

# OUTREACH: A Collection Of Writings

by  
C. H. Spurgeon, J.I. Packer,  
Richard Baxter & Jonathan Edwards

Messages from God's servants  
in former days

*[The Lord] gave some to be ... pastors and teachers,  
to prepare God's people for works of service,  
so that the body of Christ may be built up.  
--Ephesians 4:11-12*

*By faith he still speaks, even though he is dead.*

*--Hebrews 11:4*



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## Teleios Sermon #78

Dear Brothers and Sisters in Christ,

I have a prayer for our church family. I pray it every day.

Nothing so inflames my heart. Nothing so expresses my longings.

It is my deepest desire for Camelback Bible Church.

And, it is this – *that we become a church family impassioned for the salvation of the lost.*

This was certainly the driving impulse of Jesus (Matthew 18:11), and as we have seen in the incomparably rich epistle to the Romans, it was the apostle Paul's as well (cf. Romans 5).

Not surprisingly, it has been the heartbeat of the church throughout the ages.

In my reading over the last few years, I have been astonished by the evangelistic zeal of the greatest pastors in history. And I have been sorely convicted.

God has used these predecessors to ignite in me a desire to live out my days in steady pursuit of those who do not yet know and love the Lord Jesus Christ, and to encourage the entire church family to do the same.

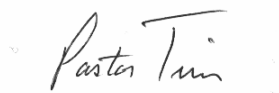
In the pages that follow, you will not find a normal Teleios sermon. Rather, you will read excerpts from the pens of four pastors – one from each of the last four centuries.

Read slowly, and as you do pray fervently that God might inflame your heart with a comparable passion.

Notice what moves Charles Haddon Spurgeon (nineteenth century); what Richard Baxter considers most urgent (seventeenth century); what J.I. Packer regards as essential in worship (twentieth century); and what produces the greatest joy in Jonathan Edwards (eighteenth century).

Does it do the same to us? Does it change our lives? We, too, should want nothing so much as to see a soul won to Christ. In Spurgeon's words – "It is heaven to me."

These readings come from a pastor filled with the expectation of all God wants to do in and through us! Amen!

A handwritten signature in cursive script that reads "Pastor Tim".

Pastor Tim

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## Spurgeon On Outreach (Nineteenth Century)

I vow to glory alone in Jesus and His cross, and to spend my life in the *extension* of His cause, in whatsoever way He pleases. (journal entry as a boy, 1850, *Autobiography* I 131)

There is no fellowship with Christ that seems to me to be so vivid, so real to the soul, as when I try to win a soul for Him. Oh, when I come to battle with that soul's difficulties, to weep over that soul's hardness; when I begin to set the arguments of Divine mercy before it, and find myself foiled; when I am in a very agony of spirit, and feel that I could die sooner than that soul should perish, then I get to read the heart of Him whose flowing tears, and bloody sweat, and dying wounds showed how much He loved poor fallen mankind. (A I 155)

The doctrine of election has been a great comfort to me. I *do* want men to be saved, and it is my consolation that a multitude no man can number are by God's immutable decree ordained to eternal life. So we cannot labour in vain, we must have *some*; the covenant renders that secure. (A I 213)

A dear old Christian man once said: "My dear sir, I wish you would not preach those invitation sermons. You are too general in your appeals; you seem to press the people so much to come to Christ. I do not like it; for it is not at all consistent with my doctrinal views." "Well," I replied, "what would you have me preach?" "Well, sir," he said, "though I don't like such

## OUTREACH: A Collection of Writings

preaching, yet it is evident that the Lord does, for my son-in-law was converted to God under one of those sermons, and when I came home, the other Sunday, so angry with you for being such a Fullerite (the name given to those who believed that we should make a *general* call to unbelievers to believe in Christ), there was my daughter crying fit to break her heart; so,” he added, “don’t you take any notice of an old man like me . . .” (A I 222)

