AN ACCOUNT

OF THE

L I F E

OF THE

REV. DAVID BRAINERD,

MINISTER OF THE GOSPEL; MISSIONARY TO THE INDIANS FROM THE HONOURABLE SOCIETY IN SCOTLAND FOR THE PROPAGATION OF CHRISTIAN KNOWLEDGE; AND PASTOR OF A CHURCH OF CHRISTIAN INDIANS IN NEW-JERSEY.

WHO DIED AT NORTHAMPTON, IN NEW-ENGLAND, OCTOBER 9th 1747, IN THE 30th YEAR OF HIS AGE.

Chiefly taken from his own Diary, and other private writings, written for his own use.

BY JONATHAN EDWARDS, A. M.

LATE PRESIDENT OF THE COLLEGE IN NEW-JERSEY.

TO WHICH ARE ADDED

EXTRACTS FROM Mr. BRAINERD's JOURNAL,

Comprising the most material things in that publication.

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THE EDITOR's

PREFACE.

IT is acknowledged on all hands that one method of conveying religious and moral inſtruction is by example. This is a medium of diſſeminating truth, and extending the influence of virtue, which is accommodated to every capacity, and adapted in a peculiar manner to meet the feelings of mankind. Examples, drawn juſtly, exhibit the deformity of vice, and the beauty of virtue; not with the languor of mere ſpeculation, but with the energy of ſtriking fact, in which the legitimate effect of ſentiment is ſeen. The example furniſhed in the following pages is that of ſtrict and almoſt unvarying piety. The chriſtian life of Mr. Brainerd, though ſhort, was lovely. It was ſuch as has ſtrikingly *adorned the doctrine of God our Saviour*, and, as delineated in this volume, preſents the moſt ſalutary inſtruction to all deſcriptions of men. It is removed from oſtentatious ſeeming zeal on the one hand, and a ſtupid inaction on the other; from enthuſiaſm, and formality. Here we

may ſee the leading ſentiments of the goſpel, having their genuine influence on the heart, and reduced to a uniform practice; the real ſpirit of chriſtianity ſtripped of all diſguiſe, and forming an obvious contraſt to the barren indevout lives of thouſands of profeſſors. Mr. Brainerd was a chriſtian, not in name only; but in reality, in life, in the progreſſive ardour of true godlineſs. His religion was ſupernatural, and experimental; founded in holy love, conſtituting a bond of union to God, embracing all the intereſts of his government, and reſembling his pure nature. It was not the mere decency of a reformed life, the popular goodneſs of the preſent day. It reached the heart, and formed the character of the whole man. It did not conſiſt in a being proſelyted to one party or the other, but in a cordial, unconditional, perſevering devotedneſs to God *through the grace which is by Jeſus Chriſt*. Since inſtances of equal piety are rare, eſpecially at the preſent day, it is happy for the cauſe of religion that ſuch a life has been preſerved from oblivion, and that, through the medium of the preſs, it may be ſpread abroad, as an object of refreſhing contemplation to God's people, and as a ſource of reſtraint and conviction to ſinners. The Life of Mr.

Brainerd, preſented to the public by Preſident Edwards, of which the following; excepting ſome few retrenchments, is an exact copy, has always been read with pleaſure and improvement by the friends of pure chriſtianity. And the editor cannot but flatter himſelf, that, under the bleſſing of God, the preſent edition may have its utility, in the ſecurity of the ſame great objects, the conviction of ſinners, and the edification and conſolation of ſome, at leaſt, of the children of Zion. The authenticity of what is exhibited in the Life and Journal of Mr. Brainerd, can admit of no doubt; ſince the former was publiſhed by a gentleman whoſe reputation for learning, integrity, and univerſal piety, is eſtabliſhed even beyond the cavils of impiety itſelf, and was compiled by him chiefly from Mr. Brainerd's own Diary; and ſince the latter was written by Mr. Brainerd's own hand, was atteſted by ſeveral reputable miniſters of the goſpel, and was publiſhed under the ſanction and patronage of the Society for propagating Chriſtian Knowledge in Scotland. With reſpect to the retrenchments which have been made the editor has exerciſed his beſt judgment. Nothing, in fact, has been ſuppreſſed which was of importance to an impartial diſplay of Mr. Brainerd's

character; nothing but what had either been repeatedly ſaid before, or was local, or referred to circumſtances in which the reader cannot be intereſted. The object of the retrenchments was merely to exclude what was ſuperfluous, without concealing a ſingle trait of character, or a ſingle ſentiment; to reduce, in ſhort, all that was conſiderably valuable within a ſmaller compaſs. Whatever opinion the critical reader may have of this alteration; whether he may think it an amendment or diſſervice, the editor is confident, that the volume, as it is now preſented, will be deemed by all the friends of experimental religion as a valuable poſſeſſion. If we have a taſte for moral beauty, if we love what conſtitutes the glory of God himſelf, we ſhall find ſatisfaction in peruſing the following pages. May we find ſpiritual improvement alſo. May we be prompted, in imitation of this eminent ſervant of God, to gird up the loins of our minds, to make an habitual conſecration of ourſelves to the will and ſervice of God, and like him find, in our own progreſſive experience, that *the ways of wiſdom are ways of pleaſantneſs, and that all her paths are peace.* The ſerious reader will unavoidably make an eſtimate of his own ſpiritual ſtate, in a compariſon

with what Mr. Brainerd appears to have experienced, and the manner in which he lived. The trial will be ſevere; but if made judiciouſly it can have no ill effect. As, however, ſome of God's people, who are rather prone to view things on the dark ſide, may be in danger of miſcalculating, it cannot be improper to obſerve, that a man may be a real chriſtian, though he be not of the ſtature of Mr. Brainerd. His life is not exhibited to the public view as a ſtandard, to the complete meaſure of which every one muſt come or not be ſaved. It is believed that the ſpirit of vital chriſtianity is in its nature every where the ſame, and that, in the general, the ſame things in kind muſt be experienced, the ſame affections exerciſed, and the ſame holy converſation maintained: But of true chriſtians there are undoubtedly ſome of a larger, and ſome of a ſmaller growth. If we have the diſtinguiſhing evidences of a ſtate of grace, though not with the ſame indubitable clearneſs with which Mr. Brainerd ſeems to have been favoured, we are allowed to entertain hope towards God, and ſhould do wrong to reject the conſolations which infinite mercy may preſent us. The ſtrong ought to bear the infirmities of the weak; and the weak, inſtead of ſinking into a

dejected unprofitable deſpondency, ought to preſs forward to perfection.

It is manifeſt that Mr. Brainerd was, from his conſtitutional habit, inclined to melancholy. His bodily health was generally low. And the peculiar circumſtances into which he was thrown in the proſecution of his public duty, conſpired with his natural infirmities to plunge him often into extreme dejection. This dejection the careleſs reader may impute to his particular views of chriſtianity. But they ought not to be confounded. This dejection formed no part of his religion. It was merely animal. His religion, in fact, was his only relief from his depreſſions. That the reader may be exempted from that unhappy portion of his experience and enjoy the infinitely precious part, the divine conſolations with which he was favoured, is the fervent prayer of his friend and ſervant in Jeſus Chriſt.

SAMUEL AUSTIN.

WORCESTER, May 29th, 1793.

THE

LIFE

OF THE

REV. DAVID BRAINERD.

PART I.

From his BIRTH, *to the time when he began to devote himself to the* STUDY *of* DIVINITY, *in order to his being fitted for the Work of the* MINISTRY.

MR. David Brainerd was born April 20, 1718, at Haddam, a town belonging to the county of Middlesex, in the state of Connecticut, New-England. His father, who died when this his son was about nine years of age, was the worshipful Hezekiah Brainerd Esq. an assistant, or one of his Majesty's Council for the then colony, and the son of Daniel Brainerd Esq. a justice of the peace, and a deacon of the church of Christ in Haddam. His mother was Mrs. Dorothy Hobart, daughter to the Rev. Jeremiah Hobart, who preached a while at Topsfield, and then removed to Hempstead on Long Island, and afterwards removed from Hempstead (by reason of numbers turning Quakers, and many others being so irreligious that they would do nothing towards the support of the ministry) and came and settled in the work of the ministry at Haddam: Where he died in the 85th year of his age: Of whom it is remarkable, that he went to the public worship in the forenoon, and died in his chair between meetings. And this Rev. gentleman was the son of the Rev. Peter Hobart, who was first minister of the gospel at Hingham, in the county of Norfolk in England; and by reason of the persecution of the puritans, removed with his family to New-England, and was settled in the ministry at Hingham in Massachusetts. The mother of Mrs.

Dorothy Hobart (who was afterwards Brainerd) was daughter to the Rev. Samuel Whiting, miniſter of the goſpel, firſt at Boſton in Lincolnſhire, and afterwards at Lynn in Maſſachuſetts, New-England: He had three ſons that were miniſters of the goſpel.

Mr. David Brainerd was the third ſon of his parents. They had five ſons and four daughters. Their eldeſt ſon was Hezekiah Brainerd Eſq. a juſtice of the peace, and for ſeveral years a repreſentative of the town of Haddam, in the General Aſſembly of Connecticut. The ſecond was the Rev. Nehemiah Brainerd, a worthy miniſter at Eaſtbury in Connecticut, who died of a conſumption, November 10, 1742. The fourth was Mr. John Brainerd, who ſucceeded his brother David, as miſſionary to the Indians, and paſtor of the ſame church of chriſtian Indians in New-Jerſey: And the fifth was Iſrael, ſtudent at Yale-College in New Haven, who died ſoon after his brother David. Mrs. Dorothy Brainerd having lived ſeveral years a widow, died when her ſon, (whoſe life I am about to give an account of,) was about fourteen years of age: So that in his youth he was left both fatherleſs and motherleſs. What account he has given of himſelf, and his own life, may be ſeen in what follows.]

I WAS, I think, from my youth, ſomething ſober, and inclined rather to melancholy, than the contrary extreme; but do not remember any thing of conviction of ſin, worthy of remark, until I was, I believe, about ſeven or eight years of age; when I became ſomething concerned for my ſoul, and terrified at the thoughts of death, and was driven to the performance of duties.* But it appeared a melancholy buſineſs, and deſtroyed my eagerneſs for play. And alas! this religious concern was but ſhortlived. However, I ſometimes attended ſecret prayer; and thus lived at *eaſe in Zion, without God in the world*, and without much concern, as I remember, until I was above thirteen years of age. But ſome time in the winter 1732, I was ſomething rouſed out of carnal ſecurity, by I ſcarce knew what

* The reader will find from the general current of Mr. Brainerd's writings, that by the term DUTY, he doth not mean any real genuine compliance with the law or grace, but certain external performances, the reſult of conviction and concern only, and entirely compatible with reigning enmity of heart to God.

means at firſt; but was much excited by the prevailing of a mortal ſickneſs in Haddam. I was frequent, conſtant, and ſomething fervent in duties, and took delight in reading, eſpecially Mr. Janeway's Token for Children: I felt ſometimes much melted in duties, and took great delight in the performance of them: and I ſometimes hoped that I was converted, or at leaſt in a good and hopeful way for heaven and happineſs, not knowing what converſion was. The Spirit of God at this time proceeded far with me; I was remarkably dead to the world, and my tho'ts were almoſt wholly employed about my ſoul's concerns; and I may indeed ſay, *almoſt I was perſuaded to be a chriſtian.* I was alſo exceedingly diſtreſſed and melancholy at the death of my mother, in March, 1732. But afterwards my religious concern began to decline, and I by degrees fell back into a conſiderable degree of ſecurity; though I ſtill attended ſecret prayer frequently.

About the 15th of April, 1733. I removed from my father's houſe to Eaſt-Haddam, where I ſpent four years, but ſtill *without God in the world;* though for the moſt part I went a round of ſecret duty. I was not exceedingly addicted to young company, or frolicking (as it is called.) But this I know, that when I did go into company, I never returned from a frolick in my life, with ſo good a conſcience as I went with: It always added new guilt to me, and made me afraid to come to the throne of grace, and ſpoiled thoſe good frames, I was wont ſometimes to pleaſe myſelf with. But alas! all my good frames were but ſelf-righteouſneſs, not bottomed on a deſire for the glory of God.

About the latter end of April, 1737, being full nineteen years of age, I removed to Durham, and began to work on my farm, and ſo continued the year out, or near, until I was twenty years old, frequently longing, from a natural inclination, after a liberal education. When I was about twenty years of age, I applied myſelf to ſtudy; and ſome time before was more than ordinarily excited to and in duty: But now engaged more than ever in the duties of religion. I became very ſtrict and watchful over my thoughts, words, and actions; and thought I muſt be ſober indeed, becauſe I deſigned to devote myſelf to the miniſtry; and imagined I did dedicate myſelf to the Lord.

Some time in April, 1738, I went to Mr. Fiſke's, and lived with him, during his life*. And I remember, he adviſed me wholly to abandon young company, and aſſociate myſelf with grave elderly people: Which counſel I followed; and my manner of life was now exceeding regular, and full of religion, ſuch as it was: For I read my Bible more than twice through in leſs than a year, I ſpent much time every day in ſecret prayer, and other ſecret duties: I gave great attention to the word preached, and endeavoured to my utmoſt to retain it. So much concerned was I about religion, that I agreed with ſome young perſons to meet privately on Sabbath evenings for religious exercises, and thought myſelf ſincere in theſe duties; and after our meeting was ended, I uſed to repeat the diſcourſes of the day to myſelf, and recollect what I could, though ſometimes it was very late in the night. Again on Monday mornings, I uſed ſometimes to recollect the ſame ſermons. And I had ſometimes conſiderable movings of affections in duties, and much pleaſure, and had many thoughts of joining to the church. In ſhort, I had a very good outſide, and reſted entirely on my duties, though I was not ſenſible of it.

After Mr. Fiſke's death, I proceeded in my learning with my brother; and was ſtill very conſtant in religious duties, and often wondered at the levity of profeſſors; it was a trouble to me, that they were ſo careleſs in religious matters. Thus I proceeded a conſiderable length on a ſelf-righteous foundation; and ſhould have been entirely loſt and undone, had not the mere mercy of God prevented.

Some time in the beginning of winter, anno 1738, it pleaſed God on one Sabbath day morning, as I was walking out for ſome ſecret duties (as I remember) to give me on a ſudden ſuch a ſenſe of my danger and the wrath of God, that I ſtood amazed, and my former good frames, that I had pleaſed myſelf with, all preſently vaniſhed; and from the view, that I had of my ſin and vileneſs, I was much diſtreſſed all that day, fearing the vengeance of God would ſoon overtake me; I was much dejected, and kept much alone, and ſometimes begrudged the birds and beaſts their happineſs, becauſe they were not expoſed to eternal miſery, as I evidently ſaw I was. And thus I

* Mr. Fiſke was the paſtor of the church in Haddam.

lived from day to day, being frequently in great diſtreſs. Sometimes there appeared mountains before me to obſtruct my hopes of mercy; and the work of converſion appeared ſo great, I thought I never ſhould be the ſubject of it; But uſed however, to pray and cry to God, and perform other duties with great earneſtneſs, and hoped by ſome means to make the caſe better. And though I, hundreds of times, renounced all pretences of any worth in my duties (as I thought) even in the ſeaſon of the performance of them, and often confeſſed to God that I deſerved nothing for the very beſt of them, but eternal condemnation; Yet ſtill I had a ſecret latent hope of recommending myſelf to God by my religious duties; and when I prayed affectionately, and my heart ſeemed in ſome meaſure to melt, I hoped God would be thereby moved to pity me; my prayers then looked with ſome appearance of goodneſs in them, and I ſeemed to mourn for ſin; and then I could in ſome meaſure venture on the mercy of God in Chriſt, (as I thought;) though the preponderating tho't and foundation of my hope was ſome imagination of goodneſs in my heart meltings, and flowing of affections in duty, and ſometimes extraordinary enlargements therein, &c. Though at ſome times the gate appeared ſo very ſtrait, that it looked next to impoſſible to enter, yet at other times I flattered myſelf that it was not ſo very difficult, and hoped I ſhould by diligence and watchfulneſs ſoon gain the point. Sometimes after enlargement in duty and conſiderable affection, I hoped I had made a good ſtep towards heaven, and imagined that God was affected as I was, and that he would hear ſuch ſincere cries, (as I called them) and ſo ſometimes when I withdrew for ſecret duties in great diſtreſs, I returned ſomething comfortable; and thus healed myſelf with my duties.

Some time in February, 1739, I ſet apart a day for ſecret faſting and prayer, and ſpent the day in almoſt inceſſant cries to God for mercy, that he would open my eyes to ſee the evil of ſin, and the way of life by Jeſus Chriſt. And God was pleaſed that day to make conſiderable diſcoveries of my heart to me: But ſtill I truſted in all the duties I performed; though there was no manner of goodneſs in the duties I then performed, there being no manner of reſpect to the glory of God in them,

nor any such principle in my heart: Yet God was pleased to make my endeavours that day, a means to shew me my helplessness, in some measure.

Sometimes I was greatly encouraged, and imagined that God loved me and was pleased with me, and thought I should soon be fully reconciled to God; while the whole was founded on mere presumption, arising from enlargement in duty, or overflowing of affections, or some good resolutions, and the like. And when, at times, great distress began to arise, on a sight of my vileness and nakedness, and inability to deliver myself from a sovereign God, I used to put off the discovery, as what I could not bear. Once, I remember, a terrible pang of distress seized me, and the thoughts of renouncing myself, and standing naked before God, stripped of all goodness, were so dreadful to me, that I was ready to say to them as Felix did to Paul, *Go thy way for this time.* Thus, though I daily longed for greater conviction of sin, supposing that I must see more of my dreadful state in order to a remedy, yet when the discoveries of my vile hellish heart were made to me, the sight was so dreadful, and shewed me so plainly my exposedness to damnation, that I could not endure it. I constantly strove after whatever qualifications I imagined others obtained before the reception of Christ, in order to recommend me to his favour. Sometimes I felt the power of an hard heart, and supposed it must be softened before Christ would accept of me; and when I felt any meltings of heart, I hoped now the work was almost done: And hence, when my distress still remained, I was wont to murmur at God's dealings with me; and thought, when others felt their hearts softened, God shewed them mercy: But my distress remained still.

Sometimes I grew remiss and sluggish, without any great convictions of sin, for a considerable time together; but after such a season, convictions sometimes seized me more violently. One night I remember in particular, when I was walking solitarily abroad, I had opened to me such a view of my sin, that I feared the ground would cleave asunder under my feet, and become my grave, and send my soul quick into hell, before I could get home. And though I was forced to go to bed, lest my distress

should be discovered by others, which I much feared; yet I scarce durst sleep at all, for I thought it would be a great wonder if I should be out of hell in the morning. And though my distress was sometimes thus great, yet I greatly dreaded the loss of convictions, and returning back to a state of carnal security, and to my former insensibility of impending wrath; which made me exceeding exact in my behaviour, lest I should stifle the motions of God's Spirit. When at any time I took a view of my convictions of my own sinfulness, and thought the degree of them to be considerable, I was wont to trust in my convictions: But this confidence, and the hopes that arose in me from it, of soon making some notable advances towards deliverance, would ease my mind, and I soon became more senseless and remiss: But then again when I discerned my convictions to grow languid, and I thought them about to leave me, this immediately alarmed and distressed me. Sometimes I expected to take a large step, and get very far towards conversion by some particular opportunity or means I had in view.

The many disappointments, and great distress and perplexity I met with, put me into a most horrible frame of contesting with the Almighty; with an inward vehemence, and virulence, finding fault with his ways of dealing with mankind. I found great fault with the imputation of Adam's sin to his posterity: And my wicked heart often wished for some other way of salvation than by Jesus Christ: And being like the troubled sea, and my thoughts confused, I used to contrive to escape the wrath of God by some other means, and had strange projections, full of Atheism, contriving to disappoint God's design and decrees concerning me, or to escape God's notice, and hide myself from him: But when, upon reflection, I saw these projections were vain, and would not serve me, and that I could contrive nothing for my own relief, this would throw my mind into the most horrid frame, to wish there was no God, or to wish there was some other God that could control him, &c. These thoughts and desires were the secret inclinations of my heart, that were frequently acting before I was aware; but alas, they were mine! although I was affrighted with them, when I came to reflect on them: When I considered of

it, it diſtreſſed me, to think that my heart was ſo full of enmity againſt God; and it made me tremble, leſt God's vengeance ſhould ſuddenly fall upon me. I uſed before to imagine my heart was not ſo bad as the ſcriptures and ſome other books repreſented. Sometimes I uſed to take much pains to work it up into a good frame, a humble ſubmiſſive diſpoſition; and hoped there was then ſome goodneſs in me: But it may be on a ſudden, the thoughts of the ſtrictneſs of the law, or the ſovereignty of God, would ſo irritate the corruption of my heart, that I had ſo watched over, and hoped I had brought to a good frame, that it would break over all bounds, and burſt forth on all ſides, like floods of waters, when they break down their dam. But being ſenſible of the neceſſity of a deep humiliation in order to a ſaving cloſe with Chriſt, I used to ſet myſelf to work in my own heart thoſe convictions, that were requiſite in ſuch an humiliation: As, a conviction, that God would be juſt, if he caſt me off forever; and that if ever God ſhould beſtow mercy on me, it would be mere grace, though I ſhould be in diſtreſs many years firſt, and be never ſo much engaged in duty; that God was not in the leaſt obliged to pity me the more for all paſt duties, cries, and tears, &c. Theſe things I ſtrove to my utmoſt to bring myſelf to a firm belief of, and hearty aſſent to; and hoped that now I was brought off from myſelf, and truly humbled and bowed to the divine ſovereignty; and was wont to tell God in my prayers, that now I had thoſe very diſpoſitions of ſoul that he required, and on which he ſhewed mercy to others, and thereupon to beg and plead for mercy to me: But when I found no relief, and was ſtill oppreſſed with guilt and fears of wrath, my ſoul was in a tumult, and my heart roſe againſt God, as dealing hardly with me. Yet then my conſcience flew in my face, putting me in mind of my late confeſſion to God of his juſtice in my condemnation, &c. And this, giving me a ſight of the badneſs of my heart, threw me again into diſtreſs, and I wiſhed I had watched my heart more narrowly, to keep it from breaking out againſt God's dealings with me, and I even wiſhed I had not pleaded for mercy on account of my humiliation, becauſe thereby I had loſt all my ſeeming goodneſs.

Thus, ſcores of times, I vainly imagined myſelf humbled and prepared for ſaving mercy.

While I was in this diſtreſſed, bewildered, and tumultuous ſtate of mind, the corruption of my heart was eſpecially irritated with theſe things following:

1 The ſtrictneſs of the divine law. For I found it was impoſſible for me, after my utmoſt pains, to anſwer the demands of it. I often made new reſolutions, and as often broke them: imputed the whole to careleſſneſs, and the want of being more watchful, and uſed to call myſelf a fool for my negligence: But when, upon a ſtronger reſolution, and greater endeavours, and cloſe application of myſelf to faſting and prayer, I found all attempts fail, then I quarrelled with the law of God, as unreaſonably rigid. I thought, if it extended only to my outward actions and behaviour, I could bear with it: But I found it condemned me for my evil thoughts, and ſins of my heart, which I could not poſſibly prevent. I was extremely loth to give out, and own my utter helpleſſneſs in this matter: But after repeated diſappointments, thought that, rather than periſh, I could do a little more ſtill, eſpecially if ſuch and ſuch circumſtances might but attend my endeavours and ſtrivings; I hoped that I ſhould ſtrive more earneſtly than ever, if the matter came to extremity (though I never could find the time to do my utmoſt, in the manner I intended:) And this hope of future more favourable circumſtances, and of doing ſomething great hereafter, kept me from deſpair in myſelf, and from ſeeing myſelf fallen into the hands of a ſovereign God, and dependent on nothing but free and boundleſs grace.

2. Another thing was, that faith alone was the condition of ſalvation; and that God would not come down to lower terms, that he would not promiſe life and ſalvation upon my ſincere and hearty prayers and endeavours. That word, Mark xvi. 16. *He that believeth not ſhall be damned*, cut off all hope there; and I found faith was the ſovereign gift of God; that I could not get it as of myſelf, and could not oblige God to beſtow it upon me, by any of my performances. Eph. ii. 1. 8. *This*, I was ready to ſay, *is a hard ſaying, Who can hear it?* I could not bear, that all I had done ſhould ſtand for mere

nothing, who had been very conſcientious in duty, and had been exceeding religious a great while, and had (as I thought) done much more than many others that had obtained mercy. I confeſſed indeed the vileneſs of my duties; but then, what made them at that time ſeem vile, was my wandering thoughts in them; not becauſe I was all over defiled like a devil, and the principle corrupt from whence they flowed, ſo that I could not poſſibly do any thing that was good. And therefore I called what I did, by the name of honeſt faithful endeavours; and could not bear it, that God had made no promiſes of ſalvation to them.

3. Another thing was, that I could not find out what faith was; or what it was to believe, and come to Chriſt. I read the calls of Chriſt, made to the weary and heavy laden; but could find no way, that he directed them to come in. I thought, I would gladly come, if I knew how, though the path of duty directed to were never ſo difficult. I read Mr. Stoddard's Guide to Chriſt (which I truſt was, in the hand of God, the happy means of my converſion) and my heart roſe againſt the author; for though he told me my very heart all along under convictions, and ſeemed to be very beneficial to me in his directions; yet here he failed, he did not tell me any thing I could do, that would bring me to Chriſt, but left me as it were with a great gulf between me and Chriſt, without any directions to get through. For I was not yet effectually and experimentally taught, that there could be no way preſcribed, whereby a natural man could, of his own ſtrength, obtain that which is ſupernatural, and which the higheſt angel cannot give.

4. Another thing that I found a great inward oppoſition to, was the ſovereignty of God. I could not bear, that it ſhould be wholly at God's pleaſure, to ſave or damn me, juſt as he would. That paſſage, Rom. ix. 11—23. was a conſtant vexation to me, eſpecially verſe 21. The reading or meditating on this always deſtroyed my ſeeming good frames: When I thought I was almoſt humbled, and almoſt reſigned to Gods ſovereignty, the reading or thinking on this paſſage would make my enmity againſt the ſovereignty of God appear. And when I came to reflect on my inward enmity and blaſphemy, that aroſe

on this occaſion, I was the more afraid of God, and driven further from any hopes of reconciliation with him; and it gave me ſuch a dreadful view of myſelf, that I dreaded more than ever to ſee myſelf in God's hands, and at his ſovereign diſpoſal, and it made me more oppoſite than ever to ſubmit to his ſovereignty; for I thought God deſigned my damnation.

All this time the Spirit of God was powerfully at work with me; and I was inwardly preſſed to relinquiſh all ſelf-confidence, all hopes of ever helping myſelf by any means whatſoever: And the conviction of my loſt eſtate wasſome times ſo clear and manifeſt before my eyes, that it was as if it had been declared to me in ſo many words, "It is done, it is done, it is forever impoſſible to deliver yourſelf." For about three or four days, my ſoul was thus diſtreſſed, eſpecially at ſome turns, when for a few moments I ſeemed to myſelf loſt and undone; but then would ſhrink back immediately from the ſight, becauſe I dared not venture myſelf into the hands of God, as wholly helpleſs, and at the diſpoſal of his ſovereign pleaſure. I dared not ſee that important truth concerning myſelf, that I was *dead in treſpaſſes and ſins*. But when I had as it were thruſt away theſe views of myſelf at any time, I felt diſtreſſed to have the ſame diſcoveries of myſelf again; for I greatly feared being given over of God to final ſtupidity. When I thought of putting it off to *a more convenient ſeaſon*, the conviction was ſo cloſe and powerful with regard to the preſent time, that it was the beſt time, and probably the only time that I dared not put it off. It was the ſight of truth concerning myſelf, truth reſpecting my ſtate, as a creature fallen and alienated from God, and that conſequently could make no demands on God for mercy, but muſt ſubſcribe to the abſolute ſovereignty of the Divine Being: the ſight of the truth, I ſay, my ſoul ſhrank away from, and trembled to think of beholding. Thus, *he that doth evil* (as all unregenerate men continually do) *hates the light of truth*, neither cares to *come to it*, becauſe it will *reprove his deeds*, and ſhew him his juſt deſerts. (John iii. 20.) And though, ſome time before, I had taken much pains (as I thought) to ſubmit to the ſovereignty of God, yet I miſtook the thing; and did not once imagine, that ſeeing and being made ex-

perimentally ſenſible of this truth, which my ſoul now ſo much dreaded and trembled at a ſenſe of, was the frame of ſoul that I had been ſo earneſt in purſuit of heretofore; For I had ever hoped, that when I had attained to that humiliation, which I ſuppoſed neceſſary to go before faith, then it would not be fair for God to caſt me off; but now I ſaw it was ſo far from any goodneſs in me, to own myſelf ſpiritually dead, and deſtitute of all goodneſs, that on the contrary, my mouth would be forever ſtopped by it: and it looked as dreadful to me, to ſee myſelf, and the relation I ſtood in to God, as a ſinner and a criminal, and he a great judge and ſovereign, as it would be to a poor trembling creature, to venture off ſome high precipice. And hence I put it off for a minute or two, and tried for better circumſtances to do it in; either I muſt read a paſſage or two. or pray firſt, or ſomething of the like nature; or elſe put off my ſubmiſſion to God's ſovereignty, with an objection, that I did not know how to ſubmit; But the truth was, I could ſee no ſafety in owning myſelf in the hands of a ſovereign God, and that I could lay no claim to any thing better than damnation.

But after a conſiderable time ſpent in ſuch like exerciſes and diſtreſſes, one morning, while I was walking in a ſolitary place as usual, I at once ſaw that all my contrivances and projections, to effect or procure deliverance and ſalvation for myſelf, were utterly in vain: I was brought quite to a ſtand, as finding myſelf totally loſt. I had thought many times before, that the difficulties in my way were very great: But now I ſaw, in another and very different light, that it was forever impoſſible for me to do any thing towards helping or delivering myſelf. I then thought of blaming myſelf. that I had not done more, and been more engaged, while I had opportunity (for it ſeemed now as if the ſeaſon of doing was forever over and gone) but I inſtantly ſaw, that let me have done what I would, it would no more have tended to my helping myſelf than what I had done; that I had made all the pleas I ever could have made to all eternity; and that all my pleas were vain. The tumult that had been before in my mind, was now quieted; and I was ſomething eaſed of that diſtreſs, which I felt while ſtruggling againſt a ſight of myſelf, and the divine ſovereignty. I had the

greateſt certainty, that my ſtate was forever miſerable, for all that I could do; and wondered, and was almoſt aſtoniſhed, that I had never been ſenſible of it before.

In the time while I remained in this ſtate, my notions reſpecting my duties, were quite different from what I had ever entertained in times paſt. Before this, the more I did in duty, the more I thought God was obliged to me; or at leaſt the more hard I thought it would be for God to caſt me off; though at the ſame time I confeſſed, and thought I ſaw, that there was no goodneſs or merit in my duties: But now the more I did in prayer or any other duty, the more I ſaw I was indebted to God for allowing me to aſk for mercy; for I ſaw, it was ſelf intereſt had led me to pray, and that I had never once prayed from any reſpect to the glory of God. Now I ſaw, there was no neceſſary connection between my prayers and the beſtowment of divine mercy; that they laid not the leaſt obligation upon God to beſtow his grace upon me; and that there was no more virtue or goodneſs in them, than there would be in my paddling with my hand in the water, (which was the compariſon I had then in my mind) and this becauſe they were not performed from any love or regard to God. I ſaw that I had been heaping up my devotions before God, faſting, praying, &c. pretending, and indeed really thinking, at ſome times, that I was aiming at the glory of God; whereas I never once truly intended it, but only my own happineſs. I ſaw, that, as I had never done any thing for God, I had no claim to lay to any thing from him, but perdition on account of my hypocriſy and mockery. O how different did my duties now appear from what they uſed to do! I uſed to charge them with ſin and imperfection; but this was only on account of the wanderings and vain thoughts attending them, and not becauſe I had no regard to God in them; for this I thought I had: But when I ſaw evidently that I had regard to nothing but ſelf intereſt then they appeared vile mockery of God, ſelf worſhip, and a continual courſe of lies; ſo that I ſaw now, there was ſomething worſe had attended my duties, than barely a few wanderings, &c. for the whole was nothing but ſelf worſhip and an horrid abuſe of God.

I continued, as I remember, in this ſtate of mind, from Friday morning until the Sabbath evening following, July 12, 1739, when I was walking again in the ſame ſolitary place where I was brought to ſee myſelf loſt and helpleſs (as was before mentioned) and here, in a mournful melancholy ſtate, was attempting to pray; but found no heart to engage in that, or any other duty; my former concern, and exerciſe, and religious affections were now gone. I thought the Spirit of God had quite left me; but ſtill was not diſtreſſed: Yet diſconſolate, as if there was nothing in heaven or earth could make me happy. And having been thus endeavouring to pray (though being, as I thought, very ſtupid and ſenſeleſs) for near half an hour, (and by this time the ſun was about half an hour high, as I remember) then, as I was walking in a dark thick grove, unſpeakable glory ſeemed to open to the view and apprehenſion of my ſoul: I do not mean any external brightneſs, for I ſaw no ſuch thing; nor do I intend any imagination of a body of light, ſome where away in the third heavens, or any thing of that nature; but it was a new inward apprehenſion or view that I had of God, ſuch as I never had before, nor any thing which had the leaſt reſemblance of it. I ſtood ſtill, and wondered and admired! I knew that I never had ſeen before any thing comparable to it for excellency and beauty: It was widely different from all the conceptions that ever I had had of God, or things divine. I had no particular apprehenſion of any one perſon in the Trinity, either the Father, the Son, or the Holy Ghoſt; but it appeared to be divine glory that I then beheld: And my ſoul rejoiced with joy unſpeakable, to ſee ſuch a God, ſuch a glorious divine Being; and I was inwardly pleaſed and ſatisfied that he ſhould be God over all forever and ever. My ſoul was ſo captivated and delighted with the excellency, lovelineſs, greatneſs, and other perfections of God, that I was ſwallowed up in him; at leaſt to that degree, that I had no thought (as I remember) at firſt, about my own ſalvation, and ſcarce reflected there was ſuch a creature as myſelf.

Thus God, I truſt, brought me to a hearty diſpoſition to exalt him, and ſet him on the throne, and principally and ultimately to aim at his honour and glory, as King of the Univerſe.

I continued in this ſtate of inward joy and peace, yet aſtoniſhment, until near dark, without any ſenſible abatement; and then began to think and examine what I had ſeen; and felt ſweetly compoſed in my mind all the evening following: I felt myſelf in a new world, and every thing about me appeared with a different aſpect from what it was wont to do.

At this time, the way of ſalvation opened to me with ſuch infinite wiſdom, ſuitableneſs and excellency, that I wondered I ſhould ever think of any other way of ſalvation; was amazed that I had not dropped my own contrivances, and complied with this lovely, bleſſed, and excellent way before. If I could have been ſaved by my own duties, or any other way that I had formerly contrived, my whole ſoul would now have refuſed. I wondered that all the world did not ſee and comply with this way of ſalvation, entirely by the righteouſneſs of Chriſt.

The ſweet reliſh of what I then felt, continued with me for ſeveral days, almoſt conſtantly, in a greater or leſs degree: I could not but ſweetly rejoice in God, lying down and riſing up. The next Lord's Day I felt ſomething of the ſame kind; though not ſo powerful as before. But not long after, was again involved in thick darkneſs, and under great diſtreſs; yet not of the ſame kind with my diſtreſs under convictions. I was guilty, afraid and aſhamed to come before God, was exceedingly preſſed with a ſenſe of guilt: But it was not long before I felt, I truſt, true repentance and joy in God.

About the latter end of Auguſt, I again fell under great darkneſs! it ſeemed as if the preſence of God was *clean gone forever*. Though I was not ſo much diſtreſſed about my ſpiritual ſtate, as I was at my being ſhut out from God's preſence, as I then ſenſibly was. But it pleaſed the Lord to return graciouſly to me, not long after.

In the beginning of September I went to college,* and entered there: But with ſome degree of reluctancy, fearing leſt I ſhould not be able to lead a life of ſtrict religion, in the midſt of ſo many temptations. After this, in the vacancy, before I went to tarry at college, it pleaſed God to viſit my ſoul with clearer manifeſtations of himſelf and his grace. I was ſpending ſome time in prayer,

* Yale College in New-Haven.

and ſelf examination: and the Lord by his grace ſo ſhined into my heart, that I enjoyed full aſſurance of his favour for that time; and my ſoul was unſpeakably refreſhed with divine and heavenly enjoyments. At this time eſpecially, as well as ſome others, ſundry paſſages of God's word opened to my ſoul with divine clearneſs, power and ſweetneſs, ſo as to appear exceeding precious, and with clear and certain evidence of its being the word of God. I enjoyed conſiderable ſweetneſs in religion, all the winter following.

In January, 1740, the meaſles ſpread much in college; and I having taken the diſtemper, went home to Haddam: But ſome days before I was taken ſick, I ſeemed to be greatly deſerted, and my ſoul mourned the abſence of the Comforter exceedingly: It ſeemed to me, all comfort was forever gone; I prayed and cried to God for help, yet found no preſent comfort or relief. But through divine goodneſs, a night or two before I was taken ill, while I was walking alone in a very retired place, and engaged in meditation and prayer, I enjoyed a ſweet refreſhing viſit, as I truſt, from above, ſo that my ſoul was raiſed far above the fears of death; indeed I rather longed for death, than feared it. O how much more refreſhing this one ſeaſon was, than all the pleaſures and delights that earth can afford! After a day or two I was taken with the meaſles, and was very ill indeed, ſo that I almoſt deſpaired of life: But had no diſtreſſing fears of death at all. However, through divine goodneſs I ſoon recovered: Yet, by reaſon of hard and cloſe ſtudies, and being much expoſed on account of my freſhmanſhip, I had but little time for ſpiritual duties; my ſoul often mourned for want of more time and opportunity to be alone with God. In the ſpring and ſummer following I had better advantages for retirement, and enjoyed more comfort in religion: Though indeed my ambition in my ſtudies greatly wronged the activity and vigour of my ſpiritual life: Yet this was uſually the caſe with me, that *in the multitude of my thoughts within me, God's comforts* principally *delighted my ſoul:* Theſe were my greateſt conſolations day by day.

One day I remember in particular (I think it was in June, 1740) I walked to a conſiderable diſtance from the col-

ſege, in the fields alone at noon, and in prayer found ſuch unſpeakable ſweetneſs and delight in God, that I thought, if I muſt continue ſtill in this evil world, I wanted always to be there, to behold God's glory: My ſoul dearly loved all mankind, and longed exceedingly that they ſhould enjoy what I enjoyed. It ſeemed to be a little reſemblance of Heaven.

On Lord's Day, July 6, being ſacrament day, I found ſome divine life and ſpiritual refreſhment in that holy ordinance. When I came from the Lord's table, I wondered how my fellow ſtudents could live as I was ſenſible moſt did. Next Lord's Day, July 13, I had ſome ſpecial ſweetneſs in religion. Again Lord's Day, July 20, my ſoul was in a ſweet and precious frame.

Sometime in Auguſt following, I became ſo weakly and diſordered, by too cloſe application to my ſtudies, that I was adviſed by my tutor, to go home, and diſengage my mind from ſtudy, as much as I could; for I was grown ſo weak, that I began to ſpit blood. I took his advice, and endeavoured to lay aſide my ſtudies. But being brought very low, I looked death in the face more ſteadfaſtly; and the Lord was pleaſed to give me renewedly a ſweet ſenſe and reliſh of divine things; and particularly in October 13, I found divine help and conſolation in the precious duties of ſecret prayer and ſelf examination, and my ſoul took delight in the bleſſed God: So likewiſe on the 17th of October.

Saturday, October 18. In my morning devotions, my ſoul was exceedingly melted for, and bitterly mourned over my exceeding ſinfulneſs and vileneſs. I never before had felt ſo pungent and deep a ſenſe of the odious nature of ſin, as at this time. My ſoul was then unuſually carried forth in love to God, and had a lively ſenſe of God's love to me. And this love and hope, at that time, caſt out fear. Both morning and evening I ſpent ſome time in ſelf examination, to find the truth of grace, as alſo my fitneſs to approach to God at his table the next day; and through infinite grace, found the Holy Spirit influencing my ſoul with love to God, as a witneſs within myſelf.

Lord's Day, October 19. In the morning I felt my ſoul *hungering and thirſting after righteouſneſs*. In the forenoon when I was looking on the ſacramental elements, and

thinking that *Jeſus Chriſt* would ſoon be *ſet forth crucified before me*, my ſoul was filled with light and love, ſo that I was almoſt in an ecſtacy; my body was ſo weak, I could ſcarcely ſtand. I felt at the ſame time an exceeding tenderneſs and moſt fervent love towards all mankind; ſo that my ſoul and all the powers of it ſeemed, as it were, to melt into ſoftneſs and ſweetneſs. But in the ſeaſon of the communion there was ſome abatement of this ſweet life and fervour. This love and joy caſt out fear; and my ſoul longed for perfect grace and glory. This ſweet frame continued until the evening, when my ſoul was ſweetly ſpiritual in ſecret duties.

Monday October 20. I again found the ſweet aſſiſtance of the Holy Spirit in ſecret duties, both morning and evening, and life and comfort in religion through the whole day.

Tueſday, October 21. I had likewiſe experience of the goodneſs of God in *ſhedding abroad his love in my heart*, and giving me delight and conſolation in religious duties. And all the remaining part of the week, my ſoul ſeemed to be taken up with divine things. I now ſo longed after God, and to be freed from ſin, that when I felt myſelf recovering, and thought I muſt return to college again, which had proved ſo hurtful to my ſpiritual intereſt the year paſt, I could not but be grieved, and I thought I had much rather have died; for it diſtreſſed me to think of getting away from God. But before I went, I enjoyed ſeveral other ſweet and precious ſeaſons of communion with God, (particularly October 30, and November 4,) wherein my ſoul enjoyed unſpeakable comfort.

I returned to college about November 6, and through the goodneſs of God felt the power of religion almoſt daily, for the ſpace of ſix weeks.

November 28. In my evening devotion, I enjoyed precious diſcoveries of God, and was unſpeakably refreſhed with that paſſage, Heb. xii. 22, 23, 24. That my ſoul longed to wing away for the paradiſe of God; I longed to be conformed to God in all things. A day or two after, I enjoyed much of the *light of God's countenance*, moſt of the day, and my ſoul reſted in God.

Tueſday, December 9. I was in a comfortable frame of ſoul moſt of the day; but eſpecially in the evening devotions, when God was pleaſed wonderfully to aſſiſt and ſtrengthen me; ſo that I thought nothing ſhould ever move me from the love of God in Chriſt Jeſus my Lord. O! *one hour with God* infinitely exceeds all the pleaſures and delights of this lower world.

Sometime towards the latter end of January, 1741, I grew more cold and dull in matters of religion, by means of my old temptation, viz. ambition in my ſtudies. But through divine goodneſs, a great and general awakening ſpread itſelf over the college, about the latter end of February, in which I was much quickened, and more abundantly engaged in religion.

[This awakening here ſpoken of, was at the beginning of that extraordinary religious commotion through the land, which is freſh in every one's memory. This awakening was for a time very great and general at New-Haven; and the college had no ſmall ſhare in it: That ſociety was greatly reformed, the ſtudents in general became ſerious, and many of them remarkably ſo, and much engaged in the concerns of their eternal ſalvation. And however undeſirable the iſſue of the awakenings of that day have appeared in many others, there have been manifeſtly happy and abiding effects of the impreſſions then made on the minds of many of the members of that college. And by all that I can learn concerning Mr. Brainerd, there can be no reaſon to doubt but that he had much of God's gracious preſence, and of the lively actings of true grace, at that time: But yet he was afterwards abundantly ſenſible, that his religious experiences and affections at that time were not free from a corrupt mixture, nor his conduct to be acquitted from many things that were imprudent and blameable; which he greatly lamented himſelf, and was willing that others ſhould forget, that none might make an ill improvement of ſuch an example. And therefore, although in the time of it, he kept a conſtant Diary, containing a very particular account of what paſſed from day to day, for the next thirteen months, from the latter end of January, 1741, forementioned, in two ſmall books, which he called the two firſt volumes of his Diary, next following the

account before given of his convictions, converſion, and conſequent comforts; yet, when he lay on his death bed, he gave order (unknown to me, until after his death) that theſe two volumes ſhould be deſtroyed, and in the beginning of the third book of his Diary, he wrote thus, (by the hand of another, he not being able to write himſelf)—"The two preceding volumes, immediately following the account of the author's converſion, are loſt. If any are deſirous to know how the author lived in general, during that ſpace of time, let them read the firſt thirty pages of this volume; where they will find ſomething of a ſpecimen of his ordinary manner of living, through that whole ſpace of time, which was about thirteen months; excepting that here he was more refined from ſome imprudencies and indecent heats, than there: but the ſpirit of devotion running through the whole, was the ſame."

It could not be otherwiſe than that one whoſe heart had been ſo prepared and drawn to God, as Mr. Brainerd's had been, ſhould be mightily enlarged, animated and engaged, at the ſight of ſuch an alteration made in the college, the town and land, and ſo great an appearance of men's reforming their lives, and turning from their profaneneſs and immorality, to ſerioufneſs and concern for their ſalvation, and of religion's reviving and flouriſhing almoſt every where. But as an intemperate imprudent zeal, and a degree of enthuſiaſm ſoon crept in, and mingled itſelf with that revival of religion; and ſo great and general an awakening being quite a new thing in the land, at leaſt as to all the living inhabitants of it; neither people nor miniſters had learned thoroughly to diſtinguiſh between ſolid religion and its deluſive counterfeits; even many miniſters of the goſpel, of long ſtanding and the beſt reputation, were for a time overpowered with the glaring appearances of the latter: And therefore ſurely it was not to be wondered at, that young Brainerd, but a ſophimore at college, ſhould be ſo; who was not only young in years, but very young in religion and experience, and had had but little opportunity for the ſtudy of divinity, and ſtill leſs for obſervation of the circumſtances and events of ſuch an extraordinary ſtate of things: A man muſt diveſt himſelf of all reaſon, to make ſtrange

of it. In theſe diſadvantageous circumſtances, Brainerd had the unhappineſs to have a tincture of that intemperate indiſcreet zeal, which was at that time too prevalent; and was led, from his high opinion of others that he looked upon better than himſelf, into ſuch errors as were really contarary to the habitual temper of his mind. One inſtance of his miſconduct at that time, gave great offence to the rulers of the college, even to that degree that they expelled him the ſociety; which it is neceſſary ſhould here be particularly related, with its circumſtances.

In the time of the awakening at college, there were ſeveral religious ſtudents that aſſociated themſelves one with another for mutual converſation and aſſiſtance in ſpiritual things, who were wont freely to open themſelves one to another, as ſpecial and intimate friends. Brainerd was one of this company. And it once happened, that he and two or three more of theſe his intimate friends were in the hall together, after Mr. Whittelſey, one of the tutors, had been to prayer there with the ſcholars; no other perſon now remaining in the hall, but Brainerd and theſe his companions. Mr. Whittelſey having been unuſually pathetical in his prayer, one of Brainerd's friends on this occaſion aſked him what he thought of Mr. Whittelſey; he made anſwer, "He has no more grace than this chair." One of the freſhman happening at that time to be near the hall (though not in the room) overheard thoſe words of his; though he heard no name mentioned, and knew not who the perſon was, who was thus cenſured. He informed a certain woman that belonged to the town, withal telling her his own ſuſpicion, viz. that he believed Brainerd ſaid this of ſome one of the rulers of the college. Whereupon ſhe went and informed the rector, who ſent for this freſhman and examined him; and he told the rector the words that he heard Brainerd utter, and informed him who were in the room with him at that time. Upon which the rector ſent for them: They were very backward to inform againſt their friend, of that which they looked upon as private converſation, and eſpecially as none but they had heard or knew of whom he had uttered thoſe words; yet the rector compelled them to declare what he ſaid, and of whom he ſaid it. Brainerd looked on himſelf greatly abuſed in the management of

this affair; and thought, that what he ſaid in private was injuriouſly extorted from his friends, and that then it was injuriouſly required of him (as it was wont to be of ſuch as had been guilty of ſome open notorious crime) to make a public confeſſion, and to humble himſelf before the whole college in the hall, for what he had ſaid only in private converſation. He not complying with this demand, and having gone once to the ſeparate meeting at New-Haven, when forbidden by the rector, and alſo having been accuſed by one perſon of ſaying concerning the rector, that he wondered he did not expect to drop down dead for fining the ſcholars who followed Mr. Tennent to Milford, though there was no proof of it (and Mr. Brainerd ever profeſſed that he did not remember his ſaying any thing to that purpoſe) for theſe things he was expelled the college.

Now, how far the circumſtances and exigences of that day might juſtify ſuch great ſeverity in the governours of the college, I will not undertake to determine; it being my aim, not to bring reproach on the authority of the college, but only to do juſtice to the memory of a perſon who I think to be eminently one of thoſe whoſe *memory is bleſſed*. The reader will ſee in the ſequel of the ſtory of Mr. Brainerd's life,* what his own thoughts afterwards were of his behaviour in theſe things, and in how chriſtian a manner he conducted himſelf with reſpect to this affair: though he ever, as long as he lived, ſuppoſed himſelf much abuſed in the management of it, and in what he ſuffered in it.

His expulſion was in the winter, anno 1742, while he was in his third year in college.]

* Particularly under the date, WEDNESDAY, SEPT. 14, 1743.

PART II.

From about the time that he firſt began to devote himſelf more eſpecially to the STUDY *of* DIVINITY, *until he was examined and licenſed to preach, by the* ASSOCIATION *of* MINISTERS *belonging to the eaſtern diſtrict of the county of Fairfield in Connecticut.*

[MR. Brainerd, the ſpring after his expulſion, went to live with the Rev. Mr. Mills of Ripton, to follow his ſtudies with him, in order to his being fitted for the work of the miniſtry; where he ſpent the greater part of the time until the aſſociation licenſed him to preach; but frequently rode to viſit the neighbouring miniſters, particularly Mr. Cooke of Stratfield, Mr. Graham of Southbury, and Mr. Bellamy of Bethlehem.

Here (at Mr Mills') he began the third book of his Diary, in which the account he wrote of himſelf is as follows.]

Thurſday, April 1. 1742.—I ſeem to be declining with reſpect to my life and warmth in divine things: Had not ſo free acceſs to God in prayer as uſual of late. O that God would humble me deeply in the duſt before him. I deſerve hell every day, for not loving my Lord more, *who has* (I truſt) *loved me and given himſelf for me*; and every time I am enabled to exerciſe any grace renewedly, I am renewedly indebted to the God of all grace for ſpecial aſſiſtance. *Where then is boaſting?* Surely *it is excluded*, when we think how we are dependent on God for the being and every act of grace. O if ever I get to heaven, it will be becauſe God will, and nothing elſe; for I never did any thing of myſelf, but get away from God! My ſoul will be aſtoniſhed at the unſearchable riches of divine grace, when I arrive at the manſions which the bleſſed Saviour is gone before to prepare.

Friday, April 2.—In the afternoon I felt ſomething ſweetly in ſecret prayer, much reſigned, calm and ſerene. What are all the ſtorms of this lower world, if Jeſus by his Spirit does but come *walking upon the ſeas!* Some time paſt I had much pleaſure in the proſpect of the heathen's

being brought home to Chriſt, and deſired that the Lord would improve me in that work: But now my ſoul more frequently deſires to die, *to be with Chriſt.* O that my ſoul were wrapt up in divine love, and my longing deſires after God increaſed. In the evening was refreſhed in prayer, with the hopes of the advancement of Chriſt's kingdom in the world.

Saturday, April 3.—Was very much amiſs this morning, and had an ill night laſt night. I thought if God would take me to himſelf now, my ſoul would exceedingly rejoice. O that I may be always humble and reſigned to God, and that God would cauſe my ſoul to be more fixed on himſelf, that I may be more fitted both for doing and ſuffering.

Lord's day, April 4.—My heart was wandering and lifeleſs. In the evening God gave me faith in prayer, and made my ſoul melt in ſome meaſure, and gave me to taſte a divine ſweetneſs. O my bleſſed God! Let me climb up near to him, and love, and long, and plead, and wreſtle, and reach, and ſtretch after him, and for *deliverance from the body of ſin and death.* Alas, my ſoul mourned to think I ſhould ever loſe ſight of its beloved again! O *come Lord Jeſus! Amen.*

[On the evening of the next day, he complains that he ſeemed to be void of all reliſh of divine things, felt much of the prevalence of corruption, and ſaw in himſelf a diſpoſition to all manner of ſin; which brought a very great gloom on his mind, and caſt him down into the depths of melancholy; ſo that he ſpeaks of himſelf, as aſtoniſhed, amazed, having no comfort, being filled with horror, ſeeing no comfort in heaven or earth.]

Tueſday, April 6.—I walked out this morning to the ſame place where I was laſt night, and felt ſomething as I did then; but was ſomething relieved by reading ſome paſſages in my Diary, and ſeemed to feel as if I might pray to the great God again with freedom; but was ſuddenly ſtruck with a damp, from the ſenſe I had of my own vileneſs. Then I cried to God to waſh my ſoul and cleanſe me from my exceeding filthineſs, to give me repentance and pardon; and it began to be ſomething ſweet to pray: And I could think of undergoing the greateſt ſufferings in the cauſe of Chriſt, with pleaſure; and found

myſelf willing (if God ſhould ſo order it) to ſuffer baniſhment from my native land, among the heathen, that I might do ſomething for their ſouls' ſalvation, in diſtreſſes and deaths of any kind. Then God gave me to wreſtle earneſtly for others, for the kingdom of Chriſt in the world, and for dear Chriſtian friends. I felt weaned from the world and from my own reputation amongſt men, willing to be deſpiſed, and to be a gazing ſtock for the world to behold. It is impoſſible for me to expreſs how I then felt: I had not much joy, but ſome ſenſe of the majeſty of God, which made me as it were tremble. I ſaw myſelf mean and vile, which made me more willing that God ſhould do what he would with me; it was all infinitely reaſonable.

Tueſday, April 8. Had raiſed hopes to day reſpecting the heathen. O that God would bring in great numbers of them to Jeſus Chriſt. I cannot but hope I ſhall ſee that glorious day. Every thing in this world ſeems exceeding vile and little to me: I look ſo to myſelf. I had ſome little dawn of comfort to day in prayer: But eſpecially to night I think I had ſome faith and power of interceſſion with God, was enabled to plead with God for the growth of grace in myſelf; and many of the dear children of God then lay with weight upon my ſoul. Bleſſed be the Lord. It is good to wreſtle for divine bleſſings.

Friday, April 9. Moſt of my time in morning devotion was ſpent without ſenſible ſweetneſs; yet I had one delightful proſpect of arriving at the heavenly world. I am more amazed than ever at ſuch thoughts; for I ſee myſelf infinitely vile and unworthy. I feel very heartleſs and dull; and though I long for the preſence of God, and ſeem conſtantly to reach towards God in deſires, yet I cannot feel that divine and heavenly ſweetneſs that I uſed to enjoy. No poor creature ſtands in need of divine grace more than I, and none abuſe it more than I have done, and ſtill do.

Saturday, April 10.—Spent much time in ſecret prayer this morning, and not without ſome comfort in divine things, and I hope had ſome faith in exerciſe: But am ſo low, and feel ſo little of the ſenſible preſence of God, that I hardly know what to call faith, and am made to

poſſeſs the ſins of my youth, and the dreadful ſin of my nature, and am all ſin; I cannot think, nor act, but every motion is ſin. I feel ſome faint hopes, that God will, of his infinite mercy, return again with ſhowers of converting grace to poor goſpel abuſing ſinners; and my hopes of being improved in the cauſe of God, which of late have been almoſt extinct, ſeem now a little revived. O that all my late diſtreſſes, and awful apprehenſions might prove but Chriſt's ſchool, to make me fit for greater ſervice, by learning me the great leſſon of humility.

Lord's Day, April 11.—In the morning, felt but little life, excepting that my heart was ſomething drawn out in thankfulneſs to God for his amazing grace and condeſcenſion to me in paſt influences and aſſiſtances of his Spirit. Afterwards had ſome ſweetneſs in the thoughts of arriving at the heavenly world. O for the happy day! After public worſhip God gave me ſpecial aſſiſtance in prayer; I wreſtled with my dear Lord, with much ſweetneſs; and interceſſion was made a ſweet and delightful employment to me. In the evening, as I was viewing the light in the north, was delighted in contemplating on the glorious morning of the reſurrection.

Monday, April 12.—This morning the Lord was pleaſed to *lift up the light of his countenance upon me* in ſecret prayer, and made the ſeaſon very precious to my ſoul. And though I have been ſo depreſſed of late, reſpecting my hopes of future ſerviceableneſs in the cauſe of God; yet now I had much encouragement reſpecting that matter. I was ſpecially aſſiſted to intercede and plead for poor ſouls, and for the enlargement of Chriſt's kingdom in the world, and for ſpecial grace for myſelf, to fit me for ſpecial ſervices. I felt exceeding calm, and quite reſigned to God, reſpecting my future improvement, when, and where he pleaſed: My faith lifted me above the world and removed all thoſe mountains, that I could not look over of late. I thought I wanted not the favour of man to lean upon; for I knew Chriſt's favour was infinitely better, and that it was no matter when, nor where, nor how Chriſt ſhould ſend me, nor what trials he ſhould ſtill exerciſe me with, if I might be prepared for his work and will. I now found ſweetly revived in my mind the wonderful diſcovery of infinite wiſdom in all the diſpenſations of

God towards me, which I had a little before I met with my great trial at college: Every thing appeared full of the wiſdom of God.

Tueſday, April 13.—Saw myſelf to be very mean and vile; wondered at thoſe that ſhewed me reſpect. Afterwards was ſomething comforted in ſecret retirement, and I was aſſiſted to wreſtle with God, with ſome power, ſpirituality and ſweetneſs. Bleſſed be the Lord, he is never unmindful of me, but always ſends me needed ſupplies, and, from time to time, when I am like one dead, raiſes me to life. O that I may never diſtruſt infinite goodneſs.

Wedneſday, April 14.—My ſoul longed for communion with Chriſt, and for the mortification of indwelling corruption, eſpecially ſpiritual pride. O there is a ſweet day coming, wherein *the weary will be at reſt.* My ſoul has enjoyed much ſweetneſs this day in hopes of its ſpeedy arrival.

Thurſday, April 15.—My deſires apparently centered in God, and I found a ſenſible attraction of ſoul after him, ſundry times to day: I know I long for God, and a conformity to his will, in inward purity and holineſs, ten thouſand times more than for any thing here below.

Friday and Saturday, April 16, 17.—Seldom prayed without ſome ſenſible ſweetneſs and joy in the Lord. Sometimes I longed much *to be diſſolved and to be with Chriſt.* O that God would enable me to *grow in grace* every day. Alas! my barrenneſs is such, that God might well ſay, *Cut it down.* I am afraid of a dead heart on the Sabbath now begun: O that God would quicken me by his grace.

Lord's Day, April 18.—Retired early this morning into the woods for prayer; had the aſſiſtance of God's Spirit, and faith in exerciſe, and was enabled to plead with fervency for the advancement of Chriſt's kingdom in the world, and to intercede for dear abſent friends. At noon, God enabled me to wreſtle with him, and feel (as I truſt) the power of divine love in prayer. At night, ſaw myſelf infinitely indebted to God, and had a view of my ſhort comings: It ſeemed to me that I had done as it were nothing for God, and that I never had *lived to him* but a few hours of my life.

Monday, April 19.—I ſet apart this day for faſting and prayer to God for his grace, eſpecially to prepare me for

the work of the miniſtry, to give me divine aid and direction in my preparations for that great work, and in his own time to *ſend me into his harveſt*. Accordingly, in the morning endeavoured to plead for the divine preſence for the day, and not without ſome life. In the forenoon, I felt a power of interceſſion for precious immortal ſouls, for the advancement of the kingdom of my dear Lord and Saviour in the world; and withal, a moſt ſweet reſignation, and even conſolation and joy in the thoughts of ſuffering hardſhips, diſtreſſes, and even death itſelf, in the promotion of it; and had ſpecial enlargement in pleading for the enlightening and converſion of the poor heathen. In the afternoon, *God was with me of a truth*. O it was bleſſed company indeed! God enabled me ſo to agonize in prayer, that I was quite wet with ſweat, though in the ſhade, and the wind cool. My ſoul was drawn out very much from the world; I graſped for multitudes of ſouls. I think I had more enlargement for ſinners, than for the children of God; though I felt as if I could ſpend my life in cries for both. I enjoyed great ſweetneſs in communion with my dear Saviour. I think I never in my life felt ſuch an entire weanedneſs from this world, and ſo much reſigned to God in every thing. O that I may always live to and upon my bleſſed God. Amen, Amen.

Tueſday, April 20.—This day I am twenty four years of age. O how much mercy have I received the year paſt! How often has *God cauſed his goodneſs to paſs before me!* And how poorly have I anſwered the vows I made this time twelve months, to be wholly the Lord's, to be forever devoted to his ſervice! The Lord help me to live more to his glory for time to come. This has been a ſweet, a happy day to me: Bleſſed be God. I think my ſoul was never ſo drawn out in interceſſion for others, as it has been this night. Had a moſt fervent wreſtle with the Lord to night for my enemies; and I hardly ever ſo longed to live to God, and to be altogether devoted to him; I wanted to wear out my life in his ſervice and for his glory.

Wedneſday, April 21.—Felt much calmneſs and reſignation, and God again enabled me to wreſtle for numbers of ſouls, and had much fervency in the ſweet duty of interceſſion. I enjoy of late more ſweetneſs in inter-

ceſſion for others, than in any other part of prayer. My bleſſed Lord really let me *come near to him, and plead with him.*

[The frame of mind, and exerciſes of ſoul, that he expreſſes the three days next following, Thurſday, Friday, and Saturday, are much of the ſame kind with thoſe expreſſed the two days paſt.]

Lord's Day, April 25.—This morning ſpent about two hours in ſecret duties, and was enabled more than ordinarily to agonize for immortal ſouls; though it was early in the morning, and the ſun ſcarcely ſhined at all, yet my body was quite wet with ſweat. Felt much preſſed now, as frequently of late, to plead for the meekneſs and calmneſs of *the Lamb of God* in my ſoul: Through divine goodneſs felt much of it this morning. O it is a ſweet diſpoſition, heartily to forgive all injuries done to us: to wiſh our greateſt enemies as well as we do our own ſouls! Bleſſed Jeſus, may I daily be more and more conformed to thee. At night was exceedingly melted with divine love, and had ſome feeling ſenſe of the bleſſedneſs of the upper world. Thoſe words hung upon me, with much divine ſweetneſs, Pſ. lxxxiv. 7. *They go from ſtrength to ſtrength, every one of them in Zion appeareth before God.* O the near acceſs that God ſometimes gives us in our addreſſes to him! This may well be termed *appearing before God:* It is ſo indeed in the true ſpiritual ſenſe, and in the ſweeteſt ſenſe. I think I have not had ſuch power of interceſſion, theſe many months, both for God's children, and for dead ſinners, as I have had this evening. I wiſhed and longed for *the coming of my dear Lord:* I longed to join the angelic hoſts in praiſes, wholly free from imperfection. O the bleſſed moment haſtens! All I want is to be more holy, more like my dear Lord. O for ſanctification! My very ſoul pants for the complete reſtoration of the bleſſed image of my ſweet Saviour, that I may be fit for the bleſſed enjoyments and employments of the heavenly world.

Farewell, vain world; my ſoul can bid adieu:
My Saviour's taught me to abandon you.
Your charms may gratify a ſenſual mind;
Not pleaſe a ſoul wholly for God deſign'd.

Forbear t' entice, ceaſe then my ſoul to call;
'Tis fix'd, through grace; my God ſhall be my *all:*
While he thus lets me heavenly glories view,
Your beauties fade, my heart's no room for you.

The Lord refreſhed my ſoul with many ſweet paſſages of his word. O the *New Jeruſalem!* my ſoul longed for it. O the *ſong of Moſes and the Lamb!* And that bleſſed ſong, that no man can learn, but they that are *redeemed from the earth!* And the glorious *white robes*, that were given to *the ſouls under the altar!*

Lord I'm a ſtranger here alone;
Earth no true comforts can afford:
Yet, abſent from my deareſt one,
My ſoul delights to cry, My Lord!
Jeſus, my Lord, my only love,
Poſſeſs my ſoul, nor thence depart:
Grant me kind viſits, heavenly dove;
My God ſhall then have all my heart.

Monday, April 26.—Continued in a ſweet frame of mind; but in the afternoon felt ſomething of a ſpiritual pride ſtirring. God was pleaſed to make it a humbling ſeaſon at firſt; though afterwards he gave me ſweetneſs. O, my ſoul exceedingly longs for that bleſſed ſtate of perfection of deliverance from all ſin! At night, God enabled me to give my ſoul up to him, to caſt myſelf upon him, to be ordered and diſpoſed of according to his ſovereign pleaſure; and I enjoyed great peace and conſolation in ſo doing. My ſoul took ſweet delight in God to night: My thoughts freely and ſweetly centered in him. O that I could ſpend every moment of my life to his glory.

Tueſday, April 27.—Retired pretty early for ſecret devotions; and in prayer God was pleaſed to pour ſuch ineffable comforts into my ſoul, that I could do nothing for ſome time but ſay over and over, O my ſweet Saviour! O my ſweet Saviour! *Whom have I in heaven, but thee? and there is none upon earth, that I deſire beſide thee.* If I had had a thouſand lives, my ſoul would gladly have laid them all down at once, to have been with Chriſt.

My ſoul never enjoyed ſo much of heaven before; it was the moſt refined and moſt ſpiritual ſeaſon of communion with God I ever yet felt: I never felt ſo great a degree of reſignation in my life: I felt very ſweetly all the forenoon. In the afternoon I withdrew to meet with my God, but found myſelf much declined, and God made it a humbling ſeaſon to my ſoul; I mourned over the body of death, that is in me: It grieved me exceedingly, that I could not pray to and praiſe God with my heart full of divine heavenly love. O that my ſoul might never offer any dead cold ſervices to my God. In the evening had not ſo much ſweet divine love as in the morning; but had a ſweet ſeaſon of fervent intercеſſion.

Wedneſday, April 28.—Withdrew to my uſual place of retirement in great peace and tranquility, and ſpent about two hours in ſecret duties. I felt much as I did yeſterday morning, only weaker and more overcome. I ſeemed to hang and depend wholly on my dear Lord; wholly weaned from all other dependences. I knew not what to ſay to my God, but only *lean on his boſom*, as it were, and breath out my deſires after a perfect conformity to him in all things. Thirſting deſires and inſatiable longings poſſeſſed my ſoul, after perfect holineſs; God was ſo precious to my ſoul, that the world with all its enjoyments was infinitely vile: I had no more value for the favour of men, than for pebbles. The Lord was my all; and he overruled all; which greatly delighted me. I think my faith and dependence on God ſcarce ever roſe ſo high. I ſaw him ſuch a fountain of goodneſs, that it ſeemed impoſſible I ſhould diſtruſt him again, or be any way anxious about any thing that ſhould happen to me. I now enjoyed great ſweetneſs in praying for abſent friends, and for the enlargement of Chriſt's kingdom in the world. Much of the power of theſe divine enjoyments remained with me through the day. In the evening my heart ſeemed ſweetly to melt, and, I truſt, was really humbled for indwelling corruption, and I *mourned like a dove*. I felt that all my unhappineſs aroſe from my being a ſinner; for with reſignation I could bid welcome all other trials; but ſin hung heavy upon me; for God diſcovered to me the corruption of my heart: So that I went to bed with a heavy heart, becauſe I was a ſinner; though I did

not in the leaſt doubt of God's love. O that God would *purge away my droſs, and take away my tin*, and make me ſeven times refined.

Thurſday, April 29.—Was kept off at a diſtance from God; but had ſome enlargement in interceſſion for precious ſouls.

Friday, April 30.—Was ſomething dejected in ſpirit: Nothing grieves me ſo much, as that I cannot live conſtantly to God's glory. I could bear any deſertion or ſpiritual conflicts, if I could but have *my heart* all the while *burning within me* with love to God and deſires of his glory: But this is impoſſible; for when I feel theſe, I cannot be dejected in my ſoul, but only rejoice in my Saviour, who has delivered me from the reigning power, and will ſhortly deliver me from the indwelling of ſin.

Saturday, May 1.—Was enabled to cry to God with fervency for miniſterial qualifications, and that God would appear for the advancement of his own kingdom, and that he would bring in the heathen world, &c. Had much aſſiſtance in my ſtudies. This has been a profitable week to me; I have enjoyed many communications of the bleſſed Spirit in my ſoul.

Lord's Day, May 2.—God was pleaſed this morning to give me ſuch a ſight of myſelf, as made me appear very vile in my own eyes: I felt corruption ſtirring in my heart, which I could by no means ſuppreſs; felt more and more deſerted; was exceeding weak, and almoſt ſick with my inward trials.

Monday, May 3.—Had a ſenſe of vile ingratitude. In the morning I withdrew to my uſual place of retirement, and mourned for my abuſe of my dear Lord: Spent the day in faſting and prayer. God gave me much power of wreſtling for his cauſe and kingdom; and it was a happy day to my ſoul. God was with me all the day, and I was more above the world than ever in my life.

[Through the remaining part of this week, he complains almoſt every day of deſertion and inward trials and conflicts, attended with dejection of ſpirit; but yet ſpeaks of times of relief and ſweetneſs, and daily refreſhing viſits of the Divine Spirit, affording ſpecial aſſiſtance and comfort, and enabling, at ſome times, to much fervency and enlargement in religious duties.]

Lord's Day, May 9.—I think I never felt ſo much of the curſed pride of my heart, as well as the ſtubbornneſs of my will before. O dreadful! what a vile wretch I am! I could not ſubmit to be nothing, and to lie down in the duſt. O that God would humble me in the duſt. I felt myſelf ſuch a ſinner, all day, that I had ſcarce any comfort. Oh, when ſhall I be *delivered from the body of this death!* I greatly feared, leſt through ſtupidity and careleſſneſs I ſhould loſe the benefit of theſe trials. O that they might be ſanctified to my ſoul. Nothing ſeemed to touch me but only this, that I was a ſinner. Had fervency and refreſhment in ſocial prayer in the evening.

Monday, May 10.—Rode to New Haven; ſaw ſome chriſtian friends there; had comfort in joining in prayer with them, and hearing of the goodneſs of God to them ſince I laſt ſaw them.

Tueſday, May 11.—Rode from New-Haven to Weathersfield; was very dull moſt of the day; had little ſpirtuality in this journey, though I often longed to be alone with God; was much perplexed with vile thoughts; was ſometimes afraid of every thing: But God was my helper. Catched a little time for retirement in the evening, to my comfort and rejoicing. Alas, I cannot live in the midſt of a tumult! I long to enjoy God alone.

Wedneſday, May 12.—Had a diſtreſſing view of the pride and enmity and vileneſs of my heart. Afterwards had ſweet refreſhment in converſing, and worſhipping God, with chriſtian friends.

Thurſday, May 13.—Saw ſo much of the wickedneſs of my heart, that I longed to get away from myſelf. I never before thought, there was ſo much ſpiritual pride in my ſoul; I felt almoſt preſſed to death with my own vileneſs, O, what *a body of death* is there in me! *Lord, deliver my ſoul.* I could not find any convenient place for retirement, and was greatly exerciſed. Rode to Hartford in the afternoon: Had ſome refreſhment and comfort in religious exerciſes with chriſtian friends; but longed for more retirement. O the cloſeſt walk with God is the ſweeteſt heaven, that can be enjoyed on earth!

Friday, May, 14.—Waited on a council of miniſters convened at Hartford, and ſpread before them the treat-

ment I had met with from the rector and tutors of Yale College; who thought it advisable to intercede for me with the rector and trustees, and to entreat them to restore me to my former privileges in college.* After this, spent some time in religious exercises with christian friends.

