A SHORT ACCOUNT OF THE RISE and Continuing PROGRESS OF A REMARKABLE WORK OF GRACE IN THE UNITED NETHERLANDS.

In several LETTERS from the Reverend Mr Hugh Kennedy Minister of the Gospel in the Scots Congregation at Rotterdam, To some of his Correspondents in Scotland and at London.

In the Epistle to the Reader, there are some seasonable Observations relating to the Use and Importance of such ACCOUNTS, and to Experience and Experimental Christianity.

Jer. xxiii. 28, 29. *What is the Chaff to the Wheat, saith the Lord? Is not my Word like a Fire, saith the Lord? And as a Hammer that breaketh the Rock in pieces?*

If. lxv. 1. *I am sought of them that asked not for me, I am found of them that sought me not: I said, Behold me, behold me, unto a Nation that is not called by my Name.*

LONDON:
Printed for John Lewis in Paternoster-Row. 1752.
TO THE READER.

THE first of the Accounts here offered and recommend-
ed to your serious Consideration, was published in
London, December 1750: And the second in March 1751.
The first is sold off, and Copies of it scarcely to be found.
These two, and the Letter dated 14. April, 1752, were
read publicly to a numerous Company of Christians, purposely
met together at one of their appointed Seasons, for learning
what concerns the Success of real (not merely nominal) Chris-
tianity, in any Part of our own Island, or up and down the
World.

This made many who seek Jesus about London, to know
more of this blessed Work of the Holy Ghost than they had be-
fore heard of, and several to desire Copies of that Letter.
And sometime after, the same Correspondent of Mr. Kenne-
dy's at London, to whom that Letter was directed, receiv-
ed also his other Letter, dated the 4th of July. And these
four bring the short Account of this most gracious and adora-
ble Work of God down to that Time.

Where any of them do not relate Facts, the Observations
and Reasons on the Facts that are related, may be of great
Use to you. O that all may sink into your Heart!

Little Ornaments of Language and such like, are not stu-
died in Letters between familiar Acquaintance; wrote with-
out any View of printing them. Neither are these worth your
looking for, where your being excited to lay hold on our God
and Saviour Jesus Christ and your Edification in him, is aim-
ed at. And it is the only End of this Publication. Come,
O come Lord Jesus!

Such Accounts are sensible real Proofs, that even in this
our Day, God does in very deed dwell with Men on the
Earth,
Earth, 2 Chron. vii 18, and that Jesus is still our Emanuel, God with us, Mat. i. 23. And when they are of People of different Countries and Languages, they further advance and spread the Glory of God, and as it were double every Instance of it. They shew us that God is glorified in his Saints with them as among us, and everywhere admired in all them that believe, as he will completely be in all his People together at his glorious second coming, 2 Thess. i. 10. And the Work being in the main the same in all Places and different Nations shows that it is not a Contrivance of designing Men, nor from the particular Whim or Custom of this or the other People, proceeding from any of their several Constitutions, Tempers, Educations, Situations or Events that have happened to them; but everywhere from the same blessed Hand and Author.

If the Christians in the primitive Times had not known how the Gospel did wonderfully spread in other Countries beside their own, they could not have had nor transmitted to us that Confirmation of their and our Faith, from the astonishing Propagation thereof, in the midst of so many and great Oppositions of every sort, that render'd it impossible to all but to the Almighty. And the Argument is the same now in our backslidden, impious and profligate Times (as alas! it is in all Countries) from the wonderful Revival of the Life and Power of Godliness in so many different Lands. But then to know this Argument and feel the Force of it, we must by such Accounts be informed of the Facts of these Revivals; and no doubt the better, the more particularly.

Such Accounts are indeed Accounts of Experiences, which, next to the Bible, are among the richest Treasures of the People and Church of Christ. Nothing does more sigually show the Fulfilment of the Scriptures, to the Sense of the most plain and illiterate as well as of the learned real Christian. Nothing but the Scripture itself is a better Commentary on the Passages concerning Salvation and the Christian Life. Nor is there a better and more sensible Proof of the Truth and Reality of the Christian Religion.

And in such blessed Days as we see and hear of, when God sends forth his Spirit abundantly from one end of a Land to
To the Reader.

The other (as here from Friesland to Zealand) and on all Sexes, Ages, Degrees and sorts of People (as hath been in Scotland and England, and I hope in some Parts of Ireland, and most signal in the British Colonies on the American Continent *) what a wealthy Addition might be made to this Treasure, if proper Persons conversing with and observing the Subjects of these Experiences, did judiciously according to Truth record them exactly? This might come to more in a few such Years, than in others could have been had in a Century.

Nor does it lie at the arbitrary Will of any whom the Lord has fitted for this Service, to perform it or not. It is their indispensable Duty, as well as their great Honour, to do their very best in it. 'Tis to record the Witnesses of Christ and of the Truth and Reality of his Grace, and to make it known in all Places and to declare to Posterity the noble Works that the Lord did in the days of us their Fathers, so that one Generation may praise him to another and speak of his might Acts.

This Service is particularly required of the real experimental Christian, for none else can truly perform it to the purpose.

By Experimental I mean, one who really experiences, that is feels, in himself, these Things which constitute and belong to a Christian, from his first Commencement in essential Christianity, through all the Progress thereof to higher Degrees in it. He who has none of these Things in him, is not a real, that is, is not really and indeed a Christian; because he has not in him those Things which essentially constitute a Christian. And if neverthel, its he professes Christianity, he is but a Nominal Christian. To have some Notion and no more, of a Real Thing, does not possess a Man of that Thing; but he must actually have the Thing itself. And if he has it not, but only Notions of it, he cannot have experienced, that is, he cannot have felt it in himself. And he cannot relate to us his own Experience thereof, because he has none; nor the Experiences of others to the Purpose, because he apprehends them not.

I say he apprehends them not. No Speculation, nor the

* O that the joyful Sound of the Gospel may be heard also in the British West-Indian Isle! 
To the Reader.

finest Reasoning upon it, can give us the Idea of an Object of Sense, but we must have that Idea from the Sense itself. The late blind Professor of Mathematics in the University of Cambridge wrote a Book on § Optics which the Learned say is good. But none could say that he knew what Seeing was.

And what concerns the Exercise of that Sense, is only intimately taught by the Feeling and Experience of it, without which no Speculation nor Reasoning can give a just Idea of it. And therefore till you have experienced and felt it, you do not really understand it, whatever seemingly fine Things you may say and argue about it. And therefore one Day's Experience does really teach it, which a whole Life of mere Speculation does not.

I have neither Time at present, nor Paper here, to exemplify this in the several Branches of Christian Experience. I will therefore attempt it but in one, and it is a fundamental and essentail one, and which I suppose it is easie to give some Notion of to the Bulk of Mankind. It is the Love of God, Father, Son, and Holy Ghost. Let me try to illustrate it by a Thing as much of the same kind as Finite can be to Infinite; an Illustration much made use of and sanctify'd in the Word of God.