[Extract from a letter sent by the Superintendent of Sunday School at New Park Street, calling Spurgeon to come and be its pastor] I hope and pray that you will prove a blessing to thousands – that God will give you a great number of souls for your crown of rejoicing, that, like Rippon, and Cox, Colier, Bennet, and others, you will be a guide to thousands of ignorant travellers to conduct them to the cross of Jesus. (A I 252)

A depression comes over me whenever the Lord is preparing a larger blessing for my ministry; the cloud is black before it breaks, and overshadows before it yields its deluge of mercy. Depression has now become to me as a prophet in rough clothing . . . Immersion in suffering has preceded the baptism of the Holy Spirit . . . The wilderness is the way to Canaan. The low valley leads to the towering mountain. Defeat prepares for victory. (A I 264)

The young preacher (namely, Spurgeon, who on the day this testimony was written was candidating at the Park Street church) . . . was greatly discouraged by the sight of so many empty pews, and manifestly wished himself back again with his loving people, in his crowded chapel in Cambridgeshire. “What can be done?” good Deacon Olney said; “we must get him a better congregation tonight or we shall lose him!” So, all that Sabbath afternoon, there ensued a determined looking-up of friends and acquaintances, who, by some means or other, were coaxed into giving a promise that they would be a Park Street in the evening to hear the wonderful boy preacher. (A I 280)

I never met with any people, on the face of the earth, who lived more truly up to this doctrine – that, chosen of God, and loved by Him with special love, *they should do extraordinary things for Him* – than those among

## OUTREACH: A Collection of Writings

whom it has been my privilege to minister (at Park Street Church). (A I 331)

Since the days of Wesley and Whitefield – whose honored names seem to be in danger of being thrown into the shade by this new candidate for public honors (namely, Spurgeon) – so thorough a religious furor has never existed . . . A traveller along the Strand (London’s main street), about six o’clock on a Sunday evening, would wonder what could be the meaning of a crowd (going to Surgeon’s church) which literally stopped the progress of public vehicles, and sent unhappy pedestrians round the by-streets, in utter hopelessness of getting along the wider thoroughfare. (A I 332)

If Christ should leave the upper world, and come into the midst of this hall, this morning, what answer could you give, if, after showing you His wounded hands and feet, and His rent side, He should put this question, “I have suffered thus for thee, what hast thou done for Me?” . . . What have you done for Him? Turn over your diary . . . How much time have you spent in His service . . . *in praying for the progress of His Kingdom?* (A I 358)

How earnestly do I wish that my life may be spent in lighting one soul after another with the sacred flame of eternal life! (A I 372)

It has ever been my desire not to compass sea and land to make proselytes from other denominations, but to gather into our ranks those who have not been previously connected with any body of believers, or, indeed, who have attended any house of prayer. Or course, many persons have joined us from other communities, when it has seemed to them a wise and right step, but I should reckon it to be a burning disgrace if it could be truthfully said, “The large church under that man’s pastoral care is composed of members whom he has stolen away from other Christian churches,” but I value beyond all price the godless and the careless, who have been brought out from the world into communion with Christ. (A I 379)

“Have you won souls for Jesus?” was and is our leading enquiry of all applicants (to the pastor’s college). (A I 386)

One day, with a very sad countenance, a young preacher said to me, “I have

## OUTREACH: A Collection of Writings

been preaching for three months, and I don't know of a single soul having been converted." Meaning to catch him by guile, and at the same time to teach him a lesson he would never forget, I asked, "Do you expect the Lord to save souls every time you open your mouth?" "Oh, no, sir!" he replied, "Then," I said, "that is the reason why you have not had conversions: According to your faith be it unto you." (A I 388)

I do not expect to see so many conversions in this place as I had a year ago, when I had far fewer hearers. Do you ask why? Why, a year ago, I was abused by everybody; to mention my name was to mention the name of the most abominable buffoon that ever lived. The mere utterance of it brought forth oaths and curses; with many men it was the name of contempt, kicked about the street as a football; but then God gave me souls by hundreds, who were added to my church, and in one year it was my happiness personally to see not less than a thousand who had then been converted. I do not expect this now. My name is somewhat esteemed, and the great ones of the earth think it no dishonor to sit at my feet; but this makes me fear lest my God should forsake me while the world esteems me. (A I 452)