Saturday, May 15.—Rode from Hartford to Hebron; was something dejected on the road; appeared exceeding vile in my own eyes; saw much pride and stubbornness in my heart. Indeed I never saw such a week before, as this; for I have been almost ready to die with the view of the wickedness of my heart. I could not have thought I had such *a body of death* in me. O that God would *deliver my soul.*

[The three next days, which he spent at Hebron, Lebanon, and Norwich, he complains still of dulness and desertion, and expresses a sense of his vileness, and longing to hide himself in some cave or den of the earth: But yet speaks of some intervals of comfort and soul refreshment each day.]

Wednesday, May 19.—[At Millington] I was so amazingly deserted this morning, that I seemed to feel a sort of horror in my soul. Alas, when God withdraws, what is there that can afford any comfort to the soul!

[Through the eight days next following, he expresses more calmness and comfort, and considerable life, fervency and sweetness in religion.]

Friday, May 28.—[At New-Haven] I think, I scarce ever felt so calm in my life; I rejoiced in resignation, and giving myself up to God, to be wholly and entirely devoted to him forever.

[On the three following days, there was by the account he gives, a continuance of the same excellent frame of mind, last expressed: But it seems not to be altogether to so great a degree.]

Tuesday, June 1.—Had much of the presence of God in family prayer, and had some comfort in secret. I was greatly refreshed from the word of God this morning, which appeared exceeding sweet to me: Some things that appeared mysterious, were opened to me. O that the king-

* The application which was then made on his behalf, had not the desired effect.

dom of the dear Saviour might come with power, and the healing *waters of the ſanctuary* ſpread far and wide for *the healing of the nations*. Came to Ripton; but was very weak: However, being viſited by a number of young people in the evening, I prayed with them.

[The remaining part of this week, he ſpeaks of being much diverted and hindered in the buſineſs of religion, by great weakneſs of body, and neceſſary affairs, that he had to attend, and complains of having but little power in religion; but ſignifies, that God hereby ſhewed him, he was like a helpleſs infant caſt out in the open field.]

Lord's Day, June 6.—I feel much deſerted: But all this teaches me my nothingneſs and vileneſs more than ever.

Monday, June 7.—Felt ſtill powerleſs in ſecret prayer. Afterwards I prayed, and converſed, with ſome little life. God feeds me with crumbs: Bleſſed be his name for any thing. I felt a great deſire, that all God's people might know how mean and little and vile I am; that they might ſee I am nothing, that ſo they might pray for me aright, and not have the leaſt dependence upon me.

Tueſday, June 8.—I enjoyed one ſweet and precious ſeaſon this day: I never felt it ſo ſweet to be nothing and leſs than nothing, and to be accounted nothing.

[The three next days he complains of deſertion, and want of fervency in religion; but yet his Diary ſhews that every day his heart was engaged in religion, as his great and as it were only buſineſs.]

Saturday, June 12.—Spent much time in prayer, this morning, and enjoyed much ſweetneſs: Felt inſatiable longings after God, much of the day: I wondered how poor ſouls do to live, that have no God. The world, with all its enjoyments, quite vaniſhed. I ſee myſelf very helpleſs: But I have a bleſſed God to go to. I longed exceedingly *to be diſſolved, and to be with Chriſt, to behold his glory*. O, my weak weary ſoul longs to arrive at *my Father's houſe*.

Lord's Day, June 13.—Felt ſomething calm and reſigned in the public worſhip: At the ſacrament ſaw myſelf very vile and worthleſs. O that I may always lie low in the duſt. My ſoul ſeemed ſteadily to go forth after God, in longing deſires to live upon him.

Monday, June 14.—Felt ſomething of the ſweetneſs of communion with God, and the conſtraining force of his love: How admirably it captivates the ſoul, and makes all the deſires and affections to center in God! I ſet apart this day for ſecret faſting and prayer, to entreat God to direct and bleſs me with regard to the great work I have in view, of preaching the goſpel; and that the Lord would return to me and *ſhew me the light of his countenance.* I had little life and power in the forenoon. Near the middle of the afternoon, God enabled me to wreſtle ardently in interceſſion for abſent friends: But juſt at night, the Lord viſited me marvellouſly in prayer; I think my ſoul never was in ſuch an agony before; I felt no reſtraint; for the treaſures of divine grace were opened to me. I wreſtled for abſent friends, for the ingathering of ſouls, for the multitude of poor ſouls, and for many that I thought were the children of God, perſonally, in many diſtant places. I was in ſuch an agony, from ſun half an hour high, until near dark, that I was all over wet with ſweat; but yet it ſeemed to me that I had waſted away the day, and had done nothing. O, my dear Jeſus did *ſweat blood* for poor ſouls! I longed for more compaſſion towards them. Felt ſtill in a ſweet frame, under a ſenſe of divine love and grace; and went to bed in ſuch a frame, with my heart ſet on God.

Tueſday, June 15.—Had the moſt ardent longings after God, that ever I felt in my life. At noon, in my ſecret retirement, I could do nothing but tell my dear Lord, in a ſweet calm, that he knew I longed for nothing but himſelf, nothing but holineſs; that he had given me theſe deſires, and he only could give me the thing deſired. I never ſeemed to be ſo unhinged from myſelf and to be ſo devoted to God. My heart was ſwallowed up in God, moſt of the day. In the evening I had ſuch a view of the ſoul's being as it were enlarged, to contain more holineſs, that my ſoul ſeemed ready to ſeparate from my body and ſtretch to obtain it. I then wreſtled in an agony for divine bleſſings; had my heart drawn out in prayer for ſome chriſtian friends, beyond what I ever had before. I feel differently now from what ever I did under any ſweet enjoyments before, more engaged to live to God forever, and leſs pleaſed with my own frames. I am not

ſatisfied with my frames, nor feel at all more eaſy after ſuch ſweet ſtrugglings than before; for it ſeems far too little, if I could always be ſo. O, how ſhort do I fall of my duty in my ſweeteſt moments!

[In his Diary, for the two next days, he expreſſes ſomething of the ſame frame, but in a far leſs degree.*]

Friday, June 18.—Conſidering my great unfitneſs for the work of the miniſtry, my preſent deadneſs, and total inability to do any thing for the glory of God that way, feeling myſelf very helpleſs, and at a great loſs *what the Lord would have me do*, I ſet apart this day for prayer to God, and ſpent moſt of the day in that duty; but amazingly deſerted, moſt of the day. Yet I found God graciouſly near, once in particular, while I was pleading for more compaſſion for immortal ſouls; my heart ſeemed to be opened at once, and I was enabled to cry with great ardency, for a few minutes. O, I was diſtreſſed, to think, that I ſhould offer ſuch dead cold ſervices to the *living God!* My ſoul ſeemed to breathe after holineſs, a life of conſtant devotedneſs to God. But I am almoſt loſt ſometimes in the purſuit of this bleſſedneſs, and ready to ſink, becauſe I continually fall ſhort and miſs of my deſire. O that the Lord would help me to hold out, yet a little while, until the happy hour of deliverance comes.

Lord's Day, June 20.—Spent much time alone. My ſoul longed to be holy, and reached after God; but ſeemed not to obtain my deſire: I hungered and thirſted; but was not ſweetly refreſhed and ſatisfied. My ſoul hung on God, as my only portion. O that I could *grow in grace* more abundantly every day.

[The next day he ſpeaks of his having aſſiſtance in his ſtudies, and power, fervency and comfort in prayer.]

Tueſday, June 22.—In the morning, ſpent about two hours in prayer and meditation, with conſiderable delight. Towards night, felt my ſoul go out in longing deſires after God, in ſecret retirement. In the evening, was ſweetly compoſed and reſigned to God's will; was enabled to

Here end the 30 firſt pages of the third volume of his Diary, which he ſpeaks of in the beginning of this volume (as was obſerved before) as containing a ſpecimen of his ordinary manner of living, through the whole ſpace of time, from the beginning of thoſe two volumes that were deſtroyed.

leave myſelf and all my concerns with him, and to have my whole dependence upon him. My ſecret retirement was very refreſhing to my ſoul: It appeared ſuch a happineſs to have God for my portion, that I had rather be any other creature in this lower creation, than not come to the enjoyment of God. I had rather be a beaſt, than a man without God, if I were to live here to eternity, Lord, endear thyſelf more to me.

[In his Diary for the next ſeven days, he expreſſes a variety of exerciſes of mind. He ſpeaks of great longings after God and holineſs, and earneſt deſires for the converſion of others, of fervency in prayer, and power to wreſtle with God, and of compoſure, comfort and ſweetneſs, from time to time; but expreſſes a ſenſe of the vile abomination of his heart, and bitterly complains of his barrenneſs, and the preſſing *body of death*; and ſays, he ſaw clearly that whatever he enjoyed better than hell, was free grace.]

Wedneſday, June 30.—Spent this day alone in the woods, in faſting and prayer; underwent the moſt dreadful conflicts in my ſoul, that ever I felt, in ſome reſpects: I ſaw myſelf ſo vile, that I was ready to ſay, *I ſhall now periſh by the hand of Saul.* I thought, and almoſt concluded, I had no power to ſtand for the cauſe of God, but was almoſt *afraid of the ſhaking of a leaf.* Spent almoſt the whole day in prayer, inceſſantly. I could not bear to think of chriſtians' ſhewing me any reſpect. I almoſt deſpaired of doing any ſervice in the world. I could not feel any hope or comfort reſpecting the heathen, which uſed to afford me ſome refreſhment in the darkeſt hours of this nature. I ſpent away the day in the *bitterneſs of my ſoul.* Near night I felt a little better, and afterwards enjoyed ſome ſweetneſs in ſecret prayer.

Thurſday, July 1.—Had ſome ſweetneſs in prayer this morning. Felt exceeding ſweetly in ſecret prayer to night, and deſired nothing ſo ardently as that God ſhould do with me juſt as he pleaſed.

Friday, July 2.—Felt compoſed in ſecret prayer, in the morning. My deſires ſweetly aſcended to God this day, as I was travelling: And was comfortable in the evening. Bleſſed be God for all my conſolations

Lord's Day, July 4.—Had conſiderable aſſiſtance. In the evening, I withdrew and enjoyed a happy ſeaſon in

ſecret prayer. God was pleaſed to give me the exerciſe of faith, and thereby brought the inviſible and eternal world near to my ſoul; which appeared ſweetly to me. I hoped, that my weary *pilgrimage* in the world would be ſhort, and that it would not be long before I was brought to my heavenly home and Father's houſe. I was ſweetly reſigned to God's will, to tarry his time, to do his work, and ſuffer his pleaſure. I felt thankfulneſs to God for all my preſſing deſertions of late; for I am perſuaded they have been made a means of making me more humble, and much more reſigned. I felt pleaſed, to be little, to be nothing, and to *lie in the duſt*. I enjoyed life and ſweet conſolation in pleading for the dear children of God, and the kingdom of Chriſt in the world: And my ſoul earneſtly breathed after holineſs and the enjoyment of God. O, *come Lord Jeſus! come quickly. Amen.*

[By his Diary for the remaining days of this week, it appears that he enjoyed conſiderable compoſure and tranquillity, and had ſweetneſs and fervency of ſpirit in prayer, from day to day.]

[The eight next days, he expreſſes conſiderable comfort and fervency of ſpirit in chriſtian converſation and religious exerciſes.]

Monday, July 19.—My deſires ſeem eſpecially to be carried out after weanedneſs from the world, perfect deadneſs to it, and to be even crucified to all its allurements. My ſoul longs to feel itſelf more of a pilgrim and ſtranger here below; that nothing may divert me from preſſing through the lonely deſart, until I arrive at my Father's houſe.

Tueſday, July 20.—It was ſweet, to give away myſelf to God, to be diſpoſed of at his pleaſure; and had ſome feeling ſenſe of the ſweetneſs of being a pilgrim on earth.

[The next day, he expreſſes himſelf as determined to be wholly devoted to God; and it appears by his Diary, that he ſpent the whole day in a moſt diligent exerciſe of religion, and exceeding comfortably.]

Tueſday, July 22.—Journeying from Southbury to Ripton, called at a houſe by the way, where being very kindly entertained and refreſhed, I was filled with amazement and ſhame, that God ſhould ſtir up the hearts of any to ſhew ſo much kindneſs to ſuch a *dead dog* as I; was made ſenſible, in ſome meaſure, how exceeding vile

it is, not to be wholly devoted to God. I wondered that God would ſuffer any of his creatures to feed and ſuſtain me, from time to time.

[In his Diary for the ſix next days, are expreſſed various exerciſes and experiences, ſuch as ſweet compoſure and fervency of ſpirit in meditation and prayer, weanedneſs from the world, being ſenſibly a pilgrim and ſtranger on the earth, engagedneſs of mind to ſpend every inch of time for God, &c.]

Tueſday, July 29.—Was examined by the aſſociation met at Danbury, as to my learning, and alſo my experiences in religion, and received a licenſe from them to preach the goſpel of Chriſt. Afterwards felt much devoted to God; joined in prayer with one of the miniſters, my peculiar friend, in a convenient place; went to bed reſolving to live devoted to God all my days.

PART III.

From the time of his being licenſed to preach, by the Aſſociation, until he was examined in New York, by the Correſpondents or Commiſſioners of the Society in Scotland for propagating Chriſtian Knowledge, and approved and appointed as their MISSIONARY *to the* INDIANS.

Friday, July 30, 1742.—Rode from Danbury to Southbury; preached there from 1 Pet. iv. 8. Had much of the comfortable preſence of God in the exerciſe: I ſeemed to have power with God in prayer, and power to get hold of the hearts of the people in preaching.

Saturday, July 31.—Exceeding calm and compoſed, and was greatly refreſhed and encouraged.

[It appears by his Diary, that he continued in this ſweetneſs and tranquillity, almoſt through the whole of the next week.]

Lord's Day, Auguſt 8.—In the morning felt comfortably in ſecret prayer; my ſoul was refreſhed with the hopes of the heathen's coming home to Chriſt; was much reſigned to God; I thought it was no matter what became of me. Preached both parts of the day at Bethlehem, from Job xiv. 14. It was ſweet to me to meditate on death. In the evening felt very comfortably, and cried to God fervently, in ſecret prayer.

Thurſday, Auguſt 12.—This morning and laſt night was exerciſed with ſore inward trials: I had no power to pray; but ſeemed ſhut out from God. I had in a great meaſure loſt my hopes of God's ſending me among the heathen afar off, and of ſeeing them flock home to Chriſt. I ſaw ſo much of my helliſh vileneſs, that I appeared worſe to myſelf than any devil: I wondered that God would let me live, and wondered that people did not ſtone me, much more, that they would ever hear me preach! It ſeemed as though I never could nor ſhould preach any more; yet about nine or ten o'clock, the people came over, and I was forced to preach: And bleſſed be God,

he gave me his preſence and ſpirit in prayer and preaching: ſo that I was much aſſiſted, and ſpake with power from Job xiv. 14. Some Indians cried out in great diſtreſs*, and all appeared greatly concerned. After we had prayed and exhorted them to ſeek the Lord with conſtancy, and hired an Engliſh woman to keep a kind of ſchool among them, we came away about one o'clock, and came to Judea, about fifteen or ſixteen miles. There God was pleaſed to viſit my ſoul with much comfort. Bleſſed be the Lord for all things I meet with.

[It appears that the two next days he had much comfort, and had his heart much engaged in religion.]

Lord's Day, Auguſt 15.—Felt much comfort and devotedneſs to God this day. At night, it was refreſhing, to get alone with God and *pour out my ſoul*. O who can conceive of the ſweetneſs of communion with the bleſſed God, but thoſe that have experience of it! Glory to God forever, that I may taſte heaven below.

Monday, Auguſt 16.—Had ſome comfort in ſecret prayer, in the morning. Felt ſweetly ſundry times in prayer this day: But was much perplexed in the evening with vain converſation.

Tueſday, Auguſt 17.—Exceedingly depreſſed in ſpirit. It cuts and wounds my heart, to think how much ſelf exaltation, ſpiritual pride, and warmth of temper, I have formerly had intermingled with my endeavours to promote God's work: and ſometimes I long to lie down at the feet of oppoſers, and confeſs what a poor imperfect creature I have been and ſtill am. O, the Lord forgive me, and make me for the future *wiſe as a ſerpent, and harmleſs as a dove*. Afterwards enjoyed conſiderable comfort and delight of ſoul.

Wedneſday, Auguſt 18.—Spent moſt of this day in prayer and reading. I ſee ſo much of my own extreme vileneſs, that I feel aſhamed and guilty before God and man: I look to myſelf, like the vileſt fellow in the land: I wonder that God ſtirs up his people to be ſo kind to me.

Thurſday, Auguſt 19.—This day, being about to go from Mr. Bellamy's at Bethlehem, where I had reſided

* It was in a place near Kent, in the weſtern borders of Connecticut, where there was a number of Indians.

ſome time, prayed with him, and two or three other chriſtian friends, and gave ourſelves to God with all our hearts, to be his forever. Eternity looked very near to me while I was praying. If I never ſhould ſee theſe chriſtians again in this world, it ſeemed but a few moments before I ſhould meet them in another world. Parted with them ſweetly.

Friday, Auguſt 20.—I appeared ſo vile to myſelf, that I hardly dared to think of being ſeen, eſpecially on account of ſpiritual pride. However, to night, I enjoyed a ſweet hour alone with God [at Ripton.] I was lifted above the frowns and flatteries of this lower world, had a ſweet reliſh of heavenly joys, and my ſoul did as it were get into the eternal world, and really taſte of heaven. I had a ſweet ſeaſon of interceſſion for dear friends in Chriſt; and God helped me to cry fervently for Zion. Bleſſed be God for this ſeaſon.

Monday, Auguſt 23.—Had a ſweet ſeaſon in ſecret prayer: The Lord drew near to my ſoul, and filled me with peace and divine conſolation. O, my ſoul taſted the ſweetneſs of the upper world; and was ſweetly drawn out in prayer for the world, that it might come home to Chriſt! Had much comfort in the thoughts and hopes of the ingathering of the heathen; and was greatly aſſiſted in interceſſion for chriſtian friends.

[He continued ſtill in the ſame frame of mind the next day, but in a leſſer degree.]

Wedneſday, Auguſt 25.—In family prayer, God helped me to climb up near him, ſo that I ſcarce ever got nearer.

Monday, Auguſt 30.—Felt ſomething comfortably in the morning; converſed ſweetly with ſome friends; was in a ſerious compoſed frame; prayed at a certain houſe with ſome degree of ſweetneſs. Afterwards, at another houſe, prayed privately with a dear chriſtian friend or two; and I think I ſcarce ever launched ſo far into the eternal world, as then; I got ſo far out on the broad ocean, that my ſoul with joy triumphed over all the evils on the ſhores of mortality. I think time and all its gay amuſements and cruel diſappointments, never appeared ſo inconſiderable to me before: I was in a ſweet frame; I ſaw myſelf nothing, and my ſoul reached after God with intenſe deſire. O! I ſaw what I owed to God, in ſuch

a manner, as I ſcarce ever did: I knew I had never lived a moment to him as I ſhould do: Indeed it appeared to me, I had never done any thing in chriſtianity: My ſoul longed with a vehement deſire to live to God. In the evening, ſung and prayed with a number of chriſtians: Felt *the powers of the world to come*, in my ſoul, in prayer. Afterwards prayed again privately, with a dear chriſtian or two, and found the preſence of God; was ſomething humbled in my ſecret retirement; felt my ingratitude, becauſe I was not wholly ſwallowed up in God.

[He was in a ſweet frame great part of next day.]

Wedneſday, September 1.—Went to Judea, to the ordination of Mr. Judd. Dear Mr. Bellamy preached from Matth. xxiv. 46. *Bleſſed is that ſervant, &c.* I felt very ſolemn, and very ſweetly, moſt of the time; had my thoughts much on that time when *our Lord will come*; that time refreſhed my ſoul much; only I was afraid I ſhould not be found faithful, becauſe I have ſo vile a heart. My thoughts were much in eternity, where I love to dwell. Bleſſed be God for this ſolemn ſeaſon. Rode home to night with Mr. Bellamy; felt ſomething ſweetly on the road: converſed with ſome friends until it was very late, and then retired to reſt in a comfortable frame.

Thurſday, September 2.—About two in the afternoon, I preached from John vi. 67. and God aſſiſted me in ſome comfortable degree; but more eſpecially in my firſt prayer; my ſoul ſeemed then to launch quite into the eternal world, and to be as it were ſeparated from this lower world. Afterwards preached again from Iſa. v. 4. God gave me ſome aſſiſtance; but I ſaw myſelf a poor worm.

[On Friday, September 3, he complains of having but little life in the things of God the former part of the day, but afterwards ſpeaks of ſweetneſs and enlargement.]

Saturday, September 4.—Much out of health, and exceedingly depreſſed in my ſoul, and was at an awful diſtance from God. Towards night ſpent ſome time in profitable thoughts on Rom. viii. 2. Near night, had a very ſweet ſeaſon in prayer; God enabled me to wreſtle ardently for the advancement of the Redeemer's kingdom; pleaded earneſtly for my own dear brother John, that God would make him more of a pilgrim and ſtranger on the earth, and fit him for ſingular ſerviceableneſs in the

world; and my heart ſweetly exulted in the Lord, in the thoughts of any diſtreſſes that might alight on him or me, in the advancement of Chriſt's kingdom. It was a ſweet and comfortable hour unto my ſoul, while I was indulged freedom to plead, not only for myſelf, but for many other ſouls.

Lord's Day, September 5.—Preached all day; was ſomething ſtrengthened and aſſiſted in the afternoon: more eſpecially in the evening: Had a ſenſe of my unſpeakable ſhort comings in all my duties. I found, alas! that I had never lived to God in my life.

Monday, September 6.—Was informed that they only waited for an opportunity to apprehend me for preaching at New-Haven lately, that ſo they might impriſon me: This made me more ſolemn and ſerious, and to quit all hopes of the world's friendſhip: It brought me to a further ſenſe of my vileneſs, and juſt deſert of this, and much more, from the hand of God, though not from the hand of man: Retired into a convenient place in the woods, and ſpread the matter before God.

[*Tueſday, September* 7.—This day he rode to New Haven, but was obliged to ſecrete himſelf among private friends.]

Wedneſday, September 8.—Felt very ſweetly, when I firſt roſe in the morning. In family prayer, had ſome enlargement, but not much ſpirituality, until eternity came up before me and looked near: I found ſome ſweetneſs in the thoughts of bidding a dying farewell to this tireſome world. Though ſome time ago I reckoned upon ſeeing my dear friends at commencement, yet being now denied the opportunity, for fear of impriſonment, I felt totally reſigned, and as contented to ſpend this day alone in the woods, as I could have done, if I had been allowed to go to town. Felt exceedingly weaned from the world to day. In the afternoon diſcourſed ſomething on ſome divine things with a dear chriſtian friend, whereby we were both refreſhed. Then I prayed, with a ſweet ſenſe of the bleſſedneſs of communion with God: I think I ſcarce ever enjoyed more of God in any one prayer. O it was a bleſſed ſeaſon indeed to my ſoul! I knew not that I ever ſaw ſo much of my own nothingneſs in my life; never wondered ſo, that God allowed me to preach his word; never was

ſo aſtoniſhed as now. This has been a ſweet and comfortable day to my ſoul: Bleſſed be God. Prayed again with my dear friend, with ſomething of the divine preſence. I long to be wholly conformed to God, and transformed into his image.

Thurſday, September 9.—Spent much of the day alone: Enjoyed the preſence of God in ſome comfortable degree: Was viſited by ſome dear friends, and prayed with them: Wrote ſundry letters to friends; felt religion in my ſoul while writing: Enjoyed ſome ſweet meditations on ſome ſcriptures. In the evening, went very privately into town, from the place of my reſidence at the farms, and converſed with ſome dear friends; felt ſweetly in ſinging hymns with them; and made my eſcape to the farms again, without being diſcovered by my enemies, as I knew of. Thus the Lord preſerves me continually.

Friday, September 10.—Longed with intenſe deſire after God: My whole ſoul ſeemed impatient to be conformed to him, and to become *holy, as he is holy*. In the afternoon, prayed with a dear friend privately, and had the preſence of God with us; our ſouls united together to reach after a bleſſed immortality, to be unclothed of *the body of ſin and death*, and to enter the bleſſed world, where *no unclean thing enters*. O, with what intenſe deſire did our ſouls long for that bleſſed day, that we might be freed from ſin, and forever live to and in our God! In the evening, took leave of that houſe; but firſt kneeled down and prayed; *the Lord was of a truth in the midſt of us*; it was a ſweet parting ſeaſon; felt in myſelf much ſweetneſs and affection in the things of God. Bleſſed be God for every ſuch divine gale of his Spirit, to ſpeed me in my way to the New Jeruſalem! Felt ſome ſweetneſs afterwards, and ſpent the evening in converſation with friends, and prayed with ſome life. and retired to reſt very late.

[The five next days, he appears to have been in an exceeding comfortable, ſweet frame of mind, for the moſt part, and to have been the ſubject of the like heavenly exerciſes as are often expreſſed in preceding paſſages of his Diary.]

Thurſday, September 16.—At night, felt exceeding ſweetly: Enjoyed much of God in ſecret prayer: Felt an un-

common reſignation to be and do what God pleaſed. Some days paſt, I felt great perplexity on account of my paſt conduct: My bitterneſs, and want of chriſtian kindneſs and love, has been very diſtreſſing to my ſoul. The Lord forgive me my unchriſtian warmth, and want of a ſpirit of meekneſs.

[The next day, he ſpeaks of much reſignation, calmneſs and peace of mind, and near views of the eternal world.]

Saturday, September 18.—Felt ſome compaſſion for ſouls, and mourned I had no more. I feel much more kindneſs, meekneſs, gentleneſs and love towards all mankind, than ever. I long to be at the feet of my enemies and perſecutors. Enjoyed ſome ſweetneſs, in feeling my ſoul conformed to Chriſt Jeſus, and given away to him forever, in prayer to day.

[The next ten days, he appears to have been for the moſt part under great degrees of melancholy, exceedingly dejected and diſcouraged; ſpeaks of his being ready to give up all for gone reſpecting the cauſe of Chriſt, and exceedingly longing to die: Yet had ſome ſweet ſeaſons and intervals of comfort, and ſpecial aſſiſtance and enlargement in the duties of religion, and in performing public ſervices, and conſiderable ſucceſs in them.]

Thurſday, September 30.—Still very low in ſpirits, and did not know how to engage in any work or buſineſs, eſpecially to correct ſome diſorders among chriſtians; felt as though I had no power to be faithful in that regard. However, towards noon, preached from Deut. viii. 2. and was enabled with freedom to reprove ſome things in chriſtians' conduct, that I thought very unſuitable and irregular; inſiſted near two hours on this ſubject.

[Through this and the two following weeks, he paſſed through a variety of exerciſes. He was frequently dejected, and felt inward diſtreſſes; and ſometimes ſunk into the depths of melancholy: At which turns, he was not exerciſed about the ſtate of his ſoul, with regard to the favour of God and his intereſt in Chriſt, but about his own ſinful infirmities, and unfitneſs for God's ſervice. His mind appears ſometimes extremely depreſſed and ſunk with a ſenſe of inexpreſſible vileneſs. But in the mean time, he ſpeaks of many ſeaſons of comfort and ſpiritual refreſhment, wherein his heart was encouraged and

ſtrengthened in God, and ſweetly reſigned to his will, and of ſome ſeaſons of very high degrees of ſpiritual conſolation, and of his great longings after holineſs and conformity to God, of his great fear of offending God, of his heart's being ſweetly melted in religious duties, of his longing for the advancement of Chriſt's kingdom, and of his having at ſome times much aſſiſtance in preaching, and of remarkable effects on the auditory.]

Lord's Day October 17.—Had a conſiderable ſenſe of my helpleſſneſs and inability; ſaw that I muſt be dependent on God for all I want; and eſpecially when I went to the place of public worſhip: I found I could not ſpeak a word for God without his ſpecial help and aſſiſtance; I went into the aſſembly trembling, as I frequently do, under a ſenſe of my inſufficiency to do any thing in the cauſe of God, as I ought to do. But it pleaſed God to afford me much aſſiſtance, and there ſeemed to be a conſiderable effect on the hearers. In the evening I felt a diſpoſition to praiſe God for his goodneſs to me, in ſpecial, that he had enabled me in ſome meaſure to be faithful; and my ſoul rejoiced to think, that I had thus performed the work of one day more, and was one day nearer my eternal, and (I truſt) my heavenly home. O that I might be *faithful to the death, fulfiling as an hireling my day*, until the ſhades of the evening of life ſhall free my ſoul from the toils of the day! This evening, in ſecret prayer, I felt exceeding ſolemn, and ſuch longing deſires after deliverance from ſin, and after conformity to God, as melted my heart. O, I longed to be *delivered from this body of death!* I felt inward pleaſing pain, that I could not be conformed to God entirely, fully and forever. I ſcarce ever preach without being firſt viſited with inward conflicts and ſore trials. Bleſſed be the Lord for theſe trials and diſtreſſes, as they are bleſſed for my humbling.

Monday, October 18.—In the morning, felt ſome ſweetneſs, but ſtill preſſed through ſome trials of ſoul. My life is a conſtant mixture of conſolations and conflicts, and will be ſo until I arrive at the world of ſpirits.

Tueſday, October 19.—This morning and laſt night, felt a ſweet longing in my ſoul after holineſs: My ſoul ſeemed ſo to reach and ſtretch towards the mark of perfect ſanctity, that it was ready to break with longings.

Thurſday, October 21.—Had a very deep ſenſe of the vanity of the world, moſt of the day; had little more regard to it, than if I had been to go into eternity the next hour. Through divine goodneſs I felt very ſerious and ſolemn. O, I love to live on the brink of eternity, in my views and meditations! This gives me a ſweet, awful and reverential ſenſe and apprehenſion of God and divine things, when I ſee myſelf as it were *ſtanding before the judgment ſeat of Chriſt.*

Friday, October 22.—Uncommonly weaned from the world to day: My ſoul delighted to be a *ſtranger and pilgrim on the earth*: I felt a diſpoſition in me never to have any thing to do with this world: The character given of ſome of the ancient people of God, in Heb. xi. 13. was very pleaſing to me, *They confeſſed that they were pilgrims and ſtrangers on the earth*, by their daily practice; and O that I could always do ſo! Spent ſome conſiderable time, in a pleaſant grove, in prayer and meditation. O it is ſweet, to be thus weaned from friends, and from myſelf, and dead to the preſent world, that ſo I may live wholly to and upon the bleſſed God. Saw myſelf little, low, and vile in myſelf. In the afternoon, preached at Bethlehem, from Deut. viii. 2. and felt ſweetly both in prayer and preaching. God helped me to ſpeak to the hearts of dear chriſtians. Bleſſed be the Lord for this ſeaſon: I truſt, they and I ſhall rejoice on this account to all eternity. Dear Mr. Bellamy came in, while I was making the firſt prayer (being returned home from a journey) and after meeting, we walked away together, and ſpent the evening in ſweetly converſing on divine things, and praying together, with ſweet and tender love to each other, and retired to reſt with our hearts in a ſerious ſpiritual frame.

Monday, October 25.—[At Turkey-Hills] In the evening enjoyed the divine preſence in ſecret prayer: It was a ſweet and comfortable ſeaſon to me: *My ſoul longed for God, for the living God:* Enjoyed a ſweet ſolemnity of ſpirit, and longing deſire after the recovery of the divine image in my ſoul: *Then ſhall I be ſatisfied, when I ſhall awake in God's likeneſs*, and never before.

Tueſday, October 26.—[At Weſt-Suffield,] Underwent the moſt dreadful diſtreſſes, under a ſenſe of my own un-

worthineſs It ſeemed to me, I deſerved rather to be driven out of the place, than to have any body treat me with any kindneſs, or come to hear me preach. And verily my ſpirits were ſo depreſſed at this time, as well as at many others, that it was impoſſible that I ſhould treat immortal ſouls with faithfulneſs: I could not deal cloſely and faithfully with them, I felt ſo infinitely vile in myſelf. O, what *duſt and aſhes* I am, to think of preaching the goſpel to others! Indeed, I never can be faithful for one moment, but ſhall certainly *daub with untempered mortea*, if God does not grant me ſpecial help. In the evening, I went to the meeting houſe, and it looked to me near as eaſy for one to riſe out of the grave and preach, as for me. However, God afforded me ſome life and power, both in prayer and ſermon. God was pleaſed to lift me up, and ſhew me that he could enable me to preach. O the wonderful goodneſs of God to ſo vile a ſinner! Returned to my quarters; and enjoyed ſome ſweetneſs in prayer alone, and mourned that I could not live more to God.

Wedneſday, October 27.—Spent the forenoon in prayer and meditation. Was not a little concerned about preaching in the afternoon. Felt exceedingly without ſtrength, and very helpleſs indeed. Went into the meeting houſe, aſhamed to ſee any come to hear ſuch an unſpeakably worthleſs wretch. However, God enabled me to ſpeak with clearneſs, power, and pungency. But there was ſome noiſe and tumult in the aſſembly, that I did not well like, and endeavoured to bear public teſtimony againſt, with moderation and mildneſs, through the current of my diſcourſe. In the evening, was enabled to be in ſome meaſure thankful and devoted to God.

[The frames and exerciſes of his mind, during the four next days, were moſtly ſimilar to thoſe of the two days paſt; excepting intervals of conſiderable degrees of divine peace and conſolation.]

[Within this time he rode from Suffield to Eaſtbury, Hebron, and Lebanon.]

Thurſday, November 4.—[At Lebanon.] Saw much of my nothingneſs, moſt of this day; but felt concerned that I had no more ſenſe of my inſufficiency and unworthineſs. O it is ſweet *lying in the duſt!* but it is diſtreſ-

ſing, to feel in my ſoul that hell of corruption, which ſtill remains in me. In the afternoon, had a ſenſe of the ſweetneſs of a ſtrict, cloſe and conſtant devotedneſs to God, and my ſoul was comforted with the conſolations of God; my ſoul felt a pleaſing, yet painful concern, leſt I ſhould ſpend ſome moments, *without God.* O may I always *live to God.* In the evening, was viſited by ſome friends, and ſpent the time in prayer and ſuch converſation as tended to our edification. It was a comfortable ſeaſon to my ſoul: I felt an intenſe deſire to ſpend every moment for God. God is unſpeakably gracious to me continually. In times paſt, he has given me inexpreſſible ſweetneſs in the performance of duty: Frequently my ſoul has enjoyed much of God; but has been ready to ſay, *Lord it is good to be here;* and ſo to indulge ſloth, while I have lived on the ſweetneſs of my feelings. But of late, God has been pleaſed to keep my ſoul hungry, almoſt continually; ſo that I have been filled with a kind of a pleaſing pain: When I really enjoy God, I feel my deſires of him the more inſatiable, and my thirſtings after holineſs the more unquenchable; and the Lord will not allow me to feel as though I were fully ſupplied and ſatisfied, but keeps me ſtill reaching forward; and I feel barren and empty, as though I could not live, without more of God in me; I feel aſhamed and guilty before God. O I ſee, *the law is ſpiritual, but I am carnal!* I do not, I cannot live to God. O for holineſs! O for more of God in my ſoul! O this pleaſing pain! It makes my ſoul preſs after God; the language of it is, *Then ſhall I be ſatisfied when I awake in God's likeneſs,* Pſalm. xvii. ult. but never, never before; and conſequently I am engaged to *preſs toward the mark,* day by day. O that I may feel this continual hunger, and not be retarded, but rather animated by every cluſter from Canaan, to reach forward in the narrow way, for the full enjoyment and poſſeſſion of the heavenly inheritance. O that I may never loiter in my heavenly journey.

[Theſe inſatiable deſires after God and holineſs, continued the two next days, with a great ſenſe of his own exceeding unworthineſs, and the nothingneſs of the things of this world.]

Lord's Day, November 7.—[At Millington.] It ſeemed as if ſuch an unholy wretch as I never could arrive at

that bleſſedneſs, to be *holy, as God is holy.* At noon, I longed for ſanctification, and conformity to God. O, that is the all, the all! The Lord help me to preſs after God forever.

Monday, November 8.—Towards night, enjoyed much ſweetneſs in ſecret prayer, ſo that my ſoul longed for an arrival in the heavenly country, the bleſſed paradiſe of God. Through divine goodneſs, I have ſcarce ſeen the day, for two months, but death has looked ſo pleaſant to me at one time or other of the day, that I could have rejoiced the preſent ſhould be my laſt, notwithſtanding my preſſing inward trials and conflicts. And I truſt the Lord will finally make me a *conqueror*, and more than ſo, that I ſhall be able to uſe that triumphant language, *O death where is thy ſting!* And, *O grave where is thy victory!*

[Within the next ten days, the following things are expreſſed: Longing and wreſtling to be holy and to live to God; a deſire that every ſingle thought might be for God: feeling guilty, that his thoughts were no more ſwallowed up in God; ſweet ſolemnity and calmneſs of mind, ſubmiſſion and reſignation to God, great weanedneſs from the world, abaſement in the duſt, grief at ſome vain converſation that was obſerved, ſweetneſs from time to time in ſecret prayer, and in converſing and praying with chriſtian friends. And every day he appears to have been greatly engaged in the great buſineſs of religion and living to God, without interruption.]

Friday, November 19.—[At New Haven.] Received a letter from the reverend Mr. Pemberton, of New York, deſiring me ſpeedily to go down thither, and conſult about the Indian affairs in thoſe parts, and to meet certain gentlemen there, that were entruſted with thoſe affairs. My mind was inſtantly ſeized with concern; ſo I retired with two or three chriſtian friends and prayed; and indeed it was a ſweet time with me; I was enabled to leave myſelf and all my concerns with God; and taking leave of friends, I rode to Ripton, and was comforted in an opportunity to ſee and converſe with dear Mr. Mills.

[In the four next following days, he was ſometimes oppreſſed with the weight of that great affair, about which Mr. Pemberton had written to him; but was enabled

from time to time to *caſt his burden on the Lord*, and to commit himſelf and all his concerns to him. And he continued ſtill in a ſenſe of the excellency of holineſs, and longings after it, and earneſt deſires of the advancement of Chriſt's kingdom in the world; and had from time to time ſweet comfort in meditation and prayer.]

Wedneſday, November 24.—Came to New-York; felt ſtill much concerned about the importance of my buſineſs; put up many earneſt requeſts to God for his help and direction; was confuſed with the noiſe and tumult of the city; enjoyed but little time alone with God; but my ſoul longed after him

Thurſday, November 25.—Spent much time in prayer and ſupplication: Was examined by ſome gentlemen, of my chriſtian experiences, and my acquaintance with divinity, and ſome other ſtudies, in order to my improvement in that important affair of goſpellizing the heathen.* Was made ſenſible of my great ignorance and unfitneſs for public ſervice; I had the moſt abaſing thoughts of myſelf, I think, that ever I had; I thought myſelf the worſt wretch that ever lived: It hurt me and pained my very heart, that any body ſhould ſhew me any reſpect: Alas! me thought, how ſadly they are deceived in me; how miſerably would they be diſappointed, if they knew my inſide! O my heart! And in this depreſſed condition, I was forced to go and preach to a conſiderable aſſembly, before ſome grave and learned miniſters; but felt ſuch a preſſure from a ſenſe of my vileneſs, ignorance, and unfitneſs to appear in public, that I was almoſt overcome with it; my ſoul was grieved for the congregation, that they ſhould ſit there to hear ſuch a *dead dog* as I preach; I thought myſelf infinitely indebted to the people and longed that God would reward them with the rewards of his grace. I ſpent much of the evening alone.

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*Theſe gentlemen that examined Mr. Brainerd, were the correſpondents, in New York, New Jerſey, and Pennſylvania, of the honourable Society in Scotland for propagating Chriſtian Knowledge; to whom was committed the management of their affairs in theſe parts, and who were now met at New York.

PART IV.

From the time of his examination by the Correſpondents of the Society for propagating Chriſtian Knowledge, and being appointed their MISSIONARY, *to his firſt entrance on the buſineſs of his miſſion among the Indians at Kaunameek.*

Friday, November 26.—Had ſtill a ſenſe of my great vileneſs, and endeavoured as much as I could to keep alone. O, what a nothing, what duſt and aſhes am I! Enjoyed ſome peace and comfort in ſpreading my complaints before the God of all grace.

Saturday, November 27.—Committed my ſoul to God with ſome degree of comfort; left New-York about nine in the morning; came away with a diſtreſſing ſenſe ſtill of my unſpeakable unworthineſs. Surely I may well love all my brethren; for none of them all is ſo vile as I; whatever they do outwardly, yet it ſeems to me none is conſcious of ſo much guilt before God. O my leanneſs, my barrenneſs, my carnality, and paſt bitterneſs, and want of a goſpel temper! Theſe things oppreſs my ſoul. Rode from New-York, thirty miles, to White Plains, and moſt of the way continued lifting up my heart to God for mercy and purifying grace; and ſpent the evening much dejected in ſpirit.

[The three next days, he continued in this frame, in a great ſenſe of his own vileneſs, with an evident mixture of melancholy, in no ſmall degree; but had ſome intervals of comfort and God's ſenſible preſence with him.]

Wedneſday, December 1.—My ſoul breathed after God, in ſweet ſpiritual and longing deſires of conformity to him; my ſoul was brought to reſt itſelf and all on his rich grace, and felt ſtrength and encouragement to do or ſuffer any thing that divine Providence ſhould allot me. Rode about twenty miles from Stratfield to Newton.

[Within the ſpace of the next nine days, he went a journey from Newton to Haddam, his native town; and after ſtaying there ſome days, returned again into the weſtern part of Connecticut, and came to Southbury. In

his account of the frames and exercises of his mind, during this space of time, are such things as these: Frequent turns of dejection, a sense of his vileness, emptiness, and unfathomable abyss of desperate wickedness in his heart, attended with a conviction that he had never seen but little of it; bitterly mourning over his barrenness, being greatly grieved that he could not live to God, to whom he owed his all ten thousand times; crying out, My leanness, my leanness! a sense of the meetness and suitableness of his lying in the dust beneath God's feet; fervency and ardour in prayer; longing to live to God, and being afflicted with some impertinent trifling conversation that he heard but enjoying sweetness in christian conversation.]

Saturday, December 11.—Conversed with a dear friend, to whom I had thought of giving a liberal education, and being at the whole charge of it, that he might be fitted for the gospel ministry*. I acquainted him with my thoughts in that matter, and so left him to consider of it, until I should see him again. Then I rode to Bethlehem, and came to Mr. Bellamy's lodgings; spent the evening with him in sweet conversation and prayer: We recommended

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* Mr. Brainerd having now undertaken the business of a Missionary to the Indians, and expecting in a little time to leave his native country, to go among the Savages, into the wilderness, far distant, and spend the remainder of his life among them, and having some estate left him by his father, and thinking he should have no occasion for it among them, (though afterwards he told me he found himself mistaken) he set himself to think which way he might spend it most to the glory of God; and no way presenting to his thoughts, wherein he could do more good with it, than by being at the charge of educating some young person for the ministry, that appeared to be of good abilities and well disposed, he pitched upon this person here spoken of, to this end: Who accordingly was soon put to learning; and Mr. Brainerd continued to be at the charge of his education from year to year as long as he (Mr. Brainerd) lived, which was until this young man was carried through his third year in college.

the important concern before mentioned (of ſending my friend to college) unto the God of all grace. Bleſſed be the Lord for this evening's opportunity together.

Lord's Day, December 12.—I felt, in the morning, as if I had little or no power either to pray or preach, and felt a diſtreſſing need of divine help: I went to meeting trembling: But it pleaſed God to aſſiſt me in prayer and ſermon: I think my ſoul ſcarce ever penetrated ſo far into the immaterial world, in any one prayer that ever I made, nor were my devotions ever ſo much refined, and free from groſs conceptions, and imaginations framed from beholding material objects. I preached with ſome ſweetneſs, from Matth. vi. 33. *But ſeek ye firſt &c.* And in the afternoon from Rom. xv. 30. *And now I beſeech you, brethren, &c.* There was much affection in the aſſembly. This has been a ſweet Sabbath to me: And bleſſed be God, I have reaſon to think that my religion has become more refined and ſpiritual, by means of my late inward conflicts. Amen! May I always be willing that God ſhould uſe his own methods with me.

Monday, December 13.—Joined in prayer with Mr. Bellamy; and found ſweetneſs and compoſure in parting with him, who went a journey. Enjoyed ſome ſweetneſs through the day, and juſt at night rode down to Woodbury.

Tueſday, December 14.—Some perplexity hung on my mind: Was diſtreſſed laſt night and this morning for the intereſt of Zion, eſpecially on account of the falſe appearances of religion, that do but rather breed confuſion, eſpecially in ſome places. I cried to God for help, to enable me to bear teſtimony againſt thoſe things, which inſtead of promoting, do but hinder the progreſs of vital piety. In the afternoon, rode down to Southbury, and converſed again with my friend about the important affair of his following the work of the miniſtry; and he appeared much inclined to devote himſelf to that work, if God ſhould ſucceed his attempts to qualify himſelf for ſo great a work. In the evening, I preached from 1 Theſſ. iv. 8. and endeavoured, though with tenderneſs, to undermine falſe religion. The Lord gave me ſome aſſiſtance; but, however, I ſeemed ſo vile, I was aſhamed to be ſeen when I came out of the meeting houſe.

Wedneſday, December 15.—Enjoyed ſomething of God to day, both in ſecret and ſocial prayer; but was ſenſible of much barrenneſs, and defect in duty, as well as my inability to help myſelf for the time to come, or to perform the work and buſineſs I have to do. Afterwards, felt much of the ſweetneſs of religion, and the tenderneſs of the goſpel temper; was far from bitterneſs, and found a dear love to all mankind, and was afraid of ſcarcely any thing ſo much as leſt ſome motion of anger or reſentment ſhould ſome time or other creep into my heart. Had ſome comforting ſoul refreſhing diſcourſe with ſome dear friends, juſt as we took our leave of each other, and ſuppoſed it might be likely we ſhould not meet again until we came to the eternal world*. But I doubt not, through grace, but that ſome of us ſhall have a happy meeting there, and bleſs God for this ſeaſon, as well as many others. Amen.

Thurſday, December 16.—Rode down to Derby; had ſome ſweet thoughts on the road: My thoughts were very clear, eſpecially on the eſſence of our ſalvation by Chriſt, from thoſe words, *Thou ſhalt call his name Jeſus*, &c.

Friday, December 17.—Spent much time in ſweet converſation on ſpiritual things with dear Mr. Humphreys. Rode to Ripton; ſpent ſome time in prayer with dear chriſtian friends.

Saturday, December 18.—Spent much time in prayer in the woods: Seemed raiſed above the things of the world: My ſoul was ſtrong in the Lord of hoſts: But was ſenſible of great barrenneſs.

Lord's Day, December 19.—At the ſacrament of the Lord's ſupper, ſeemed ſtrong in the Lord; and the world with all its frowns and flatteries in a great meaſure diſappeared, ſo that my ſoul had nothing to do with them;

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* It had been determined by the Commiſſioners, who employed Mr. Brainerd as a Miſſionary, that he ſhould go as ſoon as might be conveniently, to the Indians living near the Forks of Delaware river in Pennſylvania, and the Indians on Suſquehannah river; which being far off, where he would be expoſed to many hardſhips and dangers; this was the occaſion of his taking leave of his friends in this manner.

and I felt a diſpoſition to be wholly and forever the Lord's. In the evening, enjoyed ſomething of the divine preſence; had a humbling ſenſe of my vileneſs, barrenneſs and ſinfulneſs, O, it wounded me, to think of the miſimprovement of time! *God be merciful to me a ſinner.*

Monday, December 20.—Spent this day in prayer, reading, and writing; and enjoyed ſome aſſiſtance, eſpecially in correcting ſome thoughts on a certain ſubject; but had a mournful ſenſe of my barrenneſs.

Tueſday, December 21.—Had a ſenſe of my inſufficiency of any public work and buſineſs, as well as to live to God. I rode over to Derby, and preached there: It pleaſed God to give me very ſweet aſſiſtance and enlargement, and to enable me to ſpeak with a ſoft and tender power and energy. We had afterwards a comfortable evening in ſinging and prayer: God enabled me to pray with as much ſpirituality and ſweetneſs as I have done for ſome time: My mind ſeemed to be unclothed of ſenſe and imagination, and was in a meaſure let into the immaterial world of ſpirits. This day and evening was, I truſt, through infinite goodneſs, made very profitable to a number of us, to advance our ſouls in holineſs and conformity to God: The glory be to him forever. Amen. How bleſſed it is to grow more and more like God!

Wedneſday, December 22.—Enjoyed ſome aſſiſtance in preaching at Ripton; but my ſoul mourned within me for my barrenneſs.

Thurſday, December 23.—Enjoyed, I truſt, ſomething of God this morning in ſecret. O how divinely ſweet it is to come into the ſecret of his preſence, and abide in his pavilion! Took an affectionate leave of friends, not expecting to ſee them again for a very conſiderable time, if ever in this world. Rode with Mr. Humphreys to his houſe at Derby; ſpent the time in ſweet converſation; my ſoul was refreſhed and ſweetly melted with divine things. O that I was always conſecrated to God. Near night, I rode to New-Haven, and there enjoyed ſome ſweetneſs in prayer and converſation, with ſome dear chriſtian friends: My mind was ſweetly ſerious and compoſed: But alas, I too much loſt the ſenſe of divine things!

[He continued much in the ſame frame of mind, and in the like exerciſes, the two following days.]

Lord's Day, December 26.—Felt much ſweetneſs and tenderneſs in prayer; eſpecially my whole ſoul ſeemed to love my worſt enemies, and was enabled to pray for thoſe that are ſtrangers and enemies to God with a great degree of ſoftneſs ond pathetic fervour. In the evening, rode from New-Haven to Branford, after I had kneeled down and prayed with a number of dear chriſtian friends in a very retired place in the woods, and ſo parted.

Monday, December 27.—Enjoyed a precious ſeaſon indeed; had a ſweet melting ſenſe of divine things, of the pure ſpirituality of the religion of Chriſt Jeſus. In the evening, I preached from Matth. vi. 33. with much freedom, and ſweet power and pungency: The preſence of God attended our meeting. O the ſweetneſs, the tenderneſs I felt in my ſoul! If ever I felt the temper of Chriſt, I had ſome ſenſe of it now. Bleſſed be my God, I have ſeldom enjoyed a more comfortable and profitable day than this. O that I could ſpend all my time for God.

Tueſday, December 28.—Rode from Branford to Haddam. In the morning my clearneſs and ſweetneſs in divine things continued; but afterwards my ſpiritual life ſenſibly declined.

[The next twelve days, he was for the moſt part extremely dejected, diſcouraged and diſtreſſed, and was evidently very much under the power of melancholy; and there are from day to day moſt bitter complaints of exceeding vileneſs, ignorance, corruption, an amazing load of guilt, unworthineſs to creep on God's earth, everlaſting uſeleſsneſs, fitneſs for nothing, &c. and ſometimes expreſſions even of horror at the thoughts of ever preaching again. But yet in this time of great dejection, he ſpeaks of ſeveral intervals of divine help and comfort.]

[The three next days, which were ſpent at Hebron and the Crank, (a pariſh in Lebanon) he had relief, and enjoyed conſiderable comfort.

Friday, January 14, 1743.—My ſpiritual conflicts to day were unſpeakably dreadful, heavier than the mountains and overflowing floods: I ſeemed incloſed, as it were in hell itſelf! I was deprived of all ſenſe of God, and even of the being of a God, and that was my miſery! I had no awful apprehenſions of God as angry. This was diſtreſs, the neareſt akin to the damned's torments, that I ever endured.

Their torments, I am ſure, will conſiſt much in a privation of God, and conſequently of all good. This taught me the abſolute dependence of a creature upon God the Creator, for every crumb of happineſs it enjoys. O! I feel that if there is no God, though I might live forever here, and enjoy not only this, but all other worlds, I ſhould be ten thouſand times more miſerable than a toad! My ſoul was in ſuch an anguiſh I could not eat, but felt as I ſuppoſed a poor wretch would that is juſt going to the place of execution. I was almoſt ſwallowed up with anguiſh, when I ſaw people gathering together to hear me preach. However, I went in that diſtreſs to the houſe of God, and found not much relief in the firſt prayer: It ſeemed as if God would let looſe the people upon me, nor were the thoughts of death diſtreſſing to me, like my own vileneſs. But afterwards, in my diſcourſe from Deut. viii. 2. God was pleaſed to give me ſome freedom and enlargement, ſome power and ſpirituality; and I ſpent the evening ſomething comfortably.

[The two next days, his comfort continues, and he ſeems to enjoy an almoſt continual ſweetneſs of ſoul in the duties and exerciſes of religion and chriſtian converſation. On Monday was the return of the gloom he had been under the Friday before. He rode to Coventry this day, and the latter part of the day, had more freedom. On Tueſday he rode to Canterbury, and continued more comfortable.]

Wedneſday, January 19.—[At Canterbury.] In the afternoon preached the lecture at the meeting houſe: Felt ſome tenderneſs, and ſomething of the goſpel temper: Exhorted the people to love one another, and not to ſet up their own frames as a ſtandard to try all their brethren by. But was much preſſed, moſt of the day, with a ſenſe of my own badneſs, inward impurity, and unſpeakable corruption. Spent the evening in loving chriſtian converſation.

Thurſday, January 20.—Rode to my brother's houſe between Norwich and Lebanon; and preached in the evening to a number of people: Enjoyed neither freedom nor ſpirituality; but ſaw myſelf exceeding unworthy.

Friday, January 21.—Had great inward conflicts; enjoyed but little comfort. Went to ſee Mr. Williams of

Lebanon, and ſpent ſeveral hours with him; and was greatly delighted with his ſerious, deliberated and impartial way of diſcourſe about religion.

[The next day he was much dejected.]

Lord's Day, January 23.—Scarce ever felt myſelf ſo unfit to exiſt, as now: I ſaw, I was not worthy of a place among the Indians, where I am going, if God permit: I thought I ſhould be aſhamed to look them in the face, and much more to have any reſpect ſhewn me there. Indeed I felt myſelf baniſhed from the earth, as if all places were too good for ſuch a wretch as I; I thought I ſhould be aſhamed to go among the very ſavages of Africa. I appeared to myſelf a creature fit for nothing, neither heaven nor earth. None knows, but thoſe that feel it, what the ſoul endures that is ſenſibly ſhut out from the preſence of God: Alas, it is more bitter than death!

[On Monday he rode to Stoningtown, Mr. Fiſh's pariſh. On Tueſday he expreſſes conſiderable degrees of ſpiritual comfort and refreſhment.]

Wedneſday, January 26.—Preached to a pretty large aſſembly at Mr. Fiſh's meeting houſe: Inſiſted on humility, and ſteadfaſtneſs in keeping God's commands, and that through humility we ſhould prefer one another in love, and not make our own frames the rule by which we judge others. I felt ſweetly calm, and full of brotherly love; and never more free from party ſpirit. I hope ſome good will follow, that chriſtians will be freed from falſe joy, and party zeal, and cenſuring one another.

[On Thurſday, after conſiderable time ſpent in prayer and chriſtian converſation, he rode to New-London.]

Friday, January 28.—Here I found ſome fallen into ſome extravagances, too much carried away with a falſe zeal, and bitterneſs. O, the want of a goſpel temper is greatly to be lamented. Spent the evening in converſing with ſome about ſome points of conduct in both miniſters and private chriſtians; but did not agree with them, God had not *taught them with briers and thorns* to be of a kind diſpoſition toward mankind.

[On Saturday, he rode to Eaſt Haddam, and ſpent the three following days there; and in that ſpace of time he ſpeaks of his feeling weanedneſs from the world, a ſenſe of the nearneſs of eternity, ſpecial aſſiſtance in prayer for the

enlargement of Chriſt's kingdom, times of ſpiritual comfort, &c.

Wedneſday, February 2.—Preached my farewell ſermon, laſt night, at the houſe of an aged man, who had been unable to attend on the public worſhip for ſome time; and this morning, ſpent the time in prayer, almoſt wherever I went; and having taken leave of friends, I ſet out on my journey towards the Indians; though by the way I was to ſpend ſome time at Eaſt-Hampton on Long-Iſland, by the leave of the comiſſioners who employed me in the Indian affair;* and being accompanied by a meſſenger from Eaſt Hampton, we travelled to Lyme. On the road I felt an uncommon preſſure of mind: I ſeemed to ſtruggle hard for ſome pleaſure in ſomething here below, and ſeemed loth to give up all for gone; but then ſaw myſelf evidently throwing myſelf into all hardſhips and diſtreſſes in my preſent undertaking; I thought it would be leſs difficult to lie down in the grave: But yet I choſe to go rather than ſtay. Came to Lyme that night.

[He waited the next two days for a paſſage over the ſound, and ſpent much of the time in inward conflicts and dejection, but had ſome comfort.]

[On Saturday, he croſſed the ſound, landed at Oyſter-Ponds on Long Iſland, and travelled from thence to Eaſt Hampton. And the ſeven following days he ſpent there, for the moſt part, under extreme dejection and gloominess of mind, with great complaints of darkneſs, ignorance, &c. Yet his heart appears to have been conſtantly engaged in the great buſineſs of religion, much concerned for the intereſt of religion in Eaſt-Hampton, and praying and labouring much for it.]

Saturday, February 12.—Enjoyed a little more comfort, was enabled to meditate with ſome compoſure of mind; and eſpecially in the evening, found my ſoul more refreſh-

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*The reaſon why the Commiſſioners or Correſpondents did not order Mr. Brainerd to go immediately to the Indians, and enter on his buſineſs as a Miſſionary to them, was that the winter was not judged to be a convenient ſeaſon for him firſt to go out into the wilderneſs, and enter on the difficulties and hardſhips he muſt there be expoſed to.

ed in prayer, than at any time of late; my ſoul ſeemed to *take hold of God's ſtrength*, and was comforted with his conſolations. O how ſweet are ſome glimpſes of divine glory! How ſtrengthening and quickening.

Lord's Day, February 13.—At noon, under a great degree of diſcouragement; knew not how it was poſſible for me to preach in the afternoon; was ready to give up all for gone; but God was pleaſed to aſſiſt me in ſome meaſure. In the evening, my heart was ſweetly drawn out after God, and devoted to him.

[The next day, he had comfort and and dejection intermingled.

Tueſday, February 15.—Early in the day I felt ſome comfort, afterwards I walked into a neighbouring grove, and felt more as a ſtranger on earth, I think, than ever before; dead to any of the enjoyments of the world as if I had been dead in a natural ſenſe. In the evening, had divine ſweetneſs in ſecret duty: God was then my portion, and my ſoul roſe above thoſe *deep waters*, into which I have ſunk ſo low of late. My ſoul then cried for Zion, and had ſweetneſs in ſo doing.

[This ſweet frame continued the next morning; but afterwards his inward diſtreſs returned.]

Thurſday, February 17. In the morning, found myſelf ſomething comfortable, and reſted on God in ſome meaſure. Preached this day at a little village belonging to Eaſt Hampton; and God was pleaſed to give me his gracious preſence and aſſiſtance, ſo that I ſpake with freedom, boldneſs and ſome power. In the evening, ſpent ſome time with a dear chriſtian friend; felt ſweetly ſerious, as on the brink of eternity; my ſoul enjoyed ſweetneſs in lively apprehenſions of ſtanding before the glorious God. Prayed with my dear friend with ſweetneſs, and diſcourſed with utmoſt ſolemnity. And truly it was a little emblem of heaven itſelf. I find my ſoul is more refined and weaned from a dependence on my frames and ſpiritual feelings.

Friday, February 18.—Felt ſomething ſweetly moſt of the day, and found acceſs to the throne of grace. Bleſſed be the Lord for any intervals of heavenly delight and compoſure, while I am engaged in the field of battle. O that I might be ſerious, ſolemn, and always vigilant,

while in an evil world. Had ſome opportunity alone to day, and found ſome freedom in ſtudy. O, I long to live to God.

Lord's Day, February 20.—Was ſomething perplexed on account of my careleſſneſs; I thought I could not be ſuitably concerned about the important work of the day; and ſo was reſtleſs with my eaſineſs. Was exceeding infirm again to day, but the Lord ſtrengthened me both in the outward and inward man, ſo that I preached with ſome life and ſpirituality, eſpecially in the afternoon, wherein I was enabled to ſpeak cloſely againſt ſelfiſh religion, that loves Chriſt for his benefits, but not for himſelf.

[During the next fortnight, it appears that he for the moſt part enjoyed much ſpiritual peace and comfort. In his Diary for this ſpace of time, are expreſſed ſuch things as theſe; mourning over indwelling ſin, and unprofitableneſs; deadneſs to the world; longing after God and to live to his glory; heart melting deſires after his eternal home; fixed reliance on God for his help; experience of ſuch divine aſſiſtance both in the private and public exerciſes of religion; inward ſtrength and courage in the ſervice of God; very frequent refreſhment, conſolation and divine ſweetneſs in meditation, prayer, preaching, and chriſtian converſation. And it appears by his account, that this ſpace of time was filled up with great diligence and earneſtneſs in ſerving God, in ſtudy, prayer, meditation, preaching, and private inſtructing and counſelling.

Monday, March 7.—This morning when I aroſe, I found my heart go forth after God in longing deſires of conformity to him, and in ſecret prayer found myſelf ſweetly quickened and drawn out in praiſes to God for all he had done to and for me, and for all my inward trials and diſtreſſes of late; my heart aſcribed glory, glory, glory to the bleſſed God! And bid welcome all inward diſtreſs again, if God ſaw meet to exerciſe me with it; time appeared but an inch long, and eternity at hand; and I thought I could with patience and cheerfulneſs bear any thing for the cauſe of God. For I ſaw that a moment would bring me to a world of peace and bleſſedneſs; and my ſoul, by the ſtrength of the Lord, roſe far above this lower world, and all the vain amuſements and frightful diſappointments of it. Afterwards, was viſited by ſome friends,

but loſt ſome ſweetneſs by the means. After that, had ſome ſweet meditation on Gen v. 24. *And Enoch walked with God*, &c. This was a comfortable day to my ſoul.

The next day, he ſeems to have continued in a conſiderable degree of ſweetneſs and fervency in religion.]

Wedneſday, March 9.—Endeavoured to commit myſelf and all my concerns to God. Rode ſixteen Miles to Mantauk,* and had ſome inward ſweetneſs on the road; but ſomething of a flatneſs and deadneſs after I came there and had ſeen the Indians: I withdrew, and endeavoured to pray. but found myſelf awfully deſerted and left, and had an afflicting ſenſe of my vileneſs and meanneſs. However, I went and preached from Iſai. liii. 10. Had ſome aſſiſtance; and, I truſt, ſomething of the divine preſence was among us. In the evening, again I prayed and exhorted among them, after having had a ſeaſon alone, wherein I was ſo preſſed with the blackneſs of my nature, that I thought it was not fit for me to ſpeak ſo much as to Indians.

[The next day, he returned to Eaſt-Hampton; was exceeding infirm in body through the remaining part of this week; but ſpeaks of aſſiſtance and enlargement in ſtudy and religious exerciſes, and of inward ſweetneſs and breathing after God.]

Lord's Day, March 13.—At noon, I thought it impoſſible for me to preach, by reaſon of bodily weakneſs and deadneſs; and in the firſt prayer, was ſo weak that I could hardly ſtand; but in ſermon, God ſtrengthened me, ſo that I ſpake near an hour and half with ſweet freedom, clearneſs and ſome tender power, from Gen. v. 24. *And Enoch walked with God*. I was ſweetly aſſiſted to inſiſt on a cloſe *walk with God*, and to leave this as my parting advice to God's people here, *that they ſhould walk with God*. May the God of all grace ſucceed my poor labours in this place!

Monday, March 14.—In the morning, was very buſy in preparing for my journey, and was almoſt continually engaged in ejaculatory prayer. About ten, took leave of

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*Montauk is the eaſtern cape or end of Long-Iſland, then inhabited chiefly by Indians.

the dear people of East-Hampton. My heart grieved and mourned, and rejoiced at the same time; rode near fifty miles to a port of Brook-Haven, and lodged there, and had refreshing conversation with a christian friend.

[In two days more he reached New-York; but complains of much desertion and deadness on the road. He stayed one day in New-York, and on Friday went to Mr. Dickinson's at Elizabeth-Town. His complaints are the same as on the two preceeding days.]

Saturday, March 19.—Was bitterly distressed under a sense of my ignorance, darkness and unworthiness; got alone and poured out my complaints to God in the bitterness of my soul. In the afternoon, rode to Newark, and had some sweetness in conversation with Mr. Burr, and in praying together. O! blessed be God forever and ever, for any enlivening and quickening.

Lord's Day, March 20.—Preached in the forenoon: God gave me some assistance and sweetness, and enabled me to speak with real tenderness, love and impartiality. In the evening preached again; and of a truth God was pleased to assist a poor worm. Blessed be God, I was enabled to speak with life, power, and passionate desire of the edification of God's people, and with some power to sinners. In the evening, I felt something spiritual and watchful, lest my heart should by any means be drawn away from God. O, when shall I come to that blessed world, where every power of my soul will be incessantly and eternally wound up, in heavenly employments and enjoyments, to the highest degree?

[On Monday he went to Woodbridge, where he speaks of his being with a number of ministers;* and the remainder of this week and the greater part of the next he spent in a journey to Stockbridge.]

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*These ministers where the Correspondents, who now met at Woodbridge, and gave Mr. Brainerd new directions, and instead of sending him to the Indians at the Forks of Delaware, as before intended, they ordered him to go to a number of Indians at Kaunaumeek, a place in the province of New-York, in the woods between Stockbridge and Albany.

PART V.

From his firſt beginning to inſtruct the Indians at Kaunaumeek, to his Ordination.

Friday, April 1, 1743.—I rode to Kaunaumeek, near twenty miles from Stockbridge, where the Indians live, with whom I am concerned, and there lodged on a little heap of ſtraw: Was greatly exerciſed with inward trials and diſtreſſes all day; and in the evening, my heart was ſunk, and I ſeemed to have no God to go to. O that God would help me!

[The next five days, he was for the moſt part in a dejected depreſſed ſtate of mind, and ſometimes extremely ſo.]

Friday, April 7.—Appeared to myſelf exceeding ignorant, weak, helpleſs, and unworthy, and altogether unequal to my work. It ſeemed to me, I ſhould never do any ſervice, or have any ſucceſs among the Indians. My ſoul was weary of my life: I longed for death beyond meaſure. When I thought of any godly ſoul departed, my ſoul was ready to envy him his privilege, thinking, O when will my turn come! Muſt it be years firſt! But I know thoſe ardent deſires at this and other times, roſe partly from want of reſignation to God under all miſeries; and ſo were but impatience. Towards night I had, I think, the exerciſe of faith in prayer, and ſome aſſiſtance in writing. O that God would keep me near him!

Friday April 8.—Was exceedingly preſſed under a ſenſe of my pride, ſelfiſhneſs, bitterneſs, and party ſpirit in times paſt, while I attempted to promote the cauſe of God: It's vile nature and dreadful conſequences appeared in ſuch odious colours to me, that my very heart was pained: I ſaw how poor ſouls ſtumbled over it into everlaſting deſtruction, that I was conſtrained to make that prayer in the bitterneſs of my ſoul, *O Lord, deliver me from blood guiltineſs.* I ſaw my deſert of hell on this account. My ſoul was full of inward anguiſh and ſhame before God, that I had ſpent ſo much time in converſation tending only to promote a party ſpirit. O, I ſaw I had not ſuitably pri-

zed mortification, ſelf-denial, reſignation under all adverſities, meekneſs, love, candour, and holineſs of heart and life: And this day was almoſt wholly ſpent in ſuch bitter and ſoul afflicting reflections on my paſt frames and conduct. Of late I have thought much of having the kingdom of Chriſt advanced in the world; but now I ſaw I had enough to do within myſelf. *The Lord be merciful to me a ſinner*, and waſh my ſoul.

Saturday, April 9.— Remained much in the ſame ſtate as yeſterday; excepting that the ſenſe of my vileneſs was not ſo quick and acute.

Lord's Day April 10.—Roſe early in the morning, and walked out, and ſpent conſiderable time in the woods, in prayer and meditation. Preached to the Indians both forenoon and afternoon. They behaved ſoberly in general: Two or three in particular, appeared under ſome religious concern; with whom I diſcourſed privately; and one told me, her heart had cried ever ſince ſhe heard me preach firſt.

[The two next days he complains of much deſertion, and manifeſts a great ſenſe of guilt and ſtupidity.]

Wedneſday, April 13.—My heart was overwhelmed within me: I verily thought I was the meaneſt, vileſt, moſt helpleſs, guilty, ignorant, benighted creature living. And yet I knew what God had done for my ſoul, at the ſame time. Though ſometimes I was aſſaulted with damping doubts and fears, whether it was poſſible for ſuch a wretch as I to be in a ſtate of grace.

Saturday, April 16 — ſtill in the depths of diſtreſs. In the afternoon, preached to my people; but was more diſcouraged with them than before; feared that nothing would ever be done for them to any happy effect. I retired and poured out my ſoul to God for mercy; but without any ſenſible relief. Soon after came an Iriſhman and a Dutchman, with a deſign, as they ſaid, to hear me preach the next day; but none can tell how I felt to hear their profane talk. O, I longed that ſome dear chriſtian knew my diſtreſs. I got into a kind of hovel, and there groaned out my complaint to God; and withal felt more ſenſible gratitude to God, that he had made me to differ from theſe men, as I knew through grace he had.

Lord's Day, April 17.—In the morning was again diſtreſſed as ſoon as I awaked, hearing much talk about the world and the things of it: Though I perceived the men were in ſome meaſure afraid of me; and I diſcourſed ſomething about ſanctifying the Sabbath, if poſſible, to ſolemnize their minds; but when they were at a little diſtance, they again talked freely about ſecular affairs. O, I thought, what a hell it would be to live with ſuch men to eternity! The Lord gave me ſome aſſiſtance in preaching, all day, and ſome reſignation, and a ſmall degree of comfort in prayer at night.

[He continued in this diſconſolate frame the next day.]

Tueſday, April 19.—In the morning, enjoyed ſome ſweet repoſe and reſt in God; felt ſome ſtrength and confidence in God; and my ſoul was in ſome meaſure refreſhed and comforted. Spent moſt of the day in writing, and had ſome exerciſe of grace ſenſible and comfortable; my ſoul ſeemed lifted above the *deep waters*, wherein it has been ſo long almoſt drowned; felt ſome ſpiritual longings and breathings of ſoul after God; found myſelf engaged for the advancement of Chriſt's kingdom in my own ſoul, more than in others, more than in the heathen world.

Wedneſday, April 20.—Set apart this day for faſting and prayer, to bow my ſoul before God for the beſtowment of divine grace; eſpecially that all my ſpiritual afflictions and inward diſtreſſes might be ſanctified to my ſoul. And endeavoured alſo to remember the goodneſs of God to me in the year paſt, this day being my birth day. Having obtained help of God, I have hitherto lived, and am now arrived at the age of twenty five years. My ſoul was pained to think of my barrenneſs and deadneſs; that I have lived ſo little to the glory of the eternal God. I ſpent the day in the woods alone, and there poured out my complaint to God. O that God would enable me to live to his glory for the future.

Thurſday, April 21.—Spent the forenoon in reading and prayer, and found myſelf ſomething engaged; but ſtill much depreſſed in ſpirit under a ſenſe of my vileneſs and unfitneſs for any public ſervice. In the afternoon, I viſited my people, and prayed and converſed with ſome about their ſouls' concerns; and afterwards found ſome ardour

of ſoul in ſecret prayer. O that I might grow up into the likeneſs of God.

Friday, April 22.—Spent the day in ſtudy, reading and prayer; and felt a little relieved of my burden, that has been ſo heavy of late. But ſtill in ſome meaſure oppreſſed. Had a ſenſe of barrenneſs O, my leanneſs teſtifies againſt me! My very ſoul abhors itſelf for its unlikeneſs to God, its inactivity and ſluggiſhneſs. When I have done all, alas, what an *unprofitable ſervant* am I! My ſoul groans, to ſee the hours of the day roll away, becauſe I do not fill them, in ſpirituality and heavenly mindedneſs. And yet I long they ſhould ſpeed their pace, to haſten me to my eternal home, where I may fill up all my moments, thro' eternity, for God and his glory.

