

*A Faithful Narrative of the
Surprising Work of God*

by Jonathan Edwards

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CHAPTER I.

Introductory Statement

Licentiousness for some years prevailed among the youth of the town of Northampton; there were many of them very much addicted to night-walking, and frequenting the tavern, and lewd practices, wherein some, by their example, exceedingly corrupted others. It was their manner very frequently to get together, in conventions of both sexes for mirth and jollity, which they called frolics; and they would often spend the greater part of the night in them, without regard to any order in the families they belonged to: and indeed family government did too much fail in the town.

At the latter end of the year 1733, there appeared a very unusual flexibility, and yielding to advice, in our young people. It had been too long their manner to make the evening after the sabbath, [It must be noted, that it has never been our manner, to observe the evening that follows the sabbath, but that which precedes it, as part of the holy time], and after our public lecture,

第一章 引言

多年来北开普敦市的年轻人中都盛行着放浪形骸，其中多人都沉迷于出夜街，流连酒馆，和从事淫秽的勾当，一些人的行为大大败坏他人。他们经常走在一起，男女聚集来欢乐喜庆，他们称这为狂欢。他们时常耗用晚上的大部分时间在这些狂欢上，从没想到他们所属家庭的家规。是的，镇市中的家庭管教真的大大失败。

在1733年下半年，在我们的年轻人中出现了十分不寻常的柔善和听从劝告。多年来他们习惯在主日晚（大家该留心，守主日晚会为圣会向来不是我们的习惯，星期六晚才是。），在我们的公开讲道聚会后就是他们特备的欢乐

to be especially the times of their mirth, and company-keeping. But a sermon was now preached on the sabbath before the lecture, to show the evil tendency of the practice, and to persuade them to reform it; and it was urged on heads of families that it should be a thing agreed upon among them, to govern their families, and keep their children at home, at these times. It was also more privately moved, that they should meet together the next day, in their several neighborhoods, to know each other's minds; which was accordingly done, and the notion complied with throughout the town. But parents found little or no occasion for the exercise of government in the case. The young people declared themselves convinced by what they had heard from the pulpit, and were willing of themselves to comply with the counsel that had been given: and it was immediately, and, I suppose, almost universally, complied with; and there was a thorough reformation of these disorders thenceforward, which has continued ever since.

Presently after this, there began to appear a remarkable religious concern at a little village belonging to the congregation called Pascommuck, where a few families were settled, at about three miles distance from the main body

和聚众时光。但如今就在主餐前有讲道聚会，显明过往做法的邪恶倾向，也鼓励他们来更正。家长蒙劝告，他们须定意在那时好好照管他们的家庭，在家教养孩童。他们更且在感动下在翌日与邻舍们有聚会来彼此认识。他们照着行，镇市上上下下都乐意遵行。但是很少家长在执行他们的管教，反而是年轻人亲口宣告他们服应讲台的信息，乐意遵从所得的劝告。我认为这是实时的，几乎是全体的遵从，从此以后便有着彻底的改正，自此一直持续。

此事之后不久，在一个属于称为派斯金麦小乡村的民众开始出现了一个显著的信仰关注，那里有几个家庭住在镇市主体群三英哩之

of the town. At this place, a number of persons seemed to be savingly wrought upon. In the April following, anno 1734, there happened a very sudden and awful death of a young man in the bloom of his youth; who being violently seized with a pleurisy, and taken immediately very delirious, died in about two days; which (together with what was preached publicly on that occasion) much affected many young people. This was followed with another death of a young married woman, who had been considerably exercised in mind, about the salvation of her soul, before she was ill, and was in great distress in the beginning of her illness; but seemed to have satisfying evidences of God's mercy to her, before her death; so that she died very full of comfort, in a most earnest and moving manner warning and counselling others. This seemed to contribute to render solemn the spirits of many young persons; and there began evidently to appear more of a religious concern on people's minds.

In the fall of the year I proposed it to the young people, that they should agree among themselves to spend the evenings after lectures in social religion, and to that end divide themselves into several companies to meet in various parts of the town; which was accordingly

外。有几个那里的人看来得救了。随后在1734年4月，有一事发生，一个正当少壮的年轻男子因胸膜炎肆意侵袭而立刻变得精神错乱，两日后死去，这事在公开讲道上被谈及而影响很多年轻人。随后有另一位年轻太太的死亡，在她生病前常萦绕她心间的是她灵魂的得救，而她在患病初期时是大大苦恼的，但在她死前在她身上似乎有神怜悯她的足够证据。因此她死时是充满快乐的，且用最热心和感人的态度来警告和劝导别人。这似乎叫众多年轻人严肃地对待灵魂，也得见人心更明显地开始了信仰上的关注。

在这年秋天，我建议年轻人该利用讲道会后的黄昏来举行小区的信仰聚会，分作不同的组别，在镇市中不同地方来分组。他们照着行，这样的聚会持续下去，

done, and those meetings have been since continued, and the example imitated by elder people. This was followed with the death of an elderly person, which was attended with many unusual circumstances, by which many were much moved and affected.

About this time began the great noise, in this part of the country, about Arminianism, which seemed to appear with a very threatening aspect upon the interest of religion here. The friends of vital piety trembled for fear of the issue; but it seemed, contrary to their fear, strongly to be overruled for the promoting of religion. Many who looked on themselves as in a Christless condition, seemed to be awakened by it, with fear that God was about to withdraw from the land, and that we should be given up to heterodoxy and corrupt principles; and that then their opportunity for obtaining salvation would be past. Many who were brought a little to doubt about the truth of the doctrines they had hitherto been taught, seemed to have a kind of trembling fear with their doubts, lest they should be led into bypaths, to their eternal undoing; and they seemed, with much concern and engagedness of mind, to inquire what was indeed the way in which they must come to be accepted with God.

连老年人也仿效他们。随后有一位老人家死去，加上很多不寻常的情况，叫多人大大被激励和受感。

约在这时候开始了国中这处关于亚民念主义的大争论，似乎对这处民众的信仰上造成打击。在敬虔上活跃的朋友在这议题上因害怕所争论的问题而战栗，但似乎事实与他们所惧怕的恰恰相反，反而铺天盖地的是信仰的推展。很多视自己为无基督的人，似乎因此而觉醒，害怕神快要撒离这地土，叫我们降服于异端和败坏的主义，致使他们得着救恩的机会幻灭。很多在所教导教义真理上稍微疑虑的人，似乎因着他们的疑虑而有着某种战栗的惧怕，免得他们误入歧路，最终来到他们的永远灭亡。他们心思上似乎更多关注和忙碌，查问他们必得着神接纳的真正方法。就此有着关于独

There were some things said publicly on that occasion, concerning justification by faith alone.

Although great fault was found with meddling with the controversy in the pulpit, by such a person, and at that time-and though it was ridiculed by many elsewhere-yet it proved a word spoken in season here; and was most evidently attended with a very remarkable blessing of heaven to the souls of the people in this town. They received thence a general satisfaction, with respect to the main thing in question, which they had been in trembling doubts and concern about; and their minds were engaged the more earnestly to seek that they might come to be accepted of God, and saved in the way of the gospel, which had been made evident to them to be the true and only way. And then it was, in the latter part of December, that the Spirit of God began extraordinarily to set in, and wonderfully to work amongst us; and there were very suddenly, one after another, five or six persons, who were to all appearances savingly converted, and some of them wrought upon in a very remarkable manner.

Particularly, I was surprised with relation of a young woman, who had been one of the greatest

独因信称义之事的公开讲论。

虽然这样的人一时在讲台上的论战中混与重大的错误，尽管成为多个别处的笑柄，却被证实为这里的一时佳话，在这镇市人民的生命上且明显地充斥着显著的属天恩福。自此之后他们在他们所存疑的重大事情上得着一普遍的满意，就是那些曾叫他们战兢地疑虑和关注的事。占据他们心思的是更热切地寻求他们如何得着神的接纳，和按福音的方法来得救，就是向他们显明为真实和唯一的方法。就这样在十二月的下旬，神的灵开始不寻常地临格，在我们当中奇妙地工作，突然之间，有五六个人，一个接着一个有着得救的明证，当中有人是在非常显著的情况下来得救的。

尤其叫我感惊奇的是一年年轻女子的故事，他是整个镇市中其中一

company-keepers in the whole town. When she came to me, I had never heard that she was become in any wise serious, but by the conversation I then had with her, it appeared to me, that what she gave an account of, was a glorious work of God's infinite power and sovereign grace; and that God had given her a new heart, truly broken and sanctified. I could not then doubt of it, and have seen much in my acquaintance with her since to confirm it.

Presently upon this, a great and earnest concern about the great things of religion and the eternal world, became universal in all parts of the town, and among persons of all degrees, and all ages. The noise amongst the dry bones waxed louder and louder; all other talk but about spiritual and eternal things, was soon thrown by; all the conversation, in all companies and upon all occasions, was upon these things only, unless so much as was necessary for people carrying on their ordinary secular business. Other discourse than of the things of religion would scarcely be tolerated in any company. The minds of people were wonderfully taken off from the world, it was treated amongst us as a thing of very little consequence. They seemed to follow their worldly business, more as a part of their duty, than from

所最大公司的管理人。当她来找我时，我从未听闻她的厉害转变，直至与她交谈那时，我才得知**她如何得着神无限权能和至高恩典的荣耀工作，和神如何给她一颗新心，真实破碎和成圣的心。**我在此毫无存疑，自从确实这个后，更与她熟稔。

这事发生后不久，对信仰和永恒世界等大事上又大又热切的关注，遍及全镇市的所有角落，遍及各式人等和所有年龄层的人。枯骨之间的响声越来越大，不久，除了属灵和永恒的事之外，所有别的谈论都被摒弃。除了人们在需要执行他们日常的俗务之外，在所有聚集和所有谈论事项上都只是这些东西。在任何聚集时很少会容忍那些信仰事情之外的交谈。世界从人们的心思中奇妙地被移除，世界在我们当中被看为带来十分少影响的东西。人们进行他们俗世的事务时，似

any disposition they had to it; the temptation now seemed to lie on that hand, to neglect worldly affairs too much, and to spend too much time in the immediate exercise of religion. This was exceedingly misrepresented by reports that were spread in distant parts of the land, as though the people here had wholly thrown by all worldly business, and betook themselves entirely to reading and praying, and such like religious exercises.

But although people did not ordinarily neglect their worldly business, yet religion was with all sorts the great concern, and the world was a thing only by the bye. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it. The engagedness of their hearts in this great concern could not be hid, it appeared in their very countenances. It then was a dreadful thing amongst us to lie out of Christ, in danger every day of dropping into hell; and what persons' minds were intent upon, was to escape for their lives, and to fly from wrath to come. All would eagerly lay hold of opportunities for their souls, and were wont very often to meet together in private houses, for religious purposes: and such meetings when appointed were greatly thronged.

乎多以之为他们职责的一部分，而多于他们意向之所然。试探如今似乎落在大大拒绝俗世事务，和多用时间来立即执行信仰这方面。极之误导的报导被广传至国中远处，说到这里的人们完全撒离所有俗世的事务，完全专心于阅读和祈祷这等信仰的活动。

虽然人们不是普遍地忽略他们俗世的事务，然而信仰得着各式各样的重大关注，世界不过是顺道一说的东西。他们眼中只想得着天国，人人都有努力进去的表现。占据他们心灵的是这不能掩藏的重大关注，且溢于言表。于我们来说被摒弃于基督之外，每天落在堕进地狱的危险中是可怖的。人们心所想的是他们为生命而逃亡，逃离要临到的忿恨。所有人都热切于为他们的灵魂来抓紧机会，因而常常在家中有信仰的聚会，这样约定的聚会都必是座无虚席的。

There was scarcely a single person in the town, old or young, left unconcerned about the great things of the eternal world. Those who were wont to be the vainest and loosest, and those who had been disposed to think and speak lightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did as it were come by flocks to Jesus Christ. From day to day for many months together, might be seen evident instances of sinners brought out of darkness into marvellous light, and delivered out of an horrible pit, and from the miry clay, and set upon a rock, with a new song of praise to God in their mouths.

This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town: so that in the spring and summer following, anno 1735, the town seemed to be full of the presence of God: it never was so full of love, nor of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being

在镇市中几乎没有一人，无论老少，任让永恒世界的重大事件不被关注。那些习惯于最虚荣和最荒淫的人，和那些天性上对生死攸关和可经验之信仰上想和说得轻描淡写的的人，如今都普遍地服在大觉醒之下。悔改之工以最令人惊讶的情况下来进行，且越发增加。灵魂成群成群地走向耶稣基督。多月来日复一日都是这样，得见罪人被领出黑暗入奇妙光明；从可怖的地狱里被拯救出来；从淤泥中出来，被放在盘石上，他们口中都唱着赞美神的新歌。

神这工作不断进行，真圣徒的数目倍增，不久为镇市造成一充满荣光的变化。在1735年的春夏间，这镇市似乎满有神的同在，从未曾如此充满爱和喜乐，然而也像往昔般充满忧伤。几乎在每个家庭中都有着神同在的显著表记。家庭中因所带来的救恩而有着欢乐的时

brought to them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The doings of God were then seen in His sanctuary, God's day was a delight, and His tabernacles were amiable. Our public assemblies were then beautiful: the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbors.

Our public praises were then greatly enlivened; God was then served in our psalmody, in some measure, in the beauty of holiness. It has been observable, that there has been scarce any part of divine worship, wherein good men amongst us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing His praises. Our congregation excelled all that ever I knew in the external part of the duty before, the men generally carrying regularly, and well, three parts of music, and the women a part by themselves; but now they were evidently

光，父母因着儿女，丈夫因着太太，太太因着丈夫的新生而欢欣。神的作为往后在祂的圣所中得见，主日是欢欣的，祂的圣所是可亲的。我们的公开聚会是美好的，会众在神的聚会中生趣盎然，人人热切参加公开敬拜聚会，每个听众饥渴倾听传道人口中的讲道。与会者不时都因着所传讲的道而落泪，有人忧伤和失望地哭泣，有人因喜乐和爱而哭泣，亦有人为着怜悯和关切他们邻舍的灵魂而哭泣。

我们的公开赞美聚会满有生气，那时我们以诗章、灵歌和圣洁的颂词来敬拜神。在神圣敬拜中歌唱赞美神时，有着向来难得一见我们当中有人被恩典所牵引，他们的心按神的方式来被提升。在聚会的外观上，我们会众的表现优于所有从前的表现，从前他们大抵常美好地三部颂唱，女士们也唱着他们的部分；但如今他们明显地习惯于

wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed.

In all companies, on other days, on whatever occasions persons met together, Christ was to be heard of, and seen in the midst of them. Our young people, when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ, the glory of the way of salvation, the wonderful, free, and sovereign grace of God, His glorious work in the conversion of a soul, the truth and certainty of the great things of God's word, the sweetness of the views of His perfections, etc. And even at weddings, which formerly were mere occasions of mirth and jollity, there was now no discourse of any thing but religion, and no appearance of any but spiritual mirth.

Those amongst us who had been formerly converted, were greatly enlivened, and renewed with fresh and extraordinary incomes of the Spirit of God; though some much more than others, according to the measure of the gift of Christ. Many who before had labored under difficulties about their own state, had now their doubts removed by more satisfying experience, and more clear discoveries of God's love.

When this work first appeared and

以一不寻常的提升心灵和声音来颂唱，使到聚会真的叫人喜悦。

在别些日子在任何事情来相聚的人，总会谈及基督，也在他们当中见到基督。当我们的年轻人相聚时，他们习惯花时间来谈到耶稣基督的尊贵和代死的爱、祂成就之救恩的荣耀、神奇妙释放和至高的荣耀、祂叫灵魂得救上的荣美工作、神话语重点的真确和实在、得见祂美善的甜美等。甚至在前是欢欣和快乐场合的婚礼中，如今所交谈的都只是信仰，所见的没有甚么，只有属灵的欢欣。

先前得救的人得着大大的生命力，有着新鲜和超凡的神圣灵内住而得更新，然而有人因着基督所量给各人的恩赐而比他人得着更多。从前在一己的状况上努力而遇上困难的人，如今他们的疑虑在得着更满足的经历和更清楚发现神的爱下来被移除。

当这工作开初在我

was so extraordinarily carried on amongst us in the winter, others round about us seemed not to know what to make of it. Many scoffed at and ridiculed it; and some compared what we called conversion, to certain distempers. But it was very observable of many, who occasionally came amongst us from abroad with disregardful hearts, that what they saw here cured them of such a temper of mind. Strangers were generally surprised to find things so much beyond what they had heard, and were wont to tell others that the state of the town could not be conceived of by those who had not seen it. The notice that was taken of it by the people who came to town on occasion of the court that sat here in the beginning of March, was very observable. And those who came from the neighborhood to our public lectures were for the most part remarkably affected. Many who came to town, on one occasion or other, had their consciences smitten, and awakened; and went home with wounded hearts, and with those impressions that never wore off till they had hopefully a saving issue; and those who before had serious thoughts, had their awakenings and convictions greatly increased. There were many instances of persons who came from abroad on visits,

们当中出现，并不寻常地延续至冬天时，我们四围的人都似乎不知是甚么一回事。多人嘲笑和以之为笑柄，有人将我们称为的得救跟瘟疫相提并论。但可见的是，多个间中从外地来到我们当中存轻视之心的人，他们因着在这里所见的而矫正他们这样的硬心。陌生人普遍地发现事情超越所听到的而感惊奇，他们常常告诉别人这镇市的情况不应被没亲眼见过之人所哄骗。有因着三月初来上法庭之人所作的报告是值得参考的；那些来自附近地区来参加我们公开讲道会的人是最显著受影响的；多个进城的人，良心因着这样那样的受责打要得着觉醒，归家时带着伤痛的心，带着永不磨灭的感动，直至他们得着所盼望的救恩；从前虔诚的人，得着他们大得多的觉醒和悔改；多时未曾来过，自海外来探亲，来作生意的多人，如今都得见和得着得救工夫的运

or on business, who had not been long here, before, to all appearances, they were savingly wrought upon, and partook of that shower of divine blessing which God rained down here, and went home rejoicing; till at length the same work began evidently to appear and prevail in several other towns in the county.

In the month of March, the people in South-Hadley begun to be seized with deep concern about the things of religion; which very soon became universal. The work of God has been very wonderful there; not much, if any thing, short of what it has been here, in proportion to the size of the place. About the same time, it began to break forth in the west part of Suffield (where it also has been very great), and soon spread into all parts of the town. It appeared at Sunderland, and soon overspread the town: and I believe was, for a season, not less remarkable than it was here. About the same time it began to appear in a part of Deerfield, called Green River, and afterwards filled the town, and there has been a glorious work there. It began also to be manifest, in the south part of Hatfield, in a place call the Hill, and the whole town, in the second week in April, seemed to be seized, as it were at once, with concern

行，有分于神恩雨降下的神圣恩福，欢欣地归家，直至相同的工作明显地在县中远方几个镇市中出现和流行。

三月时南赫里的人开始深深关注信仰的事情，不久便遍及全镇市。神在那里的的工作一直十分奇妙，相对于地方的大小来说，那里没有太多任何东西不及这里一直有的。差不多同一时间，深切关注信仰在塞菲特的西部亦开始（十分赫然地）出现，不久便扩散至镇市的所有部分。它在辛特兰出现，不久便遍及全镇，我相信有一季之久，比这里的不遑多让。几乎同一时间，它也在迪亚菲德区的绿河开始出现，之后遍布全镇，那里有的是一荣耀的工作。在夏腓特的南部一个称为喜尔山的地方亦开始了明显的工作，整个镇市在四月的第二周似乎被掠

about the things of religion; and the work of God has been great there. There has been also a very general awakening at West-Springfield, and Long Meadow; and in Enfield there was for a time a pretty general concern amongst some who before had been very loose persons. About the same time that this appeared at Enfield, the Rev. Mr. Bull, of Westfield, informed me, that there had been a great alteration there, and that more had been done in one week, than in seven years before. Something of this work likewise appeared in the first precinct in Springfield, principally in the north and south extremes of the parish. And in Hadley old town, there gradually appeared so much of a work of God on souls, as at another time would have been thought worthy of much notice. For a short time there was also a very great and general concern, of the like nature, at Northfield. And wherever this concern appeared, it seemed not to be in vain: but in every place God brought saving blessings with Him, and His word attended with His Spirit (as we have all reason to think) returned not void. It might well be said at that time, in all parts of the county, Who are these that fly as a cloud, and as doves to their windows?

As what other towns heard of and

夺般，人们立时关注信仰的事情，神的工作在那里是大的。在西史宾腓特和朗美都也有一普遍的觉醒，在安腓特那里从前是十分荒淫的人一时都有着非常普遍的关注。约在同一时间，威斯腓特区安腓特的牧师布鲁先生对我说，在那里有着一极大的改变，一星期内所作的比起从前七年作的还要多。在史宾腓特第一会区出现相同的工作，主要在教区的南端和北端。而在古老镇市夏特利的人中逐渐出现神的工作，比起任何时间所值得看见的更多。短时间内在洛夫腓特也有着相同性质极大和普遍的关注的出现，看来都不是落空的，每一处神都会带同祂的拯救恩福，（我们有理由相信）祂有圣灵同在的道是不会徒然返回的。那时县中各处都有人说：「谁像云般和像鸽子般飞进我们的窗户？」

从其它镇市中所听

found in this, was a great means of awakening them; so our hearing of such a swift and extraordinary propagation, and extent of this work, did doubtless for a time serve to uphold the work amongst us. The continual news kept alive the talk of religion, and did greatly quicken and rejoice the hearts of God's people, and much awakened those who looked on themselves as still left behind, and made them the more earnest that they also might share in the great blessings that others had obtained.