A multitude listens with a different feeling to a speaker from that with which only a roomful of people listen, for the multitude feels itself a multitude; it is conscious of its numbers, and every individual partakes in some degree the gigantic vibrations of the mass. The addition of power which is thus gained is immense. (A I 462)

Concerning this vast chapel, I believe it is the most perfect triumph of acoustics that has ever been achieved . . . (even though) the walls have yet to be covered with matched boarding, so that not a particle of brickwork is exposed – it being my theory that soft substances are very much the best for hearing, having proved in a great number of buildings that stone walls are the main creators of an echo, and having seen hangings put up to break the reverberation, and to give the speaker a hope of being heard. (A II 37)

Why, sirs, in the history of the church, with but few exceptions, you could not find a revival at all that was not produced by the orthodox faith (by which Spurgeon meant the reformed faith) – Bunyan, Charnock, Goodwin,

## OUTREACH: A Collection of Writings

Howe, Edwards, Whitefield, Augustine, Huss, Jerome, Farel, Knox, Wycliffe, Wishart, Bradford, M'Cheyne, Chalmers, Wardlaw, Livingstone, Haldane, Erskine. (A II 46)

***If we, as a church, prove unfaithful; if we leave our first love; if we do not plead in prayer, and seek the conversion of souls, God may take away His presence from us as He has done from churches that were once His, but which are not so now.*** (A II 83)

All classes came. Work in the fields was suspended and smock frocks were plentiful in the audience. Horses were tethered everywhere and the roads seemed blocked with all kinds of vehicles, from a four-wheeled wagon to a brougham (one-horse closed carriage). Thousands had gathered long before the time to commence the service. We waited eagerly, and so we prayed fervently for saving power to be upon preacher and people. One old man standing near me scarcely ceased praying all the time we waited. When Mr. Spurgeon stood up to commence, he said a fervent “Amen” and “Lord, help him.” It thrilled me. (A II 93)

Levity of conduct in my brethren brings heaviness of heart to me; and what is inconsistent pleasure to them, is terrible agony to me. Oh, how can the ministers of God be smoking and drinking when souls are dying, and talking lightness and wantonness when sinners are perishing? (A II 115-16)

***Our chief aim will be to arouse believers to action, and to suggest to them plans by which the Kingdom of Jesus may be extended. To widen the bounds of Zion, and gather together the outcasts of Israel, is our heart's desire.*** (A II 146)

When God would save a sinner, He usually takes one of the same sort (of similar rank and interests), first converts Him by His grace, and then sets him to preach, or teach, or sing, or to do something which attracts and allures others. (A II 188)

I am sure that, if a minister wants conversions, he must identify himself with the people. If you once get to feel such an intense love for the souls of men

## OUTREACH: A Collection of Writings

that you would, as it were, pawn your own salvation, and count it little if you might but bring the people to the Savior's feet! A man who has never felt that willingness does not yet know the true throb of a pastor's heart; he has not been ordained to be a shepherd if he would not lay down his life for the flock, if it were necessary. (A II 232)

The best members of our church were won to the Savior, not by legal terrors, but by gentler means . . . I asked an excellent young woman, "What was the first thought that set you really seeking the Savior?" "Oh, sir!" she replied, "it was Christ's lovely character that first made me long to be His disciple. I saw how kind, how good, how disinterested, how self-sacrificing He was, and that made me feel how different I was. I thought, 'Oh! I am not like Jesus!' and that sent me to my room, and I began to pray, and so I came to trust in Him." "The first religious impression I ever had," said another, "that set me seeking the Savior, was this; a young companion of mine fell into sin, and I knew that I was likely to do the same if I was not kept by someone stronger than myself. I therefore sought the Lord, not so much at first on account of past transgression, but because I was afraid of some great future sin. God visited me, and I then felt conviction of sin, and was brought to Christ." Similarly enough, too, I have met with scores of persons who have trusted in Christ, and then have mourned their sins more afterwards than they did before they believed. Their convictions have been more terrible after they have known their interest in Christ than they were at first . . . It is not true that all who are saved suffer such convictions and terrors as some of us had to endure; there are very many who are drawn with the cords of a man and the bands of love. There are some who, like Lydia, have their hearts opened, not by the crowbar of conviction, but by the picklock of Divine grace. Sweetly drawn, almost silently enchanted by the loveliness of Jesus, they say, "Draw me, we will run after thee." (A II 235-36)

