the hearts of christians often to a degree that causes them to cover their faces from their own eyes. They feel that they cannot help while their children or other near relatives remain unreconciled to God. They have their vivid apprehensions of the awful risk they seem of losing...
Their souls which prompt them in the language of importunity to say “give us a God to see them converted to Him or we can not cease to bleed in their behalf.”

Ministers of the Gospel also feel the same emotions, to say “give us souls or we die” of terrors it is true that their brethren which have often been as preened intellectually without emotion now overwhelm the soul with conscious guilt and despair. Their brethren also have been intellectually understood, which the moment the sinner submits to God, change the appearance of every object to plate the soul with orographic views of God & Christ.

How shall we account for all this if there be no Holy Ghost? & who is the center peculiarly of these things if not the third Person of the admirable Trinity?

II. I am to consider the importance of a Revival of Evangelical Religion.

(a) Its importance to the Christian Church of America
The correspondence of any received, other things being equal, will be in proportion to its extent & genuineness.

The Protestant & Methodist Episcopal denominations exist, there are in this country about 5,556 churches, not including those of the Protestant Episcopal & Southern churches. There are 5,500 settled pastors & 1,500,000 professed of religion in these churches which hold to the fundamental doctrines of the Bible. Who can estimate the importance of a general effusion of the Holy Spirit upon them? In its influence upon each church, pastors & communicants. When the Holy Spirit descends to any great extent upon a church, has it been divided & in conformity to the world as to its approach?Has her moral life become almost of the spirit?Is it flame is resurrected, warms the illuminated core. Yet the world begins to feel her influence, as knowledge then is a difference between her & them, & instead of gloating
in their discourses, are constrained to hear at least to say of other members, behold how these brethren love each other. For the influence of Revivals on pastors we need only contemplate them as they appear in a time of general apathy contrasted with such a season. Instead of presenting unimportant or even important topics without emotion they now seem as it were to lift down their words from heaven. The concern of immortal souls & the realities of Eternity to magnify & arrest Their interest & their frail natures seem ready to sink beneath the awful responsibility. A revival of religion in the most restricted sense of the term would be of incalculable importance to this church, i.e. would there not be a single convinced out of the churches. How many there are who like Peter need to be reconciled before they can strengthen their brethren! Who can estimate the value of the blessing as its results would be seen in the power of religion which would thus be exhibited. The religion of Jesus Christ.
becomes possible only as it is exhibited by
plain & backslidden professors. Professors
who have it may be in a form of godliness
but destitute of its power. This remark
is too true that the greatest obstacle to the
progress of Protestant Christianity since
the days of Luther, has been the fact that
those who have professed it have not
acted out its principles. He will be
when the principles of our religion
shall be carried out in every thing we do—in all the intercourse of men with men
(neighbors with neighbors, the merchant
with his customers) & nations with nations.
When this world shall be delivered from
the influence of men nominal christians
who pass for real ones—we should
not much anticipate the universal
triumphs of the cross should we fix it
at the term obiter.

(By what means are the one to half mi-
ions of professors of religions in the
country to be more effectively purified
than by the general descent of the Spirit
upon pastors & churches? Then, the treasury)
of the Lord would be filled abundantly
in the midst of every benevolent object.
Columns of prayer ascending from
every direction would fill all heaven
with their fragrance — often would be
verified in another sense, the declaration
of the Psalmist, 'your name shall not stand in
the congregation of the righteous.' If our union
as a nation would be cemented in a
manner that would bid defiance to all
the powers of dissension.

But this is not the extent of the blessing
we are authorized to expect. There are
certain things which God seems to have
rendered insuperable. The Psalmist
did not hesitate to sing if the Lord
would create in him a clean heart
and renew a right spirit within him
if he would not cast him away from
His presence, or take His Holy Spirit from
him — if he would restore unto him the joy
of His salvation and uphold him by His free
Spirit, then he would break transgressors
that way of the Lord; ye transgressors
should be converted unto Him.
The balance here seems ready to recognize a general truth, for wherever we can predicate of a church what he speaks of himself — we can with him add and hence shall be converted unto this Lord.

"We may not better conceive of the importance of such a revival as we are now suffering them by reference to the limited festivals of the year ending June 1832.