This remarkable pouring out in the Spirit of God, which thus extended from one end to the other of this county, was not confined to it, but many places in Connecticut have partaken in the same mercy. For instance, the first parish in Windsor, under the pastoral care of the Rev. Mr. Marsh, was thus blest about the same time as we in Northampton, while we had no knowledge of each other's circumstances. There has been a very great ingathering of souls to Christ in that place, and something considerable of the same work began afterwards in East Windsor, my honored father's parish, which has in times past been a place favored with mercies of this nature, above any on this western side of New England, excepting Northampton; there having been four or

到和发现的都是唤醒他们的非凡手段，我们所听见这工作这样快速和不寻常幅度的传播，无疑真的一时确立我们当中的工作。不断的讯息叫信仰的讲论持续，真的大大叫神子民的心被唤醒和欢欣，叫那些看自己仍落后的人大大觉醒，使他们越发热切，得以在别人所得的大恩福上有分。

神的灵这样明显的浇灌，不受局限地由县的一端延展至另一端，就在康涅狄格州中多处也蒙受了这相同的恩典。举一个例子，由牧师马殊先生所牧养的温莎第一教区几乎与我们在北开普敦同时得着恩福，而我们是互相不知道彼此情况的，那处有大量群众归入基督。就是在我尊敬之父亲的教区的东温莎，之后亦开始了差不多相同的工作，随着时间过去。除了北开普敦之外，在新英格兰西部的任何地方所蒙的怜悯都不及这处。自从我父亲住在他

five seasons of the pouring out of the Spirit to the general awakening of the people there, since my father's settlement amongst them.

There was also the last spring and summer a wonderful work of God carried on at Coventry, under the ministry of the Rev. Mr. Meacham. I had opportunity to converse with some Coventry people, who gave me a very remarkable account of the surprising change that appeared in the most rude and vicious persons there. The like was also very great at the same time in a part of Lebanon, called the Crank, where the Rev. Mr. Wheelock, a young gentleman, is lately settled: and there has been much of the same at Durham, under the ministry of the Rev. Mr. Chauncey; and to appearance no small ingathering of souls there. Likewise amongst many of the young people in the first precinct in Stratford, under the ministry of the Rev. Mr. Gould; where the work was much promoted by the remarkable conversion of a young woman who had been a great company-keeper, as it was here.

Something of this work appeared in several others towns in those parts, as I was informed when I was there, the last fall. And we have since been acquainted with something very remarkable of this nature at another parish in Stratford,

们中间起，那里民众蒙受圣灵浇灌的普遍觉醒为期四至五季。

在牧师美堪先生服事的考文垂在上个春夏季也有着神的奇妙工作，我有机会跟考文垂的人倾谈，他们给我一个瞩目的记述，记载在那里最粗鲁和不道德之人中所出现令人惊奇的改善。刚住在黎巴嫩区中称为朗克地方的年轻牧师韦洛先生所说那里也同时有相似大事发生。在牧师麦西先生所服事的达累姆也有相似的大事发生，那里所出现的灵魂得救是不少的。同样地在牧师高德先生所牧养的史多福第一教区中很多年轻人亦一样，其中像本地一样有一大公司的女管理人明显信主得救。

在那里几个不同镇市出现同样的工作，是上个秋天我去到那里时人告诉我的，我们从前与牧师迈尔斯先生所牧养的史多福教区中称为

called Ripton, under the pastoral care of the Rev. Mr. Mills. There was a considerable revival of religion last summer at Newhaven old town, as I was once and again informed by the Rev. Mr. Noyes, the minister there, and by others: and by a letter which I very lately received from Mr. Noyes, and also by information we have had other ways. This flourishing of religion still continues, and has lately much increased. Mr. Noyes writes, that many this summer have been added to the church, and particularly mentions several young persons that belong to the principal families of that town.

There has been a degree of the same work at a part of Guildford; and very considerable at Mansfield, under the ministry of the Rev. Mr. Eleazar Williams; and an unusual religious concern at Tolland; and something of it at Hebron, and Bolton. There was also no small effusion of the Spirit of God in the north parish in Preston, in the eastern part of Connecticut, of which I was informed, and saw something, when I was the last autumn at the house, and in the congregation of the Rev. Mr. Lord, the minister there; who, with the Rev. Mr. Owen, of Groton, came up hither in May, the last year, on purpose to see the work of God. Having heard various

利顿地方的另一个教区中因那显著的表现而跟他们熟稔。在称为纽希云的古老镇市，于上个夏天有一不小的信仰复兴。这是那里牧养的牧师罗尔新先生和众人一次又一次告诉我的，就是最近自罗尔斯先生的信件和循很多别样方法告知的信息。这样的信仰复兴仍然继续，最近还大大加增。罗尔斯先生写道这个夏天多人加入教会，尤其提及该镇市主要家庭的年轻人。

在佳福某处也有同程度的相同工作，在牧师伊莱沙·威廉士先生所服事的查斯非尤其突出；在多伦有着不寻常的信仰关注，在希邦，在波通亦有发生。在康涅狄格州东部的列斯敦北边教区得的神圣灵显露是我所见所闻中不小的。上个夏天我在牧师来德先生所服事之教会会众中和在他家中，并往年到五月特意来看神工作由葛顿市来的牧师奥云先生。当听到不同的正反消息后，他们谨

and contradictory accounts of it, they were careful when here to satisfy themselves; and to that end particularly conversed with many of our people; which they declared to be entirely to their satisfaction; and that the one half had not been told them, nor could be told them. Mr. Lord told me that, when he got home, he informed his congregation of what he had seen, and that they were greatly affected with it; and that it proved the beginning of the same work amongst them, which prevailed till there was a general awakening, and many instances of persons, who seemed to be remarkably converted. I also have lately heard that there has been something of the work at Woodbury.

But this shower of divine blessing has been yet more extensive: there was no small degree of it in some part of the Jerseys; as I was informed when I was at New York (in a long journey I took at that time of the year for my health), by some people of the Jerseys, whom I saw. Especially the Rev. William Tennent, a minister who seemed to have such things at heart, told me of a very great awakening of many in a place called the Mountains under the ministry of one Mr. Cross; and of a very considerable revival of religion in another place under

慎地来在那里查找叫他们满意的真相，为达这目的他们特意与我们多位谈论，因而他们宣告得到完全满意的真相，虽然还有一半的人未曾或不能跟他们相谈。来德先生告诉我说，当他归去时，他将他所见的告知他的会众，他们因而大受感动。这证明在他们当中所开始的是相同的工作，且盛行至那里得着一普遍的觉醒，就是很多看来得着显著得救之人的例子。最近我也听到在活坡利有着这样的工作。

这神圣恩福的倾洒延伸更远，在泽西的某些部分所有的程度是不小的，是当我（因着健康的缘故来作这长途旅程）在纽约时我所见到泽西的一些人告诉我的。尤其是心中有着这事的威廉·坦能牧师在其中一个哥士先生作传道人的马剩斯地区中多人也有大复兴，而他的兄弟基尔拔·坦能牧师在别个事奉处也有着一

the ministry of his brother the Rev. Gilbert Tennent; and also at another place, under the ministry of a very pious young gentleman, a Dutch minister, whose name as I remember was Freelinghousa. This seems to have been a very extraordinary dispensation of providence; God has in many respects gone out of, and much beyond, His usual and ordinary way. The work in this town, and others about us, has been extraordinary on account of the universality of it, affecting all sorts, sober and vicious, high and low, rich and poor, wise and unwise. I reached the most considerable families and persons, to all appearance, as much as others. In former stirrings of this nature, the bulk of the young people have been greatly affected; but old men and little children have been so now. Many of the last have, of their own accord, formed themselves into religious societies in different parts of the town. A loose careless person could scarcely be found in the whole neighborhood; and if there was any one that seemed to remain senseless or unconcerned, it would be spoken of as a strange thing.

This dispensation has also appeared very extraordinary in the numbers of those on whom we have reason to hope it has had a saving effect. We have about

相当大的信仰复兴，那处牧会的是一个十分年轻的荷兰男传道人，我记得他的名字是叫作斐宁荷沙。这似乎是一非凡的属天恩赐，神在多方面都偏离了，且是大大的偏离了祂往常的做法。在本镇市的工作，和别些与我们有关系之人的工作，按其普遍性看来是非凡的，影响到各式人等，或善或恶，或高或低，或贫或富，或智或愚。从各方面来看显然我所接触到和他人所能接触到的都是大量的家庭和人了。在初期这种搅动中，大量年轻人深受感动，如今老人家和小孩子亦受感动。后者多人都自发地在镇市中不同地方进行他们的信仰小组。在整个邻居中难以找到一些放荡和漫不经心的人。若有人仍然处于无感觉或漠不关心的状态，这可说为不可思议了。

这天福亦在那些我们有理由期望他们得着救恩效果之人的数目上显其非凡。我们有约六

six hundred and twenty communicants, which include almost all our adult persons. The church was very large before; but persons never thronged into it as they did in the late extraordinary time. Our sacraments are eight weeks asunder, and I received into our communion about a hundred before one sacrament, fourscore of them at one time, whose appearance, when they presented themselves together to make an open explicit profession of Christianity, was very affecting to the congregation. I took in near sixty before the next sacrament day: and I have very sufficient evidence of the conversion of their souls, through divine grace, though it is not the custom here, as it is in many other churches in this country, to make a credible relation of their inward experiences the ground of admission to the Lord's supper.

I am far from pretending to be able to determine how many have lately been the subjects of such mercy; but if I may be allowed to declare any thing that appears to me probable in a thing of thin nature, I hope that more than 300 souls were savingly brought home to Christ, in this town, in the space of half a year, and about the same number of males as females. By what I have heard Mr. Stoddard say, this was far from what

百二十人可接受圣餐，包括所有我们的成年人。教会从前是大的，但人从没有像最近般的非凡挤满。我们的圣餐礼是相隔八星期举行一次的，而在下一个圣餐礼前我接纳了约一百人可参加该礼，一时之间有八十人，他们看来是一起来公开明确地接受基督教的，这大大感动会众。在下一个圣礼之前我又接纳了差不多六十人，而在他们生命上藉神圣恩典来得救上我是有着十分足够证据的，虽然本镇市不像很多本国其它教会般以他们内里经历为可靠理据来作为容许他们接受主餐的传统。

我决不能装作能够确定最近有多少人成为这样蒙怜悯的人，若容许我以一空洞性质的东西来宣告于我看来是可能的任何东西，我相信在短短半年中本镇市有超过三百个灵魂得救而归向基督，男女数目相约。从史托德先生的说话中得知，这是远远多

has been usual in years past; for he observed that in his time, many more women were converted than men. Those of our young people who are on other accounts most considerable, are mostly, as I hope, truly pious, and leading persons in the ways of religion. Those who were formerly loose young persons, are generally, to all appearance, become true lovers of God and Christ, and spiritual in their dispositions. I hope that by far the greater part of persons in this town, above sixteen years of age, are such as have the saving knowledge of Jesus Christ. By what I have heard I suppose it is so in some other places, particularly at Sunderland and South Hadley.

This has also appeared to be a very extraordinary dispensation, in that the Spirit of God has so much extended not only His awakening, but regenerating influences, both to elderly persons, and also to those who are very young. It has been heretofore rarely heard of, that anywere converted past middle age; but now we have the same ground to think that many such have at this time been savingly changed, as that others have been so in more early years. I suppose there were upwards of fifty persons converted in this town above forty years of age; more than twenty of them above

于过往平常之年头的。据他观察，得救之人是女多于男的。最值得注意的是，我相信我们的年轻人无论如何都是最真实虔诚的，和作为信仰上的领导人物的。从前放荡的年轻人大体上来说显然都成为真实爱神和基督的人，和爱慕他们属灵天性的。我相信本镇市绝大多数年龄高于十六岁的人，都是认识耶稣基督之救恩的，这是我从别处所听来的，尤其是在辛特兰和南赫特利。

神之灵的延展所显出的不平凡旨意，不单止在祂的叫入觉醒上，也在于重生的影响上，就同时在年长和那些十分年轻的人身上。从前少有听到有中年人得救，如今我们有同样理由来认为这时期很多中年人得救和改变，与早年其它年龄层的得救数目同样多。我相信本镇市中四十岁以上得救的人多了五十人，五十岁以上的多过二十人，六

fifty; about ten of them above sixty; and two of them above seventy years of age.

It has heretofore been looked on as a strange thing, when any have seemed to be savingly wrought upon and remarkably changed in their childhood. But now, I suppose, near thirty were, to appearance, savingly wrought upon between ten and fourteen years of age; two between nine and ten, and one of about four years of age; and because I suppose this last will be with most difficulty believed, I will hereafter give a particular account of it. The influences of God's Holy Spirit have also been very remarkable on children in some other places; particularly at Sunderland, South Hadley, and the west part of Suffield. There are several families in this town who are all hopefully pious. Yea, there are several numerous families, in which, I think, we have reason to hope that all the children are truly godly, and most of them lately become so. There are very few houses in the whole town, into which salvation has not lately come, in one or more instances. There are several Negroes, who from what was seen in them then, and what is discernible in them since, appear to have been truly born again in the late remarkable season.

This work seemed to be at its

十岁以上的约有十人，七十岁以上的有二人。

任何这些人看来都是自他们的童年来得救和得到显著改变的，至今这仍被视为一件奇事。如今我相信几乎有三十人看来是在十至十四岁之龄来得救的，有两个是介乎九至十岁，一个是年仅四岁的，因为我想到这最后一个是最难叫人相信的，因此我在后面特特有她的记述。神圣灵的影响在别些地区也十分显著，尤其在辛特兰，南赫特利和塞腓特的西部。在本镇市中有几个家庭全都可信地是敬虔的。是的，有几个人数多的家庭，我们有理由相信所有的小孩子是真实敬神的，他们大都是最近变成这样的。在整个镇市中有极少的家庭最近未曾有救恩临到，只有一个或数个事例。有几家黑人，从他们当中和他们本人身上所见的，都看出他们是在最近奇特的时机中真实重生的。

本镇得着的这工作

greatest height in this town in the former part of the spring, in March and April. At that time God's work in the conversion of souls was carried on amongst us in so wonderful a manner, that, so far as I can judge, it appears to have been at the rate at least of four persons in a day; or near thirty in a week, take one with another, for five or six weeks together. When God in so remarkable a manner took the work into His own hands, there was as much done in a day or two, as at ordinary times, with all endeavors that men can use, and with such a blessing as we commonly have, is done in a year.

I am very sensible, how apt many would be, if they should see the account I have here given, presently to think with themselves that I am very fond of making a great many converts, and of magnifying the matter; and to think that for want of judgment, I take every religious pang, and enthusiastic conceit, for saving conversion. I do not much wonder if they should be apt to think so; and, for this reason, I have forborne to publish an account of this great work of God, though I have often been solicited. But having now a special call to give an account of it, upon mature consideration I thought it might not be beside my duty to declare this amazing

似乎在春初的三四月达至高峰。那时神拯救灵魂的工作以这样神奇的方式来在我们当中进行，照目前为此就我所能断定的，以每天最少四人的速度来进行，或者几乎每周三十人，一个接着一个，为期共五至六个星期。当神以这样显著的方式来亲自动工时，就一两天便作成了，比起平时，人尽上一切努力下，要干足一年才能得着我们这样普遍有的恩福。

我深知多人如何倾向于因见到我给他们的数据而立刻以为我哗众取宠，在得救的人数上夸大其词；他们也会以为这缺乏核证，我为得救救恩背负每一个信仰的苦责和热切的想法。他们倾向这样想我一点也不觉奇怪，因此之故我抑制自己不来公布神这伟大工作的数据，虽然常有人这样要求我。但仔细考虑下，如今有着特别的感动来宣告这奇异的工作，这并非我职责所在，因这个于我

work, as it appeared to me to be indeed divine, and to conceal no part of the glory of it; leaving it with God to take care of the credit of His own work, and running the venture of any censorious thoughts, which might be entertained of me to my disadvantage. That distant persons may be under as great advantage as may be to judge for themselves of this matter, I would be a little more large and particular.

CHAPTER II.

The Manner of Conversion Various, Yet Bearing a Great Analogy.

Persons are first awakened with a sense of their miserable condition by nature, the danger they are in of perishing eternally, and that it is of great importance to them that they speedily escape and get into a better state. Those who before were secure and senseless, are made sensible how much they were in the way to ruin, in their former courses. Some are more suddenly seized with convictions-it may be, by the news of others' conversion, or some thing they hear in public, or in private conference-their consciences are smitten, as if their hearts were pierced through with a dart. Others are awakened more gradually, they begin at first to be something more thoughtful

真的是神圣的，其任何荣耀的部分都不该被掩藏。就留让神来处理祂自己工作的获称许与否，和冒险面对任何可能使我陷入不利处境的批判。交情不深的人也许会极尽能事来在这事上自行判断，因而我会被看为稍微自大和自我。

第二章

得救方式尽管不同，却也有着极大相同之处

人们开初感到本性中的可怜光景而觉醒，惟恐陷入永远灭亡的危险中，因此快速地逃离和进入一更好的状态于他们极为重要。那些先前自负和愚蠢的人，醒悟先前的品行正走向灭亡的道途上。其中有人是心中突然明白过来而悔改的，有人在公开或私人的场合中得知他人的悔改，他们的良心被打击，如同他们的心被枪矛所刺一般。亦有人的觉醒是渐进的，他们最初在某程度上是深思熟虑和慎重的，因而在

and considerate, so as to come to a conclusion in their minds, that it is their best and wisest way to delay no longer, but to improve the present opportunity. They have accordingly set themselves seriously to meditate on those things that have the most awakening tendency, on purpose to obtain convictions; and so their awakenings have increased, till a sense of their misery, by God's Holy Spirit setting in therewith, has had fast hold of them. Others who before had been somewhat religious, and concerned for their salvation, have been awakened in a new manner; and made sensible that their slack and dull way of seeking, was never like to attain that purpose.

These awakenings when they have first seized on persons, have had two effects; one was, that they have brought them immediately to quit their sinful practices; and the looser sort have been brought to forsake and dread their former vices and extravagances. When once the Spirit of God began to be so wonderfully poured out in a general way through the town, people had soon done with their old quarrels, backbitings, and intermeddling with other men's matters. The tavern was soon left empty, and persons kept very much at home; none went abroad unless on necessary business, or on some religious account,

他们意念中得着结论，不再耽延，要提高立时的机会是他们看为最佳和最明智的方法。为要得救，他们在这些有着最大觉醒之趋向的事上认真地默想。因此他们的觉醒增加，直至神的圣灵立刻介入来到他们那处，他们自觉可怜的感觉紧紧抓住他们。从前算是有信仰和关注他们救恩的人，以一纯新的态度来蒙觉醒，感知他们在他们寻求方法上的懒散和呆笨，永不能达至觉醒之目标。

这些觉醒临到人身上时带着两个果效，其一是他们立时停止犯罪的行为，就是严重放荡的也会被引导来放弃先前的恶习和言行，为这而忧伤。当神的灵一旦开始这样奇妙地以普遍方式来浇灌那镇市时，人们很快便与往时争闹、背地骂人和好管他人闲事的人断绝关系；酒馆很快便空无一人，人们更多时留在家中；若非为着必要事务或一些信仰的好处便不会往

and every day seemed in many respects like a Sabbath-day. The other effect was, that it put them on earnest application to the means of salvation, reading, prayer, meditation, the ordinances of God's house, and private conference; their cry was, What shall we do to be saved? The place of resort was now altered, it was no longer the tavern, but the minister's house that was thronged far more than ever the tavern had been wont to be.

There is a very great variety, as to the degree of fear and trouble that persons are exercised with, before they attain any comfortable evidences of pardon and acceptance with God. Some are from the beginning carried on with abundantly more encouragement and hope than others. Some have had ten times less trouble of mind than others, in whom yet the issue seems to be the same. Some have had such a sense of the displeasure of God, and the great danger they were in of damnation, that they could not sleep at nights; and many have said that when they have laid down, the thoughts of sleeping in such a condition have been frightful to them; they have scarcely been free from terror while asleep, and they have awakened with fear, heaviness, and distress still abiding on their spirits. It has been very

外国去，在很多情况下每日就像主日。另一果效就是他们热切实行达至得救的方法：阅读、祈祷、默想、思想神家的典章，和进行家庭聚会。他们呼叫「我们可作甚么来得救？」人聚集之所如今改变了，不再是酒馆，而是传道人的家，所挤满的人远多过酒馆从来曾常有的。

在人们因着神的宽恕和接纳而得着叫人安舒的确据之先，他们害怕和担忧的程度有着极大的差别。有人打从开初便比起别人有着更多的鼓励和盼望。问题似乎是相同的，有人比起别人在思想的困惑上是少十倍的。有人感觉到神的震怒，和大大害怕他们的灭亡，以至他们晚上睡不着觉，多人说到他们躺下时，想到以这样的状况来睡觉是可怕的。他们少有在不惧怕下来睡觉的，他们醒来时心灵中仍满有惊恐、沉重和悲痛。常见的是在人意念中这深刻和不变的关注使他们的

common, that the deep and fixed concern on persons minds, has had a painful influence on their bodies, and given disturbance to animal nature.

The awful apprehensions persons have had of their misery, have for the most part been increasing, the nearer they have approached to deliverance; though they often pass through many changes and alterations in the frame and circumstances of their minds. Sometimes they think themselves wholly senseless, and fear that the Spirit of God has left them, and that they are given up to judicial hardness; yet they appear very deeply exercised about that fear, and are in great earnest to obtain convictions again.

Together with those fears, and that exercise of mind which is rational, and which they have just ground for, they have often suffered many needless distresses of thought, in which Satan probably has a great hand, to entangle them, and block up their way. Sometimes the distemper of melancholy has been evidently mixed; of which, when it happens, the tempter seems to take great advantage, and puts an unhappy bar in the way of any good effect. One knows not how to deal with such persons; they turn every thing that is said to them the wrong way, and most

身体有着痛苦的影响，带来动物天性上的纷乱。

在大部分地区的人越接近得释放，他们因悲惨而极之担心也不断增加，虽然他们在心情和精神状况上经历了很多转变和改动。有时他们以为他们是全然无知的，也害怕神的灵已离开他们，且被撇弃，落在审判的艰苦中。然而他们看来是为着那惧怕而深深不安，和极之热切想再次得着救恩。

这样的惊恐连同他们所有理性心思的运作，常使他们在思想上受了很多不必要的痛苦，撒但在这之上可能有大大的插手，缠绕他们，在路上难阻他们。有时忧郁的骚动明显地掺入和在好果效的途中架设不快的障碍物，似乎是那试探者乘机来使之发生的。人都不知如何与这样的人交往，他们把对他们说的每一件事都以错误的方式来转

to their own disadvantage. There is nothing that the devil seems to make so great a handle of, as a melancholy humor; unless it be the real corruption of the heart.

But it is very remarkable, that there has been far less of this mixture at this time of extraordinary blessing, than there was wont to be in persons under awakenings at other times; for it is evident that many who before had been exceedingly involved in such difficulties, seemed now strangely to be set at liberty. Some persons who had before, for a long time, been exceedingly entangled with peculiar temptations of one sort or other, unprofitable and hurtful distresses, were soon helped over former stumbling-blocks, that hindered their progress towards saving good; convictions have wrought more kindly, and they have been successfully carried on in the way to life. And thus Satan seemed to be restrained, till towards the latter end of this wonderful time, when God's Holy Spirit was about to withdraw.