*To see souls saved is heaven to me.* (A II 239)

Mr. Spurgeon went to preach at a prominent chapel, and, after taking tea at the deacon's house, he walked down to the place of worship under the guidance of the son of the household. "Do you love my Master?" was the question which, in his clear, manly way, the Pastor put to his young

## OUTREACH: A Collection of Writings

companion. Before replying, he stopped in the street, and looking his questioner straight in the face, said, “Mr. Spurgeon, I have walked down to this chapel with the ministers for several years, and not one of them ever asked me such a question before.” That faithful word was the beginning of a new life; and, seeking God, he found pardon and peace through Christ. (A II 239)

A crowd was standing outside the Tabernacle waiting for the doors to be opened. (One passerby said to another): “Ah! That humbug always attracts the people.” [The other man, a] Jew, turned round to him and enquired, “Would not you like to see such a crowd as that round your shop? I should welcome them at my place of business. I have ridden past here these twenty-eight years, and have always seen just such a crowd as that waiting to get in. Now, if your shop had been crowded thus for twenty-eight years, and anybody said that you did not sell a good article, what would you reply? You would probably answer that those people were good judges, and that, if you had not supplied goods that were satisfactory, they would not have kept on coming. Now, I am a Jew, yet I am inclined to go in, and listen to what Mr. Spurgeon has to say, because I see these crowds of people going to hear him.” The man who had at first made the offensive remark was greatly impressed by his companion’s observation, and . . . said, “I discovered that I had been buying the wrong article, and I thought the Jew had spoken very sensibly, so I resolved to go, and see and hear for myself.” He came, examined the article that was offered for sale, and bought it on the gospel terms, “without money and without price.” (A II 240)

*I have been delighted as I have noticed the earnest efforts of many of my church-members in seeking to bring sinners to the Tabernacle to hear the gospel.* (A II 246)

Long to show your love to God by actions directly meant to extend His Kingdom, and gather in sinners whom He loves to bless. When once such efforts are commenced, they become easier, and a kind of hunger to do more seizes upon the heart. It is not toil, but pleasure. (A II 271)

[In a letter of Spurgeon to his son] “May your father’s God lift you out of

## OUTREACH: A Collection of Writings

yourself, giving you lowly dependence on His Spirit, and pleading earnestness that men may come to Christ.” (A II 274)

It was not possible, they said, that great places could be filled with crowds to hear the old-fashioned gospel. The pulpit had lost its power – so unbelievers told us; and yet, no sooner did we begin to preach in simple strains the gospel of Christ, than the people flew as a cloud, and as doves to their windows. And what listening there was at New Park Street, where we scarcely had enough air to breathe! And when we got into the larger place, what attention was manifest! What power seemed to go with every word that was spoken; I say it, though I was the preacher; for it was not I, but the grace of God which was with me. There were, stricken down among us, some of the most unlikely ones. There were brought into the church, and added to God’s people, some of those who had wandered far away from the path of truth and righteousness; and these, by their penitent love, quickened our life, and increased our zeal. The Lord gave the people more and more of a willingness to hear, and there was no pause either in the flowing stream of hearers, or in the incoming of converts. The Holy Spirit came down like showers, which saturate the soil till the clods are ready for the breaking; and then it was not long before, on the right and on the left, we heard the cry, “What must we do to be saved?” We were busy enough, in those days, in seeing converts, and, thank God, we have been so ever since. (A II 291)