I have no later by which to determine the number of conversions in the Protestant Episcopal, Dutch and German Reformed Churches and associate Presbyterian — of the Dutch Reformed. I can say, various communications show they shared abundantly in this work of the Lord. Excepting the denominations just specified it appears from official documents that not less than 128,891 souls were gathered into the church so as the fruits of the revival of 1731-2.

Is there joy in heaven? is there joy in the presence of the angels of God over one sinner that repenteth? — how joyful this in the annals of heaven must have been to occurance on earth!!!
But it was not a few alone that were interested in these revivals. How many parents rejoiced over the conversion of their children? They had introduced them to a world of sin!—how many children of God rejoiced over the salvation of their born companions! How many also rejoiced over their brothers and sisters now united to them not merely by the ties of nature but by the stronger union of grace? Number also some of whose names are familiar to Pittsfield—to Lenox—to New-Haven already but on their return they have received their crowns. But for that revival had before this put on their habitments of everlasting mourning & taken up their endless residence in that world where the worm dieth not & the fire is not quenched!

This is not all—no inconsiderable number of these converts are consecrated directly to the service of the Lord. Some are preparing for the ministry, others are in it & others still are making ready to preach the Gospel to the ends of the earth—from Africa down to Brazil & up to Jephtha.
Say friends of the Redeemer, friends of man—can you brook to yourself a
more glorious & important object than
to seek by prayer in every way which
the gospel authorizes, the immediate &
general descent of the Holy Spirit (upon
this American Church)? Do you say it
is an object too great for your faith?
Is anything too hard for Omniscience?
He who spared not his own Son but deliv-
ered him up for us all, how shall he not
with him freely give us all things? Open
thy mouth wide & I will fill it. Set no
limits to your desires that are offered
with resignations to the Father's will when
you come before God. For should he see
it best, he could create a world for
you.

(6.) Let us consider the importance
of a Revival to (this Church) the assembly before
me.

I look around me & my eye affects
my heart—before me I behold a dying
assembly. On either hand I see children
& young persons—here are the middle
aged & a fair in the full vigor of manhood
On either hand also I hold the aged 
prey-headed. In thought I seem to see you 
all moving on (together) in the journey of 
life: presently it is told that little child 
is sick, and youth in stead of another 
mercenary or man of business in too 
stead — of one another aged person 
we are informed he is no more. I cannot 
regret the conclusion we are all going to 
Eternity! But are we prepared? — What 
means the cheat interest I see depicted in that 
aged parent's countenance? You say perhaps 
you have seen humble attendance it will be 
well with you after death. Life has now 
but few attractions for you — but there are 
your children & grandchildren still 
out of Christ & pray you that I may be admitted 
to the presence of the Lamb & have no ground 
of expectations that their objects of affection 
will ever follow me either. They are 
not present inherent & kindred of their 
Salvation. None of them have embraced 
total error.
We submit the question to the men absorbed in the concerns of his profession, “Are you prepared by the renewing grace of God for eternity?” The reply: “I have never bestowed an hour’s serious thought upon the subject in my life, how can I be prepared?” Others will tell you the subject has absorbed much of their attention, that they have often had the stirrings of the Spirit, as frequently resisted it, or it may be they have even for a time cherished the belief they were Christians but have also quashed their hope of it & acknowledged their unfitness for heaven & thirst from entering in their present character upon the untried scenes of the eternal state. All this & much more being true it must be obvious to all a radical of religion must be multiplied before God & of which he is the Author is of transcendent importance even to this assembly. For the Spirit of God will descend upon this congregation.”
Blest from every hypocrisy, & exposing himself to himself in all his moral deformity, claiming to duty & to himself every wanderer from the fold of Christ. Arriving in the midst of his earlier (the man of business) leading him to inquire what is shall proper him to gain the whole world & lose his own soul? Let there be a revival that shall also gather into the fold of the Redeemer all His children & youths who have not been born again—then aged parents you may say with Him in New Jerusalem to the creation of God: 'tis in due time your children & grand children shall follow you to that blest world where there is no more solicitude—then the man (of business) making the glory of God the great object of his life, may once more with new ardor & delight his calling (itself) lawful, his full only as pursued with no design & regard to the will of God & you who have often grieved the He. Author.
shall have made your calling and election sure, and you who had relinquished your
show of piety, but had not as the result
may have profound, missed away your
day of grace, shall experience the faithfulness of the saying that Jesus Christ
came into the world to save sinners of whom you regard yourselves as chief.