[For ſeveral following days he ſeems to have been under an increaſe of dejection and melancholy. On Tueſday, he expreſſes ſome relief. Wedneſday he kept as a day of faſting and prayer, but in great diſtreſs. The next three days following, his melancholy continued, but in a leſſer degree, and with intervals of comfort.]

Lord's Day, May 1.—Was at Stockbridge to day. In the forenoon had ſome relief and aſſiſtance; though not ſo much as uſual. In the afternoon, felt poorly in body and ſoul; while I was preaching, ſeemed to be rehearſing idle tales, without the leaſt life, fervour, ſenſe or comfort: And eſpecially afterwards, at the ſacrament, my ſoul was filled with confuſion, and the utmoſt anguiſh that ever I endured, under the feeling of my inexpreſſible vileneſs and meanneſs.

[The remaining days of this week were ſpent, for the moſt part, in inward diſtreſs and gloominess. The next Sabbath, he had encouragement, aſſiſtance and comfort; but on Monday ſunk again.]

Tueſday, May 10.—Was in the ſame ſtate, as to my mind, that I have been in for ſome time, extremely preſſed with a ſenſe of guilt, pollution, blindneſs: *The iniquity of my heels have compaſſed me about; the ſins of my youth have been ſet in order before me; they have gone over my head as an heavy burden, too heavy for me to bear.* Almoſt all the actions of my life paſt ſeem to be covered over with ſin and guilt; and thoſe of them that I performed in the moſt conſcientious manner, now fill me with ſhame and

confuſion, that I cannot hold up my face. O! the pride, ſelfiſhneſs, hypocriſy, ignorance, bitterneſs, party zeal, and the want of love, candour, meekneſs and gentleneſs that have attended my attempts to promote religion and virtue; and this when I have reaſon to hope I had real aſſiſtance from above, and ſome ſweet intercourſe with heaven! But alas, what corrupt mixtures attend my beſt duties!

[The next ſeven days, his gloom and diſtreſs continued, for the moſt part; but he had ſome turns of relief and ſpiritual comfort. He gives an account of his ſpending part of this time in hard labour, to build himſelf a little cottage to live in amongſt the Indians, in which he might be by himſelf; having (it ſeems) hitherto lived with a poor Scotchman; and afterwards, before his own houſe was habitable, lived in a wigwam among the Indians.]

Wedneſday, May 18.—My circumſtances are ſuch that I have no comfort, of any kind, but what I have in God. I live in the moſt loneſome wilderneſs; have but one ſingle perſon to converſe with, that can ſpeak Engliſh*: Moſt of the talk I hear, is either Highland Scotch or Indian. I have no fellow chriſtian to whom I might unboſom myſelf, and lay open my ſpiritual ſorrows, and with whom I might take ſweet counſel in converſation about heavenly things, and join in ſocial prayer. I live poorly with regard to the comforts of life: Moſt of my diet conſiſts of boiled corn, hafty pudding, &c. I lodge on a bundle of ſtraw, and my labour is hard and extremely difficult; and I have little appearance of ſucceſs to comfort me. The Indians' affairs are very difficult; having no land to live on, but what the Dutch people lay claim to, and threaten to drive them off from; they have no re-

* This perſon was Mr. Brainerd's interpreter; who was an ingenious young Indian belonging to Stockbridge, whoſe name was John Wauwaunpequunnaunt, who had been inſtructed in the chriſtian religion by Mr. Serjeant; and had lived with the Rev. Mr. Williams of Long-Meadow, and had been further inſtructed by him at the charge of Mr. Hollis of London; and underſtood both Engliſh and Indian very well, and wrote a good hand.

gard to the ſouls of the poor Indians; and by what I can learn, they hate me becauſe I come to preach to them. But that which makes all my difficulties grievous to be borne, is, that God hides his face from me.

[The next eleven days, his burdens were for the moſt part alleviated; but with variety; at ſome times having conſiderable conſolation, and at other times more depreſſed. The next day, Monday, May 30, he ſet out on a journey to New-Jerſey, to conſult the Commiſſioners that employed him about the affairs of his miſſion*: Performed his journey thither in four days; and arrived at Mr. Burr's in Newark on Thurſday. In great part of his journey, he was in the depths of melancholy, under like diſtreſſes with thoſe already mentioned. On Friday, he rode to Elizabeth-Town; and on Saturday, to New-York; and from thence on his way homewards as far as White Plains, where he ſpent the Sabbath, and had conſiderable degrees of divine conſolation and aſſiſtance in public ſervices. On Monday, he rode about ſixty miles to New-Haven. There he attempted a reconciliation with the authority of the college; and ſpent this week in viſiting his friends in thoſe parts, and in his journey homewards, until Saturday, in a pretty comfortable frame of mind. On Saturday, in his way from Stockbridge to Kaunaumeek, he was loſt in the woods, and lay all night in the open air; but happily found his way in the morning, and came to his Indians on Lord's Day, June 12. And had greater aſſiſtance in preaching among them than ever before, ſince his firſt coming among them.]

[From this time forward he was the ſubject of various frames and exerciſes of mind. How it was with him in thoſe dark ſeaſons, he himſelf further deſcribes in his Diary for July 2, in the following manner. My ſoul is and has for a long time been in a piteous condition, wading through a ſeries of ſorrows of various kinds. I have been

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* His buſineſs with the Commiſſioners now, was, to obtain orders from them to ſet up a ſchool among the Indians at Kaunameek, and that his interpreter might be appointed the ſchoolmaſter: Which was accordingly done.

ſo cruſhed down ſometimes with a ſenſe of my meanneſs and infinite unworthineſs, that I have been aſhamed that any even the meaneſt of my fellow creatures ſhould ſo much as ſpend a thought about me, and have wiſhed ſometimes while I have travelled among the thick brakes, as one of them to drop into everlaſting oblivion. Sometimes my ſoul has been in diſtreſs on feeling ſome particular corruptions riſe and ſwell like a mighty torrent, with preſent violence; having at the ſame time ten thouſand former ſins and follies preſented to view, in all their blackneſs and aggravations. And theſe attended with ſuch external circumſtances as mine at preſent are; deſtitute of moſt of the conveniences of life, and I may ſay, of all the pleaſures of it; without a friend to communicate any of my ſorrows too, and ſometimes without any place of retirement, where I may unburden my ſoul before God, which has greatly contributed to my diſtreſs. Of late, more eſpecially, my great difficulty has been a ſort of careleſſneſs, a kind of regardleſs temper of mind, whence I have been diſpoſed to indolence and trifling: And this temper of mind has conſtantly been attended with guilt and ſhame; ſo that ſometimes I have been in a kind of horror, to find myſelf ſo unlike the bleſſed God; and have thought I grew worſe under all my trials; and nothing has cut and wounded my ſoul more than this. O, if I am one of God's choſen, as I truſt through infinite grace I am, I find of a truth, that *the righteous are ſcarcely ſaved!*

It is apparent, that one main occaſion of that diſtreſſing gloomineſs mind which he was ſo much exerciſed with at Kaunaumeek, was reflection on his paſt errors and miſguided zeal at college, in the beginning of the late religious commotions in the land. And therefore he repeated his endeavours this year for reconciliation with the governors of the college, whom he had in that time offended. Although he had been at New-Haven in June, this year, and had attempted a reconciliation, as has been mentioned already, yet in the beginning of July, he made another journey thither, and renewed his attempt, but ſtill in vain.

Although he was much dejected great part of that ſpace of time that I am now ſpeaking of, yet there were many

intermiſſions of his melancholy, and ſome ſeaſons of comfort, ſweet tranquillity and reſignation of mind, and frequent ſpecial aſſiſtance in public ſervices, that he ſpeaks of in his Diary. The manner of his relief from his ſorrow, once in particular, is worthy to be mentioned in his own words, in his Diary, for July 25, which are as follows: Had little or no reſolution for a life of holineſs; was ready almoſt to renounce my hopes of living to God. And O how dark it looked, to think of being unholy forever! This I could not endure. The cry of my ſoul was that (Pſal. lxv. 3.) *Iniquities prevail againſt me.* But was in ſome meaſure relieved by a comfortable meditation on God's eternity, that he never had a beginning, &c. whence I was led to admire his greatneſs and power, &c. in ſuch a manner that I ſtood ſtill and praiſed the Lord for his own glories and perfections; though I was (and if I ſhould forever be an unholy creature, my ſoul was comforted to apprehend an eternal, infinite, powerful, holy God.]

Saturday, July 30.—Juſt at night moved into my own houſe, and lodged there that night; found it much better ſpending the time alone in my own houſe, than in the wigwam where I was before.

Lord's Day, July 31.—Felt more comfortably than ſome days paſt. Bleſſed be the Lord, that has now given me a place of retirement. O that I might find God in it, and that he would dwell with me forever.

Monday, Auguſt 1.—Was ſtill buſy in further labours on my houſe. Felt a little of the ſweetneſs of religion, and thought it was worth the while to follow after God through a thouſand ſnares, deſarts, and death itſelf. O that I might always follow after holineſs, that I may be fully conformed to God. Had ſome degree of ſweetneſs, in ſecret prayer, though I had much ſorrow.

Wedneſday, Auguſt 3.—Spent moſt of the day in writing. Enjoyed ſome ſenſe of religion. Through divine goodneſs I am now uninterruptedly alone; and find my retirement comfortable. I have enjoyed more ſenſe of divine things within a few days laſt paſt, than for ſome time before. I longed after holineſs, humility and meekneſs: O that God would enable me to *paſs the time of my ſojourning here in his fear*, and always live to him.

Thurſday, Auguſt 4.—Was enabled to pray much thro' the whole day; and through divine goodneſs found ſome intenſeneſs of ſoul in the duty, as I uſed to do, and ſome ability to perſevere in my ſupplications: Had ſome apprehenſions of divine things, that were engaging, and that gave me ſome courage and reſolution. It is good, I find, to perſevere in attempts to pray, if I cannot pray with perſeverance, i. e. continue long in my addreſſes to the Divine Being. I have generally found that the more I do in ſecret prayer, the more I have delighted to do, and have enjoyed more of a ſpirit of prayer; and frequently have found the contrary, when, with journeying or otherwiſe I have been much deprived of retirement. A ſeaſonable ſteady performance of ſecret duties in their proper hours, and a careful improvement of all time, filling up every hour with ſome profitable labour, either of heart, head, or hands, are excellent means of ſpiritual peace and boldneſs before God. Chriſt indeed is our peace, and *in him we have boldneſs of acceſs to God*; but a *good conſcience, void of offence*, is an excellent preparation for an approach into the divine preſence. There is difference between ſelf confidence, and a ſelf righteous pleaſing ourſelves (with our own duties, attainments, and ſpiritual enjoyments) which godly ſouls ſometimes are guilty of, and that holy confidence ariſing from the teſtimony of a good conſcience, which good Hezekiah had when he ſays, *Remember, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart.* *Then* (ſays the holy Pſalmiſt) *ſhall I not be aſhamed, when I have reſpect to all thy commandments.* Filling up our time with and for God is the way to riſe up and lie down in peace.

[The next eight days, he continued for the moſt part in a very comfortable frame, having his mind fixed and ſweetly engaged in religion; and more than once bleſſes God, that he had given him a little cottage, where he might live alone, and enjoy a happy retirement, free from noiſe and diſturbance, and could at any hour of the day lay aſide all ſtudies, and ſpend time in lifting up his ſoul to God for ſpiritual bleſſings.]

Saturday, Auguſt 13.—Was enabled in ſecret prayer to raiſe my ſoul to God, with deſire and delight. It was indeed a bleſſed ſeaſon to my ſoul: I found the comfort

of being a chriſtian: *I counted the ſufferings of the preſent life not worthy to be compared with the glory* of divine enjoyments, even in this world. All my paſt ſorrows ſeemed kindly to diſappear, and I *remembered no more the ſorrow, for joy*. O, how kindly, and with what a filial tenderneſs, the ſoul hangs on, and confides in *the Rock of ages*, at ſuch a ſeaſon, that he will *never leave it nor forſake it*, that he will cauſe *all things to work together for its good*, &c. I longed that others ſhould know how good a God the Lord is. My ſoul was full of tenderneſs and love, even to the moſt inveterate of my enemies: I longed they ſhould ſhare in the ſame mercy. I loved and longed that God ſhould do juſt as he pleaſed, with me and every thing elſe. I felt exceeding ſerious, calm and peaceful, and encouraged to preſs after holineſs as long as I live, whatever difficulties and trials may be in my way. May the Lord always help me ſo to do. Amen, and Amen!

Lord's Day, Auguſt 14.—I had much more freedom in public, than in private. God enabled me to ſpeak with ſome feeling ſenſe of divine things; but perceived no conſiderable effect.

Monday, Auguſt 15.—Spent moſt of the day in labour to procure ſomething to keep my horſe on in the winter. Enjoyed not much ſweetneſs in the morning: Was very weak in body, through the day, and thought this frail body would ſoon drop into the duſt: Had ſome very realizing apprehenſions of a ſpeedy entrance into another world. And in this weak ſtate of body, was not a little diſtreſſed for want of ſuitable food. Had no bread, nor could I get any. I am forced to go or ſend ten or fifteen miles for all the bread I eat; and ſometimes it is mouldy and ſour, before I eat it, if I get any conſiderable quantity: and then again I have none for ſome days together, for want of an opportunity to ſend for it, and cannot find my horſe in the woods to go myſelf; and this was my caſe now: But through divine goodneſs I had ſome Indian meal, of which I made little cakes and fried them. Yet felt contented with my circumſtances, and ſweetly reſigned to God. In prayer I enjoyed great freedom; and bleſſed God as much for my preſent circumſtances, as if I had been a king; and thought I found a diſpoſition to be contented in any circumſtances: Bleſſed be God!

[The reſt of this week, he was exceeding weak in body and much exerciſed with pain; and yet obliged from day to day to labour hard, to procure fodder for his horſe; excepting ſome part of the time he was ſo very ill, that he was neither able to work nor ſtudy: But ſpeaks of longings after holineſs and perfect conformity to God; complains of enjoying but little of God; yet ſays, that little was better to him than all the world beſides. In his Diary for Saturday, he ſays, he was ſomething melancholy and ſorrowful in mind; and adds, I never feel comfortably, but when I find my ſoul going forth after God: If I cannot be holy, I muſt neceſſarily be miſerable forever.]

Lord's Day, Auguſt 21.—Was much ſtraitened in the forenoon exerciſe: My thoughts ſeemed to be all ſcattered to the ends of the earth. At noon I fell down before the Lord, and groaned under my vileneſs, barrenneſs, deadneſs, and felt as if I was guilty of ſoul murder, in ſpeaking to immortal ſouls in ſuch a manner as I had then done. In the afternoon, God was pleaſed to give me ſome aſſiſtance, and I was enabled to ſet before my hearers the nature and neceſſity of true repentance, &c. Afterwards had ſome ſmall degree of thankfulneſs. Was very ill and full of pain in the evening; and my ſoul mourned that I had ſpent ſo much time to ſo little profit.

Monday, Auguſt 22.—Spent moſt of the day in ſtudy; and found my bodily ſtrength in a meaſure reſtored. Had ſome intenſe and paſſionate breathings of ſoul after holineſs, and very clear manifeſtations of my utter inability to procure, or work it in myſelf; it is wholly owing to the power of God. O, with what tenderneſs the love and deſire of holineſs fills the ſoul! I wanted to wing out of myſelf, to God; or rather to get a conformity to him: But alas, I cannot add to my ſtature in grace one cubit. However, my ſoul can never leave ſtriving for it; or at leaſt groaning, that it cannot ſtrive for it, and obtain more purity of heart. At night, I ſpent ſome time in inſtructing my poor people: O that God would pity their ſouls.

Tueſday, Auguſt 23.—Studied in the forenoon, and enjoyed ſome freedom. In the afternoon, laboured abroad: Endeavoured to pray much; but found not much ſweet-

neſs or intenſeneſs of mind. Towards night, was very weary, and tired of this world of ſorrow: The thoughts of death and immortality appeared very deſirable, and even refreſhed my ſoul. Thoſe lines turned in my mind with pleaſure.

Come, death, ſhake hands; I'll kiſs thy hands;
'Tis happineſs for me to die.
What! doſt thou think, that I will ſhrink?
I'll go to immortality.

In evening prayer, God was pleaſed to draw near my ſoul, though very ſinful and unworthy: Was enabled to wreſtle with God, and to perſevere in my requeſts for grace: I poured out my ſoul for all the world, friends and enemies. My ſoul was concerned, not ſo much for ſouls as ſuch, but rather for Chriſt's kingdom, that it might appear in the world, that God might be known to be God, in the whole earth. And O, my ſoul abhorred the very thought of a party in religion! Let the truth of God appear, wherever it is; and God have the glory forever. Amen. This was indeed a comfortable ſeaſon: I thought I had ſome ſmall taſte of and reliſh for the enjoyments and employments of the upper world. O that my ſoul were attempered to it.

Wedneſday, Auguſt 24.—Spent ſome time in the morning, in ſtudy and prayer. Afterwards, was engaged in ſome neceſſary buſineſs abroad. Towards night, found a little time for ſome particular ſtudies. I thought if God ſhould ſay, Ceaſe making any proviſion for this life, for you ſhall in a few days go out of time into eternity, my ſoul would leap for joy O that I may both deſire *to be diſſolved to be with Chriſt*, and likewiſe *wait patiently all the days of my appointed time until my change come.* But alas, I am very unfit for the buſineſs and bleſſedneſs of heaven. O for more holineſs.

Thurſday, Auguſt 25.—Part of the day engaged in ſtudies and part in labour abroad I find it is impoſſible to enjoy peace and tranquillity of mind without a careful improvement of time. This is really an imitation of God, and Chriſt Jeſus: *My Father worketh hitherto, and I work*, ſays our Lord. But ſtill if we would be like God, we muſt ſee that we fill up our time for him. I daily long

to dwell in perfect light and love. In the mean time my ſoul mourns, that I make ſo little progreſs in grace and preparation for the world of bleſſedneſs; I ſee and know that I am a very barren tree in God's vineyard, and that he might juſtly ſay, *Cut it down*, &c. O that God would make me more lively and vigorous in grace, for his own glory! Amen.

[The two next days, he was much engaged in ſome neceſſary labours, in which he extremely ſpent himſelf. He ſeems, theſe days, to have had a great ſenſe of the vanity of the world; and continued longings after holineſs, and more fervency of ſpirit in the ſervice of God.]

Lord's Day, Auguſt 28.—Was much perplexed with ſome irreligious Dutchmen. All their diſcourſe turned upon the things of the world; which was no ſmall exerciſe to my mind. O what a hell it would be to ſpend an eternity with ſuch men! Well might David ſay, *I beheld the tranſgreſſors and was grieved.* But adored be God, heaven is a place, *into which no unclean thing enters.* O, I long for the holineſs of that world! Lord, prepare me therefor.

[The next day, he ſet out on a journey to New-York. Was ſomething dejected, the two firſt days of his journey, but yet ſeems to have enjoyed ſome degrees of the ſenſible preſence of God.]

Wedneſday, Auguſt 31.—Rode down to Bethlehem: Was in a tweet, ſerious, and, I hope, chriſtian frame, when I came there; eternal things engroſſed all my thoughts; and I longed to be in the world of ſpirits. O how happy it is, to have all our thoughts ſwallowed up in that world, to feel one's ſelf a ſerious conſiderate ſtranger in this world, diligently ſeeking a road through it, the beſt, the ſure road to the heavenly Jeruſalem.

Thurſday. September 1.—Rode to Danbury. Was more dull and dejected in ſpirit, than yeſterday. Indeed, I always feel comfortably, when God realizes death and the things of another world to my mind. Whenever my mind is taken off from the things of this world, and ſet on God my ſoul is then at reſt.

[He went forward on his journey, and came to New-York on the next Monday. And after tarrying there two or three days, ſet out from the city towards New-Haven,

intending to be there at the commencement; and on Friday came to Horſe-Neck. In the mean time, he complains much of dulneſs, and want of fervour in religion. But yet from time to time, ſpeaks of his enjoying ſpiritual warmth and ſweetneſs in converſation with chriſtian friends, aſſiſtance in public ſervices, &c.]

Saturday, September 10.—Rode ſix miles to Stanwich, and preached to a conſiderable aſſembly of people. Had ſome aſſiſtance and freedom, eſpecially towards the cloſe. Endeavoured much afterwards, in private converſation, to eſtabliſh holineſs, humility, meekneſs, &c. as the eſſence of true religion; and to moderate ſome noiſy ſort of perſons, that appeared to me to be actuated by unſeen ſpiritual pride. Alas, what extremes men incline to run into! Returned to Horſe Neck, and felt ſome ſeriouſneſs and ſweet ſolemnity in the evening.

Lord's Day, September 11. In the afternoon, preached from Tit. iii. 8. I think that God never helped me more in painting out true religion, and in detecting clearly, and tenderly diſcountenancing falſe appearances of religion, wild fire, party zeal, ſpiritual pride, &c. as well as a confident dogmatical ſpirit, and its ſpring, viz. ignorance of the heart. In the evening, took much pains in private converſation to ſuppreſs ſome confuſions, that I perceived were amongſt that people.

Monday, September 12.—Rode to Mr. Mills's at Ripton. Had ſome perplexing hours; but was ſome part of the day very comfortable. It is through great trials, I ſee, that we muſt enter the gates of Paradiſe. If my ſoul could but be holy, that God might not be diſhonoured, methinks I could bear ſorrows.

Tueſday, September 13.—Rode to New-Haven. Was ſomething dejected; not in the ſweeteſt frame. I find it very difficult maintaining any ſenſe of divine things, while removing from place to place, diverted with new objects, and filled with care and buſineſs. A ſettled ſteady buſineſs is beſt adapted to a life of ſtrict religion.

Wedneſday, September 14.—This day I ought to have taken my degree;* but God ſees fit to deny it me. And though I was greatly afraid of being overwhelmed with perplexity and confuſion, when I ſhould ſee my claſſmates

* This being commencement day.

take theirs; yet, in the very ſeaſon of it, God enabled me with calmneſs and reſignation to ſay, *The will of the Lord be done.* Indeed, through divine goodneſs, I have ſcarcely felt my mind ſo calm, ſedate, and comfortable for ſome time. I have long feared this ſeaſon, and expected my humility, meekneſs, patience, and reſignation, would be much tried. But found much more pleaſure and divine comfort, than I expected. Felt ſpiritually ſerious, tender and affectionate in private prayer with a dear chriſtian friend to day.

Thurſday, September 15.—Had ſome ſatisfaction in hearing the miniſters diſcourſe, &c. It is always a comfort to me, to hear religious and ſpiritual diſcourſe. O that miniſters and people were more ſpiritual, and devoted to God. Towards night, with the advice of chriſtian friends, I offered the following reflections in writing, to the rector and truſtees of the college (which are for ſubſtance the ſame that I had freely offered to the rector before, and entreated him to accept) and this I did that if poſſible I might cut off all occaſion of ſtumbling and offence, from thoſe that ſeek occaſion. What I offered is as follows.

"Whereas I have ſaid before ſeveral perſons, concerning Mr. Whittelſey, one of the tutors of Yale College, that I did not believe he had any more grace than the chair I then leaned upon; I humbly confeſs, that herein I have ſinned againſt God, and acted contrary to the rules of his word, and have injured Mr. Whittleſey. I had no right to make thus free with his character; and had no juſt reaſon to ſay as I did concerning him. My fault herein was the more aggravate, in that I ſaid this concerning one that was ſo much my ſuperior, and one that I was obliged to treat with ſpecial reſpect and honour, by reaſon of the relation I ſtood in to him in the college. Such a manner of behaviour, I confeſs, did not become a chriſtian; it was taking too much upon me, and did not favour of that humble reſpect, that I ought to have expreſſed towards Mr. Whittleſey. I have long ſince been convinced of the falſeneſs of thoſe apprehenſions, by which I then juſtified ſuch a conduct. I have often reflected on this act with grief; I hope, on account of the ſin of it; and am willing to lie low, and be abaſed before God and man, for it: And humbly aſk the forgiveneſs of the governors of the college, and of the whole ſociety; but of

Mr. Whittleſey in particular. And whereas I have been accuſed by one perſon of ſaying concerning the Rev rector of Yale College, that I wondered he did not expect to drop down dead for firing the ſcholars that followed Mr. Tennent to Milford; I ſeriouſly profeſs, that I do not remember my ſaying any thing to this purpoſe. But if I did, which I am not certain I did not, I utterly condemn it, and deteſt all ſuch kind of behaviour; and eſpecially in an under graduate towards the rector. And I now appear, to judge and condemn myſelf for going once to the ſeparate meeting in New Haven, a little before I was expelled, though the rector had refuſed to give me leave. For this I humbly aſk the rector's forgiveneſs. And whether the governors of the college ſhall ever ſee cauſe to remove the academical cenſure I lie under, or no, or to admit me to the privileges I deſire; yet I am willing to appear, if they think fit, openly to own and to humble myſelf for thoſe things I have herein confeſſed."

God has made me willing to do any thing, that I can do, conſiſtent with truth, for the ſake of peace, and that I might not be a ſtumbling block and offence to others. For this reaſon I can cheerfully forego, and give up what I verily believe, after the moſt mature and impartial ſearch, is my right in ſome inſtances. God has given me that diſpoſition, that if this were the caſe, that a man has done me an hundred injuries, and I (though ever ſo much provoked to it) have done him one, I feel diſpoſed, and heartily willing humbly to confeſs my fault to him, and on my knees to aſk forgiveneſs of him; though at the ſame time he ſhould juſtify himſelf in all the injuries he has done me, and ſhould only make uſe of my humbling confeſſion to blacken my character the more, and repreſent me as the only perſon guilty, &c. Yea, though he ſhould as it were inſult me, and ſay he knew all this before, and that I was making work for repentance, &c. Though what I ſaid concerning Mr. Whittleſey was only ſpoken in private, to a friend or two; and being partly overheard, was related to the rector, and by him extorted from my friends, yet, ſeeing it was divulged and made public, I was willing to confeſs my fault therein publicly. But I truſt, God will plead my cauſe.

[The next day he went to Derby; then to Southbury,

where he ſpent the Sabbath. And ſpeaks of ſome ſpiritual comfort; but complains much of unfixedneſs, and wanderings of mind in religion.]

Monday, September 19.—In the afternoon, rode to Bethlehem, and there preached. I had ſome meaſure of aſſiſtance, both in prayer and preaching. I felt ſerious, kind and tender towards all mankind, and longed that holineſs might flouriſh more on earth.

Tueſday, September 20.—Had thoughts of going forward on my journey to my Indians; but towards night was taken with a hard pain in my teeth, and ſhivering cold, and could not poſſibly recover a comfortable degree of warmth the whole night following. I continued very full of pain all night; and in the morning had a very hard fever, and pains almoſt all over my whole body. I had a ſenſe of the divine goodneſs in appointing this to be the place of my ſickneſs, viz. among my friends that were very kind to me. I ſhould probably have periſhed, if I had firſt got home to my own houſe in the wilderneſs, where I have none to converſe with but the poor rude ignorant Indians. Here I ſaw was mercy in the midſt of affliction. I continued thus, moſtly confined to my bed, until Friday night; very full of pain moſt of the time; but through divine goodneſs not afraid of death. Then the extreme folly of thoſe appeared to me, who put off their turning to God until a ſick bed. Surely this is not a time proper to prepare for eternity. On Friday evening my pains went off ſomething ſuddenly; and I was exceeding weak, and almoſt fainted; but was very comfortable the night following. Thoſe words Pſal. cxviii. 17, I frequently revolved in my mind; and thought we were to prize the continuation of life only on this account, that we may *ſhew forth God's goodneſs and works of grace.*

[From this time he gradually recovered; And on the next Tueſday was ſo well as to be able to go forward on his journey homewards. But was until the Tueſday following before he reached Kaunaumeek. And ſeems great part of this time, to have had a very deep and lively ſenſe of the vanity and emptineſs of all things here below, and of the reality, nearneſs and vaſt importance of eternal things.]

Tueſday, October 4.—This day rode home to my own houſe and people. The poor Indians appeared very glad

of my return. Found my houſe and all things in ſafety. I preſently fell on my knees and bleſſed God for my ſafe return, after a long and tedious journey, and a ſeaſon of ſickneſs in ſeveral places where I had been, and after I had been ſick myſelf. God has renewed his kindneſs to me, in preſerving me one journey more. I have taken many conſiderable journeys ſince this time laſt year, and yet God has never ſuffered one of my bones to be broken, or any diſtreſſing calamity to befal me, excepting the ill turn I had in my laſt journey; though I have been often expoſed to cold and hunger in the wilderneſs, where the comforts of life were not to be had; have frequently been loſt in the woods; and ſometimes obliged to ride much of the night; and once lay out in the woods all night. Bleſſed be God that he preſerved me.

[In his Diary for the next eleven days, are great complaints of diſtance from God, ſpiritual pride, corruption, and exceeding vileneſs. He once ſays, his heart was ſo preſſed with a ſenſe of his pollution, that he could ſcarcely have the face and impudence (as it then appeared to him) to deſire that God ſhould not damn him forever. And at another time, he ſays he had ſo little ſenſe of God, or apprehenſion and reliſh of his glory and excellency, that it made him more diſpoſed to kindneſs and tenderneſs towards thoſe who are blind and ignorant of God and things divine and heavenly.

Lord's Day, October 16.—In the evening, God was pleaſed to give me a feeling ſenſe of my own unworthineſs; but through divine goodneſs ſuch as tended to draw rather than drive me from God: it filled me with ſolemnity. I retired alone (having at this time a friend with me) and poured out my ſoul to God with much freedom; and yet in anguiſh, to find myſelf ſo unſpeakably ſinful and unworthy before a holy God. Was now much reſigned under God's diſpenſations towards me, though my trials had been very great. But thought whether I could be reſigned, if God ſhould let the French Indians come upon me, and deprive me of my life, or carry me away captive (though I knew of no ſpecial reaſon then to propoſe this trial to myſelf more than any other) and my ſoul ſeemed ſo far to reſt and acquieſce in God, that the ſting and terror of theſe things ſeemed in a great meaſure

gone. Preſently after I came to the Indians, whom I was teaching to ſing pſalm tunes that evening, I received the following letter from Stockbridge, by a meſſenger ſent on the Sabbath on purpoſe, which made it appear of greater importance.

"Sir, Juſt now we received advices from Col. Stoddard, that there is the utmoſt danger of a rupture with France. He has received the ſame from his Excellency our Governor, ordering him to give notice to all the expoſed places, that they may ſecure themſelves the beſt they can againſt any ſudden invaſion. We thought beſt to ſend directly to Kaunaumeek, that you may take the prudenteſt meaſures for your ſafety that dwell there. I am Sir, &c."

I thought, upon reading the contents, it came in a good ſeaſon; for my heart ſeemed ſomething fixed on God, and therefore I was not much ſurpriſed: But this news only made me the more ſerious, and taught me that I muſt not pleaſe myſelf with any of the comforts of life which I had been preparing for my ſupport. Bleſſed be God, that gave me any intenſeneſs and fervency this evening.

Monday, October 17. Had ſome riſing hopes ſometimes, that *God would ariſe and have mercy on Zion*, ſpeedily. My heart is indeed refreſhed, when I have any prevailing hopes of Zion's proſperity. O that I may ſee that glorious day, when Zion ſhall become the *joy of the whole earth!* Truly there is nothing that I greatly value in this lower world.

[On Tueſday, he rode to Stockbridge; complains of being much diverted, and having but little life. On Wedneſday, he expreſſes ſome ſolemn ſenſe of divine things, and a longing to be always doing for God, with a godly frame of ſpirit.]

Saturday, October 22.—Had but little ſenſible communion with God. This world is a dark cloudy manſion. O, when will the *Sun of righteouſneſs* ſhine on my ſoul without ceſſation or intermiſſion.

Lord's Day, October 23.—In the morning, had a little dawn of comfort ariſing from hopes of ſeeing glorious days in the church of God. Was enabled to pray for ſuch a glorious day with ſome courage, and ſtrength of

hope. In the forenoon treated on the glories of heaven, &c. In the afternoon on the miſeries of hell, and the danger of going there. Had ſome freedom and warmth, both parts of the day. And my people were very attentive. In the evening, two or three came to me under concern for their ſouls; to whom I was enabled to diſcourſe cloſely, and with ſome earneſtneſs and deſire. O that God would be merciful to their poor ſouls.

[He ſeems, through the whole of this week, to have been greatly engaged to fill up every inch of time in the ſervice of God, and to have been moſt diligently employed in ſtudy, prayer, and inſtructing the Indians; and from time to time expreſſes longings of ſoul after God, and the advancement of his kingdom, and ſpiritual comfort and refreſhment.]

Lord's Day, October 30.—In the morning enjoyed ſome fixedneſs of ſoul in prayer, which was indeed ſweet and deſirable. Was enabled to leave myſelf with God, and to acquieſce in him. At noon, my ſoul was refreſhed with reading Rev. iii. more eſpecially the 11th and 12th verſes. O my ſoul longed for that bleſſed day, when I ſhould *dwell in the temple of God*, and *go no more out* of his immediate preſence!

Monday, October 31.—Rode to Kinderhook, about fifteen miles from my place. While riding, I felt ſome divine ſweetneſs in the thoughts of being a *pillar in the temple of God*, in the upper world, and being no more deprived of his bleſſed preſence and the ſenſe of his favour, which is *better than life*. My ſoul was ſo lifted up to God, that I could pour out my deſires to him, for more grace and further degrees of ſanctification, with abundant freedom. O I longed to be more abundantly prepared for that bleſſedneſs, with which I was then in ſome meaſure refreſhed! Returned home in the evening; but took an extremely bad cold by riding in the night.

Tueſday, November 1.—Was very much diſordered in my body, and ſometimes full of pain in my face and teeth: Was not able to ſtudy much, and had not much ſpiritual comfort. Alas, when God is withdrawn, all is gone! Had ſome ſweet thoughts which I could not but write down, on the deſign, nature, and end of chriſtianity.

Thurſday, November 3.—Spent this day in ſecret faſting and prayer from morning until night. Early in the morning, had (I think) ſome ſmall degree of aſſiſtance in prayer. Afterwards, read the ſtory of Elijah the prophet, 1 Kings, xvii. xviii. and xix. chapters, and alſo, 2 Kings ii. and iv. chapters. My ſoul was much moved, obſerving the faith, zeal and power of that holy man; how he wreſtled with God in prayer, &c. My ſoul then cried with Eliſha, *Where is the Lord God of Elijah?* O, I longed for more faith! My ſoul breathed after God, and pleaded with him, that a *double portion of that ſpirit*, which was given to Elijah, might reſt on me. And that which was divinely refreſhing and ſtrengthening to my ſoul, was, I ſaw that God is the ſame that he was in the days of Elijah. Was enabled to wreſtle with God by prayer, in a more affectionate, fervent, humble, intenſe and importunate manner, than I have for many months paſt. Nothing ſeemed too hard for God to perform; nothing too great for me to hope for from him. I had for many months entirely loſt all hopes of being made inſtrumental of doing any ſpecial ſervice for God in the world: It has appeared entirely impoſſible, that one ſo black and vile ſhould be thus improved for God: But at this time God was pleaſed to revive this hope. Afterwards read the iii. chap. of Exod. and on to the xx. and ſaw more of the glory and majeſty of God diſcovered in thoſe chapters, than ever I had ſeen before; frequently in the mean time falling on my knees and crying to God for the faith of Moſes. and for a manifeſtation of the divine glory. Eſpecially the iii. and iv. and part of the xiv. and xv. chapters, were unſpeakably ſweet to my ſoul. My ſoul bleſſed God, that he had ſhewn himſelf ſo gracious to his ſervants of old The xv. chapter ſeemed to be the very language which my ſoul uttered to God in the ſeaſon of my firſt ſpiritual comfort, when I had juſt got through the red ſea, by a way that I had no expectation of. O how my ſoul then *rejoiced in God!* And now thoſe things came freſh and lively to my mind; now my ſoul bleſſed God afreſh. that he had opened that unthought of way to deliver me from the fear of the Egyptians, when I almoſt deſpaired of life Afterwards read the ſtory of Abraham s pilgrimage in the land of Caanan: My ſoul

was melted in obſerving his faith, how he leaned on God, how he communed with God, and what a ſtranger he was here in the world. After that, read the ſtory of Joſeph's ſufferings and God's goodneſs to him: Bleſſed God for theſe examples of faith and patience. My ſoul was ardent in prayer, was enabled to wreſtle ardently for myſelf, for chriſtian friends, and for the church of God. And felt more deſire to ſee the power of God in the converſion of ſouls, than I have done for a long ſeaſon. Bleſſed be God for this ſeaſon of faſting and prayer. May his goodneſs always abide with me, and draw my ſoul to him.

Monday, November 7.—This morning, the Lord afforded me ſome ſpecial aſſiſtance in prayer: My mind was ſolemn, fixed, affectionate, and ardent in deſires after holineſs; and felt full of tenderneſs and love; and my affections ſeemed to be diſſolved into kindneſs and ſoftneſs. In the evening, enjoyed the ſame comfortable aſſiſtance in prayer, as in the morning. My ſoul longed after God, and cried to him with a filial freedom, reverence and boldneſs. O that I might be entirely conſecrated and devoted to God.

[The two next days, he complains of bodily illneſs and pain; but much more of ſpiritual barrenneſs and unprofitableneſs.]

Thurſday, November 10.—Spent this day in faſting and prayer alone. In the morning, was very dull and lifeleſs; was ſomething melancholy and diſcouraged. But after ſome time, reading 2 Kings xix. chapter, my ſoul was moved and affected; eſpecially reading verſe 14 and onward. I ſaw there was no other way for the afflicted children of God to take, but to go to God with all their ſorrows. Hezekiah, in his great diſtreſs, went and ſpread his complaint before the Lord. I was then enabled to ſee the mighty power of God, and my extreme need of that power. Was enabled to cry to God affectionately and ardently for his divine power and grace to be exerciſed towards me. Afterwards read the ſtory of David's trials, and obſerved the courſe he took under them, how he ſtrengthened his hands in God; whereby my ſoul was carried out after God, enabled to cry to him and rely upon him, and felt *ſtrong in the Lord*. Was afterwards refreſhed, obſerving the bleſſed temper that was wrought in

David by his trials: All bitterneſs and deſire of revenge ſeemed wholly taken away; ſo that he mourned for the death of his enemies; 2 Sam. i. 17. and iv. 9. ad fin. Was enabled to bleſs God, that he had given me ſomething of this divine temper, that my ſoul freely forgives, and heartily loves my enemies.

[It appears by his Diary for the remaining part of this week, and for the two following weeks, that great part of the time he was very ill and full of pain; and yet obliged through his circumſtances, in this ill ſtate of body, to be at great fatigues, in labour, and travelling day and night, and to expoſe himſelf, in ſtormy and ſevere ſeaſons. He, from time to time, within this ſpace, ſpeaks of outgoings of ſoul after God; his heart ſtrengthened in God; ſeaſons of divine ſweetneſs and comfort; his heart affected with gratitude for mercies, &c. And yet there are many complaints of lifeleſſneſs, weakneſs of grace, diſtance from God, and great unprofitableneſs. But ſtill there appears a conſtant care, from day to day, not to loſe time, but to improve it all for God.]

Lord's Day, November 27. In the evening, was greatly affected in reading an account of the very joyful death of a pious gentleman; which ſeemed to invigorate my ſoul in God's ways: I felt courageouſly engaged to purſue a life of holineſs and ſelf denial as long as I live; and poured out my ſoul to God for his help and aſſiſtance in order thereto. Eternity then ſeemed near, and my ſoul rejoiced, and longed to meet it. O, I truſt, that will be a bleſſed day, that finiſhes my toil here!

Monday, November 28.—In the evening, was obliged to ſpend time in company and converſation that was unprofitable. Nothing lies heavier upon me, than the misimprovement of time.

Tueſday, November 29.—Began to ſtudy the Indian tongue with Mr. Sargeant, at Stockbridge.* Was perplexed for want of more retirement. I love to live alone

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* The Commiſſioners that employed him, had directed him to ſpend much time that winter with Mr. Sargeant, to learn the language of the Indians; which neceſſitated him very often to ride, backwards and forwards, 20 miles

in my own little cottage, where I can ſpend much time in prayer, &c.

Wedneſday, November 30.—Purſued my ſtudy of Indian: But was very weak and diſordered in body, and was troubled in mind at the barrenneſs of the day, that I had done ſo little for God. I had ſome enlargement in prayer at night. O, a barn, or ſtable, hedge or any other place, is truly deſirable, if God is there! Sometimes, of late, my hopes of Zion's proſperity are more raiſed, than they were in the ſummer paſt. My ſoul ſeems to confide in God, that he will yet *ſhew forth his ſalvation* to his people, and make *Zion the joy of the whole earth.* O *how excellent is the loving kindneſs of the Lord!* My ſoul ſometimes inwardly exults at the lively thoughts of what God has already done for his church, and what mine *eyes have ſeen of the ſalvation of God.* It is ſweet, to hear nothing but ſpiritual diſcourſe from God's children; and ſinners *inquiring the way to Zion*, ſaying, *What ſhall we do, &c?* O that I may ſee more of this bleſſed work!

Thurſday, December 1.—Both morning and evening, I enjoyed ſome intenſeneſs of ſoul in prayer, and longed for the enlargement of Chriſt's kingdom in the world. My ſoul ſeems of late, to wait on God for his bleſſing on Zion. O that religion might powerfully revive!

Friday, December 2.—Enjoyed not ſo much health of body, or fervour of mind as yeſterday. If the chariot wheels move with eaſe and ſpeed at any time, for a ſhort ſpace; yet by and by they drive heavily again. *O that I had the wings of a dove, that I might fly away* from ſin and corruption, *and be at reſt* in God!

Saturday, December 3.—Rode home, to my houſe and people. Suffered much with the extreme cold. I truſt, I ſhall, before long, arrive ſafe at my journey's end, where my toils ſhall ceaſe.

Lord's Day, December 4.—Had but little ſenſe of divine and heavenly things. My ſoul mourns over my barrenneſs. O how ſad is ſpiritual deadneſs!

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through the uninhabited woods between Stockbridge and Kaunaumeek; which many times expoſed him to extreme hardſhip in the ſevere ſeaſons of the winter.

Tueſday, December 6.—Was perplexed to ſee the vanity and levity of profeſſed chriſtians. Spent the evening with a chriſtian friend, that was able in ſome meaſure to ſympathize with me in my ſpiritual conflicts. Was a little refreſhed to find one with whom I could converſe of inward trials, &c.

Wedneſday, December 7.—Spent the evening in perplexity, with a kind of guilty indolence. When I have no heart or reſolution for God and the duties incumbent on me, I feel guilty of negligence and miſimprovement of time. Certainly I ought to be engaged in my work and buſineſs, to the utmoſt extent of my ſtrength and ability.

Thurſday, December 8.—My mind was much diſtracted with different affections. Seemed to be at an amazing diſtance from God. And looking round in the world, to ſee if there was not ſome happineſs to be derived from it, God, and ſome certain objects in the world, ſeemed each to invite my heart and affections; and my ſoul ſeemed to be diſtracted between them. I have not been ſo much beſet with the world for a long time; and that with relation to ſome particular objects which I thought myſelf moſt dead to. But even while I was deſiring to pleaſe myſelf with any thing below, guilt, ſorrow and perplexity attended the firſt motions of deſire. Indeed I cannot ſee the appearance of pleaſure and happineſs in the world, as I uſed to do: And bleſſed be God for any habitual deadneſs to the world. I found no peace, or deliverance from this diſtraction and perplexity of mind, until I found acceſs to the throne of grace. And as ſoon as I had any ſenſe of God and things divine, the allurements of the world vaniſhed, and my heart was determined for God. But my ſoul mourned over my folly, that I ſhould deſire any pleaſure, but only in God. God forgive my ſpiritual idolatry.

Saturday, December 24.—Had ſome aſſiſtance, and longing deſires after ſanctification, in prayer, this day; eſpecially in the evening: Was ſenſible of my own weakneſs and ſpiritual impotency; ſaw plainly, I ſhould fall into ſin, if God of his abundant mercy did not *uphold my ſoul*, and *withhold me from evil*. O that God would *uphold me by his free ſpirit*, and *ſave me from the hour of temptation*.

Lord's Day, December 25.—Prayed much, in the morning, with a feeling ſenſe of my own ſpiritual weakneſs and

inſufficiency for any duty. God gave me ſome aſſiſtance in preaching to the Indians; and eſpecially in the afternoon, when I was enabled to ſpeak with uncommon plainneſs, freedom, and earneſtneſs. Bleſſed be God for any aſſiſtance granted to one ſo unworthy. Afterwards felt ſome thankfulneſs: but ſtill ſenſible of barrenneſs. Spent ſome time in the evening, with one or two perſons under ſpiritual concern, and exhorting others to their duty, &c.

Monday, December 26.—Rode down to Stockbridge. Was very much fatigued with my journey, wherein I underwent great hardſhip: Was much expoſed and very wet by falling into a river. Spent the day and evening without much ſenſe of divine and heavenly things; but felt guilty, grieved, and perplexed with wandering careleſs thoughts

Tueſday, December 27.—Had a ſmall degree of warmth in ſecret prayer, in the evening: But, alas, had but little ſpiritual life, and conſequently but little comfort! O, the preſſure of a *body of death!*

Wedneſday December 28.—Rode about ſix miles, to the ordination of Mr Hopkins. In the ſeaſon of the ſolemnity was ſomewhat affected with a ſenſe of the greatneſs and importance of the work of a miniſter of Chriſt. Afterwards was grieved to ſee the vanity of the multitude. In the evening, ſpent a little time with ſome chriſtian friends, with ſome degree of ſatisfaction; but moſt of the time had rather have been alone.

Thurſday, December 29.—Spent the day mainly in converſing with friends; yet enjoyed little ſatisfaction, becauſe I could find but few diſpoſed to converſe of divine and heavenly things. Alas, what are things of this world, to afford ſatisfaction to the ſoul! Near night, returned to Stockbridge; in ſecret bleſſed God for retirement, and that I be not always expoſed to the company and converſation of the world. O that I could live *in the ſecret of God's preſence!*

Friday, December 30.—Was in a ſolemn devout frame in the evening. Wondered that earth with all its charms, ſhould ever allure me in the leaſt degree. O that I could always realize the being and holineſs of God.

Saturday, December 31.—Rode from Stockbridge, home to my houſe: The air was clear and calm, but as cold as

ever I felt it in the world, or near. I was in great danger of periſhing by the extremity of the ſeaſon. Was enabled to meditate much on the road.

Lord's Day, January 1. 1744.—In the morning, had ſome ſmall degree of aſſiſtance in prayer. Saw myſelf ſo vile and unworthy, that I could not look my people in the face, when I came to preach. O my meanneſs, folly, ignorance, and inward pollution! In the evening, had a little aſſiſtance in prayer, ſo that the duty was delightſome, rather than burdenſome. Reflected on the goodneſs of God to me in the paſt year, &c. Bleſſed be the Lord, that has carried me through all the toils, fatigues, and hardſhips of the year paſt, as well as the ſpiritual ſorrows and conflicts that have attended it. O that I could begin this year with God, and ſpend the whole of it to his glory, either in life or death.

Monday, January 2.—Had ſome affecting ſenſe of my own impotency and ſpiritual weakneſs. It is nothing but the power of God that keeps me from all manner of wickedneſs. I ſee I am nothing, and can do nothing without help from above. O, for divine grace! In the evening, had ſome ardour of ſoul in prayer, and longing deſires to have God for my guide and ſafeguard at all times.

Wedneſday, January 4.—Was in a reſigned and mortified temper of mind much of the day. Time appeared a moment, life a vapour, and all its enjoyments as empty bubbles, and fleeting blaſts of wind.

Thurſday, January 5.—Had a humbling and preſſing ſenſe of my unworthineſs. My ſenſe of the bādneſs of my own heart filled my ſoul with bitterneſs and anguiſh; which was ready to ſink, as under the weight of a heavy burden. And thus ſpent the evening, until late. Was ſomewhat intenſe and ardent in prayer.

Friday, January 6.—Feeling and conſidering my extreme weakneſs, and want of grace, the pollution of my ſoul and danger of temptations on every ſide, I ſet apart this day for faſting and prayer, neither eating nor drinking from evening to evening, beſeeching God to have mercy on me. And my ſoul intenſely longed, that the dreadful ſpots and ſtains of ſin might be waſhed away from it. Saw ſomething of the power and all ſufficiency of God. My ſoul ſeemed to reſt on his power and grace; longed

for reſignation to his will, and mortification to all things here below. My mind was greatly fixed on divine things: My reſolutions for a life of mortification, continual watchfulneſs, ſelf denial, ſeriouſneſs, and devotion to God, were ſtrong and fixed; my deſires ardent and intenſe; my conſcience tender, and afraid of every appearance of evil. My ſoul grieved with the reflection on paſt levity, and want of reſolution for God. I ſolemnly renewed my dedication of myſelf to God, and longed for grace to enable me always to keep covenant with him. Time appeared very ſhort, eternity near; and a great name, either in or after life, together with all earthly pleaſures and profits, but an empty bubble, a deluding dream.

Saturday, January 7.—Spent this day in ſerioufneſs, with ſtedfaſt reſolutions for God and a life of mortification. Studied cloſely, until I felt my bodily ſtrength fail. Felt ſome degree of reſignation to God, with an acquieſcence in his diſpenſations. Was grieved, that I could do ſo little for God before my bodily ſtrength failed. In the evening, though tired, yet was enabled to continue inſtant in prayer for ſome time. Spent the time in reading, meditation, and prayer, until the evening was far ſpent: Was grieved to think that I could not *watch unto prayer* the whole night. But bleſſed be God, heaven is a place of continual and inceſſant devotion, though earth is dull.

[The ſix days following, he continued in the ſame happy frame of mind; enjoyed the ſame compoſure, calmneſs, reſignation, ardent deſire and ſweet fervency of ſpirit, in a high degree, every day, not one excepted. Thurſday, this week, he kept as a day of ſecret faſting and prayer.]

Saturday, January 14.—This morning, enjoyed a moſt ſolemn ſeaſon in prayer: My ſoul ſeemed enlarged and aſſiſted to pour out itſelf to God for grace, and for every bleſſing I wanted, for myſelf, my dear chriſtian friends, and for the church of God; and was ſo enabled to *ſee him who is inviſible*, that my ſoul reſted upon him for the performance of every thing I aſked agreeable to his will. It was then my happineſs to continue inſtant in prayer, and was enabled to continue in it for near an hour. My ſoul was then *ſtrong in the Lord and in the power of his might*: Longed exceedingly for angelic holineſs and purity, and to have all my thoughts, at all times, employed in divine

and heavenly things. O how bleſſed is an heavenly temper! O how unſpeakably bleſſed it is, to feel a meaſure of that rectitude, in which we were at firſt created! Felt the ſame divine aſſiſtance in prayer ſundry times in the day. My ſoul confided in God for myſelf, and for his Zion; truſted in divine power and grace, that he would do glorious things in his church, on earth for his own glory.

Monday, January 23.—[At Saliſbury] I think I never felt more reſigned to God, nor ſo much dead to the world, in every reſpect, as now: Was dead to all deſire of reputation and greatneſs, either in life or after death: All I longed for, was to be holy, humble, crucified to the world, &c.

Tueſday, January 24.—Near noon, rode over to Canaan. In the evening, was unexpectedly viſited by a conſiderable number of people, with whom I was enabled to converſe profitably of divine things: Took pains to deſcribe the difference between a regular and irregular ſelf love: The one conſiſting with a ſupreme love to God, but the other not; the former uniting God's glory and the ſoul's happineſs, that they become one common intereſt, but the latter diſjoining and ſeparating God's glory and the man's happineſs, ſeeking the latter with a neglect of the former. Illuſtrated this by that genuine love that is found between the ſexes; which is diverſe from that which is wrought up towards a perſon only by rational arguments, or hope of ſelf intereſt. Love is a pleaſing paſſion, it affords a pleaſure to the mind where it is; but yet true genuine love is not nor can be placed upon any object with that deſign of pleaſing itſelf with the feeling of it in a man's own breaſt.

[On Wedneſday he rode to Sheffield; the next day to Stockbridge; and on Saturday home to Kaunaumeek, though the ſeaſon was cold and ſtormy: Which journey was followed with illneſs and pain. It appears by his Diary, that he ſpent the time, while riding, in profitable meditations, and in lifting up his heart to God; and he ſpeaks of aſſiſtance, comfort, and refreſhment; but ſtill complains of barrenneſs, &c. His Diary for the five next days is full of the moſt heavy bitter complaints; and he expreſſes himſelf as full of ſhame and ſelf loathing for his lifeleſs temper of mind and ſluggiſhneſs of ſpirit.]

Thurſday, February 2.—Spent this day in faſting and prayer, ſeeking the preſence and aſſiſtance of God, that he would enable me to overcome all my corruptions and ſpiritual enemies.

Friday, February 3.—Enjoyed more freedom and comfort than of late; was intenſely engaged in meditation upon the different whiſpers of the various powers and affections of a pious mind, exerciſed with a great variety of diſpenſations: and could not but write as well as meditate on ſo entertaining a ſubject. I hope the Lord gave me ſome true ſenſe of divine things this day: But alas, how great and preſſing are the remains of indwelling corruption! I am now more ſenſible than ever, that God alone, is *the author and finiſher of our faith*; i. e. that the whole and every part of ſanctification, and every good word, work, or thought, that is found in me, is the effect of his power and grace; that *without him I can do nothing*, in the ſtricteſt ſenſe; and that *he works in us to will and to do of his own good pleaſure*, and from no other motive. O, how amazing it is that people can talk ſo much about men's power and goodneſs; when, if God did not hold us back every moment, we ſhould be devils incarnate! This my bitter experience, for ſeveral days laſt paſt, has abundantly taught me concerning myſelf.

Saturday, February 4.—Enjoyed ſome degree of freedom and ſpiritual refreſhment; was enabled to pray with ſome fervency, and longing deſires of Zion's proſperity: and my faith and hope ſeemed to *take hold of God*, for the performance of what I was enabled to plead for. Sanctification in myſelf, and the ingathering of God's elect, was all my deſire; and the hope of its accompliſhment, all my joy.

Lord's Day, February 5.—Was enabled in ſome meaſure to reſt and confide in God, and to prize his preſence and ſome glimpſes of the light of his countenance, above my neceſſary food. Thought myſelf, after the ſeaſon of weakneſs, temptation, and deſertion I endured the laſt week, to be ſomewhat like Sampſon when his locks began to grow again. Was enabled to preach to my people with more life and warmth, than I have for ſome weeks paſt.

Monday, February 6.—This morning my ſoul again was ſtrengthened in God, and found ſome ſweet repoſe in him

in prayer: Longing eſpecially for the complete mortification of ſenſuality and pride, and for reſignation to God's diſpenſations, at all times, as through grace I felt it at this time. I did not deſire deliverance from any difficulty, that attends my circumſtances, unleſs God was willing. O how comfortable is this temper! Spent moſt of the day in reading God's word, in writing and prayer. Enjoyed repeated and frequent comfort, and intenſeneſs of ſoul in prayer through the day. In the evening, ſpent ſome hours in private converſation with my people: And afterwards, felt ſome warmth in ſecret prayer.

Tueſday, February 7.—Was much engaged in ſome ſweet meditations on the powers and affections of the godly ſoul in their purſuit of their beloved object. Wrote ſomething of the native language of ſpiritual ſenſation, in its ſoft and tender whiſpers; declaring that it now feels and *taſtes that the Lord is gracious;* that he is the ſupreme good, the only ſoul ſatisfying happineſs; that he is a complete, ſufficient, and almighty portion; ſaying, "*Whom have I in heaven but thee? And there is none upon earth that I deſire, beſides* this bleſſed portion. O, I feel it is heaven to pleaſe him, and to be juſt what he would have me to be! O that my ſoul were *holy, as he is holy!* O that it were *pure, even as Chriſt is pure;* and *perfect as my Father in heaven is perfect!* Theſe, I feel, are the ſweeteſt commands in God's book, compriſing all others. And ſhall I break them! Muſt I break them! Am I under a neceſſity of it as long as I live in the world! O my ſoul, wo, wo is me that I am a ſinner, becauſe I now neceſſarily grieve and offend this bleſſed God, who is infinite in goodneſs and grace! O methinks, if he would puniſh me for my ſins, it would not wound my heart ſo deep to offend him: But though I ſin continually, yet he continually repeats his kindneſs to me! O methinks I could bear any ſuffering: but how can I bear to grieve and diſhonour this bleſſed God! How ſhall I yield ten thouſand times more honour to him? What ſhall I do to glorify and worſhip this beſt of beings? O that I could conſecrate myſelf, ſoul and body, to his ſervice forever O that I could give up myſelf to him ſo as never more to attempt to be my own, or to have any will or affections that are not perfectly conformed to him. But alas, alas, I find I

cannot be thus entirely devoted to God: I cannot live and not ſin. O ye angels, do ye glorify him inceſſantly; and if poſſible, proſtrate yourſelves lower before the bleſſed king of heaven. I long to bear a part with you; and, if it were poſſible, to help you. O when we have done all that we can to all eternity, we ſhall not be able to offer the ten thouſandth part of the homage that the glorious God deſerves!"

Felt ſomething ſpiritual, devout, reſigned and mortified to the world, much of the day; and eſpecially towards and in the evening. Bleſſed be God, that he enables me to love him for himſelf.

Wedneſday, February 8.—Was in a comfortable frame of ſoul moſt of the day; though ſenſible of and reſtleſs under ſpiritual barrenneſs. I find that both mind and body are quickly tired with intenſeneſs and fervour in the things of God. O that I could be as inceſſant as angels in devotion and ſpiritual fervour.

[The following day he ſpent as a day of faſting and prayer; and the two next he appears to have been under ſome depreſſion.]

Lord's Day, February 12.—My ſoul ſeemed to confide in God, and to repoſe itſelf on him; and had outgoings of ſoul after God in prayer. Enjoyed ſome divine aſſiſtance in the forenoon, in preaching; but in the afternoon, was more perplexed with ſhame, &c. Afterwards, found ſome relief in prayer: Loved, as a feeble, afflicted, deſpiſed creature, to caſt myſelf on a God of infinite grace and goodneſs, hoping for no happineſs but from him.

Monday, February 13.—Was calm and ſedate in morning devotions; and my ſoul ſeemed to rely on God. Rode to Stockbridge, and enjoyed ſome comfortable meditations by the way. Had a more refreſhing taſte and reliſh of heavenly bleſſedneſs, than I have enjoyed for many months paſt. I have many times of late, felt as ardent deſires of holineſs as ever: But not ſo much ſenſe of the ſweetneſs and unſpeakable pleaſure of the enjoyments and employments of heaven. My ſoul longed to leave earth, and bear a part with angels in their celeſtial employments. My ſoul ſaid, *Lord, it is good to be here;* and it appeared to me better to die, than to loſe the relish of theſe heavenly delights.

[A ſenſe of divine things ſeemed to continue with him, in a leſſer degree, through the next day. On Wedneſday he was, by ſome diſcourſe that he heard, caſt into a melancholy gloom, that operated much in the ſame manner as his melancholy had formerly done, when he came firſt to Kaunaumeek; the effects of which ſeemed to continue in ſome degree the ſix following days.]

Wedneſday, February 22.—In the morning, had as clear a ſenſe of the exceeding pollution of my nature, as ever I remember to have had in my life. I then appeared to myſelf inexpreſſibly loathſome, and defiled: Sins of childhood, of early youth, and ſuch follies as I had not thought of for years together, (as I remember) came now afreſh to my view, as if committed but yeſterday, and appeared in the moſt odious colours. They appeared more in number than the hairs of my head: Yea, they *went over my head as an heavy burden.* In the evening, the hand of faith ſeemed to be ſtrengthened in God: My ſoul ſeemed to reſt and acquieſce in him: Was ſupported under my burdens, reading the cxxv. Pſalm. Found that it was ſweet and comfortable to lean on God.

Friday, February 24.—Was exceeding reſtleſs and perplexed under a ſenſe of the miſimprovement of time; mourned to ſee time paſs away; felt in the greateſt hurry; ſeemed to have every thing to do: Yet could do nothing, but only grieve and groan under my ignorance, unprofitableneſs, meanneſs, the fooliſhneſs of my actions and thoughts, the pride and bitterneſs of my paſt frames (at ſometimes at leaſt) all which at this time appeared to me in lively colours, and filled me with ſhame. I could not compoſe my mind to any profitable ſtudies, by reaſon of this preſſure.

[He continued in much the ſame frame of uneaſineſs at the miſimprovement of time, and preſſure of ſpirit under a ſenſe of vileneſs, unprofitableneſs, &c. for the ſix next following days; excepting ſome intervals of calmneſs and compoſure, in reſignation to and confidence in God.]

Friday, March 2.—Was moſt of the day employed in writing on a divine ſubject. Was frequent in prayer, and enjoyed ſome ſmall degree of aſſiſtance. But in the evening, God was pleaſed to grant me a divine ſweetneſs in prayer; eſpecially in the duty of interceſſion. I think I

never felt ſo much kindneſs and love to thoſe who I have reaſon to think are my enemies, (though at that time I found ſuch a diſpoſition to think the beſt of all, that I ſcarce knew how to think that any ſuch thing as enmity and hatred lodged in any ſoul; it ſeemed as if all the world muſt needs be friends) and never prayed with more freedom and delight, for myſelf, or deareſt friend, than I did now for my enemies.

Saturday, March 3.—In the morning ſpent, I believe, an hour in prayer, with great intenſeneſs and freedom, and with the moſt ſoft and tender affection towards mankind. I longed that thoſe who I have reaſon to think owe me ill will, might be eternally happy. It ſeemed refreſhing, to think of meeting them in heaven, how much ſoever they had injured me on earth. Had no diſpoſition to inſiſt upon any confeſſion from them, in order to reconciliation and the exerciſe of love and kindneſs to them. O it is an emblem of heaven itſelf, to love all the world with a love of kindneſs, forgiveneſs, and benevolence. Prayer was ſo ſweet an exerciſe to me, that I knew not how to ceaſe, leſt I ſhould loſe the ſpirit of prayer. Felt no diſpoſition to eat or drink for the ſake of the pleaſure of it, but only to ſupport my nature, and fit me for divine ſervice.

Lord's Day, March 4.—In the morning enjoyed the ſame intenſeneſs in prayer as yeſterday morning; though not in ſo great a degree: Felt the ſame ſpirit of love, univerſal benevolence, forgiveneſs, humility, reſignation, mortification to the world, and compoſure of mind, as then. *My ſoul reſted in God;* and I found I wanted no other refuge or friend. While my ſoul thus truſts in God, all things ſeem to be at peace with me, even the ſtones of the earth: But when I cannot apprehend and confide in God, all things appear with a different aſpect.

[Through the four next days he complains of barrenneſs, want of holy confidence in God, ſtupidity, wanderings of mind, &c. and ſpeaks of oppreſſion of mind under a ſenſe of exceeding meanneſs, paſt follies, as well as preſent workings of corruption. On Friday, he ſeems to have been reſtored to a conſiderable degree of the ſame excellent frame that he enjoyed the Saturday before.]

Saturday, March 10.—In the morning, felt exceeding dead to the world and all its enjoyments. I thought I

ready and willing to give up life and all its comforts, as soon as called to it. And yet then had as much comfort of life as almost ever I had. Life itself now appeared but an empty bubble. The riches, honours, and common enjoyments of life appeared extremely tasteless. I longed to be perpetually and entirely *crucified* to all things here below, by the *cross of Christ*. My soul was sweetly resigned to God's disposal of me, in every regard; and I saw there had nothing happened to me but what was best for me. I confided in God, that he would *never leave me*, though I should *walk through the valley of the shadow of death*. It was then *my meat and drink* to be holy, to *live to the Lord*, and *die to the Lord*. And I thought that I then enjoyed such a heaven as far exceeded the most sublime conceptions of an unregenerate soul; and even unspeakably beyond what I myself could conceive of at another time. I did not wonder that Peter said, *Lord, it is good to be here*, when thus refreshed with divine glories. My soul was full of love and tenderness in the duty of intercession; especially felt a most sweet affection to some precious godly ministers, of my acquaintance. Prayed earnestly for dear christians. and for those I have reason to fear are my enemies. And could not have spoken a word of bitterness, or entertained a bitter thought against the vilest man living. Had a sense of my own great unworthiness. My soul seemed to breath forth love and praise to God afresh, when I thought he would let his children love and receive me as one of their brethren and fellow citizens. And when I thought of their treating me in that manner, I longed to lie at their feet; and could think of no way to express the sincerity and simplicity of my love and esteem of them, as being much better than myself.

Lord's Day, March 11.—My soul was in some measure *strengthened in God*, in morning devotion; so that I was released from trembling, fear and distress. Preached to my people from the parable of the sower, Matth. xiii. And enjoyed some assistance, both parts of the day: Had some freedom, affection, and fervency in addressing my poor people; longed that God should take hold of their hearts, and make them spiritually alive. And indeed I

had ſo much to ſay to them that I knew not how to leave off ſpeaking*.

Monday, March 12.—In the morning was in a devout, tender, and loving frame of mind; and was enabled to cry to God, I hope, with a child like ſpirit, with importunity, and reſignation, and compoſure of mind. My ſpirit was full of quieteſs, and love to mankind; and longed that peace ſhould reign on the earth: Was grieved at the very thoughts of a fiery, angry and intemperate zeal in religion; mourned over paſt follies in that regard; and my ſoul confided in God for ſtrength and grace ſufficient for my future work and trials. Spent the day mainly in hard labour, making preparation for my intended journey.

Tueſday, March 13.—Felt my ſoul going forth after God ſometimes; but not with ſuch ardency as I longed for. In the evening, was enabled to continue inſtant in prayer, for ſome conſiderable time together; and eſpecially had reſpect to the journey I deſigned to enter upon, with the leave of Divine Providence, on the morrow. Enjoyed ſome freedom and fervency, entreating that the divine preſence might attend me in every place where my buſineſs might lead me; and had a particular reference to the trials and temptations that I apprehended I might be more eminently expoſed to in particular places. Was ſtrengthened and comforted; although I was before very weary. Truly the *joy of the Lord* is *ſtrength* and *life*.

Wedneſday, March 14.—Enjoyed ſome intenſeneſs of ſoul in prayer, repeating my petitions for God's preſence in every place where I expected to be in my journey. Beſought the Lord that I might not be too much pleaſed and amuſed with dear friends and acquaintance, in one place and another. Near ten ſet out on my journey, and near night came to Stockbridge.

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* This was the laſt Sabbath that ever he performed public ſervice at Kaunaumeek, and theſe the laſt ſermons that ever he preached there. It appears by his Diary, that while he continued with theſe Indians, he took great pains with them, and did it with much diſcretion; but the particular manner how, has been omitted for brevity's ſake.

Thurſday. March 15.—Rode down to Sheffield. Here I met a meſſenger from Eaſt-Hampton, on Long-Iſland; who, by the unanimous vote of that large town, was ſent to invite me thither, in order to ſettle with that people, where I had been before frequently invited. Seemed more at a loſs what was my duty than before. When I heard of the great difficulties of that place, I was much concerned and grieved, and felt ſome deſires to comply with their requeſt; but knew not what to do: Endeavoured to commit the caſe to God.

Lord's Day, March 18—[At Saliſbury.] Was exceeding weak and faint, ſo that I could ſcarce walk: But God was pleaſed to afford me much freedom, clearneſs and fervency in preaching: I have not had the like aſſiſtance in preaching to ſinners for many months paſt. Here another meſſenger met me, and informed me of the vote of another congregation, to give me an invitation to come among them upon probation for ſettlement*. Was ſomething exerciſed in mind with a weight and burden of care. O that God would *ſend forth faithful labourers into his harveſt.*

[After this, he went forward on his journey towards New-York and New-Jerſey: In which he proceeded ſlowly; performing his journey under great degrees of bodily indiſpoſition. However, he preached ſeveral times by the way, being urged by friends; in which he had conſiderable aſſiſtance. He ſpeaks of comfort in converſation with chriſtian friends from time to time, and of various things in the exerciſes and frames of his heart, that ſhew much of a divine influence on his mind in this journey.]

Thurſday, April 5.—Was again much exerciſed with weakneſs, and with pain in my head. Attended on the commiſſioners in their meeting†. Reſolved to go on ſtill

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* This congregation was that at Millington, near Haddam. They were very earneſtly deſirous of his coming among them.

† The Indians at Kaunaumeek being but few in number, and Mr. Brainerd having now been labouring among them about a year, and having prevailed upon them to

with the Indian affair, if Divine Providence permitted; although I had before felt ſome inclination to go to Eaſt-Hampton, where I was ſolicited to go.

[After this he continued two or three days in the Jerſeys, very ill; and then returned to New-York; and from thence into New-England; and went to his native town of Haddam: Where he arrived on Saturday, April 14. And he continues ſtill his bitter complaints of want of retirement. While he was in New-York, he ſays thus, O, it is not the pleaſures of the world can comfort me! If God deny his preſence, what are the pleaſures of the city to me? One hour of ſweet retirement where God is, is better than the whole world. And he continues to cry out of his ignorance, meanneſs, and unworthineſs. However, he ſpeaks of ſome ſeaſons of ſpecial aſſiſtance and divine ſweetneſs. He ſpent ſome days among his friends at Eaſt-Hampton, and Millington.]

Tueſday, April 17.—Rode to Millington again; and felt perplexed when I ſet out; was feeble in body, and weak in faith. I was going to preach a lecture; and feared I ſhould never have aſſiſtance enough to get through. But contriving to ride alone at a diſtance from the company that was going, I ſpent the time in lifting up my heart to God: Had not gone far before my ſoul was abundantly ſtrengthened with thoſe words, *If God be for us, who can be againſt us?* I went on, confiding in God; and fearing nothing ſo much as ſelf confidence. In this frame I went to the houſe of God, and enjoyed ſome aſſiſtance. Afterwards felt the ſpirit of love and meekneſs in converſation with ſome friends. Then rode home to my brother's: And in the evening, ſinging hymns with friends, my ſoul ſeemed to melt: And in prayer afterwards, enjoyed the

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be willing to leave Kaunaumeek, and remove to Stockbridge, to live conſtantly under Mr. Sargeant's miniſtry; he thought he might now do more ſervice for Chriſt among the Indians elſewhere: And therefore went this journey to New-Jerſey to lay the matter before the commiſſioners; who met at Elizabeth-Town, on this occaſion, and determined that he ſhould forthwith leave Kaunaumeek, and go to the Delaware Indians.

exerciſe of faith, and was enabled to be fervent in ſpirit: Found more of God's preſence, than I have done any time in my late wearisome journey. Eternity appeared very near: My nature was very weak, and ſeemed ready to be diſſolved: The ſun declining, and the ſhadows of the evening drawing on apace. O I longed to fill up the remaining moments all for God! Though my body was ſo feeble, and wearied with preaching, and much private converſation, yet I wanted to ſit up all night to do ſomething for God. To God, the giver of theſe refreſhments, be glory forever and ever: Amen.

[After this, he viſited ſeveral miniſters in Connecticut; and then travelled towards Kaunaumeek, and came to Mr. Sargeant's at Stockbridge, Thurſday, April 26. He performed this journey in a very weak ſtate of body.]

Friday and Saturday, April 27, *and* 28.—Spent ſome time in viſiting friends, and diſcourſing with my people, (who were now moved down from their own place to Mr. Sargeant's) and found them very glad to ſee me returned. Was exerciſed in my mind with a ſenſe of my own unworthineſs.

Lord's Day, April 29.—Preached for Mr. Sargeant, both parts of the day, from Rev. xiv. 4.

Monday, April 30.—Rode to Kaunaumeek, but was extremely ill: Did not enjoy the comfort I hoped for in my own houſe.