Our crown, under God, has been this – the poor (in spirit) have the gospel preached to them, souls are saved, and Christ is glorified. O my beloved church, hold fast to what you have, that no man take this crown away from you! As for me, by God’s help, the first and last thing that I long for is to bring men to Christ. I care nothing about fine language, or about the pretty speculations of prophecy, or a hundred dainty things; but to break the heart and bind it up, to lay hold on a sheep of Christ and bring it back into the fold, is the one thing I would live for. (A II 292)

For some years, once a quarter, the Tabernacle was thrown open, on the Lord’s-day evening, to anybody who liked to come, the members of the church and congregation being asked to stay away for that night. The experiment was crowned with abundant success from the first. Spurgeon

## OUTREACH: A Collection of Writings

said, afterwards, that his regular hearers had so loyally complied with his request that they should worship elsewhere for that one occasion, that, in addition to the seat-stewards and other workers who were present, he could not recognize half-a-dozen persons in the whole assembly of five or six thousand people. The discourses delivered to such a promiscuous audience were, naturally, evangelistic, and many were brought to the Lord through these special services. (A II 317)

I so preach the gospel that people coming to hear it are impressed by it. (A II 395)

The other matter is, – the elders propose special services, and my whole heart says, “Yes.” If the church takes it up, the result will be, with the divine blessing, a great ingathering. Members canvassing from door to door, and leaving a sermon, might do much good. I will subscribe 5 pounds towards a fund for sermons, suitably selected, to be given away. The chief point is, *to get the people in*, not by bribing them with tea, etc., but by fair persuasion. Oh, for a great blessing! (A II 405)

We have scores of ministers who are ambitious of communicating for the world of the cultivated; but communicating frankly and successfully to the average man, in language which he can understand, is one of the rarest things. It really requires very exceptional power. It requires knowledge of human nature, and knowledge of life. It requires common sense; it requires wit and humor; and it requires command of simple and powerful Saxon. Whatever the requirements may be, Mr. Spurgeon had them in an unexampled degree. (A II 418)

Our great object of glorifying God is to be mainly achieved by the winning of souls. (*Lectures to My Students* 337)

Do not close a single sermon without addressing the ungodly. (LS 343)

We must love men and women to Jesus. (LS 344)

There is something in the very tone of a person who has been with Jesus,

## OUTREACH: A Collection of Writings

which has more power to touch the heart than the most perfect oratory: remember this and maintain an unbroken walk with God. You will need much night-work in secret if you are to gather many of your Lord's lost sheep. Only by prayer and fasting can you gain power to cast out the worst of devils. Let people say what they will about sovereignty, God connects special success with special states of hearts. (LS 345)

Soul-winning is a pursuit that grows on a person; the more you are rewarded with conversions the more eager you become to see greater numbers born unto God. Hence you will soon discover that you need help if many are to be brought in. The net soon becomes too heavy for one pair of hands to drag ashore when it is filled with fishes; and your fellow-helpers must be beckoned to your assistance. Great things are done by the Holy Spirit when a whole church is aroused to sacred energy: then there are hundreds of testimonies instead of one, and these strengthen each other. (LS 346)

Contemplate the possibility of having a church of soul-winners. Do not succumb to the usual idea that we can only gather a few useful workers, and that the rest of the community must inevitably be a dead weight: it may possibly so happen, but do not set out with that notion or it will be verified. The usual need not be the universal; better things are possible than anything yet attained; set your aim high and spare no effort to reach it. *Labour to gather a church alive for Jesus, every member energetic to the full, and the whole in incessant activity for the salvation of men and women, boys and girls.* (LS 347)

### **Packer On Outreach** (Twentieth Century)

There are many ways of bringing the gospel before the unconverted in order to win them. There is, to start with, the way of personal evangelism, by which Andrew won Peter, and Philip won Nathanael, and Paul won Onesimus. There is the home meeting, and the group Bible study. *Also, and most important, there are the regular services Sunday by Sunday in local churches.*

## OUTREACH: A Collection of Writings

Insofar as the preaching at our Sunday services is scriptural, those services will of necessity be evangelistic. It is a mistake to suppose that evangelistic sermons are a special brand of sermons, having their own peculiar style and conventions; evangelistic sermons are just scriptural sermons, the sort of sermons that a person cannot help preaching if he is preaching the Bible biblically.