Many times persons under great awakenings were concerned, because they thought they were not awakened, but miserable, hard-hearted, senseless, sottish creatures still, and sleeping upon the brink of hell. The sense of the

变成于他们最不利的事。似乎没有别的像忧郁的性情被魔鬼大大的有机可乘，除非这是心灵的真正悲伤。

但十分值得注意的是，人们在其它时候得着的觉醒，从来都是极少有像这时般混合着非常的恩福。明显地多个从前遇上超出负荷困难的人，如今都似乎奇妙地得着释放。有人从前长时间都被这种那种特殊的试探所缠绕，带来无益和造成伤害的悲痛；他们却不久胜过先前的绊脚石，就是在他们得着救恩好处之程途上的阻碍。悔改更自然地作成，在人生的路上成功地进行。因此撒但似乎被抑制，直至这奇妙的时间结束时，就是神的圣灵将要退去时。

大觉醒的人们多时都担忧，因为他们以为他们并未觉醒，仍是可怜、硬心、无感觉、愚蠢的生物，正在地狱的边陲上睡觉。他们觉得

need they have to be awakened, and of their comparative hardness, grows upon them with their awakenings; so that they seem to themselves to be very senseless, when indeed most sensible. There have been some instances of persons who have had as great a sense of their danger and misery as their natures could well subsist under, so that a little more would probably have destroyed them; and yet they have expressed themselves much amazed at their own insensibility and sottishness at such an extraordinary time.

Persons are sometimes brought to the borders of despair, and it looks as black as midnight to them a little before the day dawns in their souls. Some few instances there have been, of persons who have had such a sense of God's wrath for sin, that they have been overborne; and made to cry out under an astonishing sense of their guilt, wondering that God suffers such guilty wretches to live upon earth, and that he doth not immediately send them to hell. Sometimes their guilt doth so stare them in the face, that they are in exceeding terror for fear that God will instantly do it; but more commonly their distresses under legal awakenings have not been to such a degree. In some, these terrors do not seem to be so sharp, when near

缺乏了必须的觉醒，也感到他们相对的硬心，都是与他们的觉醒一同增长的。他们似乎极之无感觉，其实是最有感觉的。他们当中有人曾感到他们的危险和可怜，因为他们的本性仍然安在，因此多一点也可能摧毁他们，然而在这非凡一刻，他们所大大惊奇表现的是一己的麻木不仁和迟钝。

有人有时被领到绝望的边缘，就像他们的灵魂堕进像日出前深夜的黑暗中。有例子说到有人感到神忿恨罪，而他们一直被过分忍耐，这使他们因惊恐他们的罪而喊叫，不明神为何会忍受这样犯罪的恶人生存在世上，何不实时送他们往地狱。有时他们的罪是不可避免的，因此他们在极度惊惧下害怕神立时会这样作，但更常见的是他们在正确觉醒下的忧伤未曾去到如此地步。在一些人中这些惊恐似乎不是那样剧烈的，却像从前般

comfort, as before; their convictions have not seemed to work so much that way, but to be led further down into their own hearts, to a further sense of their own universal depravity and deadness in sin.

The corruption of the heart has discovered itself in various exercises, in the time of legal convictions; sometimes it appears in a great struggle, like something roused by an enemy, and Satan, the old inhabitant, seems to exert himself, like a serpent disturbed and enraged. Many in such circumstances, have felt a great spirit of envy towards the godly, especially towards those who are thought to have been lately converted, and most of all towards acquaintances and companions, when they are thought to be converted. Indeed, some have felt many heart-risings against God, and murmurings at His way of dealing with mankind, and His dealings with themselves in particular. It has been much insisted on, both in public and private, that persons should have the utmost dread of such envious thoughts; which if allowed tend exceedingly to quench the Spirit of God, if not to provoke Him finally to forsake them. And when such a spirit has much prevailed, and persons have not so earnestly strove

近乎舒怀。他们的悔罪似乎不大以这方式来进行，而是被引进他们心中，叫他们进深感到在罪中的普遍堕落和死亡。

正确悔改时，心灵的悲伤是以不同的情况下来被发现的，有时是大挣扎，像被仇敌所激动，而撒但这久居者似乎像一条毒蛇般努力地搅扰和激怒。多人在这样的处境中灵里向敬虔的人感到大大的嫉妒，尤其是向那些新近悔改的人，大都是向着熟悉的人和同伴，就是看为悔改的人。有人心中越发反对神，在祂处理人类的方法上有微言，尤其是在处理刚得救的人一事上。无论在公开或私人场合中都坚持人们应极之害怕这样的妒忌思想，若任让蔓延，便极倾向于消灭神圣灵的感动，也许不至激怒神，最终也会被神摒弃。若这样的灵大大得胜的话，人便不会热切来抵挡它，就是他们所当作的，这大大难阻他们的

against it as they ought to have done, it has seemed to be exceedingly to the hindrance of the good of their souls. But in some other instances, where persons have been much terrified at the sight of such wickedness in their hearts, God has brought good to them out of evil; and made it a means of convincing them of their own desperate sinfulness, and bringing them off from all self-confidence.

The drift of the Spirit of God in His legal strivings with persons, has seemed most evidently to be, to bring to a conviction of their absolute dependence on His sovereign power and grace, and an universal necessity of a mediator. This has been effected by leading them more and more to a sense of their exceeding wickedness and guiltiness in His sight; their pollution, and the insufficiency of their own righteousness; that they can in no wise help themselves, and that God would be wholly just and righteous in rejecting them and all that they do, and in casting them off for ever. There is however a vast variety as to the manner and distinctness of such convictions.

As they are gradually more and more convinced of the corruption and wickedness of their hearts, they seem to themselves to grow worse and worse, harder and blinder, and more

灵魂来得着益处。在其它的例子中，有人因看见他们心中的罪恶而大大惧怕，神已将善带给离恶的他们。神也使这成为他们承认一己极严重犯罪的方法，领他们脱离他们的全然自信。

似乎最明显的是，神的灵在人身上这样运行祂的工作，带来他们在神至高的权能和恩典上，并在全部需要中保上的坚定相信。这结果是因为他们越发感到他们满溢的是祂眼中的邪恶和有罪，他们的被罪玷污和他们一己之义的不足。他们无从自助，神在拒绝他们和他们所作的一切，和永远舍弃他们上都显明神的全然公正和公义。但是这样在态度和分辨上的坚信都存在着极大差别。

因着他们渐渐并越发确定他们心中的败坏和邪恶，他们不是变得更好，却似乎变得更差、更心硬、更盲目、更厉

desperately wicked, instead of growing better. They are ready to be discouraged by it, and oftentimes never think themselves so far off from good as when they are nearest. Under the sense which the Spirit of God gives them of their sinfulness, they often think that they differ from all others; their hearts are ready to sink with the thought that they are the worst of all, and that none ever obtained mercy who were so wicked as they.

When awakenings first begin, their consciences are commonly most exercised about their outward vicious course, or other acts of sin; but afterwards are much more burdened with a sense of heart-sins, the dreadful corruption of their nature, their enmity against God, the pride of their hearts, their unbelief, their rejection of Christ, the stubbornness and obstinacy of their wills; and the like. In many, God makes much use of their own experience, in the course of their awakenings and endeavors after saving good, to convince them of their own vile emptiness and universal depravity.

Very often, under first awakenings, when they are brought to reflect on the sin of their past lives, and have something of a terrifying sense of God's anger, they set themselves to walk more

害的邪恶。他们预备好因他们心的败坏而失掉信心，从不想到他们在最接近美善时其实是远离美善。在神的灵叫他们感到他们有罪下，他们常想到他们是不同于所有人的。他们的心准备好下沉至看他们是败坏的，因此像他们般邪恶的人是从不会得着怜悯的。

当初次觉醒开始时，他们的良心常最忧心他们外在的恶行，或其它的罪行，其后却会因心中对过犯的感觉而更觉沉重，就是对他们本性上的糟透败坏，对神的敌意、心高气傲、不信、拒绝基督、意志上的倔强和固执等。在他们觉醒和在得救后尽力有好行为上，神在多人身上大大使用他们一己的经历，来叫他们承认他们一己极坏的空无一物和全然败坏。

当他们第一次觉醒被领回想过往人生的罪，和惧怕神的忿怒时，他们十分经常生活得更严谨，承认他们的罪，

strictly, and confess their sins, and perform many religious duties, with a secret hope of appeasing God's anger, and making up for the sins they have committed. And oftentimes, at first setting out, their affections are so moved, that they are full of tears, in their confessions and prayers; which they are ready to make very much of, as though they were some atonement, and had power to move correspondent affections in God too. Hence they are for a while big with expectation of what God will do for them; and conceive they grow better apace, and shall soon be thoroughly converted. But these affections are but short-lived; they quickly find that they fail, and then they think themselves to be grown worse again. They do not find such a prospect of being soon converted, as they thought: instead of being nearer, they seem to be further off; their hearts they think are grown harder, and by this means their fears of perishing greatly increase. But though they are disappointed, they renew their attempts again and again; and still as their attempts are multiplied, so are their disappointments. All fails, they see no token of having inclined God's heart to them, they do not see that He hears their prayers at all, as they expected He would; and sometimes there have been 进行很多信仰上的责任，为要暗中盼望抚平神的忿怒，弥补他们所犯的罪。一旦开始，在认罪和祈祷上的情感常是备受感动的，满是泪水。他们准备好大大使用这些如同一些赎罪物，也有能力来激起神里头相应情感的泪水。因此他们一时可以亢奋地期望神会为他们作事，想象他们可飞快地变得更好，并且不久便会得着完全的改造。但这些情感是短暂的，他们很快便发现他们的无效，那时他们以为再次变得更差了。他们不再断定快要得改变的期待，他们想到不是在步近，而似乎是更远离。他们以为变得更心硬，因此之故他们对灭亡的害怕便大大加增。虽然他们是失望的，但他们一次又一次来重新尝试，然而他们的尝试如何倍增，他们的失望亦一样倍增。全然失败，他们看不见神的心贴近他们的征兆，他们一点也看不见祂照他们所期

great temptations arising hence to leave off seeking, and to yield up the case. But as they are still more terrified with fears of perishing, and their former hopes of prevailing on God to be merciful to them in a great measure fail, sometimes their religious affections have turned into heart risings against God, because He will not pity them, and seems to have little regard to their distress, and piteous cries, and to all the pains they take. They think of the mercy God has shown to others; how soon and how easily others have obtained comfort, and those too who were worse than they, and have not labored so much as they have done; and sometimes they have had even dreadful blasphemous thoughts, in these circumstances.

But when they reflect on these wicked workings of heart against God-if their convictions are continued, and the Spirit of God is not provoked utterly to forsake them-they have more distressing apprehensions of the anger of God towards those whose hearts work after such a sinful manner about Him; and it may be, have great fears that they have committed the unpardonable sin, or that God will surely never show mercy to them who are such vipers; and are often tempted to leave off in despair. But then perhaps by something they read or hear

待的来垂听祷告。有些冒起不再寻求的大试探，就此放弃。但因着他们还是更害怕灭亡，他们在先前说服神来怜悯他们的盼望上大大失败，因着神不怜恤，似乎对他们的不幸、凄惨的呼喊、和他们所承受的痛苦不闻不问，所以他们信仰上的情感有时转为全心反对神。他们想到神对别人所存的怜悯，别人何等快和何等轻易得着安慰，而那些比他们差的人也不像他们般劳苦，在这些境况下，他们有时还存有可怕的亵渎思想。

神的灵完全没有被激起来撇弃持续定罪的他们，以至他们心中泛起反对神的恶念，他们便在神对那些对祂心存这样恶念之人的忿怒有令人更苦恼的领悟。他们或会大大惊惧他们已犯那不得赦免的罪，又或以为神既必不会向这些毒蛇来显出怜悯，便被试探来绝望离去。那时也许因着他们所阅读或所听见神的无限怜

of the infinite mercy of God, and all-sufficiency of Christ for the chief of sinners, they have some encouragement and hope renewed; but think that as yet they are not fit to come to Christ; they are so wicked that Christ will never accept them. And then it may be they set themselves upon a new course of fruitless endeavors, in their own strength, to make themselves better, and still meet with new disappointments. They are earnest to inquire what they shall do. They do not know but there is something else to be done, in order to their obtaining converting grace, that they have never done yet. It may be they hope that they are something better than they were; but then the pleasing dream all vanishes again. If they are told that they trust too much to their own strength and righteousness, they cannot unlearn this practice all at once, and find not yet the appearance of any good, but all looks as dark as midnight to them. Thus they wander about from mountain to hill, seeking rest, and finding none. When they are beat out of one refuge, they fly to another; till they are as it were debilitated, broken, and subdued with legal humblings; in which God gives them a conviction of their own utter helplessness and insufficiency, and

恼、和基督给罪魁的全足恩典，他们便得着鼓舞，盼望得以复新。但想到他们仍不配来到基督面前，他们是这样罪大恶极，以至基督永不会接纳他们。那时他们也许为叫他们心安而开展一个努力却无果效的新旅程，只靠一己之力仍会遇上新的失望。他们热衷于询问他们该作甚么。为叫他们得着悔改恩典，有着他们不知道要作他们还未作的东西。又或者他们盼望可比现在更好，但之后这惹人欢喜的梦想却再次幻灭。若有人对他们说他们太过信靠他们一己之力和义时，他们不能立时抛弃这做法，也找不到任何改善的迹象，一切于他们却像午夜般黑暗。因此他们由高山游荡至小山来寻找安息，却一无所获。他们步出一藏身处，逃至另一个，直至他们衰弱、破碎，和满是当得的羞辱，神藉此来叫他们承认他们一己的完全无助和不足，就在更清晰认

discovers the true remedy in a clearer knowledge of Christ and His gospel.

When they begin to seek salvation, they are commonly profoundly ignorant of themselves; they are not sensible how blind they are; and how little they can do towards bringing themselves to see spiritual things aright, and towards putting forth gracious exercises in their own souls. They are not sensible how remote they are from love to God, and other holy dispositions, and how dead they are in sin. When they see unexpected pollution in their own hearts, they go about to wash away their own defilements, and make themselves clean; and they weary themselves in vain, till God shows them that it is in vain, and that their help is not where they have sought it.

But some persons continue wandering in such a kind of labyrinth, ten times as long as others, before their own experience will convince them of their insufficiency; and so it appears not to be their own experience only, but the convincing influence of God's Holy Spirit with their experience, that attains the effect. God has of late abundantly shown that He does not need to wait to have men convinced by long and often repeated fruitless trials; for in multitudes of instances He has made a shorter work

识基督和祂的福音上发现那真正的救法。

当他们开始寻求救恩时，他们常对一己极度无知，他们并未察觉他们如何眼瞎，在叫自己正确得见属灵事物，和叫恩典在一己灵魂的运行上可作甚少。在爱神、其它神圣性情、和如何在罪上死上也不察觉他们何等偏离。当他们得见一己心中意想不到的污染时，他们便去清洗他们一己的污秽，要使自己清洁。他们的厌恶自己是徒劳的，直至神给他们看见这是徒劳的，他们的帮助并不是在所寻之处得寻见。

但有人继续在这样的迷路上游荡，比别人多走十倍路，才发现他们一己的经历证明他们的不足。所显明的不单是他们一己的经历，且是他们所经历神圣灵叫人知罪的影响。神最近多多显明祂不需藉又长又经常重复无果效的试炼来说服人，因为在极多的例子中祂有着一较短的工作。祂唤醒和说

of it. He has so awakened and convinced persons' consciences, and made them so sensible of their exceeding great vileness, and given them such a sense of His wrath against sin, as has quickly overcome all their vain self-confidence, and borne them down into the dust before a holy and righteous God.

There have been some who have not had great terrors, but have had a very quick work. Some of those who have not had so deep a conviction of these things before their conversion, have much more of it afterwards. God has appeared far from limiting Himself to any certain method in His proceedings with sinners under legal convictions. In some instances, it seems easy for our reasoning powers to discern the methods of divine wisdom, in His dealings with the soul under awakenings; in others, His footsteps cannot be traced, and His ways are past finding out. Some who are less distinctly wrought upon, in what is preparatory to grace, appear no less eminent in gracious experiences afterwards.

There is in nothing a greater difference, in different persons, than with respect to the time of their being under trouble; some but a few days, and others for months or years. There were many in this town, who had been,

服人们的良知，使他们极敏感于他们满溢的大恶，给他们察觉神对罪的忿怒，很快便胜过他们所有不足道的自信，把他们在圣洁和公义的神面前贬降为尘土。

有人没有这样的大惊惧，却经受一极快的工作。当中有人在悔改前没有这样深的认罪，大多在事后才有。神在叫罪人得着正确的认罪的进程上似乎大都不会限制自己。在某些例子中得见，在祂处理一些灵魂的觉醒上我们的理性能力会叫我们辨识出神圣智能的方法，但在其它人身上，祂的路径是不着痕迹的，祂的足迹是在过后才发现的。在预备得恩典上有人所蒙受的工作不那样明显，似乎与之后的蒙恩经历不那样显著。

没有东西比不同人遭受困惑的时间有那么大的差别，有人只不过数天，有人却数以月计甚至年计。在本镇市中有人在得着圣灵在他们

before this effusion of the Spirit upon us, for years, and some for many years, concerned about their salvation. Though probably they were not thoroughly awakened, yet they were concerned to such a degree as to be very uneasy, so as to live an uncomfortable disquieted life. They continued in a way of taking considerable pains about their salvation; but had never obtained any comfortable evidence of a good state. Several such persons, in this extraordinary time, have received light; but many of them were some of the last. They first saw multitudes of others rejoicing, with songs of deliverance in their mouths, who before had seemed wholly careless and at ease, and in pursuit of vanity; while they had been bowed down with solicitude about their souls. Yea, some had lived licentiously, and so continued till a little before they were converted; and yet soon grew up to a holy rejoicing in the infinite blessings God had bestowed upon them.

As to those in whom awakenings seem to have a saving issue, commonly the first thing that appears after their legal troubles, is a conviction of the justice of God in their condemnation, appearing in a sense of their own exceeding sinfulness, and the vileness of all their performances. In giving an

身上流动之前经年关注他们的救恩，更有人多年。他们也许不是完全觉醒，然而他们所关注的程度可说十分不安，如同要过一个不安宁的生活一般。他们持续痛苦地大大关注他们的救恩，却还未得着美好且叫人释怀的证据。不少这样的人在这非凡的时间中得着亮光，但也有人要到后期才得到。他们开初得见多人的欢欣，口中满是得释放的歌声，也知道他们从前似乎是全然漠不关心，快活度日和追求虚荣的，如今却挂心他们的灵魂下来俯服。是的，有人从前过着淫荡的生活，一直这样，直至不久前才悔改，且在神施与他们无限恩福时便很快变得神圣欢欣。

对于那些因觉醒而引发在得救上有疑虑的人，通常在他们合理的困惑后首先临到他们的是在他们定罪上确信神是公义的，认定他们一己多而又多的罪，和他们所有卑劣的行径。当

account of this, they expressed themselves very variously; some, that they saw God was sovereign, and might receive others and reject them; some, that they were convinced God might justly bestow mercy on every person in the town, in the world, and damn themselves to all eternity; some, that they see God may justly have no regard to all the pains they have taken, and all the prayers they have made; some, that if they should seek, and take the utmost pains all their lives, God might justly cast them into hell at last, because all their labors, prayers, and tears cannot make an atonement for the least sin, nor merit any blessing at the hands of God. Some have declared themselves to be in the hands of God, that He may dispose of them just as He pleases; some, that God may glorify Himself in their damnation, and they wonder that God has suffered them to live so long, and has not cast them into hell long ago.

Some are brought to this conviction by a great sense of their sinfulness, in general, that they are such vile wicked creatures in heart and life: others have the sins of their lives in an extraordinary manner set before them, multitudes of them coming just then fresh to their memory, and being set

论说这个时，他们的说法不一。有人看见神在接纳和拒绝人上有着至高主权；有人信服神在怜悯本镇市和世上每个人或使他们永永远远堕进地狱上都是公义的；有人不理睬他们所受的一切痛苦和他们所作的一切祷告，却仍以神为公义的；有人是有寻求的，却终生都忍受极大的痛苦，神若至终把他们抛进地狱也是公义的，因为他们所有的劳苦、祷告和眼泪都不能赎清最小的罪，也不能从神手中换来恩福；有人宣告他们是在神的手中，因此祂得以按祂所喜悦的来处置他们；有以他们的刑罚来荣耀神的人不明白为何神忍耐他们活得那么长久，不早早把他们抛进地狱。

有人被引领来承认他们罪恶之大，大体上他们在心灵和生命上都是那样坏透恶极的生物；有人生命中的罪恶以一个不平凡的情况展现在他们眼前，极多的记忆纯新出现，所呈现

before them with their aggravations. Some have their minds especially fixed on some particular wicked practice they have indulged. Some are especially convinced by a sight of the corruption and wickedness of their hearts. Some, from a view they have of the horridness of some particular exercises of corruption, which they have had in the time of their awakening, whereby the enmity of the heart against God has been manifested. Some are convinced especially by a sense of the sin of unbelief, the opposition of their hearts to the way of salvation by Christ, and their obstinacy in rejecting Him and His grace.

There is a great deal of difference as to distinctness here; some, who have not so clear a sight of God's justice in their condemnation, yet mention things that plainly imply it. They find a disposition to acknowledge God to be just and righteous in His threatenings, and that they are undeserving: and many times, though they had not so particular a sight of it at the beginning, they have very clear discoveries of it soon afterwards, with great humblings in the dust before God.