Let us for such a blessing thank God
may lift its wings and bear us onward
eternity! Sickness's death may
will pursue their work and through
the right hand and lift the little child.
The youth's forms of every age and condition may still be touch when the bed
of sickness and death, even the sick chamber shall become a bed that as we
follow to the green the mortal remains
we will alleviate our sorrows in the
joyful belief that the immortal
Spirit is with God. The signing may now
for this blessing is the most certain way to
secure a universal Revival. Pray over land!
III. We are in the third place to consider how to secure a Revival of Religion. My heart will not admit too much importance to
this part of the subject. We have from the great
work of Mr. R. C. if I am to take it literally.
If we exert our humility and dwell
attitude before God, the first thing in
notice is his importunate prayer, 'O God
revive thy work in the midst of the years
in the midst of the years make known
in wealth remember mercy.' In this
prayer he manifests a fervent regard
to the honor of God. Revive thy work not
merely if we rightly understand
the text his chief solicitude was that
God would make himself Known
wherein be seen of Israel. He doubt
less felt a holy jealousy for his
God. The notice also did not
institute a plea for desert but for
mercy, mercy was his argument.
In wrath remember mercy. Then conv-
ued his heart, by gratefully recalling his
former experience of it which accuses
near the remainder of the chapter.
After the fig-tree shall not blossom, neither shall fruit be in the vines: the labor of the olive shall fail and the fields shall yield no, and the press shall bring no, and the millenniums of the earth shall end. Yet I will rejoice in the Lord, I will joy in the God of my salvation.

Christian friends are our hearts burdened with desire to see the work of the Lord rewarded among us, that the inestimable blessings we have been contemplating may be realized. Then let us follow the instructions afforded by the example of our blessed Master before him in the dust before our Father, with hearts deeply affected by the scandal wrought on Jesus' name & the dishonor brought upon our God by our deadness & unfaithfulness to his cause about us, pray "O Lord, receive thy work well and in due season remember mercy."
6. We have other examples which instruct us in our duty upon this subject. We have already observed the Psalmist merely recognized a general truth, when he prayed for a new heart & a right spirit. Let us then Christian friends imitate his example. First of all seek the blessings he sought—the new heart, the right spirit, the presence & continuance of the Holy Spirit—the restoration of the joys of God’s salvation & the withholding of the true Spirit. Thus shall we ten wonders converted & we shall be delivered from blood-guiltiness. Distemper forever in misery shall upon the importance of individual fasting, self-examination & prayer also of concert in prayer; & the necessity of removing every obstacle of the way--as e.g. hard & unchristian feelings towards each other, as indisposition to the receiving a revival of religion in the other. But in this the other.
Christian friends you would anticipate
me should I attempt to exhibit
them. For permit me to add

(1) We must have faith in God
in his power, & willingness to inter
from. Doubtless we regard the com
mission of the Father greater at the
moment when in eternity I con
fessed to give his Son & all the Son
had to die the innocent for the
guilty - the just for the unjust the
Creator for the Creature. But unless
God is a changeable being, his com
passions towards our world is as
great & as real now as then. Think
you then dear friends that he will
not give his Holy Spirit to them that
unerringly, unfortunatly ask it?
Yet he will - for this is his prom
ise & let it be our confidence
Do any doubt his power? He has
converted a score of persons & all
around us are monuments of
what his almighty grace can do.
(2) "Fellow sinners! Permit me to say affectionately, you too have an opportunity of doing something to secure the invaluable blessing which has been the subject of the present discourse. Let it be known through this congregation within the present week that some person in this assembly, who has thus many revivals of religion & has grown gray in many a trial. Let it be known that such a person is anxious to know what he shall do to be saved, has called upon his pastor & of that he has thought & found a Savior. What a thrill of joy it would send through the hearts of those who are now offering up the prayer of the prophet? & what a means this circumstance would afford the Holy Spirit to awaken the attention of others who are in the
conditions from which the individual
remorse has just escaped. The
might be said of youth...
What if every sinner should
pause & reflect upon his situation &
day I am not a Christian? Every
sinner if he is honest & knows his
character will admit this much.
Then let him consider what his
confession involves. "I am not a
Christian, I am thus an enemy of
God! For all that is not for Christ is
in the view of the Gospel against
him. I must go to him & be con-
ciled & give him my heart & be re-
newed & democratized by his Spirit
of grace or I am lost forever! This is
a day of mercy. The Eternal God
comes to me with offers of pardon
through the death of his Son. His
Spirit is also moving upon my
heart & conscience. I will arise &
go to my Father & confess my sin &
ill-desert & plead for the humbler
place in his mansion. Behold by faith the Father as he invisibly throned from his throne to meet you in the Gospel, hear him giving directions, to bring hither the best book and put it on him, even the name of a Saviour's righteousness which constitutes the wedding garment in which you may sit forever, at the last great judgment of the Lamb.