Proper sermons seek to expound and apply what is in the Bible. But what is in the Bible is just the whole counsel of God for a person's salvation; all Scripture bears witness, in one way or another, to Christ, and all biblical themes relate to Him. All proper sermons, therefore, will of necessity declare Christ in some fashion, and so be more or less directly evangelistic. Some sermons, of course, will aim more narrowly and exclusively at converting sinners than do others. But you cannot present the Lord Jesus Christ as the Bible presents Him, as God's answer to every problem in the sinner's relationship with Himself, and not be in effect evangelistic all the time.

"The Lord Jesus Christ," said Robert Bolton (a puritan writing in 1640), is "offered most freely, and without exception of any person, every Sabbath, every Sermon, either in plain, and direct terms, or impliedly, at the least." So it is, inevitably, wherever the Bible is preached biblically.

There is something terribly wrong in any church, or any person's ministry, to which Bolton's generalization does not apply. If in our churches 'evangelistic' meetings, and 'evangelistic' sermons, are thought of as special occasions, different from the ordinary run of things, it is a damning indictment of our normal Sunday services. So that if we should imagine that the essential work of evangelism lies in holding meetings of the special type described out of church hours, so to speak, that would simply prove we had failed to understand what our regular Sunday services are for. (*Evangelism and the Sovereignty of God*, 54-5).

### **Baxter On Outreach** (Seventeenth Century)

## OUTREACH: A Collection of Writings

“Is this all thy compassion for lost sinners? Wilt thou do no more to seek and to save them? . . . Shall they die and be in hell before thou wilt speak to them one serious word to prevent it? Shall they there curse thee for ever that thou didst no more in time to save them?” Such cries of conscience are daily ringing in my ears, though, the Lord knows, I have too little obeyed them. (*Reformed Pastor 17*)

We must labor, in a special manner, for the conversion of the unconverted. The work of conversion is the first and great thing we must drive at; [for] this we must labor with all our might . . . I am frequently forced to neglect that which should tend to the further increase of knowledge in the godly, because of the lamentable necessity of the unconverted. (R 95)

We must press the unconverted to come to us for advice about the great concerns of their souls. We must not only be willing to take the trouble, but should draw it upon ourselves, by inviting them to come. What an abundance of good might we do, could we but bring them to this! (R 96)

The strength of Christians is the honor of the Church. When they are inflamed with the love of God, and live by a lively working faith, and sit light by the profits and honors of the world, and love one another with a pure heart fervently, and can bear and heartily forgive a wrong, and suffer joyfully for the cause of Christ, and study to do good, and walk inoffensively and harmlessly in the world, are ready to be servants to all men for their good, becoming all things to all men in order to win them to Christ – oh, what an honor are such to their profession! . . . Men would sooner believe that the gospel is from heaven, if they saw more such effects of it upon the hearts and lives of those who profess it. The world is better able to read the nature of religion in a man’s life than in the Bible . . . It is a most important part of our work, to labor more in the polishing and perfecting of the saints, that they may be strong in the Lord, and fitted for the Master’s service. (R 98)

Every Christian is obligated to do all he can for the salvation of others; but every minister is doubly obliged, because he is separated to the gospel of

## OUTREACH: A Collection of Writings

Christ, and is to give himself wholly to that work. (R 196)

Oh, sirs! It is the converting and saving of souls that is our business. That is the chiefest part of reformation. (R 211)

If you have no sense of the worth of souls, and of the preciousness of that blood which was shed for them, and of the glory to which they are going, and of the misery of which they are in danger, you are not Christians, and consequently are very unfit to be ministers. (R 219)

The great advantage of ministers having a sincere heart, is this, that the glory of God and the salvation of souls are their very *end*. (R 230)

### Edwards On Outreach (Eighteenth Century)

A great and earnest concern about the great things of Christianity, and the eternal world, became universal in all parts of the town, and among all persons of all degrees and all ages. 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 Christianity, 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 any disposition they had to do 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 Christianity.