Commonly persons' minds immediately before this discovery of God's justice are exceedingly restless, in

的是他们的恶贯满盈；有人的意念中特特看见他们所放任的邪恶行为；有人承认特特见到他们心中的败坏和邪恶；有人在他们觉醒之时得见他们一些特有败坏行径的可恶，同时显在他们心中的是他们反抗神的敌意；有人承认他们不信这格外的罪疚，他们的心反对基督救恩的方法，他们亦在拒绝祂和祂恩典上显明他们的顽梗。

在这里的区分上有着极大的差别，有在定罪上不那样清晰看见神的公义的人，却题说到清楚地意味定罪的东西。他们同意承认神在祂的警告和他们的不配上是公正和公义的。虽然他们初时不特特看见，往后却很快十分清晰地发现他们在神面前是十分卑下的尘土。

在发现神的公义时，心里常是立时极度坐立不安的，有着某种

a kind of struggle and tumult, and sometimes in mere anguish; but generally, as soon as they have this conviction, it immediately brings their minds to a calm, and unexpected quietness and composure; and most frequently, though not always, then the pressing weight upon their spirits is taken away, and a general hope arises, that some time or other God will be gracious, even before any distinct and particular discoveries of mercy. Often they then come to a conclusion within themselves, that they will lie at God's feet, and wait His time; and they rest in that, not being sensible that the Spirit of God has now brought them to a frame whereby they are prepared for mercy. For it is remarkable, that persons when they first have this sense of the justice of God, rarely, at the time, think any thing of its being that humiliation they have often heard insisted on, and that others experience.

In many persons, the first conviction of the justice of God in their condemnation which they take particular notice of, and probably the first distinct conviction of it that they have, is of such a nature, as seems to be above any thing merely legal. Though it be after legal humblings, and much of a sense of their own helplessness, and of the

挣扎和骚乱，但有时只是苦恼。大体上，他们一旦有着认罪，便立刻为他们的的心思带来平静，是一意想不到的宁静和镇定。虽然不是必定，但多时那压在他们心灵的重担已被除去，并且一个普遍的盼望冒起，就是这时或那时神必得荣耀，那怕在任何独特或特别发现蒙怜悯时。这时他们常下一个结论，他们必会躺在神的脚旁，等候祂的时刻。他们在这个上面安息，并不察觉到神的灵如今已领他们来到他们被预备来得怜悯的思绪中。明显的是当人们首次感受到神的公义时，他们极少想到他们常听到要持守和别人所经历之谦卑的任何东西。

多人特特留意因他们的定罪而首次承认神的公义，大抵他们首次明显承认的本质看来是高于任何只是既定的东西。虽然这承认是按着既定的谦卑，多有感到他们一己的无助，和他们一己责任上的不足，

insufficiency of their own duties; yet it does not appear to be forced by mere legal terrors and convictions, but rather from a high exercise of grace, in saving repentance, and evangelical humiliation. For there is in it a sort of complacency of soul in the attribute of God's justice, as displayed in His threatenings of eternal damnation to sinners. Sometimes at the discovery of it, they can scarcely forbear crying out, It is just! It is just! Some express themselves, that they could see the glory of God would shine bright in their own condemnation; and they are ready to think that if they are damned, they could take part with God against themselves, and would glorify His justice therein. And when it is thus, they commonly have some evident sense of free and all-sufficient grace, though they give no distinct account of it; but it is manifest, by that great degree of hope and encouragement they then conceive, though they were never so sensible of their own vileness and ill-deservings as they are at that time.

Some, when in such circumstances, have felt that sense of the excellency of God's justice, appearing in the vindictive exercises of it, against such sinfulness as theirs was; and have had such a submission of mind in their idea of this attribute, and of those exercises of

然而看来这不是只因既有的惧怕和承认所强逼，而是因着带来拯救的悔改和福音性的谦卑这恩典的运行。因在神向罪人展示祂永远定罪的警告这公义的属性上有着某种生命上的满意。有时在这个发现上，他们极少可能忍着不高呼「这是公义的！这是公义的！」有人说到他们能见到神的荣耀明亮地照耀在他们的定刑上。他们准备好一旦定刑，便会与神一起反对他们自己，来尊崇祂的公义。当这样时，他们常会有着某种明显的感受，就是那白白和全足的恩典。然而他们在此不能详述，但因着他们所想到极深的盼望和鼓励而得以彰显，虽则他们从不感受到他们那时一己的罪和不配。

在这样的处境下，有人感受到神公义的高超，是显于在执行惩罚他们罪的公义上；他们因而向他们意念中这神的属性和这属性的运作上来将心献上；这献上

it-together with an exceeding loathing of their own unworthiness, and a kind of indignation against themselves-that they have sometimes almost called it a willingness to be damned; though it must be owned they had not clear and distinct ideas of damnation, nor does any word in the Bible require such self-denial as this. But the truth is, as some have more clearly expressed it, that salvation has appeared too good for them, that they were worthy of nothing but condemnation, and they could not tell how to think of salvation being bestowed upon them, fearing it was inconsistent with the glory of God's majesty, that they had so much contemned and affronted.

That calm of spirit that some persons have found after their legal distresses, continues some time before any special and delightful manifestation is made to the soul of the grace of God as revealed in the gospel. But very often some comfortable and sweet view of a merciful God, of a sufficient Redeemer, or of some great and joyful things of the gospel, immediately follows, or in a very little time: and in some, the first sight of their just deserts of hell, and God's sovereignty with respect to their salvation, and a discovery of all-sufficient grace, are so near, that

是连同对他们一己不配的极度厌恶，和对他们自己某种的忿恨，因此他们有时几乎称这为乐意被定刑，虽然当承认的是他们并不清晰知道定刑的实在意思，也并没有任何圣经的片言只语说到需要这样否定自己的。真实的情况是有人清晰地说到救恩看来于他们过好，因此他们不配甚么，惟有定刑，并他们说不出如何想到临到他们身上的救恩，害怕他们这多罪和羞辱与神的尊荣不一致。

有人发现在正意的悔意后所找到的灵里平静会持续一段时间，直到福音所显明神的恩典在生命中有着特别和可喜的彰显。但随之而来的经常是安舒地和甜美地得见怜悯的神、全足的救赎主、或是福音的一些又大又欢欣的事情，都立时或极短时间来。有人首次见到他们只配进入地狱，发现在他们救恩上神的主权和全足恩典是那么

they seem to go as it were together.

These gracious discoveries given, whence the first special comforts are derived, are in many respects very various. More frequently, Christ is distinctly made the object of the mind, in His all-sufficiency and willingness to save sinners; but some have their thoughts more especially fixed on God, in some of His sweet and glorious attributes manifested in the gospel, and shining forth in the face of Christ. Some view the all-sufficiency of the mercy and grace of God; some, chiefly the infinite power of God, and His ability to save them, and to do all things for them; and some look most at the truth and faithfulness of God.

In some, the truth and certainty of the gospel in general is the first joyful discovery they have; in others, the certain truth of some particular promises; in some, the grace and sincerity of God in His invitations, very commonly in some particular invitation in the mind, and it now appears real to them that God does indeed invite them. Some are struck with the glory and wonderfulness of the dying love of Christ; and some with the sufficiency and preciousness of His blood, as offered to make an atonement for sin; and others with the value and glory of His

近，似乎都一起来到。

当特别的安慰首次衍生时，所赐下满是恩典的发现在很多方面都不尽相同。更常见的是，心中特特想到基督，想到祂的全足和乐意拯救罪人。也有人的心思尤其集中想到神，想到在福音中所彰显映照在基督脸上祂甜美和荣耀的属性。有人得见神怜恤和恩典的全足全丰；有人主要想到神无限的能力、祂拯救他们的能力、为他们所作的一切事情；有人多看神的真实和信实。

于某些人福音的真实和的确大抵是首个欢欣发现；有人是某些特别应许的真理；有人是神邀请的恩典和由衷，就是心中常见的某种特别邀请，如今看来在他们身上成真，神真的邀请他们；有人心中充满基督受死之爱的荣耀和奇妙；有人满有祂为赎罪而献上的血的足够性和珍贵；有人满有祂顺服和公义的价值和荣耀；有人有着基督的尊

obedience and righteousness. In some the excellency and loveliness of Christ, chiefly engages their thoughts; in some His divinity, that He is indeed the Son of the living God; and in others, the excellency of the way of salvation by Christ, and the suitability of it to their necessities. Some have an apprehension of these things so given, that it seems more natural to them to express it by sight or discovery, others think what they experience is better expressed by the realizing conviction, or a lively or feeling sense of heart; meaning, as I suppose, no other difference but what is merely circumstantial or gradual.

There is, often, in the mind, some particular text of Scripture, holding forth some evangelical ground of consolation; sometimes a multitude of texts, gracious invitations and promises flowing in one after another, filling the soul more and more with comfort and satisfaction. Comfort is first given to some, while reading some portion of Scripture; but in some it is attended with no particular Scripture at all, either in reading or meditation. In some, many divine things seem to be discovered to the soul as it were at once; others have their minds especially fixing on some one thing at first, and afterwards a sense is given of others; in some with a swifter, and

贵和可亲占据他们的思想；有人有的是祂的神圣，就是祂真是永活神的儿子；有人有的是基督救恩成就上的高超，显在他们需求的適切性上；有人在给与他们的这些东西上有所领悟，亲眼得见或发现所表达的于他们看来都似乎是自然不过的；有人以为他们所经历的比真正的悔罪或活泼的心思是更佳的表述。意义上我想没有大差别，只是环境或渐次的问题吧了。

有人在意念上常有一些载有福音基础性安慰的特别圣经经文，有时是大量的经文，满是恩典的激励和应许由一人流向他人，叫生命充满越来越多的安慰和满足。当一些人读某些圣经时安慰首先临到他们，但有人无论在读经或默想上却是没有特别经文临到的。很多神圣的事物似乎是立时被生命发现的，也有人开初把他们的心思注目在某事上，之后便得着别人所有的感觉，有人较快，

others a slower succession, and sometimes with interruptions of much darkness.

The way that grace seems sometimes first to appear, after legal humiliation, is in earnest longings of soul after God and Christ: to know God, to love Him, to be humble before Him, to have communion with Christ in His benefits.

It must needs be confessed that Christ is not always distinctly and explicitly thought of in the first sensible act of grace (though most commonly He is), but sometimes He is the object of the mind only implicitly. Thus sometimes when persons have seemed evidently to be stripped of all their own righteousness, and to have stood self-condemned as guilty of death, they have been comforted with a joyful and satisfying view, that the mercy and grace of God is sufficient for them-that their sins, though never so great, shall be no hindrance to their being accepted; that there is mercy enough in God for the whole world, and the like-when they give no account of any particular or distinct thought of Christ. But yet, when the account they give is duly weighed, and they are a little interrogated about it, it appears that the revelation of mercy in the gospel is the ground of their

也有人较慢，有时也会被大黑暗阻隔。

随着必须有的卑服后，恩典的初现有时似乎是在于诚挚渴望灵魂的归向神和基督，来认识神，来爱祂，在祂面前谦卑，在祂的施恩下与祂相交。

定须承认的是总不会在开初感到恩典的作为下来独特地和明显地想到基督的，虽然最常这样，但祂有时只是意念上的暗中对象。因此当有时似乎明显地除去人们一己所有的义时，自己也自责当因罪而死，他们因神的怜悯和恩典是够他们用的而欢欣和满意，因所见而得着安慰，虽然他们有从未如此大的过犯也必不会成为他们被接纳的难阻；神足够怜悯所有世人，包括那些心中没有存着任何特别或独有对基督的思想的人。当他们的话得到正当的衡量，很少被质疑时，看来福音中启示的怜悯是他们得鼓舞和盼望的基

encouragement and hope; and that it is indeed the mercy of God through Christ that is discovered in them, and that it is depended on in Him, and not in any wise moved by any thing in them.

So sometimes disconsolate souls have been revived, and brought to rest in God, by a sweet sense of His grace and faithfulness, in some special invitation or promise; in which nevertheless there is no particular mention of Christ, nor is it accompanied with any distinct thought of Him in their minds: but yet, it is not received as out of Christ, but as one of the invitations or promises made of God to poor sinners through His Son Jesus. And such persons afterwards have had clear and distinct discoveries of Christ, accompanied with lively and special actings of faith and love towards Him.

It has more frequently been so among us that when persons have first had the gospel ground of relief for lost sinners discovered to them, and have been entertaining their minds with the sweet prospect, they have thought nothing at that time of their being converted. To see that there is an all-sufficiency in God, and such plentiful provision made in Christ, after they have been borne down and sunk with a sense of their guilt and fears of wrath, exceedingly refreshes them. The view is

石，其实在他们里头所发现的是神藉基督而有的怜悯，这全因在祂里头的，一点也不因他们里头任何东西所驱动。

有时忧闷的人藉着神恩典和信实的甜美感觉而得着复苏，蒙受一些特别的感召或应许。然而当时是没有特别提及基督的，在他们心中也不是伴与任何对祂的特别思想，但这复苏在基督以外得不着，是神藉祂的儿子耶稣向可怜的罪人所作成其中一个激励或应许。这样的人之后清晰和明确地发现基督，伴以向祂有信和爱上的特别回应。

当罪人初次发现意念中对福音为根据的解救怀有甜美的展望时，那时从没有想到他们的得救，这在我们当中更常发生。在被压和沉潜于他们罪疚感和对神忿怒的惊惧下，他们得见神里头的全足全丰，和在基督里头的丰盛预备，因而大大复苏。寻求得救是可喜的景象，这使他们里头生发一强

joyful to them to seek conversion. This begets in them a strong resolution to devote themselves and their whole lives to God and His Son, and patiently to wait till God shall see fit to make all effectual; and they very often entertain a strong persuasion that He will in His own time do it for them.

There is wrought in them a holy repose of soul in God through Christ, with a secret disposition to fear and love Him, and to hope for blessings from Him in this way. Yet they have no imagination that they are now converted; it does not so much as come in their minds: and very often the reason is, that they do not see that they accept of this sufficiency of salvation they behold in Christ, having entertained a wrong notion of acceptance; not being sensible that the obedient and joyful entertainment which their hearts give to this discovery of grace is a real acceptance of it. They know not that the sweet complacency they feel in the mercy and complete salvation of God, as it includes pardon and sanctification, and is held forth to them only through Christ, is a true receiving of this mercy, or a plain evidence of their receiving it.

And indeed it appears very plainly in some of them, that before their own conversion they had very imperfect

烈的决心献上他们自己和整生给神和祂的儿子，忍耐地等候神，直至神看为合适的时间来使万事互相效力，他们十分经常怀着强烈的信念，神必会按祂的时候来为他们作工。

在他们生命里头有神藉基督所作成的神圣信靠，有着敬畏和爱神的奥妙性情，且盼望神这样给与恩福。他们从没想象过如今得救，从没这样想过。常有的原因是，他们不知他们接受他们在基督里得见这充足的救恩，他们错误地理解接受，不察觉到他们的心对这所发现的恩典所存顺服和欢欣的接受就是对它真正的接纳。他们不认识在神怜悯和完整的救恩中所感受到的甜美满足，其中包含着宽恕和成圣，只能藉着基督才可得着，是真正的接受怜悯，或他们平白得这怜悯的见证。

在他们当中有人看来，他们自己得救前他们对得救存着不正确的

ideas what conversion was. It is all new and strange, and what there was no clear conception of before. It is most evident, as they themselves acknowledge, that the expressions used to describe conversion, and the graces of God's Holy Spirit-such as a spiritual sight of Christ, faith in Christ, poverty of spirit, trust in God, etc.-did not convey those distinct ideas to their minds which they were intended to signify. Perhaps to some of them it was but little more than the names of colors are to convey the ideas to one that is blind from his birth.

In this town there has always been a great deal of talk about conversion and spiritual experiences; and therefore people in general had formed a notion in their own minds what these things were. But when they come to be the subjects of them, they find themselves much confounded in their notions, and overthrown in many of their former conceits. And it has been very observable, that persons of the greatest understanding, and who had studied most about things of this nature, have been more confounded than others. Some such persons declare, that all their former wisdom is brought to nought, and that they appear to have been mere babes, who knew nothing. It has appeared, that none have stood more in

想法，是全新和奇特，从来没有清晰的概念。正如他们所承认的，用来描述得救的字句，和神圣灵的众恩赐，例如对基督的属灵看法、相信基督、灵里贫穷、信靠神等，这些所意图表示的意念更明显地都不能确实地传入他们思想中。于他们一些人来说，这或比向天生瞎眼的人说及颜色的名称不过多了一点点吧了。

在本镇市中总是有着大量谈及得救和属灵之体验的。因此人通常在他们一己的意念中对这些事物都会形成见解。当他们面对事物本身时，他们却发觉自己在他们的理解上是大大混乱的，因而推翻了先前很多的想法。非常值得注意的是，对这自然界中事物研究最多，最有理解力的人，他们的混乱比其它人更多。一些这样的人宣告说，他们先前的所有智慧都等如零，他们看来只不过是甚么都不懂的婴孩。似乎在他们的处境

need of instruction, even of their fellow-Christians, concerning their own circumstances and difficulties, than they: and it seems to have been with delight, that they have seen themselves thus brought down, and become nothing; that free grace and divine power may be exalted in them.

It was very wonderful to see how persons affections were sometimes moved-when God did as it were suddenly open their eyes, and let into their minds a sense of the greatness of His grace, the fullness of Christ, and His readiness to save-after having been broken with apprehensions of divine wrath, and sunk into an abyss, under a sense of guilt which they were ready to think was beyond the mercy of God. Their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, tears often at the same time issuing like a flood, and intermingling a loud weeping. Sometimes they have not been able to forbear crying out with a loud voice, expressing their great admiration. In some, even the view of the glory of God's sovereignty, in the exercises of His grace, has surprised the soul with such sweetness, as to produce the same effects. I remember an instance of one, who, reading something

和困难上，没有人像他们般更需要教诲，连他们的基督徒同伴也不如。他们似乎因着得见自己降卑和成为一无所有而欢喜，因为白白的恩典和神圣的权能在他们里头得以被高举。

有时看见人们的情感怎样被鼓动是十分奇妙的，那时神突然开启他们的眼睛，将祂恩典的伟大感觉放进他们心意中，就是在得知神圣的忿怒、并会堕进地狱而心碎。他们早已想及的罪疚感总不及神的怜悯。他们欢欣的惊奇使他们的心要跳起一般，因此他们已准备好涌出笑声，同时泪水常像洪水般涌流，与高声哭泣混和。有时他们忍不住高声呼喊来表达他们的大大赞美。有人甚至得见神至高的荣耀，在运行祂的恩典来产生相同的效果，叫生命因着这样的甜美而感到惊奇。我记得有一个人，阅读到关于神拯救本来自我的罪人的至高方法，没有以人一己的义作为祂

concerning God's sovereign way of saving sinners, as being self-moved-having no regard to men's own righteousness as the motive of His grace, but as magnifying Himself and abasing man, or to that purpose-felt such a sudden rapture of joy and delight in the consideration of it: and yet then he suspected himself to be in a Christless condition, and had been long in great distress for fear that God would not have mercy on him.

Conversion is a great and glorious work of God's power, at once changing the heart, and infusing life into the dead soul; though the grace then implanted more gradually displays itself in some than in others. But as to fixing on the precise time when they put forth the very first act of grace, there is a great deal of difference in different persons; in some it seems to be very discernible when the very time was; but others are more at a loss. In this respect, there are very many who do not know, even when they have it, that it is the grace of conversion, and sometimes do not think it to be so till a long time after. Many, even when they come to entertain great hopes that they are converted, if they remember what they experienced in the first exercises of grace, they are at a loss whether it was any more than a common

施恩的动机，却是推崇神自己和贬抑人，或达至想想便感到突如其来狂喜和欢欣的目的，然而他之后还会怀疑自己是在无基督的状况中，一直以来因惧怕神不怜悯他而落在大大的苦恼中。

得救是神能力的伟大和施恩工作，能立时改变人心，将生命注入已死的灵魂中。虽然恩典植入的渐次展示总有人比别人快些，但在注目恩典首次运行的精确时间上，不同的人有着极大之差异。有人似乎说出这正确的时刻，但有人却是茫然不知的。在这方面有多人不认识这是得救的恩典，甚至在拥有的人中，有时要到一段长时间后才能认识得到。有很多已得着得救极大盼望的人，一旦记起在首次恩典运行时所经验的，便会因不知究竟这是一普通的亮光而茫然迷失；也不知

illumination; or whether some other more clear and remarkable experience which they had afterwards, was not the first of a saving nature. The manner of God's work on the soul, sometimes especially, is very mysterious; and it is with the kingdom of God as to its manifestation in the heart of a convert, as is said, Mark iv. 26, 27, 28, "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear."

In some, converting light is like a glorious brightness suddenly shining upon a person, and all around him: they are in a remarkable manner brought out of darkness into marvelous light. In many others it has been like the dawning of the day, when at first but a little light appears, and it may be presently hid with a cloud; and then it appears again, and shines a little brighter, and gradually increases, with intervening darkness, till at length it breaks forth more clearly from behind the clouds. And many are, doubtless, ready to date their conversion wrong, throwing by those lesser degrees of light that appeared at first dawning, and calling some more remarkable

究竟之后所有其它更清晰和显著的经历，并不像初时般带着拯救的性质。神在生命上工作的方法有时是尤其神秘的，这是涉及到在信主之人心中神国的彰显，就是可4:26-28所说：「神的国，如同人把种撒在地上，黑夜睡觉，白日起来，这种就发芽渐长，那人却不晓得如何这样。地生五谷，是出于自然的。先发苗，后长穗，再后穗上结成饱满的子粒。」

有些人得救之光就像一荣耀光辉突然照在人身上，并环绕着他们，他们是明显地出黑暗入奇妙光明的。在别些人身上就像日之黎明，开初不过是微光稍现，可能不久便被云彩遮蔽，之后又复出现，稍为照得更明亮，渐渐光耀，间中黑暗插进，直至光辉最终从云后更清晰绽放。毫无疑问多人在决定他们得救日期上出错，将开初破晓较微弱的光辉舍弃，却称他们之后更明显的经历为他

experience they had afterwards, their conversion. This often, in a great measure, arises from a wrong understanding of what they have always been taught, that conversion is a great change, wherein old things are done away, and all things become new, or at least from a false inference from that doctrine.