Let every sinner do this God as we have hitherto succeed in endeavors with his grace. As far as you repentant friends are concerned the blessing is secured. We do not desire you to account the subject of religions preference. But the issue of I conclude this discourse with a single inference.

We infer from this subject the guilt of churches and individuals who do not use the means by which they may expect to secure a Revival of Religion.
"Has God prospered us such a blessing? Shall we ungratefully neglect it? How then shall we answer for our conduct at his bar to which we are hastening? How will you answer it to your impostent children who may be lost? your relatives and friends? How to the church and a dying world?"
I conclude this discourse with a few brief inferences.

1. Those who oppose genuine Revivals oppose the work of God— they quench the Holy Spirit, without whose influences they are lost forever! Do you think of the man who thrust himself with his back against the way in which he is going? This is what Jesus said about those who oppose the Holy Spirit.

2. Those who labor and pray for a Revival of true piety are engaged in an honorable and beneficent work! A work in which they have the infinite joy of their Helper! O ye my brethren, whom the Lord employed you are engaged in a task upon which all holy intelligences in heaven and earth, or in heaven—look with admiration.

3. Again in praying and laboring for a Revival in this College—Christians are seeking that which will promote in the highest degree the happiness of their humble associates the best interest of the Church of our God the welfare of the nation world.
There is another view we may take illustrating the importance of a Revival of Evangelical Piety to this College not less important than the one we have considered.

I. It will prevent much evil. If our habits were in for the World of those men of talent who have gone from the College with no religious principles to govern them, do we have done but little good and also done but injury? But also, when at the day of judgment the books shall be opened, it will doubtless appear that many who were educated within the walls of this College have contrived much good. Paralyzed the influence of their Pious classmates and have put forth upon the world a dreadful amount of evil and alas! have lost or are in a way to lose their immortal souls! "To give a man knowledge without principle is to put a word in a madman's mouth."

Again, the importance of such a Revival as we are contemplating will appear if we consider the actual good which may reasonably be expected to follow.
Then I felt very sensibly my incompetency to do this work. Upon this subject their impossibility of being made Eternity alone will fully disclose it.

In the first place it is obvious its value will depend upon its extent. Indeed there are perhaps 200 souls in this Col. Should they all be converted to Christ there is not a man in the world of glory and rapture could not add their eternal anthems of "Worthy, Worthy is the Lamb!" for he has redeemed us and made us kings and priests unto God.

Then think of twice this number of parents whose hearts beat with emotions they are unable to express as they receive the intelligence, that their son whom they loved with a parent's affection, has become an heir of heaven! Think of the joy that pervades the bosoms of those this number of precious brothers and sisters for their brother in Col. is now a brother indeed, for stronger are the ties of grace than of nature.

But do we estimate too highly the number of precious friends? Make
thus the Western deduction - I now
many of them believe in religion
may become the sons and daughters of the living God, through the num-
instrumentality of the two brothers
converted in Yale College?

Their conclusions are not imagi-
ary, they are similar to what
have been realized to the certain
knowledge of some whom I address.

How valuable the influence of one of
intellect in every department of life?
Be it that of instruction, as Princi-
pros or professors in colleges;
or be it the department of medicine or
law! of those who do not edit, either
of them, the majority will in all
probability become ministers of God
who shall be set for the defense
promulgation of the Gospel in our
own country or else missionaries
of the Gospel to pagan lands, thus
thousands and millions
of our fellow beings shall experience
in this life and during Eternity, the
unutterable felicity of redeemed
sinners.
The inquiry may have arisen in
our minds: ‘Why should the importance
of a Revival to the Church of Christ in
this country?’ The Church in this insti-
tution is a constituent part of the tomo-
lar, and it must be obvious, for each indi-
vidual church to flourish for this blessing
upon itself, is one of the surest means to
secure a universal Revival
from the Cause.