One may argue prettily about the Nature, the Inducements and Opposites, and the different Turns of Love and Friendship to a particular Creature, and yet never feel any real actual Love and Friendship to that Creature, and therefore with all his fine Reasonings be indeed a Stranger to it. And the Person be pretend to love would soon tell him, that his speculative philosophic Love is good for nothing, and that he never having felt and experienced this Love and Friendship in his

§ Optics. That Science which comprehends the whole Doctrine of Light and Colours, the Properties of Vision or Seeing, and all the Appearances of visible Objects. This learned Man wrote the Thoughts of Sir Isaac Newton and other great Mathematicians of Vision, and they saw but he did not: but he wrote not of Hearing, thou' he beard and delighted in Musick and agreeable Sounds, which he knew as well as he was ignorant of Colours.

Heart,
Heart, therefore never had it, and did never really Love. And this Person would justly and reasonably more value and be more touched with one Grain of Experimental Love and Friendship felt in the Heart, because it is indeed Love, than with all his fine Speculations, because they are not Love at all. And the first interests their Hearts in one another and unites them together; but the last leaves their Hearts as they were, and quite indifferent of each other. There is scarcely a Man or Woman who has not in some Degree felt this, and that a Friend is as one's own Soul, Deut. xiii. 6, but perhaps cannot express it.

Now whatever be the Object, it being our Love and Friendship to it that is in Question; the Case is much the same, when God Father, Son and Holy Ghost is the Object. Whatever nice Speculations you have about it, and seemingly excellent Things you say and write of it, yet if it be not really in your inward Soul a powerful active Principle of Life, you do not experimentally and really love God, you are none of the Friends of God. The infinite God with astonishing Grace condescends that a Believer be called his Friend, 1 Im. ii. 3.

Let me next endeavour to illustrate by a Comparison, that none but real experimental Christians, tho' otherwise learned and smart, are duly qualify'd to write of Christian Experiences. Let us suppose a Clown, excellently skilled in Tillage and Pasturage, who has past'd all his Days at his Farm, and study'd his own Business, and is a sensible rational Man. Who can but esteem him? but who would employ him to write the Account of the Interior Part of the Government of a wife King or Commonwealth, and of the various Reasons of State? Or could you think that even Men in a much superior Class, as a most learned mere Mathematician or Experimental natural Philosopher were at all fit for the Task?

But this will be contemned by those who in the Dulness of their fancied Wit, endeavour to ridicule experimental Christianity. 'Tis no Wonder that Devils do so, but it is more monstrously absurd to hear it from some who preach and print Sermons and Books for Christianity, yet join with the Critical Tribe to deny, and, if they could, to drive from Mankind real experimental Christianity, and to traduce it as merely
To the Reader.

In whimsical and groundless Enthusiasm. If there was room for it, it would be easy to shew that the Pretences of both these sorts of Men, are as unphilosophical as they are irreligious, and inconsistent with natural Reason, and the just Observation of natural Things as they are with the illuminated Understanding and Remarks of a Believer in our ever-blessed Lord Jesus Christ.

At the same time it would be as easy to give a direct Answer to the Objection against this Work, and others of the same kind, for being sometimes (for it is not always) accompanied with terrors of Mind and bodily Distresses, and to shew from Nature and Scripture that these might be expected more frequently to happen and in a stronger Manner. Yet this is objected not only by the Men of the World, but by some whom in Charity I would not wish to rank in so bad a Class. But alas! do they presume to confine God to one way of acting? and to that which their Weakness most approves of?

As this most gracious Work in Holland is so like to that we have seen in Britain, it need not surprize or stumble us to hear of such Opposition to it, as we have seen among ourselves in Conversation, and from the Pulpit, and Press, &c. And, blessed be the Lord, we have also seen him carrying on his Work against them all; as I trust in him he will do still both here and in Holland, and in every Place where the dear Name of Christ is or shall be called upon.

In the mean time may Jesus the Author and Finisher of our Faith, bless for the Advancement thereof, and thereby of his Kingdom, which is above all things, what is now presented to you; at least till we get something more full and particular, as I hope we shall at length in our own Language on this most worthy Subject.

Let God arise, let his Enemies be scattered, let them also that hate him flee before him. Let the righteous be glad, let them rejoice before God, yea let them exceedingly rejoice. Psal. lxviii. 1, 3. Amen.

London.

August, 1752.

The Reverend Mr. Kennedy's First ACCOUNT of this blessed WORK of GRACE, which was printed at LONDON, December, 1750.

Rotterdam: October 2, 1750.

Reverend Dear Brother,

I BLESS the Lord, I can give you the certain Account of the plentiful pouring out of the Holy Spirit, in several Congregations in the Veluwe, one of the Quarters of the Dutchy of Gelderland, by whose blessed powerful Influences that amiable Kingdom, which consists in Righteousness and Peace and Joy in the Holy Ghost, is remarkably advanced. Of this great Event I had some confused Notice before I went to ——— but thought it my Duty to be silent about a Matter of such vast Importance, till I obtained full and certain Information, knowing well of what pernicious Consequence, groundless precipitant Reports are in most Cases, and especially of this Nature. This Information I have had since my return, and now desire to acknowledge and rejoice in this great Work of God.

This blessed Work begun in a Town called Nieuwkerk, about ten English Miles above Amersfoort, and about as many from Harderwick near the Head of the Zinderzee, and from that Town the blessed Wind of the Spirit is blown.
An Account of a Work of Grace

blown over to five different Congregations, in the Villages of Putten, Barneveld, Lunteren, Nunspeet, and Zoest; in all of which, especially in Putten the Awakening has been very great, and Multitudes, according to the best Judgment, brought under the blessed Bond of the everlasting Covenant.

There are two reformed Ministers in the Church of Nieuwerkerk, the oldest is F. F. Roldanus; the other, who was called there 1748, is called Gerardus Kuypers: The Lord has honoured them both to be instrumental in carrying on that blessed Work. Mr. Kuypers gives this Account of the Work.

It had been in this Place a dead barren backsliding Time for many Years past; conviction and conversion Work was very rare; the Place was full of Infidelity, Carnality, Profanity, and without the Fear of God to that Degree, that it was by other Places reproached, as being an Habitation of People, who by long Prosperity waxed fat and kicked against the Lord, trampling upon his Mercies and Judgments, so that Satan seemed to have established his Throne and Seat there upon Foundations not to be overturned. The small Remnant of the Godly, who were in the Place were daily perfecuted with bitter Scoffings and Mockings, their righteous Souls were pierced and grieved with the filthy Conversation of the Wicked, and could only look and cry to the Lord for Pity and Mercy, and the Return of his grieved, injured, departed Spirit.