Persons commonly at first conversion, and afterwards, have had many texts of Scripture brought to their minds, which are exceeding suitable to their circumstances, often come with great power, as the word of God or of Christ indeed; and many have a multitude of sweet invitations, promises, and doxologies flowing in one after another, bringing great light and comfort with them, filling the soul brimful, enlarging the heart, and opening the mouth in religion. And it seems to be necessary to suppose that there is an immediate influence of the Spirit of God, oftentimes, in bringing texts of Scripture to the mind. Not that I suppose it is done in a way of immediate revelation, without any use of the memory; but yet there seems plainly to be an immediate and extraordinary influence, in leading their thoughts to such and such passages of Scripture, and exciting them in the memory. Indeed in some, God seems to

们的得救。在「旧事已过，都变成新的了」这教义上，大部分人常因着对它有错误的理解而有以上的出错，最小也因此作出错误的推论。

人们通常开初便得救，之后有着很多圣经经文进入他们的意念中，是特特适切他们之处境的。这些经文常伴以大能力，如同神或基督亲口所说一般。多人有着很多神甜美的激励，应许和回荡的赞美诗，此起彼落，带给他们大光和安慰，充满灵至满溢，心也开广，开口述说信仰。似乎必须这样认定，在将圣经经文带给心思上，常有着神圣灵的立时感动。我不是说没有运用记忆下，纯粹由立时的启示所作成；然而这似乎平白是一立时和超自然的感应，来引领他们想及这段那段带入他们思想中的经文，和在记忆起唤起他们。神似乎真的

bring texts of Scripture to their minds no otherwise than by leading them into such frames and meditations as harmonize with those Scriptures; but in many persons there seems to be something more than this.

Those who, while under legal convictions, have had the greatest terrors, have not always obtained the greatest light and comfort; nor have they always light most suddenly communicated; but yet, I think, the time of conversion has generally been most sensible in such persons. Oftentimes, the first sensible change after the extremity of terrors, is a calmness, and then the light gradually comes in; small glimpses at first, after their midnight darkness, and a word or two of comfort, as it were softly spoken to them. They have a little taste of the sweetness of divine grace, and the love of a Savior, when terror and distress of conscience begin to be turned into an humble, meek sense of their own unworthiness before God. There is felt, inwardly, sometimes a disposition to praise God; and after a little while the light comes in more clearly and powerfully. But yet, I think, more frequently, great terrors have been followed with more sudden and great light and comfort; when the sinner seems to be as it were subdued and brought to

将经文带进某些人的意念中，不过是领他们进入与经文和谐一致的那些思绪和默想中；但于多人来说，所有的似乎都超乎这个。

那些有最大惊恐的人在既有的悔改后，不常得着那最大的亮光和安慰，也不常得着最突然传来的光辉。但我认为得救的时刻在这等人身上常是最适切的。在最极端的惊恐后常得着初次的适切改变，就是宁静；之后亮光逐渐进来，在午夜黑暗之后是他们开初的一瞥，和一两句经文的安慰，是温柔地对他们说的。他们浅尝神圣恩典的甜美和救主的爱。那时良心上的惊恐和苦恼开始改变成为他们在神面前一己不配的谦卑和柔和的感觉。有时内里感觉到一赞美神的性情。不一会儿，亮光更清晰和更充满力量地进来。我却认为随着极大惊恐而来的更常是更突然和更大的亮光和安慰。当心思骚动的罪人被征服，并领

a calm, from a kind of tumult of mind, then God lets in an extraordinary sense of His great mercy through a Redeemer.

Converting influences very commonly bring an extraordinary conviction of the reality and certainty of the great things of religion; though in some this is much greater some time after conversion, than at first. They have that sight and taste of the divine excellency there is in the gospel, which is more effectual to convince them than reading many volumes of arguments without it. It seems to me, that in many instances, when the glory of Christian truths has been set before persons, and they have at the same time as it were seen, and tasted, and felt the divinity of them, they have been as far from doubting their truth as they are from doubting whether there be a sun, when their eyes are open in the midst of a clear hemisphere, and the strong blaze of His light overcomes all objections. And yet, many of them, if we should ask them why they believed those things to be true, would not be able well to express or communicate a sufficient reason to satisfy the inquirer; and perhaps would make no other answer but that they see Him to be true. But a person might soon be satisfied, by a particular conversation with them, that what they mean by such

进宁静，那时神便藉着救赎主来引入祂极大怜悯这非凡的感觉。

悔改的感化常会带来在信仰重大事件的实在和肯定上的不寻常承认，虽然有人得救后所得的大大多于开初有的。他们得见和得尝在福音中的神圣崇高，比起没有这得见和得尝，只阅读多本论证的书册带来的得救效果更大。在极多的例子中，当基督教的真理展示人前，而人们同时看见，尝受和感受到他们的神圣时，他们便不会疑惑他们的真理，如同他们不会疑惑究竟有没有太阳一样。他们的眼睛在清晰的知识领域中开启，神强烈的光辉照遍万物。当我们问他们既然不能表达或传递清晰足够的原因来叫询问者满足时，为甚么会相信这些事物是真实的，也许他们多人答不出来，却仍以祂为真实的。但藉着与他们的详谈，很快便会因着其答案的意思而满意，就是他们已直

an answer is, that they have intuitively beheld, and immediately felt, most illustrious and powerful evidence of divinity in them.

Some are thus convinced of the truth of the gospel in general, and that the Scriptures are the word of God: others have their minds more especially fixed on some particular great doctrine of the gospel, some particular truths that they are meditating on, or reading of, in some portion of Scripture. Some have such conviction in a much more remarkable manner than others: and there are some who never had such a special sense of the certainty of divine things impressed upon them, with such inward evidence and strength, but who yet have very clear exercises of grace; i.e. of love to God, repentance, and holiness. And if they be more particularly examined, they appear plainly to have an inward firm persuasion of the reality of divine things, such as they did not use to have before their conversion. And those who have the most clear discoveries of divine truth in the manner that has been mentioned, cannot have this always in view. When the sense and relish of the divine excellency of these things fades, on a withdrawment of the Spirit of God, they have not the medium of the conviction of their truth at command. In

觉地得见，和立即得感受到在他们里头那卓越和有力的神圣证据。

有人因着一般的福音真理和圣经是神的话语而得救，也有人的心思特特注目在一些特别重大的福音教义上，一些他们正在特特默想或阅读某部分圣经的一些特别真理。有人比别人以明显得多的情况来得救；也有一些人从未在他们身上留下神圣事物之印记这特别的感觉，里头有着这般的确定和力量，然而他们还未得恩典的十分明确运行，就是神之爱、悔改和圣洁的恩典。若详细验证，他们似乎不过在神圣事物的确定上有着一个在得救前不常有的内里坚定信念。而那些刚提及在神圣真理上有最清晰发现之人不常得见这个。当神之灵的退去叫人对这些神圣美善事物的感觉和兴趣减退时，他们便失却自由使用真理的得救媒介了。在迟缓的思绪下，他们不能

a dull frame, they cannot recall the idea and inward sense they had, perfectly to mind; things appear very dim to what they did before. And though there still remains an habitual strong persuasion; yet not so as to exclude temptations to unbelief, and all possibility of doubting. But then, at particular times, by God's help, the same sense of things revives again, like fire that lay hid in ashes.

I suppose the grounds of such a conviction of the truth of divine things to be just and rational; but yet, in some, God makes use of their own reason much more sensibly than in others. Oftentimes persons have (so far as could be judged) received the first saving conviction from reasoning which they have heard from the pulpit; and often in the course of reasoning they are led into in their own meditations.

The arguments are the same that they have heard hundreds of times; but the force of the arguments, and their conviction by them, is altogether new; they come with a new and before unexperienced power. Before, they heard it was so, and they allowed it to be so; but now they see it to be so indeed. Things now look exceeding plain to them, and they wonder they did not see them before.

They are so greatly taken with their

完全从思想中忆述他们所有的意念和里头的感觉，从前所作的看来十分暗昧。虽然那惯常的强烈信念仍在，然而不甚可能排除不信的试探和疑虑。但往后某时，在神帮助下，就会重新恢复对事情的触觉，就像死灰复燃一样。

我认为根据神圣事物真理的得救既公正又合理，然而神用得上某些人一己的理性比起别人更显著。在一直可判别的情况下，人们常藉理性得着他们初次的得救，就是他们从讲台上得听的，他们常在理解的过程中被引导进入他们一己的默想。

听过千百次的争论不变，但争论的力度，和藉争论而得的得救是全新的，以崭新和从没经历的大能临到。他们从前这样听过，他们也这样看它；但如今他们以此为真实。事情他们如今看来超乎平常，他们也不明白他们从前为何不这样看他们。

他们大大注视他们

new discovery, and things appear so plain and so rational to them, that they are often at first ready to think they can convince others; and are apt to engage in talk with every one they meet with, almost to this end; and when they are disappointed, are ready to wonder that their reasonings seem to make no more impression.

Many fall under such a mistake as to be ready to doubt of their good estate, because there was so much use made of their own reason in the convictions they have received; they are afraid that they have no illumination above the natural force of their own faculties: and many make that an objection against the spirituality of their convictions, that it is so easy to see things as they now see them. They have often heard, that conversion is a work of mighty power, manifesting to the soul what neither man nor angel can give such a conviction of; but it seems to them that these things are so plain and easy, and rational, that any body can see them.

If they are asked, why they never saw thus before, they say, it seems to them it was because they never thought of it. But very often these difficulties are soon removed by those of another nature; for when God withdraws, they

新的发现，事物既那样应当和合情合理，他们常开初就预备好劝人信主，也倾向于和每一个相遇的人谈论这个，直至说再见。当他们失败时，他们便迅速地想到他们的理据似乎不能叫人留下更深刻的印记。

多人因着在所得的悔罪上曾大大用上他们一己的理性，便很快在他们的良好状况上落在存疑的错误中。他们害怕在他们一己官能的天然能力上没有亮光，多人以为这是违反他们得救之属灵属性，用如今看事物的方式来看是十分显浅的。他们常听到得救是大能力的工作，就算人或天使也不能向人显明这样的得救。但这些事情于他们是那样应当和容易，且合情合理，就如同人人都这样看他们一样。

若问他们为何从未这样看见时，他们会说从未这样想过。这些困难经常不久便被别的困难所移除。当神撤离时，他们发现再次眼瞎，因

find themselves as it were blind again, they for the present lose their realizing sense of those things that looked so plain to them, and, by all they can do, they cannot recover it, till God renews the influence of His Spirit.

Persons after their conversion often speak of religious things as seeming new to them; that preaching is a new thing; that it seems to them they never heard preaching before; that the Bible is a new book: they find there new chapters, new psalms, new histories, because they see them in a new light. Here was a remarkable instance of an aged woman, of about seventy years, who had spent most of her days under Mr. Stoddard's powerful ministry. Reading in the New Testament concerning Christ's sufferings for sinners, she seemed to be astonished at what she read, as what was real and very wonderful, but quite new to her. At first, before she had time to turn her thoughts, she wondered within herself, that she had never heard of it before; but then immediately recollected herself, and thought she had often heard of it, and read it, but never till now saw it as real. She then cast in her mind how wonderful this was, that the Son of God should undergo such things for sinners, and how she had spent her time in ungratefully sinning against so good a

那时失去那些他们看来是这样平白之事物的领悟感觉，就着他们所能作的来说，他们不能使之复原，直至神更新了祂圣灵的感应。

得救后人常说到信仰的事于他们像是新事，讲道是新事物，就像从未听过人讲道一般；圣经是一本新书，从中发现新的经卷、新的诗篇、新的历史，是在新亮光下得见的。以下是一约七十岁年长妇人的显著事例，她大部分时间都在史托德先生的有力牧会之下。当她读到新约论到基督为罪人受苦时，似乎在所读的真实和十分奇妙经文上惊奇，以为新颖。在她转念之前，开初因从前从没听过这个而内里大惑不解。之后立时回想，她常常得听它，读到它，却直至那时才看见它是真实的。那时铭记心中的是这何等奇妙的事，就是神的儿子竟为罪人经受这样的事，和她过往如何花时间来忘恩负义地得罪这样好

God, and such a Savior; though she was a person, apparently, of a very blameless and inoffensive life. And she was so overcome by those considerations that her nature was ready to fail under them: those who were about her, and knew not what was the matter, were surprised, and thought she was dying.

Many have spoken much of their hearts being drawn out in love to God and Christ; and of their minds being wrapt up in delightful contemplation of the glory and wonderful grace of God, the excellency and dying love of Jesus Christ; and of their souls going forth in longing desires after God and Christ. Several of our young children have expressed much of this; and have manifested a willingness to leave father and mother and all things in the world, to go and be with Christ; some persons having had such longing desires after Christ, or which have risen to such degree, as to take away their natural strength. Some have been so overcome with a sense of the dying love of Christ to such poor, wretched, and unworthy creatures, as to weaken the body. Several persons have had so great a sense of the glory of God, and excellency of Christ, that nature and life seemed almost to sink under it; and in all probability, if God had showed them a

的神，和如此的救主，虽则她看起来是这样的无可指摘，过的是不讨神憎恶的生活。她被她的天性本与神恩不符这想法所压倒，她周围的人不知发生何事而惊奇，只想到她快要死亡。

很多人说到他们的心被牵引来爱神和基督，他们的心思因凝视着神的荣耀和奇妙的恩典而被欢欣包围着，他们的灵魂迸发出热切渴望神和基督。我们有几个年轻小孩子多多说到这个，且表明乐意来离开父母和世上所有事物，来跟随基督。有人这样乐意渴慕跟随基督，又或者提升至除去他们天然力量这样的地步。有人被基督为这样可怜、坏极、和不配之生物的代死之爱所折服，因而甘心身体衰残。有几个人这样大大感到神的荣耀，感到基督的崇高，因而天性和生命都几乎要沉没在其中似的。若真是可以的话，神向他们再多一点显明祂自己时，就会溶掉他

little more of Himself, it would have dissolved their frame. I have seen some, and conversed with them in such frames, who have certainly been perfectly sober, and very remote from any thing like enthusiastic wildness. And they have talked, when able to speak, of the glory of God's perfections, the wonderfulness of His grace in Christ, and their own unworthiness, in such a manner as cannot be perfectly expressed after them. Their sense of their exceeding littleness and vileness, and their disposition to abase themselves before God, has appeared to be great in proportion to their light and joy.

Such persons amongst us as have been thus distinguished with the most extraordinary discoveries, have commonly nowise appeared with the assuming, self-conceited, and self-sufficient airs of enthusiasts, but exceedingly the contrary. They are eminent for a spirit of meekness, modesty, self-diffidence, and a low opinion of themselves. No persons appear so sensible of their need of instruction and so eager to receive it, as some of them; nor so ready to think others better than themselves. Those that have been considered as converted amongst us, have generally manifested a longing to lie low and in the dust before

们的身躯。我曾见过有一些人，与这样心情的人倾谈过，他们肯定是完全清醒的，与所谓的热情狂乱大相径庭。他们谈到所能说到神完全的荣耀、祂在基督里之荣耀的奇妙、和他们一己的不配，都以为这样的态度是绝对不足以表述他们的。他们感到他们的极之渺小和微不足道，并且他们在神面前降卑这性情成为他们的光明和喜乐的主要成分。

在我们当中有这样的人以这最不寻常的发现而闻名的，不常有傲慢、自大、和狂热者的自满氛围的表现，而是恰恰相反。他们驰名于他们有着温柔、谦逊和自卑的灵，他们本身是低调的。没有人感到他们需要来受教导，而是十分乐于受教；他们也随时认为别人比他们好。那些在我们当中被认为是得救的人，常显出他们渴望处卑微，在神面前不过是尘土，且抱怨他们不够卑微。

God; withal complaining of their not being able to lie low enough.

They speak much of their sense of excellency in the way of salvation by free and sovereign grace, through the righteousness of Christ alone; and how it is with delight that they renounce their own righteousness, and rejoice in having no account made of it. Many have expressed themselves to this purpose, that it would lessen the satisfaction they hope for in heaven to have it by their own righteousness, or in any other way than as bestowed by free grace, and for Christ's sake alone. They speak much of the inexpressibleness of what they experience, how their words fail, so that they cannot declare it. And particularly they speak with exceeding admiration of the superlative excellency of that pleasure and delight which they sometimes enjoy; how a little of it is sufficient to pay them for all the pains and trouble they have gone through in seeking salvation; and how far it exceeds all earthly pleasures. Some express much of the sense which these spiritual views give them of the vanity of earthly enjoyments, how mean and worthless all these things appear to them.

Many, while their minds have been filled with spiritual delights, have as it were forgot their food; their bodily

他们多多说到因独
独藉着基督的义，靠赖
白白和至高恩典得救恩
而来的优越感，和他们
如何高兴说到他们撇弃
他们一己的义，因着从
没有用着它而欢欣。多
人亲口说到存心不再盼
望靠着一己之义，不藉
苦行赎罪来到天上，也
不再盼望别的方法，惟
盼望白白的恩典，和独
独靠赖基督。他们多多
说到所经历的事不能言
喻，他们的话如何失效，
因此不能有所断言。他
们尤其以极度赞叹来说
到他们有时所得享最高
超的欢愉和快乐，并丁
点的这些欢愉快乐便足
以补偿他们为着寻求救
恩所经受的痛苦和困
难，远超世上一切快乐。
有人多多说到这些属灵
的看见叫他们轻看地上
虚浮的快乐，这些东西
于他们看来是如何卑贱
和无价值。

多人因心中充满这
属灵的欢欣而废寝忘
餐，肉身的嗜好失效，

appetite has failed, while their minds have been entertained with meat to eat that others knew not of. The light and comfort which some of them enjoy, give a new relish to their common blessings, and cause all things about them to appear as it were beautiful, sweet, and pleasant. All things abroad, the sun, moon, and stars, the clouds and sky, the heavens and earth, appear as it were with a divine glory and sweetness upon them. Though this joy includes in it a delightful sense of the safety of their own state, yet frequently, in times of their highest spiritual entertainment, this seems not to be the chief object of their fixed thought and meditation. The supreme attention of their minds is to the glorious excellencies of God and Christ; and there is very often a ravishing sense of God's love accompanying a sense of His excellency. They rejoice in a sense of the faithfulness of God's promises, as they respect the future eternal enjoyment of Him.

The unparalleled joy that many of them speak of, is what they find when they are lowest in the dust, emptied most of themselves, and as it were annihilating themselves before God; when they are nothing, and God is all; seeing their own unworthiness, depending not at all on themselves, but

心思所得吃的食物是无人知晓的。他们有人所得享的亮光和安慰叫他们对寻常的恩福有一簇新品味，叫万事万物看来都是美丽、甜美和欢快的。所有外界的事物——太阳、月亮、星星、云彩和天空——看来都有着神圣光辉和甜美落在他们身上似的。虽然其中所包含的喜乐是他们一己状态中有的快乐感觉，他们属灵最快乐时，常有的情况是这似乎不是他们固有思想和意图的主要目标。他们心思最重要的关注是神和基督的荣美崇高，而感到祂的崇高同时伴有的常是对神爱的狂喜感觉。他们为着神应许的信实而感到欢欣，因为他们所重视的是将来永远因祂而欢欣。

他们多人说到的史无前例喜乐就在他们处于尘土中最卑下，最倒空他们自己时寻获，如同在神面前自我摧毁，那时他们一无所有，神就是所有。他们得见一己的一无价值，完全不

alone on Christ, and ascribing all glory to God. Then their souls are most in the enjoyment of satisfying rest; excepting that, at such times, they apprehend themselves to be not sufficiently self-abased; for then above all times do they long to be lower. Some speak much of the exquisite sweetness, and rest of soul, that is to be found in the exercise of resignation to God, and humble submission to His will. Many express earnest longings of soul to praise God; but at the same time complain that they cannot praise Him as they would, and they want to have others help them in praising Him. They want to have every one praise God, and are ready to call upon every thing to praise Him. They express a longing desire to live to God's glory, and to do something to His honor; but at the same time complain of their insufficiency and barrenness; that they are poor and impotent creatures, can do nothing of themselves, and are utterly insufficient to glorify their Creator and Redeemer.

While God was so remarkably present amongst us by His Spirit, there was no book so delightful as the Bible; especially the Book of Psalms, the Prophecy of Isaiah, and the New Testament. Some, by reason of their love to God's word, at times have been

靠自己，惟独靠赖基督，并将所有荣耀归于基督。那时他们的生命最得享满足的安息。除此之外，这时他们领悟到不够自卑，从那时起所渴求的就只是更卑下。有人多多说到那微妙的甜美，和生命的平安，就在听命于神和谦卑地降服于祂旨意时发现。多人生命最殷切的渴望就是赞美神，却又同时抱怨不能作当作的赞美，他们想别人帮助来赞美神。他们想人人来赞美神，也预备好叫万物来赞美祂。他们热切渴望为着神的荣耀来活，按祂尊荣来行事，却又同时抱怨他们的不足和贫乏。因此他们是可怜和软弱无能的生物，自己不能作甚么，完全不足以荣耀他们的创造者和救赎主。

当神藉祂的灵明显地在我们当中同在时，世上便没有像圣经这样叫人喜悦的书了，尤其是《诗篇》、《以赛亚书》和新约。有人因着他们对神话语的爱，便

wonderfully delighted and affected at the sight of a Bible; and then, also, there was no time so prized as the Lord's day, and no place in this world so desired as God's house. Our converts then remarkably appeared united in dear affection to one another, and many have expressed much of that spirit of love which they felt toward all mankind; and particularly to those who had been least friendly to them. Never, I believe, was so much done in confessing injuries, and making up differences, as the last year. Persons, after their own conversion, have commonly expressed an exceeding of one of the meanest of their fellow-creatures, or of their worst enemies; and many have, indeed, been in great distress with great desire for the conversion of others. Some have thought that they should be willing to die for the conversion of any soul, though desires and longings for it. This work of God had also a good effect to unite the people's affections much to their minister.

It is worthy to be remarked, that some persons, by their conversion, seem to be greatly helped as to their doctrinal notions of religion. It was particularly remarkable in one, who, having been taken captive in his childhood, was trained up in Canada in the popish religion. Some years since he returned to

时时因读圣经而得着奇妙的欢欣和感动。没有时间像主日般那样被珍视，在世上也没有地方像神家般那样被渴想。我们得救的人那时明显地看到他们彼此亲热地合一，多人曾多多说到他们向所有人有着爱的灵，尤其是对那些对他们不甚友善的人。我相信没有像往年那样多的人来向人承认所做成的伤害，和形成的争论。一己得救后的人常说到他们是最下贱同伴中的一人，或者是他们最差的敌人之一。多人真的渴想别人的得救。有人以为他们宁愿为别人的得救而死，虽渴想和期待得救。神这工作也成就一个好的果效，叫人们热爱地与他们的传道者来合一。

值得注意的是，有一些人因着他们的得救似乎在他们信仰的教义见解上有大大的裨益。在某人身上尤为显著，他从童年时便被捆绑，是在加拿大天主教信仰中受训成长的。几年前

this his native place, and was in a measure brought off from popery; but seemed very awkward and dull in receiving any clear notion of the Protestant scheme till he was converted; and then he was remarkably altered in this respect.

