Mr. *Brainerd's*

JOURNAL

among the

INDIANS.

Miravilia Dei inter Indicos,

OR THE

RISE and PROGRESS

Of a Remarkable

WORK of GRACE

Amongſt a NUMBER of the

INDIANS

In the Provinces of NEW-JERSEY and PENNSYLVANIA,

Juſtly REPRESENTED in

A JOURNAL

Kept by Order of the Honourable SOCIETY (in *Scotland*) *for propagating* CHRISTIAN KNOWLEDGE.

With ſome general REMARKS.

By DAVID BRAINERD, *Miniſter of the Goſpel, and* Miſſionary *from the ſaid* Society.

Publiſhed by the Rev. & Worthy *Correſpondents* of the ſaid Society. With a Preface by them.

" *Iſaiah* lv. 13. Inſtead of the Thorn ſhall come up the Fir-Tree; " and inſtead of the Brier, ſhall come up the Myrtle-Tree: And it " ſhall be to the Lord for a NAME, for an everlaſting Sign, that " ſhall not be cut off.

" *Iſaiah* lxv. 1. I am ſought of them that aſk'd not for me: I am " found of them that ſought me not: I ſaid, Behold me, behold " me, to a Nation that was not called by my Name.

" *Pſalm* cxiv. 10, 11. All thy Works ſhall praiſe thee O Lord, and " thy Saints ſhall bleſs thee, they ſhall ſpeak of the Glory of thy " Kingdom, and talk of thy Power.

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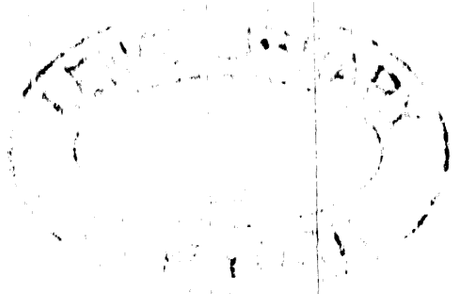

PREFACE

THE Deſign of this Publication, is to give GOD the Glory of his diſtinguiſhing Grace, and gratify the pious Curioſity of thoſe who are waiting and praying for that bleſſed Time, when the SON OF GOD, in a more extenſive Senſe than has yet been accompliſh'd, ſhall receive *the Heathen for his Inheritance, and the uttermoſt Parts of the Earth for a Poſſeſſion.*

Whenever any of the guilty Race of Mankind, are awakened to a juſt concern for their eternal Intereſt, are humbled at the footſtool of a Sovereign God, and are perſwaded and enabled to accept the Offers of redeeming Love, it muſt always be acknowledged a wonderful Work of divine Grace, which demands our thankful Praiſes.——But doubtleſs it is a more affecting Evidence of almighty Power—a more illuſtrious diſplay of Sovereign Mercy, when thoſe are enlightned with the Knowledge of Salvation, who have for many Ages dwelt in the groſſeſt Dark-

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neſs and Heatheniſm, and are bro't to a chearful Subjection to the Government of our divine Redeemer, who from Generation to Generation had remain'd the voluntary Slaves of *the Prince of Darkneſs*,

This is that delightful Scene which will preſent itſelf to the Readers View, while he attentively peruſes the following Pages. Nothing certainly can be more agreeable to a benovelent and religious Mind, then to ſee thoſe that were ſunk in the moſt degenerate State of human Nature, at once, not only renounce thoſe barbarous Cuſtoms, that they had been inured to from their Infancy, but ſurprizingly transformed into the Character of real and devout Chriſtians.——

This mighty Change was bro't about by the plain and faithful Preaching of the Goſpel, attended with an uncommon Effuſion of the divine Spirit, under the Miniſtry of the Reverend Mr. David Brainerd, a Miſſionary employ'd by the *Honourable Society in Scotland, For propagating Chriſtian Knowledge.*

And ſurely it will adminiſter abundant Matter *of Praiſe and Thankſgiving* to that Honourable Body, to find that their generous Attempt to ſend the Goſpel among the *Indian* Nations upon the Borders of *New-York*, *New-Jerſey* and *Penſylvania* has met with ſuch ſurpriſing Succeſs.—

IT would perhaps have been more agreeable to the Taſte of politer Readers, if the following *Journal* had been caſt into a different Method, and form'd into one connect *Narrative*.—But the worthy Author amidſt his continued Labours, had no Time to ſpare for ſuch an Undertaking.—Beſides the pious Reader, will take a peculiar Pleaſure to ſee this Work deſcribed in its native Simplicity, and the Operations of the Spirit upon the Minds of theſe poor benighted *Pagans*, laid down juſt in the Method and Order in which they happened.—This, it muſt be confeſs'd, will occaſion frequent Repetitions, but theſe, as they tend to give a fuller View of this amazing Diſpenſation of divine Grace in its Riſe and Progreſs, we truſt, will be eaſily forgiven.

WHEN we ſee ſuch Numbers of the moſt ignorant and barbarous of Mankind, in the Space of a few Months, *turn'd from Darkneſs to Light, and from the Power of Sin and Satan unto God*, it gives us Encouragement to wait and pray for that bleſſed Time, when our victorious Redeemer ſhall, in a more ſignal Manner than he has yet done, diſplay the *Banner of his Croſs*, march on from *conquering to conquer, till the Kingdoms of this World, are become the Kingdoms of our* LORD AND OF HIS CHRIST.-----Yea we cannot but lift up our Heads with Joy, and hope that it may be the Dawn of that bright and illuſtrious Day when the SON OF RIGHTEOUSNESS ſhall

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ariſe and ſhine from one End of the Earth to the other.—When, to uſe the Language of the inſpired Prophets, *the Gentiles ſhall come to his Light, and Kings to the brightneſs of his Riſing*, in Conſequence of which, *the Wilderneſs and ſolitary Places ſhall be glad; and the Deſert rejoice and bloſſom as the Roſe.*

It is doubtleſs the Duty of all, in their different Stations, and according to their reſpective Capacities, to uſe their utmoſt endeavours to bring forward this promiſed—this deſired Day.—— There is a great want of *School-maſters* among theſe chriſtianized *Indians*, to inſtruct their Youth in the *Engliſh Language* and the Principles *of the Chriſtian Faith*: For this, as yet, there is no certain Proviſion made, if any are inclined to contribute to ſo good a Deſign, we are perſuaded they will do an acceptable Service to the *Kingdom of the Redeemer.* And we earneſtly deſire the moſt Indigent to join, at leaſt, in their Wiſhes and Prayers, that THIS WORK may *proſper* more and more, till the *whole Earth is filled with the* Glory of the Lord.

The CORRESPONDENTS.

THE

RISE and PROGRESS

Croſweekſung, in *New-Jerſey*, *June* 19. 1745.

HAVING ſpent moſt of my Time for more than a Year paſt amongſt the *Indians* in the Forks of *Delaware* in *Penſylvania*; and having in that Time made two Journeys to *Suſquehannah* River, far back in that Province, in order to treat with the *Indians* there, reſpecting Chriſtianity: And not having had any conſiderable appearance of *ſpecial* Succeſs in either of thoſe Places, which damp'd my Spirits, and was not a little Diſcouraging to me. Upon hearing that there was a Number of *Indians* in and about a Place call'd (by the Indians) *Croſweekſung* in *New-Jerſey*, near *fourſcore* Miles Southeaſtward from the Forks of *Delaware*, I determined to make them a viſit, and ſee what might be done towards the Chriſtianizing of them; and accordingly arrived among them this Day.

I found very few Perſons at the Place I viſited, and perceived the Indians in theſe Parts were very much ſcatter'd, there being not more than two or three Families in a Place, and theſe ſmall Settlements ſix, ten, fifteen, twenty and thirty Miles,

and ſome more, from the Place I was then at. However, I preach'd to thoſe few I found, who appear'd well diſpos'd, and not inclin'd to object and cavil, as the *Indians* had frequently done otherwhere.

When I had concluded my Diſcourſe, I inform'd them (there being none but a few Women and Children) that I would willingly viſit them again the next Day. Whereupon they readily ſet out and travel'd ten or fifteen Miles, in order to give Notice to ſome of their Friends at that Diſtance. Theſe Women, like the *Woman of Samaria*, ſeem'd deſirous that others might *ſee the Man that told them what they had done* in their Lives paſt, and the Miſery that attended their *idolatrous* Ways.

June 20. Viſited and preach'd to the *Indians* again as I propos'd. Numbers more were gather'd at the Invitations of their Friends, who heard me the Day before. Theſe alſo appear'd as attentive, orderly and well diſpos'd as the others. And none made any Objection, as *Indians* in other Places have uſually done.

June 22. Preach'd to the Indians again. Their Number which at firſt conſiſted of about ſeven or eight Perſons, was now encreaſed to near Thirty.

There was not only a ſolemn Attention among them, but ſome conſiderable Impreſſions ('twas apparent) were made upon their Minds by divine Truths. Some began to feel their Miſery

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and perishing State, and appear'd concern'd for a Deliverance from it.

Lords-Day. *June* 23. Preach'd to the *Indians* and spent the Day with them.-----Their Number still increas'd; and all with one Consent seem'd to rejoice in my coming among them. Not a Word of Opposition was heard from any of them against Christianity, altho' in times past, they had been as opposite to any Thing of that Nature, as any *Indians* whatsoever. And some of them not many Months before, were enraged with my *Interpreter* because he attempted to teach them something of Christianity.

June 24. Preach'd to the *Indians* at their desire and upon their own Motion. To see poor *Pagans* desirous of hearing the Gospel of CHRIST, animated me to discourse to them, altho' I was now very weakly, and my Spirits much exhausted. They attended with the greatest seriousness and diligence; and there was some Concern for their Souls Salvation, apparent among them.

June. 27. Visited and preach'd to the *Indians* again. Their Number now amounted to about *Forty* Persons. Their Solemnity and Attention still continued; and a considerable Concern for their Souls became very apparent among sundry of them.

June 28. The *Indians* being now gather'd a considerable Number of them, from their several and distant *Habitations*, requested me to preach twice a Day to them, being desirous to hear as much

much as they poſſibly could while I was with them. I chearfully complied with their motion, and could not but admire at the Goodneſs of God, who, I was perſuaded, had inclin'd them thus to enquire after the Way of Salvation.

June 29. Preach'd again twice to the Indians. Saw (as I thought) the Hand of God very evidently, and in a Manner ſomewhat remarkable, making Proviſion for their Subſiſtance together, in Order to their being inſtructed in divine Things. For this Day and the Day before, with only walking a little way from the Place of our daily Meeting, they killed *three Deer*, which were a ſeaſonably Supply for their wants, and without which, it ſeems, they could not have ſubſiſted together in order to attend the Means of Grace.

Lords-Day, *June* 30. Preach'd twice this Day alſo. Obſerv'd yet more Concern and Affection among the poor *Heathens* than ever: So that they even conſtrain'd me to tarry yet longer with them; altho' my Conſtitution was exceedingly worn out, and my Health much impair'd by my late fatigues and labours, and eſpecially by my late Journey to *Suſquehannah* in *May* laſt, in which I lodg'd on the Ground for *ſeveral Weeks* together.

July 1. Preach'd again twice to a very ſerious and attentive Aſſembly of *Indians*, they having now learn'd to attend the Worſhip of God, with *Chriſtian Decency* in all reſpects.

There were now between *Forty* and *Fifty* Perſons of them preſent, old and young.

I ſpent ſome conſiderable Time in diſcourſing with them in a more private Way, enquiring of them what they remembred of the great Truths that had been taught them from Day to Day; and may juſtly ſay, 'twas amazing to ſee how they had receiv'd and retain'd the Inſtructions given them, and what a Meaſure of Knowledge ſome of them had acquir'd in a few Days.

July, 2. Was oblig'd to leave theſe *Indians* at *Croſweekſung*, thinking it my Duty, as ſoon as Health would admit, again to viſit thoſe at the *Forks of Delaware*. When I came to take leave of them, and ſpoke ſomething particularly to each of them, they all earneſtly enquir'd when I would come again, and expreſſed a great deſire of being further inſtructed. And of their own accord agreed, that when I ſhould come again, they would all meet and live together during my Continuance with them. And that they would do their utmoſt Endeavours to gather all the other *Indians* in *theſe Parts* that were yet further remote. And when I parted, one told me with many Tears, *She wiſhed God would change her Heart?* Another, That *ſhe wanted to find Chriſt?* And an old Man that had been one of their *Chiefs*, wept bitterly with concern for his Soul. I then promis'd them to return as ſpeedily as my Health, and Buſineſs elſewhere would admit, and felt not a little concern'd at parting, leſt the good Impreſſions then apparent upon Numbers of them, might decline and wear off, when the Means came to ceaſe; and

and yet could not but hope that he who, I truſted, had begun a good Work among them, and who I knew did not ſtand in need of Means to carry it on, would maintain and promote it in the Abſence of them, altho at the ſame Time I muſt confeſs, that I had ſo often ſeen ſuch encouraging Appearances among the *Indians* otherwhere prove wholly abortive; and it appear'd the Favour would be ſo great, if God ſhould now, after I had paſs'd thro' ſo conſiderable a Series of almoſt fruitleſs Labours and Fatigues, and after my riſing Hopes had been ſo often fruſtrated among theſe poor *Pagans*, give me any *ſpecial* Succeſs in my Labours with them, that I could not believe, and ſcarce dared to hope that the Event would be ſo happy, and ſcarce ever found myſelf more ſuſpended between Hope and Fear, in any Affair, or at any Time than this.

This encouraging Diſpoſition and Readineſs to receive Inſtruction, now apparent among theſe *Indians*, ſeems to have been the happy Effect of the Conviction that one or two of them met with ſome Time ſince at the Forks of *Delaware*, who have ſince endeavour'd to ſhew their Friends the Evil of *Idolatry*, &c. And altho' the other *Indians* ſeem'd but little to regard, but rather to deride them, yet this, perhaps, has put them into a *thinking* Poſture of Mind, or at leaſt, given them ſome Thoughts about Chriſtianity, and excited in ſome of them a *Curioſity to hear*, and ſo made Way for the preſent encouraging Attention. An

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Apprehenſion that this might be the Caſe here, has given me Encouragement that God may in *ſuch* a Manner bleſs the Means I have uſed with *Indians* in other Places, where there is as yet no Appearance of it. If ſo, may his Name have the Glory of it; for I have learn'd by Experience that he only can open the Ear, engage the Attention, and incline the Heart of poor benighted prejudic'd *Pagans* to receive Inſtruction.

Forks of Delaware, *in* Pennſylvania, 1745.

LORD's DAY, *July* 14. Diſcours'd to the *Indians* twice, ſeveral of whom appear'd concern'd, and were, I have Reaſon to think, in ſome meaſure convinc'd by the Divine Spirit of their Sin and Miſery: So that they wept much the whole Time of divine Service.

Afterwards diſcours'd to a Number of white People then preſent.——

July 18. Preach'd to my People, who attended diligently, beyond what had been common among theſe *Indians*: And ſome of them appear'd concern'd for their Souls.

LORD's DAY, *July* 21. Preach'd to the *Indians* firſt, then to a Number of *white* People preſent, and in the Afternoon to the *Indians* again.---Divine Truths ſeem'd to make very conſiderable Impreſſions upon ſeveral of them, and cauſed the Tears to flow freely.

Afterwards I baptiz'd my *Interpreter* and his *Wife*

Wife, who were the firſt I baptiz'd among the *Indians*.

They are both, Perſons of ſome *experimental* Knowledge in Religion; have both been awaken'd to a ſolemn Concern for their Souls; have to appearance, been brought to a Senſe of their Miſery and *Undonneſs* in themſelves; have both appear'd to be comforted with divine Conſolations; and 'tis apparent both have paſs'd a *great*, and I can't but hope a *ſaving* Change.

It may perhaps be ſatisfactory and agreeable that I ſhould give ſome brief Relation of the Man's Exerciſe and Experience ſince he has been with me, eſpecially ſeeing he is improv'd as my *Interpreter* to others.

When I firſt employ'd him in this Buſineſs in the Beginning of *Summer* 1744, he was well fitted for his Work in regard of his Acquaintance with the *Indian* and *Engliſh* Language, as well as with the Manners of both *Nations*. And in regard of his deſire that the *Indians* ſhould conform to the Cuſtoms and Manners of the *Engliſh*, and eſpecially to their Manner of living: But he ſeem'd to have little or no Impreſſion of Religion upon his Mind, and in that Reſpect was very *unfit* for his Work, being uncapable of underſtanding and communicating to others many things of Importance, ſo that I labour'd under great diſadvantages in addreſſing the *Indians*, for want of his having an experimental, as well as more doctrinal Acquaintance with divine Truths; and, at times,

times, my Spirits ſank, and were much diſcourag'd under this Difficulty, eſpecially when I obſerv'd that divine Truths made little or no Impreſſions upon his Mind for many *Weeks* together.

He indeed behav'd ſoberly after I employ'd him, (altho' before he had been a *hard Drinker*) and ſeem'd honeſtly engag'd as far as he was capable in the Performance of his Work; and eſpecially he appear'd very deſirous that the *Indians* ſhould renounce their *Hatheniſh* Notions and Practices, and conform to the Cuſtoms of the *Chriſtian* World. But ſtill ſeem'd to have no concern about his own Soul, 'till he had been with me a conſiderable Time.

Near the latter End of *July* 1744, I preach'd to an Aſſembly of *white* People, with more Freedom and Fervency than I could poſſibly addreſs the *Indians* with, without their having firſt attained a greater Meaſure of doctrinal Knowledge: At which time he was preſent, and was ſomewhat awaken'd to a concern for his Soul; ſo that the next Day he diſcours'd freely with me about his ſpiritual concerns, and gave me an Opportunity to uſe furtherEndeavours to faſten the Impreſſions of his periſhing State upon his Mind: And I could plainly perceive for ſome time after this, that he addreſſed the *Indians* with more Concern and *Fervency* than he had formerly done.

But theſe Impreſſions ſeem'd quickly to decline, and he remain'd in a great Meaſure careleſs and ſecure, until ſome time late in the *Fall* of the

Year following, at which time he fell into a weak and languiſhing State of Body, and continu'd much diſorder'd for ſeveral Weeks together. And at this Seaſon divine Truth took hold of him, and made deep Impreſſions upon his Mind. He was brought under great Concern for his Soul, and his Exerciſe was not now *tranſient* and unſteady, but *conſtant* and abiding, ſo that his Mind was burden'd from Day to Day; and 'twas now his great Enquiry, *What he ſhould do to be ſaved.* His ſpiritual Trouble prevail'd till at length his Sleep, in a Meaſure, departed from him, and he had little reſt Day or Night; but walk'd about under a great Preſſure of Mind, (for tho' he was diſorder'd he was ſtill able to walk) and appear'd like *another* Man to his Neighbours, who could not but obſerve his Behaviour with wonder.

After he had been ſometime under this Exerciſe, while he was ſtriving for Mercy, he ſays, there ſeem'd to be an *impaſſible Mountain* before him. He was preſſing towards Heaven as he thought, but *his Way was hedg'd up with Thorns that he could not ſtir an Inch further.* He look'd this Way and that Way, but could find no Way at all. He thought if he could but make his Way thro' theſe Thorns and Briers, and climb up the firſt *ſteep Pitch* of the Mountain, that then there might be Hope for him, but no Way or Means could he find to accompliſh this. Here he labour'd for a Time, but all in vain; he ſaw 'twas *impoſſible*, he ſays, for him ever to help himſelf

ſelf thro' this inſupportable Difficulty. He felt it ſignify'd nothing, *it ſignify'd juſt nothing at all for him to ſtrive and ſtruggle any more.* And here, he ſays, he gave over ſtriving, and felt that it was a gone Caſe with him, as to his *own* Power, and that all his Attempts were, and forever would be vain and fruitleſs. And yet was more Calm and compos'd under this View of Things, than he had been while ſtriving to help himſelf.

While he was giving me this Account of his Exerciſe, I was not without Fears that what he related was but the Working of his own *Imagination*, and not the Effect of any divine *Illumination* of Mind. But before I had Time to diſcover my Fears, he added, That at this Time he felt himſelf in a miſerable and periſhing Condition: That he ſaw plainly what he had been doing all his Days, and that he had never done one good Thing, (as he expreſs'd it.) He knew, he ſaid, he was not guilty of ſome wicked Actions that he knew ſome others guilty of. He had not been us'd to ſteal, quarrel and murder; the latter of which Vices are common among the *Indians*. He likewiſe knew that he had done many Things that were right: He had been kind to his Neighbours, *&c.* But ſtill his Cry was, *That he had never done one good Thing.* I knew, ſaid he, that I had not been ſo bad as ſome others in ſome Things, and that I had done many Things *which Folks call good*, but *all this did me no good now*, I ſaw that *all was bad*, and that *I never had*

done one good Thing, (Meaning that he had never done any Thing from a right *Principle*, and with a right *View*, tho' he had done many Things that were *materially* Good and Right.) And now I thought, ſaid he, that I muſt ſink down to Hell, that there was no Hope for me, *becauſe I never could do any Thing that was good*; and if God let me alone never ſo long, and I ſhould try never ſo much, ſtill I ſhould do nothing but what is bad, *&c.*

This further Account of his Exerciſe, ſatisfy'd me that 'twas not the meer Working of his Imagination, ſince he appear'd ſo evidently to die to himſelf, and to be divorc'd from a Dependance upon his own Righteouſneſs, and good Deeds, which Mankind in a *fallen* State, are ſo much attach'd to, and inclin'd to hope for Salvation upon.

There was one thing more in his View of Things at this Time that was very remarkable. He not only ſaw, he ſays, what a miſerable State he himſelf was in, but he likewiſe ſaw the World around him, in general, were in the ſame periſhing Circumſtances, notwithſtanding the Profeſſion many of them made of Chriſtianity, and the Hope they entertain'd of obtaining everlaſting Happineſs. And this he ſaw clearly, *as if he was now awaked out of Sleep, or had a Cloud taken from before his Eyes.* He ſaw that the Life he had liv'd was the Way to eternal Death, that he was now on the Brink of endleſs Miſery: And

And when he look'd round, he ſaw Multitudes of others who had liv'd the ſame Life with himſelf, ---had no more Goodneſs than he, and yet dream'd that they were ſafe enough, as he had formerly done. He was fully perſuaded by their Converſation and Behaviour, that they had never felt their Sin and Miſery, as he now felt his.

After he had been for ſome Time in this Condition, ſenſible of the impoſſibility of his helping himſelf by any Thing he could do, or of being deliver'd by any *created* Arm, ſo that he *had given up all for loſt*, as to his own Attempts, and was become more calm and compos'd: Then, he ſays, it was born in upon his Mind as if it had been audibly ſpoken to him, *There is Hope, there is Hope.* Whereupon his Soul ſeem'd to reſt and be in ſome Meaſure ſatisfy'd, tho' he had no conſiderable Joy.

He can't here remember diſtinctly any Views he had of *Chriſt*, or give any clear Account of his Soul's Acceptance of him, which makes his Experience appear the more doubtful, and renders it leſs ſatisfactory to himſelf and others, than (perhaps) it might be if he could remember diſtinctly the Apprehenſions and actings of his Mind at this Seaſon.

But theſe Exerciſes of Soul were attended and follow'd with a very great Change in the Man, ſo that it might juſtly be ſaid, he was become *another Man*, if not a *new Man*. His Converſation and Deportment were much alter'd, and e-

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ven the careleſs World could not but admire what had befallen him to make ſo great a Change in his Temper, Diſcourſe and Behaviour.----

And eſpecially there was a ſurprizing Alteration in his publick Performances. He now addreſs'd the *Indians* with admirable Fervency, and ſcarce knew when to leave off: And ſometimes when I had concluded my Diſcourſe, and was returning homeward, he would tarry behind to repeat and inculcate what had been ſpoken.

His Change is *abiding*, and his Life, ſo far as I know, *unblemiſh'd* to this Day, tho' tis now more than ſix Months ſince he experienc'd this Change, in which ſpace of Time he has been as much expos'd to *ſtrong Drink*, as poſſible, in divers Places where it has been moving free as Water; and yet has never, as I know of, diſcover'd any hankering Deſire after it.

He ſeems to have a very conſiderable Experience of ſpiritual Exerciſe, and diſcourſes *feelingly* of the Conflicts and Conſolations of a *real* Chriſtian. His Heart *eccoes* to the *Soul-humbling* Doctrines of GRACE, and he never appears better pleas'd than when he hears of the *abſolute Sovereignty of GOD*, and the Salvation of Sinners in a Way of *meer free Grace*. He has likewiſe of late had more Satisfaction reſpecting his own State, has been much enliven'd, and aſſiſted in his Work, ſo that he has been a great Comfort to me.

And

And upon a View and ſtrict Obſervation of his ſerious and ſavory Converſation, his Chriſtian Temper, and unblemiſh'd Behaviour for ſo conſiderable a Tract of Time, as well as his Experience I have given an Account of, I think that I have Reaſon to hope that he is *created a New in* Chriſt Jeſus *to good Works.*

His Name is *Moſes Tinda Tautamy*, he is about Fifty Y ars of Age, and is pretty well acquainted with the *Pagan* Notions and Cuſtoms of his Country-Men, and ſo is the better able now to expoſe them. He has, I'm perſuaded, already been, and I truſt will yet be a Bleſſing to the other *Indians.*

July 23. Preach'd to the *Indians*, but had few Hearers: Thoſe who are conſtantly at home ſeem of late to be under ſome ſerious Impreſſions of a religious Nature.

July 26. Preach'd to my People, and afterwards baptized my *Interpreters Children.*

LORD'S DAY, *July* 28. Preach'd again, and perceiv'd my People, at leaſt ſome of them, more thoughtful than ever about their Souls Concerns. I was told by ſome, that ſeeing my Interpreter and others baptiz'd made them more concern'd than any thing they had ever ſeen or heard before. There was indeed a conſiderable Appearance of divine Power amongſt them at the Time that Ordinance was adminiſtred. May that divine Influence ſpread and increaſe more abundantly.

July

July 30. Diſcours'd to a Number of my People, and gave them ſome particular Advice and Direction, being now about to leave them for the preſent, in order to renew my Viſit to the *Indians* in *New-Jerſey*. They were very attentive to my Diſcourſe, and earneſtly deſirous to know when I deſigned to return to them again.

Croſweekſung in *New-Jerſey*, 1745.

Auguſt 3. Having viſited the *Indians* in theſe Parts in *June* laſt, and tarried with them ſome conſiderable Time, preaching almoſt daily: At which Seaſon God was pleaſed to pour upon them a Spirit of awakening and concern for their Souls, and ſurprizingly to engage their Attention to divine Truths. I now found them ſerious, and a Number of them under deep concern for an Intereſt in *Chriſt*: Their Convictions of their ſinful and periſhing State having, in my Abſence from them, been much promoted by the Labours and Endeavours of the Reverend Mr. *William Tennent*, to whom I had adviſed them to apply for Direction, and whoſe Houſe they frequented much while I was gone.----I preached to them this Day with ſome View to *Rev.* xxii. 17. *And whoſoever will, let him take the Water of Life freely*: Tho' I could not pretend to handle the Subject methodically among them.

The Lord, I'm perſuaded, enabled me in a Manner ſomewhat *uncommon* to ſet before them the

the *Lord Jeſus Chriſt* as a kind and compaſſionate Saviour, inviting diſtreſſed and periſhing Sinners to accept everlaſting Mercy. And a ſurprizing concern ſoon became apparent among them. There were about Twenty adult Perſons together, (many of the *Indians* at remote Places not having as yet had time to come ſince my return hither) and not above two that I could ſee with dry Eyes. Some were much concern'd, and diſcover'd vehement Longings of Soul after Chriſt to ſave them from the Miſery they felt and fear'd

LORD'S DAY, *Auguſt* 4. Being invited by a neighbouring *Miniſter* to aſſiſt in the Adminiſtration of the Lord's-Supper, I comply'd with his Requeſt, and took the *Indians* along with me, not only thoſe that were together the Day before, but many more that were coming to hear me, ſo that there were near Fifty in all, old and young.

They attended the ſeveral Diſcourſes of the Day, and ſome of them that could underſtand *Engliſh*, were much affected, and all ſeem'd to have their Concern in ſome Meaſure rais'd.

Now a Change in their Manners began to appear very viſible. In the Evening when they came to ſup together, they would not taſte a Morſel 'till they had ſent to me to come and ask a Bleſſing on their Food, at which time ſundry of them wept, eſpecially when I minded them how they had in Times paſt eat their Feaſts in *Honour* to *Devils*, and neglected to thank God for them.

Aug. 5. After a Sermon had been preach'd by another Miniſter, I preached, and concluded the publick Work of the Solemnity from *John* vii. 37. And in my Diſcourſe addreſs'd the *Indians* in particular, who ſat by themſelves in a Part of the houſe; at which time one or two of them were ſtruck with deep Concern, as they afterwards told me, who had been little affected before: Others had their Concern increas'd to a conſiderable Degree. In the Evening (the greater Part of them being at the Houſe where I lodg'd) I diſcours'd to them, and found them univerſally engag'd about their Soul's Concern, enquiring, *What they ſhould do to be ſaved?* And all their Converſation among themſelves turned upon *religious* Matters, in which they were much aſſiſted by my *Interpreter*, who was with them Day and Night.

This Day there was *one Woman*, that had been much concern'd for her Soul, ever ſince ſhe firſt heard me preach in *June* laſt, who obtain'd Comfort, I truſt, ſolid and well grounded: She ſeem'd to be fill'd with Love to Chriſt, at the ſame Time behav'd humbly and tenderly, and appear'd afraid of nothing ſo much as of grieving and offending him whom her Soul lov'd.

Aug. 6. In the Morning I diſcours'd to the *Indians* at the Houſe where we lodg'd: Many of them were then much affected, and appear'd ſurprizingly tender, ſo that a few Words about their Souls concerns would cauſe the Tears to flow freely, and produce many Sobs and Groans.----

In

In the Afternoon, they being return'd to the Place where I have uſually preach'd amongſt them, I again diſcours'd to them there. There were about Fifty five Perſons in all, about Forty that were capable of attending divine Service with Underſtanding: I inſiſted upon 1 *John* iv. 10. *Herein is Love*, &c. They ſeem'd eager of hearing; but there appear'd nothing very remarkable, except their Attention, till near the Cloſe of my Diſcourſe, and then divine Truths were attended with a ſurprizing Influence, and produced a great Concern among them. There was ſcarce *Three* in *Forty* that could refrain from Tears and bitter Cries. They all, as one, ſeem'd in an Agony of Soul to obtain an Intereſt in Chriſt, and the more I diſcours'd of the Love and Compaſſion of God in ſending his Son to ſuffer for the Sins of Men; and the more I invited them to come and partake of his Love, the more their Diſtreſs was aggravated, becauſe they felt themſelves unable to come.

It was ſurprizing to ſee how their Hearts ſeem'd to be pierc'd with the tender and melting Invitations of the Goſpel, when there was not a Word of Terror ſpoken to them.

There were this Day two Perſons that obtain'd Relief and Comfort, which (when I came to diſcourſe with them particularly) appear'd ſolid, rational and ſcriptural. After I had enquir'd into the Grounds of their Comfort, and told many Things I thought proper to them, I aſked them

what they wanted God to do further for them? They replied, *They wanted Chriſt ſhould wipe their Hearts quite clean*, &c.

Surprizing were now the *Doings of the Lord*, that I can ſay no leſs of this Day (and I need ſay no more of it) than that the *Arm of the Lord* was powerfully and marvelouſly *revealed* in it.

Aug. 7. Preach to the *Indians* from *Iſaiah* liii. 3.——10. There was a remarkable Influence attending the Word, and great Concern in the Aſſembly; but ſcarce equal to what appear'd the Day before, that is, not quite ſo univerſal: However, moſt were much affected, and many in great diſtreſs for their Souls; and ſome few could neither go nor ſtand, but lay flat on the Ground, as if pierc'd at Heart, crying inceſſantly for Mercy: Several were newly awaken'd, and 'twas remarkable that as faſt as they came from remote Places round about, the Spirit of God ſeem'd to ſeize them with Concern for their Souls.

After publick Service was concluded, I found two Perſons more that had newly met with Comfort, of whom I had good Hopes; and a Third that I could not but entertain ſome Hopes of, whoſe Caſe did not appear ſo clear as the other; ſo that here were now Six in all that had got ſome Relief from their ſpiritual Diſtreſſes, and Five whoſe Experience appear'd very clear and ſatisfactory: And tis worthy of Remark, that thoſe who obtain'd Comfort firſt, were in general deeply

deeply affected with Concern for their Souls, when I preached to them in *June* laſt.

Aug. 8. In the Afternoon I preached to the *Indians*, there Number was now about Sixty-Five Perſons, Men, Woman and Children: I diſcours'd from *Luke* xiv. 16,——23. and was favour'd with *uncommon* Freedom in my Diſcourſe.

There was much viſible Concern among them while I was diſcourſing publickly; but afterwards when I ſpoke to one and another more particularly, whom I perceiv'd under much concern, the Power of God ſeem'd to deſcend upon the Aſſembly *like a ruſhing mighty Wind*, and with an aſtoniſhing Energy bore down all before it.

I ſtood amaz'd at the Influence that ſeiz'd the Audience almoſt univerſally, and could compare it to nothing more aptly, than the irreſiſtable Force of a mighty Torrent, or ſwelling Deluge, that with its inſupportable Weight and Preſſure, bears down and ſweeps before it whatever is in its Way! Almoſt all Perſons of all Ages were bow'd down with Concern together, and ſcarce one was able to withſtand the *Shock* of this ſurprizing Opperation! Old Men and Women who had been drunken Wretches for many Years, and ſome little Children, not more than Six or Seven Years of Age appear'd in Diſtreſs for their Souls, as well as Perſons of middle Age. And 'twas apparent theſe Children (ſome of them at leaſt) were not *meerly* frighted with ſeeing the general Concern; but were made ſenſible of their Danger

ger, the Badneſs of their Hearts, and their Miſery without Chriſt, as ſome of them expreſs'd it. The moſt ſtubborn Hearts was now oblig'd to bow. A principal Man among the *Indians*, who before was moſt ſecure and Self-righteous, and thought his State good becauſe he knew more than the Generality of the *Indians* had formerly done, and who with a great Degree of Confidence the Day before, told me, *he had been a Chriſtian more than ten Years*, was now brought under ſolemn Concern for his Soul, and wept bitterly. Another Man conſiderable in Years, who had been a *Murderer*, a *Powwow*, (or Conjurer,) and a notorious Drunkard, was likewiſe brought now to cry for Mercy with many Tears, and to complain much that he could be no more concern'd when he ſaw his Danger ſo very great.

They were almoſt univerſally praying and crying for Mercy in every Part of the Houſe, and many out of Doors, and Numbers could neither go nor ſtand: Their concern was ſo great, each one for himſelf, that none ſeem'd to take any Notice of thoſe about them, but each pray'd as freely for themſelves; and (I'm apt to think) were, to their own Apprehenſion, as much retir'd as if they had been every one by themſelves in the thickeſt Deſart: Or, I believe rather, that they thought nothing about *any* but themſelves, and their own States, and ſo were every one praying *a-part*, altho' all *together*.

It ſeem'd to me there was now an exact Fulfilment of that Prophely *Zech.* xii. 10, 11, 12. For there was now *a great Mourning like the Mourning of* Hadadrimmon.----And each ſeem'd to *mourn a-part.* Methought this had a near Reſemblance to the Day of God's Power, mention'd *Joſh.* x. 14. For I muſt ſay, I never ſee *any Day like it* in all Reſpects: 'Twas a Day wherein I am perſuaded the Lord did much to deſtroy the Kingdom of Darkneſs among this People,

This Concern in general was moſt rational and juſt, thoſe who had been awaken'd any conſiderable Time, complained more eſpecially of the Badneſs of their *Hearts*; and thoſe newly awaken'd of the Badneſs of their *Lives* and *Actions* paſt; and all were afraid of the Anger of God, and of everlaſting Miſery as the Deſert of their Sins.

Some of the *white* People who came out of Curioſity to *hear what this Babbler would ſay*, to the poor ignorant *Indians*, were much awakened, and ſome appear'd to be wounded with a View of their periſhing State.

Thoſe who had lately obtain'd Relief, were fill'd with Comfort at this Seaſon; they appear'd calm and compos'd, and ſeemed to rejoyce in *Chriſt Jeſus*: And ſome of them took their diſtreſſed Friends by the Hand, telling them of the Goodneſs of Chriſt, and the Comfort that is to be enjoyed in him, and thence invited them to

come

come and give up their Hearts to him. And I could obſerve ſome of them in the moſt honeſt and unaffected Manner (without any deſign of being taken Notice of) lifting up their Eyes to Heaven as if crying for Mercy, while they ſaw the Diſtreſs of the poor Souls around them.

There was one remarkable Inſtance of awakening this Day, that I can't but take particular Notice of here. A young *Indian* Woman, who, I believe, never knew before ſhe had a Soul, nor ever thought of any ſuch Thing, hearing that there was ſomething ſtrange among the *Indians*, came (it ſeems) to ſee what was the Matter: She in her Way to the *Indians*, called at my Lodgings, and when I told her I deſigned preſently to preach to the *Indians*, laugh'd and ſeemed to mock; but went however to them. I had not proceeded far in my publick Diſcourſe, before ſhe felt *effectually* that ſhe had a Soul, and before I had concluded my Diſcourſe, was ſo convinced of her Sin and Miſery, and ſo diſtreſs'd with Concern for her Soul's Salvation, that ſhe ſeemed like one pierced through with a Dart, and cried out inceſſantly. She could neither go nor ſtand, nor ſit on her Seat without being held up. After publick Service was over, ſhe lay flat on the Ground praying earneſtly, and would take no Notice of, nor give any Anſwer to any that ſpoke to her. I hearkened to hear what ſhe ſaid, and perceived the Burden of her Prayer to be, *Güttummáukálümméb wéchäuméh kméléh Ndah*, i. e. *Have Mercy*

Mercy on me, and help me to give you my Heart. And thus ſhe continued praying inceſſantly for many Hours together.

This was indeed a ſurprizing Day of God's Power, and ſeemed enough to convince an *Atheiſt* of the Truth, Importance and Power of God's Word.

Aug. 9. Spent almoſt the whole Day with the *Indians*, the former Part of it in diſcourſing to many of them privately, and eſpecially to ſome who had lately received Comfort, and endeavouring to enquire into the Grounds of it, as well as to give them ſome proper Inſtructions, Cautions and Directions.

In the Afternoon diſcourſed to them publickly. There were now preſent about Seventy Perſons, old and young. I opened and apply'd the Parable of the Sower, *Mat.* xiii. Was enabled to diſcourſe with much Plainneſs, and found afterwards that this Diſcourſe was very inſtructive to them. There were many Tears among them while I was diſcourſing publickly, but no conſiderable Cry: Yet ſome were much affected with a few Words ſpoken from *Mat.* xi. 28. with which I concluded my Diſcourſe. But while I was diſcourſing near Night to two or three of the awakened Perſons, a divine Influence ſeemed to attend what was ſpoken to them in a powerful Manner, which cauſed the Perſons to cry out in Anguiſh of Soul, although I ſpoke not a Word of Terror, but on the Contrary, ſet before them

the Fullneſs and All-ſufficiency of Chriſt's Merits, and his Willingneſs to ſave all that came to him; and thereupon preſs'd them to come without Delay.

The cry of theſe was ſoon heard by others, who, tho' ſcattered before, immediately gathered round. I then proceeded in the ſame Strain of Goſpel-Invitation, till they were all melted into Tears and Cries, except two or three; and ſeemed in the greateſt Diſtreſs to find and ſecure an Intereſt in the great Redeemer.---Some who had but little more than a *Ruffle* made in their *Paſſions* the Day before, ſeemed now to be deeply affected and wounded at Heart: And the Concern in general appear'd near as prevalent as it was the Day before. There was indeed a very *great Mourning* among them, and yet every one ſeem'd to *mourn apart*. For ſo great was their Concern, that almoſt every one was praying and crying for himſelf, as if none had been near. *Guttummaukalummeh, Guttummaukalummeh*: i. e. *Have Mercy upon me, Have Mercy upon me*: Was the common Cry.

It was very affecting to ſee the poor *Indians*, who the other Day was hallowing and yelling in their *idolatrous* Feaſts and *drunken* Frolicks, now crying to God with ſuch Importunity for an Intereſt in his dear Son!

Found two or three Perſons who I had reaſon to hope had taken Comfort upon good Grounds ſince the *Evening* before: And theſe, with others that

that had obtain'd Comfort, were together, and ſeem'd to rejoyce much that God was carrying on his Work with ſuch Power upon others,

Aug. 10. Rode to the *Indians*, and began to diſcourſe more privately to thoſe who had obtain'd Comfort and Satisfaction; endeavouring to inſtruct, direct, caution, and comfort them: But others being eager of hearing every Word that related to ſpiritual Concerns, ſoon came together one after another: And when I had diſcours'd to the *young Converts* more than half an Hour, they ſeem'd much melted with divine Things, and earneſtly deſirous to be with Chriſt. I told them of the godly Soul's perfect Purity, and full Enjoyment of Chriſt, immediately upon its Separation from the Body, and that it would be forever inconceivably more happy, than *they* had ever been for any ſhort Space of Time, when Chriſt ſeem'd near to them, in Prayer or other Duties. And that I might make Way for ſpeaking of the Reſurrection of the Body, and thence of the compleat Bleſſedneſs of the Man, I ſaid, but perhaps ſome of you will ſay, I love my Body as well as my Soul, and I can't bear to think that my Body ſhou'd lye dead if my Soul is Happy. To which they all chearfully reply'd, *Mattah, mattah*, (before I had opportunity to proſecute what I deſign'd reſpecting the Reſurrection,) *No, No.* They did not regard their Bodies, if their Souls might be but with Chriſt. Then they appear'd

willing to be abſent from the Body, that they might be preſent with the Lord.

When I had ſpent ſome time with theſe, I turn'd to the other *Indians*, and ſpoke to them from *Luke* xix. 10. I had not diſcours'd long before their Concern roſe to a great Degree, and the Houſe was fill'd with Cries and Groans. And when I inſiſted on the Compaſſion and Care of the Lord Jeſus Chriſt for *thoſe that were loſt*, who thought themſelves *undone*, and could find no way of Eſcape, this melted them down the more, and aggravated their diſtreſs, that they could not find, and come to ſo kind a Saviour.

Sundry Perſons who before had been but ſlightly awaken'd, were now deeply wounded with a Senſe of their Sin and Miſery. And one Man in particular, who was never before awaken'd, was now made to feel, that *the Word of the Lord was quick and powerful, ſharper than any two edged Sword.* He ſeem'd to be pierc'd at Heart with Diſtreſs, and his concern appear'd moſt rational, and ſcriptural: For he ſaid, *All the Wickedneſs of his paſt Life was brought freſh to his Remembrance, and he ſaw all the vile Actions he had done formerly, as if done but Yeſterday.*

Found one that had newly receiv'd Comfort, after preſſing Diſtreſs from Day to Day. Could not but rejoyce and admire at divine Goodneſs in what appear'd this Day. There ſeems to be ſome Good done by every Diſcourſe: Some newly awaken'd every Day, and ſome comforted.