Tueſday, May 1.—Having received new orders to go to a number of Indians on Delaware river in Pennſylvania, and my people here being moſtly removed to Mr. Sargeant's, I this day took all my clothes, books, &c. and diſpoſed of them, and ſet out for Delaware river; but made it my way to return to Mr. Sargeant's: Which I did this day, juſt at night. Rode ſeveral hours in the rain through the howling wilderneſs, although I was ſo diſordered in body, that little or nothing but blood came from me.

[He continued at Stockbridge, the next day; and on Thurſday rode a little way, to Sheffield, under a great degree of illneſs; but with encouragement and cheerfulneſs of mind under his fatigues. On Friday, he rode to Saliſbury, and continued there until after the Sabbath. On Monday, he rode to Sharon; and ſpeaks of himſelf as

diſtreſſed at the conſideration of the miſimprovement of time.]

Tueſday, May 8.—Set out from Sharon in Connecticut, and travelled about forty five miles to a place called the Fish-Kill, and lodged there. Spent much of my time, while riding, in prayer, that God would go with me to Delaware. My heart ſometimes was ready to ſink with the thoughts of my work, and going alone in the wilderneſs, I knew not where: But ſtill it was comfortable to think, that others of God's children had *wandered about in caves and dens of the earth*; and Abraham, when he was called to go forth, *went out not knowing whither he went*. O that I might follow after God.

[The next day, he went forward on his journey: croſſed Hudſon's river, and went to Goſhen in the highlands; and ſo traveiled acroſs the woods, from Hudſon's river to Delaware, about an hundred miles through a deſolate and hideous country, above New-Jerſey; where were very few ſettlements: In which journey he ſuffered much fatigue and hardſhip. He viſited ſome Indians in the way, and diſcourſed with them concerning chriſtianity. Was conſiderably melancholy and diſconſolate, being alone in a ſtrange wilderneſs. On Saturday, he came to a ſettlement of Iriſh and Dutch people, about twelve miles above the Forks of Delaware.]

Lord's Day, May 13.—Roſe early: Felt very poorly after my long journey, and after being wet and fatigued. Was very melancholy; have ſcarce ever ſeen ſuch a gloomy morning in my life; there appeared to be no Sabbath; the children were all at play; I a ſtranger in the wilderneſs, and knew not where to go; and all circumſtances ſeemed to conſpire to render my affairs dark and diſcouraging. Was diſappointed reſpecting an interpreter, and heard that the Indians were much ſcattered, &c. O I mourned after the preſence of God, and ſeemed like a creature baniſhed from his ſight: Yet he was pleaſed to ſupport my ſinking ſoul, amidſt all my ſorrows; ſo that I never entertained any thought of quitting my buſineſs among the poor Indians, but was comforted, to think, that death would before long ſet me free from theſe diſtreſſes. Rode about three or four miles to the Iriſh people, where I found ſome that appeared ſober and

concerned about religion. My heart then began to be a little encouraged: Went and preached, firſt to the Iriſh, and then to the Indians: And in the evening, was a little comforted; my ſoul ſeemed to reſt on God, and take courage. O that the Lord would be my ſupport and comforter in an evil world.

Monday, May 14.—Was very buſy in ſome neceſſary ſtudies. Felt myſelf very looſe from all the world; All appeared *vanity and vexation of ſpirit.* Seemed ſomething loneſome and diſconſolate, as it I was baniſhed from all mankind, and bereaved of all that is called pleaſure in the world: But appeared to myſelf ſo vile and unworthy, it ſeemed fitter for me to be here than any where.

[He continued much in the ſame frame the three next days.]

Friday, May 18.—Felt again ſomething of the ſweet ſpirit of religion; and my ſoul ſeemed to confide in God, that he would never leave me. But often ſaw myſelf ſo mean a creature, that I knew not how to think of preaching. O that I could always live to and upon God!

Saturday, May 19.—Was, ſome part of the time, greatly oppreſſed with the weight and burden of my work: It ſeemed impoſſible for me ever to go through with the buſineſs I had undertaken. Towards night, was very calm and comfortable; and I think my ſoul truſted in God for help.

Lord's Day, May 20.—Preached twice to the poor Indians, and enjoyed ſome freedom in ſpeaking, while I attempted to remove their prejudices againſt chriſtianity. My ſoul longed for aſſiſtance from above, all the while; for I ſaw I had no ſtrength ſufficient for that work. Afterwards, preached to the Iriſh people: Was much aſſiſted in the firſt prayer, and ſomething in ſermon. Several perſons ſeemed much concerned for their ſouls, with whom I diſcourſed afterwards with much freedom and ſome power. Bleſſed be God for any aſſiſtance afforded to an unworthy worm O that I could live to him!

[Through the reſt of this week, he was ſometimes ready to ſink with a ſenſe of his unworthineſs and unfitneſs for the work of the miniſtry; and ſometimes encouraged and lifted above his fears and ſorrows, and was enabled confidently to rely on God; and eſpecially on Saturday,

towards night, he enjoyed calmneſs and compoſure, and aſſiſtance in prayer to God. He rejoiced (as he ſays) *that God remains unchangeably powerful and faithful a ſure and ſufficient portion, and the dwelling place of his children in all generations.*]

Lord's Day, May 27.—Viſited my Indians in the morning, and attended upon a funeral among them: Was affected to ſee their heatheniſh practices. O that they might be *turned from darkneſs to light.* Afterwards got a conſiderable number of them together, and preached to them; and obſerved them very attentive. After this, preached to the white people from Heb. ii. 3. Was enabled to ſpeak with ſome freedom and power: Several people ſeemed much concerned for their ſouls; eſpecially one who had heen educated a Roman Catholick. Bleſſed be the Lord for any help.

Monday, May 28.—Set out from the Indians above the Forks of the Delaware, on a journey towards Newark in New-Jerſey, according to my orders. Rode through the wilderneſs; was much fatigued with the heat; lodged at a place called Black River; was exceedingly tired and worn out.

[On Tueſday, he came to Newark: The next day, went to Elizabeth-Town: On Thurſday, he went to New-York; and on Friday returned to Elizabeth-Town. Theſe days were ſpent in ſome perplexity of mind. He continued at Elizabeth-Town until Friday in the week following. Was enlivened, refreſhed, and ſtrengthened on the Sabbath at the Lord's table. The enſuing days of the week were ſpent chiefly in ſtudies preparatory to his ordination; and on ſome of them he ſeemed to have much of God's gracious preſence, and of the ſweet influences of his ſpirit; but was in a very weak ſtate of body. On Saturday, he rode to Newark.]

Lord's Day, June 10.—[At Newark.] In the morning, was much concerned how I ſhould perform the work of the day; and trembled at the thoughts of being left to myſelf. Enjoyed very conſiderable aſſiſtance in all parts of the public ſervice. Had an opportunity again to attend on the ordinance of the Lord's ſupper, and through divine goodneſs was refreſhed in it: My ſoul was full of love and tenderneſs towards the children of God, and to-

wards all men: Felt a certain ſweetneſs of diſpoſition towards every creature. At night, I enjoyed more ſpirituality, and ſweet deſire of holineſs, than I have felt for ſome time: Was afraid of every thought and every motion, leſt thereby my heart ſhould be drawn away from God. O that I might never leave the bleſſed God! Lord, *in thy preſence is fulneſs of joy.* O the bleſſedneſs of living to God!

Monday, June 11.—This day the Preſbytery met together at Newark, in order to my ordination. Was very weak and diſordered in body; yet endeavoured to repoſe my confidence in God. Spent moſt of the day alone; eſpecially the forenoon. At three in the afternoon preached my probation ſermon, from Acts xxvi. 17, 18. being a text given me for that end. Felt not well, either in body or mind; however, God carried me through comfortably. Afterwards, paſſed an examination before the Preſbytery. Was much tired, and my mind burdened with the greatneſs of that charge I was in the moſt ſolemn manner about to take upon me: My mind was ſo preſſed with the weight of the work incumbent upon me, that I could not ſleep this night, though very weary and in great need of reſt.

Tueſday, June 12.—Was this morning further examined, reſpecting my experimental acquaintance with chriſtianity*. At ten o'clock my ordination was attended: The ſermon preached by the Rev. Mr. Pemberton. At this time I was affected with a ſenſe of the important truſt committed to me; yet was compoſed and ſolemn, without diſtraction: And I hope I then (as many times before) gave myſelf up to God, to be for him, and not for another. O that I might always be engaged in the ſervice of God, and duly remember the ſolemn charge I have received, in the preſence of God, angels, and men; Amen! May I be aſſiſted of God for this purpoſe. Towards night rode to Elizabeth-Town.

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* Mr. Pemberton, in a letter to the Honourable Society in Scotland that employed Mr. Brainerd, which he wrote concerning him, (publiſhed in Scotland, in the *Chriſtian Monthly Hiſtory*) writes thus, "We can with pleaſure ſay, that Mr. Brainerd paſſed through his ordi-

PART VI.

From his ORDINATION *until he firſt began to preach to the* INDIANS *at* CROSWEEKSUNG, *among whom he had his moſt remarkable ſucceſs.*

Wedneſday, June 13.—Spent ſome conſiderable time in writing an account of the Indian affairs to go to Scotland; ſpent ſome time in converſation with friends; but enjoyed not much ſweetneſs and ſatisfaction.

Thurſday, June 14.—Received ſome particular kindneſs from friends; and wondered that God ſhould open the hearts of any to treat me with kindneſs: Saw myſelf to be unworthy of any favour from God, or any of my fellow men. Was much exerciſed with pain in my head; however determined to ſet out on my journey towards Delaware in the afternoon: But in the afternoon my pain increaſed exceedingly; ſo that I was obliged to betake myſelf to the bed; and the night following, was greatly diſtreſſed with pain and ſickneſs; Was ſometimes almoſt bereaved of the exerciſe of reaſon by the extremity of pain. Continued much diſtreſſed until Saturday; when I was ſomething relieved by an emetick: But was unable to walk abroad until the Monday following, in the afternoon; and ſtill remained very feeble. I often admired the goodneſs of God, that he did not ſuffer me to proceed on my journey from this place, where I was ſo tenderly uſed, and to be ſick by the way among ſtrangers. God is very gracious to me, both in health and ſickneſs, and intermingles much mercy with all my afflictions and toils. Enjoyed ſome ſweetneſs in things divine, in the midſt of my pain and weakneſs. O, that I could praiſe the Lord!

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nation trials, to the univerſal approbation of the Preſbytery, and appeared uncommonly qualified for the work of the miniſtry. He ſeems to be armed with a great deal of ſelf denial, and animated with a noble zeal to propagate the goſpel among thoſe barbarous nations, who have long dwelt in the darkneſs of heatheniſm."

[On Tueſday, June 19, he ſet out on his journey home, and in three days reached his place, near the Forks of Delaware. Performed the journey under much weakneſs of body; but had comfort in his ſoul, from day to day: And both his weakneſs of body, and conſolation of mind, continued through the week.]

Lord's Day, June 24.—Extremely feeble; ſcarce able to walk: However, viſited my Indians, and took much pains to inſtruct them: Laboured with ſome that were much diſaffected to chriſtianity. My mind was much burdened with the weight and difficulty of my work. My whole dependence and hope of ſucceſs ſeemed to be on God; who alone I ſaw could make them willing to receive inſtruction. My heart was much engaged in prayer, ſending up ſilent requeſts to God, even while I was ſpeaking to them. O that I could always go in the ſtrength of the Lord!

Monday, June 25.—Was ſomething better in health than of late: Was able to ſpend a conſiderable part of the day in prayer and cloſe ſtudies. Had more freedom and fervency in prayer than uſual of late.

Tueſday, June 26.—In the morning, my deſires ſeemed to riſe, and aſcend up freely to God. Was buſy moſt of the day in tranſlating prayers into the language of the Delaware Indians: Met with great difficulty by reaſon that my interpreter was altogether unacquainted with the buſineſs. But though I was much diſcouraged with the extreme difficulty of that work, yet God ſupported me; and eſpecially in the evening, gave me ſweet refreſhment: In prayer my ſoul was enlarged, and my faith drawn into ſenſible exerciſe; was enabled to cry to God for my poor Indians; and though the work of their converſion appeared *impoſſible with man, yet with God* I ſaw *all things were poſſible.* My faith was much ſtrengthened, by obſerving the wonderful aſſiſtance God afforded his ſervants Nehemiah and Ezra, in reforming his people, and re-eſtabliſhing his ancient church. I was much aſſiſted in prayer for dear chriſtian friends, and for others that I apprehended to be chriſtleſs; but was more eſpecially concerned for the poor heathen, and thoſe of my own charge: Was enabled to be inſtant in prayer for them; and hoped that God would bow the heavens and come down for

their ſalvation. It ſeemed to me, there could be no impediment ſufficient to obſtruct that glorious work, ſeeing the living God, as I ſtrongly hoped, was engaged for it. I continued in a ſolemn frame, lifting up my heart to God for aſſiſtance, and grace, that I might be more mortified to this preſent world, that my whole ſoul might be taken up continually in concern for the advancement of Chriſt's kingdom: Longed that God would purge me more, that I might be as a choſen veſſel to bear his name among the heathen. Continued in this frame until I dropped aſleep.

Wedneſday, June 27.—Felt ſomething of the ſame ſolemn concern, and ſpirit of prayer, that I enjoyed laſt night, ſoon after I roſe in the morning. In the afternoon, rode ſeveral miles to ſee if I could procure any lands for the poor Indians, that they might live together, and be under better advantages for inſtruction.

Thurſday, June 28.—Spent the morning, in reading ſeveral parts of the holy ſcripture, and in fervent prayer for my Indians, that God would ſet up his kingdom among them, and bring them into his church. About nine, I withdrew to my uſual place of retirement in the woods; and there again enjoyed ſome aſſiſtance in prayer. My great concern was for the converſion of the heathen to God; and the Lord helped me to plead with him for it. Towards noon, rode up to the Indians, in order to preach to them; and while going my heart went up to God in prayer for them; could freely tell God, he knew that the cauſe was not mine, which I was engaged in; but it was his own cauſe, and it would be for his own glory to convert the poor Indians: And bleſſed be God, I felt no deſire of their converſion, that I might receive honour from the world as being the inſtrument of it. Had ſome freedom in ſpeaking to the Indians.

[The two next days he ſpeaks of ſome ſerious concern for the kingdom of the bleſſed Redeemer; and confidence in God, that he would advance it; but complains much of barrenneſs, wanderings, inactivity, &c.]

Lord's Day, July 1.—In the morning, was perplexed with wandering vain thoughts: Was much grieved, judged and condemned myſelf before God. And O, how miſerable did I feel, becauſe I could not live to God. At ten, rode away with a heavy heart to preach to my Indians;

Upon the road, I attempted to lift up my heart to God; but was infeſted with an unſettled wandering frame of mind; and was exceeding reſtleſs and perplexed, and filled with ſhame and confuſion before God. I ſeemed to myſelf to be *more brutiſh than any man*; and thought, none deſerved to be *caſt out of God's preſence* ſo much as I. If I attempted to lift up my heart to God, as I frequently did by the way, on a ſudden before I was aware, my thoughts were wandering *to the ends of the earth*: And my ſoul was filled with ſurpriſe and anxiety, to find it thus. Thus alſo after I came to the Indians, my mind was confuſed; and I felt nothing ſenſibly of that ſweet reliance on God, that my ſoul has been comforted with in days paſt. Spent the forenoon in this poſture of mind, and preached to the Indians without any heart. In the afternoon, I felt ſtill barren, when I began to preach; and after about half an hour, I ſeemed to myſelf to know nothing, and to have nothing to ſay to the Indians; but ſoon after, I found in myſelf a ſpirit of love, and warmth, and power to addreſs the poor Indians; and God helped me to plead with them to *turn from all the vanities of the heathen, to the living God*: And I am perſuaded the Lord touched their conſciences; for I never ſaw ſuch attention raiſed in them before. And when I came away from them, I ſpent the whole time while I was riding to my lodgings, three miles diſtant, in prayer and praiſe to God. And after I had rode more than two miles, it came into my mind to dedicate myſelf to God again; which I did with great ſolemnity, and unſpeakable ſatisfaction; eſpecially gave up myſelf to him renewedly in the work of the miniſtry. And this I did by divine grace, I hope, without any exception or reſerve; not in the leaſt ſhrinking back from any difficulties that might attend this great and bleſſed work. I ſeemed to be moſt free, cheerful, and full in this dedication of myſelf: My whole ſoul cried, "Lord, to thee I dedicate myſelf: O accept of me, and let me be thine forever. Lord, I deſire nothing elſe; I deſire nothing more. O come, come, Lord accept a poor worm. *Whom have I in heaven, but thee; and there is none upon earth, that I deſire beſide thee.*" After this, was enabled to praiſe God with my whole ſoul, that he had enabled me to devote and conſecrate all my pow-

ers to him in this ſolemn manner. My heart rejoiced in my particular work as a miſſionary; rejoiced in my neceſſity of ſelf denial in many reſpects; and ſtill continued to give up myſelf to God, and implore mercy of him; praying inceſſantly every moment, with ſweet fervency. My nature being very weak of late, and much ſpent, was now conſiderably overcome: My fingers grew very feeble and ſomewhat numb; ſo that I could ſcarcely ſtretch them out ſtraight; and when I lighted from my horſe, could hardly walk: My joints ſeemed all to be looſed. But I felt abundant *ſtrength in the inner man.* Preached to the white people: God helped me much, eſpecially in prayer. Sundry of my poor Indians were ſo moved as to come to meeting alſo; and one appeared much concerned.

Monday, July 2.—Had ſome reliſh of the divine comforts of yeſterday; but could not get that warmth and exerciſe of faith that I deſired. Had ſometimes a diſtreſſing ſenſe of my paſt follies, and preſent ignorance and barrenneſs: And eſpecially in the afternoon, was ſunk down under a load of ſin and guilt, in that I had lived ſo little to God, after his abundant goodneſs to me yeſterday. In the evening, though very weak, was enabled to pray with fervency, and to continue inſtant in prayer, near an hour. My ſoul mourned over the power of its corruption, and longed exceedingly to be *waſhed*, and *purged as with hyſſop.* Was enabled to pray for my dear abſent friends, Chriſt's miniſters, and his church; and enjoyed much freedom and fervency, but not ſo much comfort, by reaſon of guilt and ſhame before God. Judged and condemned myſelf for the follies of the day.

[The two next days he ſeems to have had ſpecial aſſiſtance and fervency moſt of the time. Thurſday was ſpent in great bodily weakneſs; and in great bitterneſs of ſpirit by reaſon of his vileneſs and corruption: he ſays thus; I thought there was not one creature living ſo vile as I. O, my inward pollution! O, my guilt and ſhame before God! I know not what to do. O. I longed ardently to be cleanſed and waſhed from the ſtains of inward pollution! O, to be made like God, or rather to be made fit for God to own!]

Friday, July 6.—Awoke this morning in the fear of God: Soon called to mind my ſadneſs in the evening

paſt; and ſpent my firſt waking minutes in prayer for ſanctification, that my ſoul might be waſhed from its exceeding pollution and defilement. After I aroſe, I ſpent ſome time in reading God's word and prayer. I cried to God under a ſenſe of my great indigency. I am, of late, moſt of all concerned for miniſterial qualifications, and the converſion of the heathen: Laſt year, I longed to be prepared for a world of glory, and ſpeedily to depart out of this world; but of late all my concern almoſt is for the converſion of the heathen; and for that end, I long to live. But bleſſed be God, I have leſs deſire to live for any of the pleaſures of the world, than ever I had: I long and love to be a pilgrim; and want grace to imitate the life, labours and ſufferings of St. Paul among the heathen. And when I long for holineſs now, it is not ſo much for myſelf as formerly; but rather that thereby I may become an able miniſter of the New Teſtament, eſpecially to the heathen. Spent about two hours this morning, in reading and prayer, by turns; and was in a watchful tender frame, afraid of every thing that might cool my affections, and draw away my heart from God. Was ſomething ſtrengthened in my ſtudies; but near night was very weak and weary.

Saturday, July 7.—Was very much diſordered this morning, and my vigour all ſpent and exhauſted: But was affected and refreſhed in reading the ſweet ſtory of Elijah's tranſlation, and enjoyed ſome affection and fervency in prayer; longed much for miniſterial gifts and graces, that I might do ſomething in the cauſe of God.

Lord's Day, July 8.—Was ill laſt night, not able to reſt quietly. Had ſome ſmall degree of aſſiſtance in preaching to the Indians; and afterwards was enabled to preach to the white people with ſome power, eſpecially in the cloſe of my diſcourſe, from Jer. iii. 23. The Lord alſo aſſiſted me in ſome meaſure in the firſt prayer; Bleſſed be his name. Near night, though very weary, was enabled to read God's word with ſome ſweet reliſh of it, and to pray with affection, fervency, and (I truſt) faith: My ſoul was more ſenſibly dependent on God, than uſual. Was watchful, tender, and jealous of my own heart, leſt I ſhould admit careleſneſs and vain thoughts, and grieve the bleſſed Spirit, ſo that he ſhould withdraw his ſweet

kind, and tender influences. Longed to *depart and be with Chriſt*, more than at any time of late. My ſoul was exceedingly united to the ſaints of ancient times, as well as thoſe now living; eſpecially my ſoul melted for the ſociety of Elijah and Eliſha. Was enabled to cry to God with a child like ſpirit, and to continue inſtant in prayer for ſome time. Was much enlarged in the ſweet duty of intercеſſion.

Tueſday, July 10.—Was very ill and full of pain, and very dull and ſpiritleſs. In the evening, had an affecting ſenſe of my ignorance, &c. and of my need of God at all times, to do every thing for me; and my ſoul was humbled before God.

Wedneſday, July 11.—Was ſtill exerciſed with illneſs and pain. Had ſome degree of affection and warmth in prayer and reading God's word: Longed for Abraham's faith and fellowſhip with God; and felt ſome reſolution to ſpend all my time for God, and to exert myſelf with more fervency in his ſervice; but found my body weak and feeble. In the afternoon, though very ill, was enabled to ſpend ſome conſiderable time in prayer; ſpent indeed moſt of the day in that exerciſe; and my ſoul was diffident, watchful and tender, leſt I ſhould offend my bleſſed friend, in thought or behaviour. I am perſuaded my ſoul confided in, and leaned upon the bleſſed God. O what need did I ſee myſelf to ſtand in of God at all times, to aſſiſt me and lead me! Found a great want of ſtrength and vigour, both in the outward and inner man.

[The exerciſes and experiences, that he ſpeaks of in the next nine days, are very ſimilar to thoſe of the preceding days of this and the foregoing week.]

Saturday, July 21.—This morning, was greatly oppreſſed with guilt and ſhame, from a ſenſe of inward vileneſs and pollution. Towards night my burden reſpecting my work among the Indians began to increaſe much; and was aggravated by hearing ſundry things that looked very diſcouraging, in particular that they intended to meet together the next day for an idolatrous feaſt and dance. Then I began to be in anguiſh: I thought I muſt in conſcience go and endeavour to break them up; and knew not how to attempt ſuch a thing. However, I withdrew for prayer, hoping for ſtrength from above.

And in prayer I was exceedingly enlarged, and my ſoul was as much drawn out as ever I remember it to have been in my life, or near. So, as far as I could judge, I was wholly free from ſelfiſh ends in my fervent ſupplications for the poor Indians. I knew, they were met together to worſhip devils, and not God; and this made me cry earneſtly, that God would now appear, and help me in my attempts to break up this idolatrous meeting. My ſoul pleaded long; and I thought God would hear, and would go with me to vindicate his own cauſe: I ſeemed to confide in God for his preſence and aſſiſtance. And thus I ſpent the evening, praying inceſſantly for divine aſſiſtance, and that I might not be ſelf dependent, but ſtill have my whole dependence upon God. What I paſſed through was remarkable, and indeed inexpreſſible. I exceedingly longed, that God would *get to himſelf a name among the heathen*: And I appealed to him with the greateſt freedom, that he knew I preferred him above my chief joy. Indeed, I had no notion of joy from this world: I cared not where or how I lived, or what hardſhips I went through; ſo that I could but gain ſouls to Chriſt. I continued in this frame all the evening and night. While I was aſleep, I dreamed of theſe things; and when I awaked (as I frequently did) the firſt thing I thought of was this great work of pleading for God againſt Satan.

Lord's Day, July 22.—When I waked my ſoul was burdened with what ſeemed to be before me: I cried to God, before I could get out of my bed: And as ſoon as I was dreſſed, I withdrew into the woods, to pour out my burdened ſoul to God, eſpecially for aſſiſtance in my great work; for I could ſcarcely think of any thing elſe: And enjoyed the ſame freedom and fervency as the laſt evening; and did with unſpeakable freedom give up myſelf afreſh to God for life or death, for all hardſhips he ſhould call me to among the heathen; and felt as if nothing could diſcourage me from this bleſſed work. I had a ſtrong hope, that God would *bow the heavens and come down*, and do ſome marvellous work among the heathen. And when I was riding to the Indians, three miles, my heart was continually going up to God for his preſence and aſſiſtance; and hoping, and almoſt expecting,

that God would make this *the day of his power and grace* amongſt the poor Indians. When I came to them, I found them engaged in their frolick; but through divine goodneſs I got them to break up, and attend to my preaching: Yet ſtill there appeared nothing of the ſpecial power of God among them Preached again to them in the afternoon; and obſerved the Indians were more ſober than before: But ſtill ſaw nothing ſpecial among them; from whence Satan took occaſion to tempt and buffet me with theſe curſed ſuggeſtions, *There is no God*, or if there be, he is not able to convert the Indians, before they have more knowledge, &c. I was very weak and weary, and my ſoul borne down with perplexity: But was mortified to all the world, and was determined ſtill to wait upon God for the converſion of the heathen, though the devil tempted me to the contrary.

Monday, July 23.—Retained ſtill a deep and preſſing ſenſe of what lay with ſo much weight upon me yeſterday: But was more calm and quiet; enjoyed freedom and compoſure, after the temptations of the laſt evening: Had ſweet reſignation to the divine will; and deſired nothing ſo much as the converſion of the heathen to God, and that his kingdom might come in my own heart, and the hearts of others. Rode to a ſettlement of Iriſh people, about fifteen miles ſouthweſtward; ſpent my time in prayer and meditation by the way. Near night, preached from Matth. v. 3. God was pleaſed to afford me ſome degree of freedom and fervency. Bleſſed be God for any meaſure of aſſiſtance.

Tueſday, July 24.—Rode about ſeventeen miles weſtward, over a hideous mountain, to a number of Indians. Got together near thirty of them: Preached to them in the evening, and lodged among them. Was weak, and felt ſomething diſconſolate.

[The next day, he preached to theſe Indians again; and then returned to the Iriſh ſettlement, and there preached to a numerous congregation: There was a conſiderable appearance of awakening in the congregation. Thurſday, he returned home, exceedingly fatigued and ſpent; ſtill in the ſame frame of mortification to the world, and ſolicitous for the advancement of Chriſt's kingdom: And on this day he ſays thus, "I have felt, this

week, more of the ſpirit of *a pilgrim on earth*, than perhaps ever before; and yet ſo deſirous to ſee Zion's proſperity, that I was not ſo willing to leave this ſcene of ſorrow as I uſed to be." The two remaining days of the week, he was very ill, and cries out of wanderings, dulneſs, and want of ſpiritual fervency and ſweetneſs. On the Sabbath, he was confined by illneſs, not able to go out to preach. After this, his illneſs increaſed upon him, and he continued very ill all the week. Concerning the next five days he writes thus: "On Lord's Day, Auguſt 5, was ſtill very poor. But though very weak, I viſited and preached to the poor Indians twice, and was ſtrengthened vaſtly beyond my expectations. And indeed, the Lord gave me ſome freedom and fervency in addreſſing them; though I had not ſtrength enough to ſtand, but was obliged to ſit down the whole time; towards night, was extremely weak, faint, ſick, and full of pain. And thus I have continued much in the ſame ſtate that I was in laſt week, through the moſt of this (it being now Friday;) unable to engage in any buſineſs; frequently unable to pray in the family. I am obliged to let all my thoughts and concerns run at random; for I have neither ſtrength to read, meditate, or pray: And this naturally perplexes my mind. I ſeem to myſelf like a man that has all his eſtate embarked in one ſmall boat, unhappily going adrift, down a ſwift torrent. The poor owner ſtands on the ſhore, and looks, and laments his loſs."

The next three weeks after this, his illneſs was not ſo extreme: He was in ſome degree capable of buſineſs, both public and private; (although he had ſome turns wherein his indiſpoſition prevailed to a great degree:) He alſo in this ſpace had, for the moſt part, much more inward aſſiſtance, and ſtrength of mind: He often expreſſes great longings for the enlargement of Chriſt's kingdom; eſpecially by the converſion of the heathen to God: He ſpeaks of his hope of this as all his delight and joy. He continues ſtill to expreſs his uſual longings after holineſs and living to God, and his ſenſe of his own unworthineſs: He ſeveral times ſpeaks of his appearing to himſelf the vileſt creature on earth; and once ſays, that he verily thought there were none of God's children who fell ſo far ſhort of that holineſs, and perfection in

their obedience, which God requires, as he. He ſpeaks of his feelings more dead than ever to the enjoyments of the world. He ſometimes mentions ſpecial aſſiſtance that he had in this ſpace of time, in preaching to the Indians, and of appearances of religious concern among them. He ſpeaks alſo of aſſiſtance in prayer for abſent friends, and eſpecially miniſters and candidates for the miniſtry; and of much comfort he enjoyed in the company of ſome miniſters that came to viſit him.]

Saturday, September 1.—Was ſo far ſtrengthened, after a ſeaſon of great weakneſs, that I was able to ſpend two or three hours in writing on a divine ſubject. Enjoyed ſome comfort and ſweetneſs in things divine and ſacred: And as my bodily ſtrength was in ſome meaſure reſtored, ſo my ſoul ſeemed to be ſomewhat vigorous, and engaged in the things of God.

Lord's Day, September 2.—Was enabled to ſpeak to my poor Indians with much concern and fervency; and I am perſuaded, God enabled me to exerciſe faith in him, while I was ſpeaking to them. I perceived that ſome of them were afraid to hearken to, and embrace chriſtianity, leſt they ſhould be enchanted and poiſoned by ſome of the powows: But I was enabled to plead with them not to fear theſe; and confiding in God for ſafety and deliverance, I bid a challenge to all theſe *powers of darkneſs*, to do their worſt upon me firſt. Afterwards I found my ſoul rejoice in God for his aſſiſting grace.

[After this he went a journey into New-England, and was abſent from the place of his abode, at the Forks of Delaware, about three weeks. He was in a feeble ſtate the greater part of the time. But in the latter part of the journey, he found he gained much in health and ſtrength. And as to the ſtate of his mind, and his religious and ſpiritual exerciſes, it was much with him as had been before uſual in journeys: excepting that the frame of his mind ſeemed more generally to be comfortable.]

Wedneſday, September 26.—Rode home to the Forks of Delaware. What reaſon have I to bleſs God, who has preſerved me in riding more than four hundred and twenty miles, and has *kept all my bones that not one of them has been broken!* My health likewiſe is greatly recovered.

O that I could dedicate my all to God: This is all the return I can make to him.

Thurſday, September 27.—Was ſomething melancholy: Had not much freedom and comfort in prayer: My ſoul is diſconſolate when God is withdrawn.

[The three next days he ſpeaks of the ſame longings for the advancement of Chriſt's kingdom, and the converſion of the Indians; but complains greatly of the ill effects of the diverſions of his late journey, as unfixing his mind from that degree of engagedneſs, fervency, watchfulneſs, &c. which he enjoyed before.]

Monday, October 1.—Was engaged this day in making preparation for my intended journey to Suſquehannah: Withdrew ſeveral times to the woods for ſecret duties, and endeavoured to plead for the divine preſence to go with me to the poor pagans, to whom I was going to preach the goſpel. Towards night rode about four miles, and met brother Byram*; who was come at my deſire, to be my companion in travel to the Indians. I rejoiced to ſee him; and, I truſt, God made his converſation profitable to me. I ſaw him, as I thought, more dead to the world, its anxious cares, and alluring objects, than I was: And this made me look within myſelf, and gave me a greater ſenſe of my guilt, ingratitude, and miſery.

Tueſday, October 2.—Set out on my journey, in company with dear brother Byram, and my interpreter and two chief Indians from the Forks of Delaware. Travelled about twenty five miles, and lodged in one of the laſt houſes on our road; after which there was nothing but a hideous and howling wilderneſs.

Wedneſday, October 3.—We went on our way into the wilderneſs, and found the moſt difficult and dangerous travelling, by far, that ever any of us had ſeen; we had ſcarce any thing elſe but lofty mountains, deep valleys, and hideous rocks, to make our way through. However, I felt ſome ſweetneſs in divine things, part of the day, and had my mind intenſely engaged in meditation on a di-

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* Miniſter at a place called Rockciticus, about forty miles from Mr. Brainerd's lodgings.

vine ſubject. Near night, my beaſt that I rode upon, hung one of her legs in the rocks, and fell down under me; but, through divine goodneſs, I was not hurt. However, ſhe broke her leg; and being in ſuch a hideous place, and near thirty miles from any houſe, I ſaw nothing that could be done to preſerve her life, and ſo was obliged to kill her, and to proſecute my journey on foot. This accident made me admire the divine goodneſs to me, that my bones were not broken, and the multitude of them filled with ſtrong pain. Juſt at dark we kindled a fire, cut up a few buſhes, and made a ſhelter over our heads, to ſave us from the froſt, which was very hard that night; and committing ourſelves to God by prayer, we lay down on the ground and ſlept quietly.

[The next day they went forward on their journey, and at night took up their lodgings in the woods in like manner.]

Friday, October 5.—We arrived at Suſquehannah River, at a place called Opeholhaupung: Found there twelve Indian houſes. After I had ſaluted the king in a friendly manner, I told him my buſineſs, and that my deſire was to teach them chriſtianity. After ſome conſultation, the Indians gathered, and I preached to them. And when I had done, I aſked if they would hear me again. They replied, that they would conſider of it; and ſoon after ſent me word, that they would immediately attend if I would preach: Which I did, with freedom, both times. When I aſked them again whether they would hear me further, they replied, they would the next day. I was exceeding ſenſible of the impoſſibility of doing any thing for the poor heathen, without ſpecial aſſiſtance from above: And my ſoul ſeemed to reſt on God, and leave it to him to do as he pleaſed in that which I ſaw was his own cauſe: And indeed, through divine goodneſs, I had felt ſomething of this frame moſt of the time while I was travelling thither; and in ſome meaſure before I ſet out.

Saturday, October 6.—Roſe early and beſought the Lord for help in my great work. Near noon preached again to the Indians: And in the afternoon, viſited them from houſe to houſe, and invited them to come and hear me again the next day, and put off their hunting deſign, which they were juſt entering upon, until Monday. This night, I

truſt, the Lord ſtood by me to encourage and ſtrengthen my ſoul: I ſpent more than an hour in ſecret retirement; was enabled to pour out my heart before God, for the increaſe of grace in my ſoul, for miniſterial endowments, for ſucceſs among the poor Indians, for God's miniſters and people, and for dear friends vaſtly diſtant, &c. Bleſſed be God.

[The next day he complains of great want of fixedneſs and intenſeneſs in religion, ſo that he could not keep any ſpiritual thought one minute without diſtraction; which occaſioned anguiſh of ſpirit. He felt, he ſays, amazingly guilty, and extremely miſerable; and cries out, O my ſoul, what death it is, to have the affections unable to center in God, by reaſon of darkneſs, and conſequently roving after that ſatisfaction elſewhere, that is only to be found here! However, he preached twice to the Indians with ſome freedom and power: But was afterwards damped by the objections they made againſt chriſtianity. In the evening, in a ſenſe of his great defects in preaching, he entreated God not to impute to him blood guiltineſs; but yet was at the ſame time enabled to *rejoice in God.*]

Monday, October 8.—Viſited the Indians with a deſign to take my leave of them, ſuppoſing they would this morning go out to hunting early; but beyond my expectation and hope, they deſired to hear me preach again. I gladly complied with their requeſt, and afterwards endeavoured to anſwer their objections againſt chriſtianity. Then they went away; and we ſpent the reſt of the afternoon in reading and prayer, intending to go homeward very early the next day. My ſoul was in ſome meaſure refreſhed in ſecret prayer and meditation. Bleſſed be the Lord for all his goodneſs.

Tueſday, October 9.—We roſe about four in the morning, and commending ourſelves to God by prayer, and aſking his ſpecial protection, we ſet out on our journey homewards about five, and travelled with great ſteadineſs until paſt ſix at night. And then made us a fire, and a ſhelter of barks, and ſo reſted. I had ſome clear and comfortable thoughts on a divine ſubject, by the way, towards night. In the night, the wolves howled around us; but God preſerved us.

[The next day they roſe early, and ſet forward, and

travelled that day until they came to an Iriſh ſettlement; where Mr. Brainerd was acquainted, and lodged there.]

Friday, October 12.—Rode home to my lodging; where I poured out my ſoul to God in ſecret prayer, and endeavoured to bleſs him for his abundant goodneſs to me in my late journey. I ſcarce ever enjoyed more health; at leaſt of later years; and God marvellouſly, and almoſt miraculouſly, ſupported me under the fatigues of the way, and travelling on foot. Bleſſed be the Lord, that continually preſerves me in all my ways.

[On Saturday he went again to the Iriſh ſettlement, to ſpend the Sabbath there, his Indians being gone.]

Lord's Day, October 14.—Was much confuſed and perplexed in my thoughts; could not pray; and was almoſt diſcouraged, thinking I ſhould never be able to preach any more. But afterwards God was pleaſed to give me ſome relief from theſe confuſions: But ſtill I was afraid, and even trembled before God. I went to the place of public worſhip, lifting up my heart to God for aſſiſtance and grace, in my great work: And God was gracious to me, and helped me to plead with him for holineſs, and to uſe the ſtrongeſt arguments with him drawn from the incarnation and ſufferings of Chriſt for this very end, that men might be made holy. Afterwards, I was much aſſiſted in preaching. I know not that ever God helped me to preach in a more cloſe and diſtinguiſhing manner for the trial of men's ſtate. Through the infinite goodneſs of God, I felt what I ſpake; and God enabled me to treat on divine truth with uncommon clearneſs: And yet I was ſo ſenſible of my defects in preaching, that I could not be proud of my performance, as at ſome times; and bleſſed be the Lord for his mercy. In the evening, I longed to be entirely alone, to bleſs God for help in a time of extremity; and longed for great degrees of holineſs, that I might ſhew my gratitude to God.

[The next morning he ſpent ſome time before ſunriſe in prayer, in the ſame ſweet and grateful frame of mind, that he had been in the evening before: And afterwards went to his Indians, and ſpent ſome time in teaching and exhorting them.]

Tueſday, October 16.—Felt a ſpirit of ſolemnity and watchfulneſs; was afraid I ſhould not live to and upon

God: Longed for more intenſeneſs and ſpirituality.—Spent the day in writing; frequently lifting up my heart to God for more heavenly mindedneſs. In the evening enjoyed ſweet aſſiſtance in prayer, and thirſted and pleaded to be as holy as the bleſſed angels: Longed for miniſterial gifts and graces, and ſucceſs in my work: Was ſweetly aſſiſted in the duty of interceſſion, and enabled to remember, and plead for numbers of dear friends, and Chriſt's miniſters.

[He ſeemed to have much of the ſame frame of mind, the two next days.]

Friday, October 19.—My ſoul enjoyed a ſweet ſeaſon of bitter repentance and ſorrow, that I had wronged that bleſſed God, who, I was perſuaded, was reconciled to me in his dear Son. My ſoul was now tender, devout, and ſolemn. And I was afraid of nothing, but ſin; and afraid of that in every action and thought.

[The four following days, were manifeſtly ſpent in a moſt conſtant tenderneſs, watchfulneſs, diligence and ſelf diffidence. But he complains of wanderings of mind, languor of affections, &c.]

Wedneſday, October 24.—Near noon, rode to my people; ſpent ſome time, and prayed with them: Felt the frame of a pilgrim on earth; longed much to leave this gloomy manſion; but yet found the exerciſe of patience and reſignation. And as I returned home from the Indians, ſpent the whole time in lifting up my heart to God. In the evening, enjoyed a bleſſed ſeaſon alone in prayer; was enabled to cry to God with a child like ſpirit, for the ſpace of near an hour: Enjoyed a ſweet freedom in ſupplicating for myſelf, for dear friends, miniſters, and ſome who are preparing for that work, and for the church of God; and longed to be as lively myſelf in God's ſervice as the angels.

Friday, October 26.—In the morning my ſoul was melted with a ſenſe of divine goodneſs and mercy to ſuch a vile unworthy worm as I: Delighted to lean upon God, and place my whole truſt in him. My ſoul was exceedingly grieved for ſin, and prized and longed after holineſs; it wounded my heart deeply, yet ſweetly, to think how I had abuſed a kind God. I longed to be perfectly holy, that I might not grieve a gracious God; who will

continue to love, notwithstanding his love is abuſed: I longed for holineſs more for this end than I did for my own happineſs ſake. And yet this was my greateſt happineſs, never more to diſhonour, but always to glorify the bleſſed God. Afterwards rode up to the Indians, in the afternoon, &c.

[The four next days he was exerciſed with much diſorder and pain of body with a degree of melancholy and gloomineſs of mind, bitterly complaining of deadneſs and unprofitableneſs, yet mourning and longing after God.]

Wedneſday, October 31.—Was ſenſible of my barrenneſs, and decay, in the things of God: My ſoul failed, when I remembered the fervency I had enjoyed at the throne of grace. O, I thought, if I could but be ſpiritual, warm, heavenly minded, and affectionately breathing after God, this would be better than life to me! My ſoul longed exceedingly for death, to be looſed from this dulneſs and barrenneſs, and made forever active in the ſervice of God. I ſeemed to live for nothing, and to do no good: And O, the burden of ſuch a life! O, Death, Death, my kind friend, haſten and deliver me from dull mortality, and make me ſpiritual and vigorous to eternity.

Friday, November 2.—Was filled with ſorrow and confuſion, in the morning, and could enjoy no ſweet ſenſe of divine things, nor get any relief in prayer. Saw I deſerved that every one of God's creatures ſhould be let looſe upon me to be the executioners of his wrath againſt me: And yet therein I ſaw I deſerved what I did not fear as my portion. About noon rode up to the Indians; and while going, could feel no deſires for them, and even dreaded to ſay any thing to them; but God was pleaſed to give me ſome freedom and enlargement, and made the ſeaſon comfortable to me. In the evening had enlargement in prayer.

Saturday, November 3.—I read the life and trials of a godly man and was much warmed by it: I wondered at my part deadneſs; and was more convinced of it than ever. Was enabled to confeſs and bewail my ſin before God, with ſelf abhorrence.

Lord's Day, November 4.—Had, I think, ſome exerciſe of faith in prayer in the morning: Longed to be ſpiritual

Had conſiderable help in preaching to my poor Indians: Was encouraged with them, and hoped that God deſigned mercy for them.

[The next day he ſet out on a journey to New-York, to the meeting of the preſbytery there; and was gone from home more than a fortnight. He ſeemed to enter on this journey with great reluctance; fearing that the diverſions of it would prove a means of cooling his religious affections, as he had found in other journeys. But yet in this journey he had ſome ſpecial ſeaſons wherein he enjoyed extraordinary evidences and fruits of God's gracious preſence. He was greatly fatigued and expoſed in this journey by cold and ſtorms: And when he returned from New-York to New-Jerſey, on Friday, was taken very ill, and was detained by his illneſs ſome time.]

Wedneſday, November 21.—Rode from Newark to Rockciticus in the cold, and was almoſt overcome with it.—Enjoyed ſome ſweetneſs in converſation with dear Mr. Jones, while I dined with him: My ſoul loves the people of God, and eſpecially the miniſters of Jeſus Chriſt, who feel the ſame trials that I do.

Thurſday, November 22.—Came on my way from Rockciticus to Delaware river. Was very much diſordered with a cold and pain in my head. About ſix at night, I loſt my way in the wilderneſs, and wandered over rocks and mountains, down hideous ſteeps, through ſwamps, and moſt dreadful and dangerous places; and the night being dark, ſo that few ſtars could be ſeen, I was greatly expoſed: Was much pinched with cold, and diſtreſſed with an extreme pain in my head, attended with ſickneſs at my ſtomach; ſo that every ſtep I took was diſtreſſing to me. I had but little hope for ſeveral hours together, but that I muſt lie out in the woods all night in this diſtreſſed caſe. But, about nine o'clock, I found a houſe, through the abundant goodneſs of God, and was kindly entertained. Thus I have frequently been expoſed, and ſometimes lain out the whole night: But God has hitherto preſerved me; and bleſſed be his name. Such fatigues and hardſhips as theſe ſerve to wean me more from the earth; and, I truſt, will make heaven the ſweeter. Formerly, when I was thus expoſed to cold, rain, &c. I was ready to pleaſe myſelf with the thoughts of enjoying

a comfortable houſe, a warm fire, and other outward comforts; but now theſe have leſs place in my heart, through the grace of God, and my eye is more to God for comfort.

Friday, November 23.—Viſited a ſick man; diſcourſed and prayed with him. Then viſited another houſe, where was one dead and laid out; looked on the corpſe and longed that my time might come to *depart*, that I might be *with Chriſt*. Then went home to my lodgings, about one o'clock. Felt poorly; but was able to read moſt of the afternoon.

[Within the ſpace of the next twelve days, he paſſed under many changes in the frames and exerciſes of his mind. He had many ſeaſons of the ſpecial influence of God's Spirit, animating, invigorating, and comforting him in the ways of God and duties of religion; but had ſome turns of great dejection and melancholy. He ſpent much time, within this ſpace, in hard labour, with others, to make for himſelf a little cottage or hut, to live in by himſelf through the winter.]

Thurſday, December 6.—Having now a happy opportunity of being retired in a houſe of my own, which I have lately procured and moved into, and conſidering that it is now a long time ſince I have been able, either on account of bodily weakneſs, or for want of retirement, or ſome other difficulty, to ſpend any time in ſecret faſting and prayer; conſidering alſo the greatneſs of my work, and the extreme difficulties that attend it; and that my poor Indians are now worſhipping devils, notwithſtanding all the pains I have taken with them, which almoſt overwhelms my ſpirit: Moreover, conſidering my extreme barrenneſs, ſpiritual deadneſs, and dejection, of late; as alſo the power of ſome particular corruptions; I ſet apart this day for ſecret prayer and faſting, to implore the bleſſing of God on myſelf, on my poor people, on my friends, and on the church of God. At firſt, I felt a great backwardneſs to the duties of the day, on account of the ſeeming impoſſibility of performing them: But the Lord helped me to break through this difficulty. I enjoyed much more intenſeneſs, fervency, and ſpirituality, than I expected; God was better to me than my fears. And, towards night, I felt my ſoul rejoice, that God is

unchangeably happy and glorious; that he will be glorified, whatever becomes of his creatures. I was enabled to perſevere in prayer until ſome time in the evening; at which time I ſaw ſo much need of divine help, in every reſpect, that I knew not how to leave off, and had forgot that I needed food. This evening I was much aſſiſted in meditating on Iſai. lii. 3. Bleſſed be the Lord for any help in the paſt day.

Friday, December 7.—Spent ſome time in prayer, in the morning; enjoyed ſome freedom and affection in the duty, and had longing deſires of being made *faithful to the death.* Spent a little time in writing on a divine ſubject: Then viſited the Indians, and preached to them: But under inexpreſſible dejection. I had no heart to ſpeak to them, and could not do it, but as I forced myſelf: I knew they muſt hate to hear me, as having but juſt got home from their idolatrous feaſt and devil worſhip. In the evening had ſome freedom in prayer and meditation.

Saturday, December 8.—Have been uncommonly free this day from dejection, and from that diſtreſſing apprehenſion that I could do nothing: Was enabled to pray and ſtudy with ſome comfort; and eſpecially was aſſiſted in writing on a divine ſubject. In the evening my ſoul rejoiced in God; and I bleſſed his name for ſhining on my ſoul. O the ſweet and bleſſed change I then felt, when God *brought me out of darkneſs into his marvellous light.*

Lord's Day, December 9.—Preached both parts of the day at a place called Greenwich, in New-Jerſey, about ten miles from my own houſe. In the firſt diſcourſe I had ſcarce any warmth or affectionate longing for ſouls. In the intermiſſion ſeaſon I got alone among the buſhes, and cried to God for pardon of my deadneſs; and was in anguiſh and bitterneſs, that I could not addreſs ſouls with more compaſſion and tender affection: Judged and condemned myſelf for want of this divine temper: Though I ſaw I could not get it as of myſelf any more than I could make a world. In the latter exerciſe bleſſed be the Lord, I had ſome fervency, both in prayer and preaching; and eſpecially in the application of my diſcourſe was enabled to addreſs precious ſouls with affec-

tion, concern, tenderneſs and importunity. The Spirit of God, I think, was there; as the effects were apparent, tears running down many cheeks.

Wedneſday, December 12.—Was very weak; but ſome. what aſſiſted in ſecret prayer, and enabled with pleaſure and ſweetneſs to cry, *Come, Lord Jeſus! Come, Lord Jeſus; come quickly.* My ſoul *longed for God*, for *the living God.* O how delightful it is, to pray under ſuch ſweet influences! O how much better is this than one's neceſſary food! I had at this time no diſpoſition to eat, though late in the morning; for earthly food appeared wholly taſteleſs. O how much *better is thy love than wine*, than the ſweeteſt wine! I viſited and preached to the Indians in the afternoon; but under much dejection. Found my interpreter under ſome concern for his ſoul; which was ſome comfort to me; and yet filled me with new care. I longed greatly for his converſion; lifted up my heart to God for it while I was talking to him: Came home and poured out my ſoul to God for him: Enjoyed ſome freedom in prayer, and was enabled, I think, to leave all with God.

Thurſday, December 13.—Endeavoured to ſpend the day in faſting and prayer, to implore the divine bleſſing, more eſpecially on my poor people; and in particular, I ſought for converting grace for my interpreter, and three or four more under ſome concern for their ſouls. I was much diſordered in the morning, when I aroſe; but having determined to ſpend the day in this manner, I attempted it. Some freedom I had in pleading for theſe poor concerned ſouls, ſeveral times; and when interceding for them, I enjoyed greater freedom from wandering and diſtracting thoughts, than in any part of my ſupplications: But in the general was greatly exerciſed with wanderings; ſo that in the evening it ſeemed as if I had need to pray for nothing ſo much as for the pardon of ſins committed in the day paſt, and the vileneſs I then found in myſelf. The ſins I had moſt ſenſe of were pride, and wandering thoughts, whereby I mocked God. The former of theſe curſed iniquities excited me to think of writing, or preaching, or converting heathen, or performing ſome other great work, that my name might live when I ſhould be dead. My ſoul was in anguiſh, and

ready to drop into deſpair, to find ſo much of that curſed temper. With this and the other evil I laboured under, viz. wandering thoughts, I was almoſt overwhelmed, and even ready to give over ſtriving after a ſpirit of devotion; and oftentimes ſunk into a conſiderable degree of deſpondency, and thought I was *more brutiſh than any man*. Yet after all my ſorrows, I truſt, through grace, this day and the exerciſes of it have been for my good, and taught me more of my corruption, and weakneſs without Chriſt, than I knew before.

Monday, December 17.—Was ſomething comfortable in mind, moſt of the day; and was enabled to pray with ſome freedom, cheerfulneſs, compoſure, and devotion; had alſo ſome aſſiſtance in writing on a divine ſubject.

Tueſday, December 18.—Went to the Indians, and diſcourſed to them near an hour, without any power to come cloſe to their hearts. But at laſt, I felt ſome fervency, and God helped me to ſpeak with warmth. My interpreter alſo was amazingly aſſiſted; and I doubt not but *the Spirit of God was upon him* (though I had no reaſon to think he had any true and ſaving grace, but was only under conviction of his loſt ſtate;) and preſently upon this moſt of the grown perſons were much affected, and the tears ran down their cheeks; and one old man (I ſuppoſe, an hundred years old) was ſo affected that he wept, and ſeemed convinced of the importance of what I taught them. I ſtayed with them a conſiderable time, exhorting and directing them; and came away, lifting up my heart to God in prayer and praiſe, and encouraged and exhorted my interpreter to *ſtrive to enter in at the ſtrait gate*. Came home, and ſpent moſt of the evening in prayer and thankſgiving; and found myſelf much enlarged and quickened. Was greatly concerned, that the Lord's work, which, ſeemed to be begun, might be carried on with power, to the converſion of poor ſouls, and the glory of divine grace.

Wedneſday, December 19.—Spent a great part of the day in prayer to God for the *out pouring of his ſpirit* on my poor people; as alſo to bleſs his name for awakening my interpreter, and ſome others, and giving us ſome tokens of his preſence yeſterday. And bleſſed be God, I had much freedom, five or ſix times in the day, in prayer

and praiſe, and felt a weighty concern upon my ſpirit for the ſalvation of thoſe precious ſouls, and the enlargement of the Redeemer's kingdom among them. My ſoul hoped in God for ſome ſucceſs in my miniſtry: And bleſſed be his name for ſo much hope.

Friday, December 21.—Was enabled again to pray with freedom, cheerfulneſs, and hope. God was pleaſed to make the duty comfortable and pleaſant to me; ſo that I delighted to perſevere, and repeatedly to engage in it. Towards noon, viſited my people, and ſpent the whole time in the way to them in prayer, longing to ſee the *power of God* among them, as there appeared ſomething of it the laſt Tueſday; and I found it ſweet to reſt and hope in God. Preached to them twice, and at two diſtinct places: Had conſiderable freedom, each time, and ſo had my interpreter. Several of them followed me from one place to the other; and I thought there were ſome divine influences diſcernible amongſt them. In the evening, was aſſiſted in prayer again. Bleſſed, bleſſed be the Lord.

Lord's Day, December 30.—Diſcourſed both parts of the day, from Mark viii. 34. *Whoſoever will come after me*, &c. God gave me very great freedom and clearneſs, and in the afternoon eſpecially, conſiderable warmth and fervency. In the evening alſo, had very great clearneſs while converſing with friends on divine things: I do not remember ever to have had more clear apprehenſions of religion in my life: But found a ſtruggle, in the evening, with ſpiritual pride.

[On Monday he preached again in the ſame place with freedom, and fervency; and rode home to his lodging; and arrived in the evening, under a conſiderable degree of bodily illneſs, which continued the two next days. And he complains much of ſpiritual emptineſs and barrenneſs on thoſe days.]

Thurſday, January 3, 1745.—Being ſenſible of the great want of divine influences, and the out pouring of God's ſpirit, I ſpent this day in faſting and prayer, to ſeek ſo great a mercy for myſelf, and my poor people in particular, and for the church of God in general. In the morning, was very lifeleſs in prayer, and could get ſcarce any ſenſe of God. Near noon, enjoyed ſome ſweet free-

dom to pray that the *will of God* might in every reſpect become mine: And I am perſuaded, it was ſo at that time in ſome good degree. In the afternoon, I was exceeding weak, and could not enjoy much fervency in prayer, but felt a great degree of dejection; which, I believe, was very much owing to my bodily weakneſs and diſorder.

Lord's Day, January 6.—Was ſtill diſtreſſed with vapoury diſorders. Preached to my poor Indians; but had little heart or life. Towards night, my ſoul was preſſed under a ſenſe of my unfaithfulneſs. O the joy and peace that ariſes from a ſenſe of *having obtained mercy of God to be faithful!* And O, the miſery and anguiſh that ſpring from an apprehenſion of the contrary!

[His dejection continued the two next days; but not to ſo great a degree on Tueſday, when he enjoyed ſome freedom and fervency in preaching to the Indians.]

Wedneſday, January 9.—In the morning, God was pleaſed to remove that gloom which has of late oppreſſed my mind, and gave me freedom and ſweetneſs in prayer. I was encouraged and ſtrengthened, and enabled to plead for grace for myſelf, and mercy for my poor Indians; and was ſweetly aſſiſted in my interceſſions with God for others. Bleſſed be his holy name forever and ever: Amen, and Amen. Thoſe things that of late have appeared moſt difficult and almoſt impoſſible, now appeared not only poſſible but eaſy. My ſoul ſo much delighted to continue inſtant in prayer, at this bleſſed ſeaſon, that I had no deſire for my neceſſary food; even dreaded leaving off praying at all, leſt I ſhould loſe this ſpirituality, and this bleſſed thankfulneſs to God which I then felt. I felt now quite willing to live, and undergo all trials that might remain for me in a world of ſorrow; but ſtill longed for heaven, that I might glorify God in a perfect manner. O *come, Lord Jeſus, come quickly.* Spent the day in reading a little; and in ſome diverſions, which I was neceſſitated to take by reaſon of much weakneſs and diſorder. In the evening, enjoyed ſome freedom and intenſeneſs in prayer

[The three remaining days of the week, he was very low and feeble in body; but nevertheleſs continued conſtantly in the ſame comfortable ſweet frame of mind, as

is expreſſed on Wedneſday. On the Sabbath, this ſweetneſs and ſpiritual alacrity began to abate: But ſtill he enjoyed ſome degree of comfort, and had aſſiſtance in preaching to the Indians. On Monday and Tueſday he was in a ſtate of depreſſion.]

Wedneſday, and Thurſday, January 16, *and* 17.—I ſpent moſt of the time in writing on a ſweet divine ſubject, and enjoyed ſome freedom and aſſiſtance. Was likewiſe enabled to pray more frequently and fervently than uſual; and my ſoul, I think, rejoiced in God; eſpecially on the evening of the laſt of theſe days: Praiſe then ſeemed comely, and I delighted to bleſs the Lord. O what reaſon have I to be thankful, that God ever helps me to labour and ſtudy for him! He does but receive his own, when I am enabled in any meaſure to praiſe him, labour for him, and live to him. O, how comfortable and ſweet it is, to feel the aſſiſtance of divine grace in the performance of the duties God has enjoined us! *Bleſs the Lord, O my ſoul.*

[The ſame enlargement of heart and joyful frame of ſoul continued through the next day. But on the day following it began to decline; which decay ſeems to have continued the whole of the next week; which ſeems to have continued the week following with an increaſe of dejection and melancholy. Yet he enjoyed ſome ſeaſons of ſpecial and ſweet aſſiſtance.]

Lord's Day, February 3.—In the morning, I was ſomewhat relieved of that gloom and confuſion, that my mind has of late been greatly exerciſed with: Was enabled to pray with ſome compoſure, and comfort. But however, went to my Indians trembling; for my ſoul remembered *the wormwood and the gall* (I might almoſt ſay the hell) of Friday laſt; and I was greatly afraid I ſhould be obliged again to drink of that *cup of trembling*, which was inconceivably more bitter than death, and made me long for the grave more, unſpeakably more, than for hid treaſures, yea, inconceivably more than the men of this world long for ſuch treaſures. But God was pleaſed to hear my cries, and to afford me great aſſiſtance; ſo that I felt peace in my own ſoul; and was ſatisfied that if not one of the Indians ſhould be profited by my preaching but ſhould all be damned, yet I ſhould be accepted and rewarded as faithful; for I am perſuaded,

God enabled me to be ſo. Had ſome good degree of help afterwards, at another place; and much longed for the converſion of the poor Indians. Was ſomewhat refreſhed, and comfortable, towards night, and in the evening. O that my ſoul might praiſe the Lord for his goodneſs. Enjoyed ſome freedom, in the evening, in meditation on Luke xiii. 24.

[In the three next days, he was the ſubject of much dejection: But the three remaining days of the week ſeem to have been ſpent with much compoſure and comfort. On the next Sabbath, he preached at Greenwich, in New-Jerſey. In the evening, he rode eight miles to viſit a ſick man at the point of death, and found him ſpeechleſs and ſenſeleſs]

Monday, February 11.—About break of day, the ſick man died. I was affected at the ſight: Spent the morning with the mourners; and after prayer and ſome diſcourſe with them, I returned to Greenwich, and preached again from Pſal. lxxxix. 15. And the Lord gave me aſſiſtance; I felt a ſweet love to ſouls, and to the kingdom of Chriſt; and longed that poor ſinners might know *the joyful ſound*. Several perſons were much affected. And after meeting, I was enabled to diſcourſe, with freedom and concern, to ſome perſons that applied to me under ſpiritual trouble. Left the place ſweetly compoſed, and rode home to my houſe about eight miles diſtant. Diſcourſed to friends, and inculcated divine truths upon ſome. In the evening was in the moſt ſolemn frame that almoſt ever I remember to have experienced: I know not that ever death appeared more real to me or that ever I ſaw myſelf in the condition of a dead corpſe, laid out, and dreſſed for a lodging in the ſilent grave, ſo evidently as at this time. And yet I felt exceeding comfortably: My mind was compoſed and calm, and death appeared without a ſting. I think I never felt ſuch an univerſal mortification to all created objects as now. O how great and ſolemn a thing it appeared to die! O how it lays the greateſt honour in the duſt! And O, how vain and trifling did the riches, honours, and pleaſures of the world appear! I could not, I dare not, ſo much as think of any of them; for death, death, ſolemn (though not frightful) death appeared at the door. O, I could ſee

myſelf dead, and laid out, and incloſed in my coffin, and put down into the cold grave, with greateſt ſolemnity, but without terror! I ſpent moſt of the evening in converſing with a dear chriſtian friend: And bleſſed be God, it was a comfortable evening to us both. What are friends? What are comforts? What are ſorrows? What are diſtreſſes? *The time is ſhort: It remains, that they which weep, be as though they wept not; and they which rejoice as though they rejoiced not; for the faſhion of this world paſſeth away. O come, Lord Jeſus, come quickly:* Amen. Bleſſed be God for the comforts of the paſt day.

Tueſday, February 12.—Was exceeding weak; but in a a ſweet reſigned, compoſed frame moſt of the day: Felt my heart freely go forth after God in prayer.

Wedneſday, February 13.—Was much exerciſed with vapoury diſorders: but ſtill enabled to maintain ſolemnity, and I think ſpirituality.

Thurſday, February 14.—Spent the day in writing on a divine ſubject: Enjoyed health, and freedom in my work: Had a ſolemn ſenſe of death; as I have indeed had every day this week, in ſome meaſure: What I felt on Monday laſt, has been abiding, in ſome conſiderable degree, ever ſince.

Friday, February 15.—Was engaged in writing again almoſt the whole day. In the evening, was much aſſiſted in meditating on that precious text, Joh. vii. 37. *Jeſus ſtood and cried*, &c. I had then a ſweet ſenſe of the free grace of the goſpel: My ſoul was encouraged, warmed and quickened, and my deſires drawn out after God in prayer: My ſoul was watchful, and afraid of loſing ſo ſweet a gueſt as I then entertained. I continued long in prayer, and meditation, intermixing one with the other; and was unwilling to be diverted by any thing at all from ſo ſweet an exerciſe, I longed to proclaim the grace I then meditated upon, to the world of ſinners. O how quick and powerful is the word of the bleſſed God.

[The next day, he complains of great conflicts with corruption and much diſcompoſure of mind.]

Lord's Day, February 17.—Preached to the white people (my interpreter being abſent) in the wilderneſs upon the ſunny ſide of a hill. Had a conſiderable aſſembly, conſiſting of people that lived (at leaſt many of them) not

leſs than thirty miles aſunder; ſome of them came near twenty miles. I diſcourſed to them, all day, from Joh. vii. 37. *Jeſus ſtood and cried, ſaying, If any man thirſt*, &c. In the afternoon, it pleaſed God to grant me great freedom and fervency in my diſcourſe; and I was enabled to imitate the example of Chriſt in the text, who *ſtood and cried*. I think I was ſcarce ever enabled to offer the free grace of God to periſhing ſinners with more freedom and plainneſs in my life. And afterwards, I was enabled earneſtly to invite the children of God to come renewedly, and drink of this fountain of water of life, from whence they have heretofore derived unſpeakable ſatisfaction. It was a very comfortable time to me: There were many tears in the aſſembly; and I doubt not but that the Spirit of God was there, convincing poor ſinners of their need of Chriſt. In the evening, I felt compoſed, and comfortable, though much tired: I had ſome ſweet ſenſe of the excellency and glory of God; and my ſoul rejoiced, that he was *God over all bleſſed forever*; but was too much crowded with company and converſation, and longed to be more alone with God. O that I could forever bleſs God for the mercy of this day, who *anſwered me in the joy of my heart*.

[The reſt of this week ſeems to have been ſpent under a decay of this life and joy, and in diſtreſſing conflicts with corruption; but not without ſome ſeaſons of refreſhment and comfort.]

Lord's Day, February 24.--In the morning was much perplexed: My interpreter being abſent, I knew not how to perform my work among the Indians. However, I rode to the Indians, got a Dutchman to interpret for me, though he was but poorly qualified for the buſineſs. Afterwards, I came and preached to a few white people from John vi 67. Here the Lord ſeemed to unburden me in ſome meaſure; eſpecially towards the cloſe of my diſcourſe: I felt freedom to open the *love of Chriſt* to his own dear diſciples: When the reſt of the world forſakes him, and are forſaken by him, that he calls them no more, he then turns to his own, and ſays, *Will ye alſo go away?* I had a ſenſe of the free grace of Chriſt to his own people, in ſuch ſeaſons of general apoſtaſy and when they themſelves in ſome meaſure backſlide with the world. O the

free grace of Chriſt. that he ſeaſonably reminds his people of their danger of backſliding, and invites them to perſevere in their adherence to himſelf! I ſaw that backſliding ſouls, who ſeemed to be about to go away with the world, might return, and welcome, to him immediately; without any thing to recommend them; notwithſtanding all their former backſlidings. And thus my diſcourſe was ſuited to my own ſoul's caſe: For, of late, I have found a great want of this ſenſe and apprehenſion of divine grace; and have often been greatly diſtreſſed in my own ſoul, becauſe I did not ſuitably apprehend this *fountain opened to purge away ſin*; and ſo have been too much labouring for ſpiritual life, peace of conſcience, and progreſſive holineſs, in my own ſtrength: But now God ſhewed me, in ſome meaſure, the arm of all ſtrength, and the fountain of all grace. In the evening, I felt ſolemn, devout, and ſweet, reſting on free grace for aſſiſtance, acceptance, and peace of conſcience.

[Within the ſpace of the next nine days, he had frequent refreſhing, invigorating influences of God's ſpirit; attended with complaint of dulneſs, and with longings after ſpiritual life and holy fervency.]

Wedneſday, March 6.—Spent moſt of the day in preparing for a journey to New-England. Spent ſome time in prayer, with a ſpecial reference to my intended journey. Was afraid I ſhould forſake the *fountain of living waters*, and attempt to derive ſatisfaction from *broken ciſterns*, my dear friends and acquaintance, with whom I might meet in my journey. I looked to God to keep me from this vanity in ſpecial, as well as others. Towards night, and in the evening, was viſited by ſome friends, ſome of whom, I truſt, were real chriſtians; who diſcovered an affectionate regard to me, and ſeemed grieved that I was about to leave them; eſpecially ſeeing I did not expect to make any conſiderable ſtay among them, if I ſhould live to return from New-England*. O how kind has God been to me! How has he raiſed up friends in every place,

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* It ſeems he had a deſign, by what afterwards appears, to remove and live among the Indians at Suſquehannah river.

where his providence has called me! Friends are a great comfort; and it is God that gives them; it is he makes them friendly to me. *Bleſs the Lord, O my ſoul, and forget not all his benefits.*

[The next day he ſet out on his journey; and it was about five weeks before he returned. The ſpecial deſign of this journey, he himſelf declares afterwards, in his Diary for March 21. Where, ſpeaking of his converſing with a certain miniſter in New-England, he ſays thus, Contrived with him how to raiſe ſome money among chriſtian friends, in order to ſupport a colleague with me in the wilderneſs, (I having now ſpent two years in a very ſolitary manner) that we might be together; as Chriſt ſent out his diſciples, two and two: And as this was the principal concern I had in view, in taking this journey, ſo I took pains in it, and hope God will ſucceed it for his glory. He firſt went into various parts of New-Jerſey, and viſited ſeveral miniſters there: And then went to New-York: and from thence into New-England, going to various parts of Connecticut: And then returned into New Jerſey. He met a number of miniſters at Woodbridge, who (he ſays) met there to conſult about the affairs of Chriſt's kingdom, in ſome important articles. He ſeems, for the moſt part, to have been free from melancholy in this journey; and many times to have had extraordinary aſſiſtance in public miniſtrations, and his preaching ſometimes attended with very hopeful appearances of a good effect on the auditory. He alſo had many ſeaſons of ſpecial comfort and ſpiritual refreſhment, in converſation with miniſters and other chriſtian friends, and alſo in meditation and prayer by himſelf alone.]

Saturday, April 13.—Rode home to my own houſe at the Forks of Delaware: Was enabled to remember the goodneſs of the Lord, who has now preſerved me while riding full ſix hundred miles in this journey; has kept me that none of my bones have been broken. Bleſſed be the Lord, who has preſerved me in this tedious journey, and returned me in ſafety to my own houſe. Verily it is God that has upheld me, and guarded my goings.

Lord's Day, April 14.—Was diſordered in body with the fatigues of my late journey; but was enabled however to preach to a conſiderable aſſembly of white people,

gathered from all parts round about with ſome freedom, from Ezek. xxxiii. 11. *As I live, ſaith the Lord God*, &c. had much more aſſiſtance than I expected.

[This week, he went a journey to Philadelphia, in order to engage the governour there to uſe his intereſt with the chief man of the Six Nations, (with whom he maintained a ſtrict friendſhip) that he would give him leave to live at Suſquehannah, and inſtruct the Indians that are within their territories. In his way to and from thence, he lodged with Mr. Beaty, a young Preſbyterian miniſter. He ſpeaks of ſeaſons of ſweet ſpiritual refreſhment, that he enjoyed at his lodgings.]

Saturday, April 20.—Rode with Mr. Beaty to Abington, to attend Mr. Treat's adminiſtration of the ſacrament, according to the method of the church of Scotland. When we arrived we found Mr. Treat preaching: Afterwards I preached a ſermon from Matth. v. 3. *Bleſſed are the poor in ſpirit*, &c. God was pleaſed to give me great freedom and tenderneſs, both in prayer and ſermon: The aſſembly was ſweetly melted, and ſcores were all in tears. It was, as I then hoped and was afterwards abundantly ſatisfied by converſing with them, a *word ſpoken in ſeaſon, to many weary ſouls*. I was extremely tired, and my ſpirits much exhauſted, ſo that I could ſcarcely ſpeak loud; yet I could not help rejoicing in God.

Lord's Day, April 21.—In the morning, was calm and compoſed, and had ſome outgoings of ſoul after God in ſecret duties, and longing deſires of his preſence in the ſanctuary and at his table; that his preſence might be in the aſſembly; and that his children might be entertained with a *feaſt of fat things*. In the forenoon Mr. Treat preached. I felt ſome affection and tenderneſs in the ſeaſon of the adminiſtration of the ordinance. Mr. Beaty preached to the multitude abroad, who could not half have crowded into the meeting houſe. In the ſeaſon of the communion, I had comfortable and ſweet apprehenſions of the bliſsful communion of God's people, when they ſhall meet at their father's table in his kingdom, in a ſtate of perfection. In the afternoon, I preached abroad to the whole aſſembly, from Rev. xiv. 4. *Theſe are they that follow the Lamb*, &c. God was pleaſed again to give me very great freedom and clearneſs, but not ſo much

warmth as before. However, there was a moſt amazing attention in the whole aſſembly; and, as I was informed afterwards, this was a ſweet ſeaſon to many.

Monday, April 22.—I enjoyed ſome ſweetneſs in retirement, in the morning. At eleven o'clock Mr. Beaty preached with freedom and life. Then I preached from John vii. 37. and concluded the ſolemnity. Had ſome freedom; but not equal to what I had enjoyed before: Yet in the prayer, the Lord enabled me to cry (I hope) with a child like temper, with tenderneſs, and brokenneſs of heart. Came home with Mr. Beaty to his lodgings; and ſpent the time, while riding, and afterwards, very agreeably on divine things.

Tueſday, April 23.—Left Mr. Beaty's, and returned home to the Forks of Delaware: Enjoyed ſome ſweet meditations, on the road, and was enabled to lift up my heart to God in prayer and praiſe.

[The two next days, he ſpeaks of much bodily diſorder, but of ſome degrees of ſpiritual aſſiſtance and freedom.]