In this awful Situation of the Place one thing is very remarkable, That the Generality of that spiritually dead, graceless, fearles People, were much set upon fervent earnest Preaching, and loved to have their Ministers speak to them like Men who were seriously and in good earnest concerned about their eternal Welfare. This Temper the Lord seems to have made use of as a Means to bring Mr. Kuypers there, who seems to have a good deal of that kind of Talent: He was unanimously chosen and received with all desirable Tokens of Respect by that People, and found no difficulty to recommend himself to their good
in the United Netherlands,

good Opinions. This set something like an open Door before him, and gave some kind of probable Prospect of Usefulness.

The first Means which the Lord was pleased to bless, for awakening that dead secure People to something of Seriousness and Concern about eternal Things, was a public weekly Catechizing, set up with this good Design, that by this plain simple familiar Way of Instruction, igno-
grant People might be brought to some distinct Knowledge of the Lord in his Righteousness, Holiness, and Hatred of Sin, and in his Love, Grace and Mercy to the chiefest Sinners thro' Jesus Christ, and of themselves in their fallen, guilty, corrupt, miserable State and Condition. This Exercise was attended with great Success; many were stirred up to search the Scriptures, and filled with Desires after the sincere milk of the word; and the Lord left not himself without a Witness, that that Work was acceptable to him.

Another Thing which the Lord remarkably counte-
nanced as a kind of prelude to and preparation for the great Work of Grace he was about to work among that People, was the setting apart of some Time for a sort of Fellowship Meetings * or Christian Conferences, alternately in the Houses of the few among them who seemed to have any Fear of God, and particularly on the Evenings of the Lord's Day, after public Worship was over. Then Mr. Keypers himself inquired particularly at those who were present at the Meetings, what they remembred of the Truths delivered in Public, whether they felt any Impressions, and what Effects were made upon their Hearts by the Word, and what Experience they had of any Pro-
gress in the Way of the spiritual Life.

These Meetings both on the Lord's Day and other Days of the Week, whether under the conduct and management of Mr. Keypers, or of the few particular Chri-

* The Name commonly given in Scotland to private Meetings of Christian Acquaintance for Christian Conference, Prayer, and other religious Exercises.
tians that were in the Place, were immediately much talked of; many frequented them, probably at first out of Curiosity; the Numbers increased daily; Hundreds frequented them after their daily Labour was over (for that was the Time fix'd upon as most convenient) several were brought under some concern about their Souls, and began to see their miserable lost State, and were made to continue earnest in Prayer wrestling at a Throne of Grace, and had no Rest till their Eyes were fixed by Faith upon, the Lamb of God who takes away the Sin of the World, and were brought as weary and heavy-laden Creatures, with the great Burden of all their Guilt, Corruption, Vilenes and Unworthines, to him who is the only appointed Refuge and Redemer to deliver from the Guilt and Power of Sin, and in whom alone the Soul can find Rest. All this was carried on with little noise, silently as usually in the ordinary Work of the Conversion of particular Persons. The Number of those who were in Soul-troubles increased, and the Lord made the Arrows of Conviction sharp in the Hearts of many; so that there was generally more than ordinary seriousness and solemnity in hearing tho' attended with no general Fruit, and tho' some were brought under Convictions that silently issued in their Conversion to God.

In this Way that uncommon Dispensation of the Spirit was usher'd in, which they looked not for; for at last the preaching of the Gospel began to be attended with such awful Power, that several were made to cry aloud with many Tears from a bitter painful Sense of their dreadful Distress and Misery. The first Instance of this kind was under a Sermon of Mr. Radanus: An aged Woman, in the most lamentable manner and with all the signs of Terror and Compunction, cried aloud for pity and mercy from the Lord. The novelty of this Event occasioned a great Commotion in the Congregation, and many were much affected with Distress and Trouble, but were a little calmed by the Minister's telling the Woman gravely and very solemnly, that the Word of Salvation was yet proclaimed to her, that now even now was the accepted Time, the Day.
in the United Netherlands.

Day of Salvation: it was not past, and very earnestly called upon all to seek the Lord while he was to be found.

After this all continued quiet for some Days, till the 16th of November, 1749, when Mr. Kuypers preached upon Psalm lxxii. 16. There shall be a handful of Corn in the Earth, upon the top of the Mountains; the Fruit thereof shall shake like Lebanon, and they of the City shall flourish like Grass of the Earth. The Spirit of the Lord began to work in an astonishing Manner; all that had past before seemed to have been a Preparation for greater and more glorious Things; for as it plainly appeared afterwards, very many were under that Word awakened, convinced and engaged, with the poor Prodigal, to give up the Husks and Dross of this World for the unsearchable Riches of Jesus Christ: Especially upon Monday the 17th, while Mr. Kuypers catechized in the Church upon the Subject of the former Day's Sermon, the shaking of that Lebanon, (as he expresseth it) by the blowings of the Holy Spirit, became astonishing! The Trouble of Conscience and working of Affections was general. There was a great Lamentation, Rivers of Tears gushed out, and several fell trembling and astonished to the Earth, unable to stand by reason of the Agony and Agitation of their Spirits, arising from the sudden strong Impression made upon them of the dreadful State and crying Necessity of their Souls, and of these several called out to those about them, 'View in me as in a fearful Glass, and see how bitter a Thing Sin will be at last, and how fearful the Wrath of the great and holy God!' The troubled and broken in Heart were brought to Mr. Kuypers's House, who, upon conversing with them, soon discovered that the Holy Spirit by the Word had begun a Work of Conviction in them; for all their Sins were brought to remembrance and felt strongly before them: They saw themselves to be the greatest and vilest Sinners, that by original and actual Sin they were lying under the righteous Wrath of God: They justified God even though he should cast them off for ever, and were full of wonder and astonishment that he had so long and
An Account of a Work of Grace

for patiently borne their horrid Provocations in their dreadful unconverted State. Mr. Kuypers finding Things thus with them, began to conceive some Hope that the Lord was coming near to the Congregation in a Way of rich Grace, but yet he stood astonishec, conflicting with Doubts and Fears, to see so many Persons so strangely affected in that high measure and degree that all cried out with Sorrow, and made bitter Lamentations. His Doubts and Fears had a good Effect, for they made him very careful and circumspect in examining all these Appearances, and comparing them with the Lord's Word, and determined him to have his Eyes continually to the Throne of Grace for Wisdom to conduct him in this uncommon way the Lord was taking with that People, and Grace to bear up against the Scoffings, Reproaches and Oppositions he fore-saw he might expect from those who are only born of the flesh. And he found sweet Rest in the believing Consideration of this, that the Lord who gives no account of his Matters, can, in his adorable Sovereignty, work in what way he pleases, and cause the Wind of his Spirit's Influences to blow when, where, and on whomsoever he will.