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.

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

## OUTREACH: A Collection of Writings

wont to be the vainest and loosest, and those who had been most disposed to think and speak slightly of vital and experimental Christianity, 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.

This work of God, as it was carried on, and as 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 was never so full of love, nor of joy, and yet so full of distress, as it was then. There were remarkable tokens of joy in families on account of salvation being brought unto them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands.

The goings 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 them, the men generally carrying regularly, and well, three parts of music, and the women a part by themselves; but now they were evidently wont to sing with unusual elevations of heart and voice, which made the duty pleasant indeed.

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

## OUTREACH: A Collection of Writings

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 perfection, etc. And even at weddings, which formerly were mere occasions of mirth and jollity, there was now no discourse of anything but Christianity. ('Narrative of Conversions', *Works* I, 348)

There has been of late a very uncommon influence upon the minds of a very great part of the inhabitants of New England, attended with the best effects. There has been a great increase of seriousness and sober consideration of eternal things; a disposition to treat matters of Christianity with solemnity, and as of great importance; to make these things the subject of conversation; to hear the word of God preached; to attend on the public worship of God; so that there is a remarkable alteration of New England in these respects.

Multitudes in all parts of the land, of vain, thoughtless, regardless persons, are quite changed, and become serious and considerate. There is a vast increase of concern for the salvation of the precious soul, and of that inquiry, "What shall I do to be saved?" The hearts of multitudes have been greatly taken off the things of the world, its profits, pleasures, and honours. Multitudes in all parts have had their consciences awakened, and have been made sensible of the pernicious nature and consequences of sin, and what a dreadful thing it is to be under guilt and the displeasure of God, and to live without peace and reconciliation with him. They have also been awakened to a sense of the shortness and uncertainty of life, and the reality of another world and future judgment, and of the necessity of an interest in Christ. They are more afraid of sin, more careful and inquisitive that they may know what is contrary to the mind and will of God, that they may avoid it, and what he requires of them, that they may do it, more careful to guard against temptations, more watchful over their own hearts, earnestly desirous of knowing and of being diligent in the use of the means that God has appointed in his word, in order to salvation. Many very stupid, senseless sinners, and persons of a vain mind, have been greatly awakened.

There is a strange alteration amongst young people; by a powerful invisible influence on their minds, they have been brought to forsake in a general way,

## OUTREACH: A Collection of Writings

as it were at once, those things of which they were extremely fond, and in which they seemed to place the happiness of their lives, and which nothing before could induce them to forsake; as their frolicking, vain company-keeping, night-walking; their impure language, and lewd songs. In vain were laws made to restrain them and in vain was all the vigilance of magistrates and civil officers; but now they have almost every where dropt them as it were of themselves.

And there is great alteration amongst old and young as to drinking, tavern-haunting, profane speaking, and extravagance in apparel. Many notoriously vicious persons have been reformed, and become externally quite new creatures. Some that are wealthy and of a fashionable education; some great beaux and fine ladies that seemed to have their minds swallowed up with nothing but the vain shows and pleasures of the world, have been wonderfully altered, have relinquished these vanities, and are become serious, mortified, and humble in their conversation. It is astonishing to see the alteration there is in some towns, where before there was but little appearance of Christianity, or anything but vice and vanity. Now they are transformed into another sort of people; their former vain, worldly, and vicious conversation and dispositions seem to be forsaken, and they are, as it were, gone over to a new world. Their thoughts, their talk, and their concern, affections, and inquiries are now about the favour of God, an interest in Christ, a renewed sanctified heart, and a happiness in a future world.

Now, through the greatest part of New England, the holy Bible is in much greater esteem and use than before. The great things contained in it are much more regarded, as things of the greatest consequence, and are much more the subjects of meditation and conversation; and other books of piety that have long been of established reputation, as the most excellent, and most tending to promote true godliness, have been abundantly more in use. The Lord's Day is more strictly observed. And much has been lately done at making up differences, confessing faults one to another, and making restitution: probably more within two years, than was done in thirty years before. And surprisingly has been the power of the Spirit, in many instances, to destroy old grudges, to make up long-continued breaches, and

## OUTREACH: A Collection of Writings

to bring those who seemed to be in a confirmed irreconcilable alienation, to embrace each other in a sincere and entire amity. Great numbers under this influence have been brought to a deep sense of their own sinfulness and vileness.

Multitudes in New England have lately been brought to a new and great conviction of the truth and certainty of the things of the gospel; to a firm persuasion that Christ Jesus is the Son of God, and the great and only Saviour of the world. Not only do these effects appear in new converts, but great numbers of those who were formerly esteemed the most sober and pious people, have, under the influence of the Spirit, been greatly quickened, and their hearts renewed with greater degrees of light, renewed repentance and humiliation, and more lively exercises of faith, love, and joy in the Lord.

Instead of meetings in taverns and drinking houses, and of young people in frolic and vain company, the country is full of meetings of all sorts and ages of persons – young and old, men, women, and little children – to read and pray, and sing praises, and to converse of the things of God and another world. In very many places the main of the conversation in all companies turns on Christianity, and things of a spiritual nature. Instead of vain mirth among young people, there is now either mourning under a sense of the guilt of sin, or holy rejoicing in Christ Jesus: and, instead of their lewd songs, there are now to be heard from them songs of praise to God, and the Lamb that was slain to redeem them by his blood. And there has been this

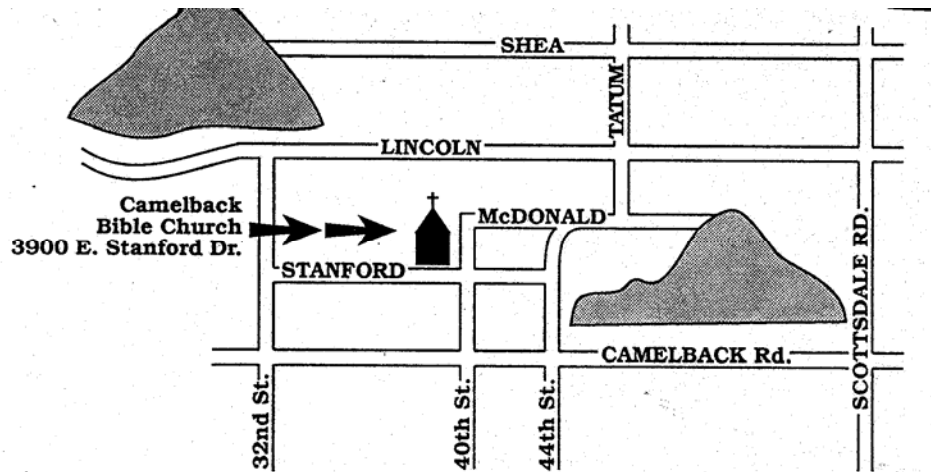
alteration abiding on multitudes all over the land, for a year and a half, without any appearance of a disposition to return to former vice and vanity. ('Thoughts on Revival', *Works I*, 374-75)

## OUTREACH: A Collection of Writings

Date I Finished Reading This Sermon: \_\_\_\_\_

# *PERSONAL NOTES & APPLICATION*

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# Camelback Bible Church

3900 East Stanford Drive  
Paradise Valley, Arizona 85253  
Telephone (602) 955-6370

Sunday School Classes for all ages – 9:00 a.m.  
Sunday Morning Worship – 10:30 a.m.  
Sunday Evening Worship – 6:00 p.m.

*We proclaim Him,  
admonishing and teaching everyone with all wisdom,  
that we may present everyone complete in Christ.*

*--- Colossians 1:28*