'Twas

'Twas refreſhing to obſerve the Conduct of thoſe that had obtain'd Comfort, while others were diſtreſs'd with Fear and Concern; *theſe* were lifting up their Hearts to God for them.

LORDS-DAY, *Auguſt* 11. Diſcours'd in the Forenoon from the Parable of the *Prodigal Son*, *Luke* xv. Obſerv'd no ſuch remarkable Effect of the Word upon the Aſſembly as in Days paſt. ——There were Numbers of careleſs Spectators of the white People; ſome *Quakers* and others.

In the Afternoon I diſcours'd upon a Part of St. *Peter*'s Sermon, *Acts* ii. And at the Cloſe of my Diſcourſe to the *Indians*, made an addreſs to the *white* People, and divine Truths ſeem'd then to be attended with Power both to *Engliſh* and *Indians*. Several of the *white Heathen* were awaken'd, and could not longer be idle Spectators, but found they had Souls to ſave or looſe as well as the *Indians*, and a great concern ſpread thro' the whole Aſſembly, ſo that this alſo appear'd to be a Day of God's Power, eſpecially towards the Concluſion of it, as well as ſeveral of the former, altho' the Influence attending the Word ſeem'd ſcarce ſo powerful now as in ſome Days paſt.

The Number of the *Indians*, old and young, was now upwards of Seventy, and one or two were newly awaken'd this Day, who never had appear'd to be mov'd with Concern for their Souls before.

Thoſe that had obtained Relief and Comfort, and had given hopeful Evidences of having paſs'd

a ſaving Change, appeared humble and devout, and behave in an agreeable and *Chriſtian* Manner. I was refreſhed to ſee the Tenderneſs of Conſcience manifeſt in ſome of them, one Inſtance of which I cannot but take Notice of. Perceiving one of them very ſorrowful in the Morning, I enquired into the Cauſe of her Sorrow, and found the Difficulty was, ſhe had been angry with her Child the Evening before, and was now exercis'd with Fears, leſt her Anger had been inordinate and ſinful, which ſo grieved her that ſhe waked and began to ſob before Day-light, and continued weeping for ſeveral Hours together.

Aug. 14. Spent the Day with the *Indians*. There was one of them who had ſome time ſince put away his Wife (a is common among them) and taken another Woman, and being now brought under ſome ſerious Impreſſions, was much concern'd about that Affair in particular, and ſeem'd fully convinc'd of the Wickedneſs of that practice, and earneſtly deſirous to know what God would have him do in his preſent Circumſtances. When the Law of God reſpecting *Marriage* had been open'd to them, and the Cauſe of his leaving his Wife enquir'd into; and when it appear'd ſhe had given him no juſt Occaſion by *Unchaſtity* to deſert her, and that ſhe was willing to forgive his paſt Miſconduct, and to live peaceably with him for the future, and that ſhe moreover inſiſted on it *as her Right* to enjoy him; he

was

was then told, that it was his indiſpenſible Duty to renounce the Woman he had laſt taken, and receive the other who was his proper Wife, and live peaceably with her during Life, with which he readily and chearfully comply'd, and thereupon publickly renounc'd the Woman he had laſt taken, and publickly promis'd to live with and be kind to his Wife during Life, ſhe alſo promiſing the ſame to him.---And here appeared a clear Demonſtration of the Power of God's Word upon their Hearts. I ſuppoſe a few Weeks before the whole World could not have perſuaded this Man to a Compliance with *Chriſtian* Rules in this Affair.

I was not without Fears, leaſt this proceeding might be like putting *new Wine into old Bottles*, and that ſome might be prejudiced againſt Chriſtianity, when they ſaw the Overtures made by it. But the Man being much concerned about the Matter, the Determination of it could be deferred no longer, and it ſeem'd to have a good, rather than an ill Effect among the *Indians*, who generally own'd, that the Laws of Chriſt were good and right reſpecting the Affairs of Marriage.

In the Afternoon I preached to them from the *Apoſtle*'s Diſcourſe to *Cornelius Acts* x. 34. *&c.* There appear'd ſome affectionate Concern among them, tho' not equal to what appeared in ſeveral of the former Days. They ſtill attended and heard as for their Lives, and the Lords Work ſeem'd ſtill to be promoted, and propagated among them.

Aug. 15.

Aug. 15. Preached from *Luke* iv. 16----21; The Word was attended with Power upon the Hearts of the Hearers. There was much Concern, many Tears, and affecting Cries among them, and ſome in a ſpecial Manner were deeply wounded and diſtreſſed for their Souls. There were ſome newly awakened who came but this Week, and Convictions ſeemed to be promoted in others.--Thoſe that had received Comfort, were likewiſe refreſhed and ſtrengthened, and the Work of Grace appear'd to advance in all reſpects. The *Paſſions* of the Congregation in general were not ſo much moved, as in ſome Days paſt, but their *Hearts* ſeemed as ſolemly and deeply affected with divine Truths as ever, at leaſt in many Inſtances, altho' the Concern did not ſeem to be ſo univerſal, and to reach every individual in ſuch a Manner as it had appeared to do ſome Days before.

Aug. 16. Spent conſiderable Time in converſing privately with ſundry of the *Indians.* Found one that had got relief and Comfort, after preſſing Concern, and could not but hope, when I came to diſcourſe particularly with her, that her Comfort was of the right Kind.

In the Afternoon preached to them from *John* vi. 26,———34. Toward the Cloſe of my Diſcourſe, divine Truths were attended with conſiderable Power upon the Audience, and more eſpecially after publick Service was over, when I particularly addreſs'd ſundry diſtreſſed Perſons.

There

There was a great Concern for their Souls ſpread pretty generally among them: But eſpecially there were two Perſons newly awaken'd to a Senſe of their Sin and Miſery, one of whom was lately come, and the other had all along been very attentive, and deſirous of being awaken'd, but could never before have any lively View of her periſhing State. But now her Concern and ſpiritual Diſtreſs was ſuch, that, I thought, I had never ſeen *any* more preſſing. Sundry *old* Men were alſo in Diſtreſs for their Souls; ſo that they could not refrain from weeping and crying out aloud, and their bitter Groans were the moſt convincing as well as affecting Evidence of the Reality and Depth of their inward Anguiſh--God is powerfully at work among them! True and genuine Convictions of Sin are daily promoted in many Inſtances, and ſome are newly awaken'd from time to time; altho' ſome few, who felt a Commotion in their *Paſſions* in Days paſt, ſeem now to diſcover that their *Hearts* were never duly affected. I never ſaw the Work of God appear ſo independant of Means as at this Time. I diſcourſed to the People, and ſpoke what (I ſuppoſe) had a proper Tendency to promote Convictions, and God's *Manner* of working upon them appeared ſo entirely *ſupernatural*, and *above* Means, that I could ſcarce believe he uſed me as an *Inſtrument*, or what I ſpake as *Means* of carrying on his Work: For it ſeem'd, as I thought, to have no Connection with, nor Dependance up-

on Means in any Reſpect. And although I could not but continue to uſe the Means I thought proper for the Promotion of the Work, yet God ſeem'd (as I apprehended) to work entirely without them: So that I ſeemed to do nothing, and indeed to have nothing to do but to *ſtand ſtill and ſee the Salvation of God*, and found myſelf oblig'd and delighted to ſay, *Not unto us*, not unto Inſtruments and Means, *but to thy Name be Glory*. God appear'd to work entirely alone and I ſaw no room to attribute any Part of this Work to any created Arm.

Aug. 17. Spent much time in private Conferences with the *Indians*. Found one who had newly obtain'd Relief and Comfort, after a long Seaſon of ſpiritual Trouble and Diſtreſs, (he having been one of my Hearers in the *Forks of Delaware* for more than a Year, and now follow'd me here under deep Concern for his Soul) and had abundant Reaſon to hope that his Comfort was well grounded, and truly divine.

Afterwards diſcours'd publickly from *Acts* viii. 29,---39. And took Occaſion to treat concerning *Baptiſm*, in order to their being inſtructed and prepared to partake of that Ordinance. They were yet hungry and thirſty for the Word of God, and appear'd *unwearied* in their Attendance upon it. ---

LORD'S-DAY *Aug.* 18. Preached in the Forenoon to an Aſſembly of *white* People, made up of *Preſbyterians*, *Baptiſts*, *Quakers*, &c. Afterwards

wards preach'd to the *Indians* from *John* vi. 35, ----40. There was conſiderable Concern viſible among them, though not equal to what has frequently appear'd of late.

Aug. 19. Preach'd from *Iſaiah* lv. 1. Divine Truths were attended with Power upon thoſe who had receiv'd Comfort, and others alſo. The former were ſweetly melted and refreſhed with divine Invitations, the latter much concern'd for their Souls, that they might obtain an Intereſt in theſe glorious Goſpel Proviſions that were ſet before them. There were Numbers of poor *impotent* Souls that waited at the *Pool* for *healing*, and the *Angel* ſeem'd, as at other Times of late, *to trouble the Waters*: So that there was yet a moſt deſirable and comfortable Proſpect of the ſpiritual Recovery of diſeaſed periſhing Sinners.

Aug. 23. Spent ſome time with the *Indians* in private Diſcourſe, afterwards preach'd to them from *John* vi. 44.----50. There was, as has been uſual, a great Attention and ſome Affection among them. Several appear'd deeply concern'd for their Souls, and could not but expreſs their inward Anguiſh by Tears and Cries. But the amazing divine Influence that has been ſo powerfully among them in general, ſeems, at preſent, in ſome Degree abated, at leaſt in regard of its *Univerſality*, though many that have got no ſpecial Comfort, ſtill retain deep Impreſſions of divine Things.

Aug. 24. Spent the Forenoon in diſcourſing to ſome of the *Indians*, in order to their re-

ceiving the Ordinance of *Baptiſm.* When I had open'd the nature of the Ordinance, the obligations attending it, the Duty of devoting ourſelves to God in it, & the Priviledge of being *in Covenant* with him, ſundry of them ſeem'd to be fill'd with Love to God, and delighted with the Thoughts of giving up themſelves to him in that ſolemn and publick Manner, melted and refreſhed with the Hopes of enjoying the Bleſſed Redeemer.

Afterwards I diſcours'd publickly from 1 *Theſ.* iv. 13,----17. There was a ſolemn Attention, and ſome viſible Concern and Affection in the Time of publick Service, which was afterwards increaſed by ſome further Exhortation given them to come to Chriſt, and give up their Hearts to him, that they might be fitted to *aſcend up and meet him in the Air*, when he ſhall *deſcend with a Shout, and the Voice of the Archangel.*

There were ſeveral *Indians* newly come, who thought their State good, and themſelves happy, becauſe they had ſometimes liv'd with the *white People* under Goſpel-Light, had learn'd to read, were civil, *&c.* although they appear'd utter Strangers to their own Hearts, and altogether unacquainted with the Power of Religion, as well as with the *Doctrines of Grace.* With thoſe I diſcours'd particularly after publick Worſhip, and was ſurprized to ſee their ſelf-righteous Diſpoſition, their ſtrong Attachment to the Covenant of Works for Salvation, and the high Value they put upon their ſuppos'd Attainments. Yet after much diſ-

courſe

courſe, one appear'd in a Meaſure convinc'd that *by the Deeds of the Law no fleſh living ſhould be juſtified*, and wept bitterly, enquiring, *what he muſt do to be ſaved?*

This was very comfortable to others, who had gain'd ſome *experimental* Acquaintance with their own Hearts; for before they were griev'd with the Converſation and Conduct of theſe *New-Comers*, who boaſted of their Knowledge, and thought well of themſelves, but evidently diſcover'd to thoſe that had any Experience of divine Truths, that they knew nothing of their own Hearts.

LORD'S-DAY, *Aug.* 25. Preached in the Forenoon from *Luke* xv. 3,.....7. There being a Multitude of *white* People preſent, I made an Addreſs to them at the Cloſe of my Diſcourſe to the *Indians*: But could not ſo much as keep them orderly; for ſcores of them kept walking and gazing about, and behaved more indecently than *any Indians* I ever addreſs'd; and a View of their abuſive Conduct ſo ſunk my Spirits, that I could ſcarce go on with my Work.

In the Afternoon diſcours'd from *Revel.* iii. 20 At which Time the *Indians* behav'd ſeriouſly, tho' many others were vain.

Afterwards baptized *Twenty Five* Perſons of the *Indians*, fifteen Adults and ten Children. Moſt of the Adults I have comfortable Reaſon to hope are renewed Perſons, and there was not one of them but what I entertain'd ſome Hopes of

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in that Reſpect, tho' the Caſe of two or three of them appear'd more doubtful.

After the Croud of Spectators was gone, I call'd the baptized Perſons together, and diſcourſed to them in particular, at the ſame Time inviting others to attend, minded them of the ſolemn Obligations they were now under to live to God, warn'd them of the Evil and dreadful Conſequences of careleſs living, eſpecially after this publick Profeſſion of Chriſtianity; gave them Directions for their future Conduct, and encouraged them to Watchfulneſs and Devotion, by ſetting before them the *Comfort* and happy *Concluſion* of a religious Life.——This was a deſirable and ſweet Seaſon indeed! Their Hearts were engag'd and chearful in Duty, and they rejoyc'd that they had in a publick and ſolemn Manner dedicated themſelves to God.--Love ſeem'd to reign among them! They took each other by the Hand with Tenderneſs and Affection, as if their Hearts were knit together, while I was diſcourſing to them: And all their Deportment toward each other was ſuch, that a *ſerious Spectator* might juſtly be excited to cry out with Admiration, *Behold how they love one another*! Sundry of the other *Indians* at ſeeing and hearing theſe Things, were much affected and wept bitterly, longing to be partakers of the ſame Joy and Comfort that theſe diſcover'd by their very Countenances as well as Conduct.

Aug.

Aug. 26. Preach'd to my People from *John* vi. 51,---55. After I had diſcours'd ſome time, I addreſs'd thoſe in particular who entertain'd Hopes that they were *paſs'd from Death to Life.* Opened to them the perſevering Nature of thoſe Conſolations Chriſt gives his People, and which I truſted he had beſtow'd upon ſome in that Aſſembly, ſhew'd them that ſuch have already the *Beginnings of eternal Life*, (*Ver.* 54.) and that their *Heaven* ſhall ſpeedily be compleated, *&c.*

I no ſooner began to diſcourſe in this Strain, but the *dear Chriſtians* in the Congregation began to be melted with Affection to, and deſire of the Enjoyment of Chriſt, and of a State of perfect Purity. They wept affectionately and yet joyfully, and their Tears and Sobs diſcover'd *Brokenneſs* of Heart, and yet were attended with *real Comfort* and *Sweetneſs*, ſo that this was a tender, affectionate, humble delightful Melting, and appear'd to be the genuine Effect of a *Spirit of Adoption*, and very far from that Spirit of *Bondage* that they not long ſince laboured under. The Influence ſeem'd to ſpread from theſe through the whole Aſſembly, and there quickly appear'd a wonderful Concern among them. Many who had not yet found Chriſt as an all-ſufficient Saviour, were ſurprizingly engag'd in ſeeking after him. It was indeed a lovely and very deſirable Aſſembly. Their Number was now about *Ninety Five* Perſons, old and young, and almoſt all af-

feſted

fected either with *Joy* in *Chriſt Jeſus*, or with *utmoſt Concern* to obtain an Intereſt in him.

Being fully convinc'd it was now my Duty to take a Journey far back to the *Indians* on *Suſquehannah* River, (it being now a proper Seaſon of the Year to find them generally at home) after having ſpent ſome Hours in publick and private Diſcourſes with my People, I told them that I muſt now leave them for the preſent, and go to their *Brethren* far remote and preach to them: That I wanted the Spirit of God ſhould go with me, without whom nothing could be done to any good Purpoſe among the *Indians*, as they themſelves had had Opportunity to ſee and obſerve by the Barrenneſs of our Meetings at ſome Times, when there was much Pains taken to affect and awaken Sinners, and yet to little or no purpoſe: And aſked them, if they could not be willing to ſpend the Remainder of the Day in Prayer for me, that God would go with me, and ſucceed my Endeavours for the Converſion of thoſe poor Souls. They chearfully comply'd with the Motion, and ſoon after I left them (the Sun being then about an Hour and half high at Night) they began, and continued praying all Night till *break of Day*, or very near, never miſtruſting (they tell me) till they went out and view'd the Stars, and ſaw the *Morning Star* a conſiderable Heigth, that it was later than common Bed-time. Thus eager and unwearied were they in their Devotions! A remarkable Night it was, attended (as my *Interpreter* tells me)

him) with a powerful Influence upon thoſe who were yet under Concern, as well as thoſe that had receiv'd Comfort.

There were, I truſt, this Day two diſtreſſed Souls brought to the Enjoyment of ſolid Comfort in him, in whom the *weary* find reſt.

It was likewiſe remarkable that this Day an *old Indian*, who has all his Days been an obſtinate *Idolater*, was brought to give up his *Rattles* (which they uſe for Muſick in their *idolatrous* Feaſts and Dances) to the other *Indians*, who quickly deſtroyed them, and this without any Attempt of mine in the Affair, I having ſaid nothing to him about it, ſo that it ſeem'd 'twas nothing but juſt the Power of God's Word, without any particular Application to this Sin, that produced this Effect. Thus God has begun, thus he has hitherto ſurprizingly carryed on a Work of GRACE amongſt theſe *Indians*. May theGlory be aſcribed to him, who is the ſole Author of it.

Forks of *Delaware* in *Pennſylvania*, 1745.

LORD'S DAY, *September* 1. Preach to the *Indians* here from *Luke* xiv. 16——23. The Word appear'd to be attended with ſome Power, and caus'd ſome Tears in the Aſſembly.

Afterwards preach'd to a Number of *white* People preſent, and obſerv'd many of them in Tears, and ſome who had formerly been as care-

leſs, and unconcern'd about Religion perhaps as the *Indians*.

Towards Night diſcours'd to the *Indians* again, and perceiv'd a greater Attention, and more viſible Concern among them than has been uſual in *theſe Parts*.

Sept. 3. Preach'd to the *Indians* from *Iſaiah* liii. 3,---6. The divine Preſence ſeemed to be in the midſt of the Aſſembly, and a conſiderable Concern ſpread amongſt them. Sundry Perſons ſeemed to be awakened, amongſt whom were two ſtupid Creatures that I could ſcarce ever before keep awake while I was diſcourſing to them. Could not but rejoyce at this Appearance of Things, altho' at the ſame Time I could not but fear leſt the Concern they at preſent manifeſted, might prove *like a Morning Cloud*, as ſomething of that Nature had formerly done in theſe Parts.

Sept. 5. Diſcourſed to the *Indians* from the Parable of the *Sower*, afterwards convers'd particularly with ſundry Perſons, which occaſion'd them to weep, and even to cry out in an affecting Manner, and ſeiz'd others with Surprize and Concern; and I doubt not but that a divine Power accompanied what was then ſpoken. Sundry of theſe Perſons had been with me to *Croſweekſung*, and had there ſeen, and ſome of them, I truſt, felt the Power of God's Word in an *effectual* and ſaving Manner. I ask'd one of them, who had obtain'd Comfort, and given hopeful Evidences of being truly religious, why he

he now cry'd? He reply'd, *When he thought how Chriſt was ſlain like a Lamb, and ſpilt his Blood for Sinners, he could not help crying, when he was all alone.* And thereupon burſt out into Tears and Cries again. I then ask'd his *Wife*, who had likewiſe been abundantly comforted, (wherefore ſhe cry'd) ſhe anſwered, *She was griev'd that the* Indians *here would not come to Chriſt as well as thoſe at* Croſweekſung. I ask'd her if ſhe found a Heart to pray for them, and whether Chriſt had ſeem'd to be near to her of late in Prayer, as in time paſt, (which is my uſual Method of expreſſing a Senſe of the divine Preſence.) She replyed, *Yes, he had been near to her, and that at ſome Times when ſhe had been praying alone, her Heart lov'd to pray ſo, that ſhe could not bear to leave the Place, but wanted to ſtay and pray longer.*

Sept. 7. Preached to the *Indians* from *John* vi. 35,---39. There was not ſo much Appearance of concern among them as at ſeveral other Times of late; yet they appear'd ſerious and attentive.

LORD'S-DAY, *Sept.* 8. Diſcourſed to the *Indians* in the Forenoon from *John* 12. 44. 50. In the Afternoon from *Acts* ii. 36,---39. The Word of God at this Time ſeem'd to fall with *Weight* and Influence upon them. There were but few preſent, but moſt that were, were in Tears, and ſundry cryed out under diſtreſſing Concern for their Souls.

There was one Man conſiderably awaken'd, who never before diſcover'd any Concern for his Soul. There appeared a remarkable Work of the divine Spirit among them, almoſt generally, not unlike what has been of late at *Croſweekſung*. It ſeem'd as if the divine Influence had ſpread from thence to this Place; altho ſomething of it appear'd here in the awakening of my *Interpreter*, his *Wife*, and ſome few others.

Sundry of the careleſs *white* People now preſent were awakened, (or at leaſt ſtartled) ſeeing the Power of God ſo prevalent among the *Indians*. I then made a particular Addreſs to them, which ſeem'd to make ſome Impreſſion upon them, and excite ſome Affection in them.

There are ſundry *Indians* in theſe Parts who have always refuſed to hear me preach, and have been enraged againſt thoſe that have attended my preaching. But of late they are more bitter than ever, ſcoffing at Chriſtianity, and ſometimes asking my Hearers, *How often they have cried?* And whether *they han't now cry'd enough to do the Turn*, &c.? So that they have already *tryal of cruel Mockings*.

Sept. 9. Left the *Indians* in the Forks of *Delaware*, and ſet out on a Journey towards *Juquhannah*-River, directing my Courſe towards the *Indian*-Town more than an Hundred and Twenty Miles Weſt-ward from the *Forks*. Travel'd about Fifteen Miles and there lodg'd.

Sept. 10. After having lodg'd out three Nights,

Nights, arrived at the *Indian*-Town I aim'd at on *Suſquehanuah*, call'd *Shamokin*, (one of the Places, and the largeſt of them, that I viſited in *May* laſt) and was kindly receiv'd and entertain'd by the *Indians*: But had little Satisfaction by reaſon of the *heatheniſh* Dance and Revel they then held in the Houſe where I was oblig'd to lodge, which I could not ſuppreſs, tho' I often entreated them to deſiſt, for the ſake of one of their own Friends who was then ſick in the Houſe, and whoſe Diſorders was much aggravated by the Noiſe.—Alas! how deſtitute of *natural Affection* are theſe poor uncultivated *Pagans*? altho' they ſeem ſomewhat kind in their own Way. Of a Truth, *the dark Corners of the Earth are full of the Habitations of Cruelty.*

This *Town* (as I obſerv'd in my *Journal* of *May* laſt) lies partly on the *Eaſt*-ſide of the River, partly on the *Weſt*, and partly on a large Iſland in it, and contains upwards of *Fifty* Houſes, and (they tell me) near *Three Hundred* Perſons, tho' I never ſaw much more than Half that Number in it; but of three different Tribes of *Indians*, ſpeaking three Languages wholly *unintelligible* to each other. About one Half of its Inhabitants are *Delawares*, the others call'd *Senakas*, and *Tutelas*. The *Indians* of this Place are counted the moſt drunken, miſchievous, and ruffainly *Fellows* of any in theſe

theſe Parts: And *Satan* ſeems to have his *Seat* in this *Town* in an eminent Manner.

Sept. 14. Viſited the *Delaware* King, (who was ſuppos'd to be at the Point of Death when I was here in *May* laſt, but was now recover'd) and diſcourſed with him and others reſpecting Chriſtianity, and ſpent the Afternoon with them, and had more encouragement than I expected. The *King* appear'd kindly diſpoſed, and willing to be inſtructed: This gave me ſome Encouragement that God would open an *effectual Door* for my preaching the Goſpel here, and ſet up his Kingdom in this Place. Which was a Support and Refreſhment to me in the Wilderneſs, and render'd my *ſolitary* Circumſtances comfortable and pleaſant.

LORD'S-DAY, *Sept.* 15. Viſited the *Chief* of the *Delawares* again, was kindly received by him, and diſcourſed to the *Indians* in the Afternoon, ſtill entertain'd Hopes that God would open their Hearts to receive the Goſpel, tho' many of them in the Place, were ſo drunk from Day to Day, that I could get no Opportunity to ſpeak to them. Towards Night diſcourſed with one that underſtood the Languages of the *Six-Nations*, (as they are uſually call'd) who diſcovered an Inclination to hearken to Chriſtianity, which gave me ſome Hopes that the Goſpel might hereafter be ſent to thoſe Nations far remote.

Sept.

Sept. 16. Spent the Forenoon with the *Indians*, endeavouring to inſtruct them from Houſe to Houſe, and to engage them, as far as I could, to be friendly to Chriſtianity.

Towards Night went to one part of the *Town* where they were *Sober*, and got together near Fifty Perſons of them, and diſcourſed to them, having firſt obtained the King's *chearful* Conſent.----There was a ſurprizing Attention among them, and they manifeſted a conſiderable Deſire of being further Inſtructed. There was alſo one or two that ſeem'd to be touched with ſome Concern for their Souls, who appeared well pleaſed with ſome Converſation in private, after I had concluded my publick Diſcourſe to them.

My Spirits were much refreſhed with this Appearance of Things, and I could not but return with my *Interpreter* (having no *other Companion* in this Journey) to my poor hard Lodgings, rejoycing in Hopes that God deſigned to ſet up his Kingdom here, where *Satan* now reigns in the moſt eminent Manner: And found uncommon Freedom in addreſſing the Throne of Grace for the Accompliſhment of ſo great and glorious a Work.

Sept. 17. Spent the Forenoon in viſiting and diſcourſing to the *Indians* About Noon left *Shaumoking*, (moſt of the *Indians* going out this Day on their hunting Deſign) and travel'd down the River South-weſtward.

Sept.

Sept. 19. Visited an *Indian* Town call'd *Juneauta*, situate on an Island in *Susquehannah*. Was much discourag'd with the Temper and Behaviour of the *Indians* here, altho' they appear'd Friendly when I was with them the last Spring, and then gave me Encouragement to come and see them again: But they now seem'd resolved to retain their *Pagan* Notions, and persist in their *idolatrous* Practices.

Sept 20. Visited the *Indians* again at *Juneauta* Island, and found them almost universally very busy in making Preparations for a great *Sacrifice* and *Dance*. Had no Opportunity to get them together in order to discourse with them about Christianity, by reason of their being so much engaged about their *Sacrifice*. My Spirits were much sunk with a Prospect so very discouraging, and especially seeing I had now no *Interpreter* but a *Pagan*, who was as much attach'd to *Idolatry* as any of them, (my own *Interpreter* having left me the Day before, being oblig'd to attend upon some important Business otherwhere, and knowing that he could neither speak nor understand the Language of *these Indians*) so that I was under the greatest Disadvantages imaginable; however I attempted to discourse privately with some of them, but without any Appearance of Success: Notwithstanding I still tarried with them.

In the Evening they met together, near a Hundred of them, and danced round a large Fire,

Fire, having prepar'd ten fat Deer for the *Sacrifice*. The Fat of whoſe Inwards they burnt in the Fire while they were dancing, and ſometimes rais'd the Flame to a prodigious Height, at the ſame Time yelling and ſhouting in ſuch a Manner, that they might eaſily have been heard Two Miles or more.

They continued their *ſacred Dance* all Night, or near the Matter; after which they ate the *Fleſh* of the *Sacrifice*, and ſo retired each one to his Lodging.

I enjoy'd little Satisfaction this Night, being entirely alone on the Iſland, (as to any *Chriſtian* Company) and in the midſt of this *idolatrous* Revel; and having walk'd to and fro 'till Body and Mind were pain'd and much oppreſs'd, I at length crept into a little Crib made for Corn, and there ſlept on the Poles.

LORD'S DAY, *Sept.* 21. Spent the Day with the *Indians* on the *Iſland*. As ſoon as they were well up in the Morning, I attempted to inſtruct them, and laboured for that Purpoſe to get them together, but quickly found they had ſomething elſe to do; for near Noon they gathered together all their *Powwows* (or Conjurers) and ſet about half a Dozen of them to playing their juggling Tricks, and acting their frantick diſtracted Poſtures, in order to find out why they were then ſo ſickly upon the Iſland, numbers of them being at that Time diſordered with a *Fever*, and bloody *Flux*. In this Exerciſe they

were engaged for ſeveral Hours, making all the wild ridiculous and diſtracted Motions imaginable; ſometimes ſinging, ſometimes howling, ſometimes extending their Hands to the utmoſt Stretch, ſpreading all their Fingers and ſeemed to puſh with them, as if they deſigned to fright ſomething away, or, at leaſt, keep it off at Arms end; ſomtimes ſtroking their Faces with their Hands, then ſpurting Water as fine as Miſt; ſometimes ſetting flat on the Earth, then bowing down their Faces to the Ground; wringing their Sides, as if in Pain and Anguiſh; twiſting their Faces, turning up their Eyes, grunting, puffing, &c.

Their monſtrous Actions tended to excite Ideas of Horror, and ſeem'd to have ſomething in them (as I thought) peculiarly ſuited to raiſe the Devil, if he could be rais'd by any thing odd, ridiculous and frightful. Some of them I could obſerve, were much more fervent and devout in the Buſineſs than others, and ſeem'd to *chant*, *peep and mutter* with a great Degree of Warmth and Vigour, as if determined to awaken and engage the Powers below. I ſat at a ſmall Diſtance, not more than Thirty Feet from them, (tho' undiſcover'd) with my Bible in my Hand, reſolving if poſſible to ſpoil their Sport, and prevent their receiving any Anſwers from the *infernal* World, and there view'd the whole Scene. They continued their heideous Charms and Incantations for more than three

Hours

Hours, until they had all wearied themſelves out, altho' they had in that Space of Time taken ſundry Intervals of Reſt, and at length broke up, I apprehended, without receiving any Anſwer at all.

After they had done *Powwowing*, I attempted to diſcourſe with them about Chriſtianity; but they ſoon ſcatter'd, and gave me no Opportunity for any Thing of that Nature. A view of theſe Things, while I was entirely alone in the Wilderneſs, deſtitute of the Society of any One that ſo much as *named the Name of Chriſt*, greatly ſunk my Spirits, gave me the moſt gloomy Turn of Mind imaginable, almoſt ſtripp'd me of all Reſolution and Hope reſpecting further Attempts for propagating the Goſpel, and converting the *Pagans*, and render'd this the moſt burdenſom and diſagreeable *Sabbath* that ever I ſaw. But nothing, I can truly ſay, ſunk and diſtreſs'd me like the Loſs of my Hope reſpecting *their Converſion*. This Concern appear'd ſo great, and ſeem'd to be ſo much *my own*, that I ſeem'd to have nothing to do on *Earth*, if this fail'd: And a Proſpect of the greateſt Succeſs in the ſaving Converſion of Souls under *Goſpel Light*, would have done little or nothing towards compenſating for the Loſs of my Hope in this Reſpect; and my Spirits now were ſo damp'd and depreſs'd, that I had no Heart nor Power to make any further Attempts among them for that Purpoſe, and could not

poſſibly recover my Hope, Reſolution and Courage, by the utmoſt of my Endeavours.

The *Indians* of this *Iſland* can many of them underſtand the *Engliſh* Language conſiderably well, having formerly liv'd in ſome Part of *Maryland* among or near the *white* People, but are very vicious, drunken and prophane, altho' not ſo *ſavage* as thoſe who have leſs Acquaintance with the *Engliſh*. Their Cuſtoms in divers Reſpects, differ from thoſe of other *Indians* upon this River. They dont bury their Dead in a common Form, but let their Fleſh conſume above Ground in cloſe Cribs made for that Purpoſe, and at the End of a Year, or perhaps ſometimes a longer Space of Time, they take the Bones, when the Fleſh is all conſum'd, and waſh and ſcrape them, and afterwards bury them with ſome Ceremony.---Their Method of *charming* or conjuring over the Sick, ſeems ſomewhat different from that of other *Indians*, tho' for Subſtance the ſame: And the whole of it, among theſe and others, perhaps is an Imitation of what ſeems, by *Naamans* Expreſſion, (2 *Kings* v. 11.) to have been the Cuſtom of the antient *Heathens*. For it ſeems chiefly to conſiſt in their *ſtriking their Hands over the Diſeaſed*, repeatedly ſtroaking of them, *and calling upon their Gods*, excepting the ſpurtiug of Water like a Miſt, and ſome other frantick Ceremonies common to the other *Conjurations*, I have already mentioned.

When

When I was in theſe Parts in *May* laſt, I had an Opportunity of learning many of the Notions and Cuſtoms of the *Indians*, as well as of obſerving many of their Practices: I then travelling more than an Hundred and thirty Miles upon the River above the *Engliſh* Settlements; and having in that Journey a View of ſome Perſons of *ſeven* or *eight* diſtinct Tribes, ſpeaking ſo many different Languages. But of all the Sights I ever ſaw among them, or indeed any where elſe, none appear'd ſo frightful or ſo near a kin to, what is uſually imagin'd, of *infernal Powers*; none ever excited ſuch Images of Terror in my Mind, as the Appearance of one who was a devout and zealous Reformer, or rather reſtorer, of what he ſuppos'd was the ancient Religion of the *Indians*. He made his Appear- in his *pontifical Garb*, which was a Coat of *Bears Skins*, dreſs'd with the Hair on, and hanging down to his Toes, a Pair of Bear-Skin Stockings, and a great *Wooden* Face, painted the one Half black, the other tauny, about the Colour of an *Indians* Skin, with an extravagant Mouth, cut very much a-wry; the Face faſtened to a Bear Skin Cap, which was drawn over his Head. He advanc'd toward me with the Inſtrument in his Hand that he us'd for Muſick in his *idolatrous Worſhip*, which was a dry *Tortoiſe-Shell*, with ſome Corn in it, and the Neck of it drawn on to a Piece of Wood, which made a very convenient Handle. As he came forward, he

he beat his Tune with the *Rattle*, and danced with all his Might, but did not ſuffer any Part of his Body, not ſo much as his Fingers, to be ſeen: And no Man would have gueſs'd by his Appearance, and Actions, that he could have been a human Creature, if they had not had ſome Intimation of it otherways. When he came near me, I could not but ſhrink away from him, altho' it was then Noon-day, and I knew who it was, his Appearance and Geſtures were ſo prodigiouſly frightful! He had a Houſe conſecrated to religious Uſes, with divers Images cut out upon the ſeveral Parts of it; I went in and found the Ground beat almoſt as hard as a Rock with their frequent dancing in it.-- I diſcours'd with him about Chriſtianity, and ſome of my Diſcourſe he ſeem'd to like, but ſome of it he diſlik'd entirely. He told me that God had taught him his Religion, and that he never would turn from it, but wanted to find ſome that would join heartily with him in it; for the *Indians*, he ſaid, were grown very degenerate and corrupt. He had thoughts, he ſaid, of leaving all his Friends, and travelling abroad, in order to find ſome that would join with him, for he believ'd God had ſome Good People ſome where that felt as he did. He had not always, he ſaid, felt as he now did, but had *formerly* been like the reſt of the *Indians*, until about four or five Years before that Time: Then, he ſaid, his Heart was very much diſtreſs'd

treſs'd, ſo that he could not live among the *Indians*, but got away into the Woods and liv'd alone for ſome Months. At length, he ſays, God comforted his Heart, and ſhow'd him what he ſhould do; and ſince that Time he had known God, and tried to ſerve him; and loved all Men, be they who they would, ſo as he never did before.---He treated me with uncommon Courteſy, and ſeemed to be hearty in it.---And I was told by the *Indians* that he oppos'd their drinking Strong-Liquor with all his Power and if at any Time he could not diſſuade them from it, by all he could ſay, he would leave them and go crying into the Woods. It was manifeſt he had a Set of religious Notions that he had look'd into *for himſelf*, and not taken for *granted* upon bare Tradition; and he reliſh'd or diſreliſh'd whatever was ſpoken of a religious Nature, according as it either agreed or diſagreed with *his Standard*. And while I was diſcourſing he would ſometimes ſay, *Now that I like: So God has taught me*, &c. And ſome of his Sentiments ſeem'd very juſt. Yet he utterly deny'd the Being of a *Devil*, and declar'd there was no ſuch a Creature known among the *Indians* of old Times, whoſe Religion he ſuppos'd he was attempting to revive. He likewiſe told me, that departed Souls all went *Southward*, and that the Difference between the Good and Bad was this, That the *former* were admitted into a beautiful Town

with

with *ſpiritual* Walls, or Walls agreeable to the Nature of Souls; and that the *latter* would for ever hover round thoſe Walls, and in vain attempt to get in. He ſeem'd to be ſincere, honeſt, and conſciencious in his *own Way*, and according to his own religious Notions, which was more than I ever ſaw in any other *Pagan*: And I perceiv'd he was look'd upon, and derided amongſt moſt of the *Indians* as a *preciſe Zealot*, that made a needleſs Noiſe about religious Matters. But I muſt ſay, there was ſomething in his Temper and Diſpoſition that look'd more like true Religion than any Thing I ever obſerved amongſt other *Heathens*.

But alas! how deplorable is the State of the *Indians* upon this River! The brief Repreſentation I have here given of their Notions and Manners, is ſufficient to ſhew that they are *led captive by Satan at his Will*, in the moſt eminent Manner: And, methinks, might likewiſe be ſufficient to excite the Compaſſion, and engage the Prayers of pious Souls for theſe their Fellow-Men, who ſit in *the Regions of the Shadow of Death*!

Sept. 22. Made ſome further Attempts to inſtruct and chriſtianize the *Indians* on this Iſland, but all to no Purpoſe. They live ſo near the *white* People, that they are always in the Way of Strong-Liquor, as well as the ill Examples of *nominal Chriſtians*; which renders it ſo unſpeakably

unſpeakably Difficult to treat with them about Chriſtianity.

Forks of *Delaware*, 1745.

October 1. Diſcourſed to the *Indians* here, and ſpent ſome Time in private Conferences with them about their Soul's Concerns, and afterwards invited them to accompany, or if not, to follow me down to *Croſweekſung* as ſoon as their Conveniency would admit; which Invitation ſundry of them chearfully accepted.

Croſweekſung, in *New-Jerſey*, 1745.

Preached to my People from *John* xiv. 1.—6 The divine Preſence ſeemed to be in the Aſſembly. Numbers were affected with divine Truths, and it was a Seaſon of Comfort to ſome in particular.

O! What a Difference is there between theſe and the *Indians* I had lately treated with upon *Suſquehannah*! To be with *thoſe* ſeemed like being baniſhed from God and all his People, to be with *theſe* like being admitted into his Family, and to the Enjoyment of his divine Preſence! How great is the Change lately made upon Numbers of theſe *Indians*, who not many Months ago were many of them as Thoughtleſs, and averſe to Chriſtianity, as thoſe upon *Suſ-*

quchannah! And how aſtoniſhing is that Grace that has made this Change!

LORD's-DAY, *Octob.* 6. Preach'd in the Forenoon from *John* x. 7,---11. There was a conſiderable melting among my People, the dear *young Chriſtians* were refreſh'd, comforted and ſtrengthened, and one or two Perſons newly awakened.

In the Afternoon I diſcourſed on the Story of the *Jaylor*, *Acts* xvi. and in the Evening expounded *Acts* xx. 1,---12. There was at this Time a very agreeable Melting ſpread thro' the whole Aſſembly. I think I ſcarce ever ſaw a more deſirable Affection in any Number of People in my Life. There was ſcarce a dry Eye to be ſeen among them, and yet nothing *boiſterous* or *unſeemly*, nothing that tended to diſturb the Publick Worſhip; but rather to encourage and excite a Chriſtian Ardour and Spirit of Devotion.

Thoſe who, I have reaſon to hope were ſavingly renewed, were firſt affected, and ſeem'd to rejoyce much, but with Brokenneſs of Spirit and godly Fear, their Exerciſes were much the ſame with thoſe mentioned in my *Journal* of *Auguſt* 26. evidently appearing to be the genuine Effect of *a Spirit of Adoption.*

After Publick Service was over I withdrew, (being much tired with the Labours of the Day) and the *Indians* continued praying among themſelves for near Two Hours together, which

continued

continued Exerciſes appear'd to be attended with a bleſſed quickning Influence from on High.

I could not but earneſtly *wiſh* that Numbers of God's People had been preſent at this Seaſon, to ſee and hear theſe Things which I'm ſure muſt refreſh the Heart of every true Lover of *Zion*'s Intereſt. To ſee theſe, who very lately were ſavage *Pagans* and *Idolators*, *having no Hope, and without God in the World*, now fill'd with a Senſe of divine Love and Grace, and worſhiping the *Father in Spirit and in Truth*, as Numbers here appear'd to do, was not a little affecting! And eſpecially to ſee them appear ſo tender and humble, as well as lively, fervent and devout in the divine Service

Octob. 24. Diſcourſed from *John* iv. 13,-14 There was a great Attention, a deſirable Affection, and an unaffected Melting in the Aſſembly.---'Tis ſurprizing to ſee how eager they are of hearing the Word of God. I have oftentimes Thought they would chearfully and diligently attend divine Worſhip Twenty Four Hours together, had they an Opportunity ſo to do.

Octob. 25. Diſcourſed to my People reſpecting the *Reſurrection*, from *Luke* xx. 27—— 36 And when I came to mention the Bleſſedneſs the Godly ſhall enjoy at that Seaſon, their final Freedom from Death, Sin and Sorrow; their Equality to the *Angels* in regard of their Nearneſs

neſs to, and Enjoyment of Chriſt; (ſome imperfect Degree of which they are favour'd with in the preſent Life, from whence ſprings their ſweeteſt Comfort) and their being the *Children of God*, openly acknowledged by Him *as ſuch*: I ſay, when I mentioned theſe Things, Numbers of them were much affected, and melted with a View of this bleſſed State.

Octob. 26. Being call'd to aſſiſt in the Adminiſtration of the Lord's-Supper, in a neighbouring Congregation, I invited my People to go with me, who in general embrac'd the Opportunity chearfully, and attended the ſeveral Diſcourſes of that Solemnity with Diligence and Affection, moſt of them now underſtanding ſomething of the *Engliſh* Language.