This made him give the whole Work over into the Lord's Hands, who can and will take care of the Event, esteeming it the greatest Honour and dearest Privilege, if the Lord would employ him as a Watchman upon the Mountains of Ephraim, to cry, 'Arise ye; and let us go up to Zion unto the Lord our God.'

The next Day there being almost an universal Astonishment and Dejection among the Inhabitants of the Town, Mr. Kuypers went early in the Morning to the Houses of such of the awakened and distressed as were best known to him, and the Work being great, he got some private Christians to go to others: They were busy the whole Day, going to innumerable Houses, and every where there was nothing to be heard but bitter Complaints, Lamentations and Cries: Miserable Creatures that we are! what shall we do to be saved?

The following Thursday he preached upon Acts xvi. 30, 31. where many were brought to a more near and distinct View
View of their true State and Condition; and the Arrows of the great King made to stick fast in the Hearts of very many who had hitherto continued insensible! From that Day the Work increased beyond Description; there is no painting of it to the Life, it was a perfect Commentary upon the iid of the ; Mockers ridiculed, but Multitudes were pricked at their Hearts, and cried, What shall we do? In many Houses where formerly nothing was heard but Profanity and carnal Mirth, and Laughter, there was now nothing to be heard, but the Voice of Weeping, Prayer and Supplication! Mr. Knypers was sent for from all Corners, and his House was continually full of such as came, anxiously inquiring if there was no relief for such miserable Sinners. Next Lord's Day the Lord graciously accompanied the Sermons of both Ministers, with such demonstration of the Spirit and Power, that many more were awakened to see their fearful State under the Curse of the Law and Wrath of God, and the number of the Convinced and Distressed increased more and more.

The Exercises of the most were carried on with a considerable measure of Quietness and Sedateness, who, as far as we may be allowed to judge, are savingly converted. But a great Number were exercised with great bodily Distress and Disorders, so that all that could be said or done to compose the Tumult, was but throwing Oil into a Flame. The Sense they had of the danger they were in every Moment, was too strong, lively and piercing, not to have a mighty and uncommon Influence upon the strongest Constitution. A sudden Surprise, by some interesting temporal Event, has oftentimes given a mortal shock to the human Frame: And may not a sudden Discovery of the dreadful evil of Sin, and of the unsearchable riches of Christ's Grace, meeting as it were in one saving Conviction in the Conscience of a poor awakened Sinner, reasonably be supposed to produce as great effects upon Mens Bodies?

Upon the closest Examination, it was found uniformly true, that this Soul distress and trouble did not flow merely
merely from the fear of Wrath and Punishment, which alone can produce nothing better than Elisha's Tears, Abah's Fainting, Niniveh's Humiliation, or Judas's Repentance; but it flowed chiefly and principally from a Sense of the Dishonour and Provocation given to an infinitely good, gracious God, the ruin of his Image in the Sinner, and its loss of Likeness and Conformity to him, and Union to, Communion with, and Enjoyment of God! So that the poor Creatures would mourn over, hate and abhor their Sins and themselves for them, was it even possible that there was no Punishment connected with Sin.

Many in their greatest Distress cried out vehemently thus, Woe's me, what a Monster am I to sin against so gracious and merciful a God, to have injured, provoked, so holy, so good a God! Oh I am ashamed to lift my Face before God or Men! I am unworthy to behold the Heavens! alas that I have so long been a Slave to Satan, a Servant to the World and Enemy to God! I have broken all his holy Laws, and never done any thing that is good in his Sight! I have despised his Gospel, trampled upon the Blood of his Christ, I have wounded my own Conscience, trod under Foot all my Convictions, and built the House of my Hopes upon the Sand, and upon a vain Imagination that I have little or no Guilt! I have presumptuously called myself one of God's Children tho' I knew him not! I have profanely and unworthily sat down at his Table tho' I loved him not, but had an Heart full of Enmity against him! Oh I have sinned against the Glory of God, and all the great undeniable Obligations that can be laid upon a rational Creature! Alas that I have been so long and so miserably blinded by the Devil, the World and the Flesh! O might I now be delivered from the cruel tyranny of Satan and bondage of Corruption! O I would with never more to serve Sin nor Satan, tho' there were no Hell nor Punishment; but O how shall I be freed from this cruel hateful Slavery!

In this Way there would have been more than fifty Perils in a Day, at the Houses of the Ministers, struck with so deep a Sense of the exceeding sinfulness of their Sins
Swords and dreadfulness of God's Wrath, that they fell upon their Knees and afterwards flat upon the Earth, groaning and fighting out their bitter Lamentations. As the awakened and distressed were many in Number, being several Hundreds; so they were of all Characters and Ages, some Boys and Girls from seven to twelve years old, some that had been virtuously educated, and others that had been entirely neglected and lost in Ignorance and Wickedness, were made to see the Influence of this Work: Young Men and Women in the flower of their Youth and Strength have been made willing to submit to the Redeemer's Scepter! And old Persons of seventy, eighty and ninety Years who spent all their Days in Ignorance of God, deep Forgetfulness of him and Rebellion against him, have been at the eleventh Hour snatched as brands out of the burning, and were melted into Tears at the thoughts of the admirable Patience of a Redeemer, to bear so many horrid Provocations from them, and wait so long knocking at their Hearts for Entrance.

Many of the more knowing and learned in the speculative knowledge of Scripture Truths have been deeply and thoroughly convinced of their great Blindness and Ignorance, and have had the light of the Knowledge of the Glory of God in the face of Jesus Christ shining into their Hearts, and those great Things revealed to them of the Father which Flesh and Blood cannot teach: And several of the more virtuous and morally honest have been powerfully awakened out of their dead Formality, their fatal Security and Rest upon their own imaginary Righteousness, happily disturbed and brought to a full Conviction, That all the Morality in the world will not, cannot save a Soul without Union to Jesus Christ by the Spirit of Faith, Regeneration and Justification.

The Awakening went on so powerfully all the Months of June and July, that several hundred Strangers who came from other Places were made to feel its Influence and pricked to the Heart.

But I am weary writing, and therefore must break off, designing to give you the Continuation or Account of the C Progress
Progress of this great Work of Grace, so soon as you let me know that you have received this; and I can assure you that this blessed Work still goes forward in that Congregation and has spread through several other Congregations, and eminently in the Villages of Putten, and that all the Subjects of this blessed Work continue steadfast in the Faith and Ways of the Lord.