There is a vast difference, as observed, in the degree, and also in the particular manner, of persons' experiences, both at and after conversion; some have grace working more sensibly in one way, others in another. Some speak more fully of a conviction of the justice of God in their condemnation; others, more of their consenting to the way of salvation by Christ; and some, more of the actings of love to God and Christ. Some speak more of acts of affiance, in a sweet and assured conviction of the truth and faithfulness of God in His promises; others, more of their choosing and resting in God as their whole and everlasting portion; and of their ardent and longing desire after God, to have communion with Him; and others, more of their abhorrence to themselves for their past sins, and earnest longings to live to God's glory for the time to come. But it seems evidently to be the same work, the same habitual change wrought in the heart; it all tends the

他回到他的本乡，藉某个方法脱离了天主教，却一直以来在接受任何抗罗宗的路线上都是十分为难和迟缓，直至他的得救，从此他在这方面便有着显著的改变。

观察人们在得救时和得救后的经历，在程度上和在某些特别的态度上有着极大分别。有人在蒙恩的某方面显得较显著，别人则在别的方面。有人说到他们的定罪更多彰显神的公义，更认同基督的救赎方法；有人更多说到向神和基督所作爱的回应；有人更多说到立誓的举动，甜美地和确实承认在神应许上祂的准确和信实；却也有人更多说到他们选上神和安息在神里头，作为他们全人和永远的分；有人热切和渴慕追随神，与祂相交；也有人因着过往的罪更厌恶自己，热切渴望活至神荣耀临到的时刻。但这似乎明显是相同的工作，是在心中运行相同的惯常转变。这全都往相同的路

same way, and to the same end; and it is plainly the same spirit that breathes and acts in various persons. There is an endless variety in the particular manner and circumstances in which persons are wrought on; and an opportunity of seeing so much will show that God is further from confining Himself to a particular method in His work on souls than some imagine. I believe it has occasioned some good people amongst us, who were before too ready to make their own experience a rule to others, to be less censorious and more extended in their charity; and this is an excellent advantage indeed. The work of God has been glorious in its variety; it has the more displayed the manifold and unsearchable wisdom of God, and wrought more charity among His people.

There is a great difference among those who are converted, as to the degree of hope and satisfaction they have concerning their own state. Some have a high degree of satisfaction in this matter almost constantly; and yet it is rare that any enjoy so full an assurance of their interest in Christ that self-examination should seem needless to them; unless it be at particular seasons, while in the actual enjoyment of some great discovery God gives of His glory and rich grace in Christ, to the

上迈进，朝向相同的终点。明显是那相同的灵在不同人身上呼气和工作。人们身上运作的特有情况和处境有着无尽的变化，有机会得见这样多例子终究显明神进一步约束祂自己来以特定的方法在灵魂身上作成祂超乎人所想象的工作。我们当中也许真的有人从前定意以一己经验作为别人的标准，叫他们的爱心少受苛责和更广范流传，这确实有好处。神的工作有着各式各样的荣耀，更多显示在神多方面和难测的智慧上，和在祂子民中所作更多的善事上。

在信主之人论到一己状态的冀盼和满意程度上有着极大之分别。有人在这事上几乎恒常高度满意，然而少见有人因完全向往他们确实得着在基督里的好处而觉得似乎没有自我审察的需要，除非在特别的时刻，就是他们实在得享所发现神给与祂在基督里的丰富厚恩时，他们的自审引发不寻常的

drawing forth of extraordinary acts of grace. But the greater part, as they sometimes fall into dead frames of spirit, are frequently exercised with scruples and fears concerning their condition.

They generally have an awful apprehension of the dreadful nature of a false hope; and there has been observable in most a great caution, lest in giving an account of their experiences, they should say too much, and use too strong terms. Many, after they have related their experiences, have been greatly afflicted with fears, lest they have played the hypocrite, and used stronger terms than their case would fairly allow of; and yet could not find how they could correct themselves.

I think the main ground of the doubts and fears that persons after their conversion have been exercised with about their own state, has been, that they have found so much corruption remaining in their hearts. At first, their souls seem to be all alive, their hearts are fixed, and their affections flowing; they seem to live quite above the world, and meet with but little difficulty in religious exercises; and they are ready to think it will always be so. Though they are truly abased under a sense of their vileness, by reason of former acts of sin, yet they are not then sufficiently sensible

恩典之举。但于大部分人来说，他们有时是落在灵的死亡状态中，常是在责备和惊恐他们自己的状况下来进行的。

他们通常对虚假盼望的讨厌性质有着异常的理解，他们大都以极度谨慎来观察，免得所给与的只是经历，就是他们说太多和用上过分强调的措辞。多人在说罢他们的经历后，都大大苦恼惊恐，唯恐他们作了伪善者，所用的措辞比起平时容许情况下所用的更强烈，却找不到方法来改正自己。

我想人们在他们得救后所曾经历一己状态的疑虑和恐惧的主要原因，从来都是他们所发现仍存留在他们心中多不胜数的败坏。开初他们的生命似乎全然活泼，他们的心安定，情感流动，似乎超然于世上来活，在信仰操作上少遇困难，他们也准以为事情总是这样。虽然他们诚心因先前所犯的罪而自卑，然而他们那时在存留他们心中败坏

what corruption still remains in their hearts; and therefore are surprised when they find that they begin to be in dull and dead frames, troubled with wandering thoughts at the time of public and private worship, and utterly unable to keep themselves from them. When they find themselves unaffected, while yet there is the greatest occasion to be affected; and when they feel worldly dispositions working in them—pride, envy, stirrings of revenge, or some ill spirit towards some person that has injured them, as well as other workings of indwelling sin—their hearts are almost sunk with the disappointment; and they are ready presently to think that they are mere hypocrites.

They are ready to argue that, if God had indeed done such great things for them, as they hoped, such ingratitude would be inconsistent with it. They complain of the hardness and wickedness of their hearts; and say there is so much corruption, that it seems to them impossible there should be any goodness there. Many of them seem to be much more sensible how corrupt their hearts are, than before they were converted; and some have been too ready to be impressed with fear, that instead of becoming better, they are grown much worse, and make it an

的察觉上仍感不足，因此他们发现他们的心灵开始呆滞和死气沉沉而感到惊奇，为着在公开或私人敬拜中的心思游荡而困惑，和在脱离这些上完全无能为力。当他们发现他们一己的毫无改变，当他们感到运行在他们当中的属世性情——骄傲、嫉妒、复仇的催逼，或是向曾伤害他们的某人所存恶毒的灵，并且有着其它内住的罪恶时，他们的心几乎堕进失望中，他们立时迅速想到他们不过是伪善者吧了。

他们立时辩称，神若如他们想望般真的为他们作成了这样大的工，这样的忘恩负义就与此不一致了。他们抱怨他们的心硬和邪恶，且说到有着太多的败坏，因此他们心里似乎没有可能有任何良善。他们多人似乎更感觉到他们的心比起得救前更败坏。也有人立时惊恐并深深地感到并不是变得更好，反越变越差，使之成为他们处于良善

argument against the goodness of their state. But the truth, the case seems plainly to be, that now they feel the pain of their own wound; they have a watchful eye upon their hearts, that they did not use to have. They take more notice of what sin is there, which is now more burdensome to them; they strive more against it, and feel more of its strength.

They are somewhat surprised that they should in this respect find themselves so different from the idea they generally had entertained of godly persons. For, though grace be indeed of a far more excellent nature than they imagined, yet those who are godly have much less of it, and much more remaining corruption, than they thought. They never realized it, that persons were wont to meet with such difficulties, after they were once converted. When they are thus exercised with doubts about their state, through the deadness of their frames, as long as these frames last, they are commonly unable to satisfy themselves of the truth of their grace, by all their self-examination. When they hear of the signs of grace laid down for them to try themselves by, they are often so clouded, that they do not know how to apply them. They hardly know whether they have such and such things

状态的相反论据。但事实和情况看来不过是，他们如今感到他们自己伤口的痛楚，他们将他们向来不警戒的眼定睛在他们的心。他们更留意在那里有的是甚么样的罪，如今这叫他们更觉沉重，他们越挣扎，便越感到它的力量。

他们在这方面发现他们与心目中对敬虔之人常有的想法这样大相径庭而多少有点惊奇。虽然恩典所有的真是远胜于他们所以为的绝佳性质，然而敬虔人所有的比这个少得多；比他们所想象更多的是所存留的败坏。他们从不知晓，他们一旦得救，便经常会遇见这样的困难。当他们在存疑下藉他们身体的死气沉沉来担忧他们的处境时，只要身体一日仍在，所用的全是他们的自我反省，他们在得恩这真理上常不能满足自己。当他们听到所发放的恩典信息是叫他们来尝试时，他们常因心太糊涂而不知如何入手。他们

or no, and whether they have experienced them or not. That which was the sweetest, best, and most distinguishing in their experiences, they cannot recover a sense of.

But on a return of the influences of the Spirit of God, to revive the lively actings of grace, the light breaks through the cloud, and doubting and darkness soon vanish away.

Persons are often revived out of their dead and dark frames by religious conversation: while they are talking of divine things, or ever they are aware, their souls are carried away into holy exercises with abundant pleasure. And oftentimes, while relating their past experiences to their Christian brethren, they have a sense of them revived, and the same experiences are in a degree again renewed. Sometimes, while persons are exercised in mind with several objections against the goodness of their state, they have Scriptures one after another coming to their minds, to answer their scruples, and unravel their difficulties, exceedingly apposite and proper to their circumstances. By these means, their darkness is scattered; and often, before the bestowment of any new remarkable comfort, especially after long continued deadness and ill frames, there are renewed humblings, in a great

难以知道他们有否这些东西，也不知道他们曾否经历过这个他们曾经历最甜美、最好和最瞩目的感觉已去而不返。

但当神之灵的影响复临，恩典的活泼举动恢复时，亮光照透云彩，疑虑和黑暗很快便消失得无影无踪。

人们常藉信仰的交通来从死亡和黑暗的氛围中复苏过来。当他们谈论或察觉神圣事物时，生命便被领进神圣的丰盛快乐中。当与主内肢体谈到过往的经历时，常时感到复兴，和某程上再次更生的相同经历。当人们有时心中想到状况中之美善的几个相反意见时，他们便有着一处又一处的经文临到他们心思中，来回答他们的疑虑，和解明他们的疑团，正正切合和适用于他们的处境。藉此，他们的黑暗被击溃。在任何又真又显著的安慰赐下之先，尤其是在长久持续的黑暗和坏的心性之后，他们常得着更新的谦卑，大大

sense of their own exceeding vileness and unworthiness, as before their first comforts were bestowed.

CHAPTER III

Of Remarkable Impressions on the Imagination

There has been much talk in many parts of the country, as though the people have symbolized with the Quakers, and the Quakers themselves have been moved with such reports; and some came here, once and again, hoping to find good waters to fish in, but without the least success, and have left off coming. There have also been reports spread about the country, as though the first occasion of so remarkable a concern was an apprehension that the world was near to an end; which was altogether a false report. Indeed, after this concern became so general and extraordinary, as related, the minds of some were filled with speculation what so great a dispensation of Divine Providence might forbode; and some reports were heard from abroad, as though certain divines and others thought the conflagration was nigh; but such reports were never generally looked upon worthy of notice.

CHAPTER IV.

This Work Further Illustrated in Particular

感到他们一己的极度卑劣和不配，就像他们从前得赐安慰一样。

第三章

想象所留下的显著印记

在国家的多处曾有极多的谈论，如同号称为贵格会的人，而贵格会人本身曾因着这些报导而受感。有人来到这里，一而再，再而三的盼望找到好的水源来养鱼，但一点也不成功，败兴而返。也有遍传全国的报导，就是初时所发生显赫事件的关注被理解为世界末日的临近，这完全是一虚假的报导。当这相关的关注变得普及和非一般时，有人的思想真的充满猜测，预告这伟大的神圣天启。有一些报导是得听自海外的，说到某些神职人员等人想到永火逼近了，但这样的报导从来都是不值一顾的。

第四章

在实际例子中进一步说

Instances.

A young woman Abigail Hutchinson was first awakened in the winter season, on Monday, by something she heard her brother say of the necessity of being in good earnest in seeking regenerating grace, together with the news of the conversion of the young woman before mentioned, whose conversion so generally affected most of the young people here. This news wrought much upon her, and stirred up a spirit of envy in her towards this young woman, whom she thought very unworthy of being distinguished from others by such a mercy; but withal it engaged her in a firm resolution to do her utmost to obtain the same blessing. Considering with herself what course she should take, she thought that she had not a sufficient knowledge of the principles of religion to render her capable of conversion; whereupon she resolved thoroughly to search the Scriptures; and accordingly immediately began at the beginning of the Bible, intending to read it through. She continued thus till Thursday: and then there was a sudden alteration, by a great increase of her concern in an extraordinary sense of her own sinfulness, particularly the sinfulness of her nature, and wickedness of her heart. This came

明这工作

年轻女子亚比该·赫切臣的觉醒是先
在冬季中某个星期一发
生的，是因听到她的兄
弟说到必须有诚挚才寻
得见重生的恩典，同时
也听到先前提及过那年
轻女子得救的消息，她
的得救大抵是这样影响
到这里的年轻人。这消
息在她身上大大作工，
搅起她里头一个羡慕这
年轻女子的灵，她想对
方不配与别不同地得着
这样的怜悯，这更且叫
她决意来尽一切努力来
得着相同的恩福。当考
虑她该往那方向走时，
她想到她没有足够信仰
根底的知识能叫她得
救，因此她决意来遍寻
圣经，便立刻从圣经的
首页来开始，存着读遍
它的意图。她一直这样
直至星期四，那时忽然
有着突然的转变，她大
大越法关注她一己罪恶
的不寻常领会，尤其在
她本质的罪和她心的邪
恶上。照她所说这就如
同一记闪电般临到她，
把她击进极度的恐惧

upon her, as she expressed it, as a flash of lightning, and struck her into an exceeding terror. Upon which she left off reading the Bible, in course, as she had begun; and turned to the New Testament, to see if she could not find some relief there for her distressed soul.

Her great terror, she said, was, that she had sinned against God: her distress grew more and more for three days; until she saw nothing but blackness of darkness before her, and her very flesh trembled for fear of God's wrath: she wondered and was astonished at herself, that she had been so concerned for her body, and had applied so often to physicians to heal that, and had neglected her soul. Her sinfulness appeared with a very awful aspect to her, especially in three things; viz. her original sin, and her sin in murmuring at God's providence—in the weakness and afflictions she had been under—and in want of duty to parents, though others had looked upon her to excel in dutifulness. On Saturday, she was so earnestly engaged in reading the Bible and other books, that she continued in it, searching for something to relieve her, till her eyes were so dim that she could not know the letters. While she was thus engaged in reading, prayer, and other religious exercises, she thought of those

中。因此她就在已开始读经的途中停顿，转去读新约，去看看能否在那处为她苦恼的灵魂寻找到一些解救。

她说到如何因着她犯罪得罪神而大大惊恐，她的苦恼三日来越来越厉害，直至她不见甚么，只见她前面的黑暗，她的肉体因惧怕神的忿怒而颤抖。她为着自己而大惑不解和震惊，就是为着关心身体而经常找医生求医治，却忽略了她的灵魂。她的罪看来带给她一极恶劣的情况，尤其在三件事上——她的原罪、她在神安排叫她落在软弱和折磨上的埋怨、和对父母缺乏孝顺上，虽然在别人眼中她的孝顺是出类拔萃的。在星期六她热切地投入读经和其它书籍，持续地寻找能叫她得解救的东西，直至她双眼模糊到不能看清字母。当她这样投入阅读、祈祷和其它信仰操作时，她想到基督的

words of Christ, wherein He warns us not to be as the heathen, that think they shall be heard for their much speaking; which, she said, led her to see that she had trusted to her own prayers and religious performances, and now she was put to a nonplus, and knew not which way to turn herself, or where to seek relief. While her mind was in this posture, her heart, she said, seemed to fly, to the minister for refuge, hoping that he could give her some relief. She came the same day to her brother, with the countenance of a person in distress, expostulating with him, why he had not told her more of her sinfulness, and earnestly inquiring of him what she should do. She seemed that day to feel in herself an enmity against the Bible, which greatly affrighted her. Her sense of her own exceeding sinfulness continued increasing from Thursday till Monday and she gave this account of it: That it had been her opinion, till now, she was not guilty of Adam's sin, nor any way concerned in it, because she was not active in it; but that now she saw she was guilty of that sin, and all over defiled by it; and the sin which she brought into the world with her, was alone sufficient to condemn her.

On the Sabbath-day she was so ill, that her friends thought it best that she

话，就是警戒我们不要像外邦人，他们以为他们因多说而蒙垂听。她说到这经文叫她明白过来她信靠一己的祈祷和信仰表现，如今她来到一个窘局，不知何去何从，也不知何处能寻得解救。她说到当她心思这样看时，她的心似乎想飞到传道者去寻求荫庇，期望他能给她一些解脱。同日带着苦恼面容的她找着她的兄弟，怪责他为何没有更多告诉她有罪，且衷心求问他她当作甚么。看来那天她感到自己是与圣经为敌的，这大大叫她害怕。她感觉到她满溢的罪恶由星期四持续增加至星期一。她这样记述：向来她不认为犯了亚当的罪，或在任何方面与此有关，因她没有本意作这个；但那时她看见她犯了那罪，里里外外全因这罪而玷污了。她带进世上的这罪，独独这罪便足以叫她受刑罚了。

在主日她十分不适，因此她的朋友认为

should not go to public worship, of which she seemed very desirous: but when she went to bed on the Sabbath night, she took up a resolution, that she would the next morning go to the minister, hoping to find some relief there. As she awakened on Monday morning, a little before day, she wondered within herself at the easiness and calmness she felt in her mind, which was of that kind she never felt before. As she thought of this, such words as these were in her mind: The words of the Lord are pure words, health to the soul, and marrow to the bones: and then these words, The blood of Christ cleanses from all sin; which were accompanied with a lively sense of the excellency of Christ, and His sufficiency to satisfy for the sins of the whole world. She then thought of that expression, It is a pleasant thing for the eyes to behold the sun; which words then seemed to her to be very applicable to Jesus Christ. By these things her mind was led into such contemplations and views of Christ, as filled her exceeding full of joy. She told her brother, in the morning, that she had seen (i.e. in realizing views by faith) Christ the last night, and that she had really thought that she had not knowledge enough to be converted; but, says she, God can make it quite easy! On

她最好不要出席极想出席的敬拜聚会。当主日晚上就寝时，她作了决定，第二天朝早便去找传道人，希望在那儿得着解救。当星期一早上醒来时，在日出前不久，她诧异心思中感到一己的轻松和平静，是从来未曾感受过的。当她思想及此时，心中泛起这样的话：神的道是炼净的，叫灵魂健壮的，是骨中的肥髓，并且这道就是能洁净一切罪的基督宝血。与这说话同来的是对基督之神圣和祂足以解决全人类罪之要求的活泼感知。想到这个叫她眼目像能得见太阳般叫她喜悦，那时这经文看来十分适用于耶稣基督身上。在她意念中的这些事领她这样进入对基督的默想和凝视，就这样充满极度丰富的喜乐。她在那朝早告诉她的兄弟，说到她前一个晚上因信而逼真地得见基督，并且她是真的认为她是没有足够的知识来得救的。但是她说神能轻易地作成这

Monday she felt all day a constant sweetness in her soul. She had a repetition of the same discoveries of Christ three mornings together, and much in the same manner, at each time, waking a little before day; but brighter and brighter every day.

At the last time, on Wednesday morning, while in the enjoyment of a spiritual view of Christ's glory and fullness, her soul was filled with distress for Christless persons, to consider what a miserable condition they were in. She felt a strong inclination immediately to go forth to warn sinners; and proposed it the next day to her brother to assist her in going from house to house; but her brother restrained her, by telling her of the unsuitableness of such a method. She told one of her sisters that day, that she loved all mankind, but especially the people of God. Her sister asked her why she loved all mankind. She replied, Because God has made them. After this, there happened to come into the shop where she was at work, three persons who were thought to have been lately converted: her seeing of them, as they stepped in one after another, so affected her, and so drew forth her love to them, that it overcame her, and she almost fainted. When they began to talk of the things of religion, it was more than

个！在星期一她感到整天在她灵魂里都有着持续不断的甜美。她三个朝早都重复地相同发现基督，情况大都相同，每次都在日出前不久，一天比一天光亮。

星期三早上最后一次属灵上因得见基督的荣耀和丰富而欢欣时，为着没有基督的人她的灵魂是充满苦恼的，因想到他们所处的可怜光景。她立时感到强烈的倾向来警告罪人，并第二天提议她的兄弟来帮助她逐家逐户来传讲，但她的兄弟制止她，对她说这方法不适合。那天她告诉她其中一个姊妹说她爱所有人类，尤其是神的子民。她的姊妹问到她为何爱全人类时，她答说因为是神创造他们的。这事之后，有三个新近得救的人进入她工作的店铺，当她看着他们逐一进来时，她被大大感动，引发她对他们的爱，这爱压倒她，使她几乎晕厥。他们开始谈到的信仰事情叫她不能承受，因此他

she could bear; they were obliged to cease on that account. It was a very frequent thing with her to be overcome with the flow of affection to them whom she thought godly, in conversation with them, and sometimes only at the sight of them.

She had many extraordinary discoveries of the glory of God and Christ; sometimes, in some particular attributes, and sometimes in many. She gave an account, that once, as those four words passed through her mind, wisdom, justice, goodness, and truth, her soul was filled with a sense of the glory of each of these divine attributes, but especially the last. Truth, said she, sunk the deepest! And, therefore, as these words passed, this was repeated, truth, truth! Her mind was so swallowed up with a sense of the glory of God's truth and other perfections, that she said, it seemed as though her life was going, and that she saw it was easy with God to take away her life by discoveries of Himself. Soon after this she went to a private religious meeting, and her mind was full of a sense and view of the glory of God all the time. When the exercise was ended, some asked her concerning what she had experienced, and she began to give an account, but as she was relating it, it revived such a sense of the

们不得不停止说下去。她常常认为是被向敬虔之人流动的情感所压倒，就在与他们倾谈时，有时甚或只在得见他们时。

在神和基督的荣耀上她有很多不寻常的发现，有时某些属性，有时众多属性。有一次她提到智慧、公义、美善和真理这四个字词经过她的思想。她的灵魂充满每一个这些神圣属性之荣耀感觉，尤其最后一项。她说到「真理」在她意念中浸沉最深！当这些字词经过时，便重复说着：「真理！真理！」她的意念被神真理和其它美好事物之荣耀感觉所吞噬，因此说到生命似乎将要过去，并且生命因发现神自己而可轻易被神取去。事后不久她来到一私人宗教聚会，她的心思全时间感受到和看见神的荣耀。当聚会来到终结时，有人问及她曾经历的，她便开始述说，但当她讲述时，这些相同的感

same things, that her strength failed, and they were obliged to take her and lay her upon the bed. Afterwards she was greatly affected, and rejoiced with these words, Worthy is the Lamb that was slain!