LORD'S-DAY, *Octob.* 27. While I was preaching to a vaſt Aſſembly of People abroad, who appeared generally eaſy and ſecure enough, there was one *Indian* Woman, a Stranger, who never heard me preach before, nor ever regarded any Thing about Religion, (being now perſuaded by ſome of her Friends to come to Meeting, tho' much againſt her Will) was ſeiz'd with preſſing Concern for her Soul, and ſoon after expreſs'd a great Deſire of going home (more than Forty Miles diſtant) to call her *Huſband*, that he alſo might be awakened to a Concern for his Soul. Some other of the *Indians* alſo appeared to be affected with divine Truths this Day.

The

The pious People of the *Engliſh* (Numbers of whom I had Opportunity to converſe with) ſeem'd refreſhed with ſeeing the *Indians* worſhip God in that devout and ſolemn Manner with the Aſſembly of his People: And with thoſe mentioned *Acts* xi. 18. they could not but *glorify God, ſaying, then hath God alſo to the Gentiles granted Repentance unto Life.*

Octob. 28. Preached again to a great Aſſembly, at which Time ſome of my People appeared affected; and when publick Worſhip was over, were inquiſitive whether there would not be another Sermon in the Evening, or before the *ſacramental* Solemnity was concluded; being ſtill deſirous to hear God's Word.

Croſweeksjung,

Octob. 28 Diſcourſed from *Mat.* xxii. 1,---13. I was enabled to open the Scripture, and adapt my Diſcourſe and Expreſſions to the Capacities of my People, *I know not how*, in a plain, eaſy, and familiar Manner, beyond all that I could have done by the utmoſt Study: And this, without any *ſpecial* Difficulty, with as much Freedom as if I had been addreſſing a common Audience, who had been inſtructed in the Doctrine of Chriſtianity all their Days.

The Word of God at this Time ſeem'd to fall upon the Aſſembly with a divine Power and Influence, eſpecially toward the Cloſe of my Diſcourſe: There was both a ſweet Melting and bitter Mourning in the Audience---The

dear

dear Chriſtians were refreſhed and comforted —Convictions revived in others, and ſundry Perſons newly awakened who had never been with us before, and ſo much of the divine Preſence appear'd in the Aſſembly, that it ſeem'd, *this was no other than the Houſe of God, and the Gate of Heaven.* And all that had any Savour and Reliſh of divine Things were even conſtrained by the Sweetneſs of that Seaſon to ſay, *Lord it is good for us to be here.* If ever there was amongſt my People an Appearance of *the* New-Jeruſalem----*as a Bride adorned for her Husband*, there was much of it at this Time; and ſo agreeable was the Entertainment where ſuch Tokens of the divine Preſence were, that I could ſcarce be willing in the Evenning to leave the Place, and repair to my Lodgings. I was refreſhed with a View of the Continuance of this Bleſſed Work of Grace among them, and its Influence upon *Strangers* of the *Indians* that had of late, from time to time, providentally fallen into theſe Parts.

Nov. 1. Diſcourſed from *Luke* xxiv. briefly explaining the whole Chapter, and inſiſting eſpecially upon ſome particular Paſſages.

The Diſcourſe was attended with ſome affectionate Concern upon ſome of the Hearers, tho' not equal to what has often appeared among them.

LORD'S-DAY, *Nov.* 3. Preached to my People from *Luke* xvi. 17, more eſpecially for the ſake of ſeveral lately brought under deep Con-

cern

cern for their Souls. There was ſome apparent Concern and Affection in the Aſſembly, tho' far leſs than has been uſual of late.

Afterwards I baptized *Fourteen* Perſons of the *Indians*, ſix Adults and eight Children: One of theſe was near *fourſcore* Years of Age, and I have reaſon to hope God has brought her ſavingly Home to himſelf: Two of the others were Men of *fifty* Years old, who had been ſingular and remarkable, even among the *Indians*, for their Wickedneſs, one of them had been a *Murderer*, and both notorious Drunkards as well as exceſſive Quarelſom; but now I can't but hope both are become Subjects of God's ſpecial Grace, eſpecially the worſt of them *. I deferred their *Baptiſm* for many Weeks after they had given Evidences of having paſs'd a great Change, that I might have more Opportunities to obſerve the Fruits of thoſe Impreſſions they had been under, and apprehended the Way was now clear: And there was not one of the Adults I baptized, but what had given me ſome comfortable Grounds to hope, that God had wrought a Work of ſpecial Grace in their Hearts; altho' I could not have the ſame Degree of Satisfaction reſpecting one or two of them, as the reſt.

Nov. 4. Diſcourſed from *John* xi. briefly explaining

* The Man particularly mentioned in my Journal of *Auguſt* 16th, as being then awakened.

plaining moſt of the Chapter.—Divine Truths made deep Impreſſions upon many in the Aſſembly, numbers were affected with a View of the Power of Chriſt, manifeſted in his raiſing the Dead, and eſpecia ly when this Inſtance of his Power was improved to ſhew his Power and Ability to raiſe dead Souls (ſuch as many of them then *felt* themſelves to be) to a ſpiritual Life: As alſo to raiſe the Dead at the laſt Day, and diſpence to them due Rewards and Puniſhments.

There were ſundry of the Perſons lately come here from remote Places, that were now brought under deep and preſſing Concern for their Souls, particularly one, who not long ſince came half drunk, and rail'd on us, and attempted by all means to diſturb us while engag'd in the divine Worſhip, was now ſo concern'd and diſtreſs'd for her Soul, that ſhe ſeem'd unable to get any eaſe without an Intereſt in Chriſt. There were many Tears and affectionate Sobs and Groans in the Aſſembly in general, ſome weeping for themſelves, others for their Friends. And altho' Perſons are doubtleſs much eaſier affected now, than they were in the Beginning of this religious Concern, when Tears and Cries for their Souls were Things unhear'd of among them, yet I muſt ſay, their Affection in general appear'd *genuine* and *unfeigned*; and eſpecially this appear'd very conſpicuous in thoſe newly awakened. So that true

true and geuine Convictions of Sin, ſeem ſtill to be begun and promoted in many Inſtances.

Baptized a Child this Day, and perceiv'd ſundry of the baptized Perſons affected with the Adminiſtration of this Ordinance, as being thereby minded of their own ſolemn Engagements.

I have now baptized in all *Forty Seven* Perſons of the *Indians*, Twenty three Adults, and Twenty four Children. Thirty five of them belonging to theſe Parts, and the reſt to the *Forks* of *Delaware*: And (thro' rich Grace) they have none of them as yet been left to diſgrace their Profeſſion of Chriſtianity by any ſcandalous or unbecoming Behaviour.

I might now juſtly make many Remarks on a Work of Grace ſo very remarkable as this has been in diverſe Reſpects, but ſhall confine myſelf to a few general Hints only.

1ſt. 'Tis remarkable that God began this Work among the *Indians* at a Time when I had the leaſt Hope, and (to my Apprehenſion) the leaſt rational Proſpect of ſeeing a Work of Grace propagated amongſt them. My bodily Strength being then much waſted by a late tedious Journey to *Suſquehannah*, where I was neceſſarily expos'd to Hardſhips and Fatigues among the *Indians*: My Mind being alſo exceedingly depreſs'd with a View of the Unſucceſsfulneſs of my Labours, (ſince I had little reaſon ſo much as to hope that God had made me Inſtrumental of the ſaving Converſion of any of the *Indians*, except my *Inter-*

preter and his Wife) whence I was ready to look upon my ſelf as a Burden to the *Honourable Society*, that employ'd and ſupported me in this Buſineſs, and began to entertain ſerious Thoughts of giving up my *Miſſion*; and almoſt reſolv'd I would do ſo, at the Concluſion of the preſent Year, if I had then no better Proſpect of ſpecial Succeſs in my Work than I had hitherto had, altho' I can't ſay I entertained theſe Thoughts becauſe I was weary of the Labours and Fatigues that neceſſarily attended my preſent Buſineſs, or becauſe I had *Light* and Freedom in my own Mind to turn any other Way; but purely thro' Dejection of Spirit, preſſing Diſcouragement, and an Apprehenſion of its being unjuſt to ſpend Money conſecrated to religious Uſes, only to civilize the *Indians*, and bring them to an *external* Profeſſion of Chriſtianity, which was all that I could then ſee any Proſpect of having effected, while God ſeem'd (as I thought) evidently to frown upon the Deſign of their ſaving Converſion, by withholding the convincing and renewing Influences of his bleſſed Spirit from attending the Means I had hitherto us'd with them for that End.

And in this Frame of Mind I firſt viſited theſe *Indians* at *Croſweekſung*, apprehending 'twas my indiſpenſible Duty (ſeeing I had heard there was a Number in *theſe Parts*) to make ſome Attempts for their Converſion to God, tho' I can't ſay, I'd any Hope of Succeſs, my Spirits were now ſo extreamly ſunk. And I don't know that my

Hopes

Hopes reſpecting the Converſion of the *Indians* were ever reduc'd to ſo low an Ebb, ſince I had any *ſpecial* Concern for them, as at this Time.

And yet *this* was the very Seaſon that God ſaw fitteſt to begin this glorious Work in! And thus he *ordained Strength out of Weakneſs*, by making bare his Almighty Arm at a Time when *all Hopes* and *human Probabilities* moſt evidently appear'd to fail.——*Whence I learn that tis good to follow the Path of Duty, tho' in the midſt of Darkneſs and Diſcouragement.*

2dly. 'Tis remarkable how God providentially, and in a Manner almoſt *unaccountable* called theſe *Indians* together to be inſtructed in the great Things that concern'd their Souls; and how he ſeized their Minds with the moſt ſolemn and weighty Concern for their eternal Salvation as faſt as they came to the Place where his Word was preached. When I firſt came into theſe Parts in *June*, I found not one Man at the Place I viſited, but only *four* Women and a few Children: But before I had been here many Days they gathered from all Quarters, ſome from more than Twenty Miles diſtant, and when I made them a ſecond Viſit in the Beginning of *Auguſt*, ſome came more than Forty Miles to hear me.

And many came without any Intelligence of what was going on here, and conſequently without any Deſign of *theirs*, ſo much as to gratify their Curioſity; ſo that it ſeem'd as if God had ſummoned them together from all Quarters for nothing

elſe but to deliver his Meſſage to them, and that he did this (with regard to ſome of them) without making Uſe of any *human* Means; altho' there was Pains taken by ſome of them to give Notice to others at remote Places.

Nor is it leſs ſurprizing that they were one after another affected with a ſolemn Concern for their Souls, almoſt as ſoon as they came upon the Spot where divine Truths were taught them. I could not but think often that their coming to the Place of our publick Worſhip, was like *Saul* and his *Meſſengers* coming among the *Prophets*: They no ſooner came but they propheſied; and theſe were almoſt as ſoon affected with a Senſe of their Sin and Miſery, and with an earneſt concern for Deliverance, as they made their Appearance in our Aſſembly.—After this Work of *Grace* began with Power among them, 'twas common for *Strangers* of the *Indians*, before they had been with us one Day, to be much awakened, deeply convinced of their Sin and Miſery, and to enquire with great Solicitude, *What they ſhould do to be ſaved?*

3*dly*. 'Tis likewiſe remarkable how God preſerved theſe poor ignorant *Indians* from being prejudiced againſt me, and the Truths I taught them, by thoſe Means that were uſed with them for that Purpoſe by ungodly People. There were many Attempts made by ſome ill-minded Perſons of the *white* People to prejudice them againſt or fright them from Chriſtianity. They ſometimes told

told them, The *Indians* were well enough on't already :---That there was no need of all this *Noiſe* about Chriſtianity :—That if they were *Chriſtians* they would be in no better, no ſafer, or happier State, than they were already in, *&c.*

Sometimes they told them, That I was a *Knave*, a *Deceiver*, and the like : That I daily taught them a Company of Lies, and had no other Deſign but to impoſe upon them, *&c.*

And when none of theſe and ſuch like Suggeſtions would avail to their Purpoſe, they then tried another Expedient, and told the *Indians*, " My Deſign was to gather together as large a Body of them as I poſſible could, and then ſell them to *England* for Slaves." Than which nothing could be more likely to terrify the *Indians*, they being naturally of a jealous Diſpoſition, and the moſt averſe to a State of Servitude perhaps of any People living.

But all theſe wicked Inſinuations (thro' divine Goodneſs over-ruling) conſtantly turned againſt the *Authors* of them, and only ſerv'd to engage the Affections of the *Indians* more firmly to me: For they being awaken'd to a ſolemn Concern for their Souls, could not but obſerve that the Perſons who endeavour'd to imbitter their Minds againſt me were altogether unconcerned about their own Souls, and not only ſo but vicious and prophane ; and thence could not but argue, that if they had no Concern for their *own*, 'twas not likely they ſhould have for the *Souls of others.*

It

It ſeems yet the more wonderful that the *Indians* were preſerved from once hearkening to theſe Suggeſtions, in as much as I was an utter Stranger among them, and could give them no Aſſurance of my ſincere Affection to, and Concern for them, by any Thing that was paſt,—while the Perſons that inſinuated theſe Things were their old Acquaintance, who had had frequent Opportunities of gratifying their *thirſty Appetites* with ſtrong Drink, and conſequently, doubtleſs, had the greateſt Intereſt in their Affections.——But from this Inſtance of their Preſervation from fatal Prejudices, I have had Occaſion with Admiration to ſay, *If God will Work, who can binder or reſiſt* ?

4thly. Nor is it leſs wonderful how God was pleaſed to provide a *Remedy* for my want of Skill and Freedom in the *Indian Language*, by remarkably fitting my *Interpreter* for, and aſſiſting him in the Performance of his Work. It might reaſonably be ſuppos'd I muſt needs labour under a vaſt Diſadvantage in addreſſing the *Indians* by an *Interpreter*, and that divine Truths would unavoidably looſe much of the *Energy* and *Pathos* with which they might at firſt be delivered, by reaſon of their coming to the Audience from a *ſecond Hand.* But altho' this has often (to my Sorrow and Diſcouragement) been the Caſe in Times paſt, when my *Interpreter* had little or no Senſe of divine Things, yet now it was quite otherwiſe. I can't think my Addreſſes to the *Indians* ordinarily

narily ſince the Beginning of this Seaſon of Grace, have loſt any Thing of the Power or Pungency with which they were made, unleſs it were ſometimes for want of pertinent and pathetick Terms and Expreſſions in the *Indian* Language; which Difficulty could not have been much redreſs'd by my perſonal Acquaintance with their *Language*. My *Interpreter* had before gain'd ſome good Degree of *doctrinal* Knowledge, whereby he was rendered capable of underſtanding and communicating, without miſtakes, the *Intent and Meaning* of my Diſcourſes, and that without being confined *ſtrictly* and oblig'd to interpret *verbatim*. He had likewiſe, to appearance, an *experimental* Acquaintance with divine Things, and it pleaſed God at this Seaſon to inſpire his Mind with longing Deſires for the Converſion of the *Indians*, and to give him admirable Zeal and Fervency in addreſſing them in order thereto. And tis remarkable that when I was favoured with any *ſpecial Aſſiſtance* in any Work, and enabled to ſpeak with more than common *Freedom*, *Fervency* and *Power*, under a *lively* and *affecting Senſe* of divine Things, he was uſually affected in the *ſame Manner* almoſt inſtantly, and ſeem'd at once quickened and enabled to ſpeak in the ſame *pathetick Language*, and under the ſame Influence that I did. And a *ſurprizing Energy* often accompanied the Word at ſuch Seaſons, ſo that the Face of the whole Aſſembly would be apparently

chang'd

chang'd almoſt in an inſtant, and Tears and Sobs became common among them.

He alſo appeared to have ſuch a clear doctrinal View of God's uſual Methods of dealing with Souls under a preparatory Work of *Conviction* and *Humiliation* as he never had before, ſo that I could, with his help, diſcourſe freely with the diſtreſſed Perſons about their *internal* Exerciſes, their Fears, Diſcouragements, Temptations, *&c.*

He likewiſe took Pains Day and Night to repeat and inculate upon the Minds of the *Indians* the Truths I taught them daily, and this he appear'd to do not from ſpiritual Pride, and an Affectation of ſetting himſelf up as a *publick Teacher*; but from a Spirit of Faithfulneſs, and an honeſt Concern for their Souls.

His Converſation among the *Indians* has likewiſe (ſo far as I know) been Savory, as becomes a Chriſtian, and a Perſon employed in his Work; and I may juſtly ſay, he has been a great Comfort to me, and a great Inſtrument of promoting this good Work among the *Indians*: So that whatever be the State of his own Soul, 'tis apparent God has remarkably fitted him for this Work.

And thus God has manifeſted that, without beſtowing on me the *Gift of Tongues*, he could find a Way wherein I might be as effectually enabled to convey the Truths of his glorious Goſpel to the Minds of theſe poor benighted *Pagans*,

5thly. 'Tis further remarkable that God has carried on his Work here by *ſuch Means*, and in

ſuch

ſuch a Manner as tended to obviate, and leave no room for thoſe Prejudices and Objections that have often been raiſed againſt ſuch a Work. When Perſons have been awakened to a ſolemn Concern for their Souls, by hearing the more *awful* Truths of God's Word, and the *Terrors* of the divine Law inſiſted upon, it has uſually in ſuch Caſes been objected by ſome, that ſuch Perſons were only *frighted* with a *fearful Noiſe* of *Hell* and *Damnation*; and, that there was no Evidence that their Concern was the Effect of a Divine Influence. But God has left no room for this Objection in the preſent Caſe, this Work of Grace having been begun and carried on, by almoſt one continued Strain of Goſpel-Invitation to periſhing Sinners, as may reaſonably be gueſs'd, from a View of the *Paſſages* of *Scripture* I chiefly inſiſted upon in my Diſcourſes from Time to Time: Which I have for that Purpoſe inſerted in my *Journal*.

Nor have I ever ſeen ſo general an awakening in any Aſſembly in my Life as appeared here, while I was opening and inſiſting upon the Parable of the *great Supper*, *Luke* xiv. In which Diſcourſe I was enabled to ſet before my Hearers the *unſearchable Riches* of Goſpel Grace.

Not that I would be underſtood here, that I never inſtructed the *Indians* reſpecting their fallen State, and the Sinfulneſs and Miſery of it: For *this* was what I at firſt chiefly inſiſted upon with them, and endeavoured to repeat and inculcate it

almoſt every Diſcourſe, knowing that without this *Foundation* I ſhould but build upon the *Sand*; and that it would be in vain to invite them to Chriſt, unleſs I could convince them of their *Need* of him, *Mark* ii. 17.

But ſtill this great awakening, this ſurprizing Concern was never excited by any *Harrangues of Terror*, but always appear'd moſt remarkable when I inſiſted upon *the Compoſitions of a dying Saviour*, the *plentiful Proviſions of the Goſpel*, and the *free Offers* of divine Grace to *needy diſtreſſed* Sinners.

Nor would I be underſtood to inſinuate, that ſuch a religious Concern might *juſtly* be ſuſpected as not being genuine, and from a divine Influence, becauſe produc'd by the preaching of *Terror*: For this is perhaps God's more uſual Way of awakening Sinners, and appears intirely agreeable to Scripture and ſound Reaſon.—But what I meant here to obſerve is, that God ſaw fit to *improve* and bleſs *milder* Means for the effectual awakening of theſe *Indians*, and thereby obviated the forementioned Objection, which the World might otherwiſe have had a more *plauſible* Colour of making.

And as there has been no Room for any plauſible Objection againſt this Work, in regard of the *Means*, ſo neither in regard of the *Manner* in which it has been carried on.—'Tis true, Perſons Concern for their Souls has been exceeding great, the Convictions of their Sin and Miſery have riſen

ſen to a *high* Degree, and produced many Tears, Cries and Groans: But then they have not been attended with thoſe Diſorders, either bodily or mental, that have ſometimes prevailed among Perſons under religious Impreſſions.—There has here been no appearance of thoſe *Convulſions*, *bodily Agonies*, *frightful Screamings*, *Swoonings*, and the like, that have been ſo much complained of in ſome Places; altho' there have been ſome who, (with the *Jaylor*) have been made to *tremble* under a Senſe of their Sin and Miſery——Numbers who have been made to cry out from a diſtreſſing View of their periſhing State---And ſome that have been, for a Time, in a great Meaſure, depriv'd of their bodily Strength, yet without any ſuch *convulſive* Appearances.

Nor has there been any Appearance of *mental* Diſorders here, ſuch as *Viſions*, *Trances*, *Imaginations of being under prophetick Inſpiration*, and the like; or ſcarce any unbecoming Diſpoſition to appear remarkably affected either with Concern or Joy, tho' I muſt confeſs, I obſerved one or two Perſons, whoſe Concern, I thought, was in a conſiderable Meaſure affected; and one whoſe Joy appeared to be of the ſame Kind. But theſe Workings of *ſpiritual Pride*, I endeavoured to cruſh in their firſt Appearances, and have not ſince obſerved any Affection either of Joy or Sorrow, but what appeared *genuine* and *unaffected*. But,

6*thly*. And laſtly, The *Effects* of this Work have likewiſe been very remarkable. I doubt not but that many of theſe People have gain'd more *doctrinal* Knowledge of divine Truths, ſince I firſt viſited them in *June* laſt, than could have been inſtill'd into their Minds by the moſt diligent Uſe of proper and inſtructive Means for *whole Years together*, without ſuch a divine Influence. Their *Pagan* Notions and *idolatrous* Practices ſeem to be entirely abandoned in theſe Parts. They are regulated, and appear regularly diſpoſed in the Affairs of *Marriage*, an Inſtance whereof I have given in my *Journal* of *Aug.* 14. They ſeem generally divorc'd from *Drunkenneſs*, their darling Vice, and the *Sin that eaſily beſets them*: So that I dont know of more than two or three who have been my ſteady Hearers, that have drank to excels ſince I firſt viſited them, altho' before it was common for ſome or other of them to be drunk almoſt every Day: And ſome of them ſeem now to fear this Sin in particular more than Death itſelf. A Principle of Honeſty and Juſtice appears in many of them, and they ſeem concern'd to diſcharge their old Debts, which they have neglected, and, perhaps, ſcarce thought of for Years paſt. Their Manner of living is much more decent and comfortable than formerly, having now the Benefit of that Money which they uſed to conſume upon Strong Drink. *Love* ſeems to reign among them, eſpecially thoſe who have given Evidencies of having paſs'd a ſaving Change:

And

And I never ſaw any appearance of *Bitterneſs* or *Cenſoriouſneſs* in theſe, nor any Diſpoſition to *eſteem themſelves better than others*, who had not received the like Mercy.

As their Sorrows under *Convictions* have been great and preſſing, ſo many of them have ſince appear'd to *rejoyce with Joy unſpeakable, and full of Glory*: And yet I never ſaw any Thing *extatick* or *flighty* in their Joy. Their Conſolations don't incline them to *Air* and *Lightneſs*; but on the Contrary, are attended with *Solemnity*, and oftentimes with *Tears*, and an apparent *Brokenneſs of Heart*, as may be ſeen in ſeveral Paſſages of my Journal: And in this Reſpect ſome of them have been ſurprized at themſelves, and have with Concern obſerv'd to me, that *when their Hearts have been glad*, (which is a Phraſe they commonly make Uſe of to expreſs ſpiritual Joy) *they could not help crying for all.*

And now upon the whole, I think, I may juſtly ſay, here are all the Symptoms and Evidences of a remarkable Work of Grace among theſe *Indians*, that can reaſonably be deſir'd or look'd for. May the *great Author* of this Work maintain, and promote the ſame *here*, and propagate it *every where*, 'till *the whole Earth be fill'd with his Glory*. Amen

I have now rode more than Three Thouſand Miles, that I have kept an exact Account of, ſince the Beginning of *March* laſt, and almoſt the whole of it has been in my own proper Buſineſs

as

as a *Miſſionary*, upon the Deſign (either immediately or more remotely) of propagating *Chriſtian Knowledge* among the *Indians*. I have taken Pains to look out for a *Collegue*, or *Companion*, to travel with me; and have likewiſe us'd Endeavours to procure ſomething for his Support, among religious Perſons in *New-England*, which coſt me a *Journey* of ſeveral Hundred Miles in Length; but have not as yet found any Perſon qualified and diſpoſed for this good Work, altho' I had ſome Encouragement from *Miniſters* and others that 'twas hopeful a Maintenance might be procured for one, when *the Man* ſhould be found.

I have likewiſe of late repreſented to the Gentlemen concern'd with this *Miſſion*, the Neceſſity of having an *Engliſh-School* ſpeedily ſet up among theſe *Indians*, who are now willing to be at the Pains of gathering together in a Body for this Purpoſe. And in order hereto have humbly propos'd to them the Collecting of Money for the Maintenance of a *School-Maſter*, and defraying of other neceſſary Charges in the Promotion of this good Work; which they are now attempting in the ſeveral Congregations of Chriſtians to which they reſpectively belong.

The ſeveral Companies of *Indians* I have preached to in the Summer paſt, live at *great Diſtances from* each other. 'Tis more than Seventy Miles from *Croſweekſung* in *New-Jerſey*, to the *Forks of Delaware* in *Pennſylvania*. And from thence to ſundry of the *Indian Settlements* I viſited on *Suſquehannah*,

quehannah, is more than an Hundred and Twenty Miles. And ſo much of my Time is neceſſarily conſumed in *Journeying*, that I can have but little for *any* of my neceſſary Studies, and conſequently for the Study of the *Indian Languages* in *particular*; and eſpecially ſeeing I am obliged to diſcourſe ſo frequently to the *Indians* at each of theſe Places while I am with them, in order to redeem Time to viſit the reſt. I am, at Times, almoſt diſcouraged from attempting to gain any Acquaintance with the *Indian Languages*, they are ſo very numerous, (ſome Account of which I gave in my *Journal* of *May* laſt) and eſpecially ſeeing my other Labours and Fatigues ingroſs almoſt the whole of my Time, and bear exceeding hard upon my *Conſtitution*, ſo that my Health is much impair'd——However I have taken conſiderable Pains to learn the *Delaware*-Language, and propoſe ſtill to do ſo, as far as my other Buſineſs and bodily Health will admit. I have already made ſome Proficiency in it, tho' I have laboured under many and great Diſadvantages in my Attempts of that Nature. And it is but juſt to obſerve here, that all the Pains I took to acquaint my ſelf with the Language of the *Indians* I ſpent my firſt Year with, were of little or no ſervice to me here among the *Delawares*, ſo that my Work, when I came among theſe *Indians*, was all to begin a-new.

As theſe poor ignorant *Pagans* ſtood in need of having *Line upon Line, and Precept upon Precept*,

cept, in order to their being inſtructed and grounded in the Principles of Chriſtianity, ſo I preached *publickly*, *and taught from Houſe to Houſe* almoſt every Day for *whole Weeks* together, when I was with them. And my *publick* Diſcourſes did not then make up the one Half of my Work, while there was ſo many conſtantly coming to me with that important Enquiry, *What muſt we do to be ſaved?* And opening to me the various Exerciſes of their Minds. And yet I can ſay (to the Praiſe of rich Grace) that the apparent Succeſs with which my Labours were crown'd, unſpeakably more than compenſated for the Labour itſelf, and was likewiſe a great Means of ſupporting and carrying me thro' the Buſineſs and Fatigues, which (it ſeems) my Nature would have ſunk under, without ſuch an encouraging Proſpect. But altho' this Succeſs has afforded Matter of Support, Comfort and Thankfulneſs, yet in this Seaſon I have found great Need of Aſſiſtance in my Work, and have been much oppreſs'd for want of *one* to bear a *Part* of my *Labours* and *Hardſhips*.——

May the Lord of the Harveſt ſend forth other Laborers into this Part of his Harveſt, that thoſe who ſit in Darkneſs may ſee great Light, and that the whole Earth may be filled with the Knowledge of himſelf. Amen.

David Brainerd.

November 20.

1745.

Divine GRACE display'd
OR THE
Continuance *and* Progreſs
Of a Remarkable
WORK of GRACE
Among ſome of the
INDIANS
Belonging to the Provinces of NEW-JERSEY and PENNSYLVANIA,
Juſtly REPRESENTED in
A JOURNAL
Kept by Order of the Honourable SOCIETY (in *Scotland*) *for propagating* CHRISTIAN KNOWLEDGE. With ſome general Remarks To which is ſubjoined an APPENDIX, containing ſome Account of ſundry Things, eſpecially of the Difficulties attending the Work of a *Miſſionary* among the INDIANS.

By DAVID BRAINERD, *Miniſter of the Goſpel, and* Miſſionary *from the ſaid* Society.

Publiſhed by the Reverend and Worthy *Correſpondents* of the ſaid Society

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" *Rom.* ix. 25, 26. I will call them my People that were not my
" People, and her beloved, that was not beloved. And it ſhall
" come to paſs, that in the Place where it was ſaid unto them, Ye are
" not my People; there ſhall they be called, the Children of the
" living God.

" *Epheſ.* v. 8, Ye were ſometimes Darkneſs; but now are ye Light
" in the Lord.

" *Pſalm.* cxviii. 23. This is the Lord's Doing, it is marvelous in our Eyes

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Printed by WILLIAM BRADFORD.

Croſsweekſung, in *New-Jerſey*, 1745.

LORDS-DAY, *November* 24.

PREACH'D both Parts of the Day from the Story of *Zacchæus*, *Luke* xix. 1--9. In the latter Exerciſe, when I open'd and inſiſted upon the *Salvation* that *comes to the Sinner*, upon his becoming *a Son of Abraham*, or a true Believer, the Word ſeem'd to be attended with divine Power to the Hearts of the Hearers.---Numbers were much affected with divine Truths----Former Convictions were revived---One or two Perſons newly awaken'd----And a moſt affectionate Engagement in divine Service appear'd among them univerſally.

The Impreſſions they were under appear'd to be the genuine Effect of Gods Word brought home to their Hearts, by the Power and Influence of the divine Spirit.

November 26. After having ſpent ſome time in private Conferences with my People, I diſcours'd publickly among them from *John* v. 19. I was favour'd with ſome *ſpecial* freedom and fervency in my Diſcourſe, and a powerful Energy accompanied divine Truths. Many went

and ſob'd affectionately, and ſcarce any appear'd unconcern'd in the whole Aſſembly. The Influence that ſeiz'd the Audience appear'd gentle, and yet pungent and efficacious. It produc'd no boiſterous Commotion of the Paſſions, but ſeem'd deeply to affect the Heart; and excited in the Perſons under Convictions of their loſt State, heavy Groans and Tears.---- And in others who had obtain'd Comfort, a ſweet and humble Melting. It ſeem'd like the gentle but ſteady Showers that effectually Water the Earth, without violently beating upon the Surface.

The Perſons lately awakened, were, ſome of them, deeply diſtreſs'd for their Souls, and appear'd earneſtly ſolicitous to obtain an Intereſt in Chriſt: And ſome of them, after publick Worſhip was over, in Anguiſh of Spirit, ſaid *They knew not what to do, nor how to get their their wicked Hearts changed*, &c.

November 28. Diſcours'd to the *Indians* publickly, after having us'd ſome private Endeavours to inſtruct and excite ſome in the Duties of Chriſtianity. Open'd and made Remarks upon the ſacred Story *of our Lord's Transfiguration*, Luke ix. 28.---36.-----Had a principal View in my inſiſting upon this Paſſage of Scripture to the Edification and Conſolation of God's People. And obſerv'd ſome, that I have Reaſon to think are truly ſuch, exceedingly affected with an Account of the Glory

of

of Chriſt in his *Transfiguration*; and fill'd with longing Deſires of being with him, that they might *with open Face* behold his Glory.

After publick Service was over, I ask'd one of them, who wept and ſob'd moſt affectionately, *what ſhe now wanted?* She replied, *Oh! to be with Chriſt, ſhe did not know how to ſtay*, &c. This was a bleſſed refreſhing Seaſon to the religious People in general. The Lord Jeſus Chriſt ſeem'd to manifeſt his divine Glory to them, as when *transfigured* before his Diſciples. And they, with the Diſciples, were ready univerſally to ſay, *Lord it is good for us to be here.*

The Influence of God's Word was not *confin'd* to thoſe who had given Evidences of being truly gracious, tho' at this time, I calculated my Diſcourſe for, and directed it *chiefly* to ſuch. But it appear'd to be a Seaſon of divine Power in the whole Aſſembly; ſo that moſt were, in ſome Meaſure, affected. And one aged Man in particular, lately awakened, was now brought under deep and preſſing Concern for his Soul, and was earneſtly inquiſitive *how he might find Jeſus Chriſt.*

God ſeems ſtill to vouchſafe his divine Preſence, and the Influence of his bleſſed Spirit to accompany his Word, at leaſt in ſome Meaſure, in all our Meetings for divine Worſhip.

Novem. 30. Preach'd near Night, after having ſpent ſome Hours in private Conference with ſome of my People about their Souls con-

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cerns. Explain'd and inſiſted upon the Story of the *rich Man* and *Lazarus*, Luke, xvi, 19, 26.----The Word made powerful Impreſſions upon many in the Aſſembly, eſpecially while I diſcours'd of the Bleſſedneſs of *Lazarus in Abraham's Boſom. This* I could perceive, affected them much more than what I ſpeke of the *rich Man's* Miſery and Torments. And thus it has been uſually with them. They have almoſt always appear'd much more affected with the *comfortable* than the *dreadful* Truths of Gods Word. And that which has diſtreſſed many of them nnder Convictions, is, that they found they wanted, and could not obtain, the Happineſs of the godly. At leaſt they have often appear'd to be more affected with *this*, than with the *Terrors* of Hell. But whatever be the *Means* of their awakening, 'tis plain, Numbers are made *deeply ſenſible* of their Sin and Miſery, the wickedneſs and ſtubbornneſs of their own Hearts, their *utter Inability* to help themſelves, or to come to Chriſt for Help, without divine Aſſiſtance; and ſo are brought to ſee their *periſhing* need of Chriſt to do all for them, and to lie at the Foot of *Sovereign Mercy.*

LORD'S DAY, *December* 1. Diſcours'd to my People in the Forenoon from *Luke* xvi. 27, 31. There appear'd an unfeign'd Affection in divers Perſons, and ſome ſeem'd deeply impreſſed with divine Truths.

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In the Afternoon preach'd to a Number of *white* People; at which time the *Indians* attended with Diligence, and many of them were able to underſtand a conſiderable Part of the Diſcourſe.

At Night Diſcours'd to my People again, and gave them ſome particular Cautions and Directions relating to their Conduct in divers Reſpects. And preſſed them to *Watchfulneſs* in all their Deportment, ſeeing they were encompaſſed with thoſe that *waited for their halting*, and who *ſtood ready* to draw them into *Temptations* of every kind, and then to expoſe Religion for their miſteps.

LORD'S-DAY, *Decem.* 8. Diſcourſed on the Story of the *Blind Man*, *John* ix.----There appear'd no remarkable Effect of the Word upon the Aſſembly at this Time. The Perſons who have lately been much concern'd for their Souls, ſeemed now not ſo affected nor ſolicitous to obtain an Intereſt in Chriſt as has been uſual; altho' they attended divine Service with Seriouſneſs and Diligence.

Such have been the *Doings of the Lord* here, in awakening Sinners, and affecting the Hearts of thoſe who are brought to ſolid Comfort, with a freſh Senſe of divine Things from time to time, that 'tis now ſtrange to ſee the Aſſembly ſit with *dry* Eyes, and without Sobs and Groans!

Decem. 12. Preach'd from the Parable of the *Ten Virgins*, *Mat.* xxv. The divine Power ſeem'd in ſome Meaſure to attend this Diſcourſe, in which I was favour'd with *uncommon* Freedom and plainneſs of Addreſs, and enabled to open divine Truths, and explain them to the Capacities of my People, in a Manner *beyond myſelf*.——There appear'd in many Perſons an affectionate Concern for their Souls; altho' the Concern in general ſeem'd not ſo deep and preſſing as it had formerly done. Yet it was refreſhing to ſee many melted into Tears and unaffected Sobs; ſome with a *Senſe* of divine Love, and ſome for *want* of it!

LORD'S-DAY, *Decem.* 15. Preach'd to the *Indians* from *Luke* xiii. 24, 28.——Divine Truths fell with Weight and Power upon the Audience, and ſeem'd to reach the Hearts of many. Near Night diſcours'd to them again from *Mat.* xxv. 31——46. At which Seaſon alſo, the Word appear'd to be accompanied with a divine Influence, and made powerful Impreſſions upon the Aſſembly in general, as well as upon divers Perſons in a very ſpecial and particular Manner. This was an amazing Seaſon of Grace! *The Word of the Lord*, this Day, *was quick and powerful, ſharper than a two edged Sword*, and *pierced* to the Hearts of many. The Aſſembly was greatly affected, and *deeply* wrought upon; yet without ſo much *apparent* Commotion of the Paſſions

Paſſions, as was uſual in the Beginning of this Work of Grace. The Impreſſions made by the Word of God upon the Audience appear'd ſolid, rational and deep, worthy of the ſolemn Truths by Means of which they were produc'd, and far from being the Effects of any *ſudden fright* or *groundleſs* Perturbation of Mind.

O! How did the Hearts of the Hearers ſeem to bow under the weight of divine Truths! And how evident did it now appear that they *received* and *felt* them, *not as the Word of Man, but as the Word of God!* None can frame a juſt Idea of the Appearance of our Aſſembly at this Time, but thoſe who have ſeen a Congregation ſolemnly *awed*, and deeply *impreſſed* by the *ſpecial* Power and Influence of divine Truths delivered to them in the Name of God!

Decem. 16. Diſcours'd to my People in the Evening from *Luke* xi. 1---13. After having inſiſted ſometime upon the 9th Verſe, wherein there is a Command and Encouragement to ask for divine Favours, I called upon them to ask for a *new Heart* with utmoſt Importunity, as the Man mentioned in the Parable, I was diſcourſing upon, pleaded for *Loaves of Bread* at Midnight.

There was much Affection and Concern in the Aſſembly; and eſpecially one Woman appeared in great diſtreſs for her Soul. She was brought to ſuch an *Agony* in ſeeking after Chriſt, that the Sweat ran off her Face for a conſiderable Time together, altho' the Evening was very cold; and her bitter Cries were the moſt affect-

ing Indication of the *inward* Anguiſh of her Heart.

Decem. 21. My People having now attained to a conſiderable Degree of Knowledge in the Principles of Chriſtianity, I thought it proper to ſet up a *catechetical Lecture* among them; and this Evening attempted ſomething in *that form*; propoſing Queſtions to them agreeable to the Reverend Aſſembly's *Shorter Catechiſm*, receiving their Anſwers, and then explaining and inſiſting as appear'd neceſſary and proper upon each Queſtion. After which I endeavour'd to make ſome practical Improvement of the whole. This was the Method I enter'd upon.---They were able readily and *rationally* to anſwer many important Queſtions I propoſed to them: So that, upon Trial, I found their *doctrinal* Knowledge to exceed my own expectations.---In the Improvement of my Diſcourſe, when I came to infer and open the Bleſſedneſs of thoſe who have ſo great and glorious a God, as had before been ſpoken of, *for their everlaſting Friend and Portion*, ſundry were much affected; and eſpecially when I exhorted, and endeavour'd to perſuade them *to be reconciled to God*, thro' his dear Son, and *thus* to ſecure an Intereſt in his everlaſting Favour. So that they appear'd to be not only *enlightned* and *inſtructed*, but *affected* and engaged in their Souls Concern by this Method of diſcourſing.

Lord's Day, *Decem.* 22. Diſcourſed upon the Story of the *young Man* in the Goſpel, *Mat.* ix. 16.

ix. 16---22. God made it a ſeaſonable Word, I'm perſuaded, to ſome Souls.

There were ſundry Perſons of the *Indians* newly come here, who had frequently liv'd among *Quakers*, and being more civiliz'd and conform'd to *Engliſh* Manners than the generality of the *Indians*, they had imbib'd ſome of the *Quakers* Errors; eſpecially this fundamental one, *viz.* That if Men will but live ſoberly and honeſtly, according to the Dictates of their own Conſciences (or the *Light within*) there is then no Danger or Doubt of their Salvation, &c.---- Theſe Perſons I found much worſe to deal with than thoſe who are wholy under *Pagan* Darkneſs, who make no *Pretences* to Knowledge in Chriſtianity at all, nor have any *ſelf-righteous* Foundation to ſtand upon. However, they all, except one, appear'd now convinced, that this *ſober honeſt Life*, of itſelf, was not ſufficient to Salvation; ſince Chriſt himſelf had declar'd it ſo in the Caſe of the *young Man*. And ſeem'd in ſome Meaſure, concern'd to obtain that change of Heart which I had been labouring to ſhew them the neceſſity of.

This was likewiſe a Seaſon of *Comfort* to ſome Souls, and in particular to one (the ſame mentioned in my *Journal* of the 16th Inſtant) who never before obtain'd any ſettled Comfort, tho' I have abundant Reaſon to think ſhe had paſſed a ſaving Change ſome Day's before.

She now appeared in a heavenly frame of Mind, compos'd and delighted with the divine

Will. When I came to diſcourſe particularly with her, and to enquire of her, how ſhe got Relief and Deliverance from the ſpiritual Diſtreſſes ſhe had lately been under, ſhe anſwer'd in broken Engliſh, * *Me try, me try, ſave myſelf, laſt my Strength be all gone,* (meaning her ability to ſave herſelf) *coud'nt me ſtir bit further. Den laſt, me forc'd let Jeſus Chriſt alone, ſend me Hell if he pleaſe.* I ſaid, but you was not willing to go to Hell was you? She replied, † *Could not me help it. My Heart be would wicked for all. Could not me make him good,* (meaning ſhe ſaw 'twas right ſhe ſhould go to Hell, becauſe her Heart was wicked, and would be ſo after all ſhe could do to mend it.) I ask'd her, how ſhe got out of this Caſe? She anſwered ſtill in the ſame broken Language, § *By, by my Heart be grad deſperately.* I ask'd her why her Heart was glad? She replied, *Grad my Heart Jeſus Chriſt do what he pleaſe with me. Den me tink, grad my Heart Jeſus Chriſt ſend me Hell. Didn't me care where he put me, me lobe him for all,* &c.

And ſhe could not readily be convinc'd, but that ſhe was willing to go to Hell, if Chriſt was pleaſed to ſend her there. Tho' the Truth evidently

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* *In proper Engliſh thus,* 'I tried and tried to ſave myſelf, till at 'laſt my Strength was all gone, and I could not ſtir any further. Then 'at laſt I was forced to let Jeſus Chriſt alone to ſend me to Hell if he 'pleaſed.' † *In plain Engliſh thus,* 'I could not help it. My 'Heart would be wicked for all what I could do. I could not make it 'good. ‡ 'By and by my Heart was exceeding glad.----My Heart was glad that Jeſus Chriſt would do with me what he pleaſed. 'Then I thought my Heart would be glad altho' Chriſt ſhould ſend me 'to Hell. I did not care where he put me, I ſhould love him for all. 'i. e. do what he would with me.

evidently was, her Will was ſo ſwallowed up in the divine Will, that ſhe could not frame any Hell in her Imagination that would be dreadful or undeſirable, provided it was but the Will of God to ſend her to it.

Toward Night diſcourſed to them again in the *catechetical* Method I entered upon the Evening before. And when I came to improve the Truths I had explained to them, and to anſwer that Queſtion, '*But how ſhall I know whether God has choſen me to everlaſting Life*' by preſſing them to come and give up their Hearts to Chriſt, and thereby *to make their Election ſure*, they then appear'd much affected: And the Perſons under Concern were afreſh engag'd in ſeeking after an Intereſt in him; while ſome others, who had obtained Comfort before, were refreſhed to find that Love to God in themſelves, which was an Evidence of his *electing* Love to them.

Decem. 25 The *Indians* having been uſed upon *Chriſtmas-Days* to drink and revel among ſome of the *white* People in theſe Parts, I tho't it proper this Day to call them together and Diſcourſe to them upon divine Things: Which I accordingly did from the Parable of the *barren Figg-Tree*, *Luke* xiii, 6—9——A divine Influence, I'm perſuaded, accompanied the Word at this Seaſon. The Power of God appear'd in the Aſſembly, not by producing any remarkable *Cries*, but by ſhocking and rouſing at Heart, (as it ſeem'd) ſeveral ſtupid Creatures, that

that were ſcarce ever moved with any Concern before. The Power attending divine Truths ſeem'd to have the Influence of the *Earthquake* rather than the *Whirlwind* upon them. Their *Paſſions* were not ſo much alarm'd as has been common here, in Times paſt; but their *Judgments* appear'd to be powerfully convinced by the *maſterly* and *conquering* Influence of divine Truths. The Impreſſions made upon the Aſſembly in general, ſeem'd not *ſuperficial* but *deep* and *Heart* affecting. O how ready did they now appear univerſally to embrace and comply with every thing they heard and were convinced was Duty! God was in the midſt of us of a Truth, bowing and melting ſtubborn Hearts! How many Tears and Sobs were than to be ſeen and heard among us! What Livelineſs and ſtrict Attention! What eargerneſs and intenſeneſs of Mind appear'd in the whole Aſſembly in the time of divine Service! They ſeem'd to watch & wait for the dropping of God's Word, as the thirſty Earth for the *former and latter Rain.*

Afterwards I diſcourſed to them on the Duty of *Husbands* and *Wives*, from *Eph.* v. 22---33. And have Reaſon to think, this was a Word in Seaſon.-- Spent ſome time further in the Evening, in inculcating the Truths I had inſiſted upon in my former Diſcourſe reſpecting the *barren Fig-Tree*, and obſerv'd a powerful Influence ſtill accompany what was ſpoken.

Decem. 26. This Evening I was viſited by a Perſon under great ſpiritual Exerciſe. The moſt

moſt remarkable Inſtance of this Kind I ever ſaw. She was a Woman of (I believe) more than *fourſcore* Years old, and appeared to be much broken and very *childiſh* thro' Age, ſo that it ſeem'd impoſſible for Man to inſtil into her Mind any *Notions* of divine Things, not ſo much as to give her any *doctrinal* Inſtruction, becauſe ſhe ſeem'd uncapable of being taught.---She was led by the Hand into my Houſe, and appeared in extreme Anguiſh. I ask'd her, what ailed her? She anſwered, *that her Heart was diſtreſſed and ſhe fear'd ſhe ſhould never find Chriſt.* I ask'd her, when ſhe began to be concerned? with divers other Queſtions relating to her diſtreſs. To all which ſhe anſwer'd, for Subſtance, to this effect, viz. That ſhe had heard me Preach many Times, but never knew any Thing about it, never *felt it in her Heart* till the laſt Sabbath; and then it came (ſhe ſaid) *all one as if a Needle had been thruſt into her Heart*; ſince which time, ſhe had no reſt Day nor Night. She added, that on the Evening before *Chriſtmas*, a Number of the *Indians* being together at the Houſe where ſhe was, and diſcourſing about *Chriſt*, their talk *prick'd her Heart*, ſo that ſhe could not ſit up, but fell down on her Bed; at which time *ſhe went away* (as ſhe expreſſed it) and felt as if ſhe dream'd, and yet is confident ſhe did not dream. When ſhe was thus gone, ſhe ſaw, ſhe ſays, two Paths, one appeared very broad and crooked, and that, ſhe ſays, turn'd to the left Hand.

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The other appeared ſtrait and *very narrow*, and that went up the Hill to the right Hand. She travelled, ſhe ſaid, for ſome Time up the narrow right Hand Path, till at length ſomething ſeem'd to obſtruct her Journey. She ſometimes call'd it Darkneſs, and then deſcrib'd it otherwiſe, and ſeem'd to compare it to a Block or Bar. She then remembred, ſhe ſays, what ſhe had heard me ſay about *ſtriving to enter in at the ſtraight Gate*, (altho ſhe took little Notice of it, at the Time when ſhe heard me diſcourſe upon that Subject) and thought ſhe would climb over this Bar. But juſt as ſhe was thinking of this, ſhe came back again, as ſhe term'd it, meaning that ſhe came to herſelf; whereupon her Soul was extremely diſtreſs'd, apprehending ſhe had now turned back and forſaken Chriſt, and that there was therefore no Hope of any Mercy for her.

As I was ſenſible that *Trances* and *imaginary* Views of Things, are of *dangerous* Tendency in Religion, when ſought after and depended upon, ſo I could not but be much concern'd about this Exerciſe, eſpecially at firſt; apprehending this might be a Deſign of Satan to bring a Blemiſh upon the work of God here, by introducing *viſionary* ſcenes, imaginary Terrors and all manner of mental Diſorders and *Deluſions*, in the Room of genuine Convictions of Sin, and the enlightning Influences of the bleſſed Spirit; and I was almoſt reſolved to declare, that I look'd upon this to be one of *Satan's Devices*, and

and to caution my People againſt it, and the like Exerciſes, *as ſuch.*——However I determin'd, firſt to enquire into her Knowledge, to ſee whether ſhe had any juſt Views of Things, that might be the Occaſion of her preſent diſtreſſing Concern, or whether 'twas a *meer Fright* ariſing only from *imaginary* Terrors. I ask'd her divers Queſtions reſpecting Man's primitive, and, more eſpecially, his preſent State, and reſpecting her own Heart; which ſhe anſwer'd rationally and to my ſurprize. And I thought 'twas next to impoſſible, if not altogether ſo, that a *Pagan* who was become a *Child* thro' Age, ſhould in that State gain ſo much Knowledge by any meer human Inſtruction, without being remarkably enlighten'd by a divine Influence.

I then propoſed to her the Proviſion made in the Goſpel for the Salvation of Sinners, and the Ability and Willingneſs of Chriſt *to ſave to the uttermoſt all* (old as well as young) *that come to him.* To which ſhe ſeem'd to give a hearty Aſſent. But inſtantly reply'd, *Ay, but I can't come, my wicked Heart won't come to Chriſt: I dont know how to come, &c.* And this ſhe ſpoke in anguiſh of Spirit, ſtriking on her Breaſt, with Tears in her Eyes, and with ſuch *Earneſtneſs* in her looks as was indeed piteous and affecting.

She ſeems to be really convinc'd of her Sin, and Miſery, and her need of a Change of Heart: And her Concern is abiding and conſtant. So

that nothing appears but that this Exercise may have a saving Issue. And indeed it seems hopeful, seeing she is so solicitous to obtain an Interest in Christ, that her Heart (as she expresses it) prays Day and Night.

How far God may make Use of the *Imagination* in awakening some Persons under *these*, and such like Circumstances, I can't pretend to determine. Or whether this Exercise I have given an Account of, be from a divine Influence, I shall leave others to judge: But this I must say, that its Effects hitherto bespeak it to be *such*: Nor can it (as I see) be accounted for, in a rational Way, but from the Influence of some Spirit, either good or evil. For the Woman I am sure, never heard divine Things treated of in the *Manner* she now view'd them in; and it would seem strange she should get such a *rational* Notion of them from the *meer* working of her own Fancy, without some superiour, or at least, foreign aid.-----And yet I must say, I have looked upon it one of the Glories of this Work of Grace among the *Indians*, and a *special* Evidence of its being from a divine Influence, that there has, till now, been no Appearance of such Things, no visionary Notions, Trances, and Imaginations intermix'd with those rational Convictions of Sin, and solid Consolations, that Numbers have been made the Subjects of. And might I have had my Desire, there had been no Appearance of any Thing of this Nature at all.

Decem.

Decem. 28. Diſcourſed to my People in the catechetical Method I lately enter'd upon. And in the improvement of my Diſcourſe, wherein I was comparing Man's *preſent* with his *primitive* State; and ſhewing what he had fallen from, and the Miſeries he is now involv'd in, and expoſed to in his natural Eſtate; and preſſing Sinners to take a View of their deplorable Circumſtances without Chriſt; as alſo to ſtrive that they might obtain an Intereſt in him; the Lord, I truſt, granted a remarkable Influence of his bleſſed Spirit to accompany what was ſpoken, and there was a great Concern appear'd in the Aſſembly: Many were melted into Tears and Sobs, and the Impreſſions made upon them, ſeem'd *deep* and *Heart-affecting*. And in particular, there were two or three Perſons who appear'd to be brought to the laſt Exerciſes of a *preparatory* Work, and reduc'd almoſt to extremity; being in a great Meaſure convinced of the Impoſſibility of their helping themſelves, or of mending their own Hearts; and ſeem'd to be upon the *Point* of giving up all Hope *in themſelves*, and of venturing upon Chriſt as naked helpleſs and *undone*. And yet were in Diſtreſs and anguiſh becauſe they ſaw no ſafety in ſo doing, unleſs they could do *ſomething* towards ſaving themſelves.

One of theſe Perſons was the very aged Woman above-mention'd, who now appear'd *weary and heavy laden* with a ſenſe of her Sin and Mi-

ſery, and her periſhing need of an Intereſt in Chriſt.

LORD'S-DAY, *Decem.* 29. Preached from *John* 5. 1---5. A Number of *white* People were preſent as is uſual upon the *Sabbath.* The Diſcourſe was accompanied with Power, and ſeem'd to have a *ſilent*, but *deep* and *piercing* Influence upon the Audience. Many wept and ſob'd affectionately. And there were ſome Tears among the *white* People as well as the *Indians.* Some could not refrain from crying *out*, tho' there were not many ſo exerciſed. But the Impreſſions made upon their Hearts, appear'd chiefly by the extraordinary Earneſtneſs of their Attention, and their heavy Sighs and Tears.

After publick Worſhip was over, I went to my Houſe, propoſing to preach again after a ſhort Seaſon of Intermiſſion. But they ſoon came in one after another, with Tears in their Eyes, to know *what they ſhould do to be Saved.* And the divine Sprit in ſuch a Manner ſet Home upon their Hearts what I ſpoke to them, that the Houſe was ſoon fill'd with Cries, and Groans.—— They all flock'd together upon this Occaſion, and thoſe whom I had Reaſon to think in a Chriſtleſs State, were almoſt univerſally ſeiz'd with Concern for their Souls.

It was an amazing Seaſon of *Power* among them, and ſeem'd as if God had *bow'd the Heavens and come down.* So aſtoniſhingly prevalent was the Operation upon *old* as well as young,

that

that it ſeem'd as if none would be left in a Secure and natural State, but that God was now about to convert *all the World.* And I was ready to think *then*, that I ſhould never again deſpair of the Converſion of any Man or Woman living, be they *who* or *what* they would.

'Tis impoſſible to give a juſt and lively Deſcription of the Appearance of Things at this Seaſon, at leaſt, *ſuch* as to convey a bright and adequate Idea of the Effects of this Influence! A Number might now be ſeen rejoycing that God had not taken away the powerful Influence of his bleſſed Spirit from this Place.---Refreſh'd to ſee ſo many *ſtriving to enter in at the ſtrait Gate*---And animated with ſuch Concern for them, that they wanted *to puſh them forward*, as ſome of them expreſſed it.---At the ſame time Numbers both of Men and Women, Old and Young, might be ſeen in Tears, and ſome in Anguiſh of Spirit, appearing in their very Countenances like condemned Maleſactors, bound towards the Place of Execution, with a heavy ſolicitude ſitting in their Faces: So that there ſeemed here (as I thought) a lively Emblem of the ſolemn Day of Accounts! A mixture of Heaven and Hell, of Joy unſpeakable, and Anguiſh inexpreſſible!

The Concern and religious Affection was *ſuch*, that I could not pretend to have any *formal* religious Exerciſe among them; but ſpent the Time in diſcourſing to one and another, as I thought

thought moſt proper, and ſeaſonable for each, and ſometimes addreſſed them all together, and finally concluded with Prayer.----*Such* were their Circumſtances at this Seaſon, that I could ſcarce have *half an Hours* Reſt from ſpeaking from about half an Hour before 12 o'Clock (at which Time I began publick Worſhip) till paſt *ſeven* at Night.

There appear'd to be four or five Perſons newly awakned this Day and the Evening before, ſome of whom but very lately came among us.

Decem. 30. Was viſited by four or five young Perſons under Concern for their Souls, moſt of whom were very lately awakened. They wept much while I diſcours'd to them, and endeavour'd to preſs upon them the neceſſity of *flying* to Chriſt, without delay, for Salvation.

Decem. 31. Spent ſome Hours this Day in viſiting my People from Houſe to Houſe, and converſing with them about their ſpiritual Concerns; endeavouring to preſs upon Chriſtleſs Souls the neceſſity of a Renovation of Heart: And ſcarce left a Houſe, without leaving ſome or other of its Inhabitants in Tears, appearing ſolicitouſly engaged to obtain an Intereſt in Chriſt.

The Indians are now gather'd together from all Quarters to this Place, and have built them little Cottages, ſo that more than *Twenty* Families live within a Quarter of a Mile of me.

A very

A very convenient Situation in Regard both of publick and private Inſtruction.

January 1. 1745-6. Spent ſome conſiderable Time in viſiting my People again. Found ſcarce one but what was under ſome ſerious Impreſſions reſpecting their ſpiritual Concerns.

Jan. 2. Viſited ſome Perſons newly come among us, who had ſcarce ever heard any Thing of Chriſtianity (except the empty Name) before. Endeavoured to inſtruct them *particularly* in the firſt Principles of Religion, in the moſt eaſy and familiar Manner I could.

There are Strangers from remote Parts almoſt continually droping in among us, ſo that I have Occaſion repeatedly to open and inculcate the *firſt Principles* of Chriſtianity.

Jan. 4. Proſecuted my catechetical Method of inſtructing.——Found my People able to anſwer Queſtions with Propriety, beyond what could have been expected from Perſons ſo lately brought out of *heatheniſh* Darkneſs.

In the *Improvement* of my Diſcourſe, there appeared ſome Concern and Affection in the Aſſembly: And eſpecially thoſe of whom I entertained Hopes as being truly gracious, at leaſt divers of them, were much affected and refreſhed.

LORD'S-DAY, *Jan.* 5. Diſcours'd from *Mat.* xii. 10—13. There appeared not ſo much Livelineſs and Affection in divine Service as uſual. The ſame Truths that have often produc'd many Tears and Sobs in the Aſſembly, ſeem'd

ſeem'd now to have no *ſpecial* Influence upon any in it.

Near Night I propos'd to have proceeded in my uſual Method of *catechiſing*. But while we were engaged in the firſt Prayer, the Power of God ſeem'd to deſcend upon the Aſſembly in ſuch a remarkable Manner, and ſo many appear'd under preſſing Concern for their Souls, that I thought it much more expedient to inſiſt upon the plentiful Proviſion made by divine Grace for the Redemption of periſhing Sinners, and to preſs them to a *ſpeedy* Acceptance of the *great Salvation*, than to ask them Queſtions about *doctrinal* Points. What was moſt *practical*, ſeem'd moſt *ſeaſonable* to be inſiſted upon, while Numbers appear'd ſo extraordinarily ſolicitous to obtain an Intereſt in the great Redeemer.

Baptiz'd two Perſons this Day; one Adult (the Woman particularly mention'd in my Journal of *December* 22.) and one Child.

This Woman has diſcover'd a very ſweet and heavenly frame of Mind, from time to time, ſince her firſt Reception of Comfort. One Morning in particular ſhe came to ſee me, diſcovering an unuſual Joy and Satisfaction in her Countenance, and when I enquired into the Reaſon of it, ſhe replied, *That God had made her feel that 'twas* right *for him to do what he pleaſed with all things; and that 'twould be right if he ſhould caſt her Husband and Son both into Hell; and ſhe ſaw 'twas ſo right for God*

to do what he pleased with them, that she could not but rejoice if God should send them into Hell. Tho' 'twas apparent she lov'd them dearly. She moreover enquir'd whether I was not sent to preach to the Indians, by some good People a great way off. I reply'd, yes, by the good People in Scotland. She answer'd that her Heart lov'd those good People so, the Evening before, *that she could scarce help praying for them all Night, her Heart would go to God for them* &c. so that *the Blessing of those ready to perish* is like to *come upon* those pious Persons who have *communicated of their Substance to the* Propagation *of the Gospel.*

Jan. 11 Discours'd in a catechetical Method, as usual of late. And having open'd our *first Parents* primitive Apostacy, from God, and our Fall *in him*, I proceeded to improve my Discourse, by shewing the Necessity we stood in of an Almighty Redeemer, and the *absolute*, need every Sinner has of an Interest in his Merits and Mediation. There was some Tenderness and affectionate Concern appear'd in the Assembly.

LORD'S-DAY, *Jan.* 12. Preach'd from *Isaiah* 55- 6. The Word of God seem'd to fall upon the Audience with a divine weight and Influence, and evidently appear'd to be *not the Word of Man.* The blessed Spirit, I'm perswaded, accompany'd what was spoken to the Hearts of many. So that there was a powerful Revival

of Conviction in Numbers who were under ſpiritual Exerciſe before.

Toward Night, *catechiz'd* in my uſual Method. Near the Cloſe of my Diſcourſe, there appear'd a great Concern, and much Affection in the Audience. Which increas'd while I continu'd to invite them to come to an all-ſufficient Redeemer for eternal Salvation.

The Spirit of God ſeems from time to time, to be ſtriving with Numbers of Souls here. They are ſo frequently and repeatedly rouz'd that they ſeem unable at preſent to lull themſelves aſleep.

Jan. 13. Was viſited by divers Perſons under deepConcern for their Souls: One of whom was newly awaken'd.---'Tis a moſt agreeable Work to treat withSouls who are ſolicitouſly enquiring *what they ſhall do to be ſaved.* And as we are never to *be weary in well doing*, ſo the Obligation ſeems to be peculiarly ſtrong when the Work is ſo very deſirable. And yet I muſt ſay, my Health is ſo much impair'd, & my Spirits ſo waſted with my Labours and ſolitary Manner of living (there being no human Creature in the Houſe with me) that their repeated and almoſt inceſſant Application to me for help and direction, are ſometimes exceeding burdenſom, and ſo exhauſt my ſpirits, that I become fit for Nothing at all, intirely unable to proſecute any buſineſs ſometimes for Days together. And what contributes much toward this difficulty is, that I'm oblig'd to ſpend *much* time in communicating

communicating a *little* Matter to them: There being often times many things neceſſary to be premis'd, before I can ſpeak directly to what I principally Aim at: Which Things would readily be taken for granted, where there was a Competency of doctrinal Knowledge.

Jan. 14. Spent ſome time in private Conferences with my People, and found ſome diſpos'd to take Comfort, as I thought, upon ſlighty grounds.----They are now generally awaken'd, and 'tis become ſo diſgraceful, as well as terrifying to the Conſcience, to be deſtitute of Religion, that they are in eminent Danger of taking up with any *Appearances* of Grace, rather than to live under the Fear and Diſgrace of an unregenerate State.

Jan. 19. Proſecuted my catechetical Method of diſcourſing. There appear'd a great ſolemnity and ſome conſiderable Affection in the Aſſembly.

This Method of inſtructing, I find very profitable. When I firſt enter'd upon it, I was exercis'd with fears, leaſt my diſcourſes would unavoidably be ſo *doctrinal* that they would tend only to enlighten the *Head*, but not to *affect* the *Heart*. But the *event* proves quite otherwiſe: For theſe Exerciſes have hitherto been remarkably bleſſed in the *latter* as well as the *former* Reſpects.

LORD'S-DAY, *Jan.* 19. Diſcours'd to my People from *Iſaiah* lv. 7.----Toward Night catechiz'd in my ordinary Method. And this ap-

pear'd to be a powerful Seaſon of Grace among us. Numbers were much affected.—Convictions powerfully reviv'd.—Divers of the Chriſtians refreſh'd and ſtrengthned—And one weary *heavy laden* Soul, I have abundant Reaſon to hope, brought to true Reſt and ſolid Comfort in Chriſt, who afterwards gave me ſuch an Account of God's Dealing with his Soul as was abundantly *Satisfying* as well as *refreſhing* to me.

He told me, he had often heard me ſay, that Perſons muſt *ſee* and *feel* themſelves utterly helpleſs and *undone*, that they muſt be emptied of a Dependance upon themſelves, and of all hope of ſaving themſelves by their *own Doings* in order to their coming to Chriſt for Salvation. And he had long been ſtriving after this View of Things; ſuppoſing this would be an excellent Frame of mind to be thus emptied of a Dependence upon his own Goodneſs: That God would have reſpect to *this* Frame, would *then* be well pleaſed with him, and beſtow eternal Life upon him.----But when he came to feel himſelf in this helpleſs *undone* Condition, he found it quite contrary to all his Thoughts and Expectations; ſo that 'twas not the *ſame*, nor indeed any Thing *like* the Frame he had been ſeeking after. Inſtead of its being a *good* Frame of Mind, he now found nothing but *Badneſs* in himſelf, and ſaw 'twas forever impoſſible for him to make himſelf any better. He wonder'd he ſhould, that he had ever hoped to mend his own Heart. He was amaz'd he had

never

never *before* ſeen that 'twas utterly impoſſible for him, by all his Contrivances and Endeavours, to do any Thing *that Way*, ſince the matter *now* appear'd to him in ſo clear a Light. ——— Inſtead of imagining now, that God would be pleas'd with him for the ſake of this Frame of Mind, and this View of his *undone* Eſtate, he ſaw clearly, and felt it would be juſt with God to ſend him to eternal Miſery, and that there was *no Goodneſs* in what he then felt; for he could not help ſeeing, that he was naked, ſinful and miſerable, and there was nothing in ſuch a ſight to deſerve God's Love or Pity.

He ſaw theſe Things in a Manner ſo clear and convincing, that it ſeem'd to him, he ſaid, he could convince every Body of their utter *Inability* ever to help themſelves, and their *unworthineſs* of any Help from God.

In *this* Frame of Mind he came to publick Worſhip this Evening, and while I was inviting Sinners to come to Chriſt naked and empty, without *any* Goodneſs of *their own* to recommend them to his Acceptance, then he thought with himſelf, that he had often tried to come and give up his Heart to Chriſt, and he uſed to hope, that ſometime or other he ſhould be *able* to do ſo. But now he was convinced *he could not*, and it ſeem'd utterly vain for him ever to try *any more*: And he could not, he ſaid, find a Heart to make any farther attempt, becauſe he ſaw it would ſignify *nothing at all*: Nor did he now hope for a better Opportunity, or more *ability* hereafter

hereafter, as he had formerly done, becauſe he ſaw, and was fully convinced, his own Strength would forever fail.

While he was muſing in this Manner, he ſaw, he ſaid, with his Heart (which is a common Phraſe among them) ſomething that was unſpeakably good and lovely, and what he had never ſeen before; and *this ſtole away his Heart whether he would or no.* He did not, he ſaid, know what 'twas he ſaw. He did not ſay, *this is Jeſus Chriſt*, but 'twas ſuch Glory and Beauty as he never ſaw before. He did not now give away his Heart *ſo* as he had formerly intended and attempted to do, but it *went away of itſelf* after that Glory he then diſcovered. He uſed to try to make a Bargain with Chriſt, to give up his Heart to him, that he might have eternal Life *for it.* But now he thought nothing about himſelf, or what would become of him hereafter. But was pleaſed, and his Mind wholly taken up with the unſpeakable Excellency of what he then beheld.

After ſometime he was wonderfully pleaſed with the way of Salvation by Chriſt; ſo that it ſeem'd unſpeakably better to be ſav'd altogether by the *meer free Grace* of God in Chriſt, than to have *any Hand* in ſaving himſelf.---- And the Conſequence of this Exerciſe is, that he appears to retain a ſenſe and reliſh of divine Things, and to maintain a Life of ſerioufneſs and true Religion.

Jan. 28. The Indians in theſe Parts having

in

in Times paſt run themſelves in Debt by their exceſſive Drinking; and ſome having taken the Advantage of them, and put them to trouble and Charge by arreſting ſundry of them, whereby 'twas ſuppoſed a great Body of their Hunting Lands were much endangered, and might ſpeedily be taken from them. And I being ſenſible that they could not ſubſiſt together in theſe Parts in order to their being a Chriſtian Congregation, if theſe Lands ſhould drop out of their Hands, which was thought very likely, thought it my Duty to uſe my utmoſt Endeavours to prevent ſo unhappy an Event. And having acquainted the Gentlemen concern'd with this *Miſſion* of this Affair, according to the beſt Information I could get of it, they thought it proper to expend the Money they had been and ſtill were collecting for the *religious* Intereſts of the Indians (at leaſt a part of it) for the Diſcharging of their Debts, and ſecuring of theſe Lands, that there might be no entanglement lying upon them to hinder the Settlement and hopeful Enlargement of a CHRISTIAN CONGREGATION of *Indians* in theſe Parts------And having received Orders from them, I anſwered, in behalf of the Indians, *Eighty two Pounds five Shillings*, New-Jerſey Currency, at *eight Shillings* per Ounce; and ſo prevented the Danger of Difficulty in this Reſpect.

As God has wrought a wonderful *Work of Grace* among theſe *Indians*, and now inclines others

others from remote Places to fall in among them almoſt continually, and as he has opened a Door for the Prevention of the Difficulty now mentioned, which ſeem'd greatly to threaten their religious Intereſts, as well as worldly Comfort, 'tis hopeful he deſigns to eſtabliſh a *Church* for himſelf among them, and to hand down true Religion to their *Poſterity.*

Jan. 30. Preach'd to the *Indians* from *John* iii. 16—17. There was a ſolemn Attention and ſome Affection viſible in the Audience; eſpecially divers Perſons who had long been concern'd for their Souls, ſeem'd afreſh excited and engaged in ſeeking after an Intereſt in Chriſt. And one, with much Concern, afterwards told me, *his Heart was ſo prick'd with my preaching, he knew not where to turn nor what to do.*

Jan. 31. This Day the Perſon I had made made Choice of and engaged for a *School-maſter* among the *Indians*, arriv'd among us, and was heartily welcom'd by my People univerſally.--- Whereupon I diſtributed ſeveral Dozen of *Primers* among the Children and young People.

February 1. 1745-6. My *School-maſter* enter'd upon his Buſineſs among the *Indians.*---- He has generally about thirty Children and young Perſons in his School in the Day time, and about *Fifteen* married People in his Evening-School. The Number of the latter ſort of Perſons being leſs than than it would be if

if they could be more conſtant at Home, and ſpare Time from their neceſſary Employments for an Attendance upon theſe Inſtructions.

In the Evening catechiz'd in my uſual Method. Towards the cloſe of my Diſcourſe, a ſurprizing Power ſeem'd to attend the Word, eſpecially to ſome Perſons.---One Man conſiderably in Years, who had been a remarkable Drunkard, a Conjurer and Murderer, that was awakned ſome Months before, was now brought to great Extremity under his ſpiritual Diſtreſs, ſo that he trembled for Hours together, and apprehended himſelf juſt droping into Hell, without any Power to reſcue or relieve himſelf.---Divers others appeared under great Concern as well as he, and ſolicitous to obtain a ſaving Change.

LORD'S-DAY, *February* 2. Preach'd from *John* v. 24, 25. There appear'd (as uſual) ſome Concern and Affection in the Aſſembly.

Toward Night proceeded in my uſual Method of catechiſing. Obſerved my People more ready in anſwering the Queſtions propoſedto them than ever before. 'Tis apparent they advance daily in *doctrinal* Knowledge. But what is ſtill more deſirable, the Spirit of God is yet operating among them, whereby *experimental*, as well *ſpeculative*, Knowledge is propagated in their Minds.

Feb. 5. Diſcours'd to a conſiderable Number of the *Indians* in the Evening; at which Time

divers of them appeared much affected and melted with divine Things.

Feb. 8. Spent a conſiderable Part of the Day in viſiting my People from Houſe to Houſe, and converſing with them about their Souls Concerns. Divers Perſons wept while I diſcours'd to them, and appear'd concern'd for nothing ſo much as for an Intereſt in the great Redeemer.

In the Evening catechiz'd as uſual. Divine Truths made ſome Impreſſion upon the Audience, and were attended with an affectionate Engagement of Soul in ſome.

LORD'S DAY, *Feb.* 9. Diſcours'd to my People from the Story of the *Blind Man*, *Matt.* x. 46---52. The Word of God ſeem'd weighty and powerful upon the Aſſembly at this Time, and made conſiderable Impreſſions upon many. Divers in particular who have generally been remarkably ſtupid and careleſs under the Means of Grace, were now awakened, and wept affectionately. And the moſt earneſt Attention, as well as Tenderneſs and Affection, appeared in the Audience univerſally.

Baptiz'd three Perſons, two Adults and one Child. The Adults, I have reaſon to hope, were both truly pious. There was a conſiderable melting in the Aſſembly, while I was diſcourſing particularly to the Perſons, and adminiſtring the Ordinance.

God has been pleaſed to own and bleſs the Adminiſtration of *this*, as well as of his other *Ordinances*, among the Indians. There are ſome here

here that have been powerfully awakened at ſeeing others baptiz'd. And ſome that have obtain'd Relief and Comfort, juſt in the Seaſon when this Ordinance has been adminiſtred.

Toward Night catechiz'd. God made this a powerful Seaſon to ſome. There were many affected.----Former Convictions appear'd to be powerfully reviv'd. There was likewiſe one, who had been a vile Drunkard, remarkably awaken'd. He appear'd to be in great Anguiſh of Soul, wept and trembled, and continued ſo to do till near Midnight.----There was alſo a poor *heaven laden* Soul, who had been long under ſpiritual Diſtreſs, as conſtant and preſſing as ever I ſaw, that was now brought to a comfortable *Calm*, and ſeem'd to be bow'd and reconcil'd to divine *Sovereignty*; and told me, *She now ſaw and felt 'twas right God ſhould do with her as he pleas'd. And her Heart felt pleaſed and ſatisfied it ſhould be ſo.* Altho' of late ſhe had often found her Heart riſe and quarel with God becauſe he would, *if he pleas'd*, ſend her to Hell after all ſhe had done, or could do to ſave herſelf, &c. And added, That the *heavy Burden* ſhe had lain under, was now remov'd: That ſhe had tried to recover her Concern and Diſtreſs again, (fearing that the Spirit of God was departing from her, and would leave her wholly careleſs) but that ſhe could not recover it: That ſhe felt ſhe never could do any Thing to ſave herſelf, but muſt periſh forever if Chriſt did not *do all* for her: That

ſhe did not deſerve he ſhould help her; and that 'twould be *right* if he ſhould leave her to periſh. But Chriſt could ſave her, tho' ſhe could *do nothing* to ſave herſelf, &c. And here ſhe ſeem'd to reſt.

Forks of *Delaware* in *Pennſylvania*, 1745-6.

LORD'S-DAY, Feb. 16. I knowing that divers of the *Indians* in thoſe Parts, were obſtinately ſet againſt *Chriſtianity*, and that ſome of them had refus'd to hear me Preach in Times paſt, thought it might be proper and beneficial to the *Chriſtian* Intereſt here to have a Number of my religious People from *Croſweekſung* with me, in order to converſe with them about religious Matters: Hoping it might be a Means to convince them of the Truth and Importance of Chriſtianity, to ſee and hear ſome of their own Nation diſcourſing of divine Things, and manifeſting earneſt Deſires that others might be brought out of *heatheniſh* Darkneſs, as themſelves were.

And having taken *half a Dozen* of the moſt ſerious and knowing Perſons for this Purpoſe, I this Day met with them and the Indians of this Place, (ſundry of whom probably could not have been prevail'd upon to attend the Meeting, had it not been for theſe religious Indians that accompany'd me here) and preached to them----Some of them who had, in Times paſt, been extremely averſe to Chriſtianity,

now

now behaved ſoberly, and ſome others laugh'd and mock'd. However the Word of God fell with ſuch Weight and Power, that ſundry ſeem'd to be ſtunned, and expreſs'd a willingneſs to *hear me again of theſe Matters.*

Afterwards pray'd with, and made an Addreſs to the *white* People preſent, and could not but obſerve ſome viſible Effects of the Word, ſuch as *Tears* and *Sobs*, among them.

After publick Worſhip, ſpent ſome Time and took Pains to convince thoſe that mock'd, of the Truth and Importance of what I had been inſiſting upon; and ſo endeavour'd to awaken their Attention to divine Truths. And had Reaſon to think, from what I obſerv'd then and afterwards, that my Endeavours took conſiderable Effect upon one of the worſt of them.

Thoſe few *Indians* then preſent, who uſed to be my Hearers in *theſe Parts* (ſome having remov'd from hence to *Croſweekſung*) ſeem'd ſomewhat kindly diſpos'd toward, and glad to ſee again, altho' they had been ſo much attack'd by ſome of the oppoſing *Pagans*, that they were almoſt aſham'd or afraid to manifeſt their Friendſhip.

Feb. 17. After having ſpent much Time in diſcourſing to the *Indians* in their reſpective Houſes, I got them together, and repeated and inculcated what I had before taught them ----

Afterwards diſcours'd to them from *Acts* viii. 5--8. A divine Influence ſeem'd to attend the Word. Sundry of the Indians here appear'd to

to be ſomewhat awakened, and manifeſted a concern of Mind, by their earneſt Attention, Tears and Sobs. My People from *Croſweek-ſang* continued with them Day and Night, repeating and inculcating the Truths I had taught them: And ſometimes pray'd and ſung Pſalms among them; diſcourſing with each other, in *their* Hearing, of the great Things God had done for *them*, and for the *Indians* from whence they came: Which ſeem'd (as my People told me) to take more effect upon them, than when they directed their diſcourſes immediately to them.

Feb. 18. Preach'd to an Aſſembly of *Iriſh* People near Fifteen Miles diſtant from the *Indians*.

Feb. 19. Preach'd to the *Indians* again, after having ſpent conſiderable Time in converſing with them more privately. There appear'd a great Solemnity, and ſome Concern and Affection among the *Indians* belonging to *theſe Parts*, as well as a ſweet melting among thoſe who came with me.——Divers of the *Indians* here ſeem'd to have their Prejudices and Averſion to Chriſtianity remov'd, and appear'd well diſpoſed and inclined to hear the Word of God.

Feb. 20. Preach'd to a ſmall Aſſembly of *High Dutch* People, who had ſeldom heard the Goſpel preach'd, and were (ſome of them at leaſt) very Ignorant. But have divers of them lately been put upon an Enquiry after the Way of Salvation, with ſome thoughtfulneſs.

They

They gave wonderful Attention, and ſome of them were much affected under the Word, and afterwards ſaid, (as I was inform'd) that they never had been ſo much enlighten'd about the Way of Salvation in their whole Lives before. They requeſted me to tarry with them, or come again and preach to them. And it grieved me that I could not comply with their Requeſt, for I could not but be affected with their Circumſtances; they being as *Sheep not having a Shepherd*, and ſome of them appearing under ſome Degree of Soul-Trouble, ſtanding in peculiar need of the Aſſiſtance of an *experienced* ſpiritual Guide.

Feb. 21. Preach'd to a Number of People, many of them *Low-Dutch*. Sundry of the fore-mentioned *High-Dutch* attended the Sermon, tho' *eight* or *ten* Miles diſtant from their Houſes.——Divers of the *Indians* alſo belonging to theſe Parts, came of their own accord with my People (from *Croſweekſung*) to the Meeting. And there were two in particular, who, the laſt Sabbath, oppos'd and redicul'd Chriſtianity, that were now preſent and behaved ſoberly. May the preſent encouraging Appearance continue.

Feb. 22. Preach'd to the *Indians*. They appear'd more free from Prejudice, and more cordial to Chriſtianity than before. And ſome of them appear'd affected with divine Truths.

LORD'S-DAY, *Feb.* 23. Preach'd to the *Indians* from *John* vi. 35—37.——After publick Service, diſcours'd

diſcours'd particularly with ſundry of them, and invited them to go down to *Croſweekſung*, and tarry there at leaſt for ſome time; knowing they would then be free from the Scoffs and Temptations of the oppoſing *Pagans*, as well as *in the Way* of hearing divine Truths diſcours'd of, both in publick and private. And got a Promiſe of ſome of them, that they would ſpeedily pay us a Viſit, and attend ſome further Inſtructions. They ſeem'd to be conſiderably enlightened, and much freed from their Prejudices againſt Chriſtianity. But 'tis much to be fear'd their Prejudices will revive again, unleſs they could enjoy the Means of Inſtruction here, or be remov'd where they might be under ſuch Advantages, and out of the Way of their *Pagan* Acquaintance.

Croſweekſung, in *New-Jerſey*, 1745-6.

March 1. Catechiz'd in my ordinary Method. Was pleaſed and refreſhed to ſee them anſwer the Queſtions propos'd to them with ſuch remarkable Readineſs, Diſcretion and Knowledge.

Toward the Cloſe of my diſcourſe, divine Truths made conſiderable Impreſſions upon the Audience, and produc'd Tears and Sobs in ſome under Concern: And more eſpecially a ſweet and humble melting in ſundry that, I have Reaſon to hope, were truly gracious.

LORD'S-DAY, *March* 2. Preach'd frnm *John* xv. 1—6.——The Aſſembly appear'd not ſo lively

lively in their Attention as uſual, nor ſo much affected with divine Truths in general as has been common.

Some of my People who went up to the Forks of *Delaware* with me, being now return'd, were accompany'd by *two* of the *Indians* belonging to the *Forks*, who had promiſed me a ſpeedy viſit. May the Lord meet with them here. They can ſcarce go into a Houſe now, but they will meet with *Chriſtian Converſation*, whereby, 'tis hopeful, they may be both inſtructed and awaken'd.

Diſcours'd to the Indians again in the Afternoon, and obſerv'd among them ſome livelineſs and Engagement in divine Service, tho' not equal to what has often appear'd here.

I know of no Aſſembly of *Chriſtians*, where there ſeems to be ſo much of the Preſence of God, where brotherly Love ſo much prevails, and where I ſhould take ſo much delight in the publick Worſhip of God, in the general, as in my *own Congregation.* Altho' not more than *nine* Months ago, they were worſhiping *Devils and dumb Idols* under the Power of *Pagan* Darkneſs and Superſtition! Amazing Change this! effected by nothing leſs than divine Power and Grace! *This is the Doing of the Lord, and 'tis* juſtly *marvelous in our Eyes!*

March 5. Spent ſome Time juſt at Evening in prayer, ſinging and diſcourſing to my People upon divine Things; and obſerv'd ſome agreeable Tenderneſs and Affection among them.

Their preſent Situation is ſo compact and commodious, that they are eaſily and quickly call'd together with only the Sound of a *Conk-Shell* (a Shell like that of a *Perwinkle*) So that they have frequent Opportunities of attending religious Exerciſes publickly; which ſeems to be a great Means, under God, of keeping alive the Impreſſions of divine Things in their Minds.

March 8. Catechiz'd in the Evening. My People anſwered the Queſtions propos'd to them well. I can perceive their Knowledge in Religion increaſes daily.——And what is ſtill more deſirable, the divine Influence that has been ſo remarkable among them, appears ſtill to continue in ſome good Meaſure. The divine Preſence ſeem'd to be in the Aſſembly this Evening. Some, who I have good Reaſon to think are Chriſtians *indeed*, were melted with a ſenſe of the divine Goodneſs, and their own Barrenneſs and Ingratitude, and ſeem'd to *hate themſelves*, as one of them afterwards expreſſed it.——Convictions alſo appear'd to be reviv'd in ſeveral Inſtances; and divine Truths were attended with ſuch Influence upon the Aſſembly in general, that it might juſtly be call'd, *an Evening of divine Power.*

LORD'S-DAY, *March* 9. Preach'd from *Luke* x. 38--42.—The Word of God was attended with Power and Energy upon the Audience. Numbers were affected and concern'd to obtain the ONE THING NEEDFUL. And ſundry that have

have given good Evidences of being truly gracious, were much affected with a Senſe of their want of Spirituality; and ſaw the need they ſtood in of *growing in Grace*. And moſt that had been under any Impreſſions of divine Things in Times paſt, ſeem'd now to have thoſe Impreſſions reviv'd.

In the Afternoon propos'd to have catechiz'd in my uſual Method. But while we were engag'd in the firſt Prayer in the *Indian Language*, (as uſual) a great part of the Aſſembly was ſo much mov'd, and affected with divine Things, that I thought it ſeaſonable and proper to omit the Propoſing of Queſtions for that Time, and inſiſt upon the moſt practical Truths. And accordingly did ſo: Making a further Improvement of the Paſſage of Scripture, I diſcours'd upon in the former Part of the Day.

There appear'd to be a powerful divine Influence in the Congregation. Sundry that I have Reaſon to think are truly pious, were ſo deeply affected with a ſenſe of their own *Barrenneſs*, and their unworthy Treatment of the bleſſed Redeemer, that they *look'd on him as pierced* by themſelves, *and mourned*, yea ſome of them were *in Bitterneſs as for a firſt born.*—Some poor awakned Sinners alſo appear'd to be in Anguiſh of Soul to obtain an Intereſt in Chriſt. So that there was *a great mourning* in the Aſſembly: Many heavy Groans, Sobs and Tears! And one or two Perſons newly come among us, were conſiderably awaken'd.

Methinks it would have refreſhed the Heart of any who truly love *Zion*'s Intereſt, to have been in the midſt of this divine Influence, and ſeen the Effects of it upon Saints and Sinners. The Place of divine Worſhip appeared both *Solemn* and *Sweet!* And was ſo endear'd by a Diſplay of the divine Preſence and Grace, that thoſe who had any reliſh of divine Things, could not but cry, *How amiable are thy Tabernacles O Lord of Hoſts!*

After publick Worſhip was over, Numbers came to my Houſe, where we ſang and diſcours'd of divine Things; and the Preſence of God ſeem'd here alſo to be in the midſt of us.

While we were ſinging, there was one (the Woman mention'd in my *Journal* of *Feb.* 9.) who, I may venture ſay, if I may be allow'd to ſay ſo much of any Perſon I ever ſaw, was fill'd *with Joy unſpeakable and full of Glory*, & could not but burſt forth in Prayer and Praiſes to God before us all, with many Tears, crying ſometimes in *Engliſh* and ſometimes in *Indian*, *O bleſſed Lord, do come, do come! O do take me away, do let me die and go to Jeſus Chriſt! I am afraid if I live I ſhall Sin again! O do let me die now! O dear Jeſus. do come! I can't ſtay, I can't ſtay! O how can I live in this World! Do take my Soul away from this Sinful Place! O let me never Sin any more! O what ſhall I do, what ſhall I do! Dear Jeſus, O dear Jeſus*, &c.----In this Extacy ſhe continued ſome Time, uttering theſe and ſuch like Expreſſions inceſſantly.----

And

And the grand Argument ſhe uſed with God to take her away immediately, was, that *if ſhe liv'd, ſhe ſhould Sin againſt him.*

When ſhe had a little recovered herſelf, I ask'd her, if Chriſt was not now ſweet to her Soul? Whereupon, turning to me with Tears in her Eyes, and with all the Tokens of deep Humility I ever ſaw in any Perſon, ſhe ſaid, *I've many Times heard you ſpeak of the Goodneſs and the Sweetneſs of Chriſt, that he was better than all the World. But O! I knew nothing what you meant, I never believ'd you! I never believ'd you! But now I know it is true!* Or Words to that Effect.---I anſwered, And do you ſee enough in Chriſt for the greateſt of Sinners? She replied, *O! Enough, enough! For all the Sinners in the World if they would but come.* And when I ask'd her, if ſhe could not tell them of the Goodneſs of Chriſt; turning herſelf about to ſome poor Chriſtleſs Souls who ſtood by, and were much affected, ſhe ſaid, *O! There's enough in Chriſt for you, if you would but come! O ſtrive, ſtrive to give up your Hearts to him,* &c.---And upon hearing ſomething of the Glory of Heaven mentioned, that there was no Sin in that World, &c. She again fell into the ſame extaſy of Joy, and deſire of Chriſt's coming; repeating her former Expreſſions, *O dear Lord, do let me go! O what ſhall I do, what ſhall I do! I want to go to Chriſt! I can't live! O do let me die,* &c.

She continued in this ſweet Frame for more than

than two Hours, before ſhe was well able to get Home.

I am very ſenſible there may be *great Joys* ariſing even to an extacy, where there is ſtill no *ſubſtantial* Evidence of their being well-grounded. But in the preſent Caſe there ſeem'd to be no Evidence wanting, in Order to prove this Joy to be divine, either in Regard of its Preparatives, Attendants, or Conſequents.

Of all the Perſons I have ſeen under ſpiritual Exerciſe, I ſcarce ever ſaw one appear more bow'd and broken under Convictions of Sin and Miſery (or what is uſually call'd a *preparatory Work*) than this Woman. Nor ſcarce any who ſeem'd to have a greater Acquaintance with her own Heart than ſhe had. She would frequently complain to me of the Hardneſs and Rebellion of her Heart. Would tell me, her Heart roſe and quarrel'd with God, when ſhe thought he would do with her *as he pleaſed*, and ſend her to Hell notwithſtanding her Prayers, good Frames, &c. That her Heart was not willing to come to Chriſt for Salvation, but tried *every where elſe* for Help.

And as ſhe ſeem'd to be remarkably ſenſible of her Stubbornneſs and Contrariety to God, under Conviction, ſo ſhe appear'd to be no leſs remarkably bow'd and reconcil'd to divine *Sovereignty* before ſhe obtain'd any Relief or Comfort. Something of which I have before noticed in my *Journal* of *Feb.* 9. Since which time ſhe has ſeem'd conſtantly to breath the Spirit and Temper of the

the *new Creature*: Crying after Chriſt, not thro' fear of *Hell* as before, but with ſtrong Deſires after him as her only ſatisfying *Portion*. And has many Times wept and ſob'd bitterly, becauſe (as ſhe apprehended) ſhe did not and could not love him.-- -When I have ſometimes ask'd her, Why ſhe appear'd ſo ſorrowful, and whether it was becauſe ſhe was afraid of Hell? She would anſwer, *No, I ben't diſtreſs'd about* that; *but my Heart is ſo wicked* I can't love *Chriſt*; and thereupon burſt out into Tears.— But altho' this has been the habitual Frame of her Mind for ſeveral Weeks together, ſo that the Exerciſe of Grace appear'd evident *to others*, yet *ſhe* ſeem'd wholly inſenſible of it herſelf, and never had any remarkable Comfort, and ſenſible Satisfaction till this Evening.

This ſweet and ſurpriſing Extacy, appear'd to *ſpring* from a true *ſpiritual* Diſcovery of the Glory, raviſhing Beauty and Excellency of Chriſt: And not from any *groſs* imaginary Notions of his human Nature; ſuch as that of ſeeing him in *ſuch* a Place or Poſture, as hanging on the Croſs, as bleeding, dying, as gently ſmiling, and the like; which Deluſions ſome have been carried away with. Nor did it riſe from a *ſordid ſelfiſh* Apprehenſion of *her* having any Benefit whatſoever conferred on her, but from a View of his *perſonal* Excellency, and *tranſcendant* Lovelineſs, which drew forth thoſe vehement Deſires of enjoying him ſhe now manifeſted, and made her long *to be abſent from the*

the Body, that ſhe might be preſent with the Lord,

The *Attendants* of this raviſhing Comfort, were ſuch as abundantly diſcover'd its Spring to be divine, and that 'twas truly a *Joy in the Holy Ghoſt.*——*Now* ſhe view'd divine Truths as *living Realities*; and could ſay, *I know theſe Things are ſo, I feel they are true!*——*Now* her Soul was reſign'd to the divine Will in the moſt tender Points; ſo that when I ſaid to her, What if God ſhould take away your * Husband from you, (who was then very ſick) how do you think you could bear that? She replied, *He belongs to God, and not me, he may do with him juſt what he pleaſes!*——*Now* ſhe had the moſt tender Senſe of the Evil of Sin, and diſcovered the utmoſt Averſion to it; longing to die that ſhe might be delivered from it.——*Now* ſhe could freely truſt her *all* with God for Time and Eternity. And when I quered with her, how ſhe could be willing to die and leave her little Infant, and what ſhe thought would become of it in Caſe ſhe ſhould? She anſwer'd, *God will take care of it. It belongs to him, he will take care of it.*——

Now ſhe appear'd to have the moſt humbling Senſe of her own Meanneſs and Unworthineſs, her Weakneſs and Inability to preſerve herſelf from Sin, and to perſevere in the Way of Holineſs, crying, *If I live, I ſhall Sin.* And I then

* The Man particularly mentioned in my Journal of January 19.

then thought I had never seen such an appearance of *Extasy* and *Humility* meeting in any one Person in all my Life before.

The Consequents of this Joy are no less desirable and Satisfactory than its Attendants. She since appears to be a most tender, broken-hearted, affectionate, devout, and humble Christian, as exemplary in Life and Conversation as any Person in my Congregation. May she still *grow in Grace and in the Knowledge of Christ.*

March 10. Toward Night the Indians met together of their own accord and sang, pray'd, and discours'd of divine Things among themselves. At which Time there was much Affection among them. Some who are hopefully gracious, appear'd to be melted with divine Things. And some others seem'd much concern'd for their Souls.—Perceiving their Engagement, and Affection in religious Exercises I went among them, and pray'd and gave a Word of Exhortation; and observ'd two or three somewhat affected and concern'd, who scarce ever appear'd to be under any religious Impressions before. It seem'd to be a Day and Evening of divine Power. Numbers retained the warm Impressions of divine Things that had been made upon their Minds the Day before.

March 14. Was visited by a considerable Number of my People, and spent some Time in religious Exercises with them.

March 15. In the Evening Catechiz'd.

My People anſwer'd the Queſtions put to them with ſurprizing Readineſs and Judgment. There appeared ſome warmth and feeling Senſe of divine Things among thoſe, I have reaſon to hope, are *real* Chriſtians, while I was diſcourſing upon *Peace of Conſcience* and *Joy in the Holy-Ghoſt*. *Theſe* ſeem'd quickned and enliven'd in divine Service, tho' there was not ſo much appearance of Concern among thoſe I have Reaſon to think in a Chriſtleſs State.

LORD'S-DAY, *March* 16. Preach'd to my Congregation from *Heb.* ii. 1—3. Divine Truths ſeem'd to have ſome conſiderable Influence upon many of the Hearers; and produc'd many Tears, as well as heavy Sighs and Sobs among both thoſe who have given Evidences of being real Chriſtians and others alſo. And the Impreſſions made upon the Audience, appeared in general *deep* and *Heart-affecting*, not ſuperficial, *noiſy* and affected.

Toward Night diſcours'd again on the *great Salvation*. The Word was again attended with ſome Power upon the Audience. Numbers wept affectionately, and, to appearance, *unfeignedly*; ſo that the *Spirit of God* ſeem'd to be *moving upon the Face* of the Aſſembly.

Baptiz'd the *Woman* particularly mentioned in my Journal of laſt *Lord's-Day*; who now, as well as then, appear'd to be in a devout, humble and excellent Frame of Mind.

My Houſe being throng'd with my People in the Evening, I ſpent the Time in religious

Exerciſes

Exerciſes with them, till my Nature was almoſt ſpent.----They are ſo unwearied in religious Exerciſes and unſatiable in their Thirſting after CHRISTIAN KNOWLEDGE that I can ſometimes ſcarce avoid labouring ſo, as greatly to exhauſt my Strength and Spirits.

March 19. Sundry of the Perſons that went with me to the *Forks of Delaware* in February laſt, having been detain'd there by the *dangerous* Illneſs of one of their Company, return'd Home but this Day. Whereupon my People generally met together of their own Accord in order to ſpend ſome time in religious Exerciſes; and in ſpecial to give Thanks to God for his preſerving Goodneſs to thoſe who had been abſent from them for ſeveral Weeks; and recovering Mercy to him that had been ſick, and that he had now return'd them all in Safety. I being then abſent, they deſir'd my *Schoolmaſter* to aſſiſt them in carrying on their religious Solemnity; who tells me they appear'd engaged and Affectionate in repeated Prayer, ſinging, &c.

March 22. Catechiz'd in my uſual Method in the Evening.---My People anſwer'd Queſtions to my great Satisfaction. There appear'd nothing very remarkable in the Aſſembly, conſidering what has been common among us. Altho' I may juſtly ſay, the ſtrict Attention, the Tenderneſs and Affection, the many Tears, and Heart affecting Sobs appearing in Numbers in the Aſſembly would have been *very remark-*

able, were it not that God has made these Things *common* with us, and even with *Strangers* soon after their coming among us, from time to time. Altho' I am far from thinking that every *Appearance*, and particular Instance of Affection, that has been among us, has been truly genuine, and *purely* from a divine Influence. I am sensible of the Contrary. And doubt not, but that there has been some *corrupt Mixtures*, some Chaff as well as Wheat, especially since religious Concern became so common and prevalent here.

LORD'S-DAY, *March* 23. There being about Fifteen *Strangers*, adult Persons, come among us in the *Week* past; divers of whom had never been in any religious Meeting till now, I thought it proper to discourse this Day in a Manner peculiarly suited to their Circumstances and Capacities: And accordingly attempted it from *Hosea* 13. 9. In the Forenoon opening in the plainest Manner I could, Man's Apostacy and ruin'd State. After having spoken some Things respecting the Being and Perfections of God and his Creation of Man in a State of Uprightness and Happiness. In the Afternoon, endeavoured to open the glorious Provision God has made for the Redemption of *Apostate* Creatures, by giving his own dear Son to suffer for them, and satisfie divine Justice on their behalf.

There was not that Affection and Concern in the

the Aſſembly that has been common among us, altho' there was a deſirable Attention appearing in general, and even in moſt of the *Strangers*.

Near Sun-ſet I felt an uncommon Concern upon my Mind, eſpecially for the poor *Strangers*, that God had ſo much withheld his Preſence, and the powerful Influence of his Spirit, from the Aſſembly in the Exerciſes of the Day; and thereby denied them of that Matter of Conviction which I hop'd they might have had. And in this Frame I viſited ſundry Houſes and diſcours'd with ſome Concern and Affection to divers Perſons particularly; but without much appearance of Succeſs, till I came to a Houſe where divers of the Strangers were; and there the ſolemn Truths I diſcours'd of appeared to take *Effect*, firſt upon ſome *Children*, then upon divers *adult* Perſons that had been ſomewhat awaken'd before, and afterwards upon ſeveral of the *Pagan Strangers*.

I continued my Diſcourſe, with ſome Fervency, till almoſt every one in the Houſe was melted into Tears; and divers wept aloud, and appear'd earneſtly concern'd to obtain an Intereſt in Chriſt——Upon this, Numbers ſoon gather'd from all the Houſes round about, and ſo throng'd the Place that we were oblig'd to remove to the Houſe where we uſually meet for publick Worſhip. And the Congregation gathering immediately, and many appearing remarkably affected, I diſcours'd ſome Time from *Luk.* xix. 10

Endeavouring

Endeavouring to open the Mercy, Compaſſion and Concern of Chriſt for *loſt*, *helpleſs*, and *undone* Sinners.

There was much viſible Concern and Affection in the Aſſembly; and I doubt not but that a divine Influence accompanied what was ſpoken to the Hearts of many. There were five or ſix of the *Strangers* (Men and Women) who appear'd to be conſiderable awakened. And in particular one very rugged young Man, who ſeem'd as if nothing would move him, was now brought to tremble like the *Jaylor* and weep for a long Time.

The *Pagans* that were awakened ſeem'd at once to put off their *Savage* Roughneſs and *Pagan* Manners, and became ſociable, orderly and *humane* in their Carriage. When they firſt came, I exhorted my religious People to take Pains with them (as they had done with other Strangers from time to time) to inſtruct them in Chriſtianity. But when ſome of them attempted ſomething of that Nature, the Strangers would ſoon riſe up and walk to other Houſes, in Order to avoid the Hearing of ſuch Diſcourſes. Whereupon ſome of the ſerious Perſons agreed to diſperſe themſelves into the ſeveral Parts of the *Settlement*. So that whereever the *Strangers* went, they met with ſome inſtructive Diſcourſe, and warm Addreſſes reſpecting their Souls Concern.—But *now* there was no need of uſing Policy in order to get an Opportunity of converſing with ſome of them

about

about their ſpiritual Concerns; for they were ſo far touch'd with a Senſe of their periſhing State, as made them *tamely* yield to the *cloſeſt* Addreſſes that were made them, reſpecting their Sin and Miſery, their need of an Acquaintance with, and Intereſt in the great Redeemer.

March 24. Number'd the *Indians* to ſee how many Souls God had gather'd together here, ſince my coming into *theſe Parts*, and found there was now about an *Hundred and Thirty* Perſons together, old and young. Sundry of thoſe that are my ſtated Hearers, perhaps to the Number of *Fifteen* or *Twenty*, were abſent at this Seaſon. So that if all had been together, the Number would now have been very conſiderable; eſpecially conſidering *how few* were together at my firſt coming into theſe Parts, the whole Number not amounting to *Ten* Perſons at that time.

My People going out this Day upon the Deſign of clearing ſome of their Lands above fifteen Miles diſtant from this *Settlement*, in Order to their ſettling there in a compact Form, where they might be under Advantages of attending the publick Worſhip of God, of having their Children Schooled, and at the ſame Time have a conveniency for *Planting*, &c. Their Land in the Place of our *preſent* Reſidence being of little or no value for that Purpoſe. And the Deſign of their ſettling thus in a Body, and cultivating their Lands (which they

they have done very little at in their *Pagan* State) being of ſuch neceſſity and Importance to their religious Intereſt, as well as worldly Comfort, I thought it proper to call them together, and ſhew them the Duty of labouring with Faithfulneſs and Induſtry; and that they muſt *not* now *be ſlothful in Buſineſs*, as they had ever been in their *Pagan* State. And endeavour'd to preſs the Importance of their being laborious, diligent and vigorous in the Proſecution of their Buſineſs, eſpecially at the preſent Juncture, (the Seaſon of Planting being now near) in order to their being in a Capacity of living together, and enjoying the Means of Grace and Inſtruction. And having given them Directions for their Work, (which they very much wanted) as well as for their Behaviour in divers Reſpects, I explained, ſung, and endeavoured to inculcate upon them *Pſalm* cxxvii. common Metre, Dr. *Watts*'s Verſion. And having recommended them, and the Deſign of their going forth, to God, by Prayer with them, I diſmiſſed them to their Buſineſs.

In the Evening read and expounded to my People (thoſe of them who were yet at Home, and the *Strangers* newly come) the Subſtance of the *third* Chapter of the *Acts*. Numbers ſeem'd to melt under the Word, eſpecially while I was diſcourſing upon *v.v.* 19. Sundry of the *Strangers* alſo were affected.——When I aſk'd them afterwards, whether they did not now *feel* that their *Hearts* were *wicked*, as I had

had taught them? One replied, *Yes, she felt it now.* Altho' before she came here (upon hearing that I taught the Indians their Hearts were all bad by Nature, and needed to be changed and made good by the Power of God) She had said, *Her Heart was not wicked, and she never had done any Thing that was bad in her Life.* And *this* indeed seems to be the Case with them, I think, universally in their *Pagan*-State.

They seem to have no *Conciousness* of Sin and Guilt, unless they can charge themselves with some *gross Acts* of Sin contrary to the Commands of the *Second Table.*

March 27. Discours'd to a Number of my People in one of their Houses in a more private Manner. Enquired particularly into their spiritual States, in Order to see what Impressions of a religious Nature, they were under. Laid before them the Marks and Tokens of a *regenerate*, as well as *unregenerate* State: And endeavoured to suit and direct my Discourse to them severally according as I apprehended their States to be.

There was a considerable Number gather'd together, before I finish'd my Discourse; and divers seem'd much affected, while I was urging the Necessity and infinite Importance of getting into a renew'd State.——I find particular and close Dealing with Souls in private, is often very successful.

March 29. In the Evening catechiz'd as usual upon *Saturday*—Treated upon the *Benefits*

which Believers receive from Chriſt at Death—— The *Queſtions* were anſwered with great Readineſs and Propriety. And thoſe who, I have Reaſon to think, are the dear People of God, were ſweetly melted almoſt in general. There appear'd ſuch a Livelineſs and Vigour in their Attendance upon the Word of God, and ſuch Eagerneſs to be made Partakers of the *Benefits* then mentioned, that they ſeem'd to be not only *looking for*, but *haſting to the coming of the Day of God*. Divine Truths ſeem'd to diſtil upon the Audience with a gentle, but melting Efficacy, as the refreſhing *Showers upon the new mown Graſs*. The Aſſembly in general, as well as thoſe who appear truly religious, were affected with ſome brief Account of the Bleſſedneſs of the Godly at Death: And moſt then diſcovered an affectionate Inclination to cry, *Let me die the Death of the Righteous*, &c. Altho' many were not duly engag'd to obtain the Change of Heart that is neceſſary in Order to that bleſſed End.

LORD'S-DAY, *March* 30. Diſcourſed from *Matt.* xxv. 31--40. There was a very conſiderable moving and affectionate melting in the Aſſembly. I hope there were ſome real, deep and abiding Impreſſions of divine Things made upon the Minds of many.——There was one aged Man newly come among us, who appear'd to be conſiderably awakened, that never was touch'd with any Concern for his Soul before.

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In the Evening catechiz'd. There was not that Tenderneſs and melting Engagement among God's People that appeared the Evening before, and at many other Times. Altho' they anſwer'd the *Queſtions* diſtinctly and well, and were devout and attentive in divine Service.

March 31. Call'd my People together, as I had done the *Monday* Morning before, and diſcours'd to them again on the Neceſſity and Importance of their labouring induſtriouſly, in order to their living together and enjoying the Means of Grace, &c. And having engag'd in ſolemn Prayer to God among them, for a Bleſſing upon their Attempts, I diſmiſſed them to their Work.

Numbers of them (both Men and Women) ſeem'd to offer themſelves willingly to this Service; and ſome appear'd affectionately concern'd that God might go with them, and begin their *little Town* for them; that by his Bleſſing it might be a Place comfortable for them and theirs, in regard both of procuring the Neceſſaries of Life, and of attending the Worſhip of God.

April 5. 1746. Catechiz'd towards Evening. There appear'd to be ſome Affection and fervent Engagement in divine Service thro' the Aſſembly in general; eſpecially towards the Concluſion of my Diſcourſe.

After publick Worſhip, a Number of thoſe I have Reaſon to think are truly religious, came to my Houſe and ſeem'd eager

of ſome further Entertainment upon divine Things. And while I was converſing with them about their ſpiritual Exerciſes, obſerving to them, that God's Work in the Hearts of all his Children, was, for Subſtance, the ſame; and that their Trials and Temptations were alſo alike; and ſhewing the Obligations *ſuch* were under to *love* one another in a peculiar Manner, they ſeem'd to be melted into Tenderneſs and Affection toward each other: And I thought that particular Token of their being the *Diſciples* of CHRIST, *viz.* of their *having Love one toward another*, had ſcarce ever appear'd more evident than at this Time.

LORD'S-DAY, *April* 6. Preach'd from *Matt.* vii. 21-23.——There were conſiderable Effects of the Word viſible in the Audience, and *ſuch* as were very deſirable: An earneſt Attention, a great Solemnity, many Tears and heavy Sighs, which were modeſtly ſuppreſſed in a conſiderable Meaſure, and appear'd unaffected and without any indecent Commotion of the Paſſions. Divers of the religious People were put upon ſerious and cloſe Examination of their ſpiritual States, by hearing that *not every one that ſaith to* Chriſt, *Lord, Lord, ſhall enter into his Kingdom.* And ſome of them expreſſed Fears leaſt they had deceived themſelves and taken up a falſe Hope, becauſe they found *they had done* ſo little of the *Will of his Father who is in Heaven.*

There was alſo one Man brought under very great

great and preſſing Concern for his Soul; which appear'd more eſpecially after his *Retirement* from publick Worſhip. And that which, he ſays, gave him his great Uneaſineſs, was, not ſo much any particular Sin, as that he had never done the Will of God *at all*, but had ſinned continually, and ſo had no claim to the Kingdom of Heaven.

In the Afternoon I open'd to them the *Diſcipline* of Chriſt in his Church, and the Method in which *Offenders* are to be dealt with. At which Time the religious People were much affected, eſpecially when they heard, that the Offender continuing obſtinate, muſt finally be eſteemed and treated *as an Heathen-Man*, as a *Pagan* that has no Part nor Lot among God's viſible People. *This* they ſeem'd to have the moſt awful Apprehenſions of: A State of *Heathenism*, out of which they were ſo lately brought, appearing very dreadful to them.

After publick Worſhip I viſited ſundry Houſes to ſee how they ſpent the remainder of the *Sabbath*, and to treat with them ſolemnly on the great Concerns of their Souls: And the Lord ſeem'd to ſmile upon my private Endeavours, and to make theſe particular and *perſonal* Addreſſes more effectual upon ſome, than my publick Diſcourſes.

April 7. Diſcours'd to my People at Evening from 1 *Cor.* xi. 23---26. And endeavoured to open to them the Inſtitution, Nature and Ends of the *Lord's-Supper*, as well as the Qualifications

lifications and Preparations neceſſary to the right Participation of that Ordinance.----Sundry Perſons appeared much affected with the Love of Chriſt manifeſted in his making this Proviſion for the Comfort of his People, at a Seaſon when himſelf was juſt entering upon his ſharpeſt Sufferings.

LORD'S-DAY, *April* 20. Diſcours'd both Forenoon and Afternoon from *Luke* xxiv. Explaining moſt of the Chapter, and making remarks upon it. There was a deſirable Attention in the Audience, tho' there was not ſo much appearance of Affection and Tenderneſs among them as has been uſual. ---Our Meeting was very full, there being ſundry *Strangers* preſent who had never been with us before.

In the Evening catechiz'd. My People anſwered the Queſtions propos'd to them, readily and diſtinctly; and I could perceive they advanced in their Knowledge of the *Principles* of Chriſtianity.

There appear'd an affectionate melting in the Aſſembly at this Time. Sundry who, I truſt, are truly religious, were refreſhed and quickened, and ſeem'd, by their Diſcourſe and Behaviour after publick Worſhip, to have their *Hearts knit together in Love*.----This was a ſweet and bleſſed Seaſon, like many others, that my poor People have been favour'd with in Months paſt! God has cauſed *this little Fleece* to be repeatedly wet with the bleſſed *Dews*

of

of his divine Grace, while all the Earth around has been comparatively dry.

April 25. Having of late apprehended that a Number of Perſons in my Congregation, were proper Subjects of the Ordinance of the *Lord's Supper*, and that it might be *Seaſonable* ſpeedily to adminiſter it to them: And having taken Advice of ſome of the Reverend *Correſpondents* in this ſolemn Affair; and accordingly having propoſed and appointed the next *Lord's-Day* (with leave of divine Providence) for the Adminiſtration of this Ordinance, this Day, as preparatory thereto, was ſet apart for ſolemn *Faſting* and *Prayer*, to implore the Bleſſing of God upon our Deſign of renewing Covenant with him, and with one another, to walk together in the Fear of God, in Love and Chriſtian-Fellowſhip; and to intreat that his divine Preſence might be with us in our deſigned approach to his Table; as well as to humble ourſelves before God on Account of the apparent withdrawment (at leaſt in a Meaſure) of that bleſſed Influence that has been ſo prevalent upon Perſons of all Ages among us: As alſo on Account of the riſing Appearance of Careleſneſs, Vanity and Vice among ſome, who, ſometime ſince, appeared to be touch'd and affected with divine Truths, and brought to ſome ſenſibility of their miſerable and periſhing State by Nature. And that we might alſo importunately pray for the peaceable *Settlement* of the Indians together

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in a Body, that they might be a commodious Congregation for the Worſhip of God; and that God would blaſt and defeat all the Attempts that were or might be made againſt that pious Deſign. *

The Solemnity was obſerved and ſeriouſly attended, not only by thoſe who propoſed to communicate at the Lord's Table, but by the whole Congregation univerſally.---In the former Part of the Day, I endeavour'd to open to my People the Nature and Deſign of a *Faſt*, as I had attempted more briefly to do before, and to inſtruct them in the Duties of ſuch a Solemnity.---In the Afternoon, I inſiſted upon the ſpecial Reaſons there were for our engaging in theſe ſolemn Exerciſes at this Time; both in Regard of the Need we ſtood in of divine Aſſiſtance, in order to a due Preparation for that ſacred Ordinance we were ſome of us propoſing (with leave of divine Providence) ſpeedily to attend upon: And alſo in reſpect of the manifeſt *Decline* of God's Work here, as to the effectual Conviction and Converſion of Sinners, there having been few of late deeply awakened out of a State of Security.

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* There being at this Time a terrible Clamour raiſed againſt the Indians in various Places in the Country, and Inſinuations as tho' I was training them up to cut Peoples Throats. Numbers wiſhing to have them baniſhed out of theſe Parts, and ſome giving out great Words in Order to fright and deter them from ſettling upon the beſt and moſt convenient Tract of their own Lands, threatning to moleſt and trouble them in the Law, pretending a Claim to theſe Lands themſelves, altho' never purchaſed of the Indians,

The Worſhip of God was attended with great Solemnity and Reverence, with much Tenderneſs and many Tears, by thoſe who appear to be truly religious: And there was ſome appearance of divine Power upon thoſe who had been awakened ſome Time before, and who were ſtill under Concern.

After repeated Prayer and Attendance upon the Word of God, I propoſed to the religious People, with as much Brevity and Plainneſs as I could, the Subſtance of the *Doctrine* of the *Chriſtian Faith*, as I had formerly done, previous to their *Baptiſm*, and had their renewed chearful Aſſent to it.——I then led them to a ſolemn renewal of their *baptiſmal Covenant*, wherein they had explicitly and publickly given up themſelves to God, the Father, Son and Holy-Ghoſt, avouching him to be their God; and at the ſame Time renouncing their *Heatheniſh* Vanities, their *idolatrous* and *ſuperſtitious* Practices, and ſolemnly engaging to take the Word of God, ſo far as it was, or might be made known to them, for the *Rule of their Lives*, promiſing to walk together in love, to watch over themſelves, and one another; to lead Lives of Seriouſneſs and Devotion, and to diſcharge the *relative* Duties incumbent upon them reſpectively, &c.

This ſolemn Tranſaction was attended with much Gravity and Seriouſneſs: And at the ſame Time with utmoſt Readineſs, Freedom, and Chearfulneſs; and a religious Union and

Harmony of Soul, ſeem'd to crown the whole Solemnity. I could not but think in the Evening, that there had been manifeſt Tokens of the divine Preſence with us in all the ſeveral Services of the Day; tho' it was alſo manifeſt there was not that Concern among Chriſtleſs Souls that has often appeared here.

April 26. Toward Noon pray'd with a *dying* Child, and gave a Word of Exhortation to the By-ſtanders to prepare for Death, which ſeem'd to take Effect upon ſome.

In the Afternoon diſcours'd to my People from *Matt.* xxvi. 26---30. Of the Author, the Nature and Deſign of the *Lord's-Supper*; and endeavoured to point out the *worthy* Receivers of that Ordinance.

The religious People were affected and even melted with divine Truths,- -with a View of the dying Love of Chriſt. Sundry others who had been for ſome Months under Convictions of their periſhing State, appear'd now to be much mov'd with Concern, and afreſh engag'd in ſeeking after an Intereſt in Chriſt; altho' I can't ſay, *the Word of God* appeared *ſo quick and powerful*, ſo ſharp and piercing to the Aſſembly as it had ſometimes formerly done.

Baptiz'd *two* adult Perſons, both ſerious and exemplary in their Lives, and, I hope, truly religious. One of them was the Man particularly mentioned in my *Journal* of the 6th Inſt. who altho' he was then greatly diſtreſs'd, becauſe *he had never done the Will of God*, has

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ſince ('tis hopeful) obtain'd ſpiritual Comfort upon good Grounds.

In the Evening I catechiz'd thoſe that were deſign'd to partake of the *Lord's-Supper* the next Day, upon the Inſtitution, Nature and End of that Ordinance; and had abundant Satisfaction reſpecting their *doctrinal* Knowledge and Fitneſs in *that* Reſpect for an Attendance upon it. They likewiſe appear'd, in general, to have an affecting Senſe of the Solemnity of this ſacred Ordinance, and to be humbled under a Senſe of their own Unworthineſs to approach to God in it, and to be earneſtly concern'd that they might be duly prepar'd for an Attendance upon it. Their Hearts were full of Love one toward another, and *that* was the Frame of Mind they ſeem'd much concern'd to maintain, & bring to the Lord's Table with them.

In ſinging and prayer, after catechizing, there appear'd an agreeable Tenderneſs and Melting among them, and ſuch Tokens of brotherly Love and Affection, that would even conſtrain one to ſay, *Lord, 'tis good to be here*; 'tis good to dwell where ſuch an heavenly Influence diſtills!

LORD'S-DAY, *April* 27. Preach'd from *Tit.* ii. 14. *Who gave himſelf for us*, &c.——The Word of God at this Time was attended with ſome Appearance of divine Power upon the Aſſembly; ſo that the Attention and Gravity of the Audience was *remarkable*; and

eſpecially towards the Concluſion of the Exercile divers Perſons were much affected.

Adminiſtred the *Sacrament* of the *Lord's-Supper* to *Twenty three* Perſons of the *Indians*, (the Number of *Men* and *Women* being near equal) divers others, to the Number of *five* or *ſix*, being now abſent at the *Forks* of *Delaware*, who would otherwiſe have communicated with us.

The Ordinance was attended with great Solemnity, and with a moſt deſirable Tenderneſs and Affection. And 'twas remarkable that in the Seaſon of the Performance of the *Sacramental* Actions, eſpecially in the Diſtribution of the *Bread*, they ſeem'd to be affected in a moſt lively Manner, as if *Chriſt had been* really *crucified before them.* And the Words of the Inſtitution when repeated and enlarged upon in the Seaſon of the Adminiſtration, ſeem'd to meet with the ſame Reception, to be entertain'd with the *ſame full* and *firm* Belief and affectionate Engagement of Soul, as if the Lord *Jeſus Chriſt* himſelf had been preſent, and had *perſonally* ſpoken to them.

The Affections of the Communicants, altho' conſiderably raiſed, were notwithſtanding agreeably *regulated*, and kept within proper Bounds. So that there was a ſweet, gentle and affectinate melting, without any *indecent* or boiſtrous Commotion of the Paſſions.

Having reſted ſome Time after the Adminiſtration of the *Sacrament* (being extremely tired with the neceſſary Prolixity of the Work)

I walk'd from Houſe to Houſe, and converſed particularly with moſt of the *Communicants*, and found they had been almoſt univerſally refreſhed at the Lord's-Table *as with new Wine*. And never did I ſee ſuch an Appearance of *Chriſtian Love* among any People in all my Life. It was ſo remarkable, that one might well have cried with an agreeable Surprize, *Behold how they love one another!* I think there could be no greater Tokens of mutual Affection among the People of God in the early Days of Chriſtianity, than what now appear'd here. The Sight was ſo deſirable, and ſo well *becoming* the Goſpel, that nothing leſs could be ſaid of it, than that it was *the Doing of the Lord*, the genuine Operations of him *who is Love!*

Toward Night, diſcours'd again on the fore-mention'd *Tit.* ii. 14. and inſiſted on the immediate End and Deſign of Chriſt's Death, viz. *That he might redeem his People from all Iniquity*, &c.

This appear'd to be a Seaſon of divine Power among us. The religious People were much refreſhed, and ſeem'd remarkably tender and affectionate, full of Love, Joy, Peace and Deſires of being compleatly *redeem'd from all Iniquity*; ſo that ſome of them afterwards told me, *they had never felt the like before.*----Convictions alſo appear'd to be reviv'd in many Inſtances; and divers Perſons were awakened whom I had never obſerv'd under any religious Impreſſions before.

Such

Such was the Influence that attended our Aſſembly, and ſo unſpeakably deſirable the Frame of Mind that many enjoy'd in the divine Service, that it ſeem'd almoſt grievous to conclude the publick Worſhip. And the Congregation when diſmiſs'd, altho' it was then almoſt dark, appear'd loth to leave the Place and Employments that had been render'd *ſo dear* to them by the Benefits enjoy'd, while a bleſſed quickening Influence diſtill'd upon them.

And upon the whole, I muſt ſay, I had great Satisfaction with Relation to the Adminiſtration of this Ordinance in divers Reſpects. I have abundant Reaſon to think, that thoſe who came to the Lord's Table, had a good Degree of *doctrinal* Knowledge of the *Nature* and *Deſign* of the Ordinance; and that they acted *underſtandingly* in what they did.

In the preparatory Services I found (I may juſtly ſay) uncommon Fredom in opening to their Underſtandings and Capacities, the *Covenant of Grace*, and in ſhewing them the *Nature* of this Ordinance as a *Seal* of that Covenant. Altho' many of them knew of no ſuch Thing as a Seal before my coming among them, or at leaſt of the Uſe and Deſign of it in the common Affairs of Life——They were likewiſe thoroughly ſenſible that 'twas no more than a *Seal* or *Sign*, and not the *real* Body and Blood of Chriſt—That 'twas deſign'd for the Refreſhment and Edification of the *Soul*, and not for the *feaſting* of the *Body*.——They were alſo

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acquainted with the End of the Ordinance, that they were therein call'd to *commemorate* the dying Love of Chriſt, &c.

And this Competency of doctrinal Knowledge, together with their grave and decent attendance upon the Ordinance; their affectionate melting under it; and the ſweet and chriſtian Frame of Mind they diſcovered conſequent upon it, gave me great Satisfaction reſpecting my Adminiſtration of it to them.

And O what a ſweet and bleſſed Seaſon was this! God himſelf, I'm perſuaded, was in the midſt of his People! attending his own Ordinances! And I doubt not but many in the Concluſion of the Day, could ſay, with their whole Hearts, verily *a Day* thus *ſpent in God's Houſe, is better than a Thouſand* elſewhere. There ſeem'd to be *but one Heart* among the pious People! The ſweet Union, Harmony and endearing Love and Tenderneſs ſubſiſting among them, was (I thought) the moſt lively Emblem of the heavenly World, I had ever ſeen.

April 28. Concluded the Sacramental Solemnity with a Diſcourſe upon *John* xiv. 15. *If ye love me, keep my Commaaments.* At which Time there appeared a very agreeable Tenderneſs in the Audience in general, but eſpecially in the *Communicants.*——O how free, how engag'd and affectionate did *theſe* appear in the Service of God: They ſeem'd willing to have their *Ears bored to the Door-Poſts of God's Houſe*, and to be his Servants forever.

Obſerving

Obſerving Numbers in this excellent Frame, and the Aſſembly in general affected and that by a divine Influence, I thought it proper to improve this advantagious Seaſon, as *Hezekiah* did the deſirable Seaſon of his great *Paſſover*, (2 *Chron.* xxxi.) in Order to promote the bleſſed Reformation begun among them; and to engage thoſe that appear ſerious and religious, to perſevere therein; and accordingly propos'd to them, that they ſhould *renewedly* enter into Covenant before God, that they would watch over themſelves and one another, leaſt they ſhould diſhonour the Name of Chriſt by falling into ſinful and unbecoming Practices. And eſpecially that they would watch againſt the Sin of *Drunkenneſs*, (*the Sin that eaſily beſets them*) and the Temptations leading thereto; as well as *the Appearance of Evil* in that Reſpect.——They chearfully complied with the *Propoſal*, and *explicitly* joyn'd in that Covenant. Whereupon I proceeded in the moſt ſolemn Manner I was capable of, to call God to *Witneſs* reſpecting their ſacred Engagement; and minded them of the greatneſs of the Guilt they would contract to themſelves in the Violation of it; as well as obſerved to them, that God would be a terrible *Witneſs* againſt thoſe who ſhould preſume to do ſo, in the *great and notable Day of the Lord.*

It was a Seaſon of amazing Solemnity! And a *divine Awe* appeared upon the Face of the whole Aſſembly in this Tranſaction! Affection-

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ate Sobs, Sighs and Tears, were now frequent in the Audience: And I doubt not but that many ſilent Cries were then ſent up to the *Fountain* of Grace, for ſupplies of Grace ſufficient for the fullfilment of theſe ſolemn Engagements.

Baptiz'd *ſix* Children this Day.

LORD's-DAY, *May* 4. My People being now remov'd to their *Lands*, mention'd in my *Journal* of *March* 24. Where they were then, and have ſince been making Proviſion for a *compact Settlement*, in Order to their more convenient Enjoyment of the Goſpel, and other Means of Inſtruction, as well as the Comforts of Life: I this Day viſited them (being now obliged to board with an *Engliſh* Family at ſome Diſtance from them) and preach'd to them in the Forenoon from *Mark* iv. 5. Endeavoured to ſhew them the Reaſon there was to fear leſt many promiſing Appearances and hopeful Beginnings in Religion, might prove abortive, like the *Seed dropp'd upon ſtony Places*.

In the Afternoon diſcours'd upon *Rom* viii. 9. *Now if any Man have not the Spirit of Chriſt, he is none of his.*——I have Reaſon to think this Diſcourſe was peculiarly Seaſonable, and that it had a good Effect upon ſome of the Hearers.

Spent ſome Hours afterwards in private Conferences with my People, and labour'd to regulate ſome Things I apprehended amiſs among ſome of them.

May 5. Viſited my People again, and took Care of their *worldly* Concerns, giving them Directions relating to their Buſineſs.

I daily diſcover more and more of what Importance 'tis like to be to their *religious* Intereſts, that they become laborious and induſtrious, acquainted with the Affairs of *Husbandry*, and able, in a good Meaſure, to raiſe the Neceſſaries and Comforts of Life *within themſelves*; for their preſent Method of living greatly expoſes them to Temptations of various Kinds.

May 9. Preach'd from *John* v. 40. in the open Wilderneſs; the *Indians* having as yet no Houſe for publick Worſhip in this Place, nor ſcarce any *Shelters* for themſelves.——Divine Truths made conſiderable Impreſſions upon the Audience, and it was a Seaſon of Solemnity, Tenderneſs and Affection.

Baptiz'd one Man this Day (the Conjurer, Murderer, &c. mention'd in my *Journal* of *Auguſt* 8. 1745. and *February* 1. 1745-6) who appears to be ſuch a remarkable Inſtance of divine Grace, that I can't omit ſome brief Account of him here.

He liv'd near, and ſometimes attended my Meeting in the *Forks of Delaware* for more than a Year together; but was (like many others of them) extremely attach'd to ſtrong Drink, and ſeem'd to be no ways reformed by the Means I uſed with them for their Inſtruction and Converſion. In this Time he likewiſe *murder'd* a likely young Indian, which

threw

threw him into ſome kind of *Horror* and *Deſparation*, ſo that he kept at a Diſtance from me, and refuſed to hear me preach for ſeveral Months together (as I noted in a former *Journal* of *March* 4. 1744-5) till I'd had an Opportunity of converſing freely with him; and giving him Encouragement, that his Sins might be forgiven for Chriſt Sake. After which he again attended my Meeting at ſome Times.

But that which was the worſt of all his Conduct, was his *Conjuration*. He was one of them who are ſometimes call'd *Powwows* among the Indians: And notwithſtanding his frequent attendance upon my Preaching, he ſtill followed his old *Charms* and juggling Tricks, *giving out that himſelf was ſome great One*; *and to him they gave heed*, ſuppoſing him to be poſſeſſed of a *great Power*. So that when I have inſtructed them reſpecting the *Miracles* wrought by Chriſt in healing the Sick, &c. and mention'd them as Evidences of his *divine* Miſſion, and the Truth of his Doctrines, they have quickly obſerv'd the Wonders of that Kind which this Man had perform'd by his *Magick Charms*: Whence they had a high Opinion of him and his ſuperſtitious Notions, which ſeem'd to be a fatal Obſtruction to ſome of them in Regard of their receiving the Goſpel. And I have often thought, 'twould be a great Favour to the Deſign of Goſpellizing the Indians, if God would take that Wretch out of the World; for I had ſcarce any hope of his ever coming to Good: But God, *whoſe*

Thoughts are not as Man's Thoughts, has been pleased to take a much more desirable Method with him: A Method agreeable to his own merciful Nature, and, I trust, advantagious to his own Interest among the *Indians*, as well as effectual to the Salvation of the poor Soul himself. *And to him b the Glory of it.*

The first genuine Concern for his Soul that ever appear'd in him, was excited by seeing my *Interpreter* and his Wife Baptiz'd at the *Forks of Delaware*, *July* 21. 1745. Which so prevail'd upon him, that, with the Invitation of an *Indian* who was a Friend to Christianity, he follow'd me down to *Crosweeksung* in the Beginning of *August* following, in Order to hear me preach, and there continued for several Weeks, in the Season of the most remarkable and powerful Awakening among the Indians; at which Time he was more effectually awakened, and brought under great Concern for his Soul: And then, he says, upon his *feeling the Word of God in his Heart*, (as he expresses it) his Spirit of Conjuration left him intirely, that he has had no more Power of that Nature since, than any other Man living. And declares that he dont now so much as know how he us'd to *charm* and conjure; and that he could not do any Thing of that Nature if he was never so desirous of it.

He continued under Convictions of his sinful and perishing State, and a considerable Degree of Concern for his Soul, all the *Fall* and former

part

part of the *Winter* paſt, but was not ſo deeply exercis'd till ſometime in *January*; and then the Word of God took ſuch hold upon him, that he was brought into great Diſtreſs, and knew not what to do, nor where to turn himſelf.—He then told me, that when he us'd to hear me preach from time to time in the *Fall* of the Year, my preaching prick'd his Heart and made him very *uneaſy*, but did not bring him to ſo *great* Diſtreſs, becauſe he ſtill hop'd he could do *ſomething* for his own Relief: But now, he ſaid, I drave him up into *ſuch a ſharp Corner*, that he had no Way to turn, and could not avoid being in Diſtreſs

He continued conſtantly under the heavy Burden and Preſſure of *a wounded Spirit*, till at length he was brought into the accute Anguiſh and utmoſt *Agony of Soul*, mention'd in my *Journal* of *February* 1ſt. which continued that Night and part of the next Day.

After this, he was brought to the utmoſt calmneſs and compoſure of Mind, his trembling and heavy Burden were remov'd, and he appear'd perfectly Sedate; altho' he had, to his Apprehenſions, ſcarce any hope of Salvation.

I obſerv'd him to appear remarkably compoſs'd, and thereupon ask'd him how he did? He replied, *'Tis done, 'tis done, 'tis all done now.* I ask'd him what he meant? He anſwer'd, *I can never do any more to ſave myſelf, 'tis all done forever, I can do no more.* I queried with him whether he could not *do a little* more

rather

rather than to go to Hell. He reply'd, *My Heart is dead, I can never help myſelf.* I ask'd him, what he thought would become of him then? He anſwer'd, *I muſt go to Hell.* I ask'd him, if he thought 'twas right that God ſhould ſend him to Hell? He reply'd, *O 'tis right. The Devil has been in me ever ſince I was born.* I ask'd him, if he felt this when he was in ſuch great Diſtreſs the Evening before? He anſwer'd, *No, I did not then think it was right. I thought God would ſend me to Hell, and that I was then dropping into it, but my Heart quarrell'd with God and would not ſay* 'twas right *he ſhould ſend me there. But now I know 'tis right, for I've always ſerved the Devil, and my Heart has no Goodneſs in it now, but is as bad as ever it was,* &c.——I thought I had ſcarce ever ſeen any Perſon more effectually brought off from a Dependance upon his own Contrivances and Endeavours for Salvation, or more apparently to lie at the Foot of *Sovereign* Mercy than this Man now did under theſe Views of Things.

In this Frame of Mind he continued for ſeveral Days, paſſing Sentence of Condemnation upon himſelf, and conſtantly owning, that 'twould be right he ſhould be damn'd, and that he expected this would be his Portion for the Greatneſs of his Sins. And yet 'twas plain he had a ſecret Hope of Mercy, tho' imperceptible to himſelf, which kept him not only from Deſpair, but from any preſſing Diſtreſs: So

that

that inſtead of being ſad and dejected, his very Countenance appear'd pleaſant and agreeable.

While he was in this Frame, he ſundry Times ask'd me, *when I would preach again*, and ſeem'd deſirous to hear the Word of God every Day. I ask'd him why he wanted to hear me preach, ſeeing *his Heart was dead* and *all was done*. That *he could never help himſelf*, and *expected that he muſt go to Hell*. He reply'd, *I love to hear you ſpeak about Chriſt for all*. I added, but what good will that do you, if you muſt go to Hell at laſt! (uſing now his own Language with him; having before from time to time, labour'd in the beſt Manner I could, to repreſent to him the Excellency of Chriſt, his All-ſufficiency and Willingneſs to ſave loſt Sinners, and Perſons juſt in his Caſe; altho' to no Purpoſe, as to yielding him any ſpecial Comfort.) He anſwer'd, *I would have others come to Chriſt, if I muſt go to Hell myſelf*.---'Twas remarkable in this Seaſon that he ſeem'd to have a great Love to the People of God, and nothing affected him ſo much as the Thoughts of being ſeparated from them. This ſeem'd to be a very dreadful Part of the Hell he thought himſelf doom'd to.---'Twas likewiſe remarkable, that in this Seaſon he was moſt diligent in the Uſe of all Means for his Soul's Salvation; altho' he had the cleareſt View of the *Inſufficiency* of Means to afford him Help. And would frequently ſay, *that all he did, ſignified nothing at all*; and [redacted] as never

never more conſtant in doing, attending Secret and Family-Prayer daily, and ſurprizingly diligent and attentive in hearing the Word of God: So that he neither deſpair'd of Mercy, nor yet preſum'd to hope upon his own Doings, but us'd Means, becauſe appointed of God in Order to Salvation; and becauſe he would wait upon God in his own Way.

After he had continued in this Frame of Mind more than a *Week*, while I was diſcouring publickly, he ſeem'd to have a lively, Soul refreſhing View of the Excellency of Chriſt, and the Way of Salvation by him, which melted him into Tears, and fill'd him with Admiration, Comfort, Satisfaction and Praiſe to God; ſince which he has appear'd to be a humble, devout and affectionate Chriſtian; ſerious and exemplary in his Converſation and Behaviour, frequently complaining of his Barrenneſs, his want of ſpiritual Warmth, Life and Activity, and yet frequently favour'd with quickening and refreſhing Influences. And in all Reſpects, ſo far as I am capable to judge, he bears the Marks and Characters of one *created anew in Chriſt Jeſus to good Works.*

His Zeal for the Cauſe of God was pleaſing to me, when he was with me at the *Forks of Delaware* in *February* laſt. There being an old *Indian* at the Place where I preach'd, who threatned to *bewitch* me and my religious People [illegible] accompanied me there; *this* Man preſ[illegible] challeng'd him to do his worſt, telling him

him, that himſelf had been as great a *Conjurer* as he, and that notwithſtanding as ſoon as he felt that Word in his Heart which theſe People lov'd (meaning the Word of God) his Power of conjuring immediately left him ---And ſo it would you, ſaid he, if you did but once feel it in your Heart; and you have no Power to hurt them, nor ſo much as to touch one of them, &c.

So that I may conclude my Account of him by obſerving (in alluſion to what was ſaid of St. *Paul*) that he now zealouſly defends, and practically *preaches the Faith which he once deſtroyed*, or at leaſt was inſtrumental of obſtructing.---May God have the Glory of the amazing Change he has wrought in him.

LORD'S-DAY, *May* 18. Diſcours'd both Parts of the Day from *Revel.* iii. 20. There appeared ſome affectionate melting towards the Concluſion of the Forenoon Exerciſe, and one or two Inſtances of freſh awakening.---In the Intermiſſion of publick Worſhip, I took Occaſion to diſcourſe to Numbers in a more private Way, on the *Kindneſs* and *Patience* of the bleſſed Redeemer in *ſtanding* and *knocking*, in continuing his gracious Calls to Sinners, who had long neglected and abuſed his Grace! Which ſeem'd to take ſome Effect upon ſundry.

In the Afternoon, divine Truths were attended with Solemnity, and with ſome Tears, altho' there was not that powerful, awakening and quickening Influence, which in Times paſt has been common in our Aſſemblies. The

Appearance of the Audience under divine Truths, was comparatively diſcouraging; and I was ready to fear, that God was about to withdraw the bleſſed Influence of his Spirit from us.

May 19. Viſited and preach'd to my People from *Acts* xx. 18, 19. And endeavoured to rectify their Notions about *religious Affections*: Shewing them on the one Hand, the *deſirableneſs* of religious Affection, Tenderneſs and fervent Engagement in the Worſhip and Service of God, when ſuch Affection flows from a *true ſpiritual* Diſcovery of divine Glories, from a juſtly-affecting Senſe of the tranſcendant Excellency and Perfections of the bleſſed God---A View of the Glory and Lovelineſs of the great Redeemer: And that ſuch Views of divine Things, will *naturally* excite us to *ſerve the Lord with many Tears*, with much Affection and Fervency, and yet *with all Humility of Mind*.--- And on the other Hand, obſerving the *ſinfulneſs* of ſeeking after high Affections *immediately*, and for their own Sakes, that is, of making them the Object our Eye and Heart is *nextly* and *principally* ſet upon, when the Glory of God ought to be ſo. Shewed them, that if the Heart be *directly* and *chiefly* fix'd on God, and the Soul engaged to glorify him, ſome Degree of religious Affection will be the Effect and Attendant of it. But to ſeek after Affection, *directly* and *chiefly*, to have the Heart *principally* ſet upon *that*, is to place it in the Room

of

of God and his Glory. If it be ſought that others may take Notice of and admire us for our ſpirituality and forwardneſs in Religion, 'tis then abominable *Pride*: If for the Sake of feeling the Pleaſure of being affected, 'tis then *Idolatry* and Self-Gratification.---Labour'd alſo to expoſe the *diſagreeableneſs* of thoſe Affections that are ſometimes wrought up in Perſons by the Power of Fancy and their own Attempts for that Purpoſe, while I ſtill endeavoured to recommend to them *that* religious Affection, Fervency and Devotion which ought to attend all our religious Exerciſes, and without which Religion will be but an *empty* Name and *liſeleſs* Carcaſe.

This appear'd to be a ſeaſonable Diſcourſe, and prov'd very Satisfactory to ſome of the religious People, who before were exerciſed with ſome Difficulties relating to this Point.

Afterwards took Care of, and gave my People Directions about their worldly Affairs.

May 24. Viſited the *Indians*, and took Care of their ſecular Buſineſs, which they are not able to manage themſelves, without the conſtant Care and Advice of others.

Afterwards diſcours'd to ſome particularly about their ſpiritual Concerns.

LORD'S-DAY, *May* 25. Diſcours'd both Parts of the Day from *John* xii. 44- -48. There was ſome Degree of divine Power attending the Word of God. Sundry wept and appeared conſiderably affected: And one who had long been un-

der ſpiritual Trouble, now obtained Clearneſs and Comfort, and appear'd to *rejoyce in God her Saviour*. It was a Day of Grace and divine Goodneſs: A Day wherein ſomething, I truſt, was done for the Cauſe of God among my People. A Seaſon of Sweetneſs and Comfort to divers of the religious People, altho' there was not that powerful Influence upon the Congregation which was common ſome Months ago.

LORD'S-DAY, *June* 1. 1746. Preach'd both Forenoon and Afternoon from *Mat.* xi. 27, 28. The Preſence of God ſeem'd to be in the Aſſembly, and Numbers were conſiderably melted and affected under divine Truths. There was a deſirable Appearance in the Congregation in general, an earneſt Attention and agreeable Tenderneſs, and it ſeem'd as if God deſign'd to viſit us with further Showers of divine Grace.----I then baptiz'd *Ten* Perſons, five Adults and five Children, and was not a little refreſhed with this *addition made to the Church* of *ſuch as* (I hope) *ſhall be ſaved.*

I have Reaſon to hope, that God has lately (at, and ſince our Celebration of the Lord's Supper) brought home to himſelf, ſundry Souls who had long been under ſpiritual Trouble and Concern: Altho' there have been few Inſtances of Perſons lately awakened out of a State of Security. And thoſe comforted of late, ſeem to be brought in, in a more *ſilent* Way, neither their Concern nor Conſolation being

being ſo powerful and *remarkable* as appear'd among thoſe more ſuddenly wrought upon in the Beginning of this Work of Grace.

June 6. Diſcours'd to my People from Part of *Iſaiah* liii.——The divine Preſence appear'd to be amongſt us in ſome Meaſure. Divers Perſons were much melted and refreſhed, and one Man in particular, who had long been under Concern for his Soul, was now brought to ſee and feel in a very lively Manner the Impoſſibility of his doing any Thing to help himſelf, or to bring him into the Favour of God, by his Tears, Prayers and other religious Performances, and found himſelf *undone* as to any Power or Goodneſs of his own, and that there was no Way left him, but to leave himſelf with God to be diſpoſed of as he pleaſed.

June 7. Being deſired by the Reverend Mr. *William Tennent* to be his *Aſſiſtant* in the Adminiſtration of the Lord's Supper: My People alſo being invited to attend the *ſacramental* Solemnity, they chearfully embraced the Opportunity, and this Day attended the preparatory Services with me.

LORD'S DAY, *June* 8. Moſt of my People, who had been *Communicants* at the Lord's Table before, being preſent at this ſacramental Occaſion, communicated, with others, in this holy Ordinance, at the deſire, and, I truſt, to the Satisfaction and Comfort of Numbers of God's People, who had long'd to ſee *this* Day, and whoſe Hearts had rejoiced in *this* Work of Grace

Grace among the *Indians*, which prepared the Way for what appear'd ſo agreeable at this Time.

Thoſe of my People who communicated, ſeem'd in general agreeably affected at the Lord's Table, and ſome of them conſiderably melted with the Love of Chriſt; altho' they were not ſo remarkably refreſh'd and feaſted at this Time, as when I adminiſtred this Ordinance to them in our own Congregation only.

Some of the *By-ſtanders* were affected with ſeeing theſe, who had been *Aliens from the Common Wealth of Iſrael, and Strangers to the Covenant of Promiſe*, who of all Men had liv'd *without God and without hope in the World*, now brought *near to God* as his profeſſing People, and ſealing Covenant with him, by a ſolemn and devout Attendance upon this ſacred Ordinance. And as Numbers of God's People were refreſhed with this Sight, and thereby excited to bleſs God for the Enlargement of his Kingdom in the World, ſo ſome others (I was told) were awakened by it, apprehending the Danger they were in of being themſelves finally *caſt out*, while they ſaw others, *from the Eaſt and Weſt*, preparing, and hopefully prepar'd in ſome good Meaſure, to *ſit down in the Kingdom of God.*

At this Seaſon others of my People alſo, who were not *Communicants*, were conſiderably affected, Convictions were reviv'd in divers Inſtances; and one (the Man particularly mentioned

tion'd in my *Journal* of the 6th Inſtant) obtain'd Comfort and Satisfaction; and has ſince given me ſuch an Account of his ſpiritual Exercises, and the *Manner* in which he obtain'd Relief, as appears very hopeful. It ſeems as if he *who commanded the Light to ſhine out of Darkneſs*, had now *ſhined in his Heart, and given him the Light of* an experimental *Knowledge of the Glory of God in the Face of* Jeſus Chriſt.

June 9. A conſiderable Number of my People met together early in the Day in a *retir'd* Place in the *Woods*, and pray'd, ſang and convers'd of divine Things, and were ſeen by ſome religious Perſons of the *white* People, to be affected and engag'd, and divers of them in Tears in theſe religious Exerciſes.

Afterwards they attended the concluding Exerciſes of the Sacramental Solemnity, and then return'd home, divers of them *rejoycing for all the Goodneſs of God* they had ſeen and felt: So that this appear'd to be a profitable as well as a comfortable Seaſon to Numbers of my Congregation. And their being preſent at this Occaſion, and a Number of them communicating at the Lord's Table with others of God's People, was, I truſt, for the Honour of God, and the Intereſt of Religion in theſe Parts, as Numbers, I have Reaſon to think, were quickened by Means of it.

June 13. Preach'd to my People upon the *New Creature*, from 2 *Cor.* v. 17. The Preſence of God appear'd to be in the Aſſembly.---

It

It was a ſweet and agreeable Meeting, wherein the People of God were refreſh'd and ſtrengthened, beholding their Faces in the Glaſs of God's Word, and finding in themſelves the *Marks* and *Lineaments* of the *New Creature*. --- Some Sinners under Concern, were alſo renewedly affected, and a freſh engag'd for the ſecuring of their eternal Intereſts.

Baptiz'd *five* Perſons at this Time, three Adults and two Children. One of theſe was the very *aged Woman* of whoſe Exerciſe I gave an Account in my *Journal* of *December* 26th. She now gave me a very punctual, rational and ſatisfactory Account of the remarkable Change ſhe experienced ſome Months after the Beginning of her Concern, which, I muſt ſay, appeared to be the genuine Operations of the divine Spirit, ſo far as I am capable of judging. And altho' ſhe was become ſo childiſh thro' old Age, that I could do nothing in a Way of *queſtioning* with her, nor ſcarce make her underſtand any that I ask'd her, yet when I let her alone to go on with her own Story, ſhe could give a very diſtinct and particular Relation of the many and various Exerciſes of Soul ſhe had experienced: So deep were the Impreſſions left upon her Mind by that Influence and Exerciſe ſhe had been under! And I have great Reaſon to hope, ſhe is *born a new* in her old Age, ſhe being, I preſume, upwards of *fourſcore*.——I had good hopes of the other A-

dults

duits, and truſt they are ſuch as God will own *in the Day when he makes up his Jewels.*

June 19. Viſited my People with two of the Reverend Correſpondents. Spent ſome Time in Converſation with ſome of them upon ſpiritual Things; and took ſome Care of their worldly Concerns.

This Day makes up a *compleat Year* from the firſt Time of my preaching to theſe *Indians* in *New-Jerſey.*----What amazing Things has God wrought in this ſpace of Time for theſe poor People! What a ſurprizing Change appears in their Tempers and Behaviour! How are moroſs and Savage *Pagans* in this ſhort ſpace of Time, transform'd into agreeable, affectionate and humble *Chriſtians!* And their Drunken and *Pagan* Howlings, turn'd into devout and fervent Prayers and Praiſes to God! They *who were ſometimes Darkneſs, are now become Light in the Lord.* May they *walk as Children of the Light and of the Day.* And *now to him that is of Power to ſtabliſh them according to the Goſpel and the Preaching of Chriſt.----To God only wiſe, be Glory, thro'* Jeſus Chriſt *forever and ever.* Amen,

Before I conclude the preſent *Journal*, I would make a few *general Remarks* upon what to me appears worthy of Notice, relating to the continued Work of Grace among my People.

And *Firſt*, I can't but take Notice that I have in the general, ever ſince my firſt coming

among theſe *Indians* in *New-Jerſey*, been favour'd with that Aſſiſtance, which (to me) is *uncommon*, in preaching *Chriſt crucified*, and making him the *Center* and *Mark* to which all my Diſcourſes among them were directed.

'Twas the principal Scope and Drift of all my Diſcourſes to this People for ſeveral Months together (after having taught them ſomething of the Being and Perfections of God, his Creation of Man in a State of Rectitude and Happineſs; and the Obligations Mankind were thence under to love and honour him) to lead them into an Acquaintance with their deplorable State by Nature, *as fallen Creatures*: Their *Inability* to extricate and deliver themſelves from it: The *utter Inſufficiency* of any *external* Reformations and Amendments of Life, or of any religious Performances, *they* were capable of, while in this State, to bring them into the Favour of God, and Intereſt them in his eternal Mercy. And thence to ſhew them their *abſolute* need of Chriſt to redeem and ſave them from the Miſery of their fallen State.--To open his All-ſufficiency and Willingneſs to ſave the Chief of Sinners.---The *Freeneſs* and *Riches* of his divine Grace, propos'd *without Money and without Price*, to all that will accept the Offer.---And thereupon to preſs them *without delay* to betake themſelves to him, under a Senſe of their Miſery and *undone* Eſtate, for Relief and everlaſting Salvation.-----And to ſhew them the abundant Encouragement the Goſpel

Goſpel propoſes to needy periſhing and helpleſs Sinners, in order to engage them ſo to do. Theſe Things I repeatedly and largely inſiſted upon from time to time.

And I have often Times remark'd with Admiration, that whatever Subject I have been treating upon, after having ſpent Time ſufficient to explain and illuſtrate the Truths contain'd therein, I have been *naturally* and *eaſily* led to *Chriſt* as the *Subſtance* of every Subject. If I treated on the Being and glorious Perfections of God, I was thence *naturally* led to diſcouſe of *Chriſt* as the only *Way to the Father.*---If I attempted to open the deplorable Miſery of our fallen State, 'twas *natural* from thence to ſhew the Neceſſity of *Chriſt* to undertake for us to attone for our Sins, and to redeem us from the Power of them.---If I taught the Commands of God, and ſhew'd our Violation of them, this brought me in the moſt *eaſy* and natural Way, to ſpeak of, and recommend the *Lord Jeſus Chriſt* as One who had *magnified the Law* we had broken, and who was become *the End of it for Righteouſneſs, to every one that believes.* And never did I find ſo much Freedom and Aſſiſtance in making all the various Lines of my Diſcourſes meet together and center in Chriſt, as I have frequently done among theſe Indians!

Sometimes when I've had Thoughts of offering but a few Words upon ſome particular Subject, and ſaw no Occaſion, nor indeed much

Room for any conſiderable Enlargement, there has at unawares appear'd ſuch a Fountain of Goſpel-Grace ſhining forth in, or *naturally* reſulting from a juſt Explication of it, and *Chriſt* has ſeem'd in ſuch a Manner to be pointed out as the *Subſtance* of what I was conſidering and explaining, that I have been drawn in a Way not only *eaſy* and *natural*, *proper* and *pertinent*, but almoſt *unavoidable* to diſcourſe of him, either in Regard of his Undertaking, Incarnation, Satisfaction, admirable Fitneſs for the Work of Man's Redemption, or the infinite Need that Sinners ſtand in of an Intereſt in him; which has open'd the Way for a continued Strain of Goſpel-Invitation to periſhing Souls, to come *empty* and *naked*, *weary* and *heavy-laden*, and caſt themſelves upon him.

And as I have been remarkably influenced and aſſiſted to dwell upon the *Lord Jeſus Chriſt*, and the Way of Salvation by *him*, in the general Currant of my Diſcourſes here, and have been, at Times, ſurprizingly furniſhed with pertinent *Matter* relating to him and the Deſign of his Incarnation: So I have been no leſs aſſiſted oftentimes in Regard of an advantagious *Manner* of opening the Myſteries of divine Grace, and repreſenting the infinite Excellencies and *unſearchable Riches of Chriſt*, as well as of recommending him to the Acceptance of periſhing Sinners. I have frequently been enabled to repreſent the divine Glory, the infinite preciouſneſs and tranſcendent Lovelineſs of the great

Redeemer

Redeemer; the Suitableneſs of his Perſon and Purchaſe to ſupply the Wants, and anſwer the utmoſt Deſires of immortal Souls.---To open the infinite Riches of his Grace, and the wonderful Encouragement propos'd in the Goſpel to unworthy, helpleſs Sinners.---To call, invite and beſeech them to come and give up themſelves to him, and be reconciled to God thro' him---To expoſtulate with them reſpecting their neglect of one ſo infinitely lovely, and freely offered.-- And *this* in *ſuch a Manner*, with *ſuch* Freedom, Pertinency, Pathos and Application to the Conſcience, as (I'm ſure) I never could have made myſelf Maſter of by the moſt aſſiduous Application of Mind I am capable of. And have frequently at ſuch Seaſons been ſurprizingly help'd in adapting my Diſcourſes to the *Capacities* of my People, and bringing them down into ſuch eaſy, vulgar and familiar Methods of Expreſſion, as has render'd them intelligible even to *Pagans*.

I don't mention theſe Things as a Recommendation of my own Performances; for, I'm ſure, I found from time to time, that I had no Skill or Wiſdom for my great Work; and knew not how *to chuſe out acceptable Words* proper to addreſs poor benighted *Pagans* with! But thus God was pleaſed to help me *not to know any Thing among them, ſave Jeſus Chriſt and him crucified*. Thus I was *enabled* to ſhew them their Miſery and Undonneſs without him, and

to

to repreſent his compleat *Fitneſs* to redeem and ſave them.

And *this* was the Preaching God made Uſe of for the awakening of Sinners, and the Propagation of this *Work of Grace among the Indians*.---And 'twas remarkable, from time to time, that when I was favour'd with any *ſpecial* Freedom, in diſcourſing of the *Ability and Willingneſs of Chriſt to ſave Sinners*, and the *Need they ſtood in of ſuch a Saviour*, there was then the greateſt Appearance of divine Power in awakening Numbers of ſecure Souls, promoting Convictions begun, and comforting the Diſtreſs'd.

I have ſometimes formerly in reading the Apoſtle's Diſcourſe to *Cornelius* (*Acts* x.) admired to ſee him ſo quickly introduce the *Lord Jeſus Chriſt* into his Sermon, and ſo intirely dwell upon him thro' the whole of it, obſerving him in this Point very widely to differ from many of our *modern Preachers*: But latterly this has not ſeem'd ſtrange, ſince Chriſt has appeared to be the *Subſtance* of the Goſpel, and the *Center* in which the ſeveral Lines of divine Revelation meet. Altho' I am ſtill ſenſible there are many Things neceſſary to be ſpoken to Perſons under *Pagan* Darkneſs in Order to make Way for a proper Introduction of the Name of *Chriſt*, and his Undertaking in Behalf of fallen Man.

Secondly. 'Tis worthy of Remark, that Numbers of theſe People are brought to a ſtrict Compliance with the Rules of *Morality* and *Sobriety*

Sobriety, and to a conſcientious Performance of the *external Duties* of Chriſtianity, by the *internal* Power and Influence of divine Truths (the peculiar Doctrines of Grace) upon their Minds; without their having theſe *moral Duties* frequently repeated and inculcated upon them, and the contrary Vices particularly expoſed and ſpoken againſt. What has been the general *ſtrain* and *drift* of my Preaching among theſe *Indians*; what were the Truths I principally inſiſted upon, and how I was influenced and enabled to dwell from time to time upon the peculiar Doctrines of Grace, I have already obſerved in the preceeding Remark. Thoſe Doctrines, which had the moſt direct Tendency to humble the *fallen* Creature; to ſhew him the Miſery of his *natural* State; to bring him down to the Foot of *ſovereign Mercy*, and to exalt the great Redeemer, diſcover his tranſcendant Excellency and infinite Precioufneſs, and ſo to recommend him to the Sinner's Acceptance, were the Subject-Matter of what was deliver'd in publick and private to them, and from time to time repeated and inculcated upon them.

And God was pleaſed to give *theſe* divine Truths ſuch a powerful Influence upon the Minds of theſe People, and ſo to bleſs them for the effectual awakening of Numbers of them, that their Lives were quickly reform'd, without my inſiſting upon the *Precepts* of *Morality*, and ſpending Time in repeated Harangues upon *external*

ternal Duties. There was indeed no Room for any Kind of Diſcourſes but thoſe that reſpected the *eſſentials* of Religion, and the *experimental* Knowledge of divine Things, whilſt there were ſo many enquiring daily, not how they ſhould regulate their *external* Conduct, (for that, Perſons who are honeſtly diſpos'd to comply with Duty, when known, may, in ordinary Caſes, be eaſily ſatisfied about) but how they ſhould eſcape from the Wrath they fear'd and felt a Deſert of,---obtain an *effectual Change of Heart*,---get an Intereſt in *Chriſt*,-- and come to the Enjoyment of eternal Bleſſedneſs.----- So that my *great Work* ſtill was to lead them into a further View of their *utter unkindneſs* in themſelves, the total Depravity and Corruption of their Hearts; that there was no Manner of Goodneſs in them; no good Diſpoſitions nor Deſires; no Love to God, nor Delight in his Commands: But on the Contrary, Hatred, Enmity and all Manner of Wickedneſs reigning in them.—And at the ſame Time to open to them the glorious and compleat Remedy provided in Chriſt for helpleſs periſhing Sinners, and offer'd freely to thoſe who have no Goodneſs of their own, no *Works of Righteouſneſs which they have done* to recommend them to God.

This was the *continued Strain* of my Preaching! *This* my great Concern, and conſtant Endeavour *ſo* to enlighten the Mind, as thereby duly to affect the *Heart*, and, as far as poſſible

ble, give Perſons a *Senſe* and *Feeling* of theſe precious and important Doctrines of Grace, at leaſt, ſo far as Means might conduce to it. And *theſe* were the Doctrines—*this* the Method of Preaching which were bleſſed of God for the awakening, and, I truſt, the ſaving Converſion of Numbers of Souls—and which were made the Means of producing a remarkable Reformation among the Hearers in general.

When theſe Truths were felt *at Heart*, there was now no Vice unreform'd—no external Duty neglected.——Drunkenneſs, the darling Vice, was broken off from, and ſcarce an Inſtant of it known among my Hearers for Months together. The abuſive Practice of *Husbands* and *Wives* in putting away each other, and taking others in their Stead, was quickly reform'd: So that there are three or four Couple who have voluntarily diſmiſs'd thoſe they had wrongfully taken, and now live together again in Love and Peace. The ſame might be ſaid of all other vicious Practices.—The Reformation was general; and all ſpringing from the *internal* Influence of divine Truths upon their Hearts; and not from any *external* Reſtraints, or becauſe they had heard theſe Vices particularly expos'd, and repeatedly ſpoken againſt: For ſome of them I never ſo much as mention'd; particularly that of the parting of Men and their Wives, 'til ſome, having their Conſcience awaken'd by God's Word, came and, of their own accord, confeſs'd themſelves guilty in that

Reſpect. And when I did at any Time mention their wicked Practices, and the Sins they were guilty of contrary to the *Light of Nature*, 'twas not with Deſign, nor indeed with any Hope, of working an effectual Reformation in their external Manners by this Means, for I knew, that while the *Tree* remain'd *corrupt* the *Fruit* would *naturally* be ſo; but with deſign to lead them, by obſerving the Wickedneſs of their *Lives*, to a View of the Corruption of their *Hearts*, and ſo to convince them of the Neceſſity of a Renovation of Nature, and to excite them with utmoſt Diligence, to ſeek after that great Change, which, if once obtain'd, I was ſenſible, would of Courſe produce a Reformation of external Manners in every Reſpect.

And as all Vice was reform'd upon their *feeling* the Power of theſe Truths upon their Hearts, ſo the *external* Duties of Chriſtianity were complied with, and conſcientiouſly perform'd from the ſame *internal* Influence; Family-Prayer ſet up and conſtantly maintain'd, unleſs among ſome few more lately come, who had felt little of this divine Influence.—This Duty conſtantly perform'd even in ſome Families where there were none but *Females*, and ſcarce a prayerleſs Perſon to be found among near an Hundred of them.—The LORD'S-DAY, ſeriouſly and religiouſly obſerv'd, and Care taken by Parents to keep their Children orderly upon that ſacred Day, &c. And *this*, not becauſe I had driven them to the Performance of theſe Duties by a frequent

quent inculcating of them, but becauſe they had *felt* the Power of God's Word upon their Hearts----were made ſenſible of their Sin and Miſery, and thence could not but pray, and comply with every Thing they knew was Duty, from what they felt *within* themſelves. When their Hearts were touch'd with a Senſe of their eternal Concernments, they could pray with great Freedom as well as Fervency, without being at the Trouble firſt to learn *set Forms* for that Purpoſe. And ſome of them who were ſuddenly awaken'd at their firſt coming among us, were brought to pray and cry for Mercy with utmoſt Importunity, without ever being inſtructed in the Duty of Prayer, or ſo much as once directed to a Performance of it.

The happy Effects of theſe peculiar Doctrines of Grace, which I have ſo much inſiſted upon with this People, plainly diſcover, even to Demonſtration, that inſtead of their opening a Door to Licentiouſneſs (as many vainly imagine and ſlanderouſly inſinuate) they have a direct contrary Tendency: So that a cloſe Application, a *Senſe* and *Feeling* of them, will have the moſt powerful Influence toward the Renovation and *effectual* Reformation both of Heart and Life.

And happy Experience, as well as the Word of God and the Example of Chriſt and his Apoſtles, has taught me that *that* Method of preaching, which is beſt ſuited to awaken in Mankind, a Senſe and lively Apprehenſion of

their Depravity and Misery in a *fallen State*—— to excite them earnestly to seek after a Change of Heart, and to *fly for Refuge* to free and sovereign Grace in Christ, as the only *Hope set before them*, is like to be most *successful* toward the Reformation of their external Conduct.——I have found that close Addresses, and solemn Applications of divine Truth to the Conscience, tend directly to strike Death to the Root of all Vice, while smooth and plausible Harrangues upon *moral Virtues* and *external Duties*, at best, are like to do no more than lopp off the *Branches* of Corruption while the *Root* of all Vice remains still untouch'd.

A View of the blessed Effect of honest Endeavours to bring home divine Truths to the Conscience, and duly to affect the Heart with them, has often minded me of those Words of our Lord, (which I have thought might be a proper Exhortation for Ministers in respect of their treating with others, as well as for Persons in general with Regard to themselves) *Cleanse first the inside of the Cup and Platter, that the outside may be clean also.*——Cleanse, says he, the inside, THAT the outside may be clean. *Q. D.* The only effectual Way to have the outside clean, is, to begin with *what is within*; and if the Fountain be purified, the Streams will *naturally* be pure. And most certain it is, if we can awaken in Sinners a lively Sense of their *inward* Pollution and Depravity——their Need of a Change of Heart, and to engage them

them to ſeek after *inward* Cleanſing, their *external* Defilement will *naturally* be cleanſed; their vicious Ways, of *Courſe* be reformed, and their Converſation and Behaviour become regular.

Now altho' I can't pretend that the Reformation among my People, does, in every Inſtance, ſpring from a ſaving Change of Heart, yet I may truly ſay, it flows from ſome *Heart-affecting* View and Senſe of divine Truths that all have had in a greater or leſſer Degree.

I don't intend by what I have obſerv'd here, to repreſent the Preaching of *Morality*, and preſſing Perſons to the *external* Performance of Duty, to be altogether unneſſary and uſeleſs *at any Time*; and eſpecially at Times when there is leſs of divine Power attending the Means of Grace.----When for want of *internal* Influences, there is need of *external* Reſtraints. 'Tis doubtleſs among the Things that *ought to be done*, while *others are not to be left undone*. -- But what I principally deſign'd by this Remark, was to diſcover plain *Matter of Fact*, viz. That the Reformation, the Sobriety and external Compliance with the Rules and Duties of Chriſtianity, appearing among my People, are not the Effect of any *meer* doctrinal Inſtruction, or *meerly* rational View of the Beauty of *Morality*, but from the *internal* Power and Influence that divine Truths (the Soul-humbling Doctrines of Grace) have had upon their Hearts.

Thirdly

Thirdly, 'Tis remarkable that God has ſo *continu'd* and *renew'd* the Showers of his Grace here.—So *quickly* ſet up his *viſible* Kingdom among theſe People; and ſo *ſmil'd* upon them in Relation to their acquirement of Knowledge, both divine and human. 'Tis now near a Year ſince the Beginning of this gracious out-pouring of the divine Spirit among them: And altho' it has often ſeem'd to decline and abate for ſome ſhort ſpace of Time, (as may be obſerved by ſeveral Paſſages of my *Journal*, where I have endeavour'd to note Things juſt as they appear'd to me from time to time) yet the Shower has ſeem'd to be *renew'd* and the Work of Grace *reviv'd* again: So that a divine Influence ſeems ſtill apparently to attend the Means of Grace in a greater or leſs Degree in moſt of our Meetings for religious Exerciſes; whereby religious Perſons are refreſhed, ſtrengthened and eſtabliſhed—Convictions reviv'd and promoted in many Inſtances—and ſome few Perſons newly awakened, from time to time. Altho' it muſt be acknowledged, that for ſome time paſt, there has, in the general, appear'd a more manifeſt decline of this Work, and the divine Spirit has ſeem'd in a conſiderable Meaſure, withdrawn, eſpecially in Regard of his awakening Influences; ſo that the *Strangers* who come latterly, are not ſeiz'd with Concern as formerly; and ſome few who have been much affected with divine Truths in time paſt, now appear leſs concern'd. Yet (bleſſed be God) there is ſtill an Appea-

rance

rance of divine Power and Grace, a desirable Degree of Tenderness, religious Affection and Devotion in our Assemblies.

And as God has continued and renewed the Showers of his Grace among this People for some Time, so he has with uncommon *quickness* set up his visible Kingdom, and gather'd himself a *Church* in the midst of them.—I have now *baptiz'd*, since the Conclusion of my last *Journal*, *Thirty* Persons, *fifteen* Adults and *fifteen* Children. Which added to the Number there mention'd, makes *Seventy Seven* Persons; whereof *Thirty eight* are Adults, and *Thirty nine* Children; and all within the Space of *eleven* Months past.—And it must be noted that I have baptiz'd no Adults, but such as appear'd to have a Work of special Grace wrought in their Hearts: I mean such who have had the Experience not only of the awakening and humbling, but (in a Judgment of Charity) of the renewing and comforting Influences of the divine Spirit. Altho' there are many others under solemn Concern for their Souls, who (I apprehend) are Persons of sufficient Knowledge, and visible Seriousness, *at present*, to render them proper Subjects of the Ordinance of Baptism. Yet since they give no comfortable Evidences of having as yet pass'd a saving Change, but only appear under Convictions of their Sin and Misery, and having no Principle of spiritual Life wrought in them, are liable to loose the Impressions of Religion they are now under: And

considering

conſidering the great Propenſity there is in this People *naturally* to abuſe themſelves with ſtrong Drink, and fearing leaſt ſome, who at preſent appear ſerious and concern'd for their Souls, might looſe their Concern and return to *this* Sin, and ſo (if baptiz'd) prove a ſcandal to their Profeſſion, I have thought proper hitherto to omit the Baptiſm of any but ſuch who give ſome *hopeful* Evidences of a ſaving Change, altho' I don't pretend to determine poſitively reſpecting the States of any.

I likewiſe adminiſtred the *Lord's Supper* to a Number of Perſons, who I have abundant Reaſon to think (as I elſewhere obſerv'd) were proper Subjects of that Ordinance, within the Space of *ten Months* and *ten Days*, after my firſt coming among theſe Indians in *New-Jerſey*. And from the Time that I am inform'd, ſome of them were attending an *idolatrous Feaſt* and *Sacrifice* in Honour to *Devils*, to the Time they ſat down at the Lord's Table (I truſt) to the Honour of God, was not more than a *full Year*. Surely Chriſt's little Flock here, ſo ſuddenly gather'd from among *Pagans*, may juſtly ſay, in the Language of the Church of old, *The Lord hath done great Things for us, whereof we are glad.*

Much of the Goodneſs of God has alſo appear'd in Relation to their acquirement of Knowledge, both in Religion and in the Affairs of common Life. There has been a wonderful Thirſt after *Chriſtian Knowledge* prevailing among

mong them in General, and an eager Deſire of being inſtructed in Chriſtian Doctrines and Manners. This has prompted them to ask many pertinent as well as important Queſtions; the Anſwers to which have tended much to enlighten their Minds, and promote their Knowledge in divine Things. Many of the Doctrines I have delivered, they have queried with me about, in Order to gain further Light and Inſight into them; particularly the Doctrine of *Predeſtination.* And have from time to time manifeſted a good Underſtanding of them, by their Anſwers to the Queſtions propos'd to them in my *catechetical Lectures.*

They have likewiſe queried with me, reſpecting a proper *Method* as well as proper *Matter* of Prayer, and Expreſſions ſuitable to be made Uſe of in that religious Exerciſe; and have taken Pains in order to the Performance of this Duty with Underſtanding.

They have likewiſe taken Pains, and appear'd remarkably apt in learning to ſing *Pſalm-Tunes*, and are now able to ſing with a good Degree of Decency in the Worſhip of God.

They have alſo acquir'd a conſiderable Degree of uſeful Knowledge in the Affairs of common Life: So that they now appear like *rational* Creatures, fit for human Society, free of that ſavage Roughneſs and brutiſh Stupidity, which render'd them very diſagreeable in their *Pagan* State.

They ſeem Ambitious of a thorough Acquaintance with the *Engliſh* Language, and for that End frequently ſpeak it among themſelves; and many of them have made good Proficiency in their Acquirement of it, ſince my coming among them; ſo that moſt of them can underſtand a conſiderable Part, and ſome the Subſtance of my Diſcourſes, without an *Interpreter*, (being uſed to my low and vulgar Methods of Expreſſion) tho' they could not well underſtand other Miniſters.

And as they are deſirous of Inſtruction, and ſurprizingly apt in the Reception of it, ſo divine Providence has ſmil'd upon them in Regard of *proper Means* in Order to it.——The Attempts made for the Procurement of a *School* among them have been ſucceeded, and a kind Providence has ſent them a *School-maſter*, of whom I may juſtly ſay, I know of *no Man like minded, who will naturally care for their State.*

He has generally *Thirty* or *Thirty-five* Children in his School: And when he kept an Evening School (as he did while the length of the Evenings would admit of it) he had *Fifteen* or *Twenty* People, married and ſingle.

The Children learn with ſurprizing Readineſs; ſo that their *Maſter* tells me, he never had an *Engliſh* School that learn'd, in general, comparably ſo faſt. There were not above *two* in *Thirty*, altho' ſome of them were very ſmall, but what learn'd to know all the *Letters* in the *Alphabet* diſtinctly, within three Days after his Entrance

Entrance upon his Buſineſs; and divers in that ſpace of Time learn'd to *ſpell* conſiderably: And ſome of them, ſince the Beginning of *February* laſt (at which Time the School was ſet up) have learn'd ſo much, that they are able to read in a *Pſalter* or *Teſtament* without ſpelling.

They are inſtructed twice a Week in the Reverend Aſſembly's *ſhorter Catechiſm*, viz. on *Wedneſday* and *Saturday*. And ſome of them, ſince the latter End of *February*, (at which Time they began) have learn'd to ſay it pretty diſtinctly *by Heart* conſiderably more than half thro'; and moſt of them have made ſome Proficiency in it.

They are likewiſe inſtructed in the Duty of ſecret Prayer, and moſt of them conſtantly attend it Night and Morning, and are very careful to inform their Maſter if they apprehend any of their little School-Mates neglect that religious Exerciſe.

Fourthly, 'Tis worthy to be noted (to the Praiſe of Sovereign Grace) that amidſt *ſo great* a Work of Conviction,---ſo much Concern and religious Affection, there has been no *Prevalency*, nor indeed any conſiderable *Appearance* of *falſe Religion*, (if I may ſo term it) or Heats of Imagination, intemperate Zeal, and ſpiritual Pride; which corrupt Mixtures too often attend the Revival and powerful Propagation of Religion; and that there have been ſo very few Inſtances of irregular and ſcandalous Behaviour among

thoſe who have appear'd ſerious.---I may juſtly repeat what I obſerv'd in a *Remark* at the Concluſion of my laſt *Journal*, viz. That there has here been no Appearance of *bodily Agonies*, *Convulſions*, *frightful Screamings*, *Swoonings*, and the like: And may now further add, that there has been no *Prevalency* of Viſions, Trances and Imaginations of any kind; altho' there has been *ſome* Appearance of ſomething of that Nature ſince the Concluſion of that Journal. An Inſtance of which I have given an Account of in my *Journal* of *December* 26th.

But this *Work of Grace* has, in the *main*, been carried on with a ſurprizing Degree of *Purity*, and freedom from *traſh* and corrupt Mixture. The religious Concern that Perſons have been under, has generally been *rational* and *juſt*; ariſing from a *Senſe* of their Sins, and expoſedneſs to the divine Diſpleaſure on the Account of them; as well as their utter Inability to deliver themſelves from the Miſery they felt and feared. And if there has been in any Inſtances an *Appearance* of irrational Concern and Perturbation of Mind, when the Subjects of it knew not why, yet there has been no *Prevalency* of any ſuch Thing; and indeed I ſcarce know of any Inſtance of that Nature at all.---And 'tis very remarkable, that altho' the Concern of many Perſons under Convictions of their periſhing State has been very great and preſſing, yet I have never ſeen any Thing like *Deſperation* attending it in any one Inſtance.

They

They have had the moſt *lively Senſe* of their *undoneſs* in themſelves; have been brought to give up *all Hopes* of Deliverance from themſelves; and their ſpiritual Exerciſes leading hereto, have been attended with great Diſtreſs and Anguiſh of Soul: And yet in the Seaſons of the greateſt Extremity, there has been no Appearance of *Deſpair* in any of them——nothing that has diſcouraged, or in any wiſe hinder'd them from the moſt diligent Uſe of all proper Means for their Converſion and Salvation; whence 'tis apparent, there is not that Danger of Perſons being driven into Deſpair under *ſpiritual Trouble* (unleſs in Caſes of deep and habitual melancholly) that the World in general is ready to imagine.

The *Comfort* that Perſons have obtain'd after their Diſtreſſes, has likewiſe in general appear'd ſolid, well grounded and ſcriptural; ariſing from a ſpiritual and *ſupernatural Illumination* of Mind,——a View of divine Things (in a Meaſure) *as they are*,——a complacency of Soul in the divine Perfections,——and a peculiar Satisfaction in the *Way of Salvation*, by free *ſovereign Grace* in the great Redeemer.

Their Joys have ſeem'd to riſe from a variety of Views and Conſiderations of divine Things, altho' for Subſtance the ſame. Some, who under *Conviction* ſeem'd to have the hardeſt Struggels and Heart-riſings againſt divine Sovereignty, have ſeem'd, at the firſt Dawn of their Comfort, to rejoyce in a peculiar Manner in

that

that divine Perfection----have been delighted to think that themſelves, and all Things elſe were in the Hand of God, and that he would diſpoſe of them *juſt as he pleaſed.*

Others, who juſt before their Reception of Comfort, have been remarkably oppreſs'd with a Senſe of their *undonneſs* and poverty, who have ſeen themſelves, as it were, falling down into remedileſs Perdition, have been at firſt more peculiarly delighted with a View of the *Freeneſs* and *Riches* of divine Grace, and the Offer of Salvation made to periſhing Sinners *without Money and without Price.*

Some have at firſt appear'd to rejoyce eſpecially in the *Wiſdom* of God, diſcover'd in the Way of Salvation by Chriſt; it then appearing to them *a new and living Way*, a Way they had never thought, nor had any juſt Conception of, until open'd to them by the *ſpecial* Influence of the divine Spirit. And ſome of them upon a lively *ſpiritual* View of this Way of Salvation, have wonder'd at their paſt Folly in ſeeking Salvation other Ways, and have admired that they never ſaw *this* Way of Salvation before, which now appear'd ſo *plain* and *eaſy*, as well as *excellent* to them.

Others again have had a more *general* View of the Beauty and Excellency of Chriſt, and have had their Souls delighted with an Apprehenſion of his divine Glory, as unſpeakably exceeding *all* they had ever conceived of before: Yet without ſingling out (as it were)

any

any one of the divine Perfections in particular. ſo that altho' their Comforts have ſeem'd to ariſe from a *variety* of Views and Conſiderations of divine Glories, ſtill they were *ſpiritual* and *ſupernatural* Views of them, and not groundleſs Fancies, that were the ſpring of their Joys and Comforts.

Yet it muſt be acknowledged, that when this Work became ſo *univerſal* and *prevalent*, and gain'd ſuch *general* Credit and Eſteem among the Indians, that *Satan* ſeem'd to have little Advantage of working againſt it in his own proper Garb; he then *transformed* himſelf *into an Angel of Light*, and made ſome vigorous Attempts to introduce turbulent Commotions of the Paſſions in the *Room* of genuine Convictions of Sin, imaginary and fanciful Notions of Chriſt, as appearing to the mental Eye in a human Shape, and being in ſome particular Poſtures, &c. in the Room of *ſpiritual* and *ſupernatural* Diſcoveries of his divine Glory and Excellency, as well as divers other Deluſions. And I have Reaſon to think, that if theſe Things had met with Countenance and Encouragement, there would have been a very conſiderable *Harveſt* of this Kind of *Converts* here. *Spiritual Pride* alſo diſcovered itſelf in various Inſtances. Some Perſons who had been under great Affections, ſeem'd very deſirous from thence of being thought truly gracious; who, when I could not but expreſs to them my Fears reſpecting their ſpiritual States, diſcovered

vered their Reſentments to a conſiderable Degree upon that Occaſion. There alſo appear'd in *one* or *two* of them an unbecoming Ambition of being *Teachers* of others. So that *Satan* has been *a buſy Adverſary* here as well as elſewhere. But (bleſſed be God) tho' ſomething of this Nature has *appear'd*, yet nothing of it has *prevail'd*, nor indeed made any conſiderable Progreſs at all. My People are now appris'd of theſe Things, are acquainted that *Satan* in ſuch a Manner *transformed himſelf into an Angel of Light* in the firſt Seaſon of the great *out-pouring* of the divine Spirit in the Days of the Apoſtles, and that ſomething of this Nature, in a greater or leſſer Degree, has attended almoſt every Revival and remarkable Propagation of true Religion ever ſince. And they have learn'd *ſo* to diſtinguiſh between the *Gold* and *Droſs*, that the Credit of the *latter* is *trod down like the Mire of the Streets*: And it being natural for this Kind of *Stuff* to die with its *Credit*, there is now ſcarce any *Appearance* of it among them.

And as there has been no *Prevalency* of irregular Heats, imaginary Notions, ſpiritual Pride, and ſatanical Deluſions among my People, ſo there has been a very few Inſtances of *ſcandalous* and *irregular* Behaviour among thoſe who have made a *Profeſſion*, or even an *Appearance* of Serioufneſs. I don't know of more than three or four *ſuch* Perſons that have been guilty of any open Miſconduct, ſince their

firſt

firſt Acquaintance with *Chriſtianity*, and not one that perſiſts in any Thing of that Nature. And perhaps the remarkable Purity of this Work in the *latter* Reſpect, its freedom from frequent Inſtances of Scandal, is very much owing to its Purity in the *former* Reſpect, its freedom from corrupt Mixtures of ſpiritual Pride, Wild-Fire and Deluſion, which naturally lay a Foundation for ſcandalous Practices.

May this bleſſed Work in the Power and Purity of it prevail among the poor Indians *here, as well as ſpread elſewhere, till their remoteſt Tribes ſhall* ſee the Salvation of God. AMEN.

MONEY *collected and expended for the* Indians.

As mention has been made in the preceeding *Journal*, of an *Engliſh School* erected and continned among theſe Indians, dependant intirely upon Charity; and as *Collections* have already been made in divers Places for the Support of it, as well as for defraying other Charges that have neceſſarily ariſen in the Promotion of the religious Intereſts of the Indians, it may be ſatisfactory, and perhaps will be thought by ſome, but a piece of Juſtice to the World that an exact Account be here given of the Money already received by way of Collection for the Benefit of the Indians, and the *Manner* in which it has been expended.

The following is therefore a juſt Account of this Matter.

MONEY received ſince *October* laſt, by way of publick Collection, for promoting the religious Intereſts of the *Indians* in *New-Jerſey*, viz.

From *New-York*,	£. 23	10	2
Jamaica, on *Long Iſland*,	3	00	0
Elizabeth-Town,	7	5	0
Elizabeth-Town Farms,	1	18	9
Newark,	4	5	7
Woodbridge,	2	18	2
Morris-Town,	1	5	3
Freehold,	12	11	0
Freehold Dutch Congregation,	4	14	3
Shrewsbury and *Shark-River*,	3	5	0
Middle-Town Dutch Congregation,	2	00	0
The Dutch Congregation in and about New-Brunſwick	3	5	0
Kings-Town,	5	11	0
Neſhaminy, and Places adjacent in Pennſylvania,	14	5	10
Abington and *New-Providence, by the Hand of the Rev. Mr. Treat*,	10	5	0
The whole amounting to	£. 100	00	0

MONEY

MONEY paid out since *October* last for promoting the religious Interests of the *Indians* in *New-Jersey*, viz.

Upon the Occasion mentioned in my Journal *of* January 28.	82	5	0
For the Building a School House,	3	5	0
To the School-master *as a part of his Reward for his present Years Service,*	17	10	0
For Books for the Children to learn in	3	0	0
The whole amounting to	*£.* 106	0	0

David Brainerd.

APPENDIX to the *Journal.*

I SHOULD have concluded what I had, at preſent, to offer upon the Affairs reſpecting my *Miſſion*, with the preceeding Account of the Money collected and expended for the *religious Intereſts* of the *Indians*, but that I have not long ſince received from the Reverend *Preſident* of the *Correſpondents*, the Copy of a Letter directed to him from the Honourable Society *for propagating Chriſtian Knowledge*, dated at *Edinburg*, *March* 21. 1745. Wherein I find 'tis expreſly enjoyn'd upon their Miſſionaries, *That they give an exact Account of the Methods they make Uſe of for inſtructing themſelves in the Indians Language, and what Progreſs they have already made in it. What Methods they are now taking to inſtruct the* Indians *in the Principles of our holy Religion. And* PARTICULARLY, *that they ſet forth in their* Journals, *what Difficulties they have already met with, and the Methods they make Uſe of for ſurmounting the ſame*

As to the *two former* of theſe Particulars, I truſt that what I have already noted in my *Journals* from time to time, might have been in a good Meaſure Satisfactory to the *Honourable Society*, had theſe *Journals* arrived *ſafely* and *ſeaſonably*, which I am ſenſible they have not

not in general done, by Reaſon of their falling into the Hands of the Enemy, altho' I have been at the Pains of ſending *two* Copies of every *Journal*, for more than two Years paſt, leaſt one might miſcarry in the Paſſage. But with Relation to the *latter* of theſe Particulars, I have purpoſely omitted ſaying any Thing conſiderable, and that for theſe two Reaſons. *Firſt*, becauſe I could not oftentimes give any tollerable Account of the *Difficulties* I met with in my Work, without ſpeaking ſomewhat particularly of the *Cauſes* of them, and the *Circumſtances* conducing to them, which would neceſſarily have render'd my *Journals* very lengthy and tedious. Beſides ſome of theCauſes of my Difficulties I thought more fit to be conceal'd than divulg'd.-----And *Secondly*, Becauſe I thought, a frequent mentioning of the Difficulties attending my Work, might appear as an *unbecoming Complaint* under my Burdens; or as if I would rather be thought to be endow'd with a ſingular Meaſure of Self-denial, Conſtancy and holy Reſolution to meet and confront ſo many Difficulties, and yet to hold on and go forward amidſt them all. But ſince the Honourable Society are pleas'd to require a more *exact* and *particular* Account of theſe Things, I ſhall chearfully endeavour ſomething for their Satisfaction in Relation to each of theſe Particulars: Altho' in Regard of the latter, I am ready to ſay, *Infandum---- jubes renovare Dolorem.*

The

The moſt ſucceſsful *Method* I have taken for inſtructing myſelf in any of the *Indian Languages*, is, to tranſlate *Engliſh* Diſcourſes by the Help of an Interpreter or two, into their Language, as near verbatim as the Senſe will admit of, and to obſerve ſtrictly how *they* uſe Words, and what Conſtruction they will bear in various Caſes; and thus to gain ſome Acquaintance with the Root from whence particular Words proceed, and to ſee how they are thence varied and diverſified. But here occurs a very great Difficulty; for the *Interpreters* being unlearn'd and unacquainted with the Rules of Language, 'tis impoſſible ſometimes to know by them what Part of Speech ſome particular Words is of, whether *Noun*, *Verb*, or *Participle*, for they ſeem to uſe *Participles* ſometimes where we ſhould uſe *Nouns*, and ſometimes where we ſhould uſe *Verbs* in the *Engliſh* Language. But I have, notwithſtanding many Difficulties, gain'd ſome Acquaintance with the Grounds of the *Delaware* Language, and have learn'd moſt of the *Defects* in it; ſo that I know what *Engliſh* Words can, and what cannot be tranſlated into it. I have alſo gain'd ſome Acquaintance with the particular Phraſiologies, as well as *Peculi rities* of their Language, one of which I can't but mention. Their Language don't admit of their ſpeaking any Word denoting Relation, ſuch as Father, Son, &c. *abſolutely*; that is, without prefixing a Pronoun-paſſive to it, ſuch as *my*,

thy

thy, *his*, &c. Hence they can't be baptiz'd in their own Language in the Name of THE Father, and THE Son, &c. But they may be baptiz'd in the Name of Jeſus Chriſt and HIS Father, &c. I have gain'd ſo much Knowledge of their Language, that I can underſtand a conſiderable Part of what they ſay, when they diſcourſe upon divine Things, and am frequently able to correct my Interpreter, if he miſtakes my Senſe. But I can do nothing to any Purpoſe at ſpeaking the Language myſelf.

And as an Apology for this Defect, I muſt renew, or rather enlarge, my former Complaint, *viz.* That *while ſo much of my Time is neceſſarily conſum'd in Journeying*, while I am oblig'd to ride four Thouſand Mile a Year (as I have done in the Year paſt) *I can have little left for any of my neceſſary Studies, and conſequently for the Study of the Indian Languages.* And this I may venture to ſay, is the great, if not the only Reaſon why the *Delaware* Language is not familiar to me before this Time. And 'tis impoſſible I ſhould ever be able to ſpeak it without cloſe Application, which (at preſent) I ſee no Proſpect of having Time for. To preach and catechize frequently, to converſe privately with Perſons that need ſo much Inſtruction and Direction as theſe poor *Indians* do, to take Care of all their *ſecular* Affairs as if they were a Company of Children, to ride abroad frequently in Order to procure Collections for the Support of the *School*, and for their

Help

Help and Benefit in other Reſpects, to hear and decide all the petty Differences that ariſe among any of them, and to have the conſtant Over-Sight and Management of all their Affairs of every Kind, muſt needs ingroſs moſt of my Time and leave me little for Application to the Study of the *Indian* Languages. And when I add to this, the Time that is neceſſarily conſum'd upon my *Journals*, I muſt ſay I have little to ſpare for other Buſineſs. I have not (as was obſerved before) ſent to the Honourable Society leſs than two Copies of every Journal, for more than two Years paſt, moſt of which I ſuppoſe have been taken by the *French* in their Paſſage. And a third Copy I have conſtantly kept by me, leſt the others ſhould miſcarry; which has cauſed me not a little Labour, and ſo ſtraitned me for time, when I've been at Liberty from other Buſineſs and had Opportunity to ſit down to writing (which is but rare) I have been obliged to write twelve and thirteen Hours in a Day, till my Spirits have been extremely waſted, and my Life almoſt ſpent to get theſe Writings accompliſh'd. And after all; after diligent Application to the various Parts of my Work, and after the moſt induſtrious Improvement of Time I am capable of, both early and late, I can't oftentimes poſſibly gain two Hours in a Week for Reading, or any other Studies, unleſs juſt for what urges and appears of abſolute Neceſſity *for the preſent.* And frequently when

when I attempt to redeem Time by ſparing it out of my ſleeping Hours, I am by that Means thrown under bodily Indiſpoſition, and render'd fit for nothing.

This is truly my preſent State, and is like to be ſo, for aught I can ſee, unleſs I could procure an *Aſſiſtant* in my Work, or quit my preſent Buſineſs.

But altho' I have not made that Proficiency I could wiſh to have done, in learning the *Indian* Languages, yet I have us'd all Endeavours to inſtruct them in the *Engliſh* Tongue, which perhaps will be more advantagious to the *Chriſtian* Intereſt among them, than if I ſhould preach in their own Language; for that is very defective, (as I ſhall hereafter obſerve) ſo that many Things can't be communicated to them without introducing *Engliſh* Terms. Beſides they can have no *Books* tranſlated into their Language without great Difficulty and Expence, and if ſtill accuſtomed to their own Language only, they would have no Advantage of hearing other Miniſters occaſionally, or in my Abſence. So that my having a perfect Acquaintance with the *Indian Language*, would be of no great Importance with Regard to this Congregation of Indians in *New-Jerſey*, altho' it might be of great Service to me in treating with the *Indians* elſewhere.

The *Methods I am taking to inſtruct the* Indians *in the Principles of our holy Religion*, are, to

preach, or open and improve ſome particular Points of Doctrine; to expound particular Paragraphs, or ſometimes whole Chapters of God's Word to them: To give *hiſtorical* Relations from Scripture of the moſt material and remarkable Occurrences relating to the Church of God from the Beginning: and frequently to catechize them upon the Principles of Chriſtianity. The latter of theſe Methods of inſtructing, I manage in a twofold Manner. I ſometimes catechize *Syſtematically*, propoſing Queſtions agreeable to the Reverend Aſſembly's *Shorter Catechiſm.* This I have carried on to a conſiderable length. At other Times I catechize upon any important Subject that I think Difficult to them. Sometimes when I have diſcours'd upon ſome particular Point, and made it as plain and familiar to them as I can, I then Catechize them upon the moſt material Branches of my Diſcourſe, to ſee whether they had a thorough Underſtanding of it. But as I have catechiz'd chiefly in a *Syſtematical* Form, I ſhall here give ſome Specimen of the Method I make Uſe of in it, as well as of the Propriety and Juſtneſs of my People's Anſwers to the Queſtions propos'd to them.

Queſtions upon the Benefits Believers receive from Chriſt at Death.

Queſ. I have ſhewn you that the Children of God receive a great many good Things from

from Chriſt while they live, now have they any more to receive when they come to die.

Anſ. Yes.

Q. Are theChildren of God then made perfectly free from Sin? *Anſ. Yes.*

Q. Do you think they will never more be troubled with vain, fooliſh and wicked Thoughts?

Anſ. No never at all.

Q. Won't they then be like the good *Angels* I have ſo often told you of? *Anſ. Yes.*

Q. And do you call *this* a great Mercy to be freed from all Sin? *Anſ. Yes.*

Q. Do all God's Children count it ſo?

Anſ. Yes all of them.

Q. Do you think this is what they would ask for above *all Things*, if God ſhould ſay to them, ask what you will, and it ſhall be done for you?

Anſ. O Yes be ſure, this *is what they want.*

Q. You ſay the Souls of God's People at Death are made perfectly free from Sin, where do they go then?

Anſ. They go and live with Jeſus Chriſt.

Q. Does Chriſt ſhew them more reſpect and Honour, and make them more happy * than we can poſſibly think of in this World? *Anſ. Yes.*

Q. Do they go *immediately* to live with *Chriſt* in Heaven, as ſoon as their Bodies are dead, or do they tarry ſomewhere elſe a while?

Anſ. They go immediately to Chriſt.

* The only way I have to expreſs their *entering into Glory* or being glorified; there being no Word in the Indian Language anſwering to that general Term.

Q. Does Chriſt take any Care of the Bodies of his People when they are dead, and their Souls gone to Heaven, or does he forget them?

Anſ. He takes Care of them.

Theſe Queſtions were all anſwered with ſurprizing Readineſs, and without once miſſing as I remember. And in anſwering ſeveral of them which reſpected Deliverance from Sin, they were much affected, and melted with the Hopes of that happy State.

Queſtions upon the Benefits Believers receive from Chriſt at the Reſurrection.

Q. You ſee I have already ſhewn you what good Things Chriſt gives his good People while they live, and when they come to die: Now will he raiſe their Bodies and the Bodies of others to Life again at the laſt Day.

Anſ. Yes they ſhall all be raiſed.

Q. Shall they then have the *ſame* Bodies they now have? *Anſ. Yes.*

Q. Will their Bodies then be weak, will they feel Cold, Hunger, Thirſt and Wearineſs as they now do? *Anſ. No, none of theſe Things.*

Q. Will their Bodies ever die any more after they are raiſed to Life? *Anſ. No.*

Q. Will their Souls and Bodies be joyned together again? *Anſ. Yes.*

Q. Will God's People be more happy then than they were while their Bodies were aſleep?

Anſ. Yes.

Q. Will

Q. Will Chriſt then own theſe to be his People before all the World? *Anſ. Yes.*

Q. But God's People find ſo much Sin in themſelves, that they are often aſham'd of themſelves, and won't Chriſt be aſham'd to own ſuch for his Friends at that Day?

Anſ. No, he'll never be aſham'd of them.

Q. Will Chriſt then ſhow all the Word, that he has put away theſe Peoples Sins, * and that he looks upon them as if they had never ſinn'd at all?

Anſ. Yes.

Q. Will he look upon them as if they had never ſinn'd for the Sake of any good Things they have done *themſelves*, or for the Sake of his Righteouſneſs accounted to them as if 'twas theirs?

Anſ. For the Sake of his Righteouſneſs counted to them, not for their own Goodneſs.

Q. Will God's Children then be as happy as they can deſire to be? *Anſ. Yes.*

Q. The Children of God while in this World, can but now and then draw near to him, and they are ready to think they can never have enough of God and Chriſt, but will they have enough there, as much as they can deſire?

Anſ. O Yes, enough, enough!

Q. Will the Children of God love him then as much as they deſire, will they find Nothing to hinder their Love from going to him?

Anſ. Nothing at all; they ſhall love him as much as they deſire.

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* The only Way I have to expreſs their being *openly----acquited.* As when I ſpeak of Juſtification, I have no other way but to call it, God's looking upon us as good Creatures.

Q. Will they never be weary of God and Chriſt, and the Pleaſures of Heaven, ſo as we are weary of our Friends and Enjoyments here, after we have been pleaſed with them a while?

Anſ. No, never.

Q. Could God's People be happy if they knew God lov'd them, and yet felt at the ſame time that *they* could not love and honour him?

Anſ. No, no.

Q. Will this then make God's People perfectly happy, to love God above all, to honour him continually, and to feel his love to them?

Anſ. Yes.

Q. And will this Happineſs laſt forever?

Anſ. Yes, forever forever!

Theſe Queſtions, like the former, were anſwered without Heſitation or Miſſing, as I remember, in any one Inſtance.

Queſtions upon the Duty which God requires of Man.

Q. Has God let us know any Thing of his Will, or what he would have us do to pleaſe him?

Anſ. *Yes.*

Q. And does he require us to do his Will, and to pleaſe him? Anſ. *Yes.*

Q. Is it right that God ſhould require this of us, has he any Buſineſs to command us as a Father does his Children? *Anſ. Yes.*

Q. Why is it right that God ſhould command us to do what he pleaſes?

Anſ. *Becauſe he made us, and gives us all our good Things.*

Q. Does

Q. Does God require us to do any Thing that will hurt us, and take away our Comfort and Happineſs? Anſ. *No.*

Q. But God requires Sinners to repent and be ſorry for their Sins, and to have their Hearts broken: Now don't this hurt them and take away their Comfort to be made ſorry and to have their Hearts broken?

Anſ. *No, it does them good.*

Q. Did God teach Man his Will at firſt by writing it down in a Book, or did he put it into his Heart, and teach him without a Book what was right? Anſ. *He put it into his Heart and made him know what he ſhould do.*

Q. Has God ſince that Time writ down his Will in a Book? Anſ. *Yes.*

Q. Has God written his *whole* Will in his Book; has he there told us all that he would have us believe and do? Anſ. *Yes.*

Q. What need was there of this Book, if God at firſt put his Will into the Heart of Man and made him feel what he ſhould do?

Anſ. *There was need of it, becauſe we have ſinned and made our Hearts blind.*

Q. And has God writ down the *ſame* Things in his Book, that he at firſt put into the Heart of Man? Anſ. *Yes.*

In this Manner I endeavour to adapt my Inſtructions to the Capacities of my People; altho' they may perhaps ſeem ſtrange to others who have never experienced the Difficulty of the Work. And theſe I have given an Account of

are the Methods I am from time to time pursuing, in order to instruct them in the Principles of Christianity. And I think I may say, 'tis my great Concern that these Instructions be given them in such a *Manner*, that they may not only be *doctrinally taught*, but *duly affected* thereby, that divine Truths may come to them *not in Word only*, but *in Power and in the Holy Ghost*, and be receiv'd *not as the Word of Man*.

Difficulties attending the Christianizing of the Indians

I shall now attempt something with Relation to the *last Particular* requir'd by the *Honourable Society* in their Letter, *viz.* To give some Account of the *Difficulties I have already met with in my Work, and the Methods I make use of for surmounting the same.* And what I have to say upon this Subject, I shall reduce to the following Heads.

First, I have met with great Difficulty in my Work among these *Indians, from the rooted Aversion to Christianity that generally prevails among them.* They are not only brutishly stupid and ignorant of divine Things, but many of them are obstinately set against Christianity, and seem to abhor even the *Christian Name*.

This Aversion to Christianity arises partly from a View of the *Immorality and vicious Behaviour of many who are call'd Christians.* They observe that horrid Wickedness in nominal Christians

tians, which the Light of Nature condemns in themſelves: And not having diſtinguiſhing Views of Things, are ready to look upon all the *white* People *alike*, and to condemn them *alike* for the abominable Practices of *ſome*.—Hence when I've attempted to treat with them about Chriſtianity, they have frequently objected the ſcandalous Practices of *Chriſtians*, and caſt in my Teeth all they could think of that was odious in the Conduct of any of them. Have obſerv'd to me, that the *white* People lie, defraud, ſteal and drink worſe than the Indians; that they have taught the *Indians* theſe Things, eſpecially the latter of them; who before the coming of the *Engliſh*, knew of no ſuch Thing as ſtrong Drink: That the *Engliſh* have by theſe Means, made them quarrel and kill one another, and in a Word, brought 'em to the Practice of all thoſe Vices that now prevail among them. So that they are now vaſtly more vicious, as well as much more miſerable, than they were before the coming of the *white* People into the Country.

Theſe, and ſuch like Objections, they frequently make againſt Chriſtianity, which are not eaſily anſwered to their Satisfaction; many of them being *Facts* too notoriouſly true.

The only way I have to take in Order to *ſurmount this Difficulty*, is, to diſtinguiſh between *nominal* and *real* Chriſtians, and to ſhew them, that the ill Conduct of many of the *former* proceed not from their being *Chriſtians*, but from

their being Christians only *in Name*, not in *Heart*, &c. To which it has sometimes been objected, that if all those who will cheat the *Indians*, are Christians only *in Name*, there are but few left in the Country to be Christians *in Heart*. This and many other of the Remarks they pass upon the *white* People, and their Miscarriages, I am forced to own, and can't but grant, that many *nominal* Christians are more abominably wicked than the *Indians*. But then I attempt to show them that there are some who feel the Power of Christianity, that are not so. And I ask them when they ever saw me guilty of the Vices they complain of, and charge *Christians* in general with. But still the great Difficulty is, that the People who live back in the Country neareſt to them, and the *Traders* that go among them, are generally of the most irreligious and vicious sort, and the Conduct of one or two Persons, be it never so exemplary, is not sufficient to counterballance the vicious Behaviour of so many of the same Denomination, and so to recommend Christianity to *Pagans*.

Another Thing that serves to make them more averse to Christianity, is a *Fear of being enslaved*. They are, perhaps, some of the most jealous People living, and extremely averse to a State of Servitude, and hence are always afraid of some Design forming against them. Besides they seem to have no Sentiments of Generosity, Benevolence and Goodness: That if

any

any Thing be propos'd to them, as being for their Good, they are ready rather to ſuſpect that there is at Bottom ſome Deſign forming againſt them, then that ſuch Propoſals flow from Good-will to them, and a Deſire of their Wellfare. And hence, when I've attempted to recommend Chriſtianity to their Acceptance, they have ſometimes objected, that the *white* People have come among them, have cheated them out of their Lands, driven them back to the Mountains, from the pleaſant Places they us'd to enjoy by the Sea Side, &c. That therefore they have no Reaſon to think the *white* People are now ſeeking their Wellfare; but rather that they have ſent me out to draw them together under a pretence of Kindneſs to them, that they may have an Opportunity to make Slaves of them as they do of the poor *Negroes*, or elſe to ſhip them on Board their Veſſels, and make them fight with their Enemies, &c. Thus they have oftentimes conſtrued all the Kindneſs I could ſhew them, and the Hardſhips I have endur'd in Order to treat with them about Chriſtianity. '*He never would* (ſay they) '*take all this Pains to do us Good, he muſt* '*have ſome wicked Deſign to hurt us ſome way* '*or other.*' And to give them Aſſurance of the Contrary, is not an eaſy Matter, while there are ſo many, who (agreeable to their Apprehenſion) are only *ſeeking their own*, not the Good of others.

To remove this Difficulty I inform them, that I am not ſent out among them by thoſe Perſons in *theſe Provinces*, who, they ſuppoſe, have cheated them out of their Lands, but by pious People at a great Diſtance, who never had an Inch of their Lands, nor ever thought of doing them any Hurt, &c.

But here will ariſe ſo many frivolous and impertinent Queſtions, that 'twould tire one's Patience, and wear out one's Spirits to hear them, ſuch as that '*But why did not* theſe good 'People *ſend you to teach us before, while we 'had our Lands down by the Sea Side*, &c. '*If they had ſent you then, we ſhould likely have 'heard you and turn'd Chriſtians.*' The poor Creatures ſtill imagining that I ſhould be much beholding to them in Caſe they would hearken to Chriſtianity, and inſinuating that this was a Favour they could not now be ſo good as to ſhew me, ſeeing they had received ſo many Injuries from the *white* People.

Another Spring of Averſion to Chriſtianity in the Indians, is, *their ſtrong Attachment to their own religious Notions*, (if they may be call'd religious) *and the early Prejudices they have imbib'd in Favour of their own frantick and ridiculous Kind of Worſhip.* What their Notions of God are, in their *Pagan* State, is hard preciſely to determine. I have taken much Pains to enquire of my *Chriſtian* People whether they, before their Acquaintance with Chriſtianity, imagined there was a *Plurality* of great

great inviſible Powers, or whether they ſuppos'd but *one* ſuch Being, and worſhipped him in a variety of Forms and Shapes. But can't learn any Thing of them ſo diſtinct as to be fully ſatisfying upon the Point. Their Notions in that State were ſo prodigiouſly dark and confus'd, that they ſeem'd not to know what they thought themſelves. But ſo far as I can learn, they had a Notion of a Plurality of inviſible *Deities*, and paid ſome kind of Homage to them promiſcuouſly, under a great variety of Forms and Shapes. And 'tis certain, thoſe who yet remain *Pagans* pay ſome Kind of ſuperſtitious Reverence to Beaſts, Birds, Fiſhes, and even Reptiles; that is, ſome to one Kind of Animal and ſome to another. They don't indeed ſuppoſe a divine Power *eſſential to*, or *inhering in* theſe Creatures, but that ſome inviſible Beings (I can't learn that 'tis always one ſuch Being only, but divers; not diſtinguiſh'd from each other by certain Names, but only notionally) communicate to theſe Animals a GREAT POWER, either one or other of them, (juſt as it happens) or perhaps ſometimes all of them, and ſo make theſe Creatures the immediate Authors of Good to certain Perſons. Whence ſuch a Creature becomes *ſacred* to the Perſons to whom he is ſuppos'd to be the immediate Author of Good, and thro' him they muſt Worſhip the inviſible Powers, tho' to others he is no more than another Creature. And perhaps another Animal is look'd upon

upon to be the immediate Author of Good to *another*, and conſequently *he* muſt worſhip the inviſible Powers in that Animal. And I have known a *Pagan* burn fine Tobacco for Incenſe, in Order to appeaſe the Anger of that inviſible Power which he ſuppos'd preſided over *Rattle-Snakes*, becauſe one of theſe Animals was kill'd by another Indian near his Houſe.

But after the ſtricteſt Enquiry reſpecting their Notions of the Deity, I find, that in ancient Times, before the coming of the *white* People, ſome ſuppos'd there were *four* inviſible Powers who preſided over the four Corners of the Earth. Others imagin'd the *Sun* to be the *only* Deity, and that all Things were made by him: Others at the ſame Time having a confus'd Notion of a certain *Body* or Fountain of DEITY, ſomewhat like the *Anima Mundi*, ſo frequently mentioned by the more learned ancient Heathens, diffuſing itſelf to various Animals, and even to inanimate Things, making them the immediate Authors of Good to certain Perſons, as was before obſerv'd, with Reſpect to *various* ſuppos'd Deities. But after the coming of the white People, they ſeem'd to ſuppoſe there were three Deities, and three only, becauſe they ſaw People of three different Kinds of Complection, *viz. Engliſh*, *Negroes* and themſelves.

'Tis a Notion pretty generally prevailing among them, that 'twas not the *ſame God* made them who made us; but that they were made

after

after the *white* People, which further ſhews, that they imagine a Plurality of divine Powers. And I fancy they ſuppoſe their God gain'd ſome ſpecial Skill by ſeeing the *white* People made, and ſo made *them* better: For 'tis certain they look upon themſelves and their Methods of living (which, they ſay, their God expreſly preſcrib'd for them) vaſtly preferable to the *white* People, and their Methods. And hence will frequently ſit and laugh at them, as being good for Nothing elſe but to plow and fatigue themſelves wth hard Labour; while *they* enjoy the Satisfaction of ſtretching themſelves on the Ground, and ſleeping as much as they pleaſe, and have no other Trouble but now and then to chaſe the Deer, which is often attended with Pleaſure rather than Pain. Hence, by the way, many of them look upon it as diſgraceful for them to become *Chriſtians*, as 'twould be eſteem'd among *Chriſtians* for any to become *Pagans*. And now altho' they ſuppoſe our Religion will do well enough for us, becauſe preſcrib'd by *our God*, yet 'tis no ways proper for them, becauſe not of the ſame Make and Original. This they have ſometimes offer'd as a Reaſon why they did not incline to hearken to Chriſtianity.

They ſeem to have ſome confus'd Notion about a future State of Exiſtence, and many of them imagine that the *Chichung* (i. e. The Shaddow) or what ſurvives the Body, will at Death go *Southward*, and in an unknown

but

but curious Place, will enjoy ſome kind of Happineſs, ſuch as Hunting, Feaſting, Dancing and the like. And what they ſuppoſe will contribute much to their Happineſs in that State is, that they ſhall never be weary of thoſe Entertainments. It ſeems by this Notion of their going *Southward* to obtain Happineſs, as if they had their Courſe into theſe Parts of the World from ſome very cold Climate, and found the further they went *Southward* the more comfortable they were; and thence concluded, that perfect Felicity was to be found further towards the ſame Point.

They ſeem to have ſome faint and glimering Notion about *Rewards* and *Puniſhments*, or at leaſt *Happineſs* and *Miſery* in a future State, that is, ſome that I have convers'd with, tho' others ſeem to know of no ſuch Thing. Thoſe that ſuppoſe *this*, ſeem to imagine that moſt will be happy, and that thoſe who are not ſo, will be puniſhed only with *Privation*, being only excluded the Walls of that good World where happy Souls ſhall dwell.

Theſe *Rewards* and *Puniſhments* they ſuppoſe to depend intirely upon their Conduct with Relation to the Duties of the *ſecond* Table, *i. e.* their Behaviour towards Mankind, and ſeem, ſo far as I can ſee, not to imagine that they have any Reference to their *religious* Notions or Practices, or any Thing that relates to the *Worſhip of God*. I remember I once conſulted a very ancient, but intelligent *Indian* upon this

this Point for my own Satisfaction; ask'd him whether the Indians of old Times had ſuppos'd there was any Thing of the Man that would ſurvive the Body? He reply'd, *Yes.* I ask'd him, where they ſuppos'd its abode would be? He reply'd, *'twould go Southward.* I ask'd him further, whether it would be happy there? He anſwered, after a conſiderable Pauſe, *that the Souls of* good *Folks would be happy, and the Souls of* bad *Folks miſerable.* I then ask'd him, who he call'd *bad Folks*? His anſwer (as I remember) was, *thoſe who lie, ſteal, quarrel with their Neighbours, are unkind to their Friends, and eſpecially to aged Parents, and in a Word, ſuch as are a Plague to Mankind.* Theſe were his *bad Folks*; but not a Word was ſaid about their neglect of divine Worſhip, and their *Badneſs* in that Reſpect.

They have indeed ſome Kind of religious Worſhip, are frequently offering *Sacrifices* to ſome ſuppos'd inviſible Powers, and are very ready to impute their Calamities in the *preſent World*, to the neglect of theſe Sacrifices, but there is no Appearance of Reverence and Devotion in the Homage they pay them; and what they do of this Nature, ſeems to be done only to appeaſe the ſuppos'd Anger of their Deities, to engage them to be placable to themſelves, and do them no Hurt, or at moſt, only to invite theſe *Powers* to ſucceed them in thoſe Enterpriſes they are engag'd in reſpecting the *preſent* Life. So that in of-

fering theſe *Sacrifices*, they ſeem to have no Reference to a *future* State, but only to *preſent* Comfort. And this is the Account my *Interpreter* always gives me of this Matter. 'They 'Sacrifice (ſays he) that they may have Suc-'ceſs in Hunting and other Affairs, and that 'Sickneſs and other Calamities, may not befal 'them, which they fear in the preſent World, 'in Caſe of Neglect; but they don't ſuppoſe 'God will ever puniſh them in the *coming* 'World for neglecting to Sacrifice, &c.' And indeed they ſeem to imagine, that thoſe whom they call *bad Folks*, are excluded from the Company of Good People in that State, not ſo much becauſe God remembers, and is determined to puniſh them for their Sins of any Kind, either immediately againſt himſelf or their Neighbour, as becauſe they would be a *Plague to Society*, and would render others unhappy if admitted to dwell with them. So that they are excluded rather of *Neceſſity* than by God acting as a *righteous Judge*.

They give much heed to *Dreams*, becauſe they ſuppoſe theſe inviſible Powers give them Directions at ſuch Times about certain Affairs, and ſometime informs them what *Animal* they would chuſe to be Worſhipped in. They are likewiſe much attach'd to the Traditions and fabulous Notions of *their Fathers*, who have inform'd them of divers Miracles that were anciently wrought among the *Indians*, which they firmly believe, and thence look upon their

their *Anceſtors* to have been the beſt of Men. They alſo mention ſome wonderful Things which, they ſay, have happen'd ſince the Memory of ſome who are now living. One I remember affirm'd to me, that himſelf had once been dead four Days, that moſt of his Friends in that Time were gather'd together to his *Funeral*, and that he ſhould have been buried, but that ſome of his Relations at a great Diſtance, who were ſent for upon that Occaſion, were not arriv'd, before whoſe coming he came to Life again. In this Time, he ſays, he went to the Place where the *Sun riſes* (imagining the Earth to be plain) and directly over that Place, at a great Height in the Air, he was admitted, he ſays, into a great Houſe, which he ſuppoſes was ſeveral Miles in length, and ſaw many wonderful Things, too tedious as well as ridiculous to mention. Another Perſon, a Woman, whom I have not ſeen, but been credibly inform'd of by the *Indians*, declares, that ſhe was dead ſeveral Days, that her Soul went *Southward*, and feaſted and danced with the happy Spirits, and that ſhe found all Things exactly agreeable to the *Indian* Notions of a *future* State.

Theſe ſuperſtitious Notions and Traditions, and this kind of ridiculous Worſhip I have mentioned, they are extremly attach'd to, and the prejudice they have imbib'd in Favour of theſe Things, renders them not a little averſe to the *Doctrines of Chriſtianity*. Whence ſome of

them have told me, when I've endeavour'd to inſtruct them, that *their Fathers had taught them already, and that they did not want to learn now.*

'Twill be too tedious to give any conſiderable Account of the Methods I make uſe of for ſurmounting this Difficulty. I will juſt ſay, I endeavour as much as poſſible to ſhew them the *Inconſiſtency* of their own Notions, and ſo to confound them out of their own Mouths. But I muſt alſo ſay, I have ſometimes been almoſt nonplus'd with them, and ſcarce knew what to anſwer them. But never have been more perplex'd with them than when they have pretended to yield to me as knowing more than they, and conſequently have ask'd me Numbers of impertinent, and yet difficult Queſtions, as *how the* Indians *came firſt into this Part of the World, away from all the* white People, *if what I ſaid was true, viz.* that the ſame God made them, who made us? *How the* Indians *became* black, *if they had the ſame original Parents with the* white *People?* And Numbers more of the like Nature.

Theſe Things, I muſt ſay, have been not a little difficult and diſcouraging, eſpecially when withal, ſome of the *Indians* have appear'd angry and malicious againſt Chriſtianity.

What further contributes to their Averſion to Chriſtianity, is, the Influence that their *Powwows* (Conjurers or Diviners) have upon them. Theſe are a ſort of Perſons who are ſuppos'd to have a Power of *foretelling future Events*,

of

of *recovering the Sick*, at leaſt oftentimes, and of *charming*, *inchanting* or *poyſoning Perſons to Death* by their *magick* Divinations. And their Spirit, in its various Operations, ſeems to be a *ſatanical* Imitation of the Spirit of *Prophecy* that the *Church* in early Ages was favour'd with. Some of theſe *Diviners* are endow'd with this Spirit in Infancy.—Others in adult Age.—It ſeems not to depend upon their own Will, nor to be acquir'd by any Endeavours of the Perſon who is the Subject of it, altho' 'tis ſuppos'd to be given to Children ſometimes in Conſequence of ſome Means the Parents uſe with them for that Purpoſe: One of which is to make the Child ſwallow a ſmall living Frog, after having perform'd ſome *ſuperſtitious* Rites and Ceremonies upon it. They are not under the Influence of this Spirit always alike—but it comes upon them at Times. And thoſe who are endow'd with it, are accounted ſingularly favour'd.

I have labour'd to gain ſome Acquaintance with this Affair of their Conjuration, and have for that End conſulted and queried with the Man mentioned in my *Journal* of *May* 9th. who, ſince his Converſion to Chriſtianity, has endeavour'd to give me the beſt Intelligence he could of this Matter. But it ſeems to be ſuch a *Myſtery of Iniquity*, that I can't well underſtand it, and don't know oftentimes what Ideas to affix to the Terms he makes uſe of; and. ſo far as I can learn, he himſelf has not any clear

Notions

Notions of the Thing, now his Spirit of *Divination* is gone from him. However the Manner in which he ſays he obtain'd this Spirit of Divination was this, He was admitted into the Preſence of a GREAT MAN, who inform'd him, that he lov'd, pitied, and deſired to do him Good. 'Twas not in this World that he ſaw the *Great Man*, but in a World *above* at a vaſt Diſtance from this. The great Man, he ſays, was cloathed with the Day; yea with the brighteſt Day he ever ſaw, a Day of many Years, yea of everlaſting Continuance! This whole World, he ſays, was drawn upon him, ſo that *in him*, the Earth and all Things in it might be ſeen. I ask'd him, if Rocks, Mountains and Seas was drawn upon, or appear'd in him? He reply'd, that every Thing that was beautiful and lovely in the Earth was upon him, and might be ſeen by looking on him, as well as if one was on the Earth to take a View of them there. By the ſide of the great Man, he ſays, ſtood his SHADDOW or Spirit; for he us'd (*Chichung*) the Word they commonly make uſe of to expreſs that of the Man which ſurvives the Body, which Word properly ſignifies a *Shaddow*. This *Shaddow*, he ſays, was as lovely as the Man himſelf, and fill'd *all Places*, and was moſt agreeable as well as wonderful to him.---Here he ſays, he tarried ſome Time, and was unſpeakably entertain'd and delighted with a View of the great Man, of his Shaddow or

Spirit

Spirit, and of all Things *in him.* And what is moſt of all aſtoniſhing, he imagines all this to have paſs'd before he was born. He never had been, he ſays, in this World at that Time. And what confirms him in the Belief of this, is, that the great Man told him, that he muſt come DOWN to Earth, be born of *ſuch* a Woman, meet with *ſuch* and *ſuch* Things, and in particular, that he ſhould once in his Life be guilty of *Murder.* At this he was diſpleaſed, and told the great Man, he would never Murder. But the great Man reply'd, *I have ſaid it, and it ſhall be ſo.* Which has accordingly happened. At this Time, he ſays, the great Man ask'd him what he would chuſe in Life. He replied, firſt to be a *Hunter*, and aftewards to be a *Powwow* or *Diviner.* Whereupon the great Man told him, he ſhould have what he deſired, and that his *Shaddow* ſhould go along with him down to Earth, and be with him forever. There was, he ſays, all this Time no Words ſpoken between them. The Conference was not carried on by any *human* Language, but they had a kind of mental Intelligence of each others Thoughts, Diſpoſitions and Propoſals. After this, he ſays, he ſaw the great Man no more; but ſuppoſes he now came down to Earth to be born, but the Spirit or Shaddow of the great Man ſtill attended him, and ever after continued to appear to him in Dreams and other Ways, until he felt

the

the Power of God's Word upon his Heart; ſince which it has intirely left him.

This Spirit, he ſays, us'd ſometimes to direct him in Dreams to go to ſuch a Place and hunt, aſſuring him he ſhould there meet with Succeſs, which accordingly prov'd ſo. And when he had been there ſometime, the Spirit would order him to another Place. So that he had Succeſs in Hunting according to the great Man's Promiſe made to him at the Time of his chuſing this Employment.

There were ſome Times when this Spirit came upon him in a *ſpecial* Manner, and he was full of what he ſaw in the great Man: And then, he ſays, he was *all Light*, and not only *Light* himſelf, but it was Light all *around him*, ſo that he could ſee thro' Men, and knew the Thoughts of their Hearts, &c. Theſe *Depths of Satan* I leave to others to ſathom or to dive into as they pleaſe, and don't pretend, for my own Part, to know what Ideas to affix to ſuch Terms, and can't well gueſs what Conceptions of Things theſe Creatures have at theſe Times when they call themſelves *all Light*. But my *Interpreter* tells me, that he heard one of them tell a certain *Indian* the ſecret Thoughts of his Heart, which he had never divulg'd. The Caſe was this, the *Indian* was bitten with a Snake and was in extreme Pain with the Bite. Whereupon the *Diviner* (who was applied to for his Recovery) told him, that at *ſuch a Time* he had promiſed, that the next Deer he kill'd, he

he would Sacrifice it to ſome *great Power*, but had broken his Promiſe. And now, ſaid he, that great Power has order'd this Snake to bite you for your Neglect. The *Indian* confeſs'd it was ſo, but ſaid he had never told any Body of it. But as *Satan*, no doubt, excited the *Indian* to make that Promiſe, 'twas no wonder he ſhould be able to communicate the Matter to the Conjurer.

Theſe Things ſerve to fix them down in their *Idolatry*, and to make them believe there is no ſafety to be expected, but by their continuing to *offer ſuch Sacrifices*. And the Influence that theſe *Powwows* have upon them, either thro' the Eſteem or Fear they have of them, is no ſmall hindrance to their embracing Chriſtianity.

To remove this Difficulty, I have labour'd to ſhew the *Indians*, that theſe *Diviners* have no Power to recover the Sick, when the God whom Chriſtians ſerve, has determin'd them for Death, and that the ſuppoſed *great Power* who influences theſe *Diviners* has himſelf no Power in this Caſe: And that if they ſeem to recover any by their *magick Charms*, they are only ſuch as the God I preach'd to them, had determined ſhould recover, and who would have recover'd without their Conjurations, &c. And when I have apprehended them afraid of embracing Chriſtianity, leaſt they ſhould be inchanted and poiſoned, I have endeavour'd to relieve their Minds of this Fear, by asking them, why their *Powwows* did not inchant and poiſon me,

ſeeing they had as much Reaſon to hate me for preaching to, and deſiring them to become Chriſtians, as they could have to hate them in Caſe they ſhould actually become ſuch. And that they might have an Evidence of the Power and Goodneſs of God engag'd for the Protection of *Chriſtians*, I ventur'd to bid a Challenge to all their *Powwows* and *great Powers* to do their worſt on me firſt of all, and thus labour'd to tread down their Influence.

Many Things further might be offer'd upon this Head, but thus much may ſuffice for a Repreſentation of their Averſion to, and Prejudice againſt Chriſtianity, the Springs of it, and the Difficulties thence ariſing.

Secondly. Another great Difficulty I have met with in my Attempts to chriſtianize the Indians, has been *to convey divine Truths to their Underſtandings, and to gain their aſſent to them as ſuch.*

In the firſt Place, I labour'd under a very great Diſadvantage for want of an *Interpreter*, who had a good Degree of *doctrinal* as well as *experimental* Knowledge of divine Things: In both which Reſpects my preſent *Interpreter* was very defective when I firſt employ'd him, as I noted in the Account I before gave of him. And 'twas ſometimes extremely diſcouraging to me, when I could not make him underſtand what I deſign'd to communicate; when Truths of the laſt Importance appear'd *fooliſhneſs to him* for want of a ſpiritual Underſtanding and Reliſh

Reliſh of them; and when he addreſs'd the *Indians* in a lifeleſs indifferent Manner, without any Heart-Engagement or Fervency: And eſpecially when he appear'd heartleſs and irreſolute about making Attempts for the Converſion of the *Indians* to Chriſtianity, as he frequently did. For altho' he had a deſire that they ſhould conform to Chriſtian Manners (as I elſewhere obſerved) yet being abundantly acquainted with their ſtrong Attachment to their own ſuperſtitious Notions, and the difficulty of bringing them off, and having no Senſe of divine Power and Grace, nor Dependance upon an almighty Arm for the accompliſhment of this Work, he us'd to be diſcourag'd, and tell me, *It ſignifies Nothing for us to try, they will never turn*, &c. So that he was a diſtreſſing Weight and Burden to me. And here I ſhould have ſunk ſcores of Times, but that God in a remarkable Manner ſupported me; ſometimes by giving me full Satisfaction that he himſelf had called me to this Work, and thence a ſecret Hope that ſometime or other I might meet with Succeſs in it; or if not, that *my Judgment ſhould* notwithſtanding *be with the Lord, and my Work with my God.* Sometimes by giving me a Senſe of his Almighty Power, and that *his Hand was not ſhortned.* Sometimes by affording me a freſh and lively View of ſome remarkable Freedom and Aſſiſtance I had been | repeatedly favour'd with in Prayer for the Ingathering of theſe *Heathens*

ſome Years before, even before I was a *Miſſionary*, and a refreſhing Senſe of the Stability and Faithfulneſs of the divine Promiſes, and that the *Prayer of Faith* ſhould not fail.

Thus I was ſupported under theſe Trials, and the Method God was pleas'd to take for the Removal of this Difficulty (reſpecting my Interpreter) I have ſufficiently repreſented elſewhere.

Another Thing that render'd it very Difficult to convey divine Truths to the Underſtandings of the Indians, was the *Defectiveneſs* of their Language, the want of Terms to expreſs and convey Ideas of ſpiritual Things. There are no Words in the *Indian* Language to anſwer our Engliſh Words, *Lord*, *Saviour*, *Salvation*, *Sinner*, *Juſtice*, *Condemnation*, *Faith*, *Repentance*, *Juſtification*, *Adoption*, *Sanctification*, *Grace*, *Glory*, *Heaven*, with ſcores of the like Importance.

The only Methods I can make Uſe of for ſurmounting this Difficulty, are, either to deſcribe the Things at large deſign'd by theſe Terms, as if I was ſpeaking of Regeneration, to call it, the *Heart's being changed* by God's Spirit, or the *Heart's being made Good*. Or elſe I muſt introduce the *Engliſh* Terms into their Language, and fix the preciſe Meaning of them, that they may know what I intend whenever I uſe them.

But what renders it much more Difficult to convey divine Truths to the Underſtandings of theſe Indians, is, that *there ſeems to be no Foun-*

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dation in their Minds to begin upon, I mean no Truths that may be taken for granted as being already known, while I am attempting to inſtil others. And divine Truths having ſuch a neceſſary Connection with, and Dependance upon each other, I find it extremely difficult in my firſt Addreſſes to *Pagans* to begin and diſcourſe of them in their proper Order and Connection, without having Reference to Truths not yet known---without taking for granted ſuch Things as need firſt to be taught and prov'd. There is no Point of *Chriſtian* Doctrine but what they are either wholly ignorant of, or extremely confus'd in their Notions about. And therefore 'tis neceſſary they ſhould be inſtructed in every Truth, even in thoſe that are the moſt eaſy and obvious to the Underſtanding, and which a Perſon educated under Goſpel Light would be ready to paſs over in ſilence, as not imagining that any rational Creature could be ignorant of.

The Method I have uſually taken in my firſt Addreſſes to *Pagans*, has been to introduce myſelf by ſaying, That I was come among them with a Deſire and Deſign of teaching them ſome Things which I preſum'd they did not know, and which, I truſted, would be for their Comfort and Happineſs if known, deſiring they would give their Attention, and hoping they might meet with Satisfaction in my Diſcourſe. And thence have proceeded to obſerve, that there are two Things belonging to every Man,

which

which I call the *Soul* and *Body*. Theſe I endeavour to diſtinguiſh from each other by obſerving to them, that there is ſomething in them that is capable of Joy and Pleaſure, when their *Bodies* are ſick and much pained. And on the Contrary, that they find ſomething within them that is fearful, ſorrowful, aſhamed, &c. and conſequently very uneaſy when their Bodies are in perfect Health. I then obſerve to them, that this which rejoices in them (perhaps at the ſight of ſome Friend who has been long abſent) when their Bodies are Sick and in Pain --this which is ſorrowful, frighted, aſham'd, &c. and conſequently uneaſy when their Bodies are perfectly at eaſe----*This* I call the *Soul*. And altho' it can't be ſeen like the other Part of the Man, *viz.* the *Body*, yet 'tis as real as their Thoughts, Deſires, &c. which are likewiſe Things that can't be ſeen.

I then further obſerve, that this Part of the Man which thinks, rejoices, grieves, &c. will live after the *Body* is dead. For the Proof of this, I produce the Opinion of their *Fathers*, who (as I am told by very aged Indians now living) always ſuppos'd there was ſomething of the Man that would ſurvive the Body. And if I can, for the Proof of any Thing I aſſert, ſay, as St. *Paul* to the *Athenians*, *as certain alſo of your own* Sages *have ſaid*, 'tis ſufficient. And having eſtabliſh'd this Point, I next obſerve, that what I have to ſay to them, reſpects the *conſcious Part* of this Man; and that with

with Relation to its State after the Death of the Body, and that I am not come to treat with them about the Things that concern the *preſent* World.

This Method I am oblig'd to take, becauſe they will otherwiſe intirely miſtake the Deſign of my Preaching, and ſuppoſe the Buſineſs I am upon, is ſomething that relates to the *preſent* World, having never been call'd together by the *white* People upon any other Occaſion, but only to be treated with about the Sale of Lands, or ſome other ſecular Buſineſs. And I find it almoſt impoſſible to prevent their imagining that I am engag'd in the ſame, or ſuch like Affairs, and to beat it into them that my Concern is to treat with them about their *inviſible* Part, and that with Relation to its *future* State.

But having thus opened the Way by diſtinguiſhing between *Soul* and *Body*, and ſhewing the Immortality of the *former*, and that my Buſineſs is to treat with them in Order to their Happineſs in a future State, I proceed to diſcourſe of the Being & Perfections of God, particularly of his *Eternity*, *Unity*, *Self-Sufficiency*, *infinite Wiſdom*, and *Almighty Power*. 'Tis neceſſary in the firſt Place, to teach them that God is *from Everlaſting*, and ſo diſtinguiſh'd from all Creatures; tho' it is very difficult to communicate any thing of that Nature to them, they having no Terms in their Language to ſignify an Eternity *a Parte ante*. 'Tis likewiſe neceſſary to diſcourſe of

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my Diſcourſe. And in ſuch a Caſe no Impreſſions can be made upon their Minds to gain their Attention. They are not awed by hearing of the Anger of God engag'd againſt Sinners, of everlaſting Puniſhment as the Portion of Goſpel-Neglecters. They are not allured by hearing of the Bleſſedneſs of thoſe who embrace and obey the Goſpel. So that to gain their Attention to my Diſcourſes, has often been as difficult as to give them a juſt Notion of the Deſign of them, or to open Truths in their proper Order.

Another Difficulty naturally falling under this Head I am now upon, is, that *'tis next to impoſſible to bring them to a rational Conviction that they are Sinners by Nature*, and that *their Hearts are corrupt and ſinful*, unleſs one could charge them with ſome groſs Acts of Immorality, ſuch as the *Light of Nature* condemns. If they can be charged with Behaviour contrary to the Commands of the *Second Table*---- with manifeſt abuſes of their Neighbour, they will generally own ſuch Actions to be wrong, but then they ſeem as if they thought 'twas only the *Actions* that were ſinful, and not their *Hearts*. But if they can't be charg'd with ſuch ſcandalous Actions, they ſeem to have no Conſciouſneſs of Sin and Guilt at all, as I had Occaſion to obſerve in my *Journal* of *March* [redacted]th. So that 'tis very difficult to convince them rationally of that which is readily acknowledg'd

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(tho alas! rarely felt) in the Chriſtian World, *viz. That we are all Sinners.*

The Method I take to convince them *we are Sinners by Nature*, is, to lead them to an Obſervation of their *little Children*, how they will appear in a Rage, fight and ſtrike their Mothers, before they are able to ſpeak or walk, while they are ſo young that it is plain they are incapable of learning ſuch Practices. And the Light of Nature in the *Indians* condemning ſuch Behaviour in Children towards their Parents, they muſt own theſe Tempers and Actions to be wrong and ſinful. And the Children having never learned theſe Things, they muſt have been in their Natures, and conſequently they muſt be allowed, to be *by Nature the Children of Wrath.* The ſame I obſerve to them with reſpect to the Sin of *lying.* (which their Children ſeem much inclined to) They tell Lies without being taught ſo to do, from their own *natural* Inclination, as well as againſt Reſtraints, and after Corrections for that Vice, which proves them Sinners *by Nature*, &c.

And further, in Order to ſhew them their *Hearts* are all *corrupted* and *ſinful*, I obſerve to them, that this may be the Caſe and they not be ſenſible of it thro' the Blindneſs of their Minds. That 'tis no Evidence they are not *ſinful*, becauſe they don't know and feel it. I then mention all the Vices I know the *Indians* to be guilty of, and ſo make Uſe of theſe ſinful *Strains* to convince them the *Fountain*

is corrupt. And this is the End for which I mention their wicked Practices to them, not becauſe I expect to bring them to an *effectual* Reformation meerly by inveighing againſt their Immoralities; but hoping they may hereby be convinced of the Corruption of their Hearts, and awakened to a Senſe of the Depravity and Miſery of their *fallen* State.

And for the ſame Purpoſe, viz. *to convince them they are Sinners*, I ſometimes open to them, the great Command of *loving God with all the Heart, Strength and Mind.* Shew them the Reaſonableneſs of *loving him* who has made, preſerv'd and dealt bountifully with us: And then labour to ſhew them their utter Neglect in this Regard, and that they have been ſo far from *loving* God in this Manner, that on the Contrary he has not been *in all their Thoughts.*

Theſe, and ſuch like, are the Means I have made Uſe of *in Order* to remove this Difficulty, but if it be ask'd after all *how 'twas ſurmounted?* I muſt anſwer, God himſelf was pleaſed to do it with Regard to a Number *of theſe Indians*, by taking his Work into his own Hand, and making them *feel at Heart*, that they were both ſinful and miſerable. And in the *Day of God's Power*, whatever was ſpoken to them from God's Word, ſerv'd to convince them they were *Sinners* (even the moſt melting Invitations of the Goſpel) and to fill them with ſolicitude to obtain a Deliverance from that deplorable State.

Further

Further, 'Tis extremely difficult to give them any juſt Notion of the Undertaking of Chriſt in Behalf of Sinners, of his obeying and ſuffering in their *Room* and *Stead*, in Order to atone for their Sins, and procure their Salvation, and of their being juſtified by his Righteouſneſs *imputed* to them. —They are in general wholly unacquainted with *civil Laws* and Proceedings, and know of no ſuch Thing as one Perſons being ſubſtituted as a *Surety* in the *Room* of another, nor have any kind of Notion of *civil* Judicatures, of Perſons being arraign'd, try'd, judg'd, condemn'd or acquitted. And hence 'tis very difficult to treat with them upon any Thing of this Nature, or that bears any Relation to *legal* Procedures. And altho' they can't but have ſome Dealings with the *white* People in Order to procure Cloathing and other Neceſſaries of Life, yet 'tis ſcarce ever known that any one pays a *Penny* for another, but each one ſtands for himſelf. Yet this is a Thing that may be ſuppos'd, tho' ſeldom practic'd among them, and they may be made to underſtand, that if a Friend of theirs pays a Debt for them, 'tis RIGHT that upon that Conſideration they themſelves ſhould be diſcharg'd.

And this is the only Way I can take in Order to give them a proper Notion of the *Undertaking* and *Satisfaction* of *Chriſt* in Behalf of Sinners. But here naturally ariſe two Queſtions. Firſt, *What need there was of* Chriſt's *obeying and ſuffering for us, why God would not look upon*

us

us to be good Creatures (to uſe my common Phraſe for Juſtification) *on Account of our own good Deeds?* In anſwer to which I ſometimes obſerve, that a Child's being never ſo orderly and obedient to its Parents to Day, does by no Means ſatisfy for its contrary Behaviour Yeſterday: And that if it be loving and obedient at *ſome* Times only, and at *other* Times croſs and diſobedient, it never can be look'd upon a good Child for its own Doings, ſince it ought to have behav'd in an obedient Manner *always*. This Simile ſtrikes their Minds in an eaſy and forcible Manner, and ſerves, in a Meaſure, to illuſtrate the Point. For the *Light of Nature* (as before hinted) teaches them, that their Children ought to be obedient to them, and that at *all Times*; and ſome of them are very ſevere with them for the Contrary Behaviour. This I apply in the plaineſt Manner to our Behaviour towards God, and ſo ſhew them, that 'tis impoſſible for us, ſince we have ſinned againſt God, to be juſtified before him by our own Doings; ſince preſent and future Goodneſs, *altho' perfect* and *conſtant* could never ſatisfy for paſt Miſconduct.

A Second Queſtion, is, *if our Debt was ſo great, and if we all deſerved to ſuffer, how one Perſons ſuffering was ſufficient to anſwer for the whole?* Here I have no better Way to illuſtrate the infinite value of *Chriſt*'s Obedience and Sufferings, ariſing from the Dignity and Excellency of his *Perſon*, than to ſhew them the ſuperior Value of *Gold* to that of baſer Metals, and that

a ſmall Quantity of *this* will diſcharge a greater Debt than a vaſt Quantity of the common *Copper Pence.*

But after all 'tis extremely difficult to treat with them upon this great Doctrine of *Juſtification by* imputed *Righteouſneſs.*

I ſcarce know how to conclude this Head, ſo many Things occurring that might properly be added here: But what has been mention'd, may ſerve for a Specimen of the Difficulty of conveying divine Truths to the Underſtandings of theſe *Indians*, and of gaining their Aſſent to them *as ſuch.*

Thirdly. Their *inconvenient Situations*, *Savage Manners*, *and unhappy Method of living*, have been an unſpeakable Difficulty and Diſcouragement to me in my Work.

They generally live in the Wilderneſs, and ſome that I have viſited, at great Diſtances from the *Engliſh* Settlements, which has obliged me to travel much, and oftentimes over hideous Rocks, Mountains and Swamps——frequently to lie out in the open Woods——depriv'd me of the common Comforts of Life, and greatly impair'd my Health.

When I have got among them in the Wilderneſs, I've often met with great Difficulty in my Attempts to diſcourſe to them——Have ſometimes ſpent Hours with them in attempting to anſwer their Objections and remove their Jealouſies, before I could prevail upon them to give me a Hearing upon Chriſtianity.——Have

been

been often oblig'd to preach in their Houſes in in cold and windy Weather, when they have been full of Smoak and Cinders, as well as unſpeakably filthy; which has many Times thrown me into violent ſick Head-Acks.

While I have been preaching, their Children have frequently cried to that Degree, I could ſcarcely be heard, and their *Pagan* Mothers would take no Manner of Care to quiet them. At the ſame Time, perhaps, ſome have been laughing and mocking at divine Truths.— -Others playing with their Dogs—-Whittleing Sticks and the like. And this, in many of them, not from Spite and Prejudice, but for want of better Manners.

A View of theſe Things has been not a little ſinking and Diſcouraging to me—has ſometimes ſo far prevail'd upon me as to render me intirely diſpirited, and wholly unable to go on with my Work; and given me ſuch a melancholly Turn of Mind, that I have many Times thought I could never more addreſs an *Indian* upon religious Matters.

The ſolitary Manner in which I've generally been oblig'd to live, on Account of their inconvenient Situations, has been not a little preſſing. I have ſpent the greater Part of my Time for more than *three* Years paſt, intirely alone, as to any agreeable Society, and a very conſiderable Part of it have liv'd in Houſes by myſelf, without having the Company of any human Creature. And ſometimes have ſcarcely ſeen an *Engliſh* Man

for

for a Month or ſix Weeks together.---Have had my Spirits ſo depreſs'd with melancholly Views of the Tempers and Conduct of *Pagans*, when I've been for ſome Time confin'd with them, that I have felt as if *baniſhed* from all the People of God.

I have likewiſe been wholly alone in my Work, there being no other *Miſſionary* among the *Indians* in either of theſe Provinces. And other *Miniſters* neither knowing the *peculiar* Difficulties, nor moſt *advantagious* Methods of performing my Work, have been capable to afford me little Aſſiſtance or Support in any Reſpect.

A feeling of the great Diſadvantages of being *alone* in this Work, has diſcover'd to me the Wiſdom and Goodneſs of the great Head of the Church in ſending forth his Diſciples two and two in Order to proclaim the ſacred Myſteries of his Kingdom; and has made me long for a *Colleague* to be a *Partner* of my Cares, Hopes and Fears, as well as Labours amongſt the *Indians*; and excited me to uſe ſome Means in Order to procure ſuch an *Aſſiſtant*, altho' I have not as yet been ſo happy as to meet with Succeſs in that Reſpect.

I have not only met with great Difficulty in travelling to, and for *ſometime* reſiding among the *Indians* far remote in the Wilderneſs, but alſo in living with them in one Place and another more *ſtatedly*---Have been oblig'd to remove my Reſidence from Place to Place ----Have procured, and after ſome poor faſhion,

furniſhed three Houſes for living among them, in the Space of about three Years paſt —One at *Kaunameech*, about *Twenty* Miles diſtant from the City of *Albany*; one at the *Forks of Delaware* in *Pennſylvania*, and one at *Croſweekſung* in *New Jerſey*. And the *Indians* in the latter of theſe Provinces (with whom I have latterly ſpent moſt of my Time) being not long ſince remov'd from the Place where they liv'd the laſt Winter, (the Reaſon of which I mention'd in my *Journal* of *March* 24. and *May* 4.) I have now no Houſe at all of my own, but am oblig'd to lodge with an *Engliſh* Family at a conſiderable Diſtance from them, to the great Diſadvantage of my Work among them; they being like *Children* that continually need Advice and Direction, as well as Incitement to their worldly Buſineſs.

The Houſes I have formerly liv'd in are at great Diſtances from each other; the two neareſt of them being more than *Seventy* Miles apart, and neither of them within *Fifteen* Miles of the Place where the *Indians* now live.

The *Indians* are a People very poor and indigent, and ſo deſtitute of the Comforts of Life, at ſome Seaſons of the Year eſpecially, that 'tis impoſſible for a Perſon who has any Pity to them, and Concern for the *Chriſtian* Intereſt, to live among them without conſiderable Expence, eſpecially in Time of Sickneſs. If any Thing be beſtow'd on one (as in ſome Caſes 'tis peculiarly neceſſary, in Order to remove their

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Pagan Jealouſies, and engage their Friendſhip to Chriſtianity) others, be there never ſo many of them, expect the ſame Treatment. And while they retain their *Pagan* Tempers, they diſcover little Gratitude, or even Manhood amidſt all the Kindneſſes they receive.---If they make any Preſents, they expect double Satisfaction. And Chriſtianity itſelf don't *at once* cure them of theſe ungrateful and unmanly Tempers.

They are in general unſpeakably indolent and ſlothful,---have been bred up in Idleneſs---know little about cultivating Land, or indeed of engaging vigorouſly in any other Buſineſs.---So that I am obliged to inſtruct them in, as well as preſs them to the Performance of their Work, and take the Over ſight of all their ſecular Buſineſs. They have little or no Ambition or Reſolution.---Not one in a Thouſand of them that has theSpirit of a Man. And 'tis next to impoſſible to make them ſenſible of the Duty and Importance of being active, diligent and induſtrious in the Management of their worldly Buſineſs; and to excite any Spirit and Promptitude of that Nature in them. When I have labour'd to the utmoſt of my Ability to ſhew them of what Importance 'twould be to theChriſtian Intereſt among them, as well as to their worldly Comfort, for them to be laborious and prudent in their Buſineſs, and to furniſh themſelves with the Comforts of Life; how this would incline the *Pagans* to

come among them, and ſo put *them* under the Means of Salvation, how 'twould encourage religious Perſons of the *white* People to help them, as well as ſtop the Mouths of others that were diſpos'd to cavil againſt them; how they might by this Means pay thoſe they owe their juſt Dues, and ſo prevent Trouble from coming upon themſelves, and Reproach upon their *Chriſtian Profeſſion.* I ſay, when I have endeavour'd to repreſent this Matter in the moſt advantagious Light I poſſibly could, they have indeed aſſented to all I ſaid, but been little mov'd, and conſequently have acted *like themſelves*, or at leaſt too much ſo. Tho' it muſt be acknowledged, that thoſe who appear to have a Senſe of divine Things, are conſiderably amended in this Reſpect, and 'tis hopeful, that Time will make a yet greater Alteration upon them for the better.

The Concern I have had for the *ſettling* of theſe *Indians* in *New-Jerſey* in a compact Form, in Order to their being a *Chriſtian Congregation*, in a Capacity of enjoying the Means of Grace; the Care of managing their worldly Buſineſs in Order to this End, and to their having a comfortable livelihood, have been more preſſing to my Mind, and coſt me more Labour and Fatigue, for ſeveral Months paſt, than all my other Work among them.

Their *wandering to and fro' in order to procure the neceſſaries of Life*, is another Difficulty that attends my Work. This has often depriv'd me of

Opportunities

Opportunities to diſcourſe to them----Has thrown them in the way of Temptation, either among *Pagans* further remote where they have gone to hunt, who have laugh'd at them for hearkening to Chriſtianity: Or among *white* People more horribly wicked, who have often made them drunk, and then got their Commodities, ſuch as Skins, Baskets, Brooms, Shovels and the like, (with which they deſign'd to have bought Corn and other neceſſaries of Life for themſelves and Families) for, it may be, nothing but a little ſtrong Liquor, and then ſent them Home empty. So that for the Labour, perhaps, of ſeveral Weeks, they have got nothing but the Satisfaction of being Drunk once; and have not only loſt their Labour, but (which is infinitely worſe) the Impreſſions of divine Things that were made upon their Minds before.

But I forbear enlarging upon this Head. The few Hints I have given may be ſufficient to give *thinking* Perſons ſome Apprehenſions of the Difficulties attending my Work, on Account of the *inconvenient Situations* and *Savage Manners* of the *Indians*, as well as of their *unhappy Method of living.*

Fourthly. The laſt Difficulty I ſhall mention, as having attended my Work, is, *what has proceeded from the Attempts that ſome ill-minded Perſons have deſignedly made, to hinder the Propagation of the Goſpel, and a Work of divine Grace among the* Indians.

The

The *Indians* are not only of themſelves prejudic'd againſt Chriſtianity, on the various Accounts I have already mention'd, but, as if this was not enough, there are ſome in all Parts of the Country where I have preach'd to them, who have taken Pains induſtriouſly to bind them down in *Pagan* Darkneſs. *Neglecting to enter into the Kingdom of God themſelves, and labouring to hinder others.*

After the Beginning of the religious Concern among the *Indians* in *New Jerſey*, ſome endeavour'd to prejudice them againſt me and the Truths I taught them, by the moſt ſneaking, unmanly and falſe Suggeſtions of Things that had no Manner of Foundation but in their own Brains. Some Particulars of this Kind I formerly took Notice of in one of the Remarks made upon my *Journal* concluded the 20th of *November* laſt. And might have added yet more, and of another Nature, than thoſe there mention'd, had not Modeſty forbidden me to mention what was too obſcene to be thought of. But, thro' the Mercy of God, they were never able by all their abominable Inſinuations, flouting Jeers, and down-right Lies, to create in the *Indians* thoſe Jealouſies they deſir'd to poſſeſs them with, and ſo were never ſuffer'd to hinder the Work of Grace among them.

But when they ſaw they could not prejudice the *Indians* againſt me, nor hinder them from receiving the Goſpel, they then nois'd it thro' the Country, that I was undoubtedly a *Roman Catholick*,

Catholick, and that I was gathering together and training up the *Indians* in Order to ſerve a *Popiſh* Intereſt; that I ſhould quickly Head them and cut Peoples Throats.

What they pretended gave them Reaſon for this Opinion, was, that they underſtood I had a Commiſſion from *Scotland.* Whereupon they could with great aſſurance ſay, *All* Scotland *is turn'd to the* Pretender, *and this is but a Popiſh Plot to make a Party for him here*, &c. And ſome (I am inform'd) actually went to the *civil* Authority with Complaints againſt me, but only labour'd under this Unhappineſs, that when they came, they had nothing to complain of, and could give no colour of Reaſon why they attempted any ſuch Thing, or deſir.d the *civil* Authority to take Cognizance of me, having not a Word to alledge againſt my *Preaching* or *Practice*, only they ſurmiſed that becauſe the Indians appear'd ſo very *loving* and *orderly*, they had a Deſign of impoſing upon People by that Means, and ſo of getting a better Advantage to cut their Throats. And what Temper they would have had the *Indians* appear with in Order to have given no Occaſion, nor have left any Room for ſuch a ſuſpicion, *I can't tell.* I preſume if they had appear'd with the *contrary* Temper, 'twould quickly have been obſerv'd of them, that *they were now grown ſurly*, and in all probability were preparing to *cut Peoples Throats.*

From

From a View of theſe Things I have had Occaſion to admire the Wiſdom and Goodneſs of God in providing ſo *full* and *authentick* a Commiſſion for the undertaking and carrying on of this Work, without which (notwithſtanding the Charitableneſs of the Deſign) it had probably met with Moleſtation.

The *Indians* who have been my Hearers in *New-Jerſey*, have likewiſe been ſued for Debt, and threatned with Impriſonment more ſince I came among them (as they inform me) than in *ſeven* Years before. The Reaſon of this, I ſuppoſe, was, they left freqeunting thoſe *tippling* Houſes where they us'd to conſume moſt of what they gain'd by Hunting and other Means. And theſe Perſons ſeeing that *the Hope of* future *gain was loſt*, were reſolved to make ſure of what they could. And perhaps ſome of them put the *Indians* to trouble, purely out of Spite at their embracing Chriſtianity.

This Conduct of theirs has been very diſtreſſing to me; for I was ſenſible, that if they did impriſon *any one* that embrac'd, or hearken'd to Chriſtianity, the News of it would quickly ſpread among the *Pagans* hundreds of Miles diſtant, who would immediately conclude I had involv'd them in this Difficulty, and thence be fill'd with Prejudice againſt Chriſtianity, and ſtrengthned in their Jealouſy that the whole of my Deſign among them, was to enſnare and enſlave them. And I knew that ſome of the *Indians* upon *Suſquahannah* had made this Objection

jection against hearing me Preach, viz. That they understood a Number of *Indians* in *Maryland* some hundred of Miles distant, who had been uncommonly free with the *English*, were after a while put in Jail, sold, &c. Whence they concluded, 'twas best for them to keep at a Distance, and have nothing to do with *Christians*.

The Method I took in Order to remove this Difficulty, was, to press the *Indians* with all possible speed to pay their Debts, and to exhort those of them that had *Skins* or *Money*, and were themselves in a good Measure free of Debt, to help others that were oppress'd. And frequently upon such Occasions I have paid Money out of my own Pocket, which I have not as yet receiv'd again.

These are some of the Difficulties I have met with from the Conduct of those who, notwithstanding their Actions so much tend to hinder the Propagation of Christianity, would (I suppose) be loth to be reputed *Pagans*.

Thus I have endeavoured to answer the Demands of the *Honourable Society* in Relation to *each* of the Particulars mention'd in their *Letter*.

If what I have written may be in any Measure agreeable and Satisfactory to them, and serve to excite in them, or any of God's People, a Spirit of *Prayer* and *Supplication* for the Furtherance of a Work of Grace among the

Indians here, and the Propogation of it to their *diſtant Tribes*, I ſhall have abundant Reaſon to rejoyce and bleſs God in this as well as other Reſpects.

June 20.
1746. DAVID BRAINERD.

P. S. Since the Concluſion of the preceeding *Journal* (which was deſign'd to repreſent the Operations of one Year only, from the firſt Time of my Preaching to the *Indians* in *New-Jerſey*) I adminiſtred the *Sacrament* of the *Lord's-Supper* a ſecond Time in my Congregation, *viz.* on the 13th of July. At which Seaſon, there were more than *Thirty* Communicants of the *Indians*, altho' divers were abſent who ſhould have communicated: So conſiderably has God enlarg'd our Number ſince the former Solemnity of this Kind, deſcrib'd ſomewhat particularly in my *Journal*. This appear'd to be a Seaſon of divine Power andGrace, not unlike the former; a Seaſon of refreſhing to God's People in general, and of awakening to ſome others, altho' the divine Influence manifeſtly attending the ſeveral Services of the Solemnity, ſeem'd not ſo great and powerful as at the former Seaſon.

D. Brainerd.

The ATTESTATION of the Rev. Mr. WILLIAM TENNENT of *Freehold.*

SINCE my dear and Reverend Brother *Brainerd* has at length consented to the Publication of his *Journal*, I gladly embrace this Opportunity of testifying, that our altogether glorious Lord and Saviour JESUS CHRIST has given such a *Display* of his Almighty Power and Sovereign Grace, not only in the external *Reformation*, but (in a Judgment of Charity) the saving Conversion of a considerable Number of *Indians*, that it is really wonderful to all Beholders! Tho' some alas! notwithstanding sufficient Grounds of Conviction to the Contrary, do joyn with the Devil, that avowed Enemy of God and Man, in endeavouring to prevent this glorious Work, by such Ways and Means as are mention'd in the aforesaid *Journal*, to which I must refer the Reader for a faithful, tho' very brief, account of the Time when, the place where, the Means by which, and Manner how, this wish'd for Work has been begun and carried on, by the great Head of the Church.-- --And this I can more confidently do, not only because I am intimately acquainted with the Author of the Journal, but on account of my own personal Knowledge of the Matters of Fact recorded in it respecting the Work itself.——As I live not far from the *Indians*, I have been much conversant with them, both at their own Place, and in my own Parish

riſh, (where they generally convene for Publick Worſhip in Mr. *Brainerd's* abſence) and I think it my Duty to acknowledge, that their Converſation hath often, under God, refreſhed my Soul.

To conclude, It is my Opinion, that the Change wrought in thoſe *Savages*, namely, from the Darkneſs of *Paganiſm*, to the Knowledge of the pure Goſpel of Chriſt; from Sacrificing to Devils, to *preſent themſelves, Body and Soul, a living Sacrifice to God*, and that not only from the Perſuaſion of their Miniſter, but from a clear Heart affecting Senſe of its being their *reaſonable Service*. This Change, I ſay, is ſo great, that none could effect it but he *who worketh all Things after the good Pleaſure of his own Will*. And I would humbly hope, that this is only the firſt Fruits of a much greater Harveſt to be brought in from among the *Indians*, by HIM who has promiſed to give his Son *the Heathen for his Inheritance, and the uttermoſt Ends of the Earth for his Poſſeſſion*.—— And hath alſo declared, *That the whole Earth ſhall be filled with the Knowledge of the Lord, as the Waters cover the Sea*.——*Even ſo Lord* JESUS *come quickly*. Amen *and* Amen.

I am, courteous Reader,

Freehold, Auguſt 16. 1746. *thy Soul's well wiſher,*

WILLIAM TENNENT.

The ATTESTATION of the Reverend Mr. Mc'KNIGHT of *Croſwicks*.

AS it muſt needs afford a ſacred Pleaſure to ſuch a cordially deſire the Proſperity and Advancement

Advancement of the Redeemers Kingdom and Intereſt in the World; to hear that our merciful and gracious God is in very deed fulfiling ſuch precious Promiſes as relate to the poor *Heathen*, by ſending his everlaſting Goſpel among them, which, with the concurrence of his holy Spirit, is removing that worſt than *Egyptian* Darkneſs, whereby the God of this World has long held them in willing Subjection: So this Narrative will perhaps be more acceptable to the World, when it is confirm'd by the Teſtimony of ſuch as were either Eye Witneſſes of this glorious dawn of Goſpel Light among the benighted *Pagans*, or perſonally acquainted with thoſe of them in whom (in a Judgment of Charity) a gracious Change has been wrought. Therefore I the more willingly join with my Brethren Mr. *William Tennent* and Mr. *Brainerd*, in affixing my Atteſtation to the foregoing Narrative, and look upon myſelf as concern'd in Point of Duty both to God and his People to do ſo, by Reaſon that I live contiguous to their Settlement, and have had frequent Opportunities of being preſent at their religious Meetings, where I have, with pleaſing wonder, beheld, what I am ſtrongly inclined to believe were the Effects of God's Almighty Power accompanying his own Truths; more eſpecially on the 8th Day of *Auguſt* 1745. in which, while the Word of God was preach'd by Mr. *Brainerd*, there appear'd an uncommon Solemnity among the Indians in general; but I

am

am wholly unable to give a full Repreſentation of the ſurpriſing Effects of God's Almighty Power that appear'd among them when publick Service was over, while Mr. *Brainerd* urg'd upon ſome of them the abſolute Neceſſity of a ſpeedy cloſure with *Chriſt*, the Holy Spirit ſeem'd to be pour'd out upon them in a plentious Meaſure, inſomuch as the Indians preſent in the *Wigwam* ſeem'd to be brought to the *Jaylor's* Caſe, *Acts* xvi. 30. utterly unable to conceal the Diſtreſs and Perplexity of their Souls; this prompted the pious among them to bring the diſpers'd Congregation together, who ſoon ſeem'd to be in the greateſt extremity, ſome earneſtly begging for Mercy, under a ſolemn Senſe of their periſhing Condition, (in their Language) while others were unable to ariſe from the Earth, to the great wonder of thoſe *white* People that were preſent, (one of whom is by this Means, I truſt, ſavingly brought to Chriſt ſince) nay, ſo very ſtrange was the Concern that appeared among theſe poor Indians in general, that I am ready to conclude, it might have been ſufficient to have convinced an Atheiſt, that the Lord was indeed in the Place. I am for my part fully perſwaded that this glorious Work is true and genuine, whilſt with Satisfaction I behold ſeveral of theſe Indians diſcovering all the Symptoms of *inward Holineſs* in their Lives and Converſation. —— I have had the Satisfaction of joining with them in their Service on the 11th of *Auguſt* 1746, which was a Day ſet apart for imploring

imploring the divine Bleſſing on the Labours of their Miniſter among other Tribes of Indians at *Suſquahanah*, in all which they conducted themſelves with a very decent and becoming Gravity, and, as far as I am capable of judging, they may be propos'd as Examples of Piety and Godlineſs to all the *white* People around them, which indeed is juſtly *marvelous in our Eyes*, eſpecially conſidering what they lately have been.

O may the glorious God ſhortly bring about that deſirable Time, when our exalted Immanuel ſhall have *the Heathen* given *for his Inheritance, and the uttermoſt Parts of the Earth for his Poſſeſſion*

Auguſt 29. 1746. *Charles Mc'Knight.*

ATTESTATION of the Elders and Deacons of the Presbyterian Church in Freehold.

WE whoſe Names are under written, being Elders and Deacons of the Presbyterian Church in *Freehold*, do hereby teſtify, that in our humble Opinion, God, even our Saviour, has brought a conſiderable Number of the *Indians* in theſe Parts, to a ſaving Union with himſelf.

This we are perſuaded of from a perſonal Acquaintance with them, whom we not only hear ſpeak of the great Doctrines of the Goſpel with Humility, Affection and Underſtanding, but we ſee them walk (as far as Man can Judge) ſoberly, righteouſly and godly. We have joyned with them at the Lord's Supper, and do from our Hearts eſteem them our Brethren in JESUS. For *thoſe who were not God's People, may now be called the Children of the living God: It is the Lord's Doing and it is marvelous in our Eyes.* O that he may go on *Conquering and to Conquer*, until he has ſubdued all Things to himſelf. This is and ſhall be the unfeigned Deſires and Prayers of

Walter Ker,
Robert Cummins,
David Rhe,
John Henderſon,
John Anderſon,
Joſeph Ker. } Elders.

William Ker,
Samuel Ker,
Samuel Craig, } Deacons.

Freehold, Auguſt 16. 1746.