By the Account I have given, and the farther Account I hope to give, if the State of my Health permit, you will clearly perceive that this Work of Grace wrought on the Hearts of so many Hundreds by the Word and Spirit of the Lord, is in substance the very same Work, which was some Years ago carried on remarkably in your happy Corner of the Lord’s Vineyard, and agrees exactly in all the great leading Strokes and Lineaments of it, with the Work of Grace, which has more or less been carried on in all Ages of the Church of Christ from the Beginning, tho’ perhaps with some variety of Circumstances, which must reasonably be expected whenever the Lord builds up Zion in an observable and glorious Manner, which he would have to be taken notice of by the World. May he with whom is the residue of the Spirit grant us fresh and more plentiful Effusions, till our Wildness in all the Parts of it become a fruitful Field.

A Letter from the same Hand to a Merchant in Scotland, Dated the 3d of October, 1750.

The Reformed Congregation of Nieuwkerk consists of at least two thousand Souls, of whom above two thirds have been or are under deep Conviction of their miserable lost State by Nature. Besides the Villages I have mentioned in another Letter, the Spirit of the Lord works mightily in other Places of that Country, particularly in two Villages, the one called Aalten, the other Zeeuikdyke.

The
The Reverend Mr. Kennedy's Farther Account of this Work of Grace, which was printed at London, March 1751.

Rotterdam, January 5, 1751.

Reverend Dear Brother,

BLESSED be the Lord, that his Gospel is not bound, but that his glorious Spirit works with an exceeding greatness of Power by it, in many Places of the Land! What high and dear Satisfaction must it give to those who love our Lord Jesus in sincerity, to behold the admirable Triumphs of our dear Redeemer's Spirit and Grace over all the obstinate Enmity of the natural Mind, the Strong-holds of Satan; and all his Wiles and Methods, his Depths and Deceits? How ineffably sweet and glorious must that Power be, which, without doing the least Violence to the rational Powers or any Interest of the rational Nature, carries along with it the poor Creature's hearty Approbation of this God-becoming Method of its Restoration from the great Misery and Ruins of that dreadful Apostasy from God and all Goodness, under which every Man lies by Nature: Even the most wise and learned and prudent, who are ignorant of their sad Condition, and think themselves rich and increased in Goods, for no other or better Reason, but because they see not their own wretched Ignorance, and are unaffected with their own stupid Insensibility.

To see a Number of the determined Enemies and Haters of the blessed God, transformed into ardent Lovers of his Majesty, Purity, Laws, Ordinances, Providences, and People, and of every Thing that bears a relation to him, as his! To see the earthly, the sensual, and the grossly wicked, possest and governed by such a high-prevailing, all-conquering regard to the Interests of our Redeemer's Glory and spiritual Kingdom, as for the sake thereof deliberately and of choice to renounce with great Delight that which all their Days used to be dearest to them.
them than a Right-hand or Eye, and to feel the fullest and most overflowing Joy when they are highest in the Exercise of the severest Self-denial and Mortification! To see a Number of ugly Monsters of Wickedness transformed into amiable Saints, shining with all the radiant Graces of Heaven, and ripening for Glory!

These Things must certainly form the most noble, beautiful, glorious, and interesting Prospect Believers can readily have, till they fix their Eyes immediately upon the Lamb in the midst of the Throne.

The great Work of Grace, of which I gave you some general Account, not only goes forward at Nieuwkerk, and the Villages mentioned in my last; but, blessed be the God of all Grace, it spreads itself through many other Places, unworthy that the God of Glory should cast a Look of Mercy upon them, much more that he should pour out his Spirit upon them, and make them savingly to know his Word.

The Word of the Lord has free Course, and is glorified in the Conviction and Conversion of great Numbers, at a Village called Alden in Gelderland, and at a Village called Rheed, in the Dutchy of Juliers, and several other Places thro' the Country, and in the City of Groningen, one of the Seats of Learning and Philosophy, where often empty Shews of Wisdom and Learning feed the natural Vanity of the human Mind, alienate it more from all Thoughts of being an eternal Debtor to Emanuel's Grace, and by a proud Contempt of the Simplicity of the Gospel too often harden the Hearts of poor Creatures against all the humbling Methods of the Gospel: I say at Groningen there has been a considerable Awakening for several Months past; Hundreds have been under sharp Convictions, which, it is hoped, will have a gracious and saving Issue.

There is no room left to doubt of the Truth and Reality of this great Work, for not only does the pious Character of the Ministers of the Places who attest it, but the concurrent Testimony of great Numbers of the most understanding and judicious experienced Christians in the Netherlands,
Netherlands, who thought it their Duty to go and see whether these Things were so or no, put it quite beyond all reasonable Contradiction or Doubt. I have conversed with many who went from this Town, and other Parts of this Province to Nieuwkerk and other Places: Upon whose Judgment and Integrity every one who knows them will safely depend, and they all solemnly, and with thankful Hearts for such an unexpected Token for good to the Netherlands, declare, that the Work which goes on in these happy Places, is the Lord's ordinary Work of Conviction and Conversion; and that the Methods of the Holy Spirit's Operations on the Hearts of Men there is the same, which they themselves have experienced and observed in others, who have been brought savingly to the Lord, and it differs only in some Circumstances, which are not essential to the Work, and therefore are not common at other Times when elect Sinners are converted more silently, and without much Observation.

But surely where a gracious merciful God carries on the very same Work of his Grace in a more visible, remarkable and glorious Manner, with such swift and extensive Progress, producing so great and happy a Change in whole Cities or Villages, it seems reasonable to conclude, that the God of Glory intends something farther by so striking a Dispensation, than barely the bringing such a Number of Persons into a gracious State; even to awaken a dead, secure, negligent, sensual and vain Generation, to attend to the great Concerns of their Souls, and of an awful Eternity.——To exalt and glorify the Sovereignty, Riches, Power and Freedom of the blessed Spirit's Influences and Operations, so long and so grievously injured, provoked, despised and ridiculed by this backsliding Age.——To magnify the great Work of Regeneration, which has so long been an Object of Mockery, and the Scorn of Fools, to such a Degree, that God's Children have been forced to conceal what the Lord has done for their Souls; and therefore will he place it in such an affecting Point of View, that Men shall reckon it their Honour, their Ornament and their Glory, to be born of God.——
An Account of a Work of Grace

To vindicate the Honour of the peculiar Doctrines of the blessed God, by making the despised Plainness and Simplicity thereof, his powerful Instrument in the Conversion and Salvation of Sinners, while he has poured the Contempt of Barrenness and Uselessness upon all that vain Oftentation of Wisdom, Learning and Philosophy, which Men have been substituting in the room of it. —

To manifest the Inefficacy of Mercies and Judgments to reform a degenerate Age, when a sovereign Lord with- draws his Spirit; and that our religious State cannot be retrieved either by Might or by Power, but only by the pouring out the Spirit of the Lord —

To make his Work of Grace to be the more taken notice of, regarded and spoken of, and thus the more quickly to spread its saving Progress! and to manifest his own Glory, in laying the Pride and Vain-glory of Men in the Dust, that the Loftiness of Men may be bowed down, and the Haughtiness of Men made low, and that the Lord alone may be exalted in that Day!