She had several days together a sweet sense of the excellency and loveliness of Christ in His meekness, which disposed her continually to be repeating over these words, which were sweet to her, meek and lowly in heart, meek and lowly in heart. She once expressed herself to one of her sisters to this purpose, that she had continued whole days and whole nights, in a constant ravishing view of the glory of God and Christ, having enjoyed as much as her life could bear. Once, as her brother was speaking of the dying love of Christ, she told him, she had such a sense of it, that the mere mentioning of it was ready to overcome her.

Once, when she came to me, she said, that at such and such a time, she thought she saw as much of God, and had as much joy and pleasure, as was possible in this life; and that yet, afterwards, God discovered Himself far more abundantly. She saw the same things as before, yet more clearly, and in a far more excellent and delightful manner; and was filled with a more

觉油然而生，因此她的力气衰竭，他们不得不带她卧在床上。之后她大大感动下欢欣地说：「被杀的羔羊是配得称颂的！」

因着基督的柔和谦卑，她多日来对基督的美德和可亲都有着一甜美的感觉，这使她不断地覆述那句她看为是甜美的话：「心中柔和谦卑，心中柔和谦卑。」有一次她向其中一个姐妹谈到这个时，她不断整日整夜因得见神和基督的荣耀而持续狂喜，一直得她生命所尽能得享的。有一次，当她的兄弟谈到基督至死的爱时，她告诉他她有着一个感觉，就是单单提到这个便足以把她压倒。

有一次，她来到我处，对我说到她以为某时某时是今生中尽可能最多的看见神，和得着最多的喜乐和欢欣；然而之后神却把祂自己显露得丰盛得多。她像从前般得见相同的事物，却更清晰，且以远远更佳美和更叫人喜悦的样

exceeding sweetness. She likewise, gave me such an account of the sense she once had, from day to day, of the glory of Christ, and of God, in His various attributes, that it seemed to me she dwelt for days together in a kind of beatific vision of God; and seemed to have, as I thought, as immediate an intercourse with Him, as a child with a father. At the same time, she appeared most remote from any high thought of herself, and of her own sufficiency; but was like a little child, and expressed a great desire to be instructed, telling me that she longed very often to come to me for instruction, and wanted to live at my house, that I might tell her what was her duty.

She often expressed a sense of the glory of God appearing in the trees, the growth of the fields, and other works of God's hands. She told her sister who lived near the heart of the town, that she once thought it a pleasant thing to live in the middle of the town, but now, says she, I think it much more pleasant to sit and see the wind blowing the trees, and to behold in the country what God has made. She had sometimes the powerful breathings of the Spirit of God on her soul, while reading the Scripture; and would express her sense of the certain truth and divinity thereof. She

式，也叫她充满更超然的甜美。她对我述说的同样是她从前曾有的感觉，日复一日都是基督和神的荣耀，是祂不同的属性，看来她多日活在某种得见神的极乐生命中。叫我想她似乎与神有最直接的对话，就像一个孩子跟父亲对话一般。她同时看来完全没有多想到她自己，不再自满；却像一个小孩子，说着极度渴望受教，且对我说她期望多来到我处得指教，想住在我家，好叫我告诉她她的责任何在。

她常说感到神的荣耀显在树上，在田野的植物上，和神手的其它工作上。她告诉住近市中心的姐妹，说她从前想到住在镇市中心是一件乐事，但她说如今认为坐着看风吹动树木，和在郊野观看神的作为是更大的欢愉。她有时读经，灵魂得着神圣灵的强力喷吐，也说到从中感到某些真理和神圣。她有时在面容上挂着欢快的笑容，有一次

sometimes would appear with a pleasant smile on her countenance; and once, when her sister took notice of it, and asked why she smiled, she replied, I am brim-full of a sweet feeling within. She often used to express how good and sweet it was to lie low before God, and the lower (says she) the better! and that it was pleasant to think of lying in the dust, all the days of her life, mourning for sin. She was wont to manifest a great sense of her own meanness and dependence. She often expressed an exceeding compassion, and pitiful love, which she found in her heart towards persons in a Christless condition. This was sometimes so strong, that, as she was passing by such in the streets, or those that she feared were such, she would be overcome by the sight of them. She once said, that she longed to have the whole world saved; she wanted, as it were, to pull them all to her, she could not bear to have one lost.

She had great longings to die, that she might be with Christ: which increased until she thought she did not know how to be patient to wait till God's time. But once, when she felt those longings, she thought with herself, If I long to die, why do I go to physicians? Whence she concluded that her longings for death were not well regulated. After

当她姐妹留意到这个，问她为何要微笑时，她答道她内里满溢着甜美的感觉。她多时常说到在神面前处卑微是何等美善和甜美，越低下越好！也说到想着能卧在尘埃中，生命中终日为罪而哀伤是一件乐事。她常说感到她一己的卑劣和需要依靠。她常表达在她心中向落在无基督状况之人有极致的情感和怜悯的爱。有时这个强烈到一个地步，当她在某条街上遇见这样的人，或那些她恐怕他们是无基督之人时，她便会因看见他们而被压倒。有一次她说道她渴望全人类的得救，她想望将所有人拉向她去，因她不能忍受有一人沉沦。

她极期待死亡，好与基督在一起，这期待越发增加，直至她认为不知如何忍耐等候直神的时刻。有一次当她有这期待的感觉时，她想到自己既渴望死，又何需延医？因此结论说她的渴望死亡并未调度得

this she often put it to herself, which she should choose, whether to live or to die, to be sick or to be well; and she found she could not tell, till at last she found herself disposed to say these words: I am quite willing to live, and quite willing to die; quite willing to be sick, and quite willing to be well; and quite willing for any thing that God will bring upon me! And then, said she, I felt myself perfectly easy, in a full submission to the will of God. She then lamented much, that she had been so eager in her longings for death, as it argued want of such a resignation to God as ought to be. She seemed henceforward to continue in this resigned frame till death.

After this, her illness increased upon her: and once after she had before spent the greater part of the night in extreme pain, she waked out of a little sleep with these words in her heart and mouth; "I am willing to suffer for Christ's sake, I am willing to spend and be spent for Christ's sake; I am willing to spend my life, even my very life, for Christ's sake!" And though she had an extraordinary resignation with respect to life or death, yet the thoughts of dying were exceeding sweet to her. At a time when her brother was reading in Job, concerning worms feeding on the dead body, she appeared with a pleasant

好。此后她常自问该如何选择生死？患病还是痊愈？她发现她说不过来，直至最终她发现自己本性来说：「我完全乐意去活，我完全乐意去死；完全乐意患病，也完全乐意得痊愈；完全乐意得着神领我去到的任何景况！」之后她说到在降服神旨意上的绝对从容。她亦因这热衷于渴望死亡而大大哀伤，因这证明在给神该有的听命上有所缺乏。从此以后她便持续这听命的生命，直至死亡。

这事之后，她的病越发严重。有一次，当她度过极度痛苦的漫长夜，从小睡中醒来，心中口中说着：「我乐意为基督的缘故受苦，乐意为基督的缘故耗尽气力和被耗尽；为基督乐意耗尽我的生命，我实在的生命！」虽然在关乎生与死上她有着超凡的听命，然而想到死亡时她极度甜美。有一次当她的兄弟读乔布记，谈到虫在吃食尸体（伯4:19）时，她展现欣

smile; and being asked about it, she said, It was sweet to her to think of her being in such circumstances. At another time, when her brother mentioned the danger there seemed to be, that the illness she labored under might be an occasion of her death, it filled her with joy that almost overcame her. At another time, when she met a company following a corpse to the grave, she said, it was sweet to her to think that they would in a little time follow her in like manner.

Her illness, in the latter part of it, was seated much in her throat; and an inward swelling filled up the pipe, so that she could swallow nothing but what was perfectly liquid and but very little of that, with great and long strugglings. That which she took in fled out at her nostrils, till at last she could swallow nothing at all. She had a raging appetite for food; so that she told her sister, when talking with her about her circumstances, that the worst bit would be sweet to her; but yet, when she saw that she could not swallow it, she seemed to be as perfectly contented without it, as if she had no appetite. Others were greatly moved to see what she underwent, and were filled with admiration at her unexampled patience. At a time when she was striving in vain to get down a little of something liquid, and was very much

悦的笑容。被问原因时，她说想到这处境便觉得甜美。另一次，当她的兄弟谈到她病中的挣扎到头来会是死亡这危险时，她竟充满喜乐，几乎把她压倒。有一次，当她遇上一群人随着棺木到坟场时，她说想到不久之后他们以这相同的情形来跟在她棺木后头便感到甜美。

她所患的喉咙痼病已到末期，肿瘤塞住食道，除了全流质便不能咽服食物，且只可逐少逐少，要极大和极长的挣扎。她所进食的从鼻孔中溢出，因此到最后她甚么都不能吞服了。她对食物有着强烈的胃口，因此当谈及她的处境时，她对姐妹说到最难吃的一点点也是甜美的；然而当她知道她不能吞下时，却完全安于没有食物，如同她是没有胃口一样。别人因见她所经受的大大感动，对她空前的忍耐充满欣羨之情。来到她徒劳咽服了点流质，在此虚耗时光时，她微笑地看着

spent with it; she looked upon her sister with a smile, saying, O sister, this is for my good! At another time, when her sister was speaking of what she underwent, she told her, that she lived a heaven upon earth for all that. She used sometimes to say to her sister, under her extreme sufferings, It is good to be so! Her sister once asked her, why she said so; why, says she, because God would have it so: it is best that things should be as God would have them: it looks best to me. After her confinement, as they were leading her from the bed to the door, she seemed overcome by the sight of things abroad, as showing forth the glory of the Being who had made them. As she lay on her death-bed, she would often say these words, God is my friend! And once, looking upon her sister with a smile, said, O sister, How good it is! How sweet and comfortable it is to consider, and think of heavenly things! and used this argument to persuade her sister to be much in such meditations.

She expressed, on her death-bed, an exceeding longing, both for persons in a natural state, that they might be converted, and for the godly, that they might see and know more of God. And when those who looked on themselves as in a Christless state came to see her, she would be greatly moved with

姐妹说：「姐妹阿，这于我有益！」另一次，当姐妹谈到她所经受之事时，她说她为这活着在地若天的生命。有时在她极度受苦时，她常对姐妹说到这样是美好的！她的姐妹有一次问她为何这样说，她说因是神叫事情这样，事情照神命定的来进行是最完美的，因此她看这为最完美。在她闲息过后，他们领她从床来到门口时，她似乎被所见外间事物所征服，因显明创造者的荣耀。当她卧在床上等死时，她常说：神是我的朋友！有一次，她微笑地望着姐妹说：「姐妹阿，这何等美好！想着和想及属天的事物何等甜美和安舒！」她且用这话来劝说姐妹多这样默想。

在病床榻上垂死时，她极度期望存活的人能以得救，和想望敬虔的人更多得见神和认识神。当那些自命为无基督状态的人来见她时，她会因怜悯的情感而大大受感动。尤其有

compassionate affection. One in particular, who seemed to be in great distress about the state of her soul, and had come to see her from time to time, she desired her sister to persuade not to come any more, because the sight of her so wrought on her compassions, that it overcame her nature. The same week that she died, when she was in distressing circumstances as to her body, some of her neighbors who came to see her, asked if she was willing to die! She replied, that she was quite willing either to live or die; she was willing to be in pain; she was willing to be so always as she was then, if that was the will of God. She willed what God willed. They asked her whether she was willing to die that night. She answered, Yes, if it be God's will. And seemed to speak all with that perfect composure of spirit, and with such a cheerful and pleasant countenance, that it filled them with admiration.

She was very weak a considerable time before she died, having pined away with famine and thirst, so that her flesh seemed to be dried upon her bones; and therefore could say but little, and manifested her mind very much by signs. She said she had matter enough to fill up all her time with talk, if she had but strength. A few days before her death,

一个似乎因着她灵魂的状况而大大苦恼的人，时不时来看望她，她却渴想她的姐妹来劝这朋友不要再来，因为得见这朋友生发出压倒她本性的怜悯。在她死亡的那同一星期，当她的身体处于苦恼的处境时，有一些她的邻居来看望她，问到她是否乐意去死！她答说她是完全乐意去活或死，她是乐意在痛苦中，她是乐意总是照她那时的状况来活，只要这是出于神的旨意。神的旨意就是她的旨意。他们问她究竟她愿否那夜死去时，她答说愿意，只要这是神的旨意。她全是以那美好镇定的灵来说话，是以这样欢欣和快乐的容貌，这使他们满心羡慕。

在死前她有相当的时间十分脆弱，因着饥渴消瘦，她的肉体似乎枯槁只剩下骨头，只能衰微的说话，多时要藉手势来表达她的意念。她说到只要有气力便会花足够的时间来充斥她所有的时间。在她死前

some asked her, Whether she held her integrity still? Whether she was not afraid of death? She answered to this purpose, that she had not the least degree of fear of death. They asked her why she would be so confident? She answered, If I should say otherwise, I should speak contrary to what I know. There is, said she, indeed, a dark entry, that looks something dark, but on the other side there appears such a bright shining light, that I cannot be afraid! She said not long before she died, that she used to be afraid how she should grapple with death; but, says she, God has showed me that He can make it easy in great pain.

Several days before she died, she could scarcely say any thing but just Yes, and No, to questions that were asked her; for she seemed to be dying for three days together. But she seemed to continue in an admirably sweet composure of soul, without any interruption, to the last, and died as a person that went to sleep, without any struggling, about noon, on Friday, June 27, 1735.

But I now proceed to the other instance, that of the little child before mentioned. Her name is Phebe Bartlet, [She was living in March, 1789, and maintained the character of a true

数天，有人问她是否仍持守纯正，不怕死。为这她答说她对死亡连丁点儿的害怕也没有。他们问她何以能这样确信，她答道若她要说的想法时，她或会按她所认识的来说相反的话。她说到实在有一个黑暗的入口，可见里头黑暗的东西；但在另一边显有明亮的光辉，因此她不害怕！她死前不久，她说常害怕如何得以与死亡搏斗，但神已给她看到祂用上极大的痛苦来使之成为容易。

在她死前几天，她简直不能说甚么，对所问她的问题祂只可答是或否。她弥留有三天之久，但她持续叫人羡慕的甜美镇定的灵没有中断过，直至最后，死时像人睡着般，毫无任何挣扎，就在1735年6月27日星期五的正午。

如今来到另一个先前提及的小孩子例子。她名叫非比·巴烈，是威廉·巴烈的女儿。她活至1789年3月，保持着

convert.] daughter of William Bartlet. She was born in March, 1731. About the latter end of April, or beginning of May, 1735, she was greatly affected by the talk of her brother, who had been hopefully converted a little before, at about eleven years of age, and then seriously talked to her about the great things of religion. Her parents did not know of it at that time, and were not wont, in the counsels they gave to their children, particularly to direct themselves to her, being so young, and, as they supposed, not capable of understanding. But after her brother had talked to her, they observed her very earnestly listen to the advice they gave to the other children; and she was observed very constantly to retire, several times in a day, as was concluded, for secret prayer. She grew more and more engaged in religion, and was more frequent in her closet; till at last she was wont to visit it five or six times a day: and was so engaged in it, that nothing would at any time divert her from her stated closet exercises. Her mother often observed and watched her, when such things occurred as she thought most likely to divert her, either by putting it out of her thoughts, or otherwise engaging her inclinations; but never could observe her to fail. She mentioned

真实信主之人的品格。她在1731年3月出生，约在1735年的4月尾或是5月初，因着她不久前渴望得救之哥哥的谈话而大受感动。那时她11岁之龄的哥哥，与她严严地谈到信仰大事。她的父母那时并不知情，在他们给与子女的训诲上也不常作这教导，尤其在指导女儿上，因着她年纪实在太幼小，所以他们以为她理解不来。当谈到这个时，她的哥哥观察到她诚恳地领受他们给与别些小孩的教诲，她被发现常常退隐，原来日中有几次去作私祷。她变得越多参与信仰事务，更常在她的内室中，到最后她经常一天有五六次之多。她参与其中，任何时候都没有事情能叫她从她所说的密室活动中转离。她的母亲常观察她和注意她，尤其是在一些她以为极有可能会叫她分心，或是别些吸引她注意力之事情发生时，但从没有一次见她不去祷告的。她提到一些显著

some very remarkable instances.

She once of her own accord spake of her unsuccessfulness, in that she could not find God, or to that purpose. But on Thursday, the last day of July, about the middle of the day, the child being in the closet, where it used to retire, its mother heard it speaking aloud; which was unusual, and never had been observed before. And her voice seemed to be as of one exceedingly importunate and engaged; but her mother could distinctly hear only these words, spoken in a childish manner, but with extraordinary earnestness, and out of distress of soul, pray, blessed Lord, give me salvation! I pray, beg, pardon all my sins! When the child had done prayer, she came out of the closet, sat down by her mother, and cried out aloud. Her mother then asked her, whether she was afraid that God would not give her salvation. She then answered, Yes, I am afraid I shall go to hell! Her mother then endeavored to quiet her, and told her she would not have her cry, she must be a good girl, and pray every day, and she hoped God would give her salvation. But this did not quiet her at all; she continued thus earnestly crying, and taking on for some time, till at length she suddenly ceased crying, and began to smile, and

的例子。

有一次她自己说到她不能找到神的失败，不得要领。但是在7月31日星期四那天，约在日中，她母亲听见她不寻常地在内室中大声说话，这是从未见过的。她的声音似乎极度逼切和交战，但她的母亲能清楚听到这些字句，虽出自孩子口吻，却有着非比寻常的诚挚，是苦恼的灵魂向恩主发出给她救恩的祈求！祈求神饶恕她一些过的过犯！当孩子作罢祷告，她从内室中出来，坐在她母亲旁边，大声哭泣。她的母亲之后问她，究竟她是不是害怕神不给她救恩，她便答是，她害怕到地狱去！她的母亲便尽量抚慰，说她不想她哭，她必要作一个好女孩，要每天祷告，那么她想神终会给她救恩。但这完全不能使她安静，她继续号啕大哭，持续一段时间，最后她突然停止哭喊，还开始微笑，马上满脸笑靥地说：「母亲，天国来到

presently said with a smiling countenance, Mother, the kingdom of heaven is come to me! Her mother was surprised at the sudden alteration, and at the speech; and knew not what to make of it; but at first said nothing to her. The child presently spake again, and said, There is another come to me, and there is another, there is three; and being asked what she meant, she answered, One is, Thy will be done, and there is another, Enjoy Him for ever; by which it seems, that when the child said, There is three come to me; she meant three passages of her catechism that came to her mind.

After the child had said this, she retired again into her closet, and her mother went over to her brother's, who was next neighbor; and when she came back, the child, being come out of the closet, meets her mother with this cheerful speech; I can find God now! referring to what she had before complained of, that she could not find God. Then the child spoke again and said, I love God! Her mother asked her, how well she loved God, whether she loved God better than her father and mother. She said, Yes. Then she asked her, whether she loved God better than her little sister Rachel. She answered, Yes, better than any thing! Then her

我处了！」她的母亲因这忽然和速度之快的改变而惊奇，不知甚么使然，所以初时不能向她说明甚么。孩子立时再说话：「有别个来到我处，又有一个，总共有三个。」当问到这是甚么意思时，她答说：「头一个是『愿祢的旨意成就』；第二个是『永远得享用祂』。」从孩子所说「还有第三个来到我处」便得知原来是《教义问答集》中的三句进入她的思想。

孩子说罢这个后，再次退入内室，她母亲便过隔邻找她的哥哥。回来时，孩子从内室出来，以欢快的口吻迎见她的母亲说：「我如今找到神了！」是指着先前埋怨找不着神说的。那时孩子再次开口说道：「我爱神！」母亲问她爱神有多深，她爱神是否多过爱她的父母时，她说是。之后问她爱神是否多过她的小妹妹丽殊时，她答是，是多过一切！之后她的姐姐因着她说到她那时找

elder sister, referring to her saying she could find God now, asked her, where she could find God. She answered, In heaven. Why, said she, have you been in heaven? No, said the child. By this it seems not to have been any imagination of any thing seen with bodily eyes, that she called God, when she said, I can find God now. Her mother asked her, whether she was afraid of going to hell, and if that had made her cry? She answered, Yes, I was; but now I shan't. Her mother asked her, whether she thought that God had given her salvation: she answered, Yes. Her mother asked her. When? She answered, Today. She appeared all that afternoon exceeding cheerful and joyful. One of the neighbors asked her, how she felt herself. She answered, I feel better than I did. The neighbor asked her, what made her feel better. She answered, God makes me. That evening, as she lay a-bed, she called one of her little cousins to her, who was present in the room, as having something to say to him; and when he came, she told him, that heaven was better than earth. The next day, her mother asked her what God made her for? She answered, To serve him; and added, Every body should serve God, and get an interest in Christ.

The same day the elder children,

到神便问她：「你在那里能找到神呢？」她回答说：「在天上。」再问：「如何呢？你上过天么？」孩子答说：「没有。」当她说到『我如今能找到神』时，所说的神似乎不是肉眼所见所想象的任何事物。母亲问她究竟怕不怕到地狱，会否使她哭。她答说：「从前我怕。但如今我不怕了。」母亲问她认为神给了她救恩没有，她答说给了。她母亲问是何时，她答说当天。那整个下午她看来是无比的欢欣快乐。其中一个邻居问她如何看她自己时，她答说比从前好。那邻居问她甚么使她感觉比从前好，她答说是神。在那个黄昏当她躺卧在床时，她叫来其中一个那时在屋内的小弟，有东西要和他谈。当他来到时，她对他说天堂好过地上。第二朝，她母亲问她神要她作甚么？她答说要事奉祂，且说『人人都当事奉神，和喜爱基督。』

同一天，上学的小

when they came home from school, seemed much affected with the extraordinary change that seemed to be made in Phebe. And her sister Abigail standing by, her mother took occasion to counsel her, now to improve her time, to prepare for another world. On which Phebe burst out in tears, and cried out, Poor Nabby! Her mother told her, she would not have to cry; she hoped that God would give Nabby salvation; but that did not quiet her, she continued earnestly crying for some time. When she had in a measure ceased, her sister Eunice being by her, she burst out again, and cried, Poor Eunice! and cried exceedingly; and when she had almost done, she went into another room, and there looked upon her sister Naomi: and burst out again, crying, Poor Amy! Her mother was greatly affected at such a behavior in a child, and knew not what to say to her.