But the connections between a Revival
here in this college and one that shall em-
brace every church in this country is
preordained—as was illustrated in
the last revival. These years since
then in whatsoever direction due-travel
of from whatever place we received in the
beginning—when the blessings had gone
onward, the influence is not now
abated—in thanksgiving to God and in
form instances, the Revival of religion
or the promotion of them which had
already begun. And we should not
let it be to again—should a like bless-
ing from God, be secured at the
present time.

This leads us in the
To those who claim that revivals are the effects of human agency. The legitimate consequences of fanaticism. Honesty compels us to concede that there are some things which sometimes attend them, which form their conclusion. I refer to the irrational views of those who, for some time, appeared to have been born again. I who can have gone so far as to unite themselves with the church, who were active in calling upon others to attend also to the subject of religion which then appeared to them peculiar and to all others. Their voice was often heard in fervent prayer or exhortation; but alas! a sad change has come over them, that voice, which was once heard in the place of prayer is heard in the place of rest. A spirit of absolute alienation springs up against the Newmen, instead of being them as formerly on the lists of their divine Lord & Master; we behold them returned to the society of the professedly ungodly.

In their new rank in blessing from the Receiver, in which they were born into the kingdom of the Redeemer, who after wards preached the gospel in all their native form from which form were assembled at Jerusalem on the day of Pentecost, was the story that now follows us as it concerns...
We have dealt upon the importance of
confiding all to his sovereign will, a
contemplation of his Divine Power a
readiness to bless will encourage in
the duty.

It would not be strange, if the faith
of Zion should be tested upon this Point.
You remember the former goodness
of God—in their days to which our
in fugacious deport—ye are sensible of
the guilt that attaches to them who have
regarded him with backsliding, & trea-
ting! if you ask can God bless no
American? since his ways are not as ours.
I assured that to our God belong forgive-
ness and mercy, we cannot yet.
1. Let us consider the importance of a revival to the audience before me.

I look around and at my eye affect my heart. Before the hold a witness by. Most of whom at an early age entered upon a sea-faring life. Consequently the greater part of your life has been past far from home and the restraints which the presence of parents and affectionate sisters exercise over us. Far from the sound of the Gospel as it is heard every Sabbath in the sanctuary of God on the land. But this is not all. M'Litt in to great a measure deprived of the means of grace you have been exposed to many temptations. The life of the sailor has been proverbially a life of profligacy, intemperance + profanity. I do not say this of any one present. I would rejoice
to believe all present are, happy exceptions. But men has been in a greater or less degree the society to which you have been exposed. The tendency of which has been to harden the heart & to renound the conscience. Besides there are many false notions entertained by fools. It is sometimes alleged by them they are not afraid to die, because they have done about as well as they could. But could they see now how it is that law which requires them to love the Lord their God with all their heart & soul & strength. They would blush to pretend they had done as well as they could.

Another affecting circumstance is that you fixed to heathen lands. Third you are known as those who come from civilized & Christian countries, & are taken as the representatives of Christianity. But how little does the
concerns of many, comport with
the holy life of that new Christian;
till prejudices are formed
against the holy religion of the
Gospel!

There are also before me those who, with
the heat of tender parents grown with
an earnestness next known to those
who have experienced it. We
look at the holy thine descend, & convert to
the favor every one before us. How can the
patron, or whatever interested relative be
seen that his son is now a Christian &
his solicitude will in a great measure
end?

This when in foreign posts, to call
your light name, that the heathen who
holding your good deeds shall be
led to glory by your father in heaven.

Thy death also may still pursue his work &
the front, this & the other part intelligible
be carried to your pious parents & other
conversations at home that you are dead.
The thought that you benevolence in the
I shall cause them to mourn not as those who have no hope. Rather they
shall rejoice that the son or the husband whom they loved is now in perfect
purity, near the throne of God.

My object in delivering to this assembly
that part of the sermon discoursed upon
related to America has been preparatory
to a remark I will now introduce viz.

The importance of a general revival among
the millions of that nation, may
be equalled if not surpassed by a
general revival of Religion among
the 2,000,000 who live at St. Louis upon
the water, & frequently fail to every port
in the world. The number of souls con
verted is not in large but such the in
credibility of the circumstances of scenes
that in the result, the blessing may
be equally great.

Do any ask why heed to this account
of the importance of such an revival? I
reply, be cause in each such efficient
company receive by truth the last.