The Lord's Hand is very visible, and his Work glorious, in the great Numbers of Persons of all Ages and Conditions, that have been awakened and savagely wrought upon; and particularly little Children, whom he has sweetly allured to come to his Christ, and out of whose Mouths he is perfecting Praise; One Instance of this Nature I must mention, to remarkable, that formerly it would have been looked upon as worthy to be recorded and published through the whole Land.

This Instance of a Child, Eleven Years of Age, who came to Mr. Kuyper, and said, 'I have now likewise Glad Tidings to tell God's People, that I am also born in Zion, and that the Lord Jesus has drawn me into the City of Refuge! The Lord brought me into Distress under your Sermon upon Psalm ii. 12. Kiss the Son, &c. and by your Sermon on Matt. iii. 12. Whose Fane is in his Hand: He clearly shew'd me that I was Chaff, good for nothing but to be burnt; since which I could do nothing but seek Jesus in hearing, reading and praying: Many have mocked and reviled me, calling me a Hypo- crite, and saying, I had a Devil! But O! I thought I could
in the UNITED NETHERLANDS.

* could gladly bear that and much more, if I might but get an Interest in Christ, and hold on in his Ways! And O! blessed be his Name, last Lord’s Day under your Sermon from 1 Thess. v. 19. Quench not the Spirit, he discovered to me my great Danger, and absolute Need of Jesus Christ; and yesterday he set home that Discovery so clearly, that my Heart was constrained to cry out, O! I can no longer live without sweet Jesus and precious Fellowship with him. I could neither eat, drink nor sleep, till I got that Pearl of great Price.

* I had been much afraid that I had not been sorrowful enough for Sin, nor so broken-hearted as others, and that the Lord Jesus would never receive and save such a Wretch as I am! But O! the Lord has given me to believe that Jesus Christ is willing to receive me just as I am, and save me to the uttermost. But alas! I have been hitherto unwilling, now my whole Heart’s Desire is, to come willingly to him!

* The Lord Jesus was discovered to me, not to the Eyes of my Body but of my Mind, and yet as clearly as if I had seen him with these Eyes: I saw him as crucified in his Sufferings, extinguishing the Fire of God’s Wrath, and now exalted in his Kingdom, surrounded with Millions of his Saints and Angels, and crowned with all Glory and Majesty! O! this made Jesus unspeakably dear and lovely to me; and he said to my Soul, I am thy Salvation, Sin and Satan shall have no more Power over thee! Hereupon I gave all my Sins over to him, and saw him bearing them away as my blessed Saviour: I renounced the Covenant with Sin and Satan, I gave the Lord Jesus my Heart, and trusted in him without doubting. I received him as my Prophet, Priest and King, and he is become my everlasting Bridegroom.

* Then these Scriptures came powerfully upon my Heart, I have fought the good Fight, I have kept the Faith, and henceforth there is laid up for me a Crown of Righteousness. And it shall be said of Zion, that this Man and that Man was born there, and the Highest himself shall establish her. And they shall go from Strength to Strength, till they appear before the Lord in Zion.
An Account of a Work of Grace

Upon which my Heart was so filled with Love and Joy, that I could do nothing but praise and give Thanks.

Now God is my Father, he drew me, else I never could have come to his dear Son. Now is Jesus my elder Brother, my lovely Husband, my King of Glory! He will guide me and save me! Now God is my Portion, I have an Interest in the glorious Persons! I have no Parents and am poor on Earth, but O I have a wonderful rich and gracious Father in Heaven.

I was then so taken up in rejoicing, that I seemed to be in Heaven, and wished for ever to be in the same Frame! O how am I dignified? I am now in the City of Refuge, I have nothing to fear; I now willingly bear all Scorn and Reproach with God's People, and despite all the Vanity and Wickedness of the World! I was forced to cry out, O! I would not change now; tho' a Man would give me all the Riches of his House for a Moment of this Love, I would altogether disdain it! O I am glad in the Lord, my Spirit rejoices in God my Saviour! What shall I render to the Lord for all his Benefits to me?

O! I can render nothing but only live to him and for him. Now the Devil has no Interest in me, the Lord Jesus has overcome him, the Lord may let me fall, but O! he will not let me fall away. O! I hope he will keep me from burying the Talent of Grace which he hath given me; and enable me to improve it for Edification!

I have yet Relations who must be converted, or perish, they have shewn me much Kindness, O! I'll pray for them. O! what a choice Privilege is it that Christ has so early drawn me to himself: I am not yet eleven Years old, O that I had been earlier converted! O, I have now continual Need of strengthening and reviving Grace. O! I will seek it from Christ's Fulness under the Means! O, blessed be the Lord that he made me diligent in waiting on the Means! I often thought, who knows, whether I may not be converted under this Sermon! I'll hold on till the Lord Jesus take me a poor blind Creature, and lead me in the Ways which I know not: O I must, I will now tell all God's People what the Lord has done for my Soul!'
This is an exact Account of that Child, and let the wise Men and Reasoners of this World tell us, whether such Sentiments and Language about unseen eternal Things, do not incomparably transcend all that Nature, or all mere human Institution without a divine Influence, could possibly below. But how pleasing ever this Subject is, I must delay the Continuation of it to another Opportunity, as the Bearer tells me his Ship must leave this Harbour in a little time.

I have only time to add, That as it was to be expected that Satan and his Instruments should oppose this great and blessed Work of the Spirit of God, that being a Part of the ancient War declared betwixt the two Seed's, and carried on with higher or lower Degrees of Fraud and Falsehood, Rage and Violence in every Age; so it has happened here, several Persons, possibly thro' Party-Prejudices, are carried great Lengths; either denying, or artfully and wickedly opposing and ridiculing this Work of the Holy Ghost.

But the Number of Witnesses is so great, their Characters for Understanding, Purity, and Zealous Godliness so unexceptionable, and the Facts they attest, such in their Nature, that they could not mistake thro' Ignorance, being what God's Word plainly requires to pass upon every Soul that would be saved, what they have experienced and been comforted with themselves; and what the Awakened or Comforted declare uniformly they have experienced, that no Man can reasonably refuse his assent. For no Argument, no Banter, can make one doubt of the Evidences of his own Senses, or what he receives as Truth upon the Credit of faithful Men, who have seen and felt those blessed Workings of the Holy Spirit exactly according to the Word of the Truth of the Gospel, exerting his glorious Power and Grace upon the Hearts of lost Sinners, and causing them gradually and surprizingly to arise from under the Ruins of their dreadful Apostasy from God. Whoever does upon such sure Grounds bear witness to the Grace of Christ, beitowed upon the vilest of Men, or to the Manifestation of the eternal Life that was with the Father in himself, or to poor Creatures their receiving out of Em-
An Account of a Work of Grace

nuell's Fulness even Grace for Grace, is a Witness for Christ himself, and for the Salvation that is in and by him alone: And as such Instances of the Spirit's blessed Operations, are not only for the greatest Benefit to the happy Objects thereof, but also for the Conviction of Sinners, the Confirmation and Edification of Saints; therefore whoever can give or spread abroad the sure Evidences he has of the Truth and Reality of such a Work of Grace, and does it not, does in Effect refuse or at best neglect to be a Witness for Christ, and for the great Grace and Salvation there is in him for the very vilest and chiefest of Sinners.