At night, a certain minister, who was occasionally in the town, was at the house, and talked with her of religious things. After he was gone, she sat leaning on the table, with tears running from her eyes; and being asked what made her cry, she said, I was thinking about God. The next day, being Saturday, she seemed a great part of the day to be in a very affectionate frame, had four

孩子从学校归家时，似乎被非比那不寻常的改变而大受感动。她的姐姐亚比该站近时，她母亲趁机来教导她，如今要善用时间，好好为未来世界预备。非比听见这个便哭成泪人，喊说『可怜的纳比！』她的母亲说她不需哭，她盼望神将给纳比救恩。但这并没有叫她安静，她继续号啕大哭一阵子。当停哭时，姐姐尤妮斯来到身旁，又再大大痛哭『可怜的尤妮斯阿！』当差不多哭完时，她进入另一个房间，定睛望着里头的姐姐内奥米，又再次大哭，喊着说『可怜的俄米阿！』她母亲对着孩子这行为大受感动，不知对她说甚么。

晚上，一个偶尔到本镇市的传道人来到她家，与她谈到信仰的事情。他走后，她坐着凭向桌子，眼泪从眼睛涌流。问到甚么使她哭泣时，她答说是想到神。第二日是星期六，看来她日中大部分的时间都是处于十分丰富情感

turns of crying and seemed to endeavor to curb herself, and hide her tears, and was very backward to talk of the occasion. On the Sabbath-day she was asked, whether she believed in God; she answered, Yes. And being told that Christ was the Son of God, she made ready answer, and said, I know it.

From this time there appeared a very remarkable abiding change in the child. She has been very strict upon the Sabbath; and seems to long for the Sabbath-day before it comes, and will often in the week time be inquiring how long it is to the Sabbath-day, and must have the days between particularly counted over, before she will be contented. She seems to love God's house, and is very eager to go thither. Her mother once asked her, why she had such a mind to go? whether it was not to see fine folks? She said, No, it was to hear Mr. Edwards preach. When she is in the place of worship, she is very far from spending her time there as children at her age usually do, but appears with an attention that is very extraordinary for such a child. She also appears very desirous at all opportunities to go to private religious meetings; and is very still and attentive at home, during prayer, and has appeared affected in time of family-prayer. She seems to

中，有四次哭泣，似乎强忍泪水，羞于谈到这事似的。当主日问她信不信神时，她答信。当说到基督是神的儿子时，她敏捷的答复就是她早已知道。

从这时起这孩子看来有着十分明显持久的改变，她严守主日，看来是期待主日的来临，在周中便问到主日多久才来到，若不能给与肯定的数字，她是不会罢休的。她似乎爱神的家，和热衷于往那里去。有一次她母亲问她为何有返教会的念头，是否为了看望好朋友。她答说不是，而是要听爱德华兹先生的讲道。当她来到敬拜聚会时，在利用时间上她与同年龄小朋友般有着很大的差别，其专注力按这样的孩子来说是不寻常的。看来她亦极想抓住任何机会来出席私人的宗教活动。在家中祈祷时她是沉默寡言和留心的，且在家庭崇拜时看来都是受感动的。她看

delight much in hearing religious conversation. When I once was there with some strangers, and talked to her something of religion, she seemed more than ordinarily attentive; and when we were gone, she looked out very wistfully after us, and said, I wish they would come again! Her mother asked her, Why? Says she, I love to hear 'em talk.

Some time in August, the last year, she went with some bigger children to get some plums in a neighbor's lot, knowing nothing of any harm in what she did; but when she brought some of the plums into the house, her mother mildly reproved her, and told her that she must not get plums without leave, because it was sin: God had commanded her not to steal. The child seemed greatly surprised, and burst out in tears, and cried out, I won't have these plums! and turning to her sister Eunice, very earnestly said to her, Why did you ask me to go to that plum tree? I should not have gone, if you had not asked me. The other children did not seem to be much affected or concerned; but there was no pacifying Phebe. Her mother told her, she might go and ask leave, and then it would not be sin for her to eat them; and sent one of the children to that end; and, when she returned, her mother told her

来是极欢欣来聆听信仰上之对话的。有一次作者和一些陌生人在那里也跟她谈到信仰上的事情，她看来比起平时更专注。当我们离开时，她若有所思地跟着我们，说她想我们再来！她的母亲问她原因，她说她爱听我们谈话。

去年八月，她与一些大孩子在邻居的空地上拿回一些梅子，不知所作的有任何损害。当她带着梅子进屋子时，母亲生气地责备她，不可在未得准许下取去梅子，因这是罪，神吩咐我们不可偷盗。她看来大大受惊，流泪大哭，说不要那些梅子了。并转身向姐姐尤妮斯，十分认真地对她说：「你为甚么叫我到那棵梅子树去呢？你不叫我我是不会去的。」其它孩子看来不那么大反应和关注，而非比却不得安宁。她母亲对她说她定须去问准，那么他们吃用便不算有罪了。于是派一个孩子这样作，回来后，母亲对她说梅子主人已

that the owner had given leave, now she might eat them, and it would not be stealing. This stilled her a little while; but presently she broke out again into an exceeding fit of crying. Her mother asked her, What made her cry again? Why she cried now, since they had asked leave? What it was that troubled her now? And asked her several times very earnestly, before she made any answer; but at last said, It was because, because it was sin. She continued a considerable time crying; and said she would not go again if Eunice asked her an hundred times; and she retained her aversion to that fruit for a considerable time, under the remembrance of her former sin.

She sometimes appears greatly affected, and delighted with texts of Scripture that come to her mind. Particularly about the beginning of November, that text came to her mind, Rev. 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in, and sup with him, and he with me." She spoke of it to those of the family with a great appearance of joy, a smiling countenance, and elevation of voice; and afterwards she went into another room, where her mother overheard her talking very earnestly to the children about it; and particularly heard her say

批准，如今可吃，并不算偷窃了。这叫她安静了一会儿，但不久又再爆出哭泣，母亲问她甚么使她再哭，为何还要哭，他们不是已准许了么？如今困扰她的是甚么呢？十分认真地问了几次，都不作回应。最后她说：「是因为，是因为这是罪来的。」她持续一段相当时间来哭泣，且说到就是尤妮斯再叫她一百次也不会再去。因着记起她先前的罪，她持续有一段时间憎厌那生果。

有时她看来大受感动，因来到她意念中的经文而欢欣。尤其在十一月初，来到她意念中的经文是启3:20「看哪，我站在门外叩门，若有听见我声音就开门的，我要进到他那里去，我与他，他与我一同坐席。」与家人说到这经文时，她表现出大大喜乐，挂着微笑面容，声调提高。之后她进入另一房间，母亲侧耳听她认真地与小朋友们谈到这经文，格外以极度欢

to them, three or four times over, with an air of exceeding joy and admiration, Why, it is to sup with God.

Some time about the middle of winter, very late in the night, when all were a-bed, her mother perceived that she was awake, and heard her, as though she was weeping. She called to her, and asked her what the matter was. She answered with a low voice, so that her mother could not hear what she said; but thinking that it might be occasioned by some spiritual affection, said no more to her: but perceived her to lie awake, and to continue in the same frame, for a considerable time. The next morning she asked her, whether she did not cry the last night. The child answered, Yes, I did cry a little, for I was thinking about God and Christ, and they loved me. Her mother asked her, whether to think of God and Christ loving her made her cry? She answered, Yes, it does sometimes. She has often manifested a great concern for the good of others' souls: and has been wont many times affectionately to counsel the other children. Once, about the latter end of September, the last year, when she and some others of the children were in a room by themselves, husking Indian corn, the child, after a while, came out and sat by the fire. Her mother took

欣和向往的模样向他们说了三四次：「哎呀，是与神一同坐席阿！」

在深冬的某个晚上，当人人都就寝时，母亲发觉她仍醒着，听见她似乎在哭泣。母亲去到她处，问甚么事。她低声回答，以至她母亲听不到她说甚么，只想这可能是一些偶发的信仰情感吧了，却见她醒着躺卧，持续这样有一段时间。第二朝母亲问她昨夜有否哭泣时，孩子说有，小哭了一阵子，是因为想到神和基督，并祂们爱她。母亲问她是否想到神和基督爱她而使她哭泣。答说是，有时是这样。她常大大的关切他人灵魂的得福，也曾多次深情地劝告其它小朋友。有一次，约在昨年九月下旬，在房间中只得她和一些小朋友们在替印第安玉米剥外皮，一会儿后出去坐在火炉旁。她的母亲发觉她表现出比平常更认真和忧戚的表情，至终她打破沉默，说她曾对纳比和尤妮斯谈

notice that she appeared with a more than ordinary serious and pensive countenance; but at last she broke silence, and said, I have been talking to Nabby and Eunice. Her mother asked her what she had said to them. Why, said she, I told them they must pray, and prepare to die; that they had but a little while to live in this world, and they must be always ready. When Nabby came out, her mother asked her, whether she had said that to them. Yes, said she, She said that, and a great deal more. At other times, the child took opportunities to talk to the other children about the great concern of their souls, so as much to affect them. She was once exceeding importunate with her mother to go with her sister Naomi to pray: her mother endeavored to put her off; but she pulled her by the sleeve, and seemed as if she would by no means be denied. At last her mother told her, that Amy must go and pray by herself; but, says the child, she will not go; and persisted earnestly to beg of her mother to go with her.

A poor man that lives in the woods, had lately lost a cow that the family much depended on. After she had attentively heard him awhile, she went away to her father, who was in the shop, and entreated him to give that man a

话。她母亲问她对她们说了甚么。她说不就是告诉她们定须祈祷，为死亡作好准备，因为他们只有短时间活在这世上，他们定须常作好预备。当纳比出来时，她的母亲问她有否对他们说过这些。她说有，说她还说了很多。在别的时候，这孩子趁机与别的孩子谈及对他们灵魂的大大关注，因而大大影响到他们。有一次她极度死缠她母亲来与她姐姐一起祷告。她的母亲尽量来拖延，但她拉着母亲的衣袖，似乎叫她不能推却一样。最终她的母亲对她说，爱美定须自己去祷告，但是那孩子说她不会离去，认真地坚持来恳求她母亲与她同去。

有一个住在森林中的穷人最近失去了家庭赖以生存的母牛。留心聆听一会儿后，她走去找她在店铺里的父亲，乞求他给那人一头母

COW.

She has manifested great love to her minister: particularly when I returned from my long journey for my health, the last fall. When she heard of it, she appeared very joyful at the news, and told the children of it, with an elevated voice, as the most joyful tidings; repeating it over and over. Mr. Edwards is come home! Mr. Edwards is come home!

CHAPTER V

Defects and Decline of the Work

In the latter part of May, it began to be very sensible that the Spirit of God was gradually withdrawing from us, and after this time Satan seemed to be more let loose, and raged in a dreadful manner. The first instance wherein it appeared, was a person putting an end to his own life by cutting his throat. Towards the latter part of his time, he grew much discouraged, and melancholy grew again upon him, till he was wholly overpowered by it, and was in a great measure past a capacity of receiving advice, or being reasoned with to any purpose. The devil took the advantage, and drove him into despairing thoughts. He was kept awake at nights, meditating terror, so that he had scarce any sleep at all for a long time together; and it was

牛。

她对她的传道人亦显出大爱，尤其在上个秋季我因健康远行后回来时。她听到我回来，便对这消息欣喜若狂，如同最大喜信息般一次又一次高声告诉小朋友们：「爱德华兹先回来了！爱德华兹先回来了！」

第五章

这工作的缺点和衰退

五月下旬，开始明显察觉到神的灵逐渐从我们那里退去，之后撒但似乎更多被松绑，得以有可怕情况的猖獗。首个事例就是有人割断其喉咙来结束他一己生命。进入他人生后期时，他变得大大沮丧，抑郁再次在他身上滋长，直至他全然被抑郁所压服，过往都要接受大量的诊视，察究其原因。魔鬼乘机把他逼进绝望的思想里。在晚上他不能入睡，想着可怕的事，因此长期以来完全一点睡眠也没有，到最后见到他不能打理他的日常

observed at last, that he was scarcely well capable of managing his ordinary business, and was judged delirious by the coroner's inquest. The news of this extraordinarily affected the minds of people here, and struck them as it were with astonishment. After this, multitudes in this and other towns seemed to have it strongly suggested to them, and pressed upon them, to do as this person had done. And many who seemed to be under no melancholy, some pious persons who had no special darkness or doubts about the goodness of their state-nor were under any special trouble or concern of mind about any thing spiritual or temporal-had it urged upon them as if somebody had spoke to them, Cut your throat, now is a good opportunity. Now! now! So that they were obliged to fight with all their might to resist it, and yet no reason suggested to them why they should do it.

About the same time, there were two remarkable instances of persons led away with strange enthusiastic delusions; one at Suffield, and another at South Hadley. That which has made the greatest noise in the country was the conduct of the man at South Hadley, whose delusion was, that he thought himself divinely instructed to direct a poor man in melancholy and despairing

业务，验尸报告判断他是发狂致死的。这消息异常地影响这里人们的思想，冲击着他们的是惊恐。这事之后，本镇市和其它镇市的民众似乎有着强烈的联想，和逼使他们照他所作的而行。有很多似乎没抑郁的人，一些没有在一己美好情况上有特别黑暗或疑虑的敬虔人，不是落在任何属灵或俗世事务叫他们的心思有任何特别困惑或关注的人，都如同有人催逼他们说：「割断你们的喉咙吧，现今是好时机，现今！现今！」因此他们奋力抵挡它，然而从没原因他们要这样作。

约在同一时期，有两个人被奇特热心谬误所迷惑的显著事例。其一发生在塞福特，另一个发生在南赫里。南赫里男子的行为叫全国产生最大的骚动，他的谬误就是他以为自己得着神圣的指引来指导一个患上抑郁和身处绝望处境的穷人，照记载在诗

circumstances, to say certain words in prayer to God, as recorded in Psalm cxvi. 4, for his own relief. The man is esteemed a pious man. I have seen this error of his, had a particular acquaintance with him, and I believe none would question his piety who had such acquaintance. He gave me a particular account of the manner how he was deluded, which is too long to be here inserted; but, in short, he exceedingly rejoiced, and was elevated with the extraordinary work carried on in this part of the country; and was possessed with an opinion, that it was the beginning of the glorious times of the church spoken of in Scripture. He had read it as the opinion of some divines, that many in these times should be endued with extraordinary gifts of the Holy Ghost, and had embraced the notion, though he had at first no apprehensions that any besides ministers would have such gifts. But he since exceedingly laments the dishonor he has done to God, and the wound he has given religion in it, and has lain low before God and man for it.

After these things, the instances of conversion were rare here in comparison of what they had before been, though that remarkable instance before noticed of the little child, was after this. The

116:4的话来叫他向神祈祷来得解救，因此这人被评为一虔诚人。我从前与这人特别熟稔，我相信无人会因为这样熟稔而质疑他的虔诚，然而我却看出他的错误。他对我特特说到他是如何错误的，长话短说，他是因着在国家这边所运行的超凡工作而大大欢欣和振奋。因此他有一意念，以为这就是圣经所说教会荣耀时期的开始了。他如同一些解经家的见解般来看这经文，抱有这观点，就是在这些时期多人必会得超凡地赋与圣灵的恩赐，虽然他开初并不理解除了传道者之外任何人是不会得这样的恩赐的。但他因着所作而使神蒙羞，和因此对基督教的信仰所做成的伤害而大大悲哀，为此而在神和人面前俯伏降卑。

这些事之后，在这里得救的事例便大不如前的稀少了，虽然之前提及那小孩的瞩目事例是随后而有的。神的灵

Spirit of God, not long after this time, appeared very sensibly withdrawing from all parts of the country, though we have heard of the work going on in some places of Connecticut, and that it continues to be carried on even to this day. But religion remained here, and I believe in some other places, the main subject of conversation for several months after. And there were some turns, wherein God's work seemed to revive, and we were ready to hope that all was going to be renewed again; yet, in the main, there was a gradual decline of that general, engaged, lively spirit in religion, which had been. Several things have happened since, which have diverted people's minds, and turned their conversation more to other affairs; particularly his Excellency the Governor's coming up, and the Committee of general court, on the treaty with the Indians.

Afterwards, the Springfield controversy; and since that, our people in this town have been engaged in the building of a new meeting-house. Some other occurrences might be mentioned, that have seemed to have this effect. But as to those who have been thought converted at this time, they generally seem to have had an abiding change wrought on them. I have had particular

在这时段不久后便从国家的所有地区中显著地退去，虽然我们听到在康涅狄格州的一些地区有工作仍在进行，甚至持续至今时今日。但是我相信多月以来，在一些别的地方和在这里，信仰仍然是人们对话的主题。曾有一些时段，神的工作似乎去而复返，我们都准备好期待一切都将再次复苏。然而，大体来说，信仰上从前曾是全面、约束和活泼的灵都是有着一渐渐的衰落。自此之后有几件叫人们分心的事情发生，将他们的谈话更多转到别的事务上，尤其是在为与印第安人签订和议而来的州长大人和总检察长这事上。

之后发生的有春田争论，和本镇市人民忙碌于建筑一个新会议大楼。还有其它提及的事情，都是有着这效果的。而在这时以为自己得救的人，整体来说都得见持久的改变在他们身上发动。自此我与他们当中的多人熟稔，他们

acquaintance with many of them since; and they generally appear to be persons who have a new sense of things, new apprehensions and views of God, of the divine attributes of Jesus Christ, and the great things of the gospel. They have a new sense of their truth, and they affect them in a new manner; though it is very far from being always alike with them, neither can they revive a sense of things when they please. Their hearts are often touched, and sometimes filled, with new sweetnesses and delights; there seems to express an inward ardor and burning of heart, like to which they never experienced before; sometimes, perhaps, occasioned only by the mention of Christ's name, or some one of the divine perfections. There are new appetites, and a new kind of breathings and pantings of heart, and groanings that cannot be uttered. There is a new kind of inward labor and struggle of soul towards heaven and holiness.

Some who before were very rough in their temper and manners, seemed to be remarkably softened and sweetened. And some have had their souls exceedingly filled, and overwhelmed with light, love, and comfort, long since the work of God has ceased to be so remarkably carried on in a general way; and some have had much greater

大都表现出对事物有着新的感受，对神、耶稣基督的神圣属性、和福音的重大事情上有着新的理解和看法。他们在真理上的新感受都反映在他们的新态度上，虽然他们远远及不上这些东西，也不能随心所欲地来在事物上有复兴的感觉。他们的心常受感，有时且充满新的甜美和欢欣。得见有心中的内里火热和燃烧，是他们从前未经历过的；有时却间中只提及耶稣的名字，或是祂其中一些神圣完美。他们有着新的爱好，心中有着一种簇新的呼吸和喷吐，和说不出来的唉哼；对天堂和神圣也有着一种新的内里劳苦和灵魂上的挣扎。

从前有人的脾气和态度是十分暴躁的，似乎都显著地柔顺了和变得温和。有人的灵魂大大得着充满，满是光、爱和安慰，就是在神的工作长时间停止后，仍然广泛地持续下去，有人在这方面的经历上比

experiences of this nature than they had before. There is still a great deal of religious conversation continued in the town, amongst young and old; a religious disposition appears to be still maintained amongst our people, by their holding frequent private religious meetings; and all sorts are generally worshipping God at such meetings on Sabbath-nights, and in the evening after our public lecture. Many children in the town still keep up such meetings among themselves. I know of no one young person in the town who has returned to former ways of looseness and extravagance in any respect; but we still remain a reformed people, and God has evidently made us a new people.

But in the main, there has been a great and marvellous work of conversion and sanctification among the people here; and they have paid all due respect to those who have been blest of God to be the instruments of it. Both old and young have shown a forwardness to hearken not only to my counsels, but even to my reproofs, from the pulpit.

起从前是大很多的。在镇市中老的少的仍继续有大量的宗教对话。在我们的人当中仍维持有信仰的气质，显在他们所举办的频密私人宗教聚会上。各式各样常是在主日晚上敬拜神的聚会，和在我们讲道会后晚上的聚会。很多在镇市里的小孩子仍保持出席我们当中的聚会。本镇市我认识的年轻人中没有一个回到从前任何散漫和放纵的生活方式，但我们仍然是新造的人，神也明显地使我们成为新人。

整体来说，我们这里当中曾有人有着得救和成圣的伟大奇妙工作。他们亦对那些蒙神赐福成为工具的人给与一切当然的尊重。无论老少都显出听取我讲道的热忱，不单止我的教诲，连我的责备也听取。

A Faithful Narrative of the Surprising Work of God

大复兴

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非拉铁非书简 (Books of Philadelphia) 06 《大复兴》

本文是爱德华兹对 1734 年他服事的北开普敦地区开始之大复兴的记述。当年十二月的下旬，神的灵开始不寻常地临格，在他们当中奇妙地工作。有人得着神无限权能和至高恩典的荣耀工作，和神给她一颗新心，真实破碎和成圣的心。

本书大部分篇幅记录大复兴时信徒生命的表现，年轻人亲口宣告他们服应讲台的信息，乐意遵从所得的劝告。我认为这是实时的，几乎是全体的遵从，从此以后便有着彻底的改正，自此一直持续。十二月的下旬，神的灵开始不寻常地临格，在我们当中奇妙地工作；镇市中其中一所最大公司的管理人得着神无限权能和至高恩典的荣耀工作，和神如何给她一颗新心，真实破碎和成圣的心。

神之灵的延展所显出的不平凡旨意，不单止在祂的叫人觉醒上，也在于，就同时在年长和那些十分年轻的人重生的影响上。

史无前例喜乐就在他们处于尘土中最卑下，最倒空他们自己时寻获，如同在神面前自我摧毁，那时他们一无所有，神就是所有。

最后记载证明这大复兴的两个事例。