Friday, April 26.—Converſed with a chriſtian friend with ſome warmth; and felt a ſpirit of mortification to the world, in a very great degree. Afterwards, was enabled to pray fervently and to rely on God ſweetly, for all things *pertaining to life and godlineſs.* Juſt in the evening, was viſited by a dear chriſtian friend, with whom I ſpent an hour or two in converſation, on the very ſoul of religion. There are many with whom I can talk about religion: But alas, I find few with whom I can talk religion itſelf: But bleſſed be the Lord, there are ſome that love to feed on the kernel, rather than the ſhell.

[The next day he went to the Iriſh ſettlement, often before mentioned, about fifteen miles diſtant; where he ſpent the Sabbath, and preached with ſome conſiderable aſſiſtance. On Monday, he returned, in a very weak ſtate, to his own lodgings.]

Tueſday, April 30.—Was ſcarce able to walk about, and was obliged to betake myſelf to the bed much of the day; and ſpent away the time in a very ſolitary manner; being neither able to read, meditate, nor pray, and had none to converſe with in that wilderneſs. O, how heavily does time paſs away, when I can do nothing to any good purpoſe; but ſeem obliged to trifle away precious time!

But of late, I have ſeen it my duty to divert myſelf by all lawful means, that I may be fit at leaſt ſome ſmall part of my time, to labour for God. And here is the difference between my preſent diverſions, and thoſe I once purſued, when in a natural ſtate. Then I made a god of diverſions, delighted in them with a neglect of God, and drew my higheſt ſatisfaction from them: Now I uſe them as means to help me in living to God; fixedly delighting in him, and not in them, drawing my higheſt ſatisfaction from him. Then they were my all; now they are only means leading to my all. And thoſe things that are the greateſt diverſion, when purſued with this view, do not tend to hinder, but promote my ſpirituality; and I ſee now, more than ever, that they are abſolutely neceſſary.

Wedneſday, May 1.—Was not able to ſit up more than half the day; and yet had ſuch recruits of ſtrength ſometimes, that I was able to write a little on a divine ſubject. Was grieved that I could no more live to God. In the evening, had ſome ſweetneſs and intenſeneſs in ſecret prayer.

Thurſday, May 2.—In the evening, being a little better in health, I walked into the woods, and enjoyed a ſweet ſeaſon of meditation and prayer. My thoughts run upon Pſal. xvii. 15. *I ſhall be ſatisfied, when I awake with thy likeneſs.* And it was indeed a precious text to me. I longed to preach to the whole world: And it ſeemed to me, they muſt needs all be melted in hearing ſuch precious divine truths, as I had then a view and reliſh of. My thoughts were exceeding clear, and my ſoul was refreſhed. Bleſſed be the Lord, that in my late and preſent weakneſs, now for many days together, my mind is not gloomy, as at ſome other times.

Friday, May 3.—Felt a little vigour of body and mind, in the morning: Had ſome freedom, ſtrength and ſweetneſs in prayer. Rode to and ſpent ſome time with my Indians. In the evening, again retiring into the woods, I enjoyed ſome ſweet meditations on Iſai. liii. 10. *Yet it pleaſed the Lord to bruiſe him,* &c.

[The three next days were ſpent in much weakneſs of body: But yet he enjoyed ſome aſſiſtance in public and

private duties: And ſeems to have remained free from melancholy.]

Tueſday, May 7.—Spent the day mainly in making preparation for a journey into the wilderneſs. Was ſtill weak and concerned how I ſhould perform ſo difficult a journey. Spent ſome time in prayer for the divine bleſſing, direction and protection in my intended journey; but wanted bodily ſtrength to ſpend the day in faſting and prayer.

[The next day, he ſet out on his journey to Suſquehannah, with his interpreter. He endured great hardſhips and fatigues in his way thither through a hideous wilderneſs; where, after having lodged one night in the open woods, he was overtaken with a northeaſterly ſtorm, in which he was almoſt ready to periſh. Having no manner of ſhelter, and not being able to make a fire in ſo great a rain, he could have no comfort if he ſtopped; therefore determined to go forward, in hopes of meeting with ſome ſhelter, without which he thought it impoſſible he ſhould live the night through: But their horſes happening to have eat poiſon for want of other food, at a place where they lodged the night before, were ſo ſick that they could neither ride nor lead them, but were obliged to drive them before them, and travel on foot; until, through the mercy of God, juſt at duſk, they came to a bark hut, where they lodged that night. After he came to Suſquehannah he travelled about the length of an hundred miles on the river, and viſited many towns and ſettlements of the Indians; ſaw ſome of ſeven or eight diſtinct tribes; and preached to different nations, by different interpreters. He was ſometimes much diſcouraged, and ſunk in his ſpirits, through the oppoſition that appeared in the Indians to chriſtianity. At other times, he was encouraged by the diſpoſition that ſome of theſe people manifeſted to hear, and willingneſs to be inſtructed. He here met with ſome that had formerly been his hearers at Kaunaumeek, and had removed hither; who ſaw and heard him again with great joy. He ſpent a fortnight among the Indians on this river; and paſſed through conſiderable labours and hardſhips, frequently lodging on the ground, and ſometimes in the open air; and at length he fell extremely ill, as he was riding in the wilderneſs, being ſeized

with an ague, followed with a burning fever, and extreme pains in his head and bowels, attended with a great evacuation of blood; ſo that he thought he muſt have periſhed in the wilderneſs: But at laſt coming to an Indian trader's hut, he got leave to ſtay here; and though without phyſic or food proper for him, it pleaſed God after about a week's diſtreſs, to relieve him ſo far that he was able to ride. He returned homewards from Juncauta, an Iſland far down the river; where was a conſiderable number of Indians, who appeared more free from prejudices againſt chriſtianity than moſt of the other Indians. He arrived at the Forks of Delaware on Thurſday, May 30. after having rode in this journey about three hundred and forty miles. He came home in a very weak ſtate, and under dejection of mind; which was a great hindrance to him in religious exerciſes. However, on the Sabbath, after having preached to the Indians, he preached to the white people, with ſome ſucceſs, from Iſai. liii. 10. *Yet it pleaſed the Lord to bruiſe him*, &c. ſome being awakened by his preaching. The next day he was much exerciſed for want of ſpiritual life and fervency.]

Tueſday, June 4.—Towards evening was in diſtreſs for God's preſence and a ſenſe of divine things: Withdrew myſelf to the woods, and ſpent near an hour in prayer and meditation; and I think the Lord had compaſſion on me, and gave me ſome ſenſe of divine things; which was indeed refreſhing and quickening to me: My ſoul enjoyed intenſeneſs and freedom in prayer, ſo that it grieved me to leave the place.

Wedneſday, June 5.—Felt thirſting deſires after God, in the morning. In the evening enjoyed a precious ſeaſon of retirement: Was favoured with ſome clear and ſweet meditations upon a ſacred text: Divine things opened with clearneſs and certainty, and had a divine ſtamp upon them. My ſoul was alſo enlarged and refreſhed in prayer; and I delighted to continue in the duty; and was ſweetly aſſiſted in praying for fellow chriſtians, and my dear brethren in the miniſtry. Bleſſed be the dear Lord for ſuch enjoyments. O how ſweet and precious it is, to have a clear apprehenſion and tender ſenſe of the *myſtery of godlineſs*, of true holineſs, and likeneſs to the beſt of beings! O what a bleſſedneſs it is, to be as much like

God as it is poſſible for a creature to be like his great Creator! Lord give me more of *thy likeneſs*: I ſhall be *ſatisfied, when I awake with it.*

Thurſday, June 6.—Was engaged a conſiderable part of the day, in meditation and ſtudy on divine ſubjects. Enjoyed ſome ſpecial freedom, clearneſs, and ſweetneſs in meditation. O how refreſhing it is, to be enabled to improve time well.

[The next day he went a journey of near fifty miles, to Neſhaming, to aſſiſt at a ſacramental occaſion, to be attended at Mr. Beaty's meeting houſe; being invited thither by him and his people.]

Saturday, June 8.—Was exceeding weak and fatigued with riding in the heat yeſterday: But being deſired, I preached in the afternoon, to a crowded audience, from Iſai. xl. 1. *Comfort ye, comfort ye my people, ſaith your God.* God was pleaſed to give me great freedom, in opening the ſorrows of God's people, and in ſetting before them comforting conſiderations. And bleſſed be the Lord, it was a ſweet melting ſeaſon in the aſſembly.

Lord's Day, June 9.—Felt ſome longing deſires of the preſence of God to be with his people on the ſolemn occaſion of the day. In the forenoon Mr. Beaty preached; and there appeared ſome warmth in the aſſembly. Afterwards I aſſiſted in the adminiſtration of the Lord's Supper: And towards the cloſe of it, I diſcourſed to the multitude extempore, with ſome reference to that ſacred paſſage, Iſai. liii. 10. *Yet it pleaſed the Lord to bruiſe him.* Here God gave me great aſſiſtance in addreſſing ſinners: And the word was attended with amazing power; many ſcores, if not hundreds, in that great aſſembly, conſiſting of three or four thouſand, were much affected; ſo that there was a *very great mourning, like the mourning of Hadadrimmon.* In the evening I could hardly look any body in the face, becauſe of the imperfections I ſaw in my performances in the day paſt.

Monday, June 10.—Preached with a good degree of clearneſs and with ſome ſweet warmth, from Pſal. xvii. 15, *I ſhall be ſatisfied, when I awake with thy likeneſs.* And bleſſed be God, there was a great ſolemnity and attention in the aſſembly, and ſweet refreſhment among God's people; as was evident then and afterwards.

Tueſday, June 11.—Spent the day mainly in converſation with dear chriſtian friends; and enjoyed ſome ſweet ſenſe of divine things. O how deſirable it is, to keep company with God's dear children! Theſe are the *excellent ones of the earth, in whom* I can truly ſay, *is all my delight.* O what delight will it afford, to meet them all in a ſtate of perfection! Lord, prepare me for that ſtate.

[The next day he left Mr. Beaty's, and went to Maidenhead in New-Jerſey; and ſpent the next ſeven days in a comfortable ſtate of mind, viſiting ſeveral miniſters in thoſe parts.]

Tueſday, June 18.—Set out from New-Brunſwick with a deſign to viſit ſome Indians at a place called Croſweekſung in New-Jerſey, towards the ſea. In the afternoon, came to a place called Cranberry, and meeting with a ſerious miniſter, Mr. M'Night, I lodged there with him. Had ſome enlargement and freedom in prayer with a number of people.

PART VII.

From his firſt beginning to preach to the Indians at CROSWEEKSUNG, *until he returned from his laſt journey to* SUSQUEHANNAH *ill with the conſumption, whereof he died.*

[WE are now come to that part of Mr. Brainerd's life wherein he had his greateſt ſucceſs, in his labours for the good of ſouls, and in his particular buſineſs as a Miſſionary to the Indians. An account of which, if here publiſhed, would doubtleſs be very entertaining to the reader, after he has ſeen by the preceding parts of this account of his life, how great and long continued his deſires for the ſpiritual good of this ſort of people were, how he prayed, laboured and wreſtled, and how much he denied himſelf and ſuffered to this end. After all Mr. Brainerd's agonizing in prayer, and travelling in birth, for the converſion of Indians, and all the interchanges of his raiſed hopes and expectations, and then diſappointments and diſcouragements; and after waiting in a way of perſevering prayer, labour and ſuffering, as it were through a long night, at length the day dawns: *Weeping continues for a night, but joy comes in the morning. He went forth weeping, bearing precious ſeed,* and now he *comes with rejoicing, bringing his ſheaves with him.* The deſired event is brought to paſs at laſt; but at a time, in a place, and upon ſubjects, that ſcarce ever entered into his heart. An account of the whole ſcene the reader will find in the annexed journal.]

Wedneſday, June 19, 1745.—Rode to the Indians at Croſweekſung: Found few at home; diſcourſed to them however; and obſerved them very ſerious and attentive. At night I was extremely worn out, and ſcarce able to walk or ſit up. O how tireſome is earth! How dull the body!

Friday, June 21.—Rode to Freehold, to ſee Mr. William Tennent; and ſpent the day comfortably with him. My ſinking ſpirits were a little raiſed and encouraged; and I felt my ſoul breathing after God, in the midſt of

chriſtian converſation. And in the evening was refreſhed in ſecret prayer: Saw myſelf a poor worthleſs creature, without wiſdom to direct or ſtrength to help myſelf. O bleſſed be God, that lays me under a happy, a bleſſed neceſſity of living upon himſelf!

[In the five next days is nothing remarkable in his diary, but what is in his public journal.]

Thurſday, June 27.—My ſoul rejoiced to find that God enabled me to be faithful, and that he was pleaſed to awaken theſe poor Indians by my means. O how heart reviving, and ſoul refreſhing is it to me to ſee the fruit of my labours!

Friday, June 28.—In the evening my ſoul was revived and my heart lifted up to God in prayer, for my poor Indians, myſelf and friends, and the dear church of God. And O how refreſhing, how ſweet was this! Bleſs the Lord, O my ſoul, and forget not his goodneſs and tender mercy.

Saturday, June 29.—Preached twice to the Indians; and could not but wonder at their ſerioufneſs, and the ſtrictneſs of their attention. Bleſſed be God that has inclined their hearts to hear. And O how refreſhing it is to me, to ſee them attend with ſuch uncommon diligence and affection, with tears in their eyes, and concern in their hearts! In the evening could not but lift up my heart to God in prayer, while riding to my lodgings: And bleſſed be his name, had aſſiſtance and freedom. O how much better than life is the preſence of God!

[His Diary gives an account of nothing remarkable on the two next days, beſides what is in his public journal; excepting his heart's being lifted up with thankfulneſs, rejoicing in God, &c.]

Tueſday, July 2.—Rode from the Indians to Brunſwick, near forty miles, and lodged there. Felt my heart drawn out after God in prayer, almoſt all the forenoon; eſpecially while riding. And in the evening could not help crying to God for thoſe poor Indians; and after I went to bed, my heart continued to go out to God for them, until I dropped aſleep. O bleſſed be God that I may pray!

[He was ſo beat out by conſtant preaching to theſe Indians, yielding to their earneſt and importunate deſires,

that he found it neceſſary to give himſelf ſome relaxation. He ſpent, therefore, about a week in New-Jerſey, after he left theſe Indians, viſiting ſeveral miniſters, and performing ſome neceſſary buſineſs, before he went to the Forks of Delaware. And though he was very weak in body, yet he ſeems to have been ſtrong in ſpirit. On Friday, July 12, he arrived at his own houſe in the Forks of Delaware; continuing ſtill free from melancholy; from day to day, enjoying freedom, aſſiſtance and refreſhment in the inner man. But on Wedneſday, the next week, he ſeems to have had ſome melancholy thoughts about his doing ſo little for God; being ſo much hindered by weakneſs of body.]

Thurſday, July 18.—Longed to ſpend the little inch of time I have in the world more for God. Felt a ſpirit of ſeriouſneſs, tenderneſs, ſweetneſs, and devotion, and wiſhed to ſpend the whole night in prayer and communion with God.

Friday, July 19.—In the evening, walked abroad for prayer and meditation, and enjoyed compoſure and freedom in theſe ſweet exercıſes; eſpecially in meditation on Rev. iii. 12. *Him that overcometh, will I make a pillar in the temple of my God*, &c. This was then a delightful theme to me, and it refreſhed my ſoul to dwell upon it. O, when ſhall I *go no more out* from the ſervice and enjoyment of the dear Lord? Lord, haſten the bleſſed day.

[Within the ſpace of the next ſix days, he ſpeaks of much inward refreſhment and enlargement from time to time.]

Friday, July 26.—In the evening, God was pleaſed to help me in prayer, beyond what I have experienced for ſome time; eſpecially my ſoul was drawn out for the enlargement of Chriſt's kingdom, and for the converſion of my poor people; and my ſoul relied on God for the accompliſhment of that great work. O, how ſweet were the thoughts of death to me at this time! O, how I longed to be with Chriſt, to be employed in the glorious work of angels, and with an angel's freedom, vigour and delight! And yet how willing was I to ſtay a while on earth, that I might do ſomething, if the Lord pleaſed, for his intereſt in the world! My ſoul, my very ſoul, longed for the ingathering of the poor heathen; and I

cried to God for them moſt willingly and heartily; and yet becauſe I could not but cry: This was a ſweet ſeaſon; for I had ſome lively taſte of heaven, and a temper of mind ſuited in ſome meaſure to the employments and entertainments of it. My ſoul was grieved to leave the place; but my body was weak and worn out, and it was near nine o'clock. O, I longed that the remaining part of my life might be filled up with more fervency and activity in the things of God! O, the inward peace, compoſure, and Godlike ſerenity of ſuch a frame! Heaven muſt needs differ from this only in degree, and not in kind. *Lord ever give me this bread of life.*

[Much of this frame ſeemed to continue the next day.]

Lord's Day, July 28.—In the evening my ſoul was melted, and my heart broken, with a ſenſe of paſt barrenneſs and deadneſs: And O, how I then longed to live to God, and bring forth much fruit to his glory!

Monday, July 29.—Was much exerciſed with a ſenſe of vileneſs, with guilt and ſhame before God.

[On Wedneſday, July 31, he ſet out on his return to Croſweekſung, and arrived there the next day. In his way thither, he had longing deſires that he might come to the Indians there, *in the fulneſs of the bleſſing of the goſpel of Chriſt*; attended with a ſenſe of his own great weakneſs, dependence and worthleſſneſs.]

Friday, Auguſt 2.—In the evening I retired, and my ſoul was drawn out in prayer to God; eſpecially for my poor people, to whom I had ſent word that they might gather together, that I might preach to them the next day. I was much enlarged in praying for their ſaving converſion and ſcarce ever found my deſires of any thing of this nature ſo ſenſibly and clearly (to my own ſatisfaction) diſintereſted, and free from ſelfiſh views. It ſeemed to me, I had no care, or hardly any deſire to be the inſtrument of ſo glorious a work, as I wiſhed and prayed for among the Indians: If the bleſſed work might be accompliſhed to the honour of God, and the enlargement of the dear Redeemer's kingdom, this was all my deſire and care; and for this mercy I hoped, but with trembling; for I felt what Job expreſſes, chapter ix. 16. My riſing hopes, reſpecting the converſion of the Indians,

have been ſo often daſhed, that my ſpirit is as it were broken, and courage waſted, and I hardly dare hope.

[Concerning his labours and marvellous ſucceſs amongſt the Indians, for the following ſixteen days, let the reader ſee his Journal. The things worthy of note in his Diary, not there publiſhed, are his earneſt and importunate prayers for the Indians, and the *travail of his ſoul* for them from day to day; and his great refreſhment and joy in beholding the wonderful mercy of God, and the glorious manifeſtations of his power and grace in his work among them; and his ardent thankſgivings to God; his heart's rejoicing in Chriſt, as king of his church, and king of his ſoul, in particular at the ſacrament of the Lord's ſupper, at Mr. M'Night's meeting houſe; a ſenſe of his own exceeding unworthineſs; which ſometimes was attended with dejection and melancholy.]

Monday, Auguſt 19.—Near noon I rode to Freehold and preached to a conſiderable aſſembly, from Matth. v. 3. It pleaſed God to leave me to be very dry and barren; ſo that I do not remember to have been ſo ſtraitened for a whole twelve month paſt. God is juſt, and he has made my ſoul acquieſce in his will in this regard. It is contrary to *fleſh and blood* to be cut off from all freedom, in a large auditory, where their expectations are much raiſed; but ſo it was with me: And God helped me to ſay Amen to it; *Good is the will of the Lord.* In the evening I felt quiet and compoſed, and had freedom and comfort in ſecret prayer.

Tueſday, Auguſt 20.—Was compoſed and comfortable, ſtill in a reſigned frame. Travelled from Mr. Tennent's in Freehold, to Elizabeth-Town. Was refreſhed to ſee friends, and relate to them what God had done, and was ſtill doing among my poor people.

Wedneſday, Auguſt 21.—Spent the forenoon in converſation with Mr. Dickinſon, contriving ſomething for the ettlement of the Indians together in a body, that they night be under better advantages for inſtruction. In the fternoon, ſpent time agreeably with other friends; wrote o my brother at college: But was grieved that time ſlid way, while I did ſo little for God.

Friday, Auguſt 23.—In the morning was very weak; ut favoured with ſome freedom and ſweetneſs in prayer;

Was compoſed and comfortable in mind. After noon rode to Croſweekſung to my poor people.

Saturday, Auguſt 24.—Had compoſure and peace, while riding from the Indians to my lodgings: Was enabled to pour out my ſoul to God for dear friends in New-England. Felt a ſweet tender frame of ſpirit: My ſoul was compoſed and refreſhed in God. Had likewiſe freedom and earneſtneſs in praying for my dear people: Bleſſed be God. *O the peace of God that paſſeth all underſtanding.* It is impoſſible to deſcribe the ſweet peace of conſcience and tenderneſs of ſoul, I then enjoyed. O the bleſſed foretaſtes of heaven!

Lord's Day, Auguſt 25.—I rode to my lodgings in the evening, bleſſing the Lord for his gracious viſitation of the Indians, and the ſoul refreſhing things I had ſeen the day paſt amongſt them, and praying that God would ſtill carry on his divine work among them.

Monday, Auguſt 26.—I went from the Indians to my lodgings, rejoicing for the goodneſs of God to my poor people; and enjoyed freedom of ſoul in prayer, and other duties, in the evening. Bleſs the Lord, O my ſoul.

[The next day he ſet out on a journey towards the Forks of Delaware, deſigning to go from thence to Suſquehannah, before he returned to Croſweekſung. It was five days from his departure from Croſweekſung before he reached the Forks, going round by the way of Philadelphia, and waiting on the governour of Pennſylvania, to get a recommendation from him to the chiefs of the Indians; which he obtained. He ſpeaks of much comfort and ſpiritual refreſhment in this journey; and alſo a ſenſe of his exceeding unworthineſs, thinking himſelf the meaneſt creature that ever lived.]

Lord's Day, September 1.—[At the Forks of Delaware.] God gave me the ſpirit of prayer, and it was a bleſſed ſeaſon in that reſpect. My ſoul cried to God for mercy, in an affectionate manner. In the evening alſo my ſoul rejoiced in God.

[His private Diary has nothing remarkable for the two next days, but what is in his Journal.]

Wedneſday, September 4.—Rode fifteen miles to an Iriſh ſettlement, and preached there from Luke xiv. 22. *And yet there is room.* God was pleaſed to afford me ſome

tenderneſs and enlargement in the firſt prayer, and much freedom, as well as warmth, in ſermon. There were many tears in the aſſembly: The people of God ſeemed to melt, and others to be in ſome meaſure awakened. Bleſſed be the Lord, that lets me ſee his work going on in one place and another.

Lord's Day, September 8.—In the evening God was pleaſed to enlarge me in prayer, and give me freedom at the throne of grace: I cried to God for the enlargement of his kingdom in the world, and in particular among my dear people; was alſo enabled to pray for many dear miniſters of my acquaintance, both in theſe parts, and in New England; and alſo for other dear friends in New-England. And my ſoul was ſo engaged and enlarged in that ſweet exerciſe, that I ſpent near an hour in it, and knew not how to leave the mercy ſeat. O, how I delighted to pray and cry to God! I ſaw God was both able and willing to do all that I deſired, for myſelf and friends, and his church in general. I was likewiſe much enlarged and aſſiſted in family prayer. And afterwards, when I was juſt going to bed, God helped me to renew my petitions with ardency and freedom. O, it was to me a bleſſed evening of prayer. Bleſs the Lord, O my ſoul.

[The next day he ſet out from the Forks of Delaware to go to Suſquehannah. And on the fifth day of his journey, he arrived at Shaumoking, a large Indian town on the Suſquehannah river. He performed the journey under a conſiderable degree of melancholy, occaſioned at firſt by his hearing that the Moravians were gone before him to the Suſquehannah Indians.]

Saturday, September 14.—[At Shaumoking.] In the evening my ſoul was enlarged and ſweetly engaged in prayer; eſpecially that God would ſet up his kingdom in this place, where the devil now reigns in the moſt eminent manner. And I was enabled to aſk this for God, for his glory, and becauſe I longed for the enlargement of his kingdom, to the honour of his dear name. I could appeal to God with the greateſt freedom, that he knew it was his dear cauſe, and not my own, that engaged my heart: And my ſoul cried, Lord, ſet up thy kingdom, for thine own glory. Glorify thyſelf; and I ſhall rejoice.

Get honour to thy bleſſed name; and this is all I deſire! Do with me juſt what thou wilt. Bleſſed be thy name forever, that thou art God, and that thou wilt glorify thyſelf. O that the whole world might glorify thee. O let theſe poor people be brought to know thee, and love thee, for the glory of thy dear ever bleſſed name. I could not but hope that God would bring in theſe miſerable wicked Indians; though there appeared little human probability of it, for they were then dancing and revelling, as if poſſeſſed by the devil. But yet I hoped, though againſt hope, that God would be glorified, and that God's name would be glorified by theſe poor Indians. I continued long in prayer and praiſe to God; and had great freedom, enlargement and ſweetneſs, remembering dear firends in New England, as well as the people of my charge. Was entirely free from that dejection of ſpirit, with which I am frequently exerciſed: Bleſſed be God.

[His Diary, from this time through ſeveral days, is not legible, by reaſon of the badneſs of the ink.]

Wedneſday, September 25.—Rode ſtill homeward. In the forenoon enjoyed freedom and intenſeneſs of mind in meditation on Job xlii. 5, 6. *I have heard of thee by the hearing of the ear; but now mine eye ſeeth thee: Wherefore I abhor myſelf, and repent in duſt and aſhes.* The Lord gave me clearneſs to penetrate into the ſweet truths contained in that text. It was a comfortable and ſweet ſeaſon to me.

Friday, September 27.—Spent conſiderable time, in the morning, in prayer and praiſe to God. My mind was ſomewhat intenſe in the duty, and my heart in ſome degree warmed with a ſenſe of divine things. My ſoul was melted, to think, that *God had accounted me faithful, putting me into the miniſtry*, notwithſtanding all my barrenneſs and deadneſs. My ſoul was alſo in ſome meaſure enlarged in prayer for the dear people of my charge, as well as for other dear friends. In the afternoon viſited ſome chriſtian friends, and ſpent the time, I think, profitably: My heart was warmed, and more engaged in the things of God. In the evening I enjoyed enlargement, warmth, and comfort in prayer: My ſoul relied on God for aſſiſtance and grace to enable me to do ſomething in his cauſe: My heart was drawn out in thankfulneſs to God for what he had done for his own glory among my

poor people of late: And I felt encouraged to proceed in his work, being perſuaded of his power, and hoping *his arm* might be further *revealed*, for the enlargement of his dear kingdom: And my ſoul *rejoiced in hope of the glory of God*, in hope of the advancement of his declarative glory in the world, as well as of enjoying him in a world of glory. O, bleſſed be God, the living God, forever!

[He continued in this comfortable ſweet frame of mind the two next days. On the day following he went to his own houſe, in the Forks of Delaware, and continued ſtill in the ſame frame. The next day, which was Tueſday, he viſited his Indians. Wedneſday he ſpent moſtly in writing the meditations he had had in his late journey to Suſquehannah. On Thurſday he left the Forks of Delaware, and travelled towards Croſweekſung, where he arrived on Saturday (October 5) and continued from day to day in a comfortable ſtate of mind. There is nothing material in his Diary for this day and the next, but what is in his Journal.]

Monday, October 7.—Being called by the church and people of Eaſt Hampton, on Long-Iſland, as a member of a council, to aſſiſt and adviſe in affairs of difficulty in that church, I ſet out on my journey this morning, before it was well light, and travelled to Elizabeth-Town, and there lodged. Enjoyed ſome comfort on the road, in converſation with Mr. William Tennent, who was ſent for on the ſame buſineſs.

[He proſecuted his journey with the other miniſters that were ſent for and did not return until October 24. While he was at Eaſt-Hampton, the importance of the buſineſs that the council were come upon, lay with ſuch weight on his mind, and he was ſo concerned for the intereſt of religion in that place, that he ſlept but little for ſeveral nights ſucceſſively. In his way to and from Eaſt-Hampton, he had ſeveral ſeaſons of ſweet refreſhment, wherein his ſoul was enlarged and comforted with divine conſolations, in ſecret retirement; and he had ſpecial aſſiſtance in public miniſterial performances in the houſe of God; and yet, at the ſame time, a ſenſe of extreme vileneſs and unprofitableneſs.]

Monday, October 28.—Had an evening of ſweet refreſhing; my thoughts were raiſed to a bleſſed eternity; my

ſoul was melted with deſires of perfect holineſs, and perfectly glorifying God.

Tueſday, October 29.—About noon rode and viewed the Indian lands at Cranberry: Was much dejected, and greatly perplexed in mind: Knew not how to ſee any body again, my ſoul was ſo ſunk within me. O that theſe trials might make me more humble and holy. O that God would keep me from giving way to ſinful dejection, which may hinder my uſefulneſs.

Wedneſday, October 30.—My ſoul was refreſhed with a view of the continuance of God's bleſſed work among the Indians.

Thurſday, October 31.—Spent moſt of the day in writing: Enjoyed not much ſpiritual comfort; but was not ſo much ſunk with melancholy as at ſome other times.

[*November* 1, 2, 3, *and* 4—See the Journal.]

[Tueſday, November 5, he left the Indians, and ſpent the remaining part of this week in travelling to various parts of New-Jerſey, in order to get a collection for the uſe of the Indians, and to obtain a ſchoolmaſter to inſtruct them. And in the mean time, he ſpeaks of very ſweet refreſhment and entertainment with chriſtian friends, and of his being ſweetly employed, while riding, in meditation on divine ſubjects; his heart's being enlarged, his mind clear, his ſpirit refreſhed with divine truths, and his *heart's burning within him, while he went by the way, and the Lord opened to him the ſcriptures.*]

Lord's Day, November 10.—[At Elizabeth-Town.] Was comfortable in the morning, both in body and mind; preached in the forenoon from 2 Cor. v. 20. God was pleaſed to give me freedom and fervency in my diſcourſe; and the preſence of God ſeemed to be in the aſſembly: Numbers were affected, and there were many tears among them. In the afternoon preached from Luke xiv. 22. *And yet there is room.* Was favoured with divine aſſiſtance in the firſt prayer and poured out my ſoul to God with a filial temper of mind; the living God alſo aſſiſted me in ſermon.

[The next day, he went to New-Town, on Long Iſland, to a meeting of the Preſbytery. He ſpeaks of ſome ſweet meditations he had while there, on *Chriſt's delivering up the kingdom to the Father*, and of his ſoul's being

much refreſhed and warmed with the conſideration of that bliſsful day.]

Friday, November 15.—Could not croſs the ferry by reaſon of the violence of the wind; nor could I enjoy any place of retirement at the ferry houſe: So that I was in perplexity. Yet God gave me ſome ſatisfaction and ſweetneſs in meditation, and lifting up my heart to God in the midſt of company. And although ſome were drinking and talking profanely, which was indeed a grief to me, yet my mind was calm and compoſed. And I could not but bleſs God, that I was not like to ſpend an eternity in ſuch company. In the evening, I ſat down and wrote with compoſure and freedom; and can ſay through pure grace it was a comfortable evening to my ſoul, an evening I was enabled to ſpend in the ſervice of God.

Saturday, November 16.—Croſſed the ferry about ten o'clock; arrived at Elizabeth-Town near night: Was in a calm compoſed frame of mind, and felt an entire reſignation with reſpect to a loſs I had lately ſuſtained, in having my horſe ſtolen from me the laſt Wedneſday night, at New-Town. Had ſome longings of ſoul for the dear people of Elizabeth-Town, that God would pour out his ſpirit upon them, and revive his work amongſt them.

[He ſpent the four next days at Elizabeth-Town; for the moſt part, in a free and comfortable ſtate of mind, intenſely engaged in the ſervice of God, and enjoying at ſome times, the ſpecial aſſiſtances of his ſpirit. On Thurſday, this week, he rode to Freehold, and ſpent the day under conſiderable dejection.]

Friday, November 22.—Rode to Mr. Tennent's, and from thence to Croſweekſung. Had little freedom in meditation, while riding; which was a griet and burden to my ſoul. O that I could fill up all my time, whether in the houſe or by the way, for God! I was enabled, I think, this day, to give up my ſoul to God, and put over all my concerns into his hands; and found ſome real conſolation in the thought of being entirely at the divine diſpoſal, and having no will or intereſt of my own.

[There is nothing very material in his Diary for the five next days, but what is alſo in his Journal.]

Thurſday, November 28.—I enjoyed ſome divine comfort, and fervency in the public exerciſe, and afterwards. And while riding to my lodgings, was favoured with ſome ſweet meditations on Luke ix. 31. *Who appeared in glory, and ſpake of his deceaſe, which he ſhould accompliſh at Jeruſalem.* My thoughts ran with freedom, and I ſaw and felt what a glorious ſubject the death of Chriſt is for glorified ſouls to dwell upon in their converſation. O, the death of Chriſt! How infinitely precious.

[For the three next days, ſee the Journal.]

Monday, December 2.—Was much affected with grief, that I had not lived more to God; and felt ſtrong reſolutions to double my diligence in my Maſter's ſervice.

[After this, he went to a meeting of the Preſbytery, at a place in New-Jerſey, called Connecticut-Farms; which occaſioned his abſence from his people the reſt of this week. He ſpeaks of ſome ſeaſons of ſweetneſs, ſolemnity, and ſpiritual affection, in his abſence.

For the moſt of the following week he was employed in providing to live in a houſe by himſelf.]

Saturday, December 14.—Roſe early, and wrote by candle light ſome conſiderable time; ſpent moſt of the day in writing: But was ſomewhat dejected. In the evening, was exerciſed with a pain in my head.

[For the three next days, ſee his Journal. The remainder of this week he ſpent chiefly in writing: Some part of the time under a degree of melancholy; but ſome part of it with a ſweet ardency in religion.]

Monday, and Tueſday December 23, *and* 24.—Spent theſe days in writing with the utmoſt diligence. Felt in the main a ſweet mortification to the world, and a deſire to live and labour only for God; but wanted more warmth and ſpirituality, a more ſenſible and affectionate regard to the glory of God.

Thurſday, and Friday, December 26, *and* 27.—Laboured in my ſtudies, to the utmoſt of my ſtrength: And though I felt a ſteady diſpoſition of mind to live to God, and that I had nothing in this world to live for; yet I did not find that ſenſible affection in the ſervice of God that I wanted to have; my heart ſeemed barren, though my head and hands were full of labour.

[For the four next days, ſee his Journal.]

Wedneſday, January 1, 1746.—I am this day beginning a new year; and God has carried me through numerous trials and labours in the paſt. He has amazingly ſupported my feeble frame; for *having obtained help of God, I continue to this day.* O that I might live nearer to God, this year, than I did the laſt. The buſineſs I have been called to, and enabled to go through, I know, has been as great as nature could bear up under, and what would have ſunk and overcome me quite, without ſpecial ſupport. But alas, alas! though I have done the labours, and endured the trials, with what ſpirit have I done the one, and borne the other? How cold has been the frame of my heart oftentimes! And how little have I ſenſibly eyed the glory of God, in all my doings and ſufferings! I have found, that I could have no peace without filling up all my time with labours; and thus neceſſity has been laid upon me; yea, in that reſpect, I have loved to labour: But the miſery is, I could not ſenſibly labour for God, as I would have done. May I for the future be enabled more ſenſibly to make the glory of God my all.

[For the ſpace from this time until the next Monday, ſee the Journal.]

Monday, January 6.—Being very weak in body, I rode for my health. While riding, my thoughts were ſweetly engaged, for a time, upon *the ſtone cut out of the mountain without hands, which brake in pieces* all before it, *and waxed great, and became a great mountain, and filled the whole earth:* And I longed that Jeſus ſhould *take to himſelf his great power, and reign to the ends of the earth.* And O, how ſweet were the moments, wherein I felt my ſoul warm with hopes of the enlargement of the Redeemer's kingdom! I wanted nothing elſe but that Chriſt ſhould reign, to the glory of his bleſſed name.

[The next day he complains of want of fervency.]

Wedneſday, January 8.—In the evening, my heart was drawn out after God in ſecret: My ſoul was refreſhed and quickened; and I truſt, faith was in exerciſe. I had great hopes of the ingathering of precious ſouls to Chriſt; not only among my own people, but others alſo. I was ſweetly reſigned and compoſed under my bodily weakneſs; and was willing to live or die, and deſirous to labour for God to the utmoſt of my ſtrength.

Friday, January 10.—My ſoul was in a ſweet, calm, compoſed frame, and my heart filled with love to all the world; and chriſtian ſimplicity and tenderneſs ſeemed then to prevail and reign within me. Near night, viſited a ſerious baptiſt miniſter, and had ſome agreeable converſation with him; and found that I could taſte God in friends.

[For the ſeven next days nothing very remarkable appears but what is to be found in the Journal.

The next day, he ſet out on a journey to Elizabeth-Town, to confer with the correſpondents at their meeting there; and enjoyed much ſpiritual refreſhment from day to day, through this week. The things expreſſed in this ſpace of time, are ſuch as theſe; ſerenity, compoſure, ſweetneſs, and tenderneſs of ſoul, thankſgiving to God for his ſucceſs among the Indians, delight in prayer and praiſe, ſweet and profitable meditations on various divine ſubjects, longing for more love, for more vigour to live to God, for a life more entirely devoted to God, that he might ſpend all his time profitably for God, and in his cauſe; converſing on ſpiritual ſubjects with affection; and lamentation for unprofitableneſs.]

Lord's Day, January 26.—(At Connecticut-Farms.) Was calm and compoſed. Was made ſenſible of my utter inability to preach, without divine help; and was in ſome good meaſure willing to leave it with God, to give or withhold aſſiſtance, as he ſaw would be moſt for his own glory. Was favoured with a conſiderable degree of aſſiſtance in my public work. After public worſhip, I was in a ſweet and ſolemn frame of mind, thankful to God that he had made me in ſome meaſure faithful in addreſſing precious ſouls, but grieved that I had been no more fervent in my work; and was tenderly affected towards all the world, longing that every ſinner might be ſaved; and could not have entertained any bitterneſs towards the worſt enemy living. In the evening rode to Elizabeth-Town: While riding, was almoſt conſtantly engaged in lifting up my heart to God, leſt I ſhould loſe that ſweet heavenly ſolemnity and compoſure of ſoul I then enjoyed. Afterwards, was pleaſed, to think that God reigneth; and thought I could never be uneaſy with any of his diſpenſations; but muſt be entirely ſatisfied,

whatever trials he ſhould cauſe me or his church to encounter. Never felt more ſedateneſs, divine ſerenity and compoſure of mind: Could freely have left the deareſt earthly friend, for the ſociety of *angels and ſpirits of juſt men made perfect*. My affections ſoared aloft to the bleſſed Author of every dear enjoyment: I viewed the emptineſs and unſatisfactory nature of the moſt deſirable earthly objects, any further than God is ſeen in them: And longed for a life of ſpirituality and inward purity; without which, I ſaw there could be no true pleaſure.

[He retained a great degree of this excellent frame of mind, the four next days.]

Saturday, February 1.—Towards night, enjoyed ſome of the cleareſt thoughts on a divine ſubject, viz. that treated of 1 Cor. xv. 13.—16. that ever I remember to have had upon any ſubject whatſoever; and ſpent two or three hours in writing them. I was refreſhed with this intenſeneſs: My mind was ſo engaged in theſe meditations, I could ſcarcely turn it to any thing elſe; and indeed I could not be willing to part with ſo ſweet an entertainment.

Lord's Day, February 2.—After public worſhip, my bodily ſtrength being much ſpent, my ſpirits ſunk amazingly; and eſpecially on hearing that I was ſo generally taken to be a Roman Catholic, ſent by the Papiſts to draw the Indians into an inſurrection againſt the Engliſh, that ſome were in fear of me, and others were for having me taken up by authority and puniſhed. Alas, what will not the devil do to bring a ſtur and diſgrace on the work of God! O, how holy and circumſpect had I need to be!

Monday, February 3.—My ſpirits were ſtill much ſunk with what I heard the day before, of my being ſuſpected to be engaged in the pretender's intereſt: It grieved me, that after there had been ſo much evidence of a glorious work of grace among theſe poor Indians, as that the moſt carnal men could not but take notice of the great change made among them, ſo many poor ſouls ſhould ſtill ſuſpect the whole to be only a popiſh plot, and ſo caſt an awful reproach on this bleſſed work of the divine Spirit; and at the ſame time wholly exclude themſelves from receiving any benefit by this divine influence. This put

me upon ſearching whether I had ever dropped any thing inadvertently, that might give occaſion to any to ſuſpect that I was ſtirring up the Indians againſt the Engliſh: And could think of nothing, unleſs it was my attempting ſometimes to vindicate the rights of the Indians, and complaining of the horrid practice of making the Indians drunk, and then cheating them out of their lands and other properties: And once I remembered I had done this with too much warmth of ſpirit. And this much diſtreſſed me; thinking that this might poſſibly prejudice them againſt this work of grace, to their everlaſting deſtruction. God, I believe, did me good by this trial; which ſerved to humble me, and ſhew me the neceſſity of watchfulneſs, and of being *wiſe as a ſerpent*, as well as *harmleſs as a dove*. This exerciſe led me often to the throne of grace; and there I found ſome ſupport: Though I could not get the burden wholly removed. Was aſſiſted in prayer, eſpecially in the evening.

[He remained ſtill under a degree of exerciſe of mind about this affair; which continued to have the ſame effect upon him, to cauſe him to reflect upon, and humble himſelf, and frequent the throne of grace: But ſoon found himſelf much more relieved and ſupported. He was, this week, in an extremely weak ſtate, and obliged (as he expreſſes it) to conſume conſiderable time in diverſions for his health.

The Monday after, he ſet out on a journey to the Forks of Delaware, to viſit the Indians there. The things appertaining to his inward frames and exerciſes, expreſſed within this week, are ſweet compoſure of mind, thankfulneſs to God for his mercies to him and others, reſignation to the divine will, comfort in prayer and religious converſation, his heart drawn out after God, and affected with a ſenſe of his own barrenneſs, as well as the fulneſs and freeneſs of divine grace.]

Lord's Day, February 16.—In the evening, was in a ſweet compoſed frame of mind. It was exceeding refreſhing and comfortable, to think that God had been with me, affording me ſome good meaſure of aſſiſtance. I then found freedom and ſweetneſs in prayer and thanksgiving to God; and found my ſoul ſweetly engaged and enlarged in prayer for dear friends and acquaintance.

Bleſſed be the name of the Lord, that ever I am enabled to do any thing for his dear intereſt and kingdom. Bleſſed be God, who enables me to be faithful. Enjoyed more reſolution and courage for God, and more refreſhment of ſpirit, than I have been favoured with for many weeks paſt.

Monday, February 17.—I was refreſhed and encouraged: Found a ſpirit of prayer, in the evening, and earneſt longings for the illumination and converſion of theſe poor Indians.

Thurſday, February 20.—God was pleaſed to ſupport and refreſh my ſpirits, by affording me aſſiſtance, this day, and ſo hopeful a proſpect of ſucceſs; and I returned home, rejoicing, and bleſſing the name of the Lord; and found freedom and ſweetneſs afterwards in ſecret prayer, and had my ſoul drawn out for dear friends. O, how bleſſed a thing is it to labour for God faithfully, and with encouragement of ſucceſs! Bleſſed be the Lord forever and ever, for the aſſiſtance and comfort granted this day.

Friday, February 21.—My ſoul was refreſhed and comforted, and I could not but bleſs God, who had enabled me in ſome good meaſure to be faithful in the day paſt. O how ſweet it is to be ſpent and worn out for God!

Saturday, February 22.—My ſpirits were much ſupported, though my bodily ſtrength was much waſted. O that God would be gracious to the ſouls of theſe poor Indians.

God has been very gracious to me this week: He has enabled me to preach every day; and has given me ſome aſſiſtance and encouraging proſpects of ſucceſs, in almoſt every ſermon. Bleſſed be his name. Divers of the white people have been awakened this week, and ſundry of the Indians much cured of the prejudices and jealouſies they had conceived againſt chriſtianity, and ſome ſeem to be really awakened.

[The next day he left the Forks of Delaware, to return to Crofweekſung; and ſpent the whole week until Saturday, before he arrived there; but preached by the way every day, excepting one; and was ſeveral times greatly aſſiſted; and had much inward comfort, and earneſt longings to fill up all his time with the ſervice of God. He utters ſuch expreſſions as theſe, after preaching: O that

I may be enabled to plead the cauſe of God faithfully, to my dying moment. O how ſweet it would be to ſpend myſelf wholly for God, and in his cauſe, and to be freed from ſelfiſh motives in my labours!

For Saturday and Lord's Day, March 1, and 2, ſee the Journal. The four next days were ſpent in great bodily weakneſs; but he ſpeaks of ſome ſeaſons of conſiderable inward comfort.]

Thurſday, March 6.—I walked alone in the evening, and enjoyed ſweetneſs and comfort in prayer, beyond what I have of late enjoyed: My ſoul rejoiced in my pilgrimage ſtate, and I was delighted with the thoughts of labouring and enduring hardneſs for God: Felt ſome longing deſires to preach the goſpel to dear immortal ſouls; and confided in God, that he would be with me in my work, and that he *never would leave nor forſake me*, to the end of my race. O, may I obtain mercy of God to be faithful, to my dying moment!

[For the following Lord's Day, ſee the Journal.]

Monday, March 10.—My ſoul was refreſhed with freedom and enlargement, and I hope the lively exerciſe of faith, in ſecret prayer, this night: My will was ſweetly reſigned to the divine will, and my hopes reſpecting the enlargement of the dear kingdom of Chriſt ſomewhat raiſed, and could commit Zion's cauſe to God as his own.

[In his Diary for ſeveral following days it appears that he was ill in body, and dejected in mind under an apprehenſion that his uſefulneſs was about to terminate.]

Monday, March 24.—After the Indians were gone to their work, to clear their lands, I got alone, and poured out my ſoul to God, that he would ſmile upon theſe feeble beginnings, and that he would ſettle an Indian town, that might be a *mountain of holineſs*; and found my ſoul much refreſhed in theſe petitions, and much enlarged for Zion's intereſt, and for numbers of dear friends in particular. My ſinking ſpirits were revived and raiſed, and I felt animated in the ſervice God has called me to. This was the deareſt hour I have enjoyed for many days, if not weeks. I found an encouraging hope, that ſomething would be done for God, and that God would uſe and help me in his work. And O, how ſweet were the thoughts of labouring for God, when I felt my ſpirit and cou-

rage, and had any hope that ever I ſhould be ſucceeded!

[The next day, his ſchoolmaſter was taken ſick with a pleuriſy; and he ſpent great part of the remainder of this week in tending him: Which in his weak ſtate was almoſt an overbearing burden to him; he being obliged conſtantly to wait upon him all day, from day to day, and to lie on the floor at night. His ſpirits ſunk in a conſiderable degree, with his bodily ſtrength, under this burden.]

Monday, March 31.—Towards night, enjoyed ſome ſweet meditations on thoſe words, *It is good for me to draw near to God.* My ſoul, I think, had ſome ſweet ſenſe of what is intended in thoſe words.

Wedneſday, April 2.—Was ſomewhat exerciſed with a ſpiritleſs frame of mind. Was a little relieved and refreſhed in the evening, with meditation alone in the woods. But alas, my days paſs away as the chaff. It is but little I do, or can do, that turns to my account; and it is my conſtant miſery and burden, that I am ſo fruitleſs in the vineyard of the Lord. O that I were ſpirit, that I might be active for God. This, I think, more than any thing elſe, makes me long, that *this corruptible* might *put on incorruption*, and *this mortal put on immortality*. God deliver me from clogs, fetters, and a *body of death*, that impede my ſervice for him.

[The next day, he complains bitterly of ſome exerciſes by corruption he found in his own heart.]

Friday, April 4.—Spent moſt of the day in writing on Rev. xxii. 17. *And whoſoever will*, &c. Enjoyed ſome freedom and encouragement in my work; and found ſome comfort and compoſure in prayer.

Saturday, April 5.—After public worſhip, a number of my dear chriſtian Indians came to my houſe; with whom I felt a ſweet union of ſoul: My heart was knit to them; and I cannot ſay, I have felt ſuch a ſweet and fervent love to the brethren, for ſome time paſt! And I ſaw in them appearances of the ſame love. This gave me ſomething of a view of the heavenly ſtate; and particularly that part of the happineſs of heaven, which conſiſts in the communion of ſaints; and this was affecting to me.

[The following week was ſpent in a journey to Eliza-

beth-Town and Staten-Island, at which laſt place he preached on the Sabbath to an aſſembly of Dutch and Engliſh.]

Monday, April 14.—My ſpirits this day were raiſed and refreſhed, and my mind compoſed, ſo that I was in a comfortable frame of ſoul, moſt of the day. In the evening, my head was clear, my mind ſerene: I enjoyed ſweetneſs in ſecret prayer, and meditation on Pſal. lxxiii. 28. O, how free, how comfortable, cheerful, and yet ſolemn do I feel when I am in a good meaſure freed from thoſe damps and melancholy glooms, that I often labour under! And bleſſed be the Lord, I find myſelf relieved in this reſpect.

Tueſday, April 15.—My ſoul longed for more ſpirituality; and it was my burden, that I could do no more for God. O, my barrenneſs is my daily affliction and heavy load! O, how precious is time; and how it pains me, to ſee it ſlide away, while I do ſo very little to any good purpoſe! O that God would make me more fruitful and ſpiritual.

[The next day he ſpeaks of his being almoſt overwhelmed with vapoury diſorders; but yet not ſo as wholly to deſtroy the compoſure of his mind.]

Thurſday, April 17.—Enjoyed ſome comfort in prayer, ſome freedom in meditation, and compoſure in my ſtudies, Spent ſome time in writing, in the forenoon. In the afternoon, ſpent ſome time in converſation with ſeveral dear miniſters. In the evening, preached from Pſal. lxxiii. 28. *But it is good for me to draw near to God.* God helped me to feel the truth of my text, both in the firſt prayer and in ſermon. I was enabled to pour out my ſoul to God, with great freedom, fervency, and affection: And, bleſſed be the Lord, it was a comfortable ſeaſon to me. I was enabled to ſpeak with tenderneſs, and yet with faithfulneſs: And divine truths ſeemed to fall with weight and influence upon the hearers. My heart was melted for the dear aſſembly, and I loved every body in it; and ſcarce ever felt more love to immortal ſouls in my life; my ſoul cried, O that the dear creatures might be ſaved! O that God would have mercy on them!

[He ſeems to have been in a very comfortable frame of mind the two next days.]

Lord's Day, April 20*.—Enjoyed ſome freedom, and, I hope, exerciſe of faith in prayer, in the morning; eſpecially when I came to pray for Zion. I was free from that gloomy diſcouragement, that ſo often oppreſſes my mind; and my ſoul rejoiced in the hopes of Zion's proſperity, and the enlargement of the dear kingdom of the great Redeemer. O that his kingdom might come.

Tueſday, April 22.—My mind was remarkably free, this day, from melancholy damps and glooms, and animated in my work. I found ſuch freſh vigour and reſolution in the ſervice of God, that the mountains ſeemed to become a plain before me. O bleſſed be God for an interval of refreſhment, and fervent reſolution in my Lord's work! In the evening, my ſoul was refreſhed in ſecret prayer, and my heart drawn out for divine bleſſings; eſpecially for the church of God, and his intereſt among my own people, and for dear friends in remote places. O that Zion might proſper, and precious ſouls be brought home to God!

[See, for about this time the Journal.]

Saturday, May 3.—Rode from Elizabeth-Town home to my people, at or near Cranberry; whither they are now removed, and where, I hope, God will ſettle them as a chriſtian congregation. Was refreſhed in lifting up my heart to God, while riding; and enjoyed a thankful frame of ſpirit, for divine favours received the week paſt. Was ſomewhat uneaſy and dejected, in the evening; having no houſe of my own to go into in this place; but God was my ſupport.

Wedneſday, May 7.—Spent moſt of the day in writing, as uſual. Enjoyed ſome freedom in my work. Was favoured with ſome comfortable meditations, this day. In the evening, was in a ſweet and compoſed frame of mind: Was pleaſed and delighted to leave all with God, reſpecting myſelf, for time and eternity, and reſpecting the people of my charge, and dear friends. Had no doubt but that God would take care of me, and of his own intereſt among my people: And was enabled to uſe freedom in prayer, as a child with a tender father. O, how ſweet is ſuch a frame!

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* This day he entered into the 29th year of his age.

Thurſday, May 8.—In the evening, was ſomewhat refreſhed with divine things, and enjoyed a tender melting frame in ſecret prayer, wherein my ſoul was drawn out for the intereſt of Zion, and comforted with the lively hope of the appearing of the kingdom of the great Redeemer. Theſe were ſweet moments: I felt almoſt loth to go to bed, and grieved that ſleep was neceſſary. However, I lay down with a tender reverential fear of God, ſenſible that *his favour is life*, and his ſmiles better than all that earth can boaſt of, infinitely better than life itſelf.

[*Friday, May* 9.—See the Journal.]

Saturday, May 10.—Rode to Allen's-Town, to aſſiſt in the adminiſtration of the Lord's ſupper. In the afternoon, preached from Titus ii. 14. *Who gave himſelf for us*, &c. God was pleaſed to carry me through with ſome competency of freedom; and yet to deny me that enlargement and power I longed for. In the evening, my ſoul mourned, and could not but mourn, that I had treated ſo excellent a ſubject in ſo defective a manner; that I had borne ſo broken a teſtimony for ſo worthy and glorious a Redeemer. And if my diſcourſe had met with the utmoſt applauſe from all the world (as I accidentally heard it applauded by ſome perſons of judgment) it would not have given me any ſatisfaction. O, it grieved me, to think that I had had no more holy warmth and fervency, that I had been no more melted in diſcourſing of Chriſt's death, and the end and deſign of it! Afterwards, enjoyed ſome freedom and fervency in ſecret and family prayer, and longed much for the preſence of God to attend his word and ordinances the next day.

Lord's Day, May 11.—Aſſiſted in the adminiſtration of the Lord's ſupper; but enjoyed little enlargement: Was grieved and ſunk with ſome things I thought undeſirable, &c. In the afternoon, went to the houſe of God weak and ſick in ſoul, as well as feeble in body: And longed, that the people might be entertained and edified with divine truths, and that an honeſt fervent teſtimony might be borne for God; but knew not how it was poſſible for me to do any thing of that kind to any good purpoſe. Yet God, who is rich in mercy, was pleaſed to give me aſſiſtance, both in prayer and preaching. God helped me to wreſtle for his preſence in prayer, and to tell him,

that he had promiſed, *Where two or three are met together in his name, there he would be in the midſt of them;* and that we were at leaſt, ſome of us, ſo met; and pleaded, that for his truth's ſake he would be with us. And bleſſed be God, it was ſweet to my ſoul, thus to plead, and to rely on God's promiſes. Diſcourſed upon Luke ix. 30, 31. *And behold, there talked with him two men, which were Moſes and Elias; who appeared in glory, and ſpake of his deceaſe, which he ſhould accompliſh at Jeruſalem.* Enjoyed ſpecial freedom, from the beginning to the end of my diſcourſe, without interruption. Things pertinent to the ſubject were abundantly preſented to my view, and ſuch a fulneſs of matter, that I ſcarce knew how to diſmiſs the various heads and particulars I had occaſion to touch upon. And, bleſſed be the Lord, I was favoured with ſome fervency and power, as well as freedom; ſo that the word of God ſeemed to awaken the attention of a ſtupid audience, to a conſiderable degree. I was inwardly refreſhed with the conſolations of God; and could with my whole heart ſay, *Though there be no fruit in the vine, &c. yet will I rejoice in the Lord.* After public ſervice, was refreſhed with the ſweet converſation of ſome chriſtian friends.

[The four next days ſeem to have been moſtly ſpent with ſpiritual comfort and profit.]

Friday, May 16.—Near night, enjoyed ſome agreeable and ſweet converſation with a dear miniſter, which, I truſt, was bleſſed to my ſoul: My heart was warmed, and my ſoul engaged to live to God; ſo that I longed to exert myſelf with more vigour, than ever I had done, in his cauſe: And thoſe words were quickening to me, *Herein is my Father glorified, that ye bring forth much fruit.* O, my ſoul longed, and wiſhed, and prayed, to be enabled to live to God with utmoſt conſtancy and ardour! In the evening, God was pleaſed to ſhine upon me in ſecret prayer, and draw out my ſoul after himſelf; and I had freedom in ſupplication for myſelf, but much more in interceſſion for others: So that I was ſweetly conſtrained to ſay, Lord, uſe me as thou wilt; do as thou wilt with me: But O, promote thine own cauſe. Zion is thine; O viſit thine heritage; O let thy kingdom come; O let thy bleſſed intereſt be advanced in the world!

When I attempted to look to God reſpecting my worldly circumſtances, and his providential dealings with me, in regard of my ſettling down in my congregation, which ſeems to be neceſſary and yet very difficult, and contrary to my fixed intention for years paſt, as well as my diſpoſition, which has been, and ſtill is, at times eſpecially, to go forth, and ſpend my life in preaching the goſpel from place to place, and gathering ſouls afar off to Jeſus the great Redeemer; when I attempted to look to God with regard to theſe things, and his deſigns concerning me, I could only ſay, *The will of the Lord be done:* It is no matter for me. The ſame frame of mind I felt with reſpect to another important affair I have lately had ſome ſerious thoughts of: I could ſay, with utmoſt calmneſs and compoſure, Lord, if it be moſt for thy glory, let me proceed in it; but if thou ſeeſt that it will in any wiſe hinder my uſefulneſs in thy cauſe, O prevent my proceeding: For all I want, reſpecting this world, is ſuch circumſtances as may beſt capacitate me to do ſervice for God in the world. But bleſſed be God, I enjoyed liberty in prayer for my dear flock, and was enabled to pour out my ſoul into the boſom of a tender father. My heart within me was melted, when I came to plead for my dear people, and for the kingdom of Chriſt in general. O, how ſweet was this evening to my ſoul! I knew not how to go to bed; and when got to bed, longed for ſome way to improve time for God, to ſome excellent purpoſe. Bleſs the Lord, O my ſoul.

Saturday, May 17.—Walked out in the morning, and felt much of the ſame frame I enjoyed the evening before: Had my heart enlarged in praying for the advancement of the kingdom of Chriſt, and found utmoſt freedom in leaving all my concerns with God.

I find diſcouragements to be an exceeding hindrance to my ſpiritual fervency and affection: But when God enables me ſenſibly to find that I have done ſomething for him, this refreſhes and animates me, ſo that I could break through all hardſhips, undergo any labours, and nothing ſeems too much either to do or to ſuffer. But O, what a death it is to ſtrive and ſtrive; to be always in a hurry and yet do nothing, or at leaſt nothing for God! Alas, alas, that time flies away, and I do ſo little for God!

Lord's Day, May 18.—I felt my own utter inſufficiency for my work: God made me to ſee that I was a child; yea, that I was a fool. I diſcourſed both parts of the day, from Rev. iii. 20. *Behold, I ſtand at the door and knock.* God gave me freedom and power in the latter part of my forenoon's diſcourſe; although in the former part of it, I felt peeviſh and provoked with the unmannerly behaviour of the white people, who crowded in between my people and me; which proved a great temptation to me. But bleſſed be God, I got theſe ſhackles off before the middle of my diſcourſe, and was favoured with a ſweet frame of ſpirit in the latter part of the exerciſe; was full of love, warmth, and tenderneſs, in addreſſing my dear people. In the intermiſſion ſeaſon, could not but diſcourſe to my people on the kindneſs and patience of Chriſt, in *ſtanding* and *knocking at the door*, &c. In the evening I was grieved that I had done ſo little for God. O that I could be a *flame of fire* in the ſervice of my God.

Thurſday, May 22.—In the evening was in a frame ſomewhat remarkable: Had apprehended for ſeveral days before, that it was the deſign of Providence I ſhould ſettle among my people here; and had in my own mind begun to make proviſion for it; and to contrive means to haſten it; and found my heart ſomething engaged in it, hoping I might then enjoy more agreeable circumſtances of life, in ſeveral reſpects: And yet was never fully determined, never quite pleaſed with the thoughts of being ſettled and confined to one place. Nevertheleſs, I ſeemed to have ſome freedom in that reſpect, becauſe the congregation I thought of ſettling with, was one that God had enabled me to gather from amongſt Pagans. For I never, ſince I began to preach, could feel any freedom to *enter into other men's labours*, and ſettle down in the miniſtry where the *goſpel was preached before*; I never could make that appear to be my province. When I felt any diſpoſition to conſult my eaſe and worldly comfort, God has never given me any liberty in that reſpect, either ſince, or for years before I began to preach. But God having ſucceeded my labours, and made me inſtrumental of gathering a church for him among theſe Indians, I was ready to think it might be his deſign to give me a quiet ſettlement and a ſtated home of my own. And this, con-

ſidering the late frequent ſinking and failure of my ſpirits, and the need I ſtood in of ſome agreeable ſociety, and my great deſire of enjoying conveniences and opportunities for profitable ſtudies, was not altogether diſagreeable to me: Although I ſtill wanted to go about far and wide, in order to ſpread the bleſſed goſpel among benighted ſouls, far remote; yet I never had been ſo willing to ſettle in any one place for more than five years paſt, as I was in the foregoing part of this week. But now theſe thoughts ſeemed to be wholly daſhed to pieces; not by neceſſity, but of choice: For it appeared to me that God's dealings towards me had fitted me for a life of ſolitarineſs and hardſhip: It appeared to me, I had nothing to loſe, nothing to do with earth, and conſequently nothing to loſe by a total renunciation of it: And it appeared juſt right that I ſhould be deſtitute of houſe and home, and many comforts of life, which I rejoiced to ſee others of God's people enjoy. And at the ſame time, I ſaw ſo much of the excellency of Chriſt's kingdom, and the infinite deſirableneſs of its advancement in the world, that it ſwallowed up all my other thoughts: and made me willing, yea, even rejoice, to be made a pilgrim or hermit in the wilderneſs, to my dying moment, if I might thereby promote the bleſſed intereſt of the great Redeemer. And if ever my ſoul preſented itſelf to God for his ſervice, without any reſerve of any kind, it did ſo now. The language of my thoughts and diſpoſition (although I ſpake no words) now were, *Here I am, Lord, ſend me; ſend me to the ends of the earth;* ſend me to the rough, the ſavage Pagans of the wilderneſs; ſend me from all that is called comfort in earth, or earthly comfort; ſend me even to death itſelf, if it be but in thy ſervice, and to promote thy kingdom. And at the ſame time I had as quick and lively a ſenſe of the value of worldly comforts, as ever I had; but only ſaw them infinitely overmatched by the worth of Chriſt's kingdom, and the propagation of his bleſſed goſpel. The quiet ſettlement, the certain place of abode, the tender friendſhip, which I thought I might be likely to enjoy in conſequence of ſuch circumſtances, appeared as valuable to me, conſidered abſolutely and in themſelves, as ever before; but conſidered comparatively, they appeared nothing: Compared with

the value and preciouſneſs of an enlargement of Chriſt's kingdom, they vaniſhed like the ſtars before the riſing ſun. And ſure I am, that although the comfortable accommodations of life appeared valuable and dear to me, yet I did ſurrender and reſign myſelf, ſoul and body, to the ſervice of God, and promotion of Chriſt's kingdom; though it ſhould be in the loſs of them all. And I could not do any other, becauſe I could not will or chooſe any other. I was conſtrained, and yet choſe to ſay, Farewell friends and earthly comforts, the deareſt of them all, the very deareſt, if the Lord calls for it: Adieu, adieu; I will ſpend my life, to my lateſt moments, in caves and dens of the earth, if the kingdom of Chriſt may thereby be advanced. I found extraordinary freedom at this time in pouring out my ſoul to God, for his cauſe; and eſpecially that his kingdom might be extended among the Indians, far remote; and I had a great and ſtrong hope that God would do it. I continued wreſtling with God in prayer for my dear little flock here; and more eſpecially for the Indians elſewhere; as well as for dear friends in one place and another; until it was bed time, and I feared I ſhould hinder the family, &c. But O, with what reluctancy did I find myſelf obliged to conſume time in ſleep! I longed to be as *a flame of fire*, continually glowing in the divine ſervice, preaching and building up Chriſt's kingdom, to my lateſt, my dying moment.

Friday, May 23.—In the morning was in the ſame frame of mind, as in the evening before. The glory of Chriſt's kingdom ſo much outſhone the pleaſure of earthly accommodations and enjoyments, that they appeared comparatively nothing, though in themſelves good and deſirable. My ſoul was melted in ſecret meditation and prayer, and I found myſelf divorced from any part in this world; ſo that in thoſe affairs that ſeemed of the greateſt importance to me, in reſpect of the preſent life, and thoſe wherein the tender powers of the mind are moſt ſenſibly touched, I could only ſay, *The will of the Lord be done.* But juſt the ſame things that I felt the evening before, I felt now; and found the ſame freedom in prayer for the people of my charge, for the propagation of the goſpel among the Indians, and for the enlargement and ſpiritual welfare of Zion in general, and

my dear friends in particular, now, as I did then; and longed to burn out in one continued flame for God. Retained much of the same frame through the day. In the evening was visited by my brother John Brainerd: The first visit I have ever received from any near relative, since I have been a Missionary Felt the same frame of spirit in the evening, as in the morning; and found that *it was good for me to draw near to God*, and leave all my concerns and burdens with him. Was enlarged and refreshed in pouring out my soul for the propagation of the gospel of the Redeemer among the distant tribes of Indians. Blessed be God. If ever I filled up a day with studies and devotion, I was enabled to fill up this day.

Saturday, May 24.—Enjoyed, this day, something of the same frame of mind as I felt the day before.

Monday, June 2.—In the evening, enjoyed some freedom in secret prayer and meditation.

Tuesday, June 3.—My soul rejoiced early in the morning, to think that all things were at God's disposal. O it pleased me to leave them there. Felt afterwards much as I did on Thursday evening, May 22 last; and continued in this frame for several hours. Walked out into the wilderness, and enjoyed freedom, fervency, and comfort in prayer: And again enjoyed the same in the evening.

Wednesday. June 4.—Spent the day in writing, and enjoyed some comfort, satisfaction and freedom in my work. In the evening I was favoured with a sweet refreshing frame of soul in secret prayer and meditation. Prayer was now wholly turned into praise; and I could do little else but try to adore and bless the living God: The wonders of his grace displayed in gathering to himself a church among the poor Indians here, were the subject matter of my meditation, and the occasion of exciting my soul to praise and bless his name. My soul was scarce ever more disposed to inquire, *What I should render to God for all his benefits*, than at this time. O, I was brought into a strait, a sweet and happy strait, to know what to do! I longed to make some returns to God; but found I had nothing to return: I could only rejoice that God had done the work himself; and that none in heaven or earth might pretend to share the honour of it with him:

I could only be glad that God's declarative glory was advanced by the converſion of theſe ſouls, and that it was to the enlargement of his kingdom in the world: But ſaw I was ſo poor that I had nothing to offer to him. My ſoul and body, through grace, I could cheerfully ſurrender to him: But it appeared to me this was rather a cumber than a gift: And nothing could I do to glorify his dear and bleſſed name. Yet I was glad at heart, that he was unchangeably poſſeſſed of glory and bleſſedneſs. O that he might be adored and praiſed by all his intelligent creatures, to the utmoſt of their powers and capacities. My ſoul would have rejoiced to ſee others praiſe him, though I could do nothing towards it myſelf.

[The next day he ſpeaks of his being ſubject to ſome degree of melancholy; but of being ſomething relieved in the evening.

Friday, June 6.—See the Journal.]

Saturday, June 7.—Rode to Freehold, to aſſiſt Mr. Tennent in the adminiſtration of the Lord's ſupper. In the afternoon preached from Pſal. lxxiii. 28. God gave ſome freedom and warmth in my diſcourſe; and, I truſt, his preſence was in the aſſembly. Was comfortably compoſed, and enjoyed a thankful frame of ſpirit; and my ſoul was grieved, that I could not render ſomething to God for his benefits beſtowed. O that I could be ſwallowed up in his praiſe!

Lord's Day June 8.—Spent much time in the morning in ſecret duties; but between hope and fear, reſpecting the enjoyment of God in the buſineſs of the day then before us. Was agreeably entertained, in the forenoon, by a diſcourſe from Mr. Tennent. and felt ſomewhat melted and refreſhed. In the ſeaſon of communion enjoyed ſome comfort; and eſpecially in ſerving one of the tables. Bleſſed be the Lord it was a time of refreſhing to me, and, I truſt, to many others. A number of my dear people ſat down by themſelves at the laſt table; at which time God ſeemed to be in the midſt of them. And the thoughts of what God had done among them were refreſhing and melting to me. In the afternoon God enabled me to preach with uncommon freedom, from 2 Cor. v. 20. Through the goodneſs of God I was favoured with a conſtant flow of pertinent matter, and proper ex-

preſſions, from the beginning to the end of my diſcourſe. In the evening I could not but rejoice in God, and bleſs him for the manifeſtations of his grace in the day paſt. O, it was a ſweet and ſolemn day and evening! A ſeaſon, of comfort to the godly, and of awakening to ſome ſouls. O that I could praiſe the Lord.

Monday, June 9.—Enjoyed ſome ſweetneſs in ſecret duties. Preached the concluding ſermon from Gen. v. 24. *And Enoch walked with God*, &c. God gave me enlargement and fervency in my diſcourſe; ſo that I was enabled to ſpeak with plainneſs and power; and God's preſence ſeemed to be in the aſſembly. Praiſed be the Lord it was a ſweet meeting a deſirable aſſembly. I found my ſtrength renewed and lengthened out even to a wonder; ſo that I felt much ſtronger at the concluſion, than in the beginning of the ſacramental ſolemnity. I have great reaſon to bleſs God for this ſolemnity, wherein I have found aſſiſtance in addreſſing others, and ſweetneſs in my own ſoul.

[On Tueſday, he found himſelf ſpent, and his ſpirits exhauſted by his late labours; and on Wedneſday complains of vapoury diſorders, and dejection of ſpirit, and of enjoying but little comfort or ſpirituality.]

Thurſday, June 12.—In the evening enjoyed freedom of mind, and ſome ſweetneſs in ſecret prayer: It was a deſirable ſeaſon to me; my ſoul was enlarged in prayer for my own dear people, and for the enlargement of Chriſt's kingdom, and eſpecially for the propagation of the goſpel among the Indians, back in the wilderneſs. Was refreſhed in prayer for dear friends in New-England, and elſewhere; I found it ſweet to pray at this time; and could with all my heart ſay, *It is good for me to draw near to God.*

Friday, June 13.—I came away from the meeting of the Indians, this day, rejoicing and bleſſing God for his grace manifeſted at this ſeaſon.

Saturday, June 14.—Rode to Kingſton, to aſſiſt the Rev. Mr. Wales in the adminiſtration of the Lord's ſupper. In the afternoon preached; but almoſt fainted in the pulpit: Yet God ſtrengthened me when I was juſt gone, and enabled me to ſpeak his word with freedom, fervency, and application to the conſcience. And praiſed

be the Lord, *out of weakneſs I was made ſtrong.* I enjoyed ſome ſweetneſs in and after public worſhip; but was extremely tired. O, how many are the mercies of the Lord! *To them that have no might, he increaſeth ſtrength.*

Lord's Day, June 15.—Was in a dejected ſpiritleſs frame, that I could not hold up my head, nor look any body in the face. Adminiſtered the Lord's ſupper at Mr. Wales's deſire: And found myſelf in a good meaſure unburdened and relieved of my preſſing load, when I came to aſk a bleſſing on the elements: Here God gave me enlargement, and a tender affectionate ſenſe of ſpiritual things; ſo that it was a ſeaſon of comfort, in ſome meaſure, to me, and, I truſt, more ſo to others. In the afternoon, preached to a vaſt multitude, from Rev. xxii. 17. *And whoſoever will,* &c. God helped me to offer a teſtimony for himſelf, and to leave ſinners inexcuſable in neglecting his grace. I was enabled to ſpeak with ſuch freedom, fluency and clearneſs, as commanded the attention of the great. Was extremely tired in the evening, but enjoyed compoſure and ſweetneſs.

Monday, June 16.—Preached again and God helped me amazingly, ſo that this was a ſweet refreſhing ſeaſon to my ſoul and others. O, forever bleſſed be God for help afforded at this time, when my body was ſo weak, and while there was ſo large an aſſembly to hear. Spent the afternoon in a comfortable agreeable manner.

[The next day was ſpent comfortably.

On Wedneſday he went to a meeting of miniſters at Hopewell.]

[*Thurſday, June* 19.—See his Journal.

On Friday and Saturday he was very much amiſs; but yet preached to his people on Saturday. His illneſs continued on the Sabbath; but he preached, notwithſtanding, to his people, both parts of the day: And after the public worſhip was ended, he endeavoured to apply divine truths to the conſciences of ſome, and addreſſed them perſonally for that end: Several were in tears, and ſome appeared much affected. But he was extremely wearied with the ſervices of the day, and was ſo ill at night, that he could have no bodily reſt; but remarks that *God was his ſupport,* and that he was not left deſtitute of comfort in him. On Monday he continued very ill, but ſpeaks

of his mind's being calm and compoſed, reſigned to the divine diſpenſations, and content with his feeble ſtate. And by the account he gives of himſelf, the remaining part of this week, he continued very feeble, and for the moſt part dejected in mind, and enjoyed no great freedom nor ſweetneſs in ſpiritual things; excepting that for ſome very ſhort ſpaces of time he had refreſhment and encouragement, which engaged his heart on divine things; and ſometimes his heart was melted with ſpiritual affection.]

Lord's Day, June 29.—Preached both parts of the day, from John xiv. 19. *Yet a little while, and the world ſeeth me no more*, &c. God was pleaſed to aſſiſt me, to afford me both freedom and power; eſpecially towards the cloſe of my diſcourſes, both forenoon and afternoon. God's power appeared in the aſſembly, in both exerciſes. Numbers of God's people were refreſhed and melted with divine things; one or two comforted who had been long under diſtreſs: Convictions, in divers inſtances, powerfully revived; and one man in years much awakened, who had not long frequented our meeting, and appeared before as ſtupid as a ſtock. God amazingly renewed and lengthened out my ſtrength. I was ſo ſpent at noon that I could ſcarce walk, and all my joints trembled; ſo that I could not ſit nor ſo much as hold my hand ſtill: And yet God ſtrengthened me to preach with power in the afternoon; although I had given out word to my people, that I did not expect to be able to do it. Spent ſome time afterwards in converſing, particularly, with ſeveral perſons, about their ſpiritual ſtate; and had ſome ſatisfaction concerning one or two. Prayed afterwards with a ſick child, and gave a word of exhortation. Was aſſiſted in all my work. Bleſſed be God. Returned home with more health than I went out with; although my linen was wringing wet upon me, from a little after ten in the morning, until paſt five in the afternoon. My ſpirits alſo were conſiderably refreſhed; and my ſoul rejoiced in hope, that I had through grace done ſomething for God. In the evening, walked out, and enjoyed a ſweet ſeaſon in ſecret prayer and praiſe. But O, I found the truth of the Pſalmiſt's words, *My goodneſs extendeth not to thee!* I could not make any returns to God: I longed to live

only to him, and to be in tune for his praiſe and ſervice forever. O, for ſpirituality and holy fervency, that I might *ſpend and be ſpent* for God, to my lateſt moment!

Monday, June 30.—Spent the day in writing; but under much weakneſs and diſorder. Felt the labours of the preceding day; although my ſpirits were ſo refreſhed the evening before, that I was not then ſenſible of my being ſpent.

Tueſday, July 1.—In the afternoon viſited and preached to my people, from Heb. ix. 27. on occaſion of ſome perſons' lying at the point of death, in my congregation. God gave me ſome aſſiſtance; and his word made ſome impreſſions on the audience, in general. This was an agreeable and comfortable evening to my ſoul: My ſpirits were ſomewhat refreſhed with a ſmall degree of freedom and help enjoyed in my work.

[On Wedneſday he went to Newark, to a meeting of the Preſbytery: Complains of lowneſs of ſpirits; and greatly laments his ſpending his time ſo unfruitfully. The remaining part of the week he ſpent there, and at Elizabeth-Town; and ſpeaks of comfort and divine aſſiſtance from day to day: But yet greatly complains for want of more ſpirituality.]

Lord's Day, July 6.—(At Elizabeth-Town.) Enjoyed ſome compoſure and ſerenity of mind, in the morning: Heard Mr. Dickinſon preach in the forenoon, and was refreſhed with his diſcourſe; was in a melting frame, ſome part of the time of ſermon: Partook of the Lord's ſupper, and enjoyed ſome ſenſe of divine things in that ordinance. In the afternoon I preached from Ezekiel xxxiii. 11. *As I live ſaith the Lord God*, &c. God favoured me with freedom and fervency; and helped me to plead his cauſe, beyond my own power.

Monday, July 7.—My ſpirits were conſiderably refreſhed and raiſed in the morning. There is no comfort, I find in any enjoyment, without enjoying God, and being engaged in his ſervice. In the evening had the moſt agreeable converſation that ever I remember in all my life, upon God's being *all in all*, and all enjoyments being juſt that to us which God makes them and no more. It is good to begin and end with God. O, how does a ſweet ſolemnity lay a foundation for true pleaſure and happineſs!

Tueſday, July 8.—Rode home, and enjoyed ſome agreeable meditations by the way.

Wedneſday, July 9.—Spent the day in writing. Enjoyed ſome comfort and refreſhment of ſpirit in my evening retirement.

Thurſday, July 10.—Spent moſt of the day in writing. Towards night rode to Mr. Tennent's; enjoyed ſome agreeable converſation: Went home in the evening, in a ſolemn ſweet frame of mind, was refreſhed in ſecret duties, longed to live wholly and only for God, and ſaw plainly there was nothing in the world worthy of my affection; ſo that my heart was dead to all below; yet not through dejection as at ſome times, but from views of a better inheritance.

Friday, July 11.—Was in a calm compoſed frame in the morning, eſpecially in the ſeaſon of my ſecret retirement: I think I was well pleaſed with the will of God, whatever it was, or ſhould be, in all reſpects I had then any thought of. Intending to adminiſter the Lord's ſupper the next Lord's Day, I looked to God for his preſence and aſſiſtance upon that occaſion; but felt a diſpoſition to ſay, *The will of the Lord be done*, whether it be to give me aſſiſtance or not. Spent ſome little time in writing; Viſited the Indians, and ſpent ſome time in ſerious converſation with them; thinking it not beſt to preach, by reaſon that many of them were abſent.

Saturday, July 12.—This day was ſpent in faſting and prayer by my congregation, as preparatory to the ſacrament. I diſcourſed, both parts of the day, from Rom. iv. 25. *Who was delivered for our offences*, &c. God gave me ſome aſſiſtance in my diſcourſes, and ſomething of divine power attended the word; ſo that this was an agreeable ſeaſon. Afterwards led them to a ſolemn renewal of their covenant, and freſh dedication of themſelves to God. This was a ſeaſon both of ſolemnity and ſweetneſs, and God ſeemed to be *in the midſt of us*. Returned to my lodgings, in the evening, in a comfortable frame of mind.

Lord's Day, July 13.—In the forenoon diſcourſed on the *bread of life*, from John vi. 35. God gave me ſome aſſiſtance in part of my diſcourſe eſpecially; and there appeared ſome tender affection in the aſſembly under divine truths; my ſoul alſo was ſomewhat refreſhed. Ad-

miniſtered the ſacrament of the Lord's ſupper to thirty one perſons of the Indians. God ſeemed to be preſent in this ordinance; the communicants were ſweetly melted and refreſhed, moſt of them. O, how they melted, even when the elements were firſt uncovered! There was ſcarcely a dry eye amongſt them, when I took off the linen, and ſhewed them the ſymbols of *Chriſt's broken body*. Having reſted a little after the adminiſtration of the ſacrament, I viſited the communicants, and found them generally in a ſweet loving frame; not unlike what appeared among them on the former ſacramental occaſion, on April 27. In the afternoon diſcourſed upon *coming to Chriſt*, and the ſanctification of thoſe who do ſo, from the ſame verſe I inſiſted on in the forenoon. This was likewiſe an agreeable ſeaſon, a ſeaſon of much tenderneſs, affection and enlargement in divine ſervice: And God, I am perſuaded, crowned our aſſembly with his divine preſence. I returned home much ſpent, yet rejoicing in the goodneſs of God.

Monday, July 14.—Went to my people and diſcourſed to them from Pſal. cxix. 106. *I have ſworn and I will perform it*, &c. Obſerved, 1. That all God's judgments or commandments are righteous. 2. That God's people have ſworn to keep them; and this they do eſpecially at the Lord's table. There appeared to be a powerful divine influence on the aſſembly, and conſiderable melting under the word. Afterwards, I led them to a renewal of their covenant before God (that they would watch over themſelves and one another, leſt they ſhould fall into ſin, and diſhonour the name of Chriſt) juſt as I did on Monday, April 28. This tranſaction was attended with great ſolemnity: And God ſeemed to own it by exciting in them a fear and jealouſy of themſelves, leſt they ſhould ſin againſt God; ſo that the preſence of God ſeemed to be amongſt us in this concluſion of the ſacramental ſolemnity.

[The next day he ſet out on a journey towards Philadelphia; from whence he did not return until Saturday. He went this journey, and ſpent the week, under a great degree of illneſs of body and dejection of mind.]

Lord's Day, July 20.—Preached twice to my people from John xvii. 24. *Father, I will that they alſo whom*

thou haſt given me, be with me, where I am, that they may behold my glory, which thou haſt given me. Was helped to diſcourſe with great clearneſs and plainneſs in the forenoon. In the afternoon, enjoyed ſome tenderneſs, and ſpake with ſome influence. Divers were in tears; and ſome to appearance in diſtreſs.

Monday, July 21.—Preached to the Indians chiefly for the ſake of ſome ſtrangers. Then propoſed my deſign of taking a journey ſpeedily to Suſquehannah: Exhorted my people to pray for me, that God would be with me in that journey, &c. Then choſe divers perſons of the congregation to travel with me. Afterwards, ſpent time in diſcourſing to the ſtrangers, and was ſomewhat encouraged with them. Took care of my people's ſecular buſineſs, and was not a little exerciſed with it. Had ſome degree of compoſure and comfort in ſecret retirement.

Tueſday, July 22.—Was in a dejected frame, moſt of the day. Wanted to wear out life and have it at an end; but had ſome deſires of living to God, and wearing out life for him. O that I could indeed do ſo!

[The next day he went to Elizabeth-Town, to a meeting of the Preſbytery.]

Lord's Day, July 27.—Diſcourſed to my people, in the forenoon, from Luke xii. 37. on the duty and benefit of watching. God helped me in the latter part of my diſcourſe, and the power of God appeared in the aſſembly. In the afternoon diſcourſed from Luke xiii. 25. Here alſo I enjoyed ſome aſſiſtance, and the Spirit of God ſeemed to attend what was ſpoken, ſo that there was a great ſolemnity, and ſome tears among Indians and others.

Monday, July 28.—Was very weak, and ſcarce able to perform any buſineſs at all; but enjoyed ſweetneſs and comfort in prayer, both morning and evening; and was compoſed and comfortable through the day. My mind was intenſe, and my heart fervent, at leaſt in ſome degree, in ſecret duties; and I longed to *ſpend and be ſpent for God.*

Tueſday, July 29.—My mind was cheerful and free from thoſe melancholy damps, that I am often exerciſed with: Had freedom in looking up to God, at ſundry times in the day. In the evening I enjoyed a comfortable ſeaſon in ſecret prayer; was helped to plead with God

for my own dear people, that he would carry on his own bleſſed work among them; was aſſiſted alſo in praying for the divine preſence to attend me in my intended journey to Suſquehannah; was alſo helped to remember dear brethren and friends in New-England; ſcarce knew how to leave the throne of grace, and it grieved me that I was obliged to go to bed; I longed to do ſomething for God, but knew not how. Bleſſed be God for this freedom from dejection.

Wedneſday, July 30.—Was uncommonly comfortable, both in body and mind; in the forenoon eſpecially: My mind was ſolemn, I was aſſiſted in my work, and God, ſeemed to be near to me; ſo that the day was as comfortable as moſt I have enjoyed for ſome time. In the evening was favoured with aſſiſtance in ſecret prayer, and felt much as I did the evening before. Bleſſed be God for that freedom I then enjoyed at the throne of grace, for myſelf, my people, and my dear friends. *It is good for me to draw near to God.*

[He ſeems to have continued very much in the ſame free, comfortable ſtate of mind the next day.]

Friday, Auguſt 1.—In the evening enjoyed a ſweet ſeaſon in ſecret prayer; clouds of darkneſs and perplexing care were ſweetly ſcattered, and nothing anxious remained. O, how ſerene was my mind at this ſeaſon! How free from that diſtracting concern I have often felt! *Thy will be done*, was a petition ſweet to my ſoul; and if God had bidden me chooſe for myſelf in any affair, I ſhould have choſen rather to have referred the choice to him; for I ſaw he was infinitely wiſe, and could not do any thing amiſs, as I was in danger of doing. Was aſſiſted in prayer, for my dear flock, that God would promote his own work among them, and that God would go with me in my intended journey to Suſquehannah; was helped to remember dear friends in New-England, and my dear brethren in the miniſtry. I found enough in the ſweet duty of prayer to have engaged me to continue in it the whole night, would my bodily ſtate have admitted of it. O how ſweet it is, to be enabled heartily to ſay, *Lord, not my will, but thine be done!*

Saturday, Auguſt 2.—Near night preached from Matth. xi. 29. Was conſiderably helped; and the preſence of

God ſeemed to be ſomewhat remarkably in the aſſembly; divine truths made powerful impreſſions, both upon ſaints and ſinners. Bleſſed be God for ſuch a revival among us. In the evening was very weary, but found my ſpirits ſupported and refreſhed.

Lord's Day, Auguſt 3.—Diſcourſed to my people, in the forenoon, from Coloſſ. iii. 4. Obſerved that Chriſt is the believer's life. God helped me and gave me his preſence in this diſcourſe; and it was a ſeaſon of conſiderable power in the aſſembly. In the afternoon preached from Luke xix. 41, 42. I enjoyed ſome aſſiſtance; though not ſo much as in the forenoon.

Monday, Auguſt 4.—Spent the day in writing; enjoyed much freedom and aſſiſtance in my work: Was in a compoſed and comfortable frame, moſt of the day; and in the evening enjoyed ſome ſweetneſs in prayer. Bleſſed be God, my ſpirits were yet up, and I was free from ſinking damps; as I have been in general ever ſince I came from Elizabeth Town laſt. O what a mercy is this!

Tueſday, Auguſt 5.—Towards night, preached at the funeral of one of my chriſtians, from Iſai. lvii. 2. Was oppreſſed with the nervous headach, and conſiderably dejected: However, had a little freedom, ſome part of the time I was diſcourſing. Was extremely weary in the evening; but notwithſtanding enjoyed ſome liberty and cheerfulneſs of mind in prayer; and found the dejection that I feared much removed, and my ſpirits conſiderably refreſhed.

[He continued in a very comfortable chearful frame of mind the next day, with his heart enlarged in the ſervice of God.]

Thurſday, Auguſt 7.—Rode to my houſe, where I ſpent the laſt winter, in order to bring ſome things I needed for my Suſquehannah journey: Was refreſhed to ſee that place, which God ſo marvelouſly viſited with the ſhowers of his grace. O how amazingly did the power of God often appear there! *Bleſs the Lord, O my ſoul, and forget not all his benefits.*

[The next day, he ſpeaks of liberty, enlargement, and ſweetneſs of mind, in prayer and religious converſation.]

Saturday, Auguſt 9.—In the afternoon, viſited my people; ſet their affairs in order, as much as poſſible, and

contrived for them the management of their worldly business: Discoursed to them in a solemn manner, and concluded with prayer. Was composed, and comfortable in the evening, and somewhat fervent in secret prayer: Had some sense and view of the eternal world, and found a serenity of mind. O that I could magnify the Lord for any freedom he affords me in prayer.

Lord's Day, August 10.—Discoursed to my people, both parts of the day, from Acts iii. 19. In discoursing of repentance, in the forenoon, God helped me, so that my discourse was searching. Some were in tears, both of the Indians and white people; and the word of God was attended with some power. In the intermission season, I was engaged in discoursing to some in order to their baptism; as well as with one who had then lately met with some comfort, after spiritual trouble and distress. In the afternoon, was somewhat assisted again, though weak and weary. Afterwards baptized six persons; three adults, and three children. Was in a comfortable frame in the evening, and enjoyed same satisfaction in secret prayer. I scarce ever in my life felt myself so full of tenderness, as this day.

Monday, August 11.—Being about to set out on a journey to Susquehannah the next day, with leave of Providence, I spent some time this day in prayer with my people, that God would bless and succeed my intended journey, that he would send forth his blessed Spirit with his word, and set up his kingdom among the poor Indians in the wilderness. While I was opening and applying part of the cxth and iid Psalms, the *power of God* seemed to descend on the assembly in some measure; and while I was making the first prayer, numbers were melted, and I found some affectionate enlargement of soul myself. Preached from Acts iv. 31. God helped me, and my interpreter also: There was a shaking and melting among us; and divers, I doubt not, were in some measure *filled with the Holy Ghost*. Afterwards, Mr. M'Knight prayed: I then opened the two last stanzas of the lxxiid Psal. at which time God was present with us; especially while I insisted upon the promise of all nations' blessing the great Redeemer: My soul was refreshed, to think, that this day, this blessed glorious season, should surely come;

and I truſt, numbers of my dear people were alſo refreſhed. Afterwards prayed; had ſome freedom, but was almoſt ſpent: Then walked out, and left my people to carry on religious exercises among themſelves: They prayed repeatedly, and ſung, while I reſted and refreſhed myſelf. Afterwards, went to the meeting; prayed with, and diſmiſſed the aſſembly.

[The next day he ſet out on his journey towards Suſquehannah, and ſix of his chriſtian Indians with him, whom he had choſen out of his congregation, as thoſe that he judged moſt fit to aſſiſt him in the buſineſs he was going upon. He took his way through Philadelphia; intending to go to Suſquehannah river, far down along, where it is ſettled by the white people, below the country inhabited by the Indians; and ſo to travel up the river to the Indian habitations: For although this was much further about, yet hereby he avoided the huge mountains, and hideous wilderneſs, that muſt be croſſed in the nearer way; which in time paſt he had found to be extremely difficult and fatiguing. He rode this week as far as Charleſtown, a place of that name about thirty miles weſtward of Philadelphia: where he arrived on Friday: And in his way hither, was for the moſt part in a compoſed comfortable ſtate of mind.]

Saturday, Auguſt 16.—(At Charleſtown.) It being a day kept by the people of the place where I now was, as preparatory to the celebration of the Lord's ſupper, I tarried; heard Mr. Treat preach; and then preached myſelf. God gave me ſome good degree of freedom, and helped me to diſcourſe with warmth and application to the conſcience. Afterwards, I was much refreſhed in ſpirit though much tired; and ſpent the evening agreeably, having ſome freedom in prayer, as well as chriſtian converſation.

Lord's Day, Auguſt 17.—Enjoyed liberty, compoſure, and ſatisfaction, in the ſecret duties of the morning: Had my heart ſomewhat enlarged in prayer for dear friends, as well as for myſelf. In the forenoon attended Mr. Treat's preaching, partook of the Lord's ſupper, five of my people alſo communicating in this holy ordinance: I enjoyed ſome enlargement and outgoing of ſoul in this ſeaſon. In the afternoon, preached from Ezek. xxxiii. 11.

Enjoyed not ſo much ſenſible aſſiſtance as the day before; however, was helped to ſome fervency in addreſſing immortal ſouls.

Monday, Auguſt 18.—Rode on my way towards Parton, upon Suſquehannah river. Felt my ſpirits ſink towards night, ſo that I had little comfort.

Tueſday, Auguſt 19.—Rode forward ſtill; and at night lodged by the ſide of Suſquehannah. Was weak and diſordered, both this and the preceding day, and found my ſpirits conſiderably damped, meeting with none that I thought godly people.

Wedneſday, Auguſt 20.—Having lain in a cold ſweat all night, I coughed much bloody matter this morning, and was under great diſorder of body, and not a little melancholy; but what gave me ſome encouragement, was, I had a ſecret hope that I might ſpeedily get a diſmiſſion from earth and all its toils and ſorrows. Rode this day to one Chambers's upon Suſquehannah and there lodged. Was much afflicted in the evening, with an ungodly crew, drinking, ſwearing, &c. O, what a hell it would be to be numbered with the ungodly! Enjoyed ſome agreeable converſation with a traveller, who ſeemed to have ſome reliſh of true religion.

Thurſday, Auguſt 21.—Rode up the river about fifteen miles, and there lodged, in a family that appeared quite deſtitute of God. Laboured to diſcourſe with the man about the life of religion, but found him very artful in evading ſuch converſation. O, what a death it is to ſome, to hear of the things of God! Was out of my element; but was not ſo dejected as at ſome times.

Friday, Auguſt 22.—Continued my courſe up the river; my people now being with me, who before were parted from me: Travelled above all the Engliſh ſettlements; at night, lodged in the open woods; and ſlept with more comfort, than while among an ungodly company of white people. Enjoyed ſome liberty in ſecret prayer, this evening; and was helped to remember dear friends, as well as my dear flock, and the church of God in general.

Saturday, Auguſt 23.—Arrived at the Indian town, called Shamokin, near night. Was not ſo dejected as formerly; but yet ſomewhat exerciſed. Felt ſomewhat

compoſed in the evening; enjoyed ſome freedom in leaving my all with God: Through the great goodneſs of God, I enjoyed ſome liberty of mind; was not diſtreſſed with a deſpondency, as frequently heretofore.

Lord's Day, Auguſt 24.—Towards noon viſited ſome of the Delawares, and diſcourſed with them about chriſtianity. In the afternoon, diſcourſed to the king, and others, upon divine things; who ſeemed diſpoſed to hear. Spent moſt of the day in theſe exerciſes. In the evening, enjoyed ſome comfort and ſatisfaction; and eſpecially had ſome ſweetneſs in ſecret prayer: This duty was made ſo agreeable to me, that I loved to walk abroad and repeatedly engage in it. O, how comfortable is a little glimpſe of God.

Monday, Auguſt 25.—Spent moſt of the day in writing. Sent out my people that were with me, to talk with the Indians, and contract a friendſhip, and familiarity with them, that I might have a better opportunity of treating with them about chriſtianity. Some good ſeemed to be done by their viſits this day; divers appeared willing to hearken to chriſtianity. My ſpirits were a little refreſhed, this evening; and I found ſome liberty and ſatisfaction in prayer.

Tueſday, Auguſt 26.—About noon, diſcourſed to a conſiderable number of Indians: God helped me, I am perſuaded: I was enabled to ſpeak with much plainneſs, and ſome warmth and power. The diſcourſe had impreſſion upon ſome, and made them appear very ſerious. I thought, things now appeared as encouraging as they did at Croſweekſung, at the time of my firſt viſit to thoſe Indians. I was a little encouraged: I preſſed things with all my might; and called out my people who were then preſent, to give in their teſtimony for God; which they did. Towards night, was refreſhed; felt a heart to pray for the ſetting up of God's kingdom here; as well as for my dear congregation below, and my dear friends elſewhere.

Thurſday, Auguſt 28.—In the forenoon, was under great concern of mind about my work. Was viſited by ſome who deſired to hear me preach; diſcourſed to them, in the afternoon, with ſome fervency, and laboured to perſuade them to turn to God. Was full of concern for the

kingdom of Chriſt, and found ſome enlargement of ſoul in prayer, both in ſecret and in my family. Scarcely ever ſaw more clearly, than this day, that it is God's work to convert ſouls, and eſpecially poor heathens: I knew, I could not touch them; I ſaw, I could only ſpeak to *dry bones*, but could give them no ſenſe of what I ſaid. My eyes were up to God for help: I could ſay, the work was his; and if done, the glory would be his.

Saturday, Auguſt 30.—Spent the forenoon in viſiting a trader, that came down the river ſick; who appeared as ignorant as any Indian. In the afternoon, ſpent ſome time in writing, reading, and prayer.

Lord's Day, Auguſt 31.—Spent much time, in the morning, in ſecret duties: Found a weight upon my ſpirit, and could not but cry to God with concern and engagement of ſoul. Spent ſome time alſo in reading and expounding God's word to my dear family, that was with me, as well as in ſinging and prayer with them. Afterwards, ſpake the word of God to ſome few of the Suſquehannah Indians. In the afternoon, felt very weak and feeble. Near night, was ſomething refreſhed in mind, with ſome views of things relating to my great work. O, how heavy is my work, when faith cannot take hold of an almighty arm, for the performance of it! Many times have I been ready to ſink in this caſe. Bleſſed be God, that I may repair to a full fountain.

Monday, September 1.—Set out on a journey towards a place called the Great-Iſland, about fifty miles diſtant from Shaumoking, in the northweſtern branch of Suſquehannah. Travelled ſome part of the way, and at night lodged in the woods. Was exceeding feeble, this day, and ſweat much the night following.

Tueſday, September 2.—Rode forward; but no faſter than my people went on foot. Was very weak, on this, as well as the preceding days: Was ſo feeble and faint, that I feared it would kill me to lie out in the open air; and ſome of our company being parted from us, ſo that we had now no axe with us, I had no way but to climb into a young pine tree, and with my knife to lop the branches, and ſo made a ſhelter from the dew. But the evening being cloudy and very likely for rain, I was ſtill under fears of being extremely expoſed: Sweat much in

the night, ſo that my linen was almoſt wringing wet all night. I ſcarce ever was more weak and weary, than this evening, when I was able to ſit up at all. This was a melancholy ſituation I was in; but I endeavoured to quiet myſelf with conſiderations of the poſſibility of my being in much worſe circumſtances amongſt enemies, &c.

Wedneſday, September 3.—Rode to the Delaware-Town; found divers drinking and drunken. Diſcourſed with ſome of the Indians about chriſtianity; obſerved my interpreter much engaged and aſſiſted in his work: Some few perſons ſeemed to hear with great earneſtneſs and engagement of ſoul. About noon, rode to a ſmall town of Shauwaunoes, about eight miles diſtant; ſpent an hour or two there, and returned to the Delaware-Town, and lodged there. Was ſcarce ever more confounded with a ſenſe of my own unfruitfulneſs, and unfitneſs for my work, than now. O, what a dead, heartleſs, barren, unprofitable wretch did I now ſee myſelf to be!

Thurſday, September 4.—Diſcourſed with the Indians, in the morning, about chriſtianity; my interpreter, afterwards, carrying on the diſcourſe to a conſiderable length: Some few appeared well diſpoſed, and ſomewhat affected. Left this place, and returned towards Shaumoking; and at night lodged in the place where I lodged the Monday night before: Was in very uncomfortable circumſtances in the evening, my people being belated, and not coming to me until paſt ten at night; ſo that I had no fire to dreſs any victuals, or to keep me warm, or keep off wild beaſts; and I was ſcarce ever more weak and worn out in all my life. However, I lay down and ſlept before my people came up, expecting nothing elſe but to ſpend the whole night alone and without fire.

Friday, September 5.—Was exceeding weak, ſo that I could ſcarcely ride; it ſeemed ſometimes as if I muſt fall off from my horſe, and lie in the open woods: However, got to Shaumoking towards night: Felt ſomething of a ſpirit of thankfulneſs, that God had ſo far returned me: Was refreſhed, to ſee one of my chriſtians, whom I left here in my late excurſion.

Saturday, September 6.—Spent the day in a very weak ſtate; coughing and ſpitting blood, and having little appetite to any food I had with me: Was able to do very

little, except diſcourſe a while of divine things to my own people, and to ſome few I met with. Had, by this time, very little life or heart to ſpeak for God, through feebleneſs of body, and flatneſs of ſpirits.

Lord's Day, September 7.—Was much in the ſame weak ſtate of body, and afflicted frame of mind, as in the preceding day: My ſoul was grieved, and mourned, that I could do nothing for God. Read and expounded ſome part of God's word to my own dear family, and ſpent ſome time in prayer with them; diſcourſed alſo a little to the pagans: But ſpent the Sabbath with little comfort.

Monday, September 8.—Spent the forenoon among the Indians; in the afternoon left Shaumoking, and returned down the river a few miles. Had propoſed to have tarried a conſiderable time longer among the Indians upon Suſquehannah, but was hindered from purſuing my purpoſe by the ſickneſs that prevailed there, the weakly circumſtances of my own people that were with me, and eſpecially my own extraordinary weakneſs, having been exerciſed with great nocturnal ſweats, and a coughing up of blood, in almoſt the whole of the journey; and was a great part of the time ſo feeble and faint, that it ſeemed as though I never ſhould be able to reach home; and at the ſame time very deſtitute of the comforts and even neceſſaries of life; at leaſt, what was neceſſary for one in ſo weak a ſtate.

Tueſday, September 9.—Rode down the river, near thirty miles. Was extreme weak, much fatigued, and wet with a thunder ſtorm. Diſcourſed with ſome warmth and cloſeneſs to ſome poor ignorant ſouls, on the life and power of religion; what were and what were not the evidences of it. They ſeemed much aſtoniſhed, when they ſaw my Indians aſk a bleſſing and give thanks at dinner; concluding that a very high evidence of grace in them: But were aſtoniſhed, when I inſiſted that neither that, nor yet ſecret prayer, was any ſure evidence of grace. O the ignorance of the world! How are ſome empty outward forms, that may all be entirely ſelfiſh, miſtaken for true religion, infallible evidences of it! The Lord pity a deluded world.

Thurſday, September 11.—Rode homeward; but was very weak, and ſometimes ſcarce able to ride. Had a

very importunate invitation to preach at a meeting houſe I came by, the people being then gathering; but could not by reaſon of weakneſs. Was reſigned and compoſed under my weakneſs; but was much exerciſed with concern for my companions in travel, whom I had left with much regret, ſome lame, and ſome ſick.

Friday, September 12.—Rode about fifty miles, and came juſt at night to a chriſtian friend's houſe, about twenty five miles weſtward from Philadelphia. Was courteouſly received, and kindly entertained, and found myſelf much refreſhed in the midſt of my weakneſs and fatigues.

Saturday, September 13.—Was ſtill agreeably entertained with chriſtian friendſhip, and all things neceſſary for my weak circumſtances: In the afternoon heard Mr. Treat preach; and was refreſhed in converſation with him in the evening.

Lord's Day, September 14.—At the deſire of Mr. Treat and the people, I preached both parts of the day, but ſhort, from Luke xiv. 23. God gave me ſome freedom and warmth in my diſcourſe; and I truſt, helped me in ſome meaſure to labour *in ſingleneſs of heart*. Was much tired in the evening, but was comforted with the moſt tender treatment I ever met with in my life. My mind through the whole of this day was exceeding calm; and I could aſk for nothing in prayer, with any encouragement of ſoul, but that the *will of God might be done*.

Monday, September 15.—Spent the whole day, in concert with Mr. Treat, in endeavours to compoſe a difference, ſubſiſting between certain perſons in the congregation where we now were: There ſeemed to be a bleſſing on our endeavours. In the evening, baptized a child: Was in a calm compoſed frame, and enjoyed, I truſt, a ſpiritual ſenſe of divine things, while adminiſtering the ordinance. Afterwards, ſpent the time in religious converſation, until late in the night. This was indeed a pleaſant agreeable evening.

Friday, September 19.—Rode from Mr. Treat's to Mr. Stockton's at Prince-Town: Was extreme weak, but kindly received and entertained. Spent the evening with ſome degree of ſatisfaction.

Saturday, September 20.—Arrived among my own people, juſt at night: Found them praying together: Went in and gave them ſome account of God's dealings with me and my companions in the journey; which ſeemed affecting to them. I then prayed with them, and thought the divine preſence was amongſt us; divers were melted into tears, and ſeemed to have a ſenſe of divine things. Being very weak, I was obliged ſoon to repair to my lodgings, and felt much worn out in the evening. Thus God has carried me through the fatigues and perils of another journey to Suſquehannah, and returned me again in ſafety though under a great degree of bodily indiſpoſition. O that my ſoul were truly thankful for renewed inſtances of mercy! Many hardſhips and diſtreſſes I endured in this journey: But the Lord ſupported me under them all.

PART VIII.

After his Return from his laſt Journey to SUSQUEHANNAH, *until his* DEATH.

LORD's DAY, *September* 21, 1746.—I was ſo weak I could not preach, nor pretend to ride over to my people in the forenoon. In the afternoon rode out; ſat in my chair, and diſcourſed to my people from Rom. xiv. 7, 8. I was ſtrengthened and helped in my diſcourſe: And there appeared ſomething agreeable in the aſſembly. I returned to my lodgings extremely tired; but thankful, that I had been enabled to ſpeak a word to my poor people I had been ſo long abſent from. Was able to ſleep very little this night, through wearineſs and pain. O how bleſſed ſhould I be, if the little I do were all done with right views! O that whether *I live I might live to the Lord*, &c.

Saturday, September 27.—Spent this day, as well as the whole week paſt, under a great degree of bodily weakneſs, exerciſed with a violent cough, and a conſiderable fever; had no appetite to any kind of food; and frequently brought up what I eat, as ſoon as it was down; and oftentimes had little reſt in my bed, by reaſon of pains in my breaſt and back: Was able, however, to ride over to my people, about two miles, every day, and take ſome care of thoſe who were then at work upon a ſmall houſe for me to reſide in amongſt the Indians. I was ſometimes ſcarce able to walk, and never able to ſit up the whole day, through the week. Was calm and compoſed, and but little exerciſed with melancholy damps, as in former ſeaſons of weakneſs. Whether I ſhould ever recover, or no, ſeemed very doubtful; but this was many times a comfort to me, that life and death did not depend upon my choice. I was pleaſed, to think that he who is infinitely wiſe, had the determination of this matter; and that I had no trouble, to conſider and weigh things upon all ſides, in order to make the choice whether I would live or die. Thus my time was conſumed; I had little ſtrength to pray, none to write or read, and

ſcarce any to meditate: But through divine goodneſs I could with great compoſure look death in the face, and frequently with ſenſible joy. O, how bleſſed it is, to be habitually prepared for death! The Lord grant, that I may be actually ready alſo.

Lord's Day, September 28.—Rode to my people, and, though under much weakneſs, attempted to preach, from 2 Cor. xiii. 5. Diſcourſed about half an hour; at which ſeaſon divine power ſeemed to attend the word: But being extreme weak, I was obliged to deſiſt; and after a turn of faintneſs, with much difficulty, rode to my lodgings; where betaking myſelf to my bed, I lay in a burning fever, and almoſt delirious, for ſeveral hours; until towards morning, my fever went off with a violent ſweat. I have often been feveriſh, and unable to reſt quietly after preaching: but this was the moſt ſevere diſtreſſing turn, that ever preaching brought upon me. Yet I felt perfectly at reſt in my own mind, becauſe I had made my utmoſt attempts to ſpeak for God, and knew I could do no more.

Tueſday, September 30.—Yeſterday, and today, was in the ſame weak ſtate, or rather weaker than in days paſt; was ſcarce able to ſit up half the day. Was in a compoſed frame of mind, remarkably free from dejection and melancholy damps; as God has been pleaſed, in a great meaſure, to deliver me from theſe unhappy glooms, in the general courſe of my preſent weakneſs hitherto, and alſo from a peeviſh froward ſpirit: And O, how great a mercy is this! O that I might always be perfectly quiet in ſeaſons of greateſt weakneſs, although nature ſhould ſink and fail.

Saturday, October 4.—Spent the former part of this week under a great degree of infirmity and diſorder, as I had done ſeveral weeks before: Was able, however, to ride a little every day, although unable to ſit up half of the day, until Thurſday. Took ſome care daily of ſome perſons at work upon my houſe. On Friday, afternoon, found myſelf wonderfully revived and ſtrengthened; and having ſome time before given notice to my people, and thoſe of them at the Forks of Delaware, in particular, that I deſigned, with the leave of Providence, to adminiſter the ſacrament of the Lord's ſupper upon the firſt

Sabbath in October, the Sabbath now approaching, on Friday afternoon I preached, preparatory to the ſacrament, from 2 Cor. xiii. 5. Finiſhing what I had propoſed to offer upon the ſubject the Sabbath before. The ſermon was bleſſed of God to the ſtirring up religious affection, and a ſpirit of devotion, in the people of God; and to the greatly affecting one who had backſlidden from God, which cauſed him to judge and condemn himſelf. This being Saturday, I diſcourſed particularly with divers of the communicants; and this afternoon preached from Zech. xii. 10. There ſeemed to be a tender melting, and hearty mourning for ſin, in numbers in the congregation. My ſoul was in a comfortable frame, and I enjoyed freedom and aſſiſtance in public ſervice: Was myſelf, as well as moſt of the congregation, much affected with the humble confeſſion, and apparent brokenheartedneſs of the forementioned backſlider; and could not but rejoice, that God had given him ſuch a ſenſe of his ſin and unworthineſs. Was extremely tired in the evening; but lay on my bed, and diſcourſed to my people.

Lord's Day, October 5.—Was ſtill very weak; and, in the morning, conſiderably afraid I ſhould not be able to go through the work of the day; having much to do, both in private and public. Diſcourſed before the adminiſtration of the ſacrament, from John i. 29. *Behold the Lamb of God, that taketh away the ſin of the world.* Where I conſidered, I. In what reſpects Chriſt is called the *Lamb of God;* and obſerved that he is ſo called, 1. From the purity and innocency of his nature. 2. From his meekneſs and patience under ſufferings. 3. From his being that atonement, which was pointed out in the ſacrifice of lambs, and in particular by the paſchal lamb. II. Conſidered how and in what ſenſe he *takes away the ſin of the world:* And obſerved, that the means and manner, in and by which he takes away the ſins of men, was his *giving himſelf for them,* doing and ſuffering in their room and ſtead, &c And he is ſaid to take away the *ſin of the world,* not becauſe all the world ſhall actually be redeemed from ſin by him; but becauſe, 1. He has done and ſuffered ſufficient to anſwer for the ſins of the world, and ſo to redeem all mankind. 2. He actually does take away the ſins of the elect world. And III. Conſidered how

we are to behold him, in order to have our ſins taken away 1. Not with our bodily eyes: Nor 2. By imagining him on the croſs, &c. But by a ſpiritual view of his glory and goodneſs, engaging the ſoul to rely on him, &c. The divine preſence attended this diſcourſe; and the aſſembly was conſiderably melted with divine truths. After ſermon baptized two perſons. Then adminiſtered the Lord's ſupper to near forty communicants, of the Indians, beſides divers dear chriſtians of the white people. It ſeemed to be a ſeaſon of divine power and grace; and numbers ſeemed to rejoice in God. O, the ſweet union and harmony then appearing among the religious people! My ſoul was refreſhed, and my religious friends, of the white people, with me. After the ſacrament, could ſcarcely get home, though it was not more than twenty rods; but was ſupported and led by my friends, and laid on my bed; where I lay in pain until ſome time in the evening; and then was able to ſit up and diſcourſe with friends. O how was this day ſpent in prayers and praiſes among my dear people! One might hear them, all the morning before public worſhip, and in the evening, until near midnight, praying and ſinging praiſes to God, in one or other of their houſes. My ſoul was refreſhed, though my body was weak.

[This week he went in a very low ſtate, in two days, to Elizabeth Town, to attend the meeting of the Synod there: But was diſappointed by its removal to New-York. He continued in a very compoſed comfortable frame of mind.]

Saturday, October 11.—Towards night was ſeized with an ague, which was followed with a hard fever, and conſiderable pain: Was treated with great kindneſs, and was aſhamed to ſee ſo much concern about ſo unworthy a creature as I knew myſelf to be. Was in a comfortable frame of mind, wholly ſubmiſſive, with regard to life or death. It was indeed a peculiar ſatisfaction to me, to think, that it was not my concern or buſineſs to determine whether I ſhould live or die. I likewiſe felt peculiarly ſatisfied, while under this uncommon degree of diſorder; being now fully convinced of my being really weak, and unable to perform my work; whereas at other times my mind was perplexed with fears, that I was a

miſimprover of time, by conceiting I was ſick, when I was not in reality ſo. O, how precious is time! And how guilty it makes me feel, when I think I have trifled away and miſimproved it, or neglected to fill up each part of it with duty, to the utmoſt of my ability and capacity!

Lord's Day, October 12.—Was ſcarce able to ſit up, in the forenoon: In the afternoon, attended public worſhip, and was in a compoſed and comfortable frame.

[The following week, he went back to his Indians at Cranberry, to take ſome care of their ſpiritual and temporal concerns: And was much ſpent with riding; though he rode but a little way in a day.]

Friday, October 24.—Spent the day in overſeeing and directing my people, about mending their fence, and ſecuring their wheat. Found that all their concerns of a ſecular nature depended upon me. Was ſomewhat refreſhed in the evening, having been able to do ſomething valuable in the day time. O, how it pains me, to ſee time paſs away, when I can do nothing to any purpoſe!

Saturday, October 25.—Viſited ſome of my people; ſpent ſome time in writing, and felt much better in body, than uſual; When it was near night I felt ſo well, that I had thoughts of expounding: But in the evening was much diſordered again, and ſpent the night in coughing, and ſpitting of blood.

Lord's Day, October 26.—In the morning, was exceeding weak: Spent the day, until near night, in pain to ſee my poor people, wandering *as ſheep not having a ſhepherd*, waiting and hoping to ſee me able to preach to them before night: It could not but diſtreſs me, to ſee them in this caſe, and to find myſelf unable to attempt any thing for their ſpiritual benefit. But towards night, finding myſelf a little better, I called them together to my own houſe, and ſat down and read and expounded Matth. v. 1.—16. This diſcourſe, though delivered in much weakneſs, was attended with power to many of the hearers; eſpecially what was ſpoken upon the laſt of thoſe verſes; where I inſiſted on the infinite wrong done to religion, by having our light become darkneſs inſtead of *ſhining before men*. As many in the congregation were now deeply affected with a ſenſe of their deficiency, in regard of a ſpir-

itual converſation, that might recommend religion to others, and as a ſpirit of concern and watchfulneſs ſeemed to be excited in them; ſo there was one, in particular, that had fallen into the ſin of drunkenneſs, ſome time before, who was now deeply convinced of his ſin, and the great diſhonour done to religion by his miſconduct, and diſcovered a great degree of grief and concern on that account. My ſoul was refreſhed to ſee this.

Monday, October 27.—Spent the day in overſeeing and directing the Indians, about mending the fence round their wheat: Was able to walk with them, and contrive their buſineſs, all the forenoon. In the afternoon, was viſited by two dear friends, and ſpent ſome time in converſation with them; towards night was able to walk out, and take care of the Indians again. In the evening, enjoyed a very peaceful frame.

Tueſday, October 28.—Rode to Prince-Town, in a very weak ſtate: Had ſuch a violent fever, by the way, that I was forced to alight at a friend's houſe; and lie down for ſome time. Near night was viſited by Mr. Treat, Mr. Beaty and his wife, and another friend. My ſpirits were refreſhed to ſee them; but I was ſurpriſed, and even aſhamed, that they had taken ſo much pains as to ride thirty or forty miles to ſee me! Was able to ſit up moſt of the evening; and ſpent the time in a very comfortable manner, with my friends.

Wedneſday, October 29.—Rode about ten miles with my friends that came yeſterday to ſee me; and then parted with them all but one, who ſtayed on purpoſe to keep me company, and cheer my ſpirits. Was extremely weak, and very feveriſh, eſpecially towards night; but enjoyed comfort and ſatisfaction.

Lord's Day, November 2.—Was unable to preach, and ſcarcely able to ſit, the whole day. Was grieved, and almoſt ſunk, to ſee my poor people deſtitute of the means of grace; eſpecially conſidering they could not read, and ſo were under great diſadvantages for ſpending the Sabbath comfortably. O methought, I could be contented to be ſick, if my poor flock had a faithful paſtor to feed them with ſpiritual knowledge! A view of their want of this was more afflictive to me than all my bodily illneſs.

Monday, November 3.—Being now in ſo weak and low

a ſtate, that I was utterly uncapable of performing my work, and having little hope of recovery, unleſs by much riding, I thought it my duty to take a lengthy journey into New-England, and to divert myſelf among my friends, whom I had not now ſeen for a long time. And accordingly took leave of my congregation this day. Before I left my people, I viſited them all in their reſpective houſes, and diſcourſed to each one, as I thought moſt proper and ſuitable for their circumſtances, and found great freedom and aſſiſtance in ſo doing: I ſcarcely left one houſe but ſome were in tears; and many were not only affected with my being about to leave them, but with the ſolemn addreſſes I made them upon divine things; for I was helped to be *fervent in ſpirit*, while I diſcourſed to them. When I had thus gone through my congregation, which took me moſt of the day, and had taken leave of them, and of the ſchool, I left home, and rode about two miles to the houſe where I lived in the ſummer paſt, and there lodged. Was refreſhed, this evening, in that I had left my congregation ſo well diſpoſed and affected, and that I had been ſo much aſſiſted in making my farewell addreſſes to them.

Tueſday, November 4.—Rode to Woodbridge, and lodged with Mr. Pierſon; continuing ſtill in a very weak ſtate.

Wedneſday, November 5.—Rode to Elizabeth-Town; intending, as ſoon as poſſible, to proſecute my journey into New-England. But was, in an hour or two after my arrival, taken much worſe.

After this, for near a week, was confined to my chamber, and moſt of the time to my bed: And then ſo far revived as to be able to walk about the houſe; but was ſtill confined within doors.

In the beginning of this extraordinary turn of diſorder, after my coming to Elizabeth-Town, I was enabled, through mercy, to maintain a calm, compoſed, and patient ſpirit, as I had been before from the beginning of my weakneſs. After I had been in Elizabeth-Town about a fortnight, and had ſo far recovered that I was able to walk about houſe, upon a day of thankſgiving kept in this place, I was enabled to recall and recount over the mercies of God, in ſuch a manner as greatly affected me, and filled me, I think, with thankfulneſs and

praiſe to God: Eſpecially my ſoul praiſed him for his work of grace among the Indians, and the enlargement of his dear kingdom: My ſoul bleſſed God for what he is in himſelf, and adored him, that he ever would diſplay himſelf to creatures: I rejoiced that he was God, and longed that all ſhould know it and feel it, and rejoice in it. *Lord, glorify thyſelf,* was the deſire and cry of my ſoul. O that all people might love and praiſe the bleſſed God: That he might have all poſſible honour and glory from the intelligent world.

After this comfortable thankſgiving ſeaſon, I frequently enjoyed freedom and enlargement, and engagedneſs of ſoul, in prayer, and was enabled to intercede with God for my dear congregation, very often for every family, and every perſon, in particular; and it was often a great comfort to me, that I could pray heartily to God for thoſe, to whom I could not ſpeak, and whom I was not allowed to ſee. But at other times, my ſpirits were ſo flat and low, and my bodily vigour ſo much waſted, that I had ſcarce any affections at all.

In December I had revived ſo far as to be able to walk abroad, and viſit friends, and ſeemed to be on the gaining hand with regard to my health, in the main, until Lord's Day, December 21.

After this, having perhaps taken ſome cold, I began to decline as to bodily health; and continued to do ſo, until the latter end of January, 1747.

On Lord's Day, February 1, though in a very weak and low ſtate, I enjoyed a conſiderable deal of comfort and ſweetneſs in divine things; and was enabled to plead and uſe arguments with God in prayer, I think, with a child like ſpirit. That paſſage of ſcripture occurred to my mind, and gave me great aſſiſtance, *If ye, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that aſk him?* This text I was helped to plead and inſiſt upon; and ſaw the divine faithfulneſs engaged for dealing with me better than any earthly parent can do with his child. This ſeaſon ſo refreſhed my ſoul that my body ſeemed alſo to be a gainer by it. And from this time, I began gradually to amend. And as I recovered ſome ſtrength, vigour and ſpirit, I found at times ſome freedom and life

in the exercises of devotion, and some longings after spirituality and a life of usefulness to the interests of the great Redeemer; although, at other times, I was awfully barren and lifeless, and out of frame for the things of God; so that I was ready often to cry out, *O that it were with me as in months past!* O that God had taken me away in the midst of my usefulness, with a sudden stroke, that I might not have been under a necessity of trifling away time in diversions! O that I had never lived to spend so much precious time in so poor a manner, and to so little purpose! Thus I often reflected, was grieved, ashamed, and even confounded, sunk and discouraged.

On Tuesday, February 24, I was able to ride as far as Newark, (having been confined within Elizabeth-Town almost four months) and the next day returned to Elizabeth-Town. My spirits were somewhat refreshed with the ride, though my body was weary.

On Saturday, February 28, was visited by an Indian of my own congregation; who brought me letters, and good news of the sober and good behaviour of my people, in general. This refreshed my soul; I could not but soon retire, and bless God for his goodness; and found, I trust, a truly thankful frame of spirit, that God seemed to be building up that congregation for himself.

On Wednesday, March 4, I met with reproof from a friend, which, although I thought I did not deserve it from him, yet was, I trust, blessed of God to make me more tenderly afraid of sin, more jealous over myself, and more concerned to keep both heart and life pure and unblamable: It likewise caused me to reflect on my past deadness, and want of spirituality, and to abhor myself, and look on myself most unworthy.

Wednesday, March 11.—Being kept in Elizabeth-Town as a day of fasting and prayer, I was able to attend public worship; which was the first time I was able so to do after December 21. O, how much weakness and distress did God carry me through in this space of time! *But having obtained help from him, I* yet live: O that I could live more to his glory.

Lord's Day, March 15.—Was able again to attend the public worship, and felt some earnest desires of being restored to the ministerial work: Felt, I think, some spirit and life to speak for God.

Wednesday, March 18.—Rode out with a design to visit my people, and the next day arrived among them: Was under great dejection in my journey.

On Friday morning, I rose early, walked about among my people, and inquired into their state and concerns; and found an additional weight and burden on my spirits, upon hearing some things disagreeable. I endeavoured to go to God with my distresses, and made some kind of lamentable complaint; and in a broken manner spread my difficulties before God; but, notwithstanding, my mind continued very gloomy. About ten o'clock I called my people together, and after having explained and sung a Psalm, I prayed with them: There was a considerable deal of affection among them; I doubt not, in some instances, that which was more than merely natural.

[This was the last interview that he ever had with his people. About eleven o'clock the same day, he left them; and the next day, came to Elizabeth Town; his melancholy remaining still; and he continued for a considerable time under a great degree of dejection through vapoury disorders.]

Lord's Day, April 5.—It grieved me to find myself so inconceivably barren. My soul thirsted for grace: But alas, how far was I from obtaining what I saw so exceeding excellent! I was ready to despair of ever being a holy creature; and yet my soul was desirous of *following hard after God;* but never did I see myself so far from having apprehended, or being already perfect, as at this time. The Lord's supper being this day administered, I attended the ordinance: And though I saw in myself a dreadful emptiness, and want of grace, and saw myself as it were at an infinite distance from that purity, which is becoming the gospel; yet in the season of communion, especially in the time of the distribution of the bread, I enjoyed some warmth of affection, and felt a tender *love to the brethren;* and, I think, to the glorious Redeemer, the first-born among them. I endeavoured then to *bring forth* mine and *his enemies, and slay them before him;* and found great freedom in begging deliverance from this spiritual death, as well as in asking divine favours for my friends, and congregation, and the church of Christ in general.

Friday, April 10.—Spent the forenoon in Presbyterial

buſineſs: In the afternoon rode to Elizabeth-Town; found my brother John there*: Spent ſome time in converſation with him; but was extremely weak and outdone, my ſpirits conſiderably ſunk, and my mind dejected.

Thurſday, April 16.—Was in bitter anguiſh of ſoul, in the morning, ſuch as I have ſcarce ever felt, with a ſenſe of ſin and guilt. I continued in diſtreſs the whole day, attempting to pray wherever I went; and indeed could not help ſo doing: But looked upon myſelf ſo vile, I dared not look any body in the face; and was even grieved, that any body ſhould ſhew me any reſpect, or at leaſt, that they ſhould be ſo deceived as to think I deſerved it.

Friday, April 17.—In the evening could not but think that God helped me to draw near to the throne of grace, though moſt unworthy, and gave me a ſenſe of his favour; which gave me inexpreſſible ſupport and encouragement; though I ſcarcely dared to hope the mercy was real, it appeared ſo great: Yet could not but rejoice, that ever God ſhould diſcover his reconciled face to ſuch a vile ſinner. Shame and confuſion, at times, covered me; and then hope and joy and admiration of divine goodneſs gained the aſcendant. Sometimes I could not but admire the divine goodneſs, that the Lord had not let me fall into all the groſſeſt vileſt acts of ſin and open ſcandal, that could be thought of; and felt myſelf ſo neceſſitated to praiſe God, that this was ready for a little while, to ſwallow up my ſhame and preſſure of ſpirit on account of my ſins.

[After this his dejection and preſſure of ſpirit returned; and he remained under it the two next days.]

Monday, April 20.—Was in a very diſordered ſtate, and

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* This brother of his had been ſent for by the Correſpondents, to take care of, and inſtruct Mr. Brainerd's congregation of Indians; he being obliged by his illneſs to be abſent from them. And he continued to take care of them until Mr. Brainerd's death: And ſince his death, was ordained his ſucceſſor in his miſſion, and to the charge of his congregation; which continued much to flouriſh under his paſtoral care.

kept my bed moſt of the day. I enjoyed a little more comfort, than in ſeveral of the preceding days. This day I arrived at the age of twenty nine years.

Tueſday, April 21.—I ſet out on my journey for New-England, in order (if it might be the will of God) to recover my health by riding: Travelled to New-York, and there lodged.

[This proved his final departure from New-Jerſey. He travelled ſlowly, and arrived among his friends at Eaſt-Haddam, about the beginning of May. There is very little account in his Diary of the time that paſſed from his ſetting out on this journey to May 10. He ſpeaks of his ſometimes finding his heart rejoicing in the glorious perfections of God, and longing to live to him; but complains of the unfixedneſs of his thoughts, and their being eaſily diverted from divine ſubjects, and cries out of his leanneſs, as teſtifying againſt him in the loudeſt manner. And concerning thoſe diverſions he was obliged to uſe for his health, he ſays, that he ſometimes found he could uſe diverſions with *ſingleneſs of heart*, aiming at the glory of God; but that he alſo found there was a neceſſity of great care and watchfulneſs leſt he ſhould loſe that ſpiritual temper of mind in his diverſions, and leſt they ſhould degenerate into what was merely ſelfiſh without any ſupreme aim at the glory of God in them.]

Lord's Day, May 10.—[At Had Lime.] I could not but feel ſome meaſure of gratitude to God at this time (wherein I was much exerciſed) that he had always diſpoſed me, in my miniſtry, to inſiſt on the great doctrines of *regeneration, the new creature, faith in Chriſt, progreſſive ſanctification, ſupreme love to God, living entirely to the glory of God, being not our own*, and the like. God has helped me to ſee in the ſureſt manner, from time to time, that theſe and the like doctrines, neceſſarily connected with them, are the only foundation of ſafety and ſalvation for periſhing ſinners; and that thoſe divine diſpoſitions, which are conſonant hereto, are that *holineſs without which no man ſhall ſee the Lord:* The exerciſe of theſe godlike tempers, wherein the ſoul acts in a kind of concert with God, and would be and do every thing that is pleaſing to God; this, I ſaw, would ſtand by the ſoul in a dying hour; for God muſt, I think, *deny himſelf*, if he caſts away *his*

own image, even the ſoul that is one in deſires with himſelf.

Lord's Day, May 17.—(At Millington.) Spent the forenoon at home, being unable to attend the public worſhip. At this time, God gave me ſome affecting ſenſe of my own vileneſs, and the exceeding ſinfulneſs of my heart; that there ſeemed to be nothing but ſin and corruption within me. Innumerable evils compaſſed me about; my want of ſpirituality and holy living, my neglect of God, and living to myſelf; all the abominations of my heart and life ſeemed to be open to my view; and I had nothing to ſay, but *God be merciful to me a ſinner.* Towards noon I ſaw that the grace of God in Chriſt is infinitely free towards ſinners, and ſuch ſinners as I was; I alſo ſaw, that God is the ſupreme good, that in his preſence is life; and I began to long to die, that I might *be with him*, in a ſtate of freedom from all ſin. O, how a ſmall glimpſe of his excellency refreſhed my ſoul! O, how worthy is the bleſſed God to be loved, adored, and delighted in, for himſelf, for his own divine excellencies.

Though I felt much dulneſs, and want of a ſpirit of prayer, this week, yet I had ſome glimpſes of the excellency of divine things; and eſpecially one morning, in ſecret meditation and prayer, the excellency and beauty of holineſs, as a likeneſs to the glorious God, was ſo diſcovered to me, that I began to long earneſtly to be in that world where holineſs dwells in perfection: And I ſeemed to long for this perfect holineſs, not ſo much for the ſake of my own happineſs (although I ſaw clearly that this was the greateſt, yea, the only happineſs of the ſoul) as that I might pleaſe God, live entirely to him, and glorify him to the utmoſt ſtretch of my rational powers and capacities.

[On Thurſday, May 28, he came from Long-Meadow to Northampton; appearing vaſtly better, than, by his account, he had been in the winter; indeed, ſo well that he was able to ride twenty five miles in a day, and to walk half a mile; and appeared cheerful, and free from melancholy: But yet, undoubtedly, at that time, in a confirmed, incurable conſumption.

I had had much opportunity, before this, of particular information concerning him, from many that were well

acquainted with him. But now I had opportunity for a more full acquaintance with him. I found him remarkably ſociable, pleaſant and entertaining in his converſation; yet ſolid, ſavoury, ſpiritual, and very profitable; appearing meek, modeſt, and humble; far from any ſtiffneſs, moroſeneſs, ſuperſtitious demureneſs, or affected ſingularity in ſpeech or behaviour, and ſeeming to nauſeate all ſuch things. We enjoyed not only the benefit of his converſation, but had the comfort and advantage of hearing him pray in the family, from time to time. His manner of praying was very agreeable; moſt becoming a worm of the duſt, and a diſciple of Chriſt, addreſſing an infinitely great and holy God, and Father of mercies; not with florid expreſſions, or a ſtudied eloquence; not with any intemperate vehemence, or indecent boldneſs; at the greateſt diſtance from any appearance of oſtentation, and from every thing that might look as though he meant to recommend himſelf to thoſe that were about him, or ſet himſelf off to their acceptance; free too from vain repetitions, without impertinent excurſions, or needleſs multiplying of words. He expreſſed himſelf with the ſtricteſt propriety, with weight, and pungency; and yet what his lips uttered ſeemed to flow from the fulneſs of his heart, as deeply impreſſed with a great and ſolemn ſenſe of our neceſſities, unworthineſs, and dependence, and of God's infinite greatneſs, excellency, and ſufficiency, rather than merely from a warm and a fruitful brain, pouring out good expreſſions. And I know not, that ever I heard him ſo much as aſk a bleſſing or return thanks at table, but there was ſomething remarkable to be obſerved, both in the matter and manner of performance. In his prayers he inſiſted much on the proſperity of Zion, the advancement of Chriſt's kingdom in the world, and the flouriſhing and propagation of religion among the Indians. And he generally made it one petition in his prayer, that we might not outlive our uſefulneſs.]

Lord's Day, May 31.—(At Northampton.) I had little inward ſweetneſs in religion, for moſt of the week paſt; not realizing and beholding ſpiritually the glory of God, and the bleſſed Redeemer; from whence always ariſe my comforts and joys in religion, if I have any at all: And if I cannot ſo behold the excellencies and per-

fections of God, as to cauſe me to rejoice in him for what he is in himſelf, I have no ſolid foundation for joy. To rejoice only becauſe I apprehend I have an intereſt in Chriſt, and ſhall be finally ſaved, is a poor mean buſineſs indeed.

[This week, he conſulted doctor Mather, at my houſe, concerning his illneſs; who plainly told him, that there were great evidences of his being in a confirmed conſumption, and that he could give him no encouragement, that he ſhould ever recover. But it ſeemed not to occaſion the leaſt diſcompoſure in him, nor to make any manner of alteration as to the cheerfulneſs and ſerenity of his mind, or the freedom or pleaſantneſs of his converſation.]

Lord's Day, June 7.—My attention was greatly engaged, and my ſoul ſo drawn forth, this day, by what I heard of the exceeding preciouſneſs of the ſaving grace of God's Spirit, that it almoſt overcame my body in my weak ſtate: I ſaw that true grace is exceeding precious indeed; that it is very rare; and there is but a very ſmall degree of it, even where the reality of it is to be found; at leaſt, I ſaw this to be my caſe.

In the preceding week I enjoyed ſome comfortable ſeaſons of meditation. One morning the cauſe of God appeared exceeding precious to me: The Redeemer's kingdom is all that is valuable in the earth, and I could not but long for the promotion of it in the world. I ſaw alſo that this cauſe is God's, that he has infinitely greater regard and concern for it, than I could poſſibly have; that if I have any true love to this bleſſed intereſt, it is only a drop derived from that ocean. Hence, I was ready to lift up my head with joy; and conclude, well, if God's cauſe be ſo dear and precious to him, he will promote it: And thus I did as it were reſt on God, that ſurely he would promote that which was ſo agreeable to his own will; though the time when muſt ſtill be left to his ſovereign pleaſure.

[He was adviſed by phyſicians ſtill to continue riding, as what would tend, above any other means, to prolong his life. He was at a loſs for ſome time, which way to bend his courſe next; but finally determined to ride from hence to Boſton; we having concluded that one of this

family ſhould go with him, and be helpful to him in his weak and low ſtate.]

Tueſday, June 9.—I ſet out on a journey from Northampton to Boſton: Travelled ſlowly, and got ſome acquaintance with divers miniſters on the road.

I having now continued to ride for ſome conſiderable time together, felt myſelf much better than I had formerly done; and I found that in proportion to the proſpect I had of being reſtored to a ſtate of uſefulneſs, ſo I deſired the continuance of life: But death appeared inconceivably more deſirable to me, than a uſeleſs life; yet, bleſſed be God, I found my heart, at times, fully reſigned and reconciled to this greateſt of afflictions, if God ſaw fit thus to deal with me.

Friday, June 12.—I arrived in Boſton this day, ſomewhat fatigued with my journey. Obſerved, that there is no reſt but in God: Fatigues of body, and anxieties of mind attend us, both in town and country; no place is exempted.

Lord's Day, June 14.—I enjoyed ſome enlargement and ſweetneſs in family prayer, as well as in ſecret exerciſes; God appeared excellent, his ways full of pleaſure and peace, and all I wanted was a ſpirit of holy fervency, to live to him.

Wedneſday, June 17.—This and the two preceding days, I ſpent mainly in viſiting the miniſters of the town, and was treated with great reſpect by them.

On Thurſday, June 18, I was taken exceeding ill, and brought to the gates of death, by the breaking of ſmall ulcers in my lungs, as my phyſician ſuppoſed. In this extreme weak ſtate I continued for ſeveral weeks, and was frequently reduced ſo low as to be utterly ſpeechleſs, and not able ſo much as to whiſper a word; and even after I had ſo far revived, as to walk about house, and to ſtep out of doors, I was exerciſed every day with a faint turn, which continued uſually four or five hours; at which times, though I was not utterly ſpeechleſs, ſo but that I could ſay yes or no, yet I could not converſe at all, nor ſpeak one ſentence without making ſtops for breath; and divers times in this ſeaſon, my friends gathered round my bed, to ſee me breathe my laſt, which they looked for every moment, as I myſelf alſo did.

How I was the firſt day or two of my illneſs, with regard to the exerciſe of reaſon, I ſcarcely know; but I believe I was ſomething ſhattered with the violence of the fever, at times: But the third day of my illneſs, and conſtantly afterwards, for four or five weeks together, I enjoyed as much ſerenity of mind and clearneſs of thought, as perhaps I ever did in my life: And I think my mind never penetrated with ſo much eaſe and freedom into divine things, as at this time; and I never felt ſo capable of demonſtrating the truth of many important doctrines of the goſpel as now. And as I ſaw clearly the truth of thoſe great doctrines, which are juſtly ſtiled the Doctrines of Grace; ſo I ſaw with no leſs clearneſs, that the eſſence of religion conſiſted in the ſoul's conformity to God, and acting above all ſelfiſh views, for his glory, longing to be for him, to live to him, and pleaſe and honour him in all things; and this from a clear view of his infinite excellency and worthineſs in himſelf, to be loved, adored, worſhipped and ſerved by all intelligent creatures. Thus I ſaw, that when a ſoul loves God with a ſupreme love, he therein acts like the bleſſed God himſelf, who moſt juſtly loves himſelf in that manner: So when God's intereſt and his are become one, and he longs that God ſhould be glorified, and rejoices to think that he is unchangeably poſſeſſed of the higheſt glory and bleſſedneſs, herein alſo he acts in conformity to God: In like manner, when the ſoul is fully reſigned to, and reſts ſatisfied and contented with the divine will, here it is alſo conformed to God.

I ſaw further, that as this divine temper, whereby the ſoul exalts God, and treads ſelf in the duſt, is wrought in the ſoul by God's diſcovering his own glorious perfections *in the face of Jeſus Chriſt* to it, by the ſpecial influences of the Holy Spirit, ſo he cannot but have regard to it, as his own work; and as it is his image in the ſoul, he cannot but take delight in it. Then I ſaw again, that if God ſhould ſlight and reject his own moral image, he muſt needs deny himſelf; which he cannot do. And thus I ſaw the ſtability and infallibility of this religion, and that thoſe who are truly poſſeſſed of it, have the moſt complete and ſatisfying evidence of their being intereſted in all the benefits of Chriſt's redemption, having their

hearts *conformed to him*; and that theſe and theſe only are qualified for the employments and entertainments of God's kingdom of glory; as none but theſe have any reliſh for the buſineſs of heaven, which is to aſcribe glory to God, and not to themſelves; and that God, though I would ſpeak it with great reverence of his name and perfections, cannot without denying himſelf, finally caſt ſuch away.

The next thing I had then to do, was to inquire, whether this was my religion: And here God was pleaſed to help me to the moſt eaſy remembrance and critical review of what had paſſed in courſe, of a religious nature, through ſeveral of the latter years of my life: And although I could diſcover much corruption attending my beſt duties, many ſelfiſh views and carnal ends, much ſpiritual pride and ſelf exaltation, and innumerable other evils which compaſſed me about; I ſay, although I now diſcerned the ſins of my holy things, as well as other actions, yet God was pleaſed, as I was reviewing, quickly to put this queſtion out of doubt, by ſhewing me, that I had, from time to time, acted above the utmoſt influence of mere ſelf love; that I had longed to pleaſe and glorify him as my higheſt happineſs, &c. And this review was through grace attended with a preſent feeling of the ſame divine temper of mind; I felt now pleaſed to think of the glory of God, and longed for heaven as a ſtate wherein I might glorify God perfectly, rather than a place of happineſs for myſelf: And this feeling of the love of God in my heart, which I truſt the Spirit of God excited in me afreſh, was ſufficient to give me full ſatisfaction, and make me long as I had many times before done, to be with Chriſt. I did not now want any of the ſudden ſuggeſtions, which many are ſo pleaſed with, that Chriſt and his benefits are mine, that God loves me, &c. in order to give me ſatisfaction about my ſtate.

Theſe things I ſaw with great clearneſs, when I was thought to be dying. And God gave me a great concern for his church and intereſt in the world, at this time.

As God was pleaſed to afford me clearneſs of thought, and compoſure of mind, almoſt continually, for ſeveral weeks together, under my great weakneſs; ſo he enabled

me, in ſome meaſure, to improve my time, as I hope, to valuable purpoſes. I was enabled to write a number of important letters to friends in remote places: And ſometimes I wrote; when I was ſpeechleſs; i. e. unable to maintain converſation with any body; though perhaps I was able to ſpeak a word or two ſo as to be heard.

[He was much viſited, while in Boſton, by many perſons of conſiderable note and figure, and of the beſt character, and by ſome of the firſt rank: Who ſhewed him uncommon reſpect, and appeared highly pleaſed and entertained with his converſation. And beſides his being honoured with the company and reſpect of miniſters of the town, he was viſited by ſeveral miniſters from various parts of the country. And as he took all opportunities to diſcourſe of the peculiar nature, and diſtinguiſhing characters of true ſpiritual and vital religion, and to bear his teſtimony againſt the various falſe appearances of it, conſiſting in, or ariſing from impreſſions on the imagination, and ſudden and ſuppoſed immediate ſuggeſtions of truths, not contained in the ſcripture, and that faith which conſiſts primarily in a perſon's believing that Chriſt died for him in particular, &c. So what he ſaid was for the moſt part heard with uncommon attention and regard; and his diſcourſes and reaſonings appeared manifeſtly to have great weight and influence, with many that he converſed with, both miniſters and others.

Mr. Brainerd's reſtoration from his extremely low ſtate in Boſton, ſo as to go abroad again and to travel, was very unexpected to him and his friends. My daughter, who was with him, writes thus concerning him, in a letter dated June 23. "——On Thurſday, he was very ill of a violent fever, and extreme pain in his head and breaſt, and, at turns, delirious. So he remained until Saturday evening, when he ſeemed to be in the agonies of death: The family was up with him until one or two o'clock, expecting every hour would be his laſt. On Sabbath day he was a little revived, his head was better, but very full of pain, and exceeding ſore at his breaſt, much put to it for breath, &c. Yeſterday he was better upon all accounts. Laſt night he ſlept but little. This morning he is much worſe. Doctor Pynchon ſays, he has no hopes of his life; nor does he think it likely he will

ever come out of the chamber; though he says he may be able to come to Northampton."

In another letter, dated June 29, she says as follows: "Mr. Brainerd has not so much pain nor fever since I last wrote, as before: Yet he is extremely weak and low, and very faint, expecting every day will be his last. He says, it is impossible for him to live for want of life. He has hardly vigour enough to draw his breath. I went this morning into town, and when I came home Mr. Bromfield said, he never expected I should see him alive; for he lay two hours, as they thought, dying; one could scarcely tell, whether he was alive or not; he was not able to speak, for some time: But now is much as he was before. The Doctor thinks, he will drop away in such a turn. Mr. Brainerd says, he never felt any thing so much like dissolution, as what he felt to day; and says, he never had any conception of its being possible for any creature to be alive, and yet so weak as he is from day to day! Doctor Pynchon says, he should not be surprised, if he should so recover as to live half a year; nor would it surprise him, if he should die in half a day. Since I began to write, he is not so well; having had a faint turn again: Yet patient and resigned, having no distressing fears, but the contrary."

His physician, the honourable Joseph Pynchon, Esq. when he visited him in his extreme illness in Boston, attributed his sinking so suddenly into a state so extremely low, and nigh unto death, to the breaking of ulcers, that had been long gathering in his lungs, as Mr. Brainerd himself intimates in a forementioned passage in his Diary, and there discharging and diffusing their purulent matter; which, while nature was labouring and struggling to throw off, that could be done no otherwise, than by gradual straining of it through the small vessels of those vital parts. This occasioned an high fever, and violent coughing, and threw the whole frame of nature into the utmost disorder, and brought it near to a dissolution: But supposed if the strength of nature held until the lungs had this way gradually cleared themselves of this putrid matter, he might revive, and continue better, until new ulcers gathered and broke; but then would surely sink again; and that there was no hope of his recovery; but,

as he expreſſed himſelf to one of my neighbours, who at that time ſaw him in Boſton, he was as certainly a dead man, as if he was ſhot through the heart.

But ſo it was ordered in divine Providence, that the ſtrength of nature held out through this great conflict, ſo as juſt to eſcape the grave at that turn; and then he revived, to the aſtoniſhment of all that knew his caſe.

After he began to revive he was viſited by his youngeſt brother, Mr. Iſrael Brainerd, a ſtudent at Yale-College; who having heard of his extreme illneſs, went from thence to Boſton, in order to ſee him, if he might find him alive, which he but little expected.

This viſit was attended with a mixture of joy and ſorrow to Mr. Brainerd. He greatly rejoiced to ſee his brother, eſpecially becauſe he had deſired an opportunity of ſome religious converſation with him before he died. But this meeting was attended with ſorrow, as his brother brought to him the ſorrowful tidings of his ſiſter Spencer's death at Haddam; a ſiſter between whom and him had long ſubſiſted a peculiarly dear affection, and much intimacy in ſpiritual matters, and whoſe houſe he uſed to make his home, when he went to Haddam, his native place. He had heard nothing of her ſickneſs until this report of her death. But he had theſe comforts, together with the tidings, viz. a confidence of her being gone to heaven, and an expectation of his ſoon meeting her there. His brother continued with him until he left the town, and came with him from thence to Northampton.

Concerning the laſt Sabbath Mr. Brainerd ſpent in Boſton, he writes in his Diary as follows.]

Lord's Day, July 19.—I was juſt able to attend public worſhip, being carried to the houſe of God in a chaiſe. Heard Dr. Sewall preach in the forenoon: Partook of the Lord's ſupper at this time. In this ſacrament, I ſaw aſtoniſhing divine wiſdom diſplayed; ſuch wiſdom as I ſaw required the tongues of angels and glorified ſaints to celebrate: It ſeemed to me, I never ſhould do any thing at adoring the infinite wiſdom of God diſcovered in the contrivance of man's redemption, until I arrived at a world of perfection; yet I could not help ſtriving to *call upon my ſoul and all within me to bleſs the name of God.* In the afternoon, heard Mr. Prince preach. I ſaw more of

God in the wiſdom diſcovered in the plan of man's redemption, than I ſaw of any other of his perfections, through the whole day.

[He left Boſton the next day. But before he came away, he had occaſion to bear a very full, plain, and open teſtimony againſt that opinion, that the eſſence of ſaving faith lies in believing that Chriſt died for me in particular, and that this is the firſt act of faith in a true believer's cloſing with Chriſt. He did it in a long conference he had with a gentleman, that has very publicly and ſtrenuouſly appeared to defend that tenet. He had this diſcourſe with him in the preſence of a number of conſiderable perſons, who came to viſit Mr. Brainerd before he left the town, and to take their leave of him. In which debate he made this plain declaration, at the ſame time confirming what he ſaid by many arguments, That the eſſence of ſaving faith was wholly left out of that definition of ſaving faith which that gentleman has publiſhed; and that the faith which he had defined, had nothing of God in it, nothing above nature, nor indeed above the power of the devils; and that all ſuch as had this faith, and had no better, though they might have this to never ſo high a degree, would ſurely periſh. And he declared alſo, that he never had greater aſſurance of the falſeneſs of the principles of thoſe that maintained ſuch a faith, and of their dangerous and deſtructive tendency, or a more affecting ſenſe of the great deluſion and miſery of thoſe that depended on getting to heaven by ſuch a faith while they had no better, than he lately had when he was ſuppoſed to be at the point to die, and expected every minute to paſs into eternity. Mr. Brainerd's diſcourſe at this time, and the forcible reaſonings by which he confirmed what he aſſerted, appeared to be greatly to the ſatisfaction of thoſe preſent; as ſeveral of them took occaſion expreſsly to manifeſt to him, before they took leave of him.

When this converſation was ended, having bid an affectionate farewell to his friends, he ſet out in the cool of the afternnoon, on his journey to Northampton, attended by his brother, and my daughter that went with him to Boſton; and would have been accompanied out of the town by a number of gentlemen, beſides that honourable

perſon who gave him his company for ſome miles on that occaſion, as a teſtimony of their eſteem and reſpect, had not his averſion to any thing of pomp and ſhew prevented it.]

Saturday, July 25.—I arrived here at Northampton; having ſet out from Boſton on Monday, about four o'clock P. M. In this journey, I rode about ſixteen miles a day, one day with another. I was ſometimes extremely tired and faint on the road, ſo that it ſeemed impoſſible for me to proceed any further: At other times I was conſiderably better, and felt ſome freedom both of body and mind.

Lord's Day, July 26.—This day I ſaw clearly, that I ſhould never be happy; yea that God himſelf could not make me happy, unleſs I could be in a capacity to pleaſe and glorify him forever: Take away this, and admit me into all the fine heavens that can be conceived of by men or angels, and I ſhould ſtill be miſerable forever.

[Though he had ſo far revived, as to be able to travel thus far, yet he manifeſted no expectation of recovery: He ſuppoſed, as his phyſician did, that his being brought ſo near to death at Boſton, was owing to the breaking of ulcers in his lungs: He told me, that he had had ſeveral ſuch ill turns before, only not to ſo high a degree, but as he ſuppoſed, owing to the ſame cauſe, viz. the breaking of ulcers; and that he was brought lower and lower every time; and it appeared to him, that in his laſt ſickneſs, in Boſton, he was brought as low as it was poſſible and yet live; and that he had not the leaſt expectation of ſurviving the next return of this breaking of ulcers: But ſtill appeared perfectly calm in the proſpect of death.

On Wedneſday morning, the week after he came to Northampton, he took leave of his brother Iſrael, as never expecting to ſee him again in this world; he now ſetting out from hence on his journey to New-Haven.

When Mr. Brainerd came hither, he had ſo much ſtrength as to be able from day to day, to ride out two or three miles, and to return; and ſometimes to pray in the family; but from this time he gradually, but ſenſibly, decayed, and became weaker and weaker.

While he was here his converſation from firſt to laſt was much on the ſame ſubjects as it had been when in

Boſton: He was much in ſpeaking of the nature of true religion of heart and practice, as diſtinguiſhed from its various counterfeits; expreſſing his great concern, that the latter did ſo much prevail in many places. He often manifeſted his great abhorrence of all ſuch doctrines and principles in religion, as in any wiſe favoured of, and had any, though but a remote, tendency to Antinomianiſm; of all ſuch notions, as ſeemed to diminiſh the neceſſity of holineſs of life, or to abate men's regard to the commands of God, and a ſtrict, diligent, and univerſal practice of virtue and piety, under a pretence of depreciating our works, and magnifying God's free grace. He ſpake often, with much deteſtation, of ſuch experiences and pretended diſcoveries and joys, as have nothing of the nature of ſanctification in them, and do not tend to ſtrictneſs, tenderneſs, and diligence in religion, and meekneſs and benevolence towards mankind, and an humble behaviour: And he alſo declared, that he looked on ſuch pretended humility as worthy of no regard, that was not manifeſted by modeſty of conduct and converſation. He ſpake often, with abhorrence, of the ſpirit and practice that appears among the greater part of ſeparatiſts at this day in the land, particularly thoſe in the eaſtern parts of Connecticut; in their condemning and ſeparating from the ſtanding miniſtry and churches, their crying down learning, and a learned miniſtry, their notion of an immediate call to the work of the miniſtry, and the forwardneſs of laymen to ſet themſelves up as public teachers. He had been much converſant in the eaſtern part of Connecticut, his native place being near to it, when the ſame principles, notions and ſpirit began to operate, which have ſince prevailed to a greater height; and had acquaintance with ſome of thoſe perſons who are become heads and leaders of the ſeparatiſts; he had alſo been converſant with perſons of the ſame way elſewhere: And I heard him ſay, once and again, he knew by his acquaintance with this ſort of people that what was chiefly and moſt generally in repute among them as the power of godlineſs, was an entirely different thing from that true vital piety recommended in the ſcriptures, and had nothing in it of that nature. He manifeſted a great diſlike of a diſpoſition in perſons to much noiſe and ſhow in reli-

gion, and affecting to be abundant in proclaiming and publiſhing their own experiences: Though at the ſame time he did not condemn, but approved of chriſtians' ſpeaking of their own experiences on ſome occaſions, and to ſome perſons, with due modeſty and diſcretion.

After he came hither, as long as he lived, he was much in ſpeaking of that future proſperity of Zion, that is ſo often foretold and promiſed in the ſcripture: It was a theme he delighted to dwell upon; and his mind ſeemed to be carried forth with earneſt concern about it, and intenſe deſires, that religion might ſpeedily and abundantly revive and flouriſh; though he had not the leaſt expectation of recovery; yea, the nearer death advanced, and the more the ſymptoms of its approach increaſed, ſtill the more did his mind ſeem to be taken up with this ſubject. He told me, when near his end, that "he never in all his life, had his mind ſo led forth in deſires and earneſt prayers for the flouriſhing of Chriſt's kingdom on earth, as ſince he was brought ſo exceeding low at Boſton." He ſeemed much to wonder, that there appeared no more of a diſpoſition in miniſters and people to pray for the flouriſhing of religion through the world; that ſo little a part of their prayers was generally taken up about it in their families, and elſewhere; and particularly, he ſeveral times expreſſed his wonder, that there appeared no more forwardneſs to comply with the propoſal lately made, in a memorial from a number of miniſters in Scotland, and ſent over into America, for united extraordinary prayer, among Chriſt's miniſters and people, for the coming of Chriſt's kingdom: And he ſent it as his dying advice to his own congregation that they ſhould practiſe agreeably to that propoſal*.

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* His congregation, ſince this, have with great cheerfulneſs and unanimity fallen in with this advice, and have practiſed agreeably to the propoſal from Scotland; and have at times, appeared with uncommon engagedneſs and fervency of ſpirit in their meetings and united devotions, purſuant to that propoſal: Alſo the Preſbyteries of New-York, and New-Brunſwick, ſince this, have with one conſent, fallen in with the propoſal, as likewiſe ſome others of God's people in theſe parts.

Though he was conſtantly exceeding weak, yet there appeared in him a continual care well to improve time, and fill it up with ſomething that might be profitable, and in ſome reſpect for the glory of God or the good of men: either profitable converſation, or writing letters to abſent friends, or noting ſomething in his Diary, or looking over his former writings, correcting them, and preparing them to be left in the hands of others at his death, or giving ſome directions concerning a future conducting and management of his people, or employment in ſecret devotions. He ſeemed never to be eaſy, however ill, if he was not doing ſomething for God, or in his ſervice.

After he came hither, he wrote a preface to a Diary of the famous Mr. Shepard's, having been much urged to it by thoſe gentlemen in Boſton, who had the care of the publication: Which Diary, with his preface, has ſince been publiſhed.

In his Diary for Lord's Day, Auguſt 9, he ſpeaks of longing deſires after death, through a ſenſe of the excellency of a ſtate of perfection.

In his Diary for Lord's Day, Auguſt 16, he ſpeaks of his having ſo much refreſhment of ſoul in the houſe of God, that it ſeemed to refreſh his body. And this is not only noted in his Diary, but was very obſervable to others; it was very apparent, not only, that his mind was exhilirated with inward conſolation, but alſo that his animal ſpirits and bodily ſtrength ſeemed to be remarkably reſtored, as though he had forgot his illneſs. But this was the laſt time that ever he attended public worſhip on the Sabbath.

On Tueſday morning that week, I being abſent on a journey, he prayed with my family; but not without much difficulty, for want of bodily ſtrength: And this was the laſt family prayer that ever he made.

He had been wont, until now, frequently to ride out, two or three miles: But this week, on Thurſday, was the laſt time he ever did ſo.]

Lord's Day, Auguſt 23.—This morning I was conſiderably refreſhed with the thought, yea, the hope and expectation of the enlargement of Chriſt's kingdom: and I could not but hope, the time was at hand, when Babylon the great would fall, and riſe no more: This led me

to ſome ſpiritual meditations, that were very refreſhing to me. I was unable to attend public worſhip either part of the day; but God was pleaſed to afford me fixedneſs and ſatisfaction in divine thoughts. Nothing ſo refreſhes my ſoul, as when I can go to God, yea, to God *my exceeding joy*. When he is ſo, ſenſibly, to my ſoul, O, how unſpeakably delightful is this!

In the week paſt, I had divers turns of inward refreſhing; though my body was inexpreſſibly weak, followed continually with agues and fevers. Sometimes my ſoul centered in God, as my only portion; and I felt that I ſhould be forever unhappy, if he did not reign: I ſaw the ſweetneſs and happineſs of being his ſubject, at his diſpoſal: This made all my difficulties quickly vaniſh.

From this Lord's Day, viz. Auguſt 23, I was troubled very much with vapoury diſorders, and could neither write nor read, and could ſcarcely live; although through mercy, was not ſo much oppreſſed with heavy melancholy and gloomineſs, as at many other times.

[Until this week he had been wont to lodge in a room above ſtairs; but he now grew ſo weak, that he was no longer able to go up ſtairs and down: Friday, Auguſt 28, was the laſt time he ever went above ſtairs; henceforward he betook himſelf to a lower room.

On Wedneſday, September 2, being the day of our public lecture, he ſeemed to be refreſhed with ſeeing the neighbouring miniſters that came hither to the lecture, and expreſſed a great deſire once more to go to the houſe of God on that day: And accordingly rode to the meeting, and attended divine ſervice, while the Rev. Mr. Woodbridge of Hatfield preached. He ſignified that he ſuppoſed it to be the laſt time that ever he ſhould attend the public worſhip; as it proved. And indeed it was the laſt time that ever he went out at our gate alive.

On the Saturday evening next following, he was unexpectedly viſited by his brother, Mr. John Brainerd, who came to ſee him from New-Jerſey. He was much refreſhed by this unexpected viſit, this brother being peculiarly dear to him; and he ſeemed to rejoice in a devout and ſolemn manner, to ſee him, and to hear the comfortable tidings he brought concerning the ſtate of his dear congregation of chriſtian Indians: And a cir-

cumſtance of this viſit, that he was exceeding glad of, was, that his brother brought him ſome of his private writings from New-Jerſey, and particularly his Diary that he had kept for many years paſt.]

Lord's Day, September 6.—I began to read ſome of my private writings, which my brother brought me; and was conſiderably refreſhed, with what I met with in them.

Monday, September 7.—I proceeded farther in reading my old private writings, and found they had the ſame effect upon me as before: I could not but rejoice and bleſs God for what paſſed long ago, which without writing had been entirely loſt.

This evening, when I was in great diſtreſs of body, my ſoul longed that God ſhould be glorified: I ſaw there was no heaven but this. I could not but ſpeak to the byſtanders then of the only happineſs, viz. pleaſing God. O that I could forever live to God! The day I truſt, is at hand, the perfect day: O, the day of deliverance from all ſin!

Lord's Day, September 13.—I was much refreſhed and engaged in meditation and writing, and found a heart to act for God. My ſpirits were refreſhed, and my ſoul delighted to do ſomething for God.

[On the evening following that Lord's Day, his feet began to appear ſenſibly ſwelled; which thenceforward ſwelled more and more. A ſymptom of his diſſolution coming on.

The next day, his brother John left him, being obliged to return to New-Jerſey on ſome buſineſs of great importance and neceſſity; intending to return again with all poſſible ſpeed, hoping to ſee his brother yet once more in the land of the living.

On the Thurſday of this week, September 17, was the laſt time that ever he went out of his lodging room. That day, he was again viſited by his brother Iſrael, who continued with him thenceforward until his death. On that evening, he was taken with ſomething of a diarrhœa; which he looked upon as another ſign of his approaching death: Whereupon he expreſſed himſelf thus; O, the glorious time is now coming! I have longed to ſerve God perfectly: Now God will gratify thoſe deſires! And from time to time, at the ſeveral ſteps and new

ſymptoms of the ſenſible approach of his diſſolution, he was ſo far from being ſunk or damped, that he ſeemed to be animated, and made more cheerful; as being glad at the appearance of death's approach. He often uſed the epithet, glorious, when ſpeaking of the day of his death, calling it that glorious day. And as he ſaw his diſſolution gradually approaching, he was much in talking about it, with perfect calmneſs ſpeaking of a future ſtate; and alſo ſettling all his affairs, very particularly and minutely giving directions concerning what he would have done in one reſpect and another after he was dead. And the nearer death approached, the more deſirous he ſeemed to be of it. He ſeveral times ſpake of the different kinds of willingneſs to die; and ſpoke of it as an ignoble, mean kind of willingneſs to die, to be willing to leave the body, only to get rid of pain; or to go to heaven only to get honour and advancement there.]

Saturday, September 19.—Near night, while I attempted to walk a little, my thoughts turned thus: How infinitely ſweet it is, to love God, and be all for him! Upon which it was ſuggeſted to me, You are not an angel, not lively and active. To which my whole ſoul immediately replied, I as ſincerely deſire to love and glorify God, as any angel in heaven. Upon which it was ſuggeſted again, But you are filthy, not fit for heaven. Hereupon inſtantly appeared the bleſſed robes of Chriſt's righteouſneſs, which I could not but but exult and triumph in; and I viewed the infinite excellency of God, and my ſoul even broke with longings, that God ſhould be glorified. I thought of dignity in heaven; but inſtantly the thought returned, I do not go to heaven to get honour, but to give all poſſible glory and praiſe. O, how I longed that God ſhould be glorified on earth alſo! O, I was made for eternity, if God might be glorified! Bodily pains I cared not for: Though I was then in extremity, I never felt eaſier; I felt willing to glorify God in that ſtate of bodily diſtreſs, as long as he pleaſed I ſhould continue in it. The grave appeared really ſweet, and I longed to lodge my weary bones in it: But O that God might be glorified! This was the burden of all my cry. O I knew I ſhould be active as an angel, in heaven; and that I ſhould be ſtripped of my filthy garments! So that there

was no objection. But O, to love and praiſe God more, to pleaſe him forever! This my ſoul panted after, and even now pants for while I write. O that God might be glorified in the whole earth. Lord, let *thy kingdom come.* I longed for a ſpirit of preaching to deſcend and reſt on miniſters, that they might addreſs the conſciences of men with cloſeneſs and power. I ſaw God had the reſidue of the ſpirit; and my ſoul longed it ſhould be poured from on high. I could not but plead with God for my dear congregation, that he would preſerve it, and not ſuffer his great name to loſe its glory in that work: My ſoul ſtill longing, that God might be glorified.

[The extraordinary frame that he was in, that evening, could not be hid; *his mouth ſpake out of the abundance of his heart*, expreſſing in a very affecting manner much the ſame things as are written in his Diary: And among very many other extraordinary expreſſions, which he then uttered, were ſuch as theſe; My heaven is to pleaſe God, and glorify him, and give all to him, and to be wholly devoted to his glory; that is the heaven I long for; that is my religion, and that is my happineſs; and always was, ever ſince I ſuppoſed I had any true religion; and all thoſe that are of that religion, ſhall meet me in heaven. I do not go to heaven to be advanced, but to give honour to God. It is no matter where I ſhall be ſtationed in heaven, whether I have a high or a low ſeat there; but to love and pleaſe and glorify God is all: Had I a thouſand ſouls, if they were worth any thing, I would give them all to God; but I have nothing to give, when all is done. It is impoſſible for any rational creature to be happy without acting all for God: God himſelf could not make him happy any other way. I long to be in heaven, praiſing and glorifying God with the holy angels: All my deſire is to glorify God. My heart goes out to the burying place; it ſeems to me a deſirable place: But O to glorify God; that is it; that is above all. It is a great comfort to me, to think that I have done a little for God in the world: O! it is but a very ſmall matter; yet I have done a little; and I lament it, that I have not done more for him. There is nothing in the world worth living for, but doing good, and finiſhing God's work, doing the work that Chriſt did. I ſee no-

thing elſe in the world, that can yield any ſatisfaction, beſides living to God, pleaſing him, and doing his whole will. My greateſt joy and comfort has been, to do ſomething for promoting the intereſt of religion, and the ſouls of particular perſons: And now in my illneſs, while I am full of pain and diſtreſs from day to day, all the comfort I have, is in being able to do ſame little char, or ſmall piece of work for God, either by ſomething that I ſay, or by writing, or ſome other way.

He intermingled with theſe and other like expreſſions, many pathetical counſels to thoſe that were about him; particularly to my children and ſervants. He applied himſelf to ſome of my younger children at this time; calling them to him, and ſpeaking to them one by one; ſetting before them, in a very plain manner, the nature and eſſence of true piety, and its great importance and neceſſity; earneſtly warning them not to reſt in any thing ſhort of that true and thorough change of heart, and a life devoted to God; counſelling them not to be ſlack in the great buſineſs of religion, nor in the leaſt to delay it; enforcing his counſels with this, that his words were the words of a dying man: Said he, I ſhall die here, and here I ſhall be buried, and here you will ſee my grave, and do you remember what I have ſaid to you. I am going into eternity: And it is ſweet to me to think of eternity; the endleſſneſs of it makes it ſweet: But O, what ſhall I ſay to the eternity of the wicked! I cannot mention it, nor think of it: The thought is too dreadful. When you ſee my grave, then remember what I ſaid to you while I was alive; then think with yourſelf, how that man, that lies in that grave, counſelled and warned me to prepare for death.

His body ſeemed to be marvellouſly ſtrengthened, through the inward vigour and refreſhment of his mind; ſo that, although before he was ſo weak that he could hardly utter a ſentence, yet now he continued his moſt affecting and profitable diſcourſe to us for more than an hour, with ſcarce any intermiſſion; and ſaid of it, when he had done, it was the laſt ſermon that ever he ſhould preach.

This extraordinary frame of mind continued the next day; of which he ſays in his Diary as follows.]

Lord's Day, September 20.—Was ſtill in a ſweet and comfortable frame; and was again melted with deſires that God might be glorified, and with longings to love and live to him. Longed for the influences of the Divine Spirit to deſcend on miniſters in a ſpecial manner. And O, I longed to be with God, to behold his glory, and to bow in his preſence.

[It appears by what is noted in his Diary, both of this day, and the evening preceding, that his mind at this time was much impreſſed with a ſenſe of the importance of the work of the miniſtry, and the need of the grace of God, and his ſpecial ſpiritual aſſiſtance in this work: And it alſo appeared in what he expreſſed in converſation; particularly in his diſcourſe to his brother Iſrael, who was then a member of Yale-College at New-Haven, and had been proſecuting his ſtudies and academical exerciſes there, to that end, that he might be fitted for the work of the miniſtry, and was now with him*. He now, and from time to time, in this his dying ſtate, recommended to his brother, a life of ſelf denial, of weanedneſs from the world, and devotedneſs to God, and an earneſt endeavour to obtain much of the grace of God's Spirit, and God's gracious influences on his heart; repreſenting the great need which miniſters ſtand in of them, and the unſpeakable benefit of them from his own experience. Among many other expreſſions, he ſaid thus; When miniſters feel theſe ſpecial gracious influences on their hearts, it wonderfully aſſiſts them to come at the conſciences of men, and as it were to handle them with hands; whereas, without them, whatever reaſon and oratory we make uſe of, we do but make uſe of ſtumps, inſtead of hands.]

Monday, September 21.—I began to correct a little volume of my private writings: God, I believe, remarkably

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* This young gentleman was an ingenious, ſerious, ſtudious, and hopefully truly pious perſon: There appeared in him many qualities giving hope of his being a great bleſſing in his day. But it has pleaſed God, ſince the death of his brother, to take him away alſo. He died that winter, at New-Haven, on Jan. 6, 1748, of a nervous fever, after about a fortnight's illneſs.

helped me in it; my ſtrength was ſurpriſingly lengthened out, and my thoughts quick and lively, and my ſoul refreſhed, hoping it might be a work for God. O, how good, how ſweet it is, to labour for God!

Tueſday, September 22.—Was again employed in reading and correcting, and had the ſame ſucceſs, as the day before. I was exceeding weak; but it ſeemed to refreſh my ſoul, thus to ſpend time.

Wedneſday, September 23.—I finiſhed my corrections of the little piece forementioned, and felt uncommonly peaceful: It ſeemed as if I had now done all my work in this world, and ſtood ready for my call to a better. As long as I ſee any thing to be done for God, life is worth having: But O, how vain and unworthy it is, to live for any lower end! This day I indited a letter, I think, of great importance, to the Rev. Mr. Byram in New-Jerſey: O that God would bleſs and ſucceed that letter, which was written for the benefit of his church*! O that God would *purify the ſons of Levi*, that his glory might be advanced! This night I endured a dreadful turn, wherein my life was expected ſcarce an hour or minute together. But bleſſed be God, I have enjoyed conſiderable ſweetneſs in divine things, this week, both by night and day.

Thurſday, September 24.—My ſtrength began to fail exceedingly; which looked further as if I had done all my work: However, I had ſtrength to fold and ſuperſcribe my letter. About two I went to bed, being weak and much diſordered, and lay in a burning fever until night, without any proper reſt. In the evening I got up, having lain down in ſome of my clothes; but was in the greateſt diſtreſs, that ever I endured, having an uncommon kind of hiccough; which either ſtrangled me, or threw me into a ſtraining to vomit; and at the ſame time was diſtreſſed with griping pains. O, the diſtreſs of this evening! I had little expectation of my living the night through, nor indeed had any about me: And I longed for the finiſhing moment! I was obliged to repair to bed by ſix

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* It was concerning the qualifications of miniſters, and the examination and licenſing of candidates for the work of the miniſtry.

o'clock; and through mercy enjoyed ſome reſt; but was grievouſly diſtreſſed at turns with the hiccough. My ſoul breathed after God, while the watcher was with me: When ſhall I come to God, even to God, my exceeding joy? O for this bleſſed likeneſs!

Friday, September 25.—This day I was unſpeakably weak, and little better than ſpeechleſs all the day: However, I was able to write a little, and felt comfortably in ſome part of the day. O, it refreſhed my ſoul, to think of former things, of deſires to glorify God, of the pleaſures of living to him! O my dear God, I am ſpeedily coming to thee, I hope! Haſten the day, O Lord, if it be thy bleſſed will: O *come, Lord Jeſus, come quickly.* Amen.*

Saturday, September 26.—I felt the ſweetneſs of divine things, this forenoon; and had the conſolation of a conſciouſneſs that I was doing ſomething for God.

Lord's Day, September 27.—This was a very comfortable day to my ſoul; I think, I awoke with God. I was enabled to lift up my ſoul to God, early this morning; and while I had little bodily ſtrength, I found freedom to lift up my heart to God for myſelf and others. Afterwards, was pleaſed with the thoughts of ſpeedily entering into the unſeen world.

[Early this morning, as one of the family came into the room, he expreſſed himſelf thus: I have had more pleaſure this morning, than all the drunkards in the world enjoy; if it were all extracted! So much did he eſteem the joy of faith above the pleaſures of ſin.

He felt, that morning, an unuſual appetite to food, with which his mind ſeemed to be exhilirated, as looking on it a ſign of the very near approach of death; and ſaid upon it, I was born on a Sabbath day; and I have reaſon to think I was new born on a Sabbath day; and I hope I ſhall die on this Sabbath day: I ſhould look upon it as a favour, if it may be the will of God that it ſhould be ſo:

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* This was the laſt that ever he wrote in his Diary with his own hand; though it is continued a little farther, in a broken manner; written by his brother Iſrael, but indited by his mouth in this his weak and dying ſtate.

I long for the time. *O, why is his chariot ſo long in coming? Why tarry the wheels of his chariots?* I am very willing to part with all: I am willing to part with my dear brother John, and never to ſee him again, to go to be forever with the Lord*. O, when I go there, how will God's dear church on earth be on my mind!

Afterwards, the ſame morning, being aſked how he did, he anſwered, I am almoſt in eternity; I long to be there. My work is done; I have done with all my friends; all the world is nothing to me; I long to be in heaven, praiſing and glorifying God with the holy angels: All my deſire is to glorify God.

During the whole of theſe laſt two weeks of his life he ſeemed to continue in this frame of heart, looſe from all the world, as having done his work, and done with all things here below, having nothing to do but to die, and abiding in an earneſt deſire and expectation of the happy moment, when his ſoul ſhould take its flight, and go to a ſtate of perfection of holineſs, and perfect glorifying and enjoying God, manifeſted in a variety of expreſſions. He ſaid, that the conſideration of the day of death, and the day of judgment, had a long time been peculiarly ſweet to him. He from time to time ſpake of his being willing to leave the body, and the world immediately, that day, that night, and that moment, if it was the will of God. He alſo was much in expreſſing his longings that the church of Chriſt on earth might flouriſh, and Chriſt's kingdom here might be advanced, notwithſtanding he was about to leave the earth, and ſhould not with his eyes behold the deſirable event, nor be inſtrumental in promoting it. He ſaid to me, one morning as I came into the room, my thoughts have been employed on the old dear theme, the proſperity of God's church on earth.

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* He had, before this, expreſſed a deſire, if it might be the will of God, to live until his brother returned from New Jerſey: Who, when he went away, intended, if poſſible, to perform his journey and return in a fortnight; hoping once more to meet his brother in the land of the living. The fortnight was now near expired, it ended the next day.

As I waked out of ſleep, I was led to cry for the pouring out of God's ſpirit, and the advancement of Chriſt's kingdom, which the dear Redeemer did and ſuffered ſo much for. It is this that eſpecially makes me long for it. He expreſſed much hope that a glorious advancement of Chriſt's kingdom was near at hand.

He once told me, that he had formerly longed for the outpouring of the ſpirit of God, and the glorious times of the church, and hoped they were coming; and ſhould have been willing to have lived to promote religion at that time, if that had been the will of God; but, ſays he, I am willing it ſhould be as it is; I would not have the choice to make for myſelf for ten thouſand worlds. He expreſſed, on his death bed, a full perſuaſion, that he ſhould in heaven ſee the proſperity of the church on earth, and ſhould rejoice with Chriſt therein; and the conſideration of it ſeemed to be highly pleaſing and ſatisfying to his mind.

He alſo ſtill dwelt much on the great importance of the work of miniſters of the goſpel; and expreſſed his longings, that they might be filled with the ſpirit of God, and manifeſted much deſire to ſee ſome of the neighbouring miniſters, whom he had ſome acquaintance with, and whoſe ſincere friendſhip he was confident of, that he might converſe freely with them on that ſubject, before he died. And it ſo happened, that he had opportunity with ſome of them according to his deſire.

Another thing that lay much on his heart, and that he ſpake of, from time to time, in theſe near approaches of death, was the ſpiritual proſperity of his own congregation of chriſtian Indians in New-Jerſey: And when he ſpake of them, it was with peculiar tenderneſs; ſo that his ſpeech would be preſently interrupted and drowned with tears.

He alſo expreſſed much ſatisfaction in the diſpoſals of Providence, with regard to the circumſtances of his death; particularly that God had before his death given him the opportunity he had had in Boſton, with ſo many conſiderable perſons, miniſters and others, to give in his teſtimony for God, and againſt falſe religion, and many miſtakes that lead to it and promote it; and there to lay before pious and charitable gentlemen, the ſtate of the

Indians and their neceſſities, to ſo good effect; and that God had ſince given him opportunity to write to them further concerning theſe affairs; and to write other letters of importance, that he hoped might be of good influence with regard to the ſtate of religion among the Indians, and elſewhere, after his death. He expreſſed great thankfulneſs to God for his mercy in theſe things. He alſo mentioned it as what he accounted a merciful circumſtance of his death, that he ſhould die here. And ſpeaking of theſe things, he ſaid God had granted him all his deſire; and ſignified, that now he could with greater alacrity leave the world.]

Monday, September 28.—I was able to read and make ſome few corrections in my private writings; but found I could not write, as I had done; I found myſelf ſenſibly declined in all reſpects. It has been only from a little while before noon, until about one or two o'clock, that I have been able to do any thing, for ſome time paſt: Yet this refreſhed my heart, that I could do any thing, either public or private, that I hoped was for God.

[This evening he was ſuppoſed to be dying: He thought ſo himſelf, and was thought ſo by thoſe who were about him. He ſeemed glad at the appearance of the near approach of death. He was almoſt ſpeechleſs, but his lips appeared to move; and one that ſat very near him, heard him utter ſuch expreſſions as theſe, *Come, Lord Jeſus, come quickly. O, why is his chariot ſo long in coming!* After he revived, he blamed himſelf for having been too eager to be gone. And in expreſſing what he found in the frame of his mind at that time, he ſaid, he then found an inexpreſſibly ſweet love to thoſe that he looked upon as belonging to Chriſt, beyond almoſt all that ever he felt before; ſo that it ſeemed, to uſe his own words, like a little piece of heaven to have one of them near him. And being aſked whether he heard the prayer that was, at his deſire, made with him; he ſaid, yes, he heard every word, and had an uncommon ſenſe of the things that were uttered in that prayer, and that every word reached his heart.

On the evening of the next day, viz. Tueſday, September 29, as he lay in his bed, he ſeemed to be in an extraordinary frame; his mind greatly engaged in ſweet

meditations concerning the proſperity of Zion: There being preſent here at that time two young gentlemen of his acquaintance, that were candidates for the miniſtry, he deſired us all to unite in ſinging a Pſalm on that ſubject, even Zion's proſperity. And on his deſire we ſung a part of the ciid Pſalm. This ſeemed much to refreſh and revive him, and gave him new ſtrength; ſo that, though before he could ſcarcely ſpeak at all, now he proceeded, with ſome freedom of ſpeech, to give his dying counſels to thoſe two young gentlemen forementioned, relating to their preparation for, and proſecution of that great work of the miniſtry they were deſigned for; and in particular, earneſtly recommending to them frequent ſecret faſting and prayer; And enforced his counſel with regard to this, from his own experience of the great comfort and benefit of it; which, ſaid he, I ſhould not mention, were it not that I am a dying perſon. And after he had finiſhed his counſel, he made a prayer, in the audience of us all; wherein, beſides praying for this family, for his brethren, and thoſe candidates for the miniſtry, and for his own congregation, he earneſtly prayed for the reviving and flouriſhing of religion in the world.

Until now he had every day ſat up part of the day; but after this he never roſe from his bed.]

Wedneſday, September 30.—I was obliged to keep my bed the whole day, through weakneſs. However, redeemed a little time, and with the help of my brother, read and corrected about a dozen pages in my M. S. giving an account of my converſion.

Thurſday, October 1.—I endeavoured again to do ſomething by way of writing, but ſoon found my powers of body and mind utterly fail. Felt not ſo ſweetly as when I was able to do ſomething that I hoped would do ſome good. In the evening, was diſcompoſed and wholly delirious; but it was not long before God was pleaſed to give me ſome ſleep, and fully compoſed my mind*. O, bleſſed be God for his great

* From this time forward, he had the free uſe of his reaſon until the day before his death; excepting that at ſome times he appeared a little loſt for a moment, at firſt waking out of ſleep.

goodneſs to me, ſince I was ſo low at Mr. Bromfield's, on Thurſday, June 18 laſt paſt. He has, except thoſe few minutes, given me the clear exerciſe of my reaſon, and enabled me to labour much for him, in things both of a public and private nature; and, perhaps, to do more good than I ſhould have done if I had been well; beſides the comfortable influences of his bleſſed Spirit, with which he has been pleaſed to refreſh my ſoul. May his name have all the glory forever and ever. Amen.

Friday, October 2.—My ſoul was this day, at turns, ſweetly ſet on God: I longed to be with him, that I might behold his glory. I felt ſweetly diſpoſed to commit all to him, even my deareſt friends, my deareſt flock, and my abſent brother, and all my concerns for time and eternity. O that his kingdom might come in the world; that they might all love and glorify him, for what he is in himſelf; and that the bleſſed Redeemer might *ſee of the travail of his ſoul and be ſatisfied. O, come, Lord Jeſus, come quickly.* Amen*.

[The next evening we very much expected his brother John from New-Jerſey; it being about a week after the time that he propoſed for his return, when he went away: And though our expectations were ſtill diſappointed, yet Mr. Brainerd ſeemed to continue unmoved, in the ſame calm and peaceful frame, that he had before manifeſted; as having reſigned all to God, and having done with his friends, and with all things below.

On the morning of the next day, being Lord's Day, October 4, as my daughter Jeruſha, who chiefly tended him, came into the room, he looked on her very pleaſantly, and ſaid, Dear Jeruſha, are you willing to part with me? I am quite willing to part with you: I am willing to part with all my friends: I am willing to part with my dear brother John, although I love him the beſt of any creature living: I have committed him and all my friends to God, and can leave them with God. Though if I thought I ſhould not ſee you, and be happy

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* Here ends his Diary: Theſe are the laſt words that are written in it, either by his own hand, or by any other from his mouth.

with you in another world, I could not bear to part with you. But we ſhall ſpend an happy eternity together!

In the evening, as one came into the room with a Bible in her hand, he expreſſed himſelf thus; O, that dear book! that lovely book! I ſhall ſoon ſee it opened! The myſteries that are in it, and the myſteries of God's providence, will be all unfolded!

His diſtemper now very apparently preyed on his vitals in an extraordinary manner: Not by a ſudden breaking of ulcers in his lungs, as at Boſton, but by a conſtant diſcharge of purulent matter, in great quantities: So that what he brought up by expectoration, ſeemed to be as it were mouthfuls of almoſt clear pus; which was attended with very great inward pain and diſtreſs.

On Tueſday, October 6, he lay for a conſiderable time, as if he were dying. At which time, he was heard to utter, in broken whiſpers, ſuch expreſſions as theſe: He will come, he will not tarry. I ſhall ſoon be in glory. I ſhall ſoon glorify God with the angels. But after ſome time he revived.

The next day, viz. Wedneſday, October 7, his brother John arrived, being returned from New-Jerſey; where he had been detained much longer than he intended, by a mortal ſickneſs prevailing among the chriſtian Indians, and by ſome other things in their circumſtances that made his ſtay with them neceſſary. Mr. Brainerd was affected and refreſhed with ſeeing him, and appeared fully ſatisfied with the reaſons of his delay; ſeeing the intereſt of religion and of the ſouls of his people required it.

The next day, Thurſday, October 8, he was in great diſtreſs and agonies of body; and for the bigger part of the day, was much diſordered as to the exerciſe of his reaſon. In the evening he was more compoſed and had the uſe of his reaſon well; but the pain of his body continued and increaſed. He told me it was impoſſible for any to conceive of the diſtreſs he felt in his breaſt. He manifeſted much concern leſt he ſhould diſhonour God, by impatience under his extreme agony; which was ſuch, that he ſaid, the thought of enduring it one minute longer was almoſt inſupportable. He deſired that others would be much in lifting up their hearts continually to God for him, that God would ſupport him, and give

him patience. He ſignified that he expected to die that night; but ſeemed to fear a longer delay: And the diſpoſition of his mind with regard to death appeared ſtill the ſame that it had been all along. And notwithſtanding his bodily agonies, yet the intereſt of Zion lay ſtill with great weight on his mind; as appeared by ſome conſiderable diſcourſe he had that evening with the Rev. Mr. Billing, one of the neighbouring miniſters, who was then preſent, concerning the great importance of the work of the miniſtry, &c. And afterwards, when it was very late in the night, he had much very proper and profitable diſcourſe with his brother John, concerning his congregation in New-Jerſey, and the intereſt of religion among the Indians. In the latter part of the night his bodily diſtreſs ſeemed to riſe to a greater height than ever; and he ſaid to thoſe then about him, that it was another thing to die, than people imagined; explaining himſelf to mean that they were not aware what bodily pain and anguiſh is undergone before death. Towards day, his eyes fixed; and he continued lying immoveable, until about ſix o'clock in the morning, and then expired, on Friday, October 9, 1747, when his ſoul, as we may well conclude, was received by his dear Lord and Maſter, as an eminently faithful ſervant, into that ſtate of perfection of holineſs, and fruition of God, which he had ſo often and ſo ardently longed for; and was welcomed by the glorious aſſembly of the upper world, as one peculiarly fitted to join them in their bleſſed employments and enjoyments.

Much reſpect was ſhewn to his memory at his funeral; which was on the Monday following, after a ſermon preached the ſame day, on that ſolemn occaſion. His funeral was attended by eight of the neighbouring miniſters, and ſeventeen other gentlemen of a liberal education, and a great concourſe of people.

SOME FURTHER REMAINS OF THE REV. DAVID BRAINERD.

SOME SIGNS OF GODLINESS.

The diſtinguiſhing Marks of a TRUE CHRISTIAN, *taken from one of my old Manuſcripts; where I wrote as I felt and experienced, and not from any conſiderable degree of doctrinal knowledge or acquaintance with the ſentiments of others in this point.*

1. HE has a true knowledge of the glory and excellency of God, that he is moſt worthy to be loved and praiſed for his own divine perfections. Pſal. cxlv. 3.

2. God is his portion. Pſal. lxxiii. 25. And God's glory, his great concern. Matth. vi. 22.

3. Holineſs is his delight; nothing he ſo much longs for, as to be holy, as God is holy. Phil. iii. 9—12.

4. Sin is his greateſt enemy. This he hates for its own nature, for what it is in itſelf, being contrary to a holy God. Jer. ii. 1. And conſequently he hates all ſin. Rom. vii. 24. 1 John iii. 9.

5. The laws of God alſo are his delight. Pſal. cxix. 97. Rom. vii. 22. Theſe he obſerves, not out of conſtraint, from a ſervile fear of hell; but they are his choice. Pſal. cxix. 30. The ſtrict obſervance of them is not his bondage but his greateſt liberty. Verſe 45.

LETTERS WRITTEN BY Mr. BRAINERD TO HIS FRIENDS.

To his Brother JOHN, *at Yale-College, in New-Haven.*

KAUNAUMEEK, December 27, 1743.

DEAR BROTHER,

I LONG to see you, and know how you fare in your journey through a world of inexpressible sorrow, where we are compassed about with vanity, confusion and *vexation of spirit.* I am more weary of life, I think, than ever I was. The whole world appears to me like a huge vacuum, a vast empty space, whence nothing desirable, or at least satisfactory, can possibly be derived; and I long daily to die more and more to it; even though I obtain not that comfort from spiritual things, which I earnestly desire. Worldly pleasures, such as flow from greatness, riches, honours, and sensual gratifications, are infinitely worse than none. May the Lord deliver us more and more from these vanities. I have spent most of the fall and winter hitherto in a very weak state of body; and sometimes under pressing inward trials and spiritual conflicts: But *having obtained help from God, I continue to this day;* and am now something better in health, than I was some time ago. I find nothing more conducive to a life of christianity, than a diligent, industrious, and faithful improvement of precious time. Let us then faithfully perform that business, which is allotted to us by Divine Providence, to the utmost of our bodily strength, and mental vigour. Why should we sink, and grow discouraged, with any particular trials, and perplexities, we are called to encounter in the world? Death and eternity are just before us; a few tossing billows more will wast us into the world of spirits, and, we hope, through infinite grace, into endless pleasures, and uninterrupted rest and peace. Let us then *run with patience, the race set before us.* Heb. xii. 1, 2. And O that we could depend more upon the living God, and less upon our own wisdom and

ſtrength. Dear brother, may the God of all grace comfort your heart, and ſucceed your ſtudies, and make you an inſtrument of good to his people in your day. This is the conſtant prayer of

Your affectionate brother,

DAVID BRAINERD.

To his Brother ISRAEL, *at Haddam.*

KAUSAUMEEK, January 21, 1744.

MY DEAR BROTHER,

——THERE is but one thing, that deſerves our higheſt care and moſt ardent deſires; and that is, that we may anſwer the great end, for which we were made; viz. to glorify that God, who has given us our beings and all our comforts, and to do all the good we poſſibly can, to our fellow men, while we live in the world: And verily life is not worth the having, if it be not improved for this noble end and purpoſe. Yet, alas, how little is this thought of among mankind! Moſt men ſeem to live to themſelves, without much regard to the glory of God, or the good of their fellow creatures; they earneſtly deſire, and eagerly purſue after the riches, the honours, and the pleaſures of life, as if they really ſuppoſed, that wealth, or greatneſs, or merriment, could make their immortal ſouls happy. But alas, what falſe and deluſive dreams are theſe! And how miſerable will thoſe ere long be, who are not awaked out of them, to ſee that all their happineſs conſiſts in living to God, and becoming *holy as he is holy!* O, may you never fall into the tempers and vanities, the ſenſuality and folly of the preſent world. You are, by Divine Providence, left as it were alone in a wide world, to act for yourſelf: Be ſure then to remember, it is a world of temptation. You have no earthly parents to be the means of forming your youth to piety and virtue, by their pious examples, and ſeaſonable counſels; Let this then excite you with greater diligence and fervency to look up to the Father of Mercies for grace and aſſiſtance againſt all the vanities of the world. And if you would glorify God, anſwer his juſt expectations from you,

and make your own ſoul happy in this and the coming world, obſerve theſe few directions; though not from a father, yet from a brother who is touched with a tender concern for your preſent and future happineſs. And,

Firſt, Reſolve upon, and daily endeavour to practiſe a life of ſerioufneſs, and ſtrict ſobriety. The wiſe man will tell you the great advantage of ſuch a life, Eccleſ. vii. 3. Think of the life of Chriſt; and when you can find that he was pleaſed with jeſting and vain merriment, then you may indulge it in yourſelf.

Again, Be careful to make a good improvement of precious time. When you ceaſe from labour, fill up your time in reading, meditation, and prayer: And while your hands are labouring, let your heart be employed, as much as poſſible, in divine thoughts.

Further, Take heed that you faithfully perform the buſineſs you have to do in the world, from a regard to the commands of God; and not from an ambitious deſire of being eſteemed better than others. We ſhould always look upon ourſelves as God's ſervants, placed in God's world, to do his work; and accordingly labour faithfully for him; not with a deſign to grow rich and great, but to glorify God, and do all the good we poſſibly can.

Again, Never expect any ſatisfaction or happineſs from the world. If you hope for happineſs in the world, hope for it from God, and not from the world. Do not think you ſhall be more happy, if you live to ſuch or ſuch a ſtate of life, if you live to be for yourſelf, to be ſettled in the world, or if you ſhould gain any eſtate in it: But look upon it that you ſhall then be happy, when you can be conſtantly employed for God, and not for yourſelf; and deſire to live in this world, only to do and ſuffer what God allots to you. When you can be of the ſpirit and temper of angels, who are willing to come down into this lower world, to perform what God commands them, though their deſires are heavenly, and not in the leaſt ſet on earthly things, then you will be of that temper that you ought to have. Coloſſ. iii. 2.

Once more, Never think that you can live to God by your own power or ſtrength; but always look to and rely on him for aſſiſtance, yea, for all ſtrength and grace.

There is no greater truth, than this, *That we can do nothing of ourſelves*; John xv. 5. and 2 Cor. iii. 5. Yet nothing but our own experience can effectually teach it to us. Indeed we are a long time in learning, that all our ſtrength and ſalvation is in God. This is a life, that I think no unconverted man can poſſibly live; and yet it is a life that every godly ſoul is preſſing after, in ſome good meaſure. Let it then be your great concern, thus to devote yourſelf and your all to God.

I long to ſee you, that I may ſay much more to you than I now can, for your benefit and welfare; but I deſire to commit you to, and leave you with the *Father of Mercies, and God of all grace*; praying that you may be directed ſafely through an evil world, to God's heavenly kingdom.

I am your affectionate loving brother
DAVID BRAINERD.

To a SPECIAL FRIEND.

The FORKS of DELAWARE, July 31, 1744.

——CERTAINLY the greateſt, the nobleſt pleaſure of intelligent creatures muſt reſult from their acquaintance with the bleſſed God, and with their own rational and immortal ſouls. And O, how divinely ſweet and entertaining is it, to look into our own ſouls, when we can find all our powers and paſſions united and engaged in purſuit after God, our whole ſouls longing and paſſionately breathing after a conformity to him, and the full enjoyment of him: Verily there are no hours paſs away with ſo much divine pleaſure, as thoſe that are ſpent in communing with God and our own hearts. O, how ſweet is a ſpirit of devotion, a ſpirit of ſerioufneſs and divine ſolemnity, a ſpirit of goſpel ſimplicity, love, tenderneſs! O how deſirable, and how profitable to the chriſtian life, is a ſpirit of holy watchfulneſs, and godly jealouſy over ourſelves; when our ſouls are afraid of nothing ſo much as that we ſhall grieve and offend the bleſſed God, whom at ſuch times we apprehend, or at leaſt hope, to be a father and friend; whom we then love and long to pleaſe,

rather than to be happy ourſelves; or at leaſt we delight to derive our happineſs from pleaſing and glorifying him! Surely this is a pious temper, worthy of the higheſt ambition and cloſeſt purſuit of intelligent creatures and holy chriſtians. O how vaſtly ſuperior is the pleaſure, peace, and ſatisfaction derived from theſe divine frames, to that which we, alas, ſometimes purſue in things impertinent and trifling! Our own bitter experience teaches us, that *in the midſt of* ſuch *laughter the heart is ſorrowful*, and there is no true ſatisfaction but in God. But alas! How ſhall we obtain and retain this ſweet ſpirit of religion and devotion? Let us follow the apoſtle's direction, Phil. ii. 12. and labour upon the encoueagement he there mentions, verſe 13. For it is God only can afford us this favour; and he will be ſought to, and it is fit we ſhould wait upon him for ſo rich a mercy. O, may the God of all grace afford us the grace and influences of his Divine Spirit; and help us that we may from our hearts eſteem it our greateſt liberty and happineſs, that *whether we live, we may live to the Lord, or whether we die, we may die to the Lord;* that in life and death we may be his.

I am in a very poor ſtate of health; I think, ſcarce ever poorer: But through divine goodneſs, I am not diſcontented under my weakneſs, and confinement to this wilderneſs; I bleſs God for this retirement. I never was more thankful for any thing, than I have been of late for the neceſſity I am under of ſelf denial in many reſpects. I love to be a pilgrim and ſtranger in this wilderneſs: It ſeems moſt fit for ſuch a poor, ignorant, worthleſs, deſpiſed creature as I. I would not change my preſent miſſion for any other buſineſs in the whole world. I may tell you freely, without vanity and oſtentation, God has of late given me great freedom and fervency in prayer, when I have been ſo weak and feeble, my nature ſeemed as if it would ſpeedily diſſolve. I feel as if my all was loſt, and I was undone for this world, if the poor heathen may not be converted. I feel in general, different from what I did when I ſaw you laſt; at leaſt, more crucified to all the enjoyments of life. It would be very refreſhing to me, to ſee you here in this deſart; eſpecially in my weak diſconſolate hours: But, I think I could be content never to ſee you, or any of my friends again in this world, if

God would bleſs my labours here to the converſion of the poor Indians.

I have much that I could willingly commmunicate to you, which I muſt omit, until Providence gives us leave to ſee each other. In the mean time I reſt,

Your obliged friend and ſervant,

DAVID BRAINERD.

To a SPECIAL FRIEND, *a Miniſter of the Goſpel in New-Jerſey.*

The FORKS of DELAWARE, Dec. 24, 1744.

REV. AND DEAR BROTHER,

——I HAVE little to ſay to you, about ſpiritual joys, and thoſe bleſſed refreſhments, and divine conſolations, with which I have been much favoured in times paſt: But this I can tell you, that if I gain experience in no other point, yet I am ſure I do in this, viz. that the preſent world has nothing in it to ſatisfy an immortal ſoul; and hence, that it is not to be deſired for itſelf, but only becauſe God may be ſeen and ſerved in it: And I wiſh I could be more patient and willing to live in it for this end, than I can uſually find myſelf to be. It is no virtue, I know, to deſire death, only to be freed from the miſeries of life: But I want that divine hope, which you obſerved, when I ſaw you laſt, was the very ſinews of vital religion. Earth can do us no good, and if there be no hope of our doing good on earth, How can we deſire to live in it? And yet we ought to deſire, or at leaſt to be reſigned to tarry in it; becauſe it is the will of our allwiſe Sovereign. But perhaps theſe thoughts will appear melancholy and gloomy, and conſequently will be very undeſirable to you; and therefore I forbear to add. I wiſh you may not read them in the ſame circumſtances in which I write them. I have a little more to do and ſuffer in a dark diſconſolate world; and then I hope to be as happy as you are. I ſhould aſk you to pray for me, were I worth your concern. May the Lord enable us both to *endure hardneſs as good ſoldiers of Jeſus Chriſt;*

and may we *obtain mercy of God to be faithful, to the death,* in the diſcharge of our reſpective truſts.

I am your very unworthy brother,
And humble ſervant,
DAVID BRAINERD.

To his Brother JOHN, *at College.*

CROSWEEKSUNG, in *N. Jerſey*, Dec. 28, 1745.

VERY DEAR BROTHER,

——I AM in one continued, perpetual, and uninterrupted hurry; and Divine Providence throws ſo much upon me, that I do not ſee it will ever be otherwiſe. May I *obtain mercy of God to be faithful, to the death.* I cannot ſay, I am weary of my hurry; I only want ſtrength and grace to do more for God, than I have ever yet done.

My dear brother, the Lord of heaven, that has carried me through many trials, bleſs you; bleſs you for time, and eternity; and fit you to do ſervice for him in his church below, and to enjoy his bliſsful preſence in his church triumphant. My brother, the time is ſhort: O, let us fill it up for God: Let us count *the ſufferings of this preſent time* as nothing, if we can but *run our race*, and *finiſh our courſe with joy.* O let us ſtrive to live to God. I bleſs the Lord, I have nothing to do with earth, but only to labour honeſtly in it for God, until I ſhall *accompliſh as an hireling my day.* I think I do not deſire to live one minute for any thing that earth can afford. O that I could live for none but God, until my dying moment.

I am your affectionate brother,
DAVID BRAINERD.

To his Brother ISRAEL, *then a ſtudent at Yale-College, in New Haven.*

ELIZABETH-TOWN, *N. Jerſey*, Nov. 24, 1746.

DEAR BROTHER,

I HAD determined to make you and my other friends in New-England a viſit, this fall; partly from an earneſt

desire I had to see you and them, and partly with a view to the recovery of my health; which has, for more than three months past, been much impaired. And in order to prosecute this design, I set out from my own people about three weeks ago, and came as far as to this place; where, my disorder greatly increasing, I have been obliged to keep house ever since, until the day before yesterday; at which time I was able to ride about half a mile, but found myself much tired with the journey. I have now no hopes of prosecuting my journey into New-England this winter, supposing my present state of health will by no means admit of it. Although I am, through divine goodness, much better than I was some days ago, yet I have not strength now to ride more than ten miles a day, if the season were warm, and fit for me to travel in. My disorder has been attended with several symptoms of a consumption; and I have been at times apprehensive, that my great change was at hand: Yet, blessed be God, I have never been affrighted; but on the contrary, at some times much delighted with a view of its approach. O the blessedness of being delivered from the clogs of flesh and sense, from a body of sin and spiritual death! O, the unspeakable sweetness of being translated into a state of complete purity and perfection! Believe me, my brother, a lively view and hope of these things will make the king of terrors himself appear agreeable. Dear brother, let me entreat you to keep eternity in your view, and behave yourself as becomes one that must shortly *give an account of all things done in the body.* That God may be your God, and prepare you for his service here, and his kingdom of glory hereafter, is the desire and daily prayer of

Your affectionate loving brother,

DAVID BRAINERD.

To his Brother ISRAEL, *at College; written in the time of his extreme illness in Boston, a few months before his death.*

BOSTON, June 30, 1747.

MY DEAR BROTHER,

IT is from the sides of eternity I now address you. I am heartily sorry, that I have so little strength to write

what I long ſo much to communicate to you. But let me tell you, my brother, eternity is another thing than we ordinarily take it to be in a healthful ſtate. O how vaſt and boundleſs! O how fixed and unalterable! O, of what infinite importance is it, that we be prepared for eternity! I have been juſt a dying, now for more than a week; and all around me have thought me ſo: But in this time I have had clear views of eternity; have ſeen the bleſſedneſs of the godly, in ſome meaſure; and have longed to ſhare their happy ſtate; as well as been comfortably ſatisfied, that through grace, I ſhall do ſo: But O, what anguiſh is raiſed in my mind, to think of an eternity for thoſe who are chriſtleſs, for thoſe who are miſtaken, and who bring their falſe hopes to the grave with them! The ſight was ſo dreadful, I could by no means bear it: My thoughts recoiled, and I ſaid, but under a more affecting ſenſe than ever before, *Who can dwell with everlaſting burnings!* O, methought, that I could now ſee my friends, that I might warn them, to ſee to it, they lay their foundation for eternity ſure. And you, my dear brother, I have been particularly concerned for; and have wondered I ſo much neglected converſing with you about your ſpiritual ſtate at our laſt meeting. O, my brother, let me then beſeech you now to examine, whether you are indeed a new creature? Whether you have ever acted above ſelf? Whether the glory of God has ever been the ſweeteſt higheſt concern with you? Whether you have ever been reconciled to all the perfections of God? In a word, whether God has been your portion, and a holy conformity to him your chief delight? If you cannot anſwer poſitively, conſider ſeriouſly the frequent breathings of your ſoul: But do not however put yourſelf off with a ſlight anſwer. If you have reaſon to think you are graceleſs, O give yourſelf and the throne of grace no reſt, until God ariſe and ſave. But if the caſe ſhould be otherwiſe, bleſs God for his grace, and preſs after holineſs.

My ſoul longs, that you ſhould be fitted for, and in due time go into the work of the miniſtry. I cannot bear to think of your going into any other buſineſs in life. Do not be diſcouraged, becauſe you ſee your elder brothers in the miniſtry die early, one after another: I de-

clare now I am dying, I would not have ſpent my life otherwiſe for the whole world. But I muſt leave this with God.

If this line ſhould come to your hands ſoon after the date, I ſhould be almoſt deſirous you ſhould ſet out on a journey to me: It may be, you may ſee me alive; which I ſhould much rejoice in. But if you cannot come, I muſt commit you to the grace of God, where you are. May he be your guide and counſellor, your ſanctifier, and eternal portion.

O my dear brother, flee fleſhly luſts, and the enchanting amuſements, as well as corrupt doctrines of the preſent day; and ſtrive to live to God.

Take this as the laſt line from

Your affectionate dying brother,

DAVID BRAINERD.

To a young Gentleman, a Candidate for the Work of the Miniſtry, for whom he had a ſpecial friendſhip; alſo written at the ſame time of his great illneſs and nearneſs to death in Boſton.

VERY DEAR SIR,

HOW amazing it is, that the living, who know they muſt die, ſhould notwithſtanding *put far away the evil day*, in a ſeaſon of health and proſperity; and live at ſuch an awful diſtance from a familiarity with the grave, and the great concerns beyond it! And eſpecially it may juſtly fill us with ſurpriſe, that any whoſe minds have been divinely enlightened, to behold the important things of eternity as they are, I ſay, that ſuch ſhould live in this manner. And yet ſir, how frequently is this the caſe! How rare are the inſtances of thoſe who live and act from day to day, as on the verge of eternity; ſtriving to fill up all their remaining moments, in the ſervice, and to the honour of their great Maſter! We inſenſibly trifle away time, while we ſeem to have enough of it; and are ſo ſtrangely amuſed, as in a great meaſure to loſe a ſenſe of the holineſs and bleſſed qualifications neceſſary to prepare us to be inhabitants of the heavenly paradiſe. But

O, dear ſir, a dying bed, if we enjoy our reaſon clearly, will give another view of things. I have now, for more than three weeks, lain under the greateſt degree of weakneſs; the greater part of the time, expecting daily and hourly to enter into the eternal world: Sometimes have been ſo far gone, as to be wholly ſpeechleſs, for ſome hours together. And O, of what vaſt importance has a holy ſpiritual life appeared to me to be in this ſeaſon! I have longed to call upon all my friends, to make it their buſineſs to live to God; and eſpecially all that are deſigned for, or engaged in the ſervice of the ſanctuary. O, dear ſir, do not think it enough, to live at the rate of common chriſtians. Alas, to how little purpoſe do they often converſe, when they meet together! The viſits even of thoſe who are called chriſtians indeed, are frequently extreme barren: And conſcience cannot but condemn us for the miſimprovement of time, while we have been converſant with them. But the way to enjoy the divine preſence, and be fitted for diſtinguiſhing ſervice for God, is to live a life of great devotion and conſtant ſelf dedication to him; obſerving the motions and diſpoſitions of our own hearts, whence we may learn the corruptions that lodge there, and our conſtant need of help from God for the performance of the leaſt duty. And O, dear ſir, let me beſeech you frequently to attend the great and precious duties of ſecret faſting and prayer.

I have a ſecret thought, from ſome things I have obſerved, that God may perhaps deſign you for ſome ſingular ſervice in the world. O then labour to be prepared and qualified to do much for God. Read Mr. Edwards' piece on the affections, again and again; and labour to diſtinguiſh clearly upon experiences and affections in religion, that you may make a difference between the gold and the ſhining droſs; I ſay, labour here, as ever you would be an uſeful miniſter of Chriſt: For nothing has put ſuch a ſtop to the work of God in the late day as the falſe religion, the wild affections that attended it. Suffer me therefore, finally to entreat you earneſtly to give yourſelf to prayer, to reading, and meditation on divine truths: Strive to penetrate to the bottom of them, and never be content with a ſuperficial knowledge. By this means, your thoughts will gradually grow weighty and

judicious; and you hereby will be poſſeſſed of a valuable treaſure, out of which you may produce *things new and old*, to the glory of God.

And now I commend you to the grace of God; earneſtly deſiring, that a plentiful portion of the Divine Spirit may reſt upon you; that you may live to God in every capacity of life, and do abundant ſervice for him in public, if it be his will; and that you may be richly qualified for the *inheritance of the ſaints in light*.

I ſcarce expect to ſee your face any more in the body: and therefore entreat you to accept this as the laſt token of love, from

Your ſincerely affectionate dying friend,
DAVID BRAINERD.

P. S. I am now, at the dating of this letter, conſiderably recovered from what I was when I wrote it; it having lain by me ſome time, for want of an opportunity of conveyance: It was written in Boſton. I am now able to ride a little, and ſo am removed into the country: But I have no more expectation of recovering, than when I wrote, though I am a little better for the preſent; and therefore I ſtill ſubſcribe myſelf,

Your dying friend, &c.
D. B.

AN APPENDIX,

Containing ſome REFLECTIONS *and* OBSERVATIONS *on the preceding* MEMOIRS *of Mr.* BRAINERD.

I. WE have here an opportunity, as I apprehend, in a very lively inſtance, to ſee the nature of true religion; and the manner of its operation, when exemplified in a high degree and powerful exerciſe. Particularly it may be worthy to be obſerved,

1. How greatly Mr. Brainerd's religion differed from that of ſome pretenders to the experience of a clear work of ſaving converſion wrought on their hearts; who, depending and living on that, ſettle in a cold, careleſs and carnal frame of mind, and in a neglect of thorough, earneſt religion, in the ſtated practice of it. Although his convictions and converſion were in all reſpects exceeding clear and very remarkable; yet how far was he from acting as though he thought he had got through his work, when once he had obtained comfort and ſatisfaction of his intereſt in Chriſt, and title to heaven. On the contrary, that work on his heart, by which he was brought to this, was with him evidently but the beginning of his work, his firſt entering on the great buſineſs of religion and the ſervice of God, his firſt ſetting out in his race. His work was not finiſhed, nor his race ended, until life was ended; agreeable to frequent ſcripture repreſentations of the chriſtian life. He continued preſſing forward in a conſtant manner, forgetting the things that were behind, and reaching forth towards the things that were before. His pains and earneſtneſs in the buſineſs of religion were rather increaſed, than diminiſhed, after he had received comfort and ſatisfaction concerning the ſafety of his ſtate. Thoſe divine principles, which after this he was actuated by, of love to God, and longings and thirſtings after holineſs, ſeem to be more effectual to engage him to pains and activity in religion, than fear of hell had been before.

And as his converſion was not the end of his work, or of the courſe of his diligence and ſtrivings in religion; ſo

neither was it the end of the work of the Spirit of God on his heart: But on the contrary, the beginning of that work; the beginning of his ſpiritual diſcoveries, and holy views; the firſt dawnings of the light which thenceforward increaſed more and more; the beginning of his holy affections, his ſorrow for ſin, his love to God, his rejoicing in Chriſt Jeſus, his longings after holineſs. And the powerful operations of the Spirit of God in theſe things, were carried on, from the day of his converſion, in a continued courſe, to his dying day. His religious experiences, his admiration, his joy and praiſe, and flowing affections, did not only hold up to a conſiderable height for a few days, weeks or months, at firſt, while hope and comfort were new things with him; and then gradually dwindle and die away, until they came to almoſt nothing, and ſo leave him without any ſenſible or remarkable experience of ſpiritual diſcoveries, or holy and divine affections, for months together; as it is with many, who, after the newneſs of things is over, ſoon come to that paſs, that it is again with them very much as it uſed to be before their ſuppoſed converſion, with reſpect to any preſent views of God's glory, of Chriſt's excellency, or of the beauty of divine things; and with reſpect to any preſent thirſtings for God, or ardent outgoings of their ſouls after divine objects: But only now and then, they have a comfortable reflection on things they have met with in times paſt, and are ſomething affected with them; and ſo reſt eaſy, thinking all things are well; they have had a good clear work, and their ſtate is ſafe, and they doubt not but they ſhall go to heaven when they die. How far otherwiſe was it with Mr. Brainerd, than it is with ſuch perſons! His experiences, inſtead of dying away, were evidently of an increaſing nature. His firſt love and other holy affections, even at the beginning, were very great; but after months and years, became much greater, and more remarkable; and the ſpiritual exerciſes of his mind continued exceeding great, though not equally ſo at all times, yet uſually ſo, without indulged remiſſneſs, and without habitual dwindling and dying away, even until his deceaſe. They began in a time of general deadneſs all over the land, and were greatly increaſed in a time of general reviving of religion. And

when religion decayed again, and a general deadneſs returned, his experiences were ſtill kept up in their height, and his holy exerciſes maintained in their life and vigour; and ſo continued to be, in a general courſe, wherever he was, and whatever his circumſtances were, among Engliſh and Indians, in company and alone, in towns and cities, and in the howling wilderneſs, in ſickneſs and in health, living and dying. This is agreeable to ſcripture deſcriptions of true and right religion, and of the chriſtian life. The change that was wrought in him at his converſion, was agreeable to ſcripture repreſentations of that change which is wrought in true converſion; a great change, and an abiding change, rendering him a new man, a new creature: Not only a change as to hope and comfort, and an apprehenſion of his own good eſtate; and a tranſient change, conſiſting of high flights of paſſing affections; but a change of nature, a change of the abiding habit and temper of his mind. Nor a partial change, merely in point of opinion, or outward reformation; much leſs a change from one error to another, or from one ſin to another; but an univerſal change, both internal and external; as from corrupt and dangerous principles in religion, unto the belief of the truth, ſo from both the habits and ways of ſin, unto univerſal holineſs of heart and practice; from the power and ſervice of Satan, unto God.

2. His religion did apparently and greatly differ from that of many high pretenders to religion, who are frequently actuated by vehement emotions of mind, and are carried on in a courſe of ſudden and ſtrong impreſſions, and ſuppoſed high illuminations and immediate diſcoveries, and at the ſame time are perſons of a virulent zeal, *not according to knowledge.*

His convictions, preceding his converſion, did not ariſe from any frightful impreſſions on his imagination, or any external images and ideas of fire and brimſtone, a ſword of vengeance drawn, a dark pit open, devils in terrible ſhapes, &c. ſtrongly fixed in his mind. His ſight of his own ſinfulneſs did not conſiſt in any imagination of a heap of loathſome material filthineſs within him; nor did his ſenſe of the hardneſs of his heart conſiſt in any bodily feeling in his breaſt ſomething hard and heavy like a ſtone,

nor in any imaginations whatever of ſuch a nature.

His firſt diſcovery of God or Chriſt, at his converſion, was not any ſtrong idea of any external glory or brightneſs, or majeſty and beauty of countenance or pleaſant voice; nor was it any ſuppoſed immediate manifeſtation of God's love to him in particular; nor any imagination of Chriſt's ſmiling face, arms open, or words immediately ſpoken to him, as by name, revealing Chriſt's love to him; either words of ſcripture, or any other: But a manifeſtation of God's glory, and the beauty of his nature, as ſupremely excellent in itſelf; powerfully drawing, and ſweetly captivating his heart; bringing him to a hearty deſire to exalt God, ſet him on the throne, and give him ſupreme honour and glory, as the king and ſovereign of the univerſe; and alſo a new ſenſe of the infinite wiſdom, ſuitableneſs and excellency of the way of ſalvation by Chriſt; powerfully engaging his whole ſoul to embrace this way of ſalvation, and to delight in it. His firſt faith did not conſiſt in believing that Chriſt loved him, and died for him, in particular. His firſt comfort was not from any ſecret ſuggeſtion of God's eternal love to him, or that God was reconciled to him, or intended great mercy for him; by any ſuch texts as theſe, *Son, be of good cheer, thy ſins are forgiven thee. Fear not, I am thy God*, &c. or in any ſuch way. On the contrary, when God's glory was firſt diſcovered to him, it was without any thought of ſalvation as his own. His firſt experience of the ſanctifying and comforting power of God's Spirit did not begin in ſome bodily ſenſation, any pleaſant warm feeling in his breaſt, that he, as ſome others, called the feeling the love of Chriſt in him, and being full of the ſpirit. How exceeding far were his experiences at his firſt converſion from things of ſuch a nature!

And if we look through the whole ſeries of his experiences, from his converſion to his death, we ſhall find none of this kind.

Mr. Brainerd's religion was not ſelfiſh and mercenary: His love to God was primarily and principally for the ſupreme excellency of his own nature, and not built on a preconceived notion that God loved him, had received him into favour, and had done great things for him, or

promiſed great things to him: So his joy was joy in God, and not in himſelf. We ſee by his Diary how, from time to time, through the courſe of his life, his ſoul was filled with ineffable ſweetneſs and comfort. But what was the the ſpring of this ſtrong and abiding conſolation? Not ſo much the conſideration of the ſure grounds he had to think that his ſtate was good, that God had delivered him from hell, and that heaven was his; or any thoughts concerning his own diſtinguiſhed happy and exalted circumſtances, as a high favourite of heaven: But the ſweet meditations and entertaining views he had of divine things without himſelf; the affecting conſiderations and lively ideas of God's infinite glory, his unchangeable bleſſedneſs, his ſovereignty and univerſal dominion; together with the ſweet exerciſes of love to God, giving himſelf up to him, abaſing himſelf before him, denying himſelf for him, depending upon him, acting for his glory, diligently ſerving him; and the pleaſing proſpects or hopes he had of a future advancement of the kingdom of Chriſt, &c.

It appears plainly and abundantly all along, from his converſion to his death, that that beauty, that ſort of good, which was the great object of the new ſenſe of his mind, the new reliſh and appetite given him in converſion, and thenceforward maintained and increaſed in his heart, was holineſs, conformity to God, living to God, and glorifying him. This was what drew his heart; this was the centre of his ſoul; this was the ocean to which all the ſtreams of his religious affections tended; this was the object that engaged his eager thirſting deſires and earneſt purſuits: He knew no true excellency or happineſs but this: This was what he longed for moſt vehemently and conſtantly on earth; and this was with him the beauty and bleſſedneſs of heaven; which made him ſo much and ſo often to long for that world of glory; it was to be perfectly holy, and perfectly exerciſed in the holy employments of heaven; thus to glorify God and enjoy him forever.

His religious illuminations, affections and comfort ſeemed to a great degree, to be attended with evangelical humiliation; conſiſting in a ſenſe of his own utter inſufficiency, deſpicableneſs and odiouſneſs; with an anſwerable diſpoſition and frame of heart. How deeply affected was

he almoſt continually with his great defects in religion; with his vaſt diſtance from that ſpirituality and holy frame of mind that became him; with his ignorance, pride, deadneſs, unſteadineſs, barrenneſs! He was not only affected with the remembrance of his former ſinfulneſs, before his converſion, but with the ſenſe of his preſent vileneſs and pollution. He was not only diſpoſed to think meanly of himſelf as before God, and in compariſon of him; but amongſt men, and as compared with them: He was apt to think other ſaints better than he; yea, to look on himſelf as the meaneſt and leaſt of ſaints; yea, very often, as the vileſt and worſt of mankind. And notwithſtanding his great attainments in ſpiritual knowledge, yet we find there is ſcarce any thing that he is more frequently affected and abaſed with a ſenſe of, than his ignorance.

How eminently did he appear to be of a meek and quiet ſpirit, reſembling the lamblike, dovelike ſpirit of Jeſus Chriſt! How full of love, meekneſs, quietneſs, forgiveneſs and mercy! His love was not merely a fondneſs and zeal for a party, but an univerſal benevolence; very often exerciſed in the moſt ſenſible and ardent love to his greateſt oppoſers and enemies. His love and meekneſs were not a mere pretence, and outward profeſſion and ſhew; but they were effectual things, manifeſted in expenſive and painful deeds of love and kindneſs; and in a meek behaviour; readily confeſſing faults under the greateſt trials, and humbling himſelf even at the feet of thoſe from whom he ſuppoſed he had ſuffered moſt; and from time to time, very frequently praying for his enemies, abhorring the thoughts of bitterneſs or reſentment towards them. I ſcarcely know where to look for any parallel inſtance of ſelf denial, in theſe reſpects, in the preſent age. He was a perſon of great zeal; but how did he abhor a bitter zeal, and lament it where he ſaw it! And though he was once drawn into ſome degrees of it, by the force of prevailing example, as it were in his childhood; yet how did he go about with his heart bruiſed and broken in pieces for it all his life after!

Of how ſoft and tender a ſpirit was he! How far were his experiences, hopes, and joys from a tendency finally to ſtupify and harden him, to leſſen convictions

and tenderneſs of conſcience, to cauſe him to be leſs affected with preſent and paſt ſins, and leſs conſcientious with reſpect to future ſins, more eaſy in the neglect of duties that are troubleſome and inconvenient, more ſlow and partial in complying with difficult commands, leſs apt to be alarmed at the appearance of his own defects and tranſgreſſions, more eaſily induced to a compliance with carnal appetites! On the contrary, how tender was his conſcience! How apt was his heart to ſmite him! How eaſily and greatly was he alarmed at the appearance of moral evil! How great and conſtant was his jealouſy over his own heart! How ſtrict his care and watchfulneſs againſt ſin! How deep and ſenſible were the wounds that ſin made in his conſcience! Thoſe evils that are generally accounted ſmall, were almoſt an inſupportable burden to him; ſuch as his inward deficiencies, his having no more love to God, finding within himſelf any ſlackneſs or dulneſs in religion, any unſteadineſs, or wandering frame of mind, &c. How did the conſideration of ſuch things as theſe oppreſs and abaſe him, and fill him with inward ſhame and confuſion! His love, and hope, though they were ſuch as caſt out a ſervile fear of hell, yet they were ſuch as were attended with, and abundantly cheriſhed and promoted a reverential filial fear of God, a dread of ſin, and of God's holy diſpleaſure. His joy ſeemed truly to be a rejoicing with trembling. His aſſurance and comfort differed greatly from a falſe enthuſiaſtic confidence and joy, in that it promoted and maintained mourning for ſin. Holy mourning, with him, was not only the work of an hour or a day, at his firſt converſion; but ſorrow for ſin was like a wound conſtantly running: He was a mourner for ſin all his days. He did not, after he received comfort and full ſatisfaction of the forgiveneſs of all his ſins, and the ſafety of his ſtate, forget his paſt ſins, the ſins of his youth, that were committed before his converſion; but the remembrance of them from time to time, revived in his heart, with renewed grief. That in Ezek. xvi. 63. was evidently fulfilled in him, *That thou mayeſt remember, and be confounded, and never open thy mouth any more, becauſe of thy ſhame; when I am pacified toward thee for all that thou haſt done.* And how laſtingly did the ſins that he committed after his converſion, affect and break his heart! If

he did any thing whereby he thought he had in any reſpect diſhonoured God, and wounded the intereſt of religion, he had never done with calling it to mind with ſorrow and bitterneſs; though he was aſſured that God had forgiven it, yet he never forgave himſelf: His paſt ſorrows and fears made no ſatisfaction, with him; but ſtill the wound renews and bleeds afreſh, again and again. And his preſent ſins, that he daily found in himſelf, were an occaſion of daily ſenſible and deep ſorrow of heart.

His religious affections and joys were not like thoſe of ſome, who have rapture and mighty emotions from time to time in company; but have very little affection in retirement and ſecret places. Though he was of a very ſociable temper, and loved the company of ſaints, and delighted very much in religious converſation and in ſocial worſhip; yet his warmeſt affections, and their greateſt effects on animal nature, and his ſweeteſt joys, were in his cloſet devotions, and ſolitary tranſactions between God and his own ſoul; as is very obſervable through his whole courſe, from his converſion to his death. He delighted greatly in ſacred retirements; and loved to get quite away from all the world, to converſe with God alone, in ſecret duties.

Mr. Brainerd's experiences and comforts were very far from being like thoſe of ſome perſons, which are attended with a ſpiritual ſatiety, and put an end to their religious deſires and longings, at leaſt to the edge and ardency of them; reſting ſatisfied in their own attainments and comforts, as having obtained their chief end, which is to extinguiſh their fears of hell, and give them confidence of the favour of God. How far were his religious affections, refreſhments, and ſatisfactions, from ſuch an operation and influence as this! On the contrary, how were they always attended with longings and thirſtings after greater degrees of conformity to God! And the greater and ſweeter his comforts were, the more vehement were his deſires after holineſs. For it is to be obſerved, that his longings were not ſo much after joyful diſcoveries of God's love and clear views of his title to future advancement and eternal honours in heaven; as after more of preſent holineſs, greater ſpirituality, an heart more engaged for God, to love and exalt and depend on him, an

ability better to ſerve him, to do more for his glory, and to do all that he did with more of a regard to Chriſt as his righteouſneſs and ſtrength; and after the enlargement and advancement of Chriſt's kingdom in the earth. And his deſires were not idle wiſhings and wouldings, but ſuch as were powerful and effectual, to animate him to the earneſt, eager purſuit of theſe things, with utmoſt diligence, and unfainting labour and ſelf denial. His comforts never put an end to his ſeeking after God, and ſtriving to obtain his grace; but on the contrary, greatly engaged and enlarged him therein.

His religion did not conſiſt only in experience, without practice. All his inward illuminations, affections and comforts ſeemed to have a direct tendency to practice, and to iſſue in it; and this, not merely a practice negatively good, free from groſs acts of irreligion and immorality: But a practice poſitively holy and chriſtian, in a ſerious, devout, humble, meek, merciful, charitable, and beneficent converſation; making the ſervice of God, and our Lord Jeſus Chriſt, the great buſineſs of life, which he was devoted to, and purſued with the greateſt earneſtneſs and diligence to the end of his days, through all trials. In him was to be ſeen the right way of being lively in religion. His livelineſs in religion did not conſiſt merely or mainly in his being lively with the tongue, but in deed; not in being forward in profeſſion and outward ſhew, and abundant in declaring his own experiences; but chiefly in being active and abundant in the labours and duties of religion; not ſlothful in buſineſs, but fervent in ſpirit, ſerving the Lord, and ſerving his generation, according to the will of God.

It cannot pe pretended, that the reaſon why he ſo much abhorred and condemned the notions and experiences of thoſe whoſe firſt faith conſiſts in believing that Chriſt is theirs, and that Chriſt died for them; without any previous experience of union of heart to him, for his excellency, as he is in himſelf, and not for his ſuppoſed love to them; and who judge of their intereſt in Chriſt, their juſtification, and God's love to them, not by their ſanctification and the exerciſes and fruits of grace, but by a ſuppoſed immediate witneſs of the Spirit by inward ſuggeſtion; I ſay, it cannot be pretended, that the reaſon

why he ſo much deteſted and condemned ſuch opinions and experiences, was, that he was of a too legal ſpirit; either that he never was dead to the law, never experienced a thorough work of conviction, was never fully brought off from his own righteouſneſs, and weaned from the old covenant, by a thorough legal humiliation; or that afterwards, he had no great degree of evangelical humiliation, not living in a deep ſenſe of his own emptineſs, wretchedneſs, poverty, and abſolute dependence on the mere grace of God through Chriſt. For his convictions of ſin, preceding his firſt conſolations in Chriſt, were exceeding deep and thorough; his trouble and exerciſe of mind, by a ſenſe of ſin and miſery, very great and long continued; and the light let into his mind at his converſion and in progreſſive ſanctification, appears to have had its genuine humbling influence upon him, to have kept him low in his own eyes, not confiding in himſelf, but in Chriſt, *living by the faith of the Son of God*, and *looking for the mercy of the Lord Jeſus to eternal life.*

Nor can it be pretended, that the reaſon why he condemned thoſe, and other things, which this ſort of people call the very height of vital religion, and the power of godlineſs, was, that he was a dead chriſtian, and lived in the dark (as they expreſs themſelves) that his experiences, though they might be true, were not great; that he did not live near to God, had but a ſmall acquaintance with him, and had but a dim ſight of ſpiritual things. If any, after they have read the preceding account of Mr. Brainerd's life, will venture to pretend thus, they will only ſhew that they themſelves are in the dark, and do indeed *put darkneſs for light, and light for darkneſs.*

II. The foregoing account of Mr. Brainerd's life may afford matter of conviction, that there is indeed ſuch a thing as true experimental religion, ariſing from immediate divine influences, ſupernaturally enlightening and convincing the mind, and powerfully impreſſing, quickening, ſanctifying, and governing the heart; which religion is indeed an amiable thing, of happy tendency, and of no hurtful conſequence to human ſociety; notwithſtanding there having been ſo many pretences and appearances of what is called experimental vital religion,

that have proved to be nothing but vain pernicious enthuſiaſm.

If any inſiſt, that Mr. Brainerd's religion was enthuſiaſm, and nothing but a ſtrange heat, and blind fervour of mind, ariſing from the ſtrong fancies and dreams of a notional whimſical brain; I would aſk, if it be ſo, that ſuch things as theſe are the fruits of enthuſiaſm, viz: a great degree of honeſty and ſimplicity, ſincere and earneſt deſires and endeavours to know and do whatever is right, and to avoid every thing that is wrong; an high degree of love to God, delight in the perfections of his nature, placing the happineſs of life in him; not only in contemplating him, but in being active in pleaſing and ſerving him; a firm and undoubting belief in the Meſſiah, as the ſaviour of the world, the great prophet of God, and king of God's church; together with great love to him, delight and complacence in the way of ſalvation by him, and longing for the enlargement of his kingdom; earneſt deſires that God may be glorified, and the Meſſiah's kingdom advanced, whatever inſtruments are made uſe of; uncommon reſignation to the will of God, and that under vaſt trials; great and univerſal benevolence to mankind, reaching all ſorts of perſons without diſtinction, manifeſted in ſweetneſs of ſpeech and behaviour, kind treatment, mercy, liberality, and earneſt ſeeking the good of the ſouls and bodies of men; attended with extraordinary humility, meekneſs, forgiveneſs of injuries, and love to enemies; and a great abhorrence of a contrary ſpirit and practice; not only as appearing in others, but wherein-ſoever it had appeared in himſelf; cauſing the moſt bitter repentance, and brokenneſs of heart on account of any paſt inſtances of ſuch a conduct: A modeſt, diſcreet and decent deportment, among ſuperiors, inferiors and equals; a moſt diligent improvement of time, and earneſt care to loſe no part of it; great watchfulneſs againſt all ſorts of ſin, of heart, ſpeech and action: And this example and theſe endeavours attended with moſt happy fruits, and bleſſed effects on others, in humanizing, civilizing, and wonderfully reforming and transforming ſome of the moſt brutiſh ſavages; idle, immoral, drunkards, murderers, groſs idolaters, and wizards; bringing them to permanent ſobriety, diligence, devotion, honeſty, conſci-

entiouſneſs, and charity: And the foregoing amiable virtues and ſucceſsful labours all ending at laſt in a marvellous peace, immovable ſtability, calmneſs, and reſignation, in the ſenſible approaches of death; with longing for the heavenly ſtate; not only for the honours and circumſtantial advantages of it, but above all for the moral perfections, and holy and bleſſed employments of it: And theſe things in a perſon indiſputably of a good underſtanding and judgment: I ſay, if all theſe things are the fruits of enthuſiaſm, why ſhould not enthuſiaſm be thought a deſirable and excellent thing? For what can true religion, what can the beſt philoſophy do more? If vapours and whimſey will bring men to the moſt thorough virtue, to the moſt benign and fruitful morality; and will maintain it through a courſe of life, attended with many trials, without affectation or ſelf exaltation, and with an earneſt conſtant bearing teſtimony againſt the wildneſs, the extravagances, the bitter zeal, aſſuming behaviour and ſeparating ſpirit of enthuſiaſts; and will do all this more effectually, than any thing elſe has ever done in any plain known inſtance that can be produced; if it be ſo, I ſay, what cauſe then has the world to prize and pray for this bleſſed whimſicalneſs, and theſe benign ſort of vapours!

III. The preceding hiſtory ſerves to confirm thoſe doctrines uſually called the doctrines of grace. For if it be allowed that there is truth, ſubſtance, or value in the main of Mr. Brainerd's religion, it will undoubtedly follow, that thoſe doctrines are divine: Since it is evident, that the whole of it, from beginning to end, is according to that ſcheme of things; all built on thoſe apprehenſions, notions, and views, that are produced and eſtabliſhed in the mind by thoſe doctrines. He was brought by doctrines of this kind to his awakening, and deep concern about things of a ſpiritual and eternal nature; and by theſe doctrines his convictions were maintained and carried on; and his converſion was evidently altogether agreeable to this ſcheme, but by no means agreeing with the contrary; and utterly inconſiſtent with the Arminian notion of converſion or repentance. His converſion was plainly founded in a clear ſtrong conviction, and undoubting perſuaſion of the truth of thoſe things appertaining to

theſe doctrines, which Arminians moſt object againſt, and which his own mind had contended moſt about. And his converſion was no confirming and perfecting of moral principles and habits, by uſe and practice, and his own labour in an induſtrious diſciplining himſelf, together with the concurring ſuggeſtions and conſpiring aids of God's Spirit: But entirely a ſupernatural work, at once turning him from darkneſs to marvellous light, and from the power of ſin to the dominion of divine and holy principles; an effect, in no regard produced by his ſtrength or labour, or obtained by his virtue; and not accompliſhed until he was firſt brought to a full conviction that all his own virtue, ſtrength, labours and endeavours could never avail any thing to the producing or procuring this effect.

A very little while before, his mind was full of the ſame cavils againſt the doctrines of God's ſovereign grace, which are made by Arminians; and his heart full even of a raging oppoſition to them. And God was pleaſed to perform this good work in him juſt after a full end had been put to this cavilling and oppoſition; after he was entirely convinced, that he was dead in ſin, and was in the hands of God, as the abſolutely ſovereign, unobliged, ſole diſpoſer and author of true holineſs. God's ſhewing him mercy at ſuch a time, is a confirmation, that this was a preparation for mercy; and, conſequently, that theſe things which he was convinced of, were true: While he oppoſed theſe things, he was the ſubject of no ſuch mercy; though he ſo earneſtly ſought it, and prayed for it with ſo much painfulneſs, care and ſtrictneſs in religion: But when once his oppoſition is fully ſubdued, and he is brought to ſubmit to the truths, which he before had oppoſed, with full conviction, then the mercy he ſought for is granted, with abundant light, great evidence, and exceeding joy, and he reaps the ſweet fruits of it all his life after, and in the *valley of the ſhadow of death*.

In his converſion, he was brought to ſee the glory of that way of ſalvation by Chriſt, that is taught in what are called the doctrines of grace; and thenceforward, with unſpeakable joy and complacence, to embrace and acquieſce in that way of ſalvation. He was in his converſion, in all reſpects, brought to thoſe views and that ſtate

of mind, which theſe doctrines ſhew to be neceſſary. And if his converſion was any real converſion, or any thing beſides a mere whim, and if the religion of his life was any thing elſe but a ſeries of freaks of a whimſical mind, then this one grand principle, on which depends the whole difference between Calviniſts and Arminians, is undeniable, viz. that the grace or virtue of truly good men, not only differs from the virtue of others in degree, but even in nature and kind. If ever Mr. Brainerd was truly turned from ſin to God at all, or ever became truly religious, none can reaſonably doubt but that his converſion was at the time when he ſuppoſed it to be. The change he then experienced, was evidently the greateſt moral change that ever he paſſed under; and he was then apparently firſt brought to that kind of religion, that remarkable new habit and temper of mind, which he held all his life after. The narration ſhews it to be different, in nature and kind, from all that ever he was the ſubject of before. It was evidently wrought at once, without fitting and preparing his mind, by gradually convincing it more and more of the ſame truths, and bringing it nearer and nearer to ſuch a temper: For it was ſoon after his mind had been remarkably full of blaſphemy, and a vehement exerciſe of ſenſible enmity againſt God, and great oppoſition to thoſe truths, which he was now brought with his whole ſoul to embrace, and reſt in, as divine and glorious, and to place his happineſs in the contemplation and improvement of. And he himſelf (who was ſurely beſt able to judge) declares, that the diſpoſitions and affections, which were then given him, and thenceforward maintained in him, were moſt ſenſibly and certainly, perfectly different, in their nature, from all that ever he was the ſubject of before, or that he ever had any conception of. This he ever ſtood to and was peremptory in (as what he certainly knew) even to his death. He muſt be looked upon as capable of judging; he had opportunity to know: He had practiſed a great deal of religion before, was exceeding ſtrict and conſcientious, and had continued ſo for a long time; had various religious affections, with which he often flattered himſelf, and ſometimes pleaſed himſelf as being now in a good eſtate. And after he had thoſe new experiences, that

began in his converſion, they were continued to the end of his life; long enough for him thoroughly to obſerve their nature, and compare them with what had been before. Doubtleſs he was *compos mentis*; and was at leaſt one of ſo good an underſtanding and judgment, as to be pretty well capable of diſcerning and comparing the things that paſſed in his own mind.

It is farther obſervable, that his religion all along operated in ſuch a manner as tended to confirm his mind in the doctrines of God's abſolute ſovereignty, man's univerſal and entire dependence on God's power and grace, &c. The more his religion prevailed in his heart, and the fuller he was of divine love, and of clear and delightful views of ſpiritual things, and the more his heart was engaged in God's ſervice; the more ſenſible he was of the certainty and the excellency and importance of theſe truths, and the more he was affected with them, and rejoiced in them. And he declares particularly, that when he lay for a long while on the verge of the eternal world, often expecting to be in that world in a few minutes, yet at the ſame time enjoying great ſerenity of mind, and clearneſs of thought, and being moſt apparently in a peculiar manner at a diſtance from an enthuſiaſtical frame, he at that time ſaw clearly the truth of thoſe great doctrines of the goſpel, which are juſtly ſtiled the doctrines of grace, and never felt himſelf ſo capable of demonſtrating the truth of them.

So that it is very evident, Mr. Brainerd's religion was wholly correſpondent to what is called the Calviniſtical ſcheme, and was the effect of thoſe doctrines applied to his heart: And certainly it cannot be denied, that the effect was good, unleſs we turn Atheiſts, or Deiſts. I would aſk, whether there be any ſuch thing in reality, as chriſtian devotion? If there be, What is it? What is its nature? And what its juſt meaſure? Should it not be in a great degree? We read abundantly in ſcripture—of loving God with all the heart, with all the ſoul, with all the mind, and with all the ſtrength, of delighting in God, of rejoicing in the Lord, rejoicing with joy unſpeakable and full of glory, the ſoul's magnifying the Lord, thirſting for God, hungering and thirſting after righteouſneſs, the ſoul's breaking for the longing it hath to God's judgments,

praying to God with groanings that cannot be uttered, mourning for ſin with a broken heart and contrite ſpirit, &c. How full is the book of Pſalms, and other parts of ſcripture, of ſuch things as theſe! Now wherein do theſe things, as expreſſed by, and appearing in Mr. Brainerd, either the things themſelves, or their effects and fruits, differ from the ſcripture repreſentations? Theſe things he was brought to by that ſtrange and wonderful transformation of the man, which he called his converſion. And does not this well agree with what is ſo often ſaid, in Old Teſtament and New, concerning the giving a new heart, creating a right ſpirit, a being renewed in the ſpirit of the mind, a being ſanctified throughout, becoming a new creature, &c? Now where is there to be found an Arminian converſion or repentance, conſiſting in ſo great and admirable a change? Can the Arminians produce an inſtance, within this age, and ſo plainly within our reach and view, of ſuch a reformation, ſuch a tranſformation of a man, to ſcriptural devotion, heavenly mindedneſs, and true chriſtian morality, in one that before lived without theſe things, on the foot of their principles, and through the influence of their doctrines?

And here is worthy to be conſidered, not only the effect of Calviniſtical doctrines, as they are called, on Mr. Brainerd himſelf, but alſo the effect of the ſame doctrines, as taught and inculcated by him, on others. It is abundantly pretended and aſſerted of late, that theſe doctrines tend to undermine the very foundations of all religion and morality, and to enervate and vacate all reaſonable motives to the exerciſe and practice of them, and lay invincible ſtumbling blocks before infidels, to hinder their embracing chriſtianity; and that the contrary doctrines are the fruitful principles of virtue and goodneſs, ſet religion on its right baſis, repreſent it in an amiable light, give its motives their full force, and recommend it to the reaſon and common ſenſe of mankind. But where can they find an inſtance of ſo great and ſignal an effect of their doctrines, in bringing infidels, who were at ſuch a diſtance from all that is civil, human, ſober, rational, and chriſtian, and ſo full of inveterate prejudices againſt theſe things, to ſuch a degree of humanity, civility, exerciſe of reaſon, ſelf denial, and chriſtian virtue? Arminians place religion in morali-

ty: Let them bring an inſtance of their doctrines produ-cing ſuch a transformation of a people in point of morali-ty. It is ſtrange, if the allwiſe God ſo orders things in his providence that reaſonable and proper means, and his own means, which he himſelf has appointed, ſhould in no known remarkable inſtance be inſtrumental to produce ſo good an effect; an effect ſo agreeable to his own word and mind, and that very effect for which he appointed theſe excellent means; that they ſhould not be ſo ſucceſs-ful as thoſe means which are not his own, but very con-trary to them, and of a contrary tendency; means that are in themſelves very abſurd, and tend to root all religion and virtue out of the world, to promote and eſtabliſh infidelity, and to lay an inſuperable ſtumbling block be-fore pagans, to hinder their embracing the goſpel: I ſay, if this be the true ſtate of the caſe, it is certainly pretty wonderful, and an event worthy of ſome attention.

I know, that many will be ready to ſay, it is too ſoon yet to glory in the work, that has been wrought among Mr. Brainerd's Indians; it is beſt to wait and ſee the fi-nal event; it may be, all will come to nothing by and by: To which I anſwer, not to inſiſt that it will not follow, according to Arminian principles, they are not now true chriſtians, really pious and godly, though they ſhould fall away and come to nothing, that I never ſuppoſed, every one of thoſe Indians, who in profeſſion renounced their heatheniſm and viſibly embraced chriſtianity, and have had ſome appearances of piety, will finally prove true converts: If two thirds, or indeed one half of them, as great a proportion as there is in the parable of the ten virgins, ſhould perſevere; it will be ſufficient to ſhew the work wrought among them, to have been truly admirable and glorious. But ſo much of permanence of their reli-gion has already appeared, as ſhews it to be ſomething elſe beſides an Indian humour or good mood, or any tranſient effect in the conceits, notions, and affections of theſe ignorant people, excited at a particular turn, by artful management. For it is now more than three years ago, that this work began among them, and a remarka-ble change appeared in many of them; ſince which time the number of viſible converts has greatly increaſed: And by repeated accounts from ſeveral hands, they ſtill gener-

ally perſevere in diligent religion and ſtrict virtue. I think worthy to be here inſerted, a letter from a young gentleman, a candidate for the miniſtry, one of thoſe appointed by the honourable Commiſſioners in Boſton, as Miſſionaries to the heathen of the Six Nations, ſo called; who, by their order, dwelt with Mr. John Brainerd, among theſe chriſtian Indians, in order to their being prepared for the buſineſs of their miſſion. The letter was written from thence to his parents here in Northampton, and is as follows.

BETHEL, in *New-Jerſey*, Jan. 14, 1748.

HONOURED AND DEAR PARENTS,

AFTER a long and uncomfortable journey, by reaſon of bad weather, I arrived at Mr. Brainerd's the ſixth of this inſtant; where I deſign to ſtay this winter: And as yet, upon many accounts, am well ſatisfied with my coming hither. The ſtate and circumſtances of the Indians, ſpiritual and temporal, much exceed what I expected. I have endeavoured to acquaint myſelf with the ſtate of the Indians in general, with particular perſons, and with the ſchool, as much as the ſhort time I have been here would admit of. And notwithſtanding my expectations were very much raiſed, from Mr. David Brainerd's Journal, and from particular informations from him; yet I muſt confeſs, that in many reſpects, they were not equal to that which now appears to me to be true, concerning the glorious work of divine grace amongſt the Indians.

The evening after I came to town, I had opportunity to ſee the Indians together, whilſt the Rev. Mr. Arthur preached to them: At which time there appeared a very general and uncommon ſerioufneſs and ſolemnity in the congregation: And this appears to me to be the effect of an inward ſenſe of the importance of divine truths, and not becauſe they were hearing a ſtranger: Which was abundantly confirmed to me the next Sabbath, when there was the ſame devout attendance on divine ſervice, and a ſurpriſing ſolemnity appearing in the performance of each part of divine worſhip. And ſome, who are hopefully true chriſtians, appear to have been at that time much enlivened and comforted; not from any obſervable com-

motions then, but from converſation afterwards: And others ſeemed to be under preſſing concern for their ſouls. I have endeavoured to acquaint myſelf with particular perſons; many of whom ſeem to be very humble and growing chriſtians; although ſome of them, as I am informed, were before their converſion moſt monſtrouſly wicked.

Religious converſation ſeems to be very pleaſing and delightful to many, and eſpecially that which relates to the exerciſes of the heart. And many here do not ſeem to be real chriſtians only, but growing chriſtians alſo; as well in doctrinal, as experimental knowledge. Beſides my converſation with particular perſons, I have had opportunity to attend upon one of Mr. Brainerd's catechetical lectures; where I was ſurpriſed at their readineſs in anſwering queſtions which they had not been uſed to; although Mr. Brainerd complained much of their uncommon deficiency. It is ſurpriſing, to ſee this people, who, not long ſince were led captive by Satan at his will, and living in the practice of all manner of abominations, without the leaſt ſenſe even of moral honeſty, yet now living ſoberly and regularly, and not ſeeking every man his own, but every man, in ſome ſenſe, his neighbour's good; and to ſee thoſe, who but a little while paſt, knew nothing of the true God, now worſhipping him in a ſolemn and devout manner; not only in public, but in their families and in ſecret; which is manifeſtly the caſe; it being a difficult thing to walk out in the woods in the morning, without diſturbing perſons at their ſecret devotion. And it ſeems wonderful, that this ſhould be the caſe, not only with adult perſons, but with children alſo. It is obſervable here, that many children, if not the children in general, retire into ſecret places to pray. And as far as at preſent I can judge, this is not the effect of cuſtom and faſhion, but of real ſerioufneſs and thoughtfulneſs about their ſouls.

I have frequently gone into the ſchool, and have ſpent conſiderable time there amongſt the children; and have been ſurpriſed to ſee, not only their diligent attendance upon the buſineſs of the ſchool, but alſo the proficiency they have made in it, in reading and writing, and in their catechiſms of divers ſorts. It ſeems to be as pleaſing

and as natural to theſe children to have their books in their hands, as it does for many others to be at play. I have gone into a houſe where there has been a number of children accidentally gathered together; and obſerved, that every one had his book in his hand, and was diligently ſtudying of it. There is to the number of about thirty of theſe children, who can anſwer to all the queſtions in the aſſembly's catechiſm; and the bigger part of them are able to do it with the proofs to the fourth commandment. I wiſh there were many ſuch ſchools: I confeſs, that I never was acquainted with ſuch an one, in many reſpects. O that what God has done here, may prove to be the beginning of a far more glorious and extenſive work of grace among the heathen.

I am your obedient and dutiful ſon,

JOB STRONG.

P. S. Since the date of this, I have had opportunity to attend upon another of Mr. Brainerd's catechetical lectures; and truly I was convinced, that Mr. Brainerd did not complain before of his people's defects in anſwering to queſtions propoſed, without reaſon: For although their anſwers at that time exceeded my expectations very much; yet their performances at this lecture very much exceeded them.

IV. Is there not much in the preceding Memoirs of Mr. Brainerd to teach, and excite to duty, us who are called to the work of the miniſtry, and all that are candidates for that great work? What a deep ſenſe did he ſeem to have of the greatneſs and importance of that work, and with what weight did it lie on his mind! How ſenſible was he of his own inſufficiency for this work; and how great was his dependence on God's ſufficiency! How ſolicitous, that he might be fitted for it! And to this end, how much time did he ſpend in prayer and faſting, as well as reading and meditation; giving himſelf to theſe things! How did he dedicate his whole life, all his powers and talents to God; and forſake and renounce the world, with all its pleaſing and enſnaring enjoyments, that he might be wholly at liberty, to ſerve Chriſt in this work; and to pleaſe him who had choſen him to be a ſoldier, under the *Captain of our ſalvation!* With what

ſolicitude, ſolemnity, and diligence did he devote himſelf to God our Saviour, and ſeek his preſence and bleſſing in ſecret, at the time of his ordination! And how did his whole heart appear to be conſtantly engaged, his whole time employed, and his whole ſtrength ſpent in the buſineſs he then ſolemnly undertook, and was publicly ſet apart to! And his hiſtory ſhews us the right way to ſucceſs in the work of the miniſtry. He ſought it, as a reſolute ſoldier ſeeks victory in a ſiege or battle; or as a man that runs a race, for a great prize. Animated with love to Chriſt and ſouls, how did he labour always fervently, not only in word and doctrine, in public and private, but in prayers day and night, wreſtling with God in ſecret, and travailing in birth, with unutterable groans and agonies, until Chriſt was formed in the hearts of the people to whom he was ſent! How did he thirſt for a bleſſing on his miniſtry; and *watch for ſouls, as one that muſt give account!* How did he *go forth in the ſtrength of the Lord God;* ſeeking and depending on a ſpecial influence of the Spirit to aſſiſt and ſucceed him! And what was the happy fruit at laſt, though after long waiting, and many dark and diſcouraging appearances! Like a true ſon of Jacob, he perſevered in wreſtling, through all the darkneſs of the night, until the breaking of the day.

And his example of labouring, praying, denying himſelf, and enduring hardneſs, with unfainting reſolution and patience, and his faithful, vigilant, and prudent conduct in many other reſpects, which it would be too long now particularly to recite, may afford inſtruction to miſſionaries in particular.

V. The foregoing account of Mr. Brainerd's life may afford inſtruction to chriſtians in general; as it ſhews, in many reſpects, the right way of practiſing religion, in order to obtain the ends of it, and receive the benefits of it; or how chriſtians ſhould *run the race ſet before them*, if they would not run in vain, or run as uncertainly, but would honour God in the world, adorn their profeſſion, be ſerviceable, to mankind, have the comforts of religion while they live, be free from diſquieting doubts and dark apprehenſions about the ſtate of their ſouls; enjoy peace in the approaches of death, and *finiſh their courſe with joy.* In general, he much recommended, for this purpoſe, the

redemption of time, great diligence in the buſineſs of the chriſtian life, watchfulneſs, &c. And he very remarkably exemplified theſe things.

But particularly, his example and ſucceſs with regard to one duty in ſpecial, may be of great uſe to both miniſters and private chriſtians; I mean the duty of ſecret faſting. The reader has ſeen, how much Mr. Brainerd recommends this duty, and how frequently he exerciſed himſelf in it; nor can it well have eſcaped obſervation, how much he was owned and bleſſed in it, and of what great benefit it evidently was to his ſoul. Among all the many days he ſpent in ſecret faſting and prayer, that he gives an account of in his Diary, there is ſcarce an inſtance of one, but what was either attended or ſoon followed with apparent ſucceſs, and a remarkable bleſſing, in ſpecial incomes and conſolations of God's Spirit; and very often, before the day was ended. But it muſt be obſerved, that when he ſet about this duty, he did it in good earneſt; ſtirring up himſelf to take hold of God, and continuing *inſtant in prayer*, with much of the ſpirit of Jacob, who ſaid to the angel, *I will not let thee go, except thou bleſs me.*

VI. There is much in the preceding account to excite and encourage God's people to earneſt prayers and endeavours for the advancement and enlargement of the kingdom of Chriſt in the world. Mr. Brainerd ſat us an excellent example in this reſpect. He ſought the proſperity of Zion with all his might. He preferred Jeruſalem above his chief joy. How did his ſoul long for it and pant after it! And how earneſtly and often did he wreſtle with God for it! And how far did he, in theſe deſires and prayers, ſeem to be carried beyond all private and ſelfiſh views: Being animated by a pure love to Chriſt, an earneſt deſire of his glory, and a diſintereſted affection to the ſouls of mankind.

As there is much in Mr. Brainerd's life to encourage chriſtians to ſeek the advancement of Chriſt's kingdom, in general; ſo there is, in particular, to pray for the converſion of the Indians on this continent, and to exert themſelves in the uſe of proper means for its accompliſhment. For it appears, that he in his unutterable longings and wreſtlings of ſoul for the flouriſhing of religion, had

his mind peculiarly intent on the converſion and ſalvation of theſe people, and his heart more eſpecially engaged in prayer for them. And if we conſider the degree and manner in which he, from time to time, ſought and hoped for an extenſive work of grace among them, I think we have reaſon to hope, that the wonderful things, which God wrought among them by him, are but a forerunner of ſomething yet much more glorious and extenſive of that kind; and this may juſtly be an encouragement, to well diſpoſed charitable perſons, to *honour the Lord with their ſubſtance*, by contributing as they are able, to promote the ſpreading of the goſpel among them; and this alſo may incite and encourage gentlemen who are incorporated, and intruſted with the care and diſpoſal of thoſe liberal benefactions, which have already been made by pious perſons, to that end; and likewiſe the miſſionaries themſelves, that are or may be employed; and it may be of direction unto both, as to the proper qualifications of miſſionaries, and the proper meaſures to be taken in order to their ſucceſs.

One thing in particular, I would take occaſion from the foregoing hiſtory to mention and propoſe to the conſideration of ſuch as have the care of providing and ſending miſſionaries among ſavages; viz. Whether it would not ordinarily be beſt to ſend two together? It is pretty manifeſt, that Mr. Brainerd's going, as he did, alone into the howling wilderneſs, was one great occaſion of ſuch a a prevailing of melancholy on his mind; which was his greateſt diſadvantage. He was much in ſpeaking of it himſelf, when he was here in his dying ſtate; and expreſſed himſelf, to this purpoſe, that none could conceive of the diſadvantage a miſſionary in ſuch circumſtances was under, by being alone; eſpecially as it expoſed him to diſcouragement and melancholy: And ſpoke of the wiſdom of Chriſt in ſending forth his diſciples by two and two; and left it as his dying advice to his brother, never to go to Suſquehannah, to travel about in that remote wilderneſs, to preach to the Indians there, as he had often done, without the company of a fellow miſſionary.

VII. One thing more may not be unprofitably obſerved in the preceding account of Mr. Brainerd; and that is the ſpecial and remarkable diſpoſal of Divine Pro-

vidence, with regard to the circumſtances of his laſt ſickneſs and death.

Though he had been long infirm, his conſtitution being much broken by his fatigues and hardſhips; and though he was often brought very low by illneſs, before he left Kaunaumeek, and alſo while he lived at the Forks of Delaware; yet his life was preſerved until he had ſeen that which he had ſo long and greatly deſired and ſought, a glorious work of grace among the Indians, and had received the wiſhed for bleſſing of God on his labours. Though as it were in deaths oft, yet he lived to behold the happy fruits of the long continued travail of his ſoul and labour of his body, in the wonderful converſion of many of the heathen, and the happy effect of it in the great change of their converſation, with many circumſtances which afforded a fair proſpect of the continuance of God's bleſſing upon them: Thus he did not depart, *until his eyes had ſeen God's ſalvation.*

Though in that winter that he lay ſick at Mr. Dickinſon's in Elizabeth-Town, he continued for a long time in an extremely low ſtate, ſo that his life was almoſt deſpaired of, and his ſtate was ſometimes ſuch that it was hardly expected he would live a day to an end; yet his life was ſpared a while longer; he lived to ſee his brother arrived in New-Jerſey, being come to ſucceed him in the care of his Indians; and he himſelf had opportunity to aſſiſt in his examination and introduction into his buſineſs; and to commit the conduct of his dear people to one whom he well knew, and could put confidence in, and uſe freedom with in giving him particular inſtructions and charges, and under whoſe care he could leave his congregation with great cheerfulneſs.

The providence of God was remarkable in ſo ordering of it, that before his death he ſhould take a journey into New-England, and go to Boſton: Which was, in many reſpects, of very great and happy conſequence to the intereſt of religion, and eſpecially among his own people. By this means, as has been obſerved, he was brought into acquaintance with many perſons of note and influence, miniſters and others, belonging both to the town and various parts of the country; and had opportunity, under the beſt advantages, to bear a teſtimony for God

and true religion, and againſt thoſe falſe appearances of it that have proved moſt pernicious to the intereſts of Chriſt's kingdom in the land. And the providence of God is particularly obſervable in this circumſtance of the teſtimony he there bore for true religion, viz. That he there was brought ſo near the grave, and continued for ſo long a time on the very brink of eternity; and from time to time looked on himſelf, and was looked on by others, as juſt leaving the world; and that in theſe circumſtances he ſhould be ſo particularly directed and aſſiſted in his thoughts and views of religion, to diſtinguiſh between the true and the falſe, with ſuch clearneſs and evidence; and that after this he ſhould be unexpectedly and ſurpriſingly reſtored and ſtrengthened, ſo far as to be able to converſe freely; and have ſuch opportunity, and ſpecial occaſions to declare the ſentiments he had in theſe, which were, to human apprehenſion, his dying circumſtances; and to hear his teſtimony concerning the nature of true religion, and concerning the miſchievous tendency of its moſt prevalent counterfeits and falſe appearances; as things he had a ſpecial, clear, diſtinct view of at that time, when he expected in a few minutes to be in eternity; and the certainty and importance of which were then in a peculiar manner, impreſſed on his mind.

Among the happy conſequences of his going to Boſton, were thoſe liberal benefactions that have been mentioned, which were made by pious diſpoſed perſons, for the maintaining and promoting the intereſt of religion among his people: And alſo the meeting of a number of gentlemen in Boſton, of note and ability, to conſult upon meaſures for that purpoſe; who were excited, by their acquaintance and converſation with Mr. Brainerd, and by the account of the great things God had wrought by his miniſtry, to unite themſelves, that by their joint endeavours and contributions they might promote the kingdom of Chriſt, and the ſpiritual good of their fellow creatures, among the Indians in New Jerſey, and elſewhere.

The providence of God was obſervable in his going to Boſton, at a time when not only the honourable Commiſſioners were ſeeking miſſionaries to the Six Nations: but juſt after his Journal, which gives an account of his labours and ſucceſs among the Indians, had been received

and ſpread in Boſton: Whereby his name was known, and the minds of ſerious people were well prepared to receive his perſon, and the teſtimony he there gave for God; to exert themſelves for the upholding and promoting the intereſt of religion in his congregation, and amongſt the Indians elſewhere; and to regard his judgment concerning the qualifications of miſſionaries, &c. If he had gone there the fall before, when he had intended to have made his journey into New England, but was prevented by a ſudden great increaſe of his illneſs, it would not have been likely to have been in any meaſure to ſo good effect: And alſo if he had not been unexpectedly detained in Boſton: For when he went from my houſe, he intended to make but a very ſhort ſtay there: But Divine Providence, by his being brought ſo low there, detained him long; thereby to make way for the fulfilling its own gracious deſigns.

The providence of God was remarkable in ſo ordering, that although he was brought ſo very near the grave in Boſton, that it was not in the leaſt expected he would ever come alive out of his chamber; yet he wonderfully revived, and was preſerved ſeveral months longer: So that he had opportunity to ſee, and fully to converſe with both his younger brethren before he died; which was a thing he greatly deſired; and eſpecially to ſee his brother John, with whom was left the care of his congregation; that he might by him be fully informed of their ſtate, and might leave with him ſuch inſtructions and directions as were requiſite in order to their ſpiritual welfare, and to ſend to them his dying charges and counſels. And he had alſo an opportunity, by means of this ſuſpenſion of his death, to find and recommend a couple of perſons fit to be employed as miſſionaries to the Six Nations, as had been deſired of him.

Although it was the pleaſure of a ſovereign God, that he ſhould be taken away from his congregation, the people that he had begotten through the goſpel, who were ſo dear to him; yet it was granted to him, that before he died he ſhould ſee them well provided for, every way: He ſaw them provided for with one to inſtruct them, and take care of their ſouls; his own brother, whom he could confide in: He ſaw a good foundation laid for the ſupport

of the ſchool among them; thoſe things that before were wanting in order to it, being ſupplied: And he had the proſpect of a charitable ſociety being eſtabliſhed, of able and well diſpoſed perſons, who ſeem to make the ſpiritual intereſt of his congregation their own; whereby he had a comfortable view of their being well provided for, for the future: And he had alſo opportunity to leave all his dying charges with his ſucceſſor in the paſtoral care of his people, and by him to ſend his dying counſels to them. Thus God granted him to ſee all things happily ſettled, or in a hopeful way of being ſo, before his death, with reſpect to his dear people. And whereas not only his own congregation, but the ſouls of the Indians in North-America in general, were very dear to him, and he had greatly ſet his heart on the propagating and extending the kingdom of Chriſt among them; God was pleaſed to grant to him, however it was his will that he ſhould be taken away, and ſo ſhould not be the immediate inſtrument of their inſtruction and converſion, yet that before his death, he ſhould ſee unexpected extraordinary proviſion made for this alſo. And it is remarkable, that God not only allowed him to ſee ſuch proviſion made for the maintaining the intereſt of religion among his own people, and the propagation of it elſewhere; but honoured him by making him the means or occaſion of it. So that it is very probable, however Mr. Brainerd, during the laſt four months of his life, was ordinarily in an extremely weak and low ſtate, very often ſcarcely able to ſpeak; yet that he was made the inſtrument or means of much more good in that ſpace of time, than he would have been if he had been well, and in full ſtrength of body. Thus God's power was manifeſted in his weakneſs, and the life of Chriſt was manifeſted in his mortal fleſh.

Another thing wherein appears the merciful diſpoſal of Providence with reſpect to his death, was, that he did not die in the wilderneſs, among the ſavages, at Kaunaumeek, or the Forks of Delaware, or at Suſquehannah; but in a place where his dying behaviour and ſpeeches might be obſerved and remembered, and ſome account given of them for the benefit of ſurvivors; and alſo where care might be taken of him in his ſickneſs, and proper honours done him at his death.

The providence of God is alſo worthy of remark, in ſo overruling and ordering the matter, that he did not finally leave abſolute orders for the entire ſuppreſſing of his private papers; as he had intended and fully reſolved, inſomuch that all the importunity of his friends could ſcarce reſtrain him from doing it when ſick at Boſton. And one thing relating to this is peculiarly remarkable, viz. that his brother, a little before his death, ſhould come from the Jerſeys unexpected, and bring his Diary to him, though he had received no ſuch order. So that he had opportunity of acceſs to theſe his reſerved papers, and for reviewing the ſame; without which, it appears, he would at laſt have ordered them to be wholly ſuppreſſed: But after this, he the more readily yielded to the deſires of his friends, and was willing to leave them in their hands, to be diſpoſed of as they thought might be moſt for God's glory: By which means, *he being dead, yet ſpeaketh*, in theſe Memoirs of his life, taken from thoſe private writings: Whereby it is to be hoped he may ſtill be as it were the inſtrument of much promoting the intereſt of religion in this world; the advancement of which he ſo much deſired, and hoped would be accompliſhed after his death.

If theſe circumſtances of Mr. Brainerd's death be duly conſidered, I doubt not but they will be acknowledged as a notable inſtance of God's fatherly care and covenant faithfulneſs towards them that are devoted to him, and faithfully ſerve him while they live; whereby he never fails nor forſakes them, but is with them living and dying; ſo that *whether they live, they live to the Lord! or whether they die, they die to the Lord*; and both in life and death they are owned and taken care of as his. Mr. Brainerd himſelf, as was before obſerved, was much in taking notice, when near his end, of the merciful circumſtances of his death; and ſaid, from time to time, that God had granted him all his deſire.

And I would not conclude my obſervations on the merciful circumſtances of Mr. Brainerd's death, without acknowledging with thankfulneſs, the gracious diſpenſation of Providence to me and my family, in ſo ordering, that he (though the ordinary place of his abode was more than two hundred miles diſtant) ſhould be caſt hither, to

my houſe, in his laſt ſickneſs, and ſhould die here: So that we had opportunity for much acquaintance and converſation with him, and to ſhew him kindneſs in ſuch circumſtances, and to ſee his dying behaviour, to hear his dying ſpeeches, to receive his dying counſels, and to have the benefit of his dying prayers. May God in infinite mercy grant that we may ever retain a proper remembrance of theſe things, and make a due improvement of the advantages we have had in theſe reſpects? The Lord grant alſo, that the foregoing account of Mr. Brainerd's life and death may be for the great ſpiritual benefit of all that ſhall read it, and prove a happy means of promoting the revival of true religion in theſe parts of the world.

AMEN.

DIVINE GRACE DISPLAYED

AMONG A NUMBER OF THE

INDIANS,

IN

NEW-JERSEY AND PENNSYLVANIA.

REPRESENTED IN A

JOURNAL,

KEPT BY ORDER OF THE HONOURABLE SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE.

WITH SOME GENERAL REMARKS.

BY THE REV. DAVID BRAINERD,

MISSIONARY FROM THE SAID SOCIETY.

PUBLISHED, AT THE FIRST, BY THE REVEREND AND WORTHY CORRESPONDENTS OF THE SAID SOCIETY.

NOW REPUBLISHED, WITH SOME DIMINUTION, WHERE THE MATTER WAS LESS INTERESTING.

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* lv. 13.

I am sought of them that asked not for me: I am found of them that sought me not: I said behold me, behold me, to a nation that was not called by my name. *Isaiah* lxv. 1.

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. *Psalm* cxlv. 10, 11.

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1811.

DIVINE GRACE DISPLAYED, &c.

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 Pennſylvania; 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 damped my ſpirits, and was not a little diſcouraging to me; upon hearing that there was a number of Indians in and about a place called (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 ſcattered, 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 preached to thoſe few I found, who appeared well diſpoſed, and not inclined to object and cavil, as the Indians had frequently done otherwhere.

When I had concluded my diſcourſe, I informed 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 travelled ten or fifteen miles, in order to give notice to ſome of their friends at that diſtance. Theſe women, like the woman of Samaria, ſeemed 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 preached to the Indians again as I propoſed. Numbers more were gathered at the invitations of their friends, who heard me the day before. Theſe alſo appeared as attentive, orderly and well diſpoſed as the others. And none made any objection, as Indians in other places have uſually done.

June 22.—Preached to the Indians again. Their number, which at firſt conſiſted of about ſeven or eight perſons, was now increaſed to near thirty.

There was not only a ſolemn attention among them, but ſome conſiderable impreſſions (it was apparent) were made upon their minds by divine truths. Some began to feel their miſery and periſhing ſtate, and appeared concerned for a deliverance from it.

Lord's Day, June 23.—Preached to the Indians, and ſpent the day with them. Their number ſtill increaſed; and all, with one conſent, ſeemed to rejoice in my coming among them. Not a word of oppoſition was heard from any of them againſt chriſtianity, although 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.—Preached 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, although 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 preached 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 gathered 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 as they poſſibly could while I was with them. I cheerfully complied with their motion and could not but admire the goodneſs of God,

who, I was perſuaded, had inclined them thus to inquire after the way of ſalvation.

June 29.—Preached 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 ſubſiſtence 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 ſeaſonable ſupply for their wants, and without which, it ſeems, they could not have ſubſiſted together in order to attend the means of grace.

Lord's Day, June 30.—Preached twice this day alſo. Obſerved yet more concern and affection among the poor heathens than ever: So that they even conſtrained me to tarry yet longer with them; although my conſtitution was exceedingly worn out, and my health much impaired by my late fatigues and labours, and eſpecially by my late journey to Suſquehannah in May laſt, in which I lodged on the ground for ſeveral weeks together.

July 1.—Preached again, twice, to a very ſerious and attentive aſſembly of Indians, they having now learned 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, inquiring of them what they remembered of the great truths that had been taught them from day to day; and may juſtly ſay it was amaziug to ſee how they had received and retained the inſtructions given them, and what a meaſure of knowledge ſome of them had acquired in a few days.

July 2.—Was obliged 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 inquired 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 promiſed them to return as ſpeedily as my health and buſineſs elſewhere would admit, and felt not a little concerned at parting, leſt the good impreſſions then apparent upon numbers of them, might decline and wear off, when the means came to ceaſe; 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; although 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 appeared the favour would be ſo great, if God ſhould now, after I had paſſed through 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 or two of them met with ſome time ſince at the Forks of Delaware, who have ſince endeavoured to ſhew their friends the evil of idolatry, &c. And although the other Indians ſeemed 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 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 learned by experience that he only can open the ear, engage the attention, and incline the heart of poor benighted prejudiced pagans to receive inſtruction.

FORKS *of* DELAWARE, *in* Pennſylvania, 1745.

Lord's Day, July 14.—Diſcourſed to the Indians twice, ſeveral of whom appeared concerned, and were, I have reaſon to think, in ſome meaſure convinced by the Divine Spirit, of their ſin and miſery: So that they wept much the whole time of divine ſervice.

Afterwards diſcourſed to a number of white people then preſent.

July 18.—Preached to my people, who attended diligently, beyond what had been common among theſe Indians: And ſome of them appeared concerned for their ſouls.

Lord's Day, July 21.—Preached to the Indians firſt, then to a number of white people preſent, and in the afternoon to the Indians again. Divine truths ſeemed to make very conſiderable impreſſions upon ſeveral of them, and cauſed the tears to flow freely.

Afterwards I baptized my interpreter and his wife, who were the firſt I baptized among the Indians.

They are both perſons of ſome experimental knowledge in religion; have both been awakened to a ſolemn concern for their ſouls; have, to appearance, been brought to a ſenſe of their miſery and undoneneſs in themſelves; have both appeared to be comforted with divine conſolations; and it is apparent both have paſſed a great, and I cannot but hope a ſaving change.

July 23.—Preached 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.—Preached to my people, and, afterwards, baptized my interpreter's children.

Lord's Day, July 28.—Preached again, and perceived 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 baptized made them more concerned 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 adminiſtered. May that divine influence ſpread and increaſe more abundantly.

July 30.—Diſcourſed 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 ſurpriſingly 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 Rev. 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:* Though I could not pretend to handle the ſubject methodically among them.

The Lord, I am perſuaded, enabled me, in a manner ſomewhat uncommon, to ſet before them the Lord Jeſus Chriſt as a kind and compaſſionate Saviour, inviting diſtreſſed and periſhing ſinners to accept everlaſting mercy. And a ſurpriſing 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.

Lord's Day, Auguſt 4.—Being invited by a neighbouring miniſter to aſſiſt in the adminiſtration of the Lord's ſupper, I complied 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 ſeemed to have their concern in ſome meaſure raiſed.

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 until 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.

Auguſt 3.—After a ſermon had been preached by another miniſter, I preached, and concluded the public work of the ſolemnity from John vii. 37. And in my diſcourſe addreſſed 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 a deep concern, as they afterwards told me, who had been little affected before: Others had their concern increaſed to a conſiderable degree. In the evening (the greater part of them being at the houſe where I lodged) I diſcourſed to them, and found them univerſally engaged about their ſouls' concerns, inquiring *what they ſhould do to be ſaved!* And all there 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 concerned for her ſoul, ever ſince ſhe firſt heard me preach in June laſt, who obtained comfort, I truſt, ſolid and well grounded: She ſeemed to be filled with love to Chriſt, at the ſame time behaved humbly and tenderly, and appeared afraid of nothing ſo much as of grieving and offending him whom her ſoul loved.

Auguſt 6.—In the morning I diſcourſed to the Indians at the houſe where we lodged: Many of them were then much affected, and appeared ſurpriſingly tender, ſo that a few words about their ſouls' concerns would cauſe the tears to flow freely, and produce many ſobs and groans.

In the afternoon, they being returned to the place where I have uſually preached amongſt them, I again

diſcourſed 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 ſeemed eager of hearing; but there appeared nothing very remarkable, except their attention, until near the cloſe of my diſcourſe, and then divine truths were attended with a ſurpriſing 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, ſeemed in an agony of ſoul to obtain an intereſt in Chriſt; and the more I diſcourſed 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 themſeves unable to come.

It was ſurpriſing to ſee how their hearts ſeemed to be pierced 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 obtained relief and comfort, which (when I came to diſcourſe with them particularly) appeared ſolid, rational and ſcriptural. After I had inquired into the grounds of their comfort, and ſaid 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.

Surpriſing 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 marvellouſly *revealed* in it.

Auguſt 3.—In the afternoon I preached to the Indians; their number was now about ſixty five perſons, men, women, and children: I diſcourſed from Luke xiv. 16—23. and was favoured with uncommon freedom in my diſcourſe.

There was much viſible concern among them while I was diſcoursing to them publicly; but afterwards when I ſpoke to one and another more particularly, whom I perceived under much concern, the power of God ſeemed to deſcend upon the aſſembly *like a ruſhing mighty wind*, and with an aſtoniſhing energy bore down all before it.

I ſtood amazed at the influence that ſeized the audience almoſt univerſally, and could compare it to nothing

more away, than the irreſiſtible 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 bowed down with concern together, and ſcarce one was able to withſtand the ſhock of this ſurpriſing operation? 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, appeared in diſtreſs for their ſouls, as well as perſons of middle age. And it was apparent theſe children (ſome of them at leaſt) were not merely frighted with ſeeing the general concern; but were made ſenſible of their danger, the badneſs of their hearts, and their miſery without Chriſt, as ſome of them expreſſed it. The moſt ſtubborn hearts were now obliged 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 concerned 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 ſeemed to take any notice of thoſe about them, but each prayed as freely for themſelves, and (I am apt to think) were, to their own apprehenſion, as much retired as if they had been every one by themſelves in the thickeſt deſert: Or, I believe rather that they thought nothing about any but themſelves, and their own ſtates, and ſo were every one praying apart, although all together.

It ſeemed to me there was now an exact fulfilment of that propheſy, Zech. xii. 10, 11, 12. for there was now *a great mourning, like the mourning of Hadadrimmon.* And each ſeemed to *mourn apart.* Methought this had a near

reſemblance to the day of God's power, mentioned Joſh. x. 14. for I muſt ſay, I never ſaw *any day like it* in all reſpects: It was 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 awakened any conſiderable time, complained more eſpecially of the badneſs of their hearts; and thoſe newly awakened 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 appeared to be wounded with a view of their periſhing ſtate.

Thoſe who had lately obtained relief, were filled with comfort at this ſeaſon; they appeared calm and compoſed, and ſeemed to rejoice 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 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 cannot but take particular notice of here. A young Indian woman, who, I believe, never knew before that 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, laughed and ſeemed to mock; but went however to them. I had not proceeded far in my public 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 diſtreſſed 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 public 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, *Guttummaukalummeh wechaumeh kmeleh Ndah*, i. e. *Have 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 ſurpriſing day of God's power, and ſeemed enough to convince an atheiſt of the truth, importance and power of God's word.

Auguſt 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 inquire into the grounds of it, as well as to give them ſome proper inſtructions, cautions and directions.

In the afternoon diſcourſed to them publicly. There were now preſent about ſeventy perſons, old and young. I opened and applied the parable of the ſower, Matth. 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 publicly, but no conſiderable cry: Yet ſome were much affected with a few words ſpoken from Matth. 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 fulneſs and allſufficiency of Chriſt's merits, and his willingneſs to ſave all that came to him; and thereupon preſſed them to come without delay.

The cry of theſe was ſoon heard by others, who, though ſcattered before, immediately gathered round. I then proceeded in the ſame ſtrain of goſpel invitation, until 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 appeared near as prevalent as it was the day before. There was indeed a very great mourning among them, and yet every one ſeemed 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 were hollowing and yelling in their idolatrous feaſts and drunken frolics, now crying to God with ſuch importunity for an intereſt in his dear Son.

Lord's Day, Auguſt 11.—Diſcourſed in the forenoon from the parable of the prodigal ſon, Luke xv. Obſerved 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 diſcourſed 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 ſeemed then to be attended with power both to Engliſh and Indians. Several of the white heathen were awakened, and could not longer be idle ſpectators, but found they had ſouls to ſave or loſe as well as the Indians, and a great concern ſpread through the whole aſſembly, ſo that this alſo appeared to be a day of God's power, eſpecially towards the concluſion of it, as well as ſeveral of the former, although the influence attending the word ſeemed 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 awakened this day, who never had appeared to be moved with concern for their ſouls before.

Thoſe that had obtained relief and comfort, and had given hopeful evidences of having paſſed a ſaving change, appeared humble and devout, and behaved 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 inquired into the cauſe of her ſorrow, and found the difficulty was, ſhe had been angry with her child the evening before, and

was now exerciſed with fears, leſt her anger had been inordinate and ſinful, which ſo grieved her that ſhe waked and began to ſob before daylight, and continued weeping for ſeveral hours together.

Auguſt 14.—Spent the day with the Indians. There was one of them who had ſome time ſince put away his wife, as is common among them, and taken another woman, and being now brought under ſome ſerious impreſſions, was much concerned about that affair in particular, and ſeemed fully convinced 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 opened to them, and the cauſe of his leaving his wife inquired into; and when it appeared 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 then told, that it was his indiſpenſable 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 cheerfully complied, and thereupon publicly renounced the woman he had laſt taken, and publicly promiſed 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.

Auguſt 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 public ſervice was over, when I particularly addreſſed ſundry diſtreſſed perſons.

There was a great concern for their ſouls ſpread pretty generally among them: But eſpecially there were two

perſons newly awakened 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 awakened, 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 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 awakened from time to time; although 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 independent 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 ſeemed, as I thought, to have no connexion with, or dependence upon 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 ſeemed, 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 obliged and delighted to ſay, *Not unto us*, not unto inſtruments and means, *but to thy name be glory*. God appeared to work entirely alone, and I ſaw no room to attribute any part of this work to any created arm.

Lord's Day, Auguſt 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 addreſſed; and a view of their abuſive

conduct ſo ſunk my ſpirits, that I could ſcarce go on with my work.

In the afternoon diſcourſed from Rev. iii. 20. At which time the Indians behaved ſeriouſly, though 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 entertained ſome hopes of in that reſpect, though the caſe of two or three of them appeared more doubtful.

After the crowd of ſpectators was gone, I called 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, warned them of the evil and dreadful conſequences of careleſs living, eſpecially after this public 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 engaged and cheerful in duty, and they rejoiced that they had in a public and ſolemn manner dedicated themſelves to God. Love ſeemed 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 diſcovered by their very countenances as well as conduct.

Auguſt 26.—Preached to my people from John vi. 51.—55. After I had diſcourſed ſome time, I addreſſed thoſe in particular who entertained hopes that they were *paſſed from death to life*. Opened to them the perſevering nature of thoſe conſolations Chriſt gives his people, and which I truſted he had beſtowed upon ſome in that aſſembly, ſhewed them that ſuch have already the *beginnings*

of eternal life, verſe 54. and that their heaven ſhall ſpeedily be completed, &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 diſcovered brokenneſs of heart, and yet were attended with real comfort and ſweetneſs, ſo that this was a tender, affectionate, humble, delightful melting, and appeared 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 ſeemed to ſpread from theſe through the whole aſſembly, and there quickly appeared a wonderful concern among them. Many who had not yet found Chriſt as an allſufficient Saviour, were ſurpriſingly engaged 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 affected either with joy in Chriſt Jeſus, or with utmoſt concern to obtain an intereſt in him.

Being fully convinced 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 public 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 cheerfully complied 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, until break of day or very near, never miſtrulting, they tell me, until they went out

and viewed the ſtars, and ſaw the morning ſtar a conſiderable height, 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, with a powerful influence upon thoſe who were yet under concern, as well as thoſe that had received 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 muſic 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 ſeemed it was 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 ſurpriſingly carried on, a work of grace amongſt theſe Indians. May the glory be aſcribed to him, who is the ſole author of it.

Forks of Delaware, *in* Pennſylvania, 1745.

September 19.—Viſited an Indian town called Juneauta, ſituate on an iſland in Suſquehannah. Was much diſcouraged with the temper and behaviour of the Indians here, although they appeared friendly when I was with them the laſt ſpring, and then gave me encouragement to come and ſee them again: But they now ſeemed reſolved to retain their pagan notions, and perſiſt in their idolatrous practices.

September 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 attached to idolatry as any of

them, (my own interpreter having left me the day before, being obliged 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, having prepared ten fat deer for the ſacrifice; the fat of whoſe inwards they burned in the fire, while they were dancing, and ſometimes raiſed 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 enjoyed 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 walked to and fro until body and mind were pained and much oppreſſed, I at length crept into a little crib made for corn, and there ſlept on the poles.

Lord's Day, September 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 frantic 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 arm's end; ſometimes 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 ſeemed to have ſomething in them, as I thought, peculiarly ſuited to raiſe the devil, if he could be raiſed 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 ſeemed 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, though undiſcovered, 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 viewed the whole ſcene. They continued their hideous charms and incantations for more than three hours, until they had all wearied themſelves out, although 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 ſcattered, and gave me no opportunity for any thing of that nature.

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 Suſquehannah! And how aſtoniſhing is that grace that has made this change!

Lord's Day, October 6.—Preached in the forenoon from John x. 7.—11. There was a conſiderable melting among my people, the dear young chriſtians were refreſhed, comforted and ſtrengthened, and one or two perſons newly awakened.

In the afternoon I diſcourſed on the ſtory of the jailor, Acts xvi. and in the evening expounded Acts xx. 1.—12. There was at this time a very agreeable melting ſpread through 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 public 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 ſeemed to rejoice 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 public 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 exerciſes appeared to be attended with a bleſſed quickening 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 am ſure muſt refreſh the heart of every true lover of Zion's intereſt. To ſee thoſe, who very lately were ſavage pagans and idolaters, having no hope, *and without God in the world*, now filled with a ſenſe of divine love and grace, and worſhipping the *Father in ſpirit and in truth*, as numbers here appeared 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.

October 24.—Diſcourſed from John iv. 13, 14. There was a great attention, a deſirable affection, and an unaffected melting in the aſſembly. It is ſurpriſing to ſee how eager they are of hearing the word of God. I have oftentimes thought they would cheerfully and diligently attend divine worſhip twenty four hours together, had they an opportunity ſo to do.

October 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 to and enjoyment of Chriſt; ſome imperfect degree of which they are favoured 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.

October 28.—Diſcourſed from Matth. 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 mannner, 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 doctrines of chriſtianity all their days.

The word of God at this time ſeemed 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 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 appeared in the aſſembly, that it ſeemed, *this was none other than the houſe 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 evening 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, providentially fallen into theſe parts.

Lord's Day, November 3.—Preached to my people from Luke xvi. 17. more eſpecially for the ſake of ſeveral lately brought under deep concern for their ſouls. There was ſome apparent concern and affection in the aſſembly, though 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 quarrelſome; but now I cannot 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 paſſed 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; although I could not have the ſame degree of ſatisfaction reſpecting one or two of them, as the reſt.

November 4.—Diſcourſed from John xi. briefly explaining 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 eſpecially 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 diſpenſe 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 railed on us and attempted by all means to diſturb us while engaged in the divine worſhip, was now ſo concerned and diſtreſſed for her ſoul, that ſhe ſeemed 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 although 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 unheard of among them, yet I muſt ſay, their affection in general appeared genuine and unfeigned; and eſpecially this appeared very conſpicuous in thoſe newly awakened. So that true and genuine convictions of ſin, ſeem ſtill to be begun and promoted in many inſtances.

Baptized a child this day, and perceived 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, through rich grace, they have none of them as yet been left to diſgrace their profeſſion of chriſtianity by any ſcandalous or unbecoming behaviour:

Lord's Day, November 24.—Preached both parts of the day from the ſtory of Zaccheus, Luke xix. 1.—9. In the latter exerciſe, when I opened and inſiſted upon the ſalvation that comes to the ſinner, upon his becoming a ſon of Abraham, or a true believer, the word ſeemed 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 awakened. And a moſt affectionate engagement in divine ſervice appeared among them univerſally.

The impreſſions they were under appeared to be the genuine effect of God's 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 diſcourſed publicly among them, from John v. 19. I was favoured with ſome ſpecial freedom and fervency in my diſcourſe, and a powerful energy accompanied divine truths. Many wept and ſobbed affectionately, and ſcarce any appeared unconcerned in the whole aſſembly. The influence that

ſeized the audience appeared gentle, and yet pungent and efficacious. It produced no boiſterous commotion of the paſſions, but ſeemed 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 obtained comfort, a ſweet and humble melting. It ſeemed like the gentle but ſteady ſhowers that effectually water the earth, without violently beating upon the ſurface.

November 30.—Preached near night, after having ſpent ſome hours in private conference with ſome of my people about their ſouls' concerns. Explained 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 diſcourſed of the bleſſedneſs of Lazarus in Abraham's boſom.

Lord's Day, December 1.—Diſcourſed to my people, in the forenoon, from Luke xvi. 27.—31. There appeared an unfeigned affection in divers perſons, and ſome ſeemed deeply impreſſed with divine truths.

Lord's Day, December 8.—Diſcourſed on the ſtory of the blind man, John ix. There appeared no remarkable effect of the word upon the aſſembly at this time. The perſons who have been lately much concerned for their ſouls, ſeemed now not ſo affected nor ſolicitous to obtain an intereſt in Chriſt as has been uſual; although they attended divine ſervice with ſerioufneſs 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 it is now ſtrange to ſee the aſſembly ſit with dry eyes, and without ſobs and groans!

Lord's Day, December 15.—Preached to the Indians from Luke xiii. 24.—28. Divine truths fell with weight and power upon the audience, and ſeemed to reach the hearts of many. Near night diſcourſed to them again from Matth. xxv. 31.—46. At which ſeaſon alſo, the word appeared 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, as was uſual in the beginning of this work of grace. The impreſſions made by the word of God upon the audience, appeared ſolid, rational and deep, worthy of the ſolemn truths by means of which they were produced, 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!

December 16.—Diſcourſed to my people in the evening from Luke xi. 1.—13. 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, although the evening was very cold; and her bitter cries were the moſt affecting indication of the inward anguiſh of her heart.

Lord's Day, December 22.—Diſcourſed upon the ſtory of the young man in the goſpel, Matth. ix. 16.—22. God made it a ſeaſonable word, I am perſuaded, to ſome ſouls.

There were ſundry perſons of the Indians newly come here, who had frequently lived among Quakers, and being more civilized and conformed to Engliſh manners than the generality of Indians, they had imbibed 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 wholly 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, appeared now convinced,

that this ſober honeſt life of itſelf, was not ſufficient to ſalvation; ſince Chriſt himſelf had declared it ſo in the caſe of the young man. And ſeemed, in ſome meaſure, concerned 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 obtained any ſettled comfort, though I have abundant reaſon to think ſhe had paſſed a ſaving change ſome days before.

She now appeared in a heavenly frame of mind, compoſed and delighted with the divine will. When I came to diſcourſe particularly with her, and to inquire of her, how ſhe got relief and deliverance from the ſpiritual diſtreſſes ſhe had lately been under, ſhe anſwered 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 he would wicked for all. Could not me make him good†, (meaning ſhe ſaw it was right ſhe ſhould go to hell, becauſe her heart was wicked, and would be ſo after all ſhe could do to mend it.) I aſked her, how ſhe got out of this caſe. She anſwered ſtill in the ſame broken language, By by my heart be grad deſperately. I aſked 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. Did'nt me care where he put me, me lobe him for all‡, &c.

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* In proper Engliſh, thus, I tried and tried to ſave myſelf, until 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

And ſhe could not readily be convinced, but that ſhe was willing to go to hell, if Chriſt was pleaſed to ſend her there. Though the truth 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.

Towards 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 hath 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 appeared much affected: And the perſons under concern were afreſh engaged 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.

December 25.—The Indians having been uſed upon Chriſtmas days to drink and revel among ſome of the white people in theſe parts, I thought 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 fig tree, Luke xiii. 6.—9. A divine influence, I am perſuaded, accompanied the word at this ſeaſon. The power of God appeared in the aſſembly, not by producing any remarkable cries, but by ſhocking and rouſing at heart, (as it ſeemed) ſeveral ſtupid creatures, that were ſcarce ever moved with any concern before. The power attending divine truths, ſeemed to have the influence of the earthquake rather than the whirlwind upon them. Their paſſions were not ſo much alarmed as has been common here, in times paſt; but their judgments appeared to be powerfully convinced by the maſterly and conquering influence of divine truths. The impreſſions made upon the

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pleaſed. Then I thought my heart would be glad although 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.

aſſembly in general, ſeemed 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 then to be ſeen and heard among us! What livelineſs and ſtrict attention! What eagerneſs and intenſeneſs of mind appeared in the whole aſſembly in the time of divine ſervice! They ſeemed to watch and wait for the dropping of God's word, as the thirſty earth for the *former and latter rain.*

December 28.—Diſcourſed to my people in the catechetical method I lately entered 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 involved in, and expoſed to in his natural ſtate; 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 appeared in the aſſembly: Many were melted into tears and ſobs, and the impreſſions made upon them, ſeemed deep and heart affecting.

Lord's Day, December 29.—Preached from John iii. 1.—5. A number of white people were preſent as is uſual upon the Sabbath. The diſcourſe was accompanied with power, and ſeemed to have a ſilent, but deep and piercing influence upon the audience. Many wept and ſobbed affectionately. And there were ſome tears among the white people as well as the Indians. Some could not refrain from crying out, though there were not many ſo exerciſed. But the impreſſions made upon their hearts, appeared chiefly by the extraordinary earneſtneſs of their attention, and their heavy ſighs and tears.

After public 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 Spirit in ſuch a manner ſet home upon their hearts what I ſpoke to them, that the houſe

was ſoon filled with cries and groans. They all flocked together upon this occaſion, and thoſe whom I had reaſon to think in a chriſtleſs ſtate, were almoſt univerſally ſeized with concern for their ſouls.

It was an amazing ſeaſon of power among them, and ſeemed as if God had *bowed the heavens and come down.* So aſtoniſhingly prevalent was the operation upon old as well as young, that it ſeemed 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.

It is 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 rejoicing that God had not taken away the powerful influence of his bleſſed Spirit from this place; refreſhed 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 malefactors, 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 moſt proper and ſeaſonable for each, and ſome times addreſſed them all together, and finally concluded with prayer. Such were their circumſtances at this ſeaſon, that I could ſcarce have half an hour's reſt from ſpeaking, from about half an hour before twelve o'clock (at which time I began public worſhip) until paſt ſeven at night.

There appeared to be four or five perſons newly awakened this day, and the evening before, ſome of whom but very lately came among us.

December 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 discoursed to them, and endeavoured to press upon them the necessity of flying to Christ, without delay, for salvation.

December 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 gathered 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 convenient situation in regard both of public and private instruction.

January 1, 1746.—Spent some considerable time in visiting my people again. Found scarce one but what was under some serious impressions respecting their spiritual concerns.

January 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 dropping in among us, so that I have occasion repeatedly to open and inculcate the first principles of christianity.

January 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.

Lord's Day, January 5.—Discoursed from Matth. xii. 10.—13. There appeared not so much liveliness and affection in divine service as usual. The same truths that have often produced many tears and sobs in the assembly, seemed now to have no special influence upon any in it.

Near night I proposed to have proceeded in my usual method of catechising. But while we were engaged in the first prayer, the power of God seemed to descend

upon the aſſembly in ſuch a remarkable manner, and ſo many appeared 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, ſeemed moſt ſeaſonable to be inſiſted upon, while numbers appeared ſo extraordinarily ſolicitous to obtain an intereſt in the great Redeemer.

Baptized two perſons this day; one adult (the woman particularly mentioned in my Journal of December 22,) and one child.

This woman has diſcovered a very ſweet and heavenly frame of mind, from time to time, ever 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 inquired into the reaſon of it, ſhe replied, that God had made her feel that it was right for him to do what he pleaſed with all things; and that it would be right if he ſhould caſt her huſband and ſon both into hell; and ſhe ſaw it was ſo right for God to do what he pleaſed with them, that ſhe could not but