It was a Train of such Reflections that first inclined my Heart to engage in the Business of spreading and defending it, according to the Measure of Gifts Sovereignty has bestowed upon me. The Narratives of the great Work of God in Scotland, to which the Lord has remarkably given Testimony, are blessed to Multitudes in these Provinces and thro' Germany.

As the Friends of the great Work of Grace at Nieuwekerk, &c. are confirmed in their Sentiments of it, by its exact resemblance in all the great leading Lines of it, to the blessed Work in Scotland, and tell the World so: Therefore the Opposers do their utmost to bring the Work in Scotland into disrepute, or to make Men doubtful and suspicious about it. They call it a Schismatical Work, an inconsistent Work; that it was all Enthusiasm, and never produced any real, valuable Fruits and Effects, and that it is long since come to nothing, and the pretended Subjects of it are worse than before. And too great a Handle is given them for saying such Things, even by some Ministers.

Quis talia fando, temperet ad Lacrymis!

Who can relate these things without a Tear?

The Lord's People from many Parts who are persuaded that these Things are vile Calumnies, have applied to me to assert and maintain the Credit and Honour of God's Truths, and this great Work of Grace. I look upon myself as called and fixed in my Station for the Defence of the Gospel: And however many others are better qualified, yet
yet none ever was more indebted to Jesus Christ than I am; therefore it is my duty to arise and honour and acknowledge him in such a Work of Grace as this, and to do my utmost with the glorious Bridegroom’s Friends to encourage and promote it.

The Reverend Mr. Kennedy’s Letter on the same Subject, to a Correspondent at London, dated April 14, 1752.

Honourable Sir,

The Subjects of the Lord’s Work at Nieuwkoop, continue steadfast in the ways of the Lord. There has been a blessed Harvest there this Winter. Several Persons, whose former Convictions had worn off, have been made thoroughly willing in these Days of Power. Opposers themselves stand confounded at the universal external Reformation of that Town, which is become an Example of every thing that is lovely and praiseworthy to all about them. And indeed if what any shall pretend to be Conversion, does not make men Spirits and Lives better, and them better in all Relations, it must be good for nothing.

But the Lord works now by his Spirit, in several other places of this Land, in so Godlike a manner, and so suitable to the Word of Grace he has spoken, that Men must be obstinately blind, who do not see him working on the right-hand and on the left.

In Greningen there have for a long time been great Awakenings, attended in many with affecting bodily Distresses; of whom the most have not afforded such good Grounds to conclude well of them, as they have done whose Convictions have not been attended with such bodily Distresses: But I am sufficiently informed that in the neighbouring Country and Villages, the Awakening of secure Sinners greatly increases, and that their Convictions are attended with few or no bodily Distresses, and produce kindly desirable Fruits.

Such Awakenings have been going forward at Werken-dam (a Village a little below Gorcum on the other side of
An Account of a Work of Grace

the Maas) for above a Year, and a goodly number, according to the best Judgment that can be formed of them, are joined to the Lord.

But now a general Concern to get an Interest in Christ, and deliverance from the whole evil of Sin and all Wrath, has seized the Inhabitants of four large Villages betwixt Dort and Gorcum, namely, Perpendrecht, Syldebrecht, Grefsendam, and Hardinxveldt, formerly noted for great ignorance and deep Security. The Awakened are almost innumerable! Many are seized with violent Convulsions and other affecting bodily Distresses; of the Causes of which some give no satisfactory Account, but many give so good an account as delights the most intelligent Christians, and confounds the mere Philosophers, the proud Disputers of this World. Sometimes the Awakenings are so awful, that the Ministers are obliged to stop for a considerable time, and many must be carried out of the Churches for a while.

They who were first awakened, make remarkable progress in the knowledge of the things of God. They who know most of the ways and workings of the Spirit of Grace, are amazed to hear such poor creatures talking so sweetly, according to God's Word, about the way of Salvation and Grace. Some young ones about thirteen or fourteen Years of Age, give such clear distinct Accounts of their closing with Christ, as astonish the most experienced Christians: Their Language resembles that of those who have been many years walking closely and sweetly with the Lord.

This Work is likewise begun in the City of Gorcum within these few weeks; and also at Worcum over-against Gorcum, the Lord works mightily! It also spreads surprizingly over other places, particularly in Noordbevelandt one of the Islands of Zealand in a Village called Wijckerk, where there are even now above two hundred and fifty persons under sharp Awakenings or Convulsions of their Sin and Misery, and as yet without affecting bodily Distresses.

Thus I have given you, as in the Sight of the Searcher and Judge of all Hearts, tho' a general, yet a true and just Account of things on this side the water, without representing them either better or worse than they are, and to represent
represent them otherwise would be both exceedingly wicked and vain. I hope the Lord Emmanuel is taking to himself his great Power, and designs to reign now illustriously among a willing People over many Lands.

I must break off writing, but never from being,

Honourable Sir,

Rotterdam, April 14, 1752. Your most affectionate and most obedient Humble Servant,

HUGH KENNEDY.

The Reverend Mr. Kennedy’s Letter on the same Subject, and to the same Person, dated July 4, 1752.

Honourable Sir,

THE Lord’s Work goes forward in the Villages along the Maes where it was first begun, and spreads over several other places, particularly at Pernis a Village on the other side the Maes over-against Schiedam and about two Hours * Walking from this place. There are very many under deep Convictions of their being guilty before God, and that his Wrath abideth on them; and several Persons are brought to sweet Reyl by believing in the Lord Jesus, which is certainly the only way the Bible knows any thing about, by which tossed troubled Souls can enter into Reyl. The same Work is begun in a Village, in that neighbourhood, Hoogvliet. Many in all these places where the Lord has render’d his holy Word quick and powerful upon blind, dead, guilty, polluted, secure, hardened rebellious Hearts, are now as evidently become children of the light and of the day, as they were lately ungodly and children of darkness and

* This is the ordinary way of expressing the distance of Places in the United Netherlands. An Hour’s Walk, is there reckoned to be about three English Miles; therefore two Hours is six English Miles,
An Account of a Work of Grace

wrath. The fact is beyond all reasonable contradiction or doubt, that a mighty Change, and that Change mightily to the advantage, is produced in these Villages, by the Work which is now going forward among them.

