

## บทที่ 5

### นักเขียนอเมริกันกลุ่ม "Theologians"

กลุ่ม "Theologians" มีนักเขียนสำคัญดังนี้

- Cotton Mather (1663-1728)
- Jonathan Edwards (1703-1758)

#### คอตทอน มาเธอร์ (Cotton Mather, 1663-1728)



● คอตทอน มาเธอร์

#### ประวัติ

คอตทอน มาเธอร์ เป็นบุตรชายคนโตของตระกูล มาเธอร์ บิดาชื่อ อินคริส มาเธอร์ (Increase Mather) ซึ่งมีชื่อเสียงในฐานะนักเทศน์ และเคยเป็นอธิการของ มหาวิทยาลัยฮาร์วาร์ด ความเป็นผู้ฉลาดเกินอายุจึงเรียน ปริญญาตรีที่ฮาร์วาร์ดตั้งแต่อายุ 15 ปี มาเธอร์เป็นพระที่ นอร์ธ เชิร์ช (North Church) ในบอสตัน ซึ่งเป็นโบสถ์ที่มี อำนาจมากที่สุดในนิวอิงแลนด์ ช่วงที่มาเธอร์โตเป็นผู้ใหญ่ ลัทธิพิวริตันเริ่มเสื่อมลง แม้ คอตทอน มาเธอร์ จะ

พยายามดำเนินรอยตามบรรพบุรุษที่จะรักษาอำนาจของศาสนาพิวริตันไว้ในนิวอิงแลนด์ แต่ก็ไม่ประสบผลสำเร็จ

ช่วง ปี ค.ศ. 1690 ที่เมืองซาเล็ม (Salem) รัฐแมสซาชูเซตส์มีเรื่องราวของแม่มดทอมมี เกิดขึ้นซึ่งมีอิทธิพลต่อวัฒนธรรม วรรณคดีและศรัทธาในศาสนาอย่างมาก หญิงและชายกลุ่มหนึ่ง ถูกกล่าวหาว่าเป็นแม่มดทอมมีได้ถูกตัดสินประหารชีวิตโดยการแขวนคอซึ่งคอตทอน มาเธอร์ มี ส่วนร่วมในการพิพากษาเช่นนั้น ในปี ค.ศ. 1693 เขาได้เขียนบทความเรื่อง *"The Wonders of the Invisible World"* ซึ่งเกี่ยวกับข้อสอบสวนผู้ต้องหาเหล่านี้ รวมทั้งความเห็นของเขาเอง โดย มาเธอร์เห็นว่าเรื่องแม่มดทอมมีเป็นส่วนหนึ่งของชีวิตประจำวัน บทความนี้ได้รับการพิจารณาว่า เป็นหลักฐานสำคัญทางประวัติศาสตร์ในยุคเริ่มแรกของนิวอิงแลนด์

นอกจากนี้ คอททอน มาเธอร์ ยังมีความสนใจในวิทยาศาสตร์ด้วย ซึ่งใน ปี ค.ศ. 1713 เขาได้รับเลือกเป็นสมาชิกของสมาคมวิทยาศาสตร์ (Royal Society) กล่าวได้ว่าคอททอน มาเธอร์ มีความเชื่อทั้งในศาสนาและวิทยาศาสตร์ โดยครั้งหนึ่งเขาตัดสินใจให้ลูกชายซึ่งใกล้จะตายเพราะใช้ ทรพิษรับการฉีดวัคซีน แต่ในขณะเดียวกันเขาก็มีความศรัทธาต่อพระเจ้า คอททอน มาเธอร์ เสียชีวิตใน ปี ค.ศ. 1728 ในขณะที่ยังเป็นพระ

### ลักษณะงานเขียน

คอททอน มาเธอร์ ได้ให้ผู้อ่านเห็นสภาพของนิวยอร์กแลนด์ในช่วงนั้น แม้จะไม่ใช่นักวรรณคดีที่ยิ่งใหญ่แต่เขาได้แสดงให้เห็นถึงความจริงจังและความยิ่งใหญ่ของพระเจ้าในผลงานของเขาโดยมาเธอร์จะยกย่องเทิดทูนลัทธิพิวริตัน กล่าวว่า มาเธอร์เป็นนักเขียนซึ่งพยายามปกป้องลัทธิพิวริตันมากกว่านักเขียนคนอื่น ๆ ในวรรณคดีอเมริกันยุคแรกเริ่ม เนื่องจากมาเธอร์มีความสามารถในการเทศน์อย่างมาก และยังมีความรู้ในทุกสาขาวิชาการ จึงมักเขียนบทเทศนาด้วยตนเอง บทเทศนาดังกล่าวมีมากกว่า 450 เรื่อง ผลงานส่วนใหญ่จะมีขนาดสั้น มาเธอร์มักจะใช้ภาษาที่ซับซ้อนบางครั้งมีภาษาละตินแทรกทำให้ผลงานของเขาต่อการอ่าน (ลักษณะนี้แตกต่างจากลักษณะการเขียนของนักเขียนในอาณานิคมรุ่นแรกซึ่งมักจะใช้ภาษาง่าย ๆ ธรรมดา)

### ผลงาน

- **Death Made Easy and Happy** มาเธอร์เขียนเรื่องนี้เพราะภรรยาคนแรกเสียชีวิต
- **The Best Way of Living, Which is to Die Daily** มาเธอร์เขียนเรื่องนี้เพราะลูกสาวเสียชีวิต
- **Political Fables** (เขียนในปี ค.ศ. 1692)
- **The Wonders of the Invisible World** (เขียนใน ปี ค.ศ. 1693) เป็นเรื่องเกี่ยวกับการพิพากษาคดีแม่มดหมอผีที่เมืองซาเล็มใน ปี ค.ศ. 1692
- **Magnalia Christi American** (1702) พิมพ์เป็น 2 เล่ม เพราะเป็นเรื่องยาว
- **Bonifacius** หรือ **Essays to Do Good** (เขียนในปี ค.ศ. 1710) เป็นเรื่องเกี่ยวกับความดีและหลักการทางธุรกิจ
- **The Christian Philosophy** (เขียนในปี ค.ศ. 1721) เป็นเรื่องเกี่ยวกับความพยายามผสมผสานศาสนากับวิทยาศาสตร์

- **The Angel of Bethesda** (เขียนในปี ค.ศ. 1723) เป็นผลงานที่ยาวที่สุดเกี่ยวกับศาสนา
- **The Diary** (เขียนในปี ค.ศ. 1726)
- **Manuducio ad Ministerium** (เขียนในปี ค.ศ. 1726)

ตัดตอนจาก **Magnalia Christi Americana** หรือ **The Ecclessiastical History of New England**

### **Magnalia Christi Americana**

I write the wonders of the Christian religion, flying from the depravations of Europe to the American strand, and, assisted by the Holy Author of that religion, I do, with all conscience of truth, required therein by Him who is the truth itself, report the wonderful displays of His infinite power, wisdom, goodness, and faithfulness, wherewith His divine providence hath irradiated an Indian wilderness.

I relate the considerable matters that produced and attended the first settlement of colonies which have been renowned for the degree of information protessed and attained by evangelical churches, erected in those ends of the earth; and a field being thus prepared, I proceed unto a relation of the considerable matters which have been acted thereupon.

I first introduce the actors that have in a more exemplary manner served those colonies, and give remarkable occurrences in the exemplary lives of many magistrates, and of more ministers, who so lived as to leave unto posterity examples worthy of everlasting remembrance.

I add hereunto the notables of the only Protestant university that ever shone in that hemisphere of the New World, with particular instances of Criolians in our biography provoking the whole world with virtuous objects of emulation.

I introduce then the actions of a more eminent importance that have signalized those colonies, whether the establishments, directed by their synods, with a rich variety of synodical and ecclesiastical determinations, or the disturbances with which they have been from all sorts of temptations and enemies tempestuated, and the methods by which they have still weathered out each horrible tempest.

And into the midst of these actions, I interpose an entire book wherein there is, with all possible veracity, a collection made of memorable mercies befalling many particular persons among the people of New England.

Let my readers expect all that I have promised them in this bill of fare; and it may be that they will find themselves entertained with yet many passages, above and beyond their expectation, deserving likewise a room in history; in all which there will be nothing but the author's too mean way of preparing so great entertainments to reproach the invitation.

2. The reader will doubtless desire to know what it was that

*...tot volvere casus*

*Insignes pietate viros, tot adire labores,  
Impulerit.*

And our history shall, on many fit occasions which will be therein offered, endeavor with all historical fidelity and simplicity and with as little offense as may be, to satisfy him. The sum of the matter is that from the beginning of the Reformation in the English nation there hath always been a generation of godly men, desirous to pursue the reformation of religion, according to the word of God and the example of the best reformed churches, and answering the character of good men given by Josephus in his paraphrase on the words of Samuel to Saul. (They think they do nothing right in the service of God but what they do according to the command of God.) And there hath been another generation of men, who have still employed the power which they have

generally still had in their hands, not only to stop the progress of the desired reformation but also, with innumerable vexations, to persecute those that most heartily wish well unto it. There were many of the reformers who joined with the Reverend John Fox in the complaints, which he then entered in his *Martyrology*, about the baits of Popery yet left in the church, and in his wishes: God take them away or ease us from them, for God knows they be the cause of much blindness and strife amongst men! They zealously decried the policy of complying always with the ignorance and vanity of the people, and cried out earnestly for purer administrations in the House of God, and more conformity to the law of Christ and primitive Chistianity, while others would not hear of going any further than the first essay of reformation. 'Tis very certain that the first reformers never intended that what they did should be the absolute boundary of reformation, so that it should be a sin to proceed any further; as, by their own going beyond Wicklift, and changing and growing in their own models also, and the confessions of Cranmer, with the *Scripta Anglicana* of Bucer, and a thousand other things was abundantly demonstrated. But after a fruitless expectation, wherein the truest friends of the Reformation long waited, for to have that which Heylin himself owns to have been the design of the first reformers, followed as it should have been, a party very unjustly arrogated to themselves the venerable name of The Church of England, by numberless oppressions grievously smote those their fellow-servants. Then 'twas that, as our great Owen hath expressed it, "Multitudes of pious, peaceable Protestants were driven, by their severities, to leave their native country, and seek a refuge for their lives and liberties, with freedom for the worship of God, in a wilderness in the ends of the earth."

#### อธิบายคำศัพท์

คำศัพท์

depravation

strand

irradiate

wilderness

ความหมาย

ความเสื่อมทราม

ฝั่งทะเล

ส่องแสงสุกสว่าง

ป่าเปลี่ยว

<b>คำศัพท์</b>	<b>ความหมาย</b>
relate	อ้างอิง
magistrate	ผู้พิพากษาตุลาการ
minister	พระ
Protestant university	ในที่นี้ หมายถึง มหาวิทยาลัยฮาร์วาร์ด
interpose	สอดแทรก
reproach	ตำหนิ
Reformation in the English Nation	การปฏิรูปในอังกฤษ
Reformation of Religion	การปฏิรูปทางศาสนา
Josephus	เป็นนักประวัติศาสตร์ชาวยิว มีชีวิตอยู่ในราว ค.ศ. 37-100 แต่งหนังสือเรื่อง Antiquities of the Jews เรื่องรบกวน นำรำคาญ
vexations	เป็นเรื่องรบกวน นำรำคาญ
Reverend John Fox	เป็นนักเขียน (ค.ศ. 1516-1587) ซึ่งเขียนเรื่อง Acts and Monuments ในปี ค.ศ. 1563 หรือเรียก โดยทั่วไป The Book of Martyrs ซึ่งเป็นประวัติศาสตร์ เกี่ยวกับการลงโทษทางศาสนา และเกี่ยวกับเรื่องของ โปรแตสแตนท์ในอังกฤษ
complaints	การร้องทุกข์
House of God	ศาสนา
Wickliff	มีชีวิตอยู่ในช่วง ปี ค.ศ. 1320-1384 เป็นผู้โจมตีลัทธิ โรมันคาทอลิก และกล่าวประนามการปกครองของคณะ สงฆ์ และได้ประกาศว่ามนุษย์ทุกคนควรมีสิทธิได้อ่าน คัมภีร์ไบเบิล เป็นคนแรกที่แปลคัมภีร์ไบเบิลเป็นภาษา อังกฤษ
Thomas Cranmer	มีชีวิตอยู่ในช่วงปี ค.ศ. 1489-1556 เป็นพระราชาคณะ แห่งเมืองแคนเทอร์เบอรี และเป็นพระผู้ใหญให้คำ ปรึกษาแก่พระเจ้าเฮนรีที่ 8 ในการแยกตัวจากนิกาย โรมันคาทอลิกเป็นนิกายโปรแตสแตนท์

คำศัพท์	ความหมาย
Martin Bucer	มีชีวิตอยู่ในช่วงปี ค.ศ. 1491-1551 เป็นนักปฏิรูปศาสนาในกายโปรแตสแตนท์ ชาวเยอรมัน ที่เดินทางมาอังกฤษตามคำเชิญของพระราชอาณัติแครนเมอร์ เขียนหนังสือเรื่อง Scripta Anglicana
Peter Heylin	มีชีวิตอยู่ในช่วงปี ค.ศ. 1600-1662 เป็นนักบวชและนักประวัติศาสตร์ชาวอังกฤษ
John Owen	มีชีวิตอยู่ในช่วงปี ค.ศ. 1616-1683 เป็นนักบวชพิวริตันชาวอังกฤษ
multitude	จำนวนมากมาย
refuge	ที่พักพิง ที่หลบภัย

### สาระสำคัญ

ชื่อเรื่องของผลงานนี้แปลเป็นภาษาอังกฤษได้ดังนี้ *"Great Actions of Christ Relating to America"* ส่วนชื่อ The Ecclesiastical History of New England ซึ่งเป็นชื่อรองแปลว่า **"ประวัติศาสตร์แห่งศาสนจักรแห่งนิวอิงแลนด์"** งานชิ้นนี้นับเป็นงานเด่นที่สุดของ คอททอน มาเธอร์ โดยได้บรรยายถึงช่วงเวลาที่สำคัญที่สุดของนิวอิงแลนด์ก่อนที่จะเสื่อมลงไปสู่ลัทธิบูชาวัตถุหรือลัทธิวัตถุนิยม ในขณะที่เดียวกัน คอททอน มาเธอร์ ก็ได้บรรยายถึงการพิพากษาคดีแม่มดหมอผีที่เมืองซาเล็ม เขาได้บรรยายความรู้สึกส่วนตัวโดยเชื่อว่านิวอิงแลนด์ถูกโจมตีจากนรกทำให้วิญญาณที่ชั่วร้ายอยู่เต็มนิวอิงแลนด์ไปหมด ในขณะที่เดียวกันเขาก็ยอมรับว่าการตัดสินใจว่าแม่มดหมอผีมีความผิดเป็นการตัดสินใจที่ผิดพลาดและเขาก็ดีใจ ในที่สุดสิ่งนี้ก็หยุดไป ผลงานชิ้นนี้แบ่งออกเป็น 7 เล่ม และแต่ละเล่มก็ตีพิมพ์แยกจากกัน

เล่มที่ 1 เกี่ยวกับการตั้งถิ่นฐานที่นิวอิงแลนด์

เล่มที่ 2 เกี่ยวกับชีวิตของผู้ว่าการ และผู้พิพากษาตุลาการแห่งอาณานิคมในระยะเริ่มแรก ซึ่งเป็นผู้ที่มีบทบาทในการคุมกันศาสนจักรแห่งนิวอิงแลนด์

เล่มที่ 3 เกี่ยวกับชีวประวัติของสงฆ์ 16 รูปที่มีส่วนสร้างศาสนจักร และทะนุบำรุงให้ศาสนาคงอยู่ต่อไป

เล่มที่ 4 เกี่ยวกับประวัติของมหาวิทยาลัยฮาร์วาร์ด และของบัณฑิตที่มีชื่อเสียงบางคน

เล่มที่ 5 เกี่ยวกับศรัทธา และระเบียบแบบแผนของศาสนา

เล่มที่ 6 เกี่ยวกับอำนาจของพระเจ้า

เล่มที่ 7 มีชื่อว่า *"A Book of the Wars of the Lord"* เกี่ยวกับความวุ่นวายที่เกิดขึ้นจากศัตรูต่าง ๆ ของศาสนจักรในนิวอิงแลนด์ เช่น ความวุ่นวายจากพวกคิดแยกศาสนาออกจากลัทธิพิวริตันและจากพวกอินเดียน

เมื่อพิจารณาความคิดของ คอททอน มาเธอร์ แล้วจะเห็นว่าขัดแย้งกับความคิดของคนในยุคเดียวกัน เพราะมาเธอร์ต้องการจะรักษาความเข้มงวดของศาสนา ลัทธิพิวริตันตามแบบชาวอาณานิคมในนิวอิงแลนด์รุ่นแรก ๆ และความคิดนี้ก็ได้อิทธิพลอย่างยิ่งต่อความคิดของนักเขียนอเมริกันในยุคต่อมา เช่น เบนจามิน แฟรงคลิน, ราล์ฟ วัลโด เอเมอร์สัน, นาธาเนียล ฮอร์ธอร์น, เฮนรี เวดสเวิร์ท ลองเฟลโลว์, จอห์น กรีนลีฟ วิทเทียร์, แฮร์เรียต บีเชอร์ สโตว์ (Harriet Beecher Stowe, 1811-1896) เป็นนักประพันธ์ชาวอเมริกัน ผลงานที่มีชื่อเสียงคือ *Uncle Tom's Cabin* เขียนในปี ค.ศ. 1852 นวนิยายเรื่องนี้มีอิทธิพลต่อการเกิดสงครามกลางเมืองซึ่งเป็นสงครามเล็กทาสในอเมริกา)<sup>๑</sup>

ตัดตอนจาก *"The Wonders of the Invisible World"*

The New Englanders are a people of God settled in those which were once the devil's territories, and it may easily be supposed that the devil was exceedingly disturbed when he perceived such a people here accomplishing the promise of old made unto our blessed Jesus—that he should have the utmost parts of the earth for his possession. There was not a greater uproar among the Ephesians<sup>1</sup> when the gospel was first brought among them than there was among the powers of the air (after whom those Ephesians walked) when first the silver trumpets of the gospel here made the joyful sound. The devil, thus irritated, immediately tried all sorts of methods to overturn this poor plantation; and so much of the church as was fled into this wilderness immediately found the serpent cast out of his mouth a flood for the carrying of it away. I believe that

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<sup>๑</sup>ฉันทนา ไชยชิต, งานเขียนชิ้นแรกในวรรณคดีอเมริกัน: ศตวรรษที่สิบเจ็ดถึงต้นศตวรรษที่ 20 (กรุงเทพมหานคร, 2522) หน้า 97.

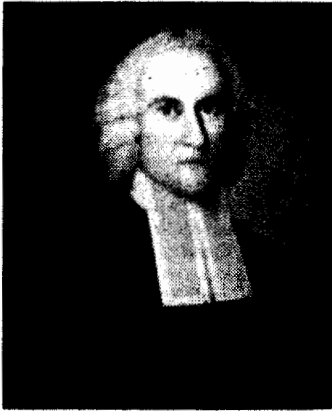
<sup>1</sup>Ephesians หมายถึง ชาวเมืองในประเทศ Ephesus ซึ่งเป็นเมืองโบราณในแหลมเอเชียไมเนอร์



never were more satanical devices used for the unsettling of any people under the sun than what have been employed for the extirpation of the vine which God has here planted casting out the heathen and preparing a room before it and causing it to take deep root and fill the land, so that it sent its boughs unto the Atlantic eastward, and its branches unto the Connecticut River westward and the hills were covered with the shadow thereof. But all those attempts of hell have hitherto been abortive many an ebenezer has been erected unto the praise of God by his poor people here; and having obtained help from God, we continue to this day. Wherefore the devil is now making one attempt more upon us—an attempt more difficult, more surprising, more snarled with unintelligible circumstances than any that we have hitherto encountered—an attempt so critical that if we get well through, we shall soon enjoy halcyon days with all the vultures of hell trodden under our feet. He has wanted his incarnate regions to persecute us as the people of God have in the other hemisphere been persecuted. He has therefore drawn forth his more spiritual ones to make an attack upon us. We have been advised by some credible Christians yet alive that a malefactor accused of witchcraft as well as murder, and executed in this place more than forty years ago, did then give notice of an horrible plot against the country by witchcraft and a foundation of witchcraft then laid, which if it were not seasonably discovered would probably blow up and pull down all the churches in the country. And we have now with horror seen the discovery of such a witchcraft! An army of devils is horribly broke in upon the place which is the center and, after a sort, the first-born of our English settlements; and the houses of the good people there are filled with the doleful shrieks of their children and servants, tormented by invisible hands with tortures altogether preternatural. After the mischiefs here endeavored, and since in part conquered, the terrible plague of evil angels hath made its progress into some other places where other persons have been in like manner diabolically handled. These, our poor afflicted neighbors, quickly after they become infected and infested with these demons, arrive to a capacity of discerning those which they conceive the shapes of their troublers; and notwithstanding the great and just suspicion that the demons might impose the shapes of innocent persons in their speard exhibitions upon the

sufferers (which may perhaps prove in small part of the witch plot in the issue) yet many of the persons thus represented being examined, several of them have been convicted of a very damnable witchcraft. Yea, more than one twenty have confessed that they have signed unto a book which the devil showed them and engaged in his hellish design of bewitching and ruining our land. We know not, at least I know not, how far the delusions of Satan may be interwoven into some circumstances of the confessions; but one would think all the rules of understanding human affairs are at an end if, after so many most voluntary, harmonious confessions, made by intelligent persons of all ages, in sundry towns, at several times, we must not believe the main strokes wherein those confessions all agree, especially when we have a thousand preternatural things every day before our eyes wherein the confessors do acknowledge their concernment and give demonstration of their being so concerned. If the devils now can strike the minds of men with any poisons of so fine a composition and operation that scores of innocent people shall unite in confessions of a crime which we see actually committed, it is a thing prodigious, beyond the wonders of the former ages; and it threatens no less than a sort of a dissolution upon the world. Now, by these confessions 'tis agreed that the devil has made a dreadful knot of witches in the country, and by the help of witches has dreadfully increased that knot; that these witches have driven a trade of commissioning their confederate spirits to do all sorts of mischiefs to the neighbors, whereupon there have ensued such mischievous consequences upon the bodies and estates of the neighborhood as could not otherwise be accounted for; yea, that at prodigious witch meetings the wretches have proceeded so far as to concert and consult the methods of rooting out the Christian religion from this country, and setting up instead of it perhaps a more gross diabolism than ever the world saw before. And yet it will be a thing little short of miracle if in so spread a business as this, the devil should not get in some of his juggles to confound the discovery of all the rest.

## โจนาธาน เอ็ดเวิร์ดส์ (Jonathan Edwards, 1703-1758)



● โจนาธาน เอ็ดเวิร์ดส์

### ประวัติ

โจนาธาน เอ็ดเวิร์ดส์ เกิดปี ค.ศ. 1703 ที่ อีสท์ วินด์เซอร์ (East Windsor) ในคอนเน็กติกัต (Connecticut) ครอบครัวของเขาเป็นครอบครัวที่เคร่งศาสนาลัทธิคัลวิน (Calvinism) มาก เมื่ออายุ 17 ปี จบการศึกษาจากมหาวิทยาลัยเยล (Yale College) หลังจากจบการศึกษา แรกเริ่มเอ็ดเวิร์ดส์ บวชเป็นพระที่นิวยอร์ก ต่อมาเป็นครูพี่เลี้ยง (tutor) ที่มหาวิทยาลัยเยล ปี ค.ศ. 1726 เป็นพระประจำที่ นอร์ธแธมตัน (Northampton) แมสซาชูเซตส์ ในช่วง

ตอนกลางศตวรรษที่ 18 ประมาณปี ค.ศ. 1734 ได้มีการฟื้นฟูศาสนาในอาณานิคม ให้มีความเข้มงวดมากขึ้นซึ่งเกิดครั้งแรกที่นิวเจอร์ซีย์ โดยการนำของ กิลเบิร์ต เท็นเนต (Gilbert Tennent) ขบวนการนี้ได้เกิดที่นิวอิงแลนด์เช่นเดียวกันโดย โจนาธาน เอ็ดเวิร์ดส์ เป็นผู้นำ ประกอบด้วย 6 รัฐ คือ เมน (Maine) นิวแฮมเชียร์ (New Hampshire) นิวยอร์ก (New York) แมสซาชูเซตส์ (Massachusetts) คอนเนคติกัต (Connecticut) และ โรดไอแลนด์ (Rhode Island) ขบวนการนี้เรียกว่า "Great Awakening" ซึ่งมีผลต่อแนวความคิดทางด้านศาสนา สังคม และการเมือง เอ็ดเวิร์ดส์ได้ชื่อว่าเป็นผู้ที่เข้มงวดต่อแนวคำสอนของศาสนามากซึ่งทำให้ในปี ค.ศ. 1750 ได้เกิดการเคลื่อนไหวต่อต้านการสั่งสอนอันเข้มงวดของเขา ผลทำให้เอ็ดเวิร์ดส์ถูกขับออกจากเขตศาสนาของเขา ที่เมืองนอร์ธแธมตัน ในแมสซาชูเซตส์

เมื่อถูกขับไล่ออกจากนอร์ธแธมตัน เอ็ดเวิร์ดส์ได้ไปสอนศาสนาที่เมืองสต็อคบริดจ์ (Stockbridge) ในขณะเดียวกันก็สอนการพูดภาษาอังกฤษให้พวกอินเดียน ปี ค.ศ. 1757 ได้รับเชิญให้เป็นอธิการของมหาวิทยาลัยแห่งนิวเจอร์ซีย์ (College of New Jersey) โจนาธาน เอ็ดเวิร์ดส์ ถึงแก่กรรมในเดือนมีนาคม 1758

### ลักษณะงานเขียน

โจนาธาน เอ็ดเวิร์ดส์ เป็นนักเขียนที่สำคัญคนหนึ่ง มักจะบรรยายถึงวิญญาณมนุษย์

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\*แนวความคิดของขบวนการนี้เข้ามาในอเมริกา โดย จอห์น และ ชาร์ลส์ เวสลีย์ (John and Charles Wesley) ในช่วงปี ค.ศ. 1730 และโดย จอร์จ ไวท์ฟิลด์ (George Whitefield) ในช่วงปี ค.ศ. 1740

ที่ต้องเผชิญหน้ากับพระเจ้าที่น่าสะพรึงกลัวหรือสิ่งต่างๆ ที่เกี่ยวกับชีวิตตนเองและ  
สิ่งแวดล้อมที่อยู่รอบๆ ตัวเขา งานเขียนของเฮ็ดเวิร์ดส่วนใหญ่อยู่ในรูปร้อยแก้วและ  
บทเทศนา ลักษณะงานเขียนจะชัดและตรงประเด็น อุปมาอุปมัย (imagery) จะให้ภาพที่  
น่ากลัวซึ่งเฮ็ดเวิร์ดส่นมาจากพระคัมภีร์ ที่เป็นเช่นนี้เพราะเขามีจุดประสงค์ที่จะสอน  
หรือทำให้คนอ่านรู้สึกสำนึกในบาป

#### ผลงาน

- *"The Fly Spider"* ผลงานชิ้นนี้เฮ็ดเวิร์ดเขียนเมื่ออายุ 12 ปี
- *"Freedom of Will"*
- *"Original Sin"*
- *"The Nature of True Virtue"* (1765)
- *"The End for which God Created the World"*
- *"The Great Christian Doctrine of Original Sin Defended"* (1758)
- *"Concerning the End for which God Created the World"* (1765)
- *"Sinners in the Hands of an Angry God"*
- *"Sara Pierrepont"*
- *"Faithful Narrative"*
- *"Treatise on the Freedom of the Will"*
- *"Personal Narrative"*

#### ตัดตอนจาก *"Sinners in the Hands of an Angry God"*

The use of this awful subject may be for awakening unconverted persons in  
this congregation. This that you have heard is the case of every one of you that are out  
of Christ. That world of misery, that lake of burning brimstone is extended abroad  
under you. There is the dreadful pit of the glowing flames of the wrath of God; there  
is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing  
to take hold of: there is nothing between you and hell but the air: it is only the power  
and mere pleasure of God that holds you up.

You probably are not sensible of this; you find you are kept out of hell, but do not  
see the hand of God in it; but look at other things, as the good state of your bodily

constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing: if God should withdraw His hand, they would avail no more to keep you from falling, than the thin air to hold up a person that is suspended in it.

Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell, than a spider's web would have to stop a fallen rock. Were it not for the sovereign pleasure of God, the earth would not bear you one moment; for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you to give you light to serve sin and Satan; the earth does not willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with, and do not willingly subserve to any other purpose, and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out, were it not for the sovereign hand of Him who hath subjected it in hope. There are black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God, it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays His rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff of the summer threshing floor.

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer

the stream is stopped, the more rapid and mighty is its course when once it is let loose. It is true that judgment against your evil works has not been executed hitherto: the floods of God's vengeance have been withheld; but your guilt in the meantime is constantly increasing, and you are every day treasuring up more wrath; the waters are constantly rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God that holds the waters back, that are unwilling to be stopped, and press hard to go forward. If God should only withdraw His hand from the floodgate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God, would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood. Thus all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls, all you that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life, are in the hands of an angry God. However you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the house of God, it is nothing but His mere pleasure that keeps you from being this moment swallowed up in everlasting destruction. However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. Those that are gone from bring in the like circumstances with you see that it was so with them; for destruction came suddenly upon most of them; when they expected nothing of it and while they were saying, peace and safety: now they see that those things on which they depended for peace and safety, were nothing but thin air and empty shadows.

The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked: His wrath towards you burns like fire. He looks upon you as worthy of nothing else but to be cast into the fire; He is of purer eyes than to bear to have you in His sight; you are ten thousand times more abominable in His eyes than the most hateful venomous serpent is in ours. You have offended Him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but His hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you was suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking His pure eyes by your sinful wicked manner of attending His solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment. And consider here more particularly.

#### อธิบายคำศัพท์

##### คำศัพท์

unconvert persons

congregation

##### ความหมาย

คนนอกศาสนา

โบสถ์ (พวกพิวริตันจะมีโบสถ์ของตนเองเรียกว่า "congregation" ซึ่งมีลักษณะเป็นโบสถ์เล็กๆ กระจายไปตามเมืองต่างๆ โดยมีพระหรือบาทหลวงเป็นหัวหน้าโบสถ์เรียกว่า "minister")

fury	ความโกรธ
threshing floor	ลานนวดข้าว
omnipotent	มีอำนาจอันไพศาล
bow	คันธนู
arrow	ลูกธนู
loathsome	น่าเกลียดชัง
venomous	มีพิษ

### สาระสำคัญ

ผลงานชิ้นนี้เป็นบทเทศนาที่ โจนาธาน เอ็ดเวิร์ดส ใช้เทศน์ที่เมืองเอ็นฟิลด์ (Enfield) ในคอนเนคติกัตในปี ค.ศ. 1741 นับเป็นบทเทศนาที่มีชื่อเสียงมากที่สุดของเอ็ดเวิร์ดส จุดประสงค์ของผู้แต่งเพื่อจะปลุกให้คนนอกศาสนาตื่นขึ้นจากความโง่เขลา<sup>10</sup> ในตอนเริ่มต้นของบทเทศนาเอ็ดเวิร์ดสได้ยืมข้อความหนึ่งมาจากพระคัมภีร์ที่ว่า

*"Their foot shall slide in due Time"*

กล่าวกันว่าบทเทศนาชิ้นนี้ทำให้เห็นว่า เอ็ดเวิร์ดสเป็นผู้ที่เคร่งครัดในลัทธิศาสนามากจนเกินไป โดยเขาได้บรรยายให้เห็นว่ามนุษย์เปรียบได้กับคนบาปที่ตกอยู่ในเงื้อมพระหัตถ์ของพระเจ้าผู้เต็มไปด้วยความโกรธ

### ตัดตอนจาก "Sarah Pierrepont"

They say there is a young lady in [New Haven] who is beloved of that Great Being, who made and rules the world, and that there are certain seasons in which this Great Being, in some way or other invisible, comes to her and fills her mind with exceeding sweet delight, and that she hardly cares for any thing, except to meditate on him—that she expects after a while to be received up where he is, to be raised up out of the world and caught up into heaven; being

<sup>10</sup>เรื่องเดียวกัน, หน้า 111.



assured that he loves her too well to let her remain at a distance from him always. There she is to dwell with him, and to be ravished with his love and delight forever. Therefore, if you present all the world before her, with the richest of its treasures, she disregards it and cares not for it, and is unmindful of any pain or affliction. She has a strange sweetness in her mind, and singular purity in her affections; is most just and conscientious in all her conduct; and you could not persuade her to do any thing wrong or sinful if you would give her all the world, lest she should offend this Great Being. She is of a wonderful sweetness, calmness, and universal benevolence of mind; especially after this Great God has manifested himself to her mind. She will sometimes go about from place to place, singing sweetly, and seems to be always full of joy and pleasure; and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some one invisible always conversing with her.

**ตัดตอนจาก "Personal Narrative"**

**"Personal Narrative" *An Account of his* CONVERSION, EXPERIENCES, and RELIGIOUS EXERCISES, *given by himself***

I had a variety of Concerns and Exercises about my Soul from my Childhood: but had two more remarkable Seasons of Awakening, before I met with that Change, by which I was brought to those new Dispositions, and that new Sense of Things, that I have since had. The first Time was when I was a Boy, some Years before I went to College, at a Time of remarkable Awakening in my Father's Congregation. I was then very much affected for many Months, and concerned about the Things of Religion, and my soul's

Salvation; and was abundant in Duties. I used to pray five times a Day in secret, and to spend much Time in religious Talk with other Boys; and used to meet with them to pray together. I experienced I know not what Kind of Delight in Religion. My Mind was much engaged in it; and had much self-righteous Pleasure; and it was my Delight to abound in religious Duties. I, with some of my School-mates joined together, and built a Booth in a Swamp, in a very secret and retired Place, for a place of Prayer. And besides, I had particular secret Places of my own in the Woods, where I used to retire by my self; and used to be from time to time much affected. My Affections seemed to be lively and easily moved, and I seemed to be in my Element, when engaged in religious Duties. And I am ready to think, many are deceived with such Affections, and such a kind of Delight, as I then had in Religion, and mistake it for Grace.

But in process of Time, my convictions and Affections wore off; and I entirely lost all those Affections and Delights, and left off secret Prayer, at least as to any constant Performance of it; and returned like a Dog to his Vomit, and went on in Ways of Sin.

Indeed, I was at some Times very uneasy, especially towards the latter Part of the Time of my being at College. 'Till it pleas'd GOD, in my last Year at College, at a Time when I was in the midst of many uneasy Thoughts about the State of my Soul, to seize me with a Pleurisy; in which he brought me nigh to the Grave, and shook me over the Pit of Hell.

But yet, it was not long after my Recovery, before I fell again into my old Ways of Sin. But God would not suffer me to go on with any Quietness; but I had great and violent inward Struggles: 'till after many Conflicts with wicked Inclinations, and repeated Resolutions, and Bonds that I laid my self under by a kind of Vows to God, I was brought wholly to break off all former wicked Ways, and all Ways of known outward Sin; and to apply my self to seek my Salvation, and practise the Duties of Religion: But without that kind of Affection and Delight, that I had formerly experienced. My Concern now wrought more by inward Struggles and Conflicts, and

Self-reflections, I made seeking my Salvation the main Business of my Life. But yet it seems to me, I sought after a miserable manner: Which had made me some times since to question, whether ever it issued in that which was saving; being ready to doubt, whether such miserable seeking was ever succeeded. But yet I was brought to seek Salvation, in a manner that I never was before. I felt a Spirit to part with all Things in the World, for an Interest in Christ. My Concern continued and prevailed, with many exercising Thoughts and inward Struggles; but yet it never seemed to be proper to express my Concern that I had, by the Name of Terror.

From my Childhood up, my Mind had been wont to be full of Objections against the Doctrine of GOD's Sovereignty, in choosing whom he would to eternal Life, and rejecting whom he pleased; leaving them eternally to perish, and be everlastingly tormented in Hell. It used to appear like a horrible Doctrine to me. But I remember the Time very well, when I seemed to be convinced, and fully satisfied, as to this Sovereignty of God, and his Justice in thus eternally disposing of Men, according to his sovereign Pleasure. But never could give an Account, how, or by what Means, I was thus convinced; not I least imagining, in the Time of it, nor a long Time after, that there was an extraordinary Influence of God's Spirit in it: but only that now I saw further, and my Reason apprehended the Justice and Reasonableness of it. However, my Mind rested in it; and it put an end to all those Cavils and Objections, that had 'till then abode with me, all the preceeding part of my Life. And there has been a wonderful Alteration in my Mind, with respect to the Doctrine of God's Sovereignty, from that Day to this; so that I scarce ever have found so much as the rising of an Objection against God's Sovereignty, in the most absolute Sense, in shewing Mercy to whom he will shew Mercy, and hardening and eternally damning whom he will. God's absolute Sovereignty, and Justice, with respect to Salvation and Damnation, is what my Mind seems to rest assured of, as much as of any Thing that I see with my Eyes; at least it is so at Times. But I have often times since that first Conviction, had quite another Kind of Sense of God's Sovereignty, than I had then. I have often since, not only had a Conviction, but a *delightful* Conviction. The Doctrine of God's Sovereignty has very often appeared, an exceeding pleasant, bright and

sweet Doctrine to me: and absolute Sovereignty is what I love to ascribe to God. But my first Conviction was not with this.

The first that I remember that ever I found any thing of that Sort of inward, sweet Delight in GOD and divine Things, that I have lived much in since, was on reading those Words, I *Tim.i.* 17. "Now unto the King eternal, immortal, invisible, the only wise GOD, be Honor and Glory for ever and ever, Amen." As I read the Words, there came into my Soul, and was as it were diffused thro' it, a Sense of the Glory of the Divine Being; a new Sense, quite different from any Thing I ever experienced before. Never any Words of Scripture seemed to me as these Words did I thought with my self, how excellent a Being that was; and how happy I should be, if I might enjoy that God, and be wrapt up to God in Heaven, and be as it were swallowed up in Him. I kept saying, and as it were singing over these Words of Scripture to my self; and went to Prayer, to pray to GOD that I might enjoy him; and prayed in a manner quite different from what I used to do; with a new sort of Affection. But it never came into my Thought, that there was any thing spiritual, or of a saving Nature in this.

From about that Time, I began to have a new kind of Apprehensions and Ideas of Christ, and the Work of Redemption, and the glorious Way of Salvation by him. I had an inward, sweet Sense of these Things, that at times came into my Heart; and my Soul was led away in pleasant Views and Contemplations of them. And my Mind was greatly engaged, to spend my Time in reading and meditating on Christ; and the Beauty and Excellency of his Person, and the lovely Way of Salvation, by free Grace in him. I found no Books so delightful to me, as those that treated of these Subjects. Those Words *Cant. ii. I.* Used to be abundantly with me: *I am the Rose of Sharon, the Lilly of the Valleys.* The Words seemed to me, sweetly to represent, the Loveliness and Beauty of Jesus Christ. And the whole Book of Canticles used to be pleasant to me; and I used to be much in reading it, about that time. And found, from Time to Time, an inward Sweetness, that used, as it were, to carry me away in my Contemplations; in what I know not how to express otherwise, than by a calm, sweet Abstraction of Soul from all the

Concerns of this World; and a kind of Vision, or fix'd Ideas and Imaginations, of being alone in the Mountains, or some solitary Wilderness, far from all Mankind, sweetly conversing with Christ, and wrapt and swallowed up in GOD. The Sense I had of divine Things, would often of a sudden as it were, kindle up a sweet burning in my Heart; an ardor of my Soul, that I know not how to express.

Not long after I first began to experience these Things, I gave an Account to my Father, of some Things that had pass'd in my Mind. I was pretty much affected by the Discourse we had together. And when the Discourse was ended, I walk'd abroad alone, in a solitary Place in my Father's Pasture, for Contemplation. And as I was walking there, and looked up on the Sky and Clouds; there came into my Mind, a sweet Sense of the glorious Majesty and Grace of GOD, that I know not how to express. I seem'd to see them both in a sweet Conjunction: Majesty and Meekness join'd together: It was a sweet and gentle, and holy Majesty; and also a majestick Meekness; an awful Sweetness; a high, and great, and holy Gentleness.

After this my Sense of divine Things gradually increased, and became more and more lively, and had more of that inward Sweetness. The Appearance of every thing was altered: there seem'd to be, as it were, a calm, sweet Cast, or appearance of divine Glory, in almost every Thing. God's Excellency, his Wisdom, his Purity and Love, seem'd to appear in every Thing; in the Sun, Moon and Stars; in the Clouds, and blue Sky; in the Grass, Flowers, Trees; in the Water, and all Nature; which used greatly to fix my Mind. I often used to sit & view the Moon, for a long time; and so in the Day time, spent much time in viewing the Clouds & Sky, to behold the sweet Glory of GOD in these Things: in the mean Time, singing forth with a low Voice, my Contemplations of the Creator & Redeemer. And scarce any Thing, among all the Works of Nature, was so sweet to me as Thunder and Lightning. Formerly, nothing had been so terrible to me. I used to be a Person uncommonly terrified with Thunder: and it used to strike me with Terror, when I saw a Thunder-storm rising. But now, On the contrary, it rejoiced me. I felt GOD at

the first Appearance of a Thunder-storm. And used to take the Opportunity at such Times, to fix my self to view the Clouds, and see the Lightnings play, and hear the majestick & awful Voice of God's Thunder: which often times was exceeding entertaining, leading me to sweet Contemplations of my great and glorious GOD. And while I viewed, used to spend my time, as it always seem'd natural to me, to sing or chant forth my Meditations; to speak my Thoughts in Soliloquies, and speak with a singing Voice.

I felt then a great Satisfaction as to my good Estate. But that did not content me. I had vehement Longings of Soul after GOD and CHRIST, and after more Holiness; wherewith my Heart seemed to be full, and ready to break: which often brought to my Mind, the Words of the Psalmist, Psal. cxix. 28. *My Soul breaketh for the Longing it hath.* Often felt a mourning and lamenting in my Heart, that I had not turned to GOD sooner, that I might have had more time to grow in Grace. My Mind was greatly fix'd on divine Things; I was almost perpetually in the Contemplation of them. Spent most of my Time in thinking of divine Things, Year after Year. And used to spend abundance of my Time, in walking alone in the Woods, and solitary Places, for Meditation, Soliloquy and Prayer, and Converse with GOD. And it was always my Manner, at such times, to sing forth my Contemplations. And was almost constantly in ejaculatory Prayer, wherever I was. Prayer seem'd to be natural to me; as the Breath, by which the inward Burnings of my Heart had vent.

The Delights which I now felt in Things of Religion, were of an exceeding different Kind, from those forementioned, that I had when I was a Boy. They were totally of another Kind; and what I then had no more Notion or Idea of, than one born blind has of pleasant and beautiful Colours. They were of a more inward, pure, Soul-animating and refreshing Nature. Those former Delights, never reached the Heart; and did not arise from any Sight of the divine Excellency of the Things of GOD; or any Taste of the Soul-satisfying and Life-giving Good, there is in them.

My sense of divine Things seem'd gradually to increase, 'till I went to preach at New-York; which was about a Year and a half after they began. While I was there, I felt them, very sensibly, in a much higher Degree, than I had done before. My Longings after GOD & Holiness, were much increased. Pure and humble, holy and heavenly Christianity, appeared exceeding amiable to me. I felt in me a burning Desire to be in every Thing a compleat Christian; and conformed to the blessed Image of Christ: and that I might live in all Things, according to the pure, sweet and blessed Rules of the Gospel. I had an eager thirsting after Progress in these Things. My Longings after it, put me upon pursuing and pressing after them. It was my continual Strife Day and Night, and constant Inquiry, How I should be more holy, and live more holily, and more becoming a Child of God, and Disciple of Christ. I sought an encrease of Grace and Holiness, and that I might live an holy Life, with vastly more Earnestness, than ever I sought Grace, before I had it. I used to be continually examining my self, and studying and contriving for likely Ways and Means, how I should live holily, with far greater diligence and earnestness, than ever I pursued any thing in my Life: But with too great a Dependence on my own Strength; which afterwards proved a great Damage to me. My Experience had not then taught me, as it has done since, my extream Feebleness and Impotence, every manner of Way; and the innumerable and bottomless Depths of secret Corruption and Deceit, that there was in my Heart. However, I went on with my eager pursuit after more Holiness; and sweet conformity to Christ.

The Heaven I desired was a Heaven of Holiness; to be with GOD, and to spend my Eternity in divine Love, and holy Communion with Christ. My Mind was very much taken up with Contemplations on Heaven, and the Enjoyments of those there; and living there in perfect Holiness, Humility and Love. And it used at that Time to appear a great Part of the happiness of Heaven, that there the Saints could express their Love to Christ. It appear'd to me a great Clog and Hindrance and Burden to me, that what I felt within, I could not express to GOD, and give vent to, as I desired. The inward ardor of my Soul, seem'd to be hinder'd and pent up, and could not freely flame out as it would. I used often to think, how in Heaven, this sweet Principle should freely and fully vent and express it

**self. Heaven appeared to me exceeding delightful as a World of Love. It appear'd to me, that all Happiness consisted in living in pure, humble, heavenly, divine Love.**

**I remember the Thoughts I used then to have of Holiness. I remember I then said sometimes to my self, I do certainly know that I love Holiness, such as the Gospel prescribes. It appeared to me, there was nothing in it but what was ravishingly lovely. It appeared to me, to be the highest Beauty and Amiability, above all other Beauties: that it was a *divine* Beauty; far purer than any thing here upon Earth; and that every thing else, was like Mire, Filth and Defilement, in Comparison of it.**

**Holiness, as I then wrote down some of my Contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm Nature. It seem'd to me, it brought an inexpressible Purity, Brightness, Peacefulness & Ravishment to the Soul: and that it made the Soul like a Field or Garden of God, with all manner of pleasant Flowers; that is all pleasant, delightful & undisturbed; enjoying a sweet Calm, and the gently vivifying Beams of the Sun. The soul of a true Christian, as I then wrote my Meditations, appear'd like such a little white Flower, as we see in the Spring of the Year; low and humble on the Ground, opening it's Bosom, to receive the pleasant Beams of the Sun's Glory; rejoicing as it were, in a calm Rapture; diffusing around a sweet Fragrancy; standing peacefully and lovingly, in the midst of other Flowers round about; all in like Manner opening their Bosoms, to drink in the Light of the Sun.**

**There was no Part of Creature-Holiness, that I then, and at other Times, had so great a Sense of the Loveliness of, as Humility, Brokenness of Heart and Poverty of Spirit: and there was nothing that I had such a Spirit to long for. My Heart as it were panted after this, to lie low before GOD, and in the Dust; that I might be nothing, and that GOD might be all; that I might become as a little Child.**

**While I was there at New-York, I sometimes was much affected with Reflections on my past Life, considering how late it was, before I began to be truly religious; and how**



wickedly I had lived till then: and once so as to weep abundantly, and for a considerable time together.

On *January 12. 1722, 3.* I made a solemn Dedication of my self to GOD, and wrote it down; giving up my self, and all that I had to GOD; to be for the future in no Respect my own; to act as one that had no right to himself, in any Respect. And solemnly vowed to take GOD for my whole Portion and Felicity; looking on nothing else as any Part of my Happiness, nor acting as if it were: and his Law for the constant Rule of my Obedience: engaging to fight with all my Might, against the World, the Flesh and the Devil, to the End of my Life. But have Reason to be infinitely humbled, when I consider, how much I have fail'd to answering my Obligation.

I had then abundance of sweet religious Conversation in the Family where I lived, with Mr. *John Smith*, and his pious Mother. My Heart was knit in Affection to those, in whom were Appearances of true Piety; and I could bear the Thoughts of no other Companions, but such as were holy, and the Disciples of the blessed JESUS.

I had great Longings for the Advancement of Christ's Kingdom in the World. My secret Prayer used to be in great Part taken up in praying for it. If heard the least hint of any thing that happened in any Part of the World, that appear'd to me, in some Respect or other, to have a favourable Aspect on the Interest of Christ's Kingdom, my Soul eagerly catch'd at it; and it would much animate and refresh me. I used to be earnest to read publick News-Letters, mainly for that End; to see if I could not find some News favourable to the Interest of Religion in the World.

I very frequently used to retire into a solitary Place, on the Banks of *Hudson's* River, at some Distance from the City, for Contemplation on Divine Things, and secret Converse with GOD; and had many sweet Hours there. Sometimes Mr. *Smith* and I walked there together, to converse of the Things of GOD; and our Conversation used

much to turn on the Advancement of Christ's Kingdom in the World, and the glorious Things that GOD would accomplish for his Church in the latter Days.

I had then, and at other Times, the greatest Delight in the holy Scriptures of any Book whatsoever. Often-times in reading it, every Word seemed to touch my Heart. I felt an Harmony between something in my Heart, and those sweet and powerful Words. I seem'd often to see so much Light, exhibited by every Sentence, and such a refreshing ravishing Food communicated, that I could not get along in reading. Used often-times to dwell long on one Sentence, to see the Wonders contained in it; and yet almost every Sentence seemed to be full of Wonders.

I came away from *New-York* in the Month of *April*, 1723, and had a most bitter parting with *Madam Smith* and her Son. My Heart seemed to sink within me, at leaving the Family and City, where I had enjoyed so many sweet and pleasant Days. I went from *New-York* to *Weathersfield* by Water. As I sail'd away, I kept Sight of the City as long as I could; and when I was out of Sight of it, it would affect me much to look that Way, with a kind of Melancholly mixed with Sweetness. However, that Night after this sorrowful parting, I was greatly comforted in GOD at *Westchester*, where we went ashore to lodge: and had a pleasant Time of it all the Voyage to *Saybrook*. It was sweet to me to think of meeting dear Christians in Heaven, where we should never part more. At *Saybrook* we went ashore to lodge on Saturday, and there kept Sabbath; where I had a sweet and refreshing Season, walking alone in the Fields.

After I came home to *Windsor*, remained much in a like Frame of my Mind, as I had been in at *New-York*; but only some times felt my Heart ready to sink, with the Thoughts of my Friends at *New-York*. And my Refuge and Support was in Contemplations on the heavenly State; as I find in my Diary of *May 1*, 1723. It was my Comfort to think of that State, where there is fulness of Joy; where reigns heavenly, sweet, calm and delightful Love, without Alloy; where there are continually the dearest

Expressions of this Love; where is the Enjoyment of the Persons loved, without ever parting; where these Persons that appear so lovely in this World, will really be inexpressibly more lovely, and full of love to us. And how sweetly will the mutual Lovers join together to sing the Praises of GOD and the LAMB! How full will it fill us with Joy, to think, that this Enjoyment, these sweet Exercises will never cease or come to an End; but will last to all Eternity!

Continued much in the same Frame in the general, that I had been in at *New York*, till I went to *New-Haven*, to live there as Tutor of the College; having one special Season of uncommon Sweetness: particularly once at *Bolton*, in a Journey from *Boston*, walking out alone in the Fields. After I went to *New-Haven*, I sunk in Religion; my Mind being diverted from my eager and violent Pursuits after Holiness, by some Affairs that greatly perplexed and distracted my Mind.

In *September, 1725*. Was taken ill at *New-Haven*; and endeavouring to go home to *Windsor*, was so ill at the North Village, that I could go no further: where I lay sick for about a Quarter of a Year. And in this Sickness, GOD was pleased to visit me again with the sweet Influences of his Spirit. My Mind was greatly engaged there on divine, pleasant Contemplations, and Longings of Soul. I observed that those who watched with me, would often be looking out for the Morning, and seemed to wish for it. Which brought to my Mind those Words of the Psalmist, which my Soul with Sweetness made it's own Language. *My Soul waiteth for the Lord, more than they that watch for the Morning*. And when the Light of the Morning came, and the Beams of the Sun came in at the Windows, it refreshed my Soul from one Morning to another. It seemed to me to be some Image of the sweet Light of GOD's Glory.

I remember, about that Time, I used greatly to long for the Conversion of some that I was concerned with. It seem'd to me, I could gladly honor them, and with Delight be a Servant to them, and lie at their Feet, if they were but truly holy.

But some Time after this, I was again greatly diverted in my Mind, with some temporal Concerns, that exceedingly took up my Thoughts, greatly to the wounding of

my Soul: and went on through various Exercises, that it would be tedious to relate, that gave me much more Experience of my own Heart, than ever I had before.

Since I came to this Town,<sup>1</sup> I have often had sweet Complacency in GOD, in Views of his glorious Perfections, and the Excellency of Jesus Christ. GOD has appeared to me, a glorious and lovely Being, chiefly on the account of his Holiness. The Holiness of GOD has always appeared to me the most lovely of all his Attributes. The Doctrines of God's absolute Sovereignty, and free Grace, in shewing Mercy to whom he would shew mercy; and Man's absolute Dependance on the Operations of God's Holy Spirit, have very often appeared to me as sweet and glorious Doctrines. These Doctrines have been much my Delight. GOD's Sovereignty has ever appeared to me, as great Part of his Glory. It has often been sweet to me to go to GOD, and adore Him as a sovereign GOD, and ask sovereign Mercy of Him.

I have loved the Doctrines of the Gospel: They have been to my Soul like green Pastures. The Gospel has seem'd to me to be the richest Treasure; the Treasure that I have most desired, and longed that it might dwell richly in me. The Way of Salvation by Christ, has appeared in a general Way, glorious and excellent, and most pleasant and beautiful. It has often seem'd to me, that it would in a great Measure spoil Heaven, to receive it in any other Way. That Text has often been affecting and delightful to me, *Isai. xxxii. 2. A Man shall be an hiding Place from the Wind, and a Covert from the Tempest Etc.*

It has often appear'd sweet to me, to be united to CHRIST: to have Him for my Head, and to be a Member of his Body: and also to have CHRIST for my Teacher and Prophet. I very often think with Sweetness and Longings and Pantings of Soul, of being a little Child, taking hold of CHRIST, to be led by Him through the Wilderness of this World. That Text, *Matth. xviii. At the Beginning*, has often been sweet to me, *Except ye be converted, and become as little Children Etc.* I love to think of coming to CHRIST, to receive Salvation of him, poor in Spirit, and quite empty of Self; humbly exalting Him

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<sup>1</sup>Northampton

alone; cut entirely off from my own Root, and to grow into, and out of CHRIST: to have GOD in CHRIST to be all in all; and to live by Faith on the Son of GOD, a Life of humble, unfeigned Confidence in Him. That Scripture has often been sweet to me, Psal. cxv. *I Not. Unto us, O LORD, not unto us, but unto thy Name give Glory, for thy Mercy, and for thy Truth's sake.* And those Words of Christ, Luk x. 21. *In that Hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these Things from the wise and prudent, and hast revealed them unto Babes: Even so Father, for so it seemed good in thy Sight.* That Sovereignty of GOD that Christ rejoiced in, seemed to me to be worthy to be rejoiced in; and that rejoicing of CHRIST, seemed to me to shew the Excellency of CHRIST, and the Spirit that he was of.

Sometimes only mentioning a single Word, causes my Heart to burn within me: or only seeing the Name of CHRIST, or the Name of some Attribute of GOD. And GOD has appeared glorious to me, on account of the TRINITY. It has made me have exalting Thoughts of GOD, that he subsists in three Persons; FATHER, SON, and HOLY GHOST.

The sweetest Joys and Delights I have experienced, have not been those that have arisen from a Hope of my own good Estate; but in a direct View of the glorious Things of the Gospel. When I enjoy this Sweetness, it seems to carry me above the Thoughts of my own safe Estate. It seems at such Times a Loss that I cannot bear, to take off my Eye from the glorious, pleasant Object I behold without me, to turn my Eye in upon my self, and my own good Estate.

My Heart has been much on the Advancement of Christ's Kingdom in the World. The Histories of the past Advancement of Christ's Kingdom, have been sweet to me. When I have read Histories of past Ages, the pleasantest Thing in all my reading has been, to read of the Kingdom of Christ being promoted. And when I have expected in my reading, to come to any such thing, I have lotted upon it all the Way as I read. And my Mind has been much entertained and delighted, with the Scripture Promises and Prophecies, of the future glorious Advancement of Christ's Kingdom on earth.

I have sometimes had a Sense of the excellent Fulness of Christ, and his Meekness and Suitableness as a Saviour; whereby he has appeared to me, far above all, the chief of ten Thousands. And his Blood and Atonement has appeared sweet, and his Righteousness sweet; which is always accompanied with an Ardency of Spirit, and inward Strugglings and Breathings and Groanings, that cannot be uttered, to be emptied of my self, and swallowed up in CHRIST.

Once, as I rid out into the Woods for my Health, Anno 1737; and having lit from my Horse in a retired Place, as my Manner commonly has been, to walk for divine Contemplation and Prayer; I had a View, that for me was extraordinary, of the Glory of the SON OF GOD; as Mediator between GOD and Man; and his wonderful, great, full, pure and sweet Grace and Love, and meek and gentle Condescention. This Grace, that appear'd to me so calm and sweet, appear'd great above the Heavens. The Person of CHRIST appear'd ineffably excellent, with an Excellency great enough to swallow up all Thought and Conception. Which continued, as near as I can judge, about an Hour; which kept me, the bigger Part of the Time, in a Flood of Tears, and weeping aloud. I felt withal, an Ardency of Soul to be, what I know not otherwise how to express, than to be emptied and annihilated; to lie in the Dust, and to be full of Christ alone; to love him with a holy and pure Love; to trust in him; to live upon him; to serve and follow him, and to be totally wrapt up in the Fullness of Christ; and to be perfectly sanctified and made pure, with a divine and heavenly Purity. I have several other Times, had Views very much of the same Nature, and that have had the same Effects.

I have many Times had a Sense of the Glory of the third Person in the Trinity, in his Office of Sanctifier; in his holy Operations communicating divine Light and Life to the Soul. GOD in the Communications of his Holy Spirit, has appear'd as an infinite Fountain of Divine Glory and Sweetness; being full and sufficient to fill and satisfy the Soul: pouring forth it self in sweet Communications, like the Sun in its Glory, sweetly and pleasantly diffusing Light and Life.

I have sometimes had an affecting Sense of the Excellency of the Word of GOD, as a Word of Life; as the Light of Life; a sweet, excellent, Life-giving Word: accompanied with a thirsting after that Word, that it might dwell richly in my Heart.

I have often since I lived in this Town, had very affecting Views of my own Sinfulness and Vileness; very frequently so as to hold me in a kind of loud Weeping, sometimes for a considerable time together: so that I have often been forced to shut my self up. I have had a vastly greater Sense of my own Wickedness, and the Badness of my Heart, since my Conversion, than ever I had before. It has often appeared to me, that if GOD should mark Iniquity against me, I should appear the very worst of all Mankind; of all that have been since the beginning of the World to this time: and that I should have by far the lowest Place in Hell. When others that have come to talk with me about their Soul Concerns, have expressed the Sense they have had of their own Wickedness, by saying that it seem'd to them, that they were as bad as the Devil himself; I thought their Expressions seemed exceeding faint and feeble, to represent my Wickedness. I thought I should wonder, that they should content themselves with such Expressions as these, if I had any Reason to imagine, that their Sin bore any Proportion to mine. It seemed to me, I should wonder at my self, if I should express my Wickedness in such feeble Terms as they did.

My Wickedness, as I am in my self, has long appear'd to me perfectly ineffable, and infinitely swallowing up all Thought and Imagination; like an infinite Deluge, or infinite Mountains over my Head. I know not how to express better, what my Sins appear to me to be, then by heaping Infinite upon Infinite, and multiplying Infinite by Infinite. I go about very often, for this many Years, with these Expressions in my Mind, and in my Mouth, "Infinite upon Infinite. Infinite upon Infinite!" When I look into my Heart, and take a view of my Wickedness, it looks like an Abyss infinitely deeper than Hell. And it appears to me, that were it not for free Grace, exalted and raised up to the infinite Height of all the fulness and glory of the great JEHOVAH, and the Arm of his Power and Grace stretched forth, in all the Majesty of his Power, and in all the Glory of his Sovereignty;

I should appear sunk down in my Sins infinitely below Hell it self, far beyond Sight of every Thing, but the piercing Eye of God's Grace, that can pierce even down to such a Depth, and to the bottom of such an Abyss.

And yet, I ben't in the least inclined to think, that I have a greater Conviction of Sin than ordinary. It seems to me, my Conviction of Sin is exceeding small, and faint. It appears to me enough to amaze me, that I have no more Sense of my Sin. I know certainly, that I have very little Sense of my sinfulness. That my Sins appear to me so great, don't seem to me to be, because I have so much more Conviction of Sin than other Christians, but because I am so much worse, and have so much more Wickedness to be convinced of. When I have had these Turns of weeping and crying for my Sins, I thought I knew in the Time of it, that my Repentance was nothing to my Sin.

I have greatly longed of late, for a broken Heart, and to lie low before GOD and when I ask for Humility of GOD, I can't bear the Thoughts of being no more humble, than other Christians. It seems to me, that tho' their Degrees of Humility may be suitable for them; yet it would be a vile Self-exaltation in me, not to be the lowest in Humility of all Mankind. Others speak of their longing to be humbled to the Dust. Tho' that may be a proper Expression for them, I always think for my self, that I ought to be humbled down below Hell. 'Tis an Expression that it has long been natural for me to use in Prayer to God. I ought to lie infinitely low before GOD.

It is affecting to me to think, how ignorant I was, when I was a young Christian, of the bottomless, infinite Depths of Wickedness, Pride, Hypocrisy and Deceit left in my Heart.

I have vastly a greater Sense, of my universal, exceeding Dependence on God's Grace and Strength, and meer good Pleasure, of late, than I used formerly to have; and have experienced more of an Abhorrence of my own Righteousness. The Thought of any Comfort or Joy, arising in me, on any Consideration, or Reflection on my own



Amiability, or any of my own Performances or Experiences, or any Goodness of Heart or Life, is nauseous and detestable to me. And yet I am greatly afflicted with a proud and self-righteous Spirit; much more sensibly, than I used to be formerly. I see that Serpent rising and putting forth it's Head, continually, every where, all around me.

Tho' it seems to me, that in some Respects I was a far better Christian, for two or three Years after my first Conversion, than I am now; and lived in a more constant Delight and Pleasure: yet of late Years, I have had a more full and constant Sense of the absolute Sovereignty of GOD, and a delight in that Sovereignty; and have had more of a Sense of the Glory of CHRIST, as a Mediator, as revealed in the Gospel. On one Saturday Night in particular, had a particular Discovery of the Excellency of the Gospel of CHRIST, above all other Doctrines; so that I could not but say to my self; "This is my chosen Light, my chosen Doctrine:" and of Christ, "This is my chosen Prophet." It appear'd to me to be sweet beyond all Expression, to follow Christ, and to be taught and enlighten'd and instructed by him; to learn of him, and live to him.

Another Saturday Night, *January 1738, 9.* had such a Sense, how sweet and blessed a Thing it was, to walk in the Way of Duty, to do that which was right and meet to be done, and agreeable to the holy Mind of GOD; that it caused me to break forth into a kind of a loud weeping, which held me some Time; so that I was forced to shut my self up, and fasten the Doors. I could not but as it were cry out, "How happy are they which do that which is right in the Sight of GOD! They are blessed indeed, they are the happy ones!" I had at the same time, a very affecting Sense, how meet and suitable it was that GOD should govern the World, and order all Things according to his own Pleasure ; and I rejoiced in it, that GOD reigned, and that his Will was done.

#### อธิบายคำศัพท์

คำศัพท์

wear off

pleurisy

ความหมาย

หมดอำนาจ ไม่น่าสนใจ

โรคเยื่อหุ้มปอดอักเสบ

• คำศัพท์	ความหมาย
break off	หยุด ไม่ดำเนินต่อ
salvation	การช่วยเหลือวิญญานให้พ้นจากอบายมุข การพ้นนรก
redemption	โปรดให้พ้นบาป
Gospel	คำสอนของพระเยซู

**สาระสำคัญ**

โจนาธาน เอ็ดเวิร์ดส แต่งผลงานชิ้นนี้ในปี ค.ศ. 1743 เมื่ออายุ 40 ปี มีลักษณะเป็นชีวประวัติของตัวเอง ซึ่งแบ่งออกได้เป็น 3 ช่วง

- ช่วงที่ 1 เป็นช่วงที่เริ่มสนใจศาสนา (religious values)
- ช่วงที่ 2 เป็นช่วงที่เริ่มสงสัยเกี่ยวกับอำนาจของพระเจ้า
- ช่วงที่ 3 เป็นช่วงที่ยอมรับหลักคำสอนของศาสนา