There is not one serious Christian who has visited these places (and thousands have done it) but is firmly persuaded that it is a great Work of God. The only persons who doubt of it, (or rather who take it for granted, without doubting at all, that it is no Work of Grace) are that sort of Professors of Christ's Name, who can give no other Account of their Christianity, than that they were baptized, trained up in some general acquaintance with the Book they call the Bible, and upon being taught to pronounce certain Forms of Words, have been allowed to eat and drink at Christ's Table. In a word, all such as are satisfied with a mere blind unenlightened Professioin, but in all other respects do as Jews, Pagans and Mahometans, and the rest of the natural World do, oppose this Work. Nor can it be otherwise, since if anything like the Substance of this Work, (which is a Conviction of Sin and Misery, a Discovery of all Fullness in Christ for complete Relief and Salvation, a venturing the Soul upon him by Faith, and thereupon a Change of the whole Heart and Life, earnest Desires and Endeavours to resemble the holy Jesus in Spirit and Life,) It any thing, I say, like this be necessary to the Being of a Christian, these People must certainly give up all Pretences to it, and own they have been arrant cheats, that is Hypocrites hitherto. This is so contrary to the proud natural Heart full of Enmity against God, that nothing but the Power of that Grace which these Men ridicule in others, can bring them to this Self-denial, which is the very first Step in Christianity.

But all they who are persuaded that we are not born Christians, in the same way as we are born Englishmen or Dutchmen, but must be made Christians by an exceeding greatness of power; and that to make children of wrath lying under the curse of God to be Christians, they must be born again of the Spirit, made new Creatures, and Partakers
kers of a Divine Nature, be justified freely by the Grace of God thro' the Redemption that is in Christ, and be planted into the likeness of Christ's Death, and in the likeness of his Resurrection, and have the same Mind in them that was in Christ, and be in the World as he was in the World; all these People are persuaded that this Work is a great Work of God, and bless him for it. They have experienced the same things (abating a few external non-essential Circumstances) in themselves, and must therefore part with their own Christianity or approve of this Work. One need not hesitate to which of these two Characters is to be paid the greatest regard in a dispute of this nature, where the one testify what they know, and have seen and felt and tasted and handled of the Word of Life; while the other talk in the Clouds about things which they can no more judge of than Men born blind can judge of Colours.

The bodily Distresses, namely, Outcries, Faintings and convulsive Motions in many, with which this Work is attended, are in vain objected against. The Objection has been again and again answered in all its Shapes, beyond all possibility of a fair, a sensible or even a plausible Appl. The only thing worthy of Enquiry is, Whether a real saving Change be wrought upon the hearts and lives of many stout-hearted Sinners in these Places? They who doubt of this fact, should rationally disprove the Evidence upon which it rests. This they cannot do, and therefore raise a loud out-cry, every whit as much to the purpose as if they bellowed out, Great is Diana of the Ephesians.

There are several Circumstances which have uniformly attended this Work in all places, and which tend much to confirm the Lord's People in their good opinion of it, and thankfulness for it: As First, A brutal Ignorance of God and his Word reign'd in these places remarkably beyond other places of the Land; but now since the Day-spring from on high hath visited them, they grow remarkably in valuable knowledge. Secondly, They were generally infamous for their Brutality differing little from Hottentots, wallowing
An Account of a Work of Grace

in all kinds of Immorality; but now they are become a sober discreet moral People at least, the Enemies of the Work themselves being Judges. Thirdly, They had generally an obstinate aversion to the Lord’s Day and Ordinances. The Churches were empty, nothing could prevail with them to attend the means of grace, to that degree that several grown Persons in years had never been in a Church after their Baptism; but now they have such fervent Desires after God’s Word, and the Habitation of his House, that nothing can divert them from the Opportunities of waiting on the Word; the Cry being now, When shall we come and appear before him? Fourthly, Formerly they had the most bitter Aversion to all who had the appearance of serious Persons; now they have a dear Affection to all who appear to be the Lord’s People: All their Delight is in the excellent Saints of God. Fifthly, No instance has ever been known, of any who upon good grounds was esteemed to be a gracious person, and who has been brought under such Convictions, Terrors and bodily Affections, but who in being brought to Christ experienced quite other Impressions of a more agreeable nature: And if this Work be from any other Cause than the Spirit of God, it is quite inexplicable, that it does not yet take place in all indiscriminately. Lastly, None who are brought to rest by believing Views of the unsearchable Riches of the Grace of God in Christ, are any more subject to violent bodily Distresses: This is likewise a curious Phenomenon, upon which a DISiputer of this World may dash out his Brains without solving it.

In a word the Subjects of this Work are made another sort of People than ever they were before: And their Conduct is directly opposite to what it was formerly and is in all respects better: They who don’t think that the Spirit of God is truly the Cause of this happy Change, ought to tell us fairly, soberly and rationally, what other Cause is proportional to such blessed Effects, which in their nature and tendency are so benign and happy to human Society, as well as to the blessed Subjects of the Work.

I should now tell you of the new Shape in which the Opposition begins to appear against this Work, but as the Captain
Captain of the Ship sends me word, that he will sail about an hour hence; I can only add, that I shall do it soon. And in the mean time to fulfil my Promise, I have sent you my second Defence against V-D-H—- together with five Manuscript Sermons upon some important Subjects. That upon 1 Sam. xii. 24, 25. was, as you'll see, preached upon the Prince of Orange's Advancement. That Sermon, together with those upon Mat. xxi. 28. Rom.viii. 1. and Philp. i. 27. and one upon 1 Cor. i. 22, 23. (preach'd when I was Moderator of the Synod of Merse and Teviotdale, and printed at Edinburgh near twenty Years ago) were translated into Dutch, and publish'd with a Preface and Dedication to the Prince and Princess of Orange. You'll easily see that my Design is to bear witness to the great doctrines of Grace, and to place those important Truths in a striking Light, that are now seldom met with but in Creeds and Confessions; and thus, as much as in me lies, to help to stopt the course of that Deception that is going forward from the Grace of the Gospel to a Covenant of Works in a new Shape.

If any Bookseller thinks he can print these and more of the same kind, with advantage to the Cause of the Gospel and to himself, I shall be well satisfy'd: If not, please to return them to me, by the first Sloop for Rotterdam, after you have perused them: for they are of some Importance to me. I have likewise a Treatise of Faith in the same Spirit and Way.

Forgive this Freedom I venture to use with you, and allow me the honour to be,

Honourable Sir,

Your most affectionate and most
obedient Humble Servant,

Hugh Kennedy.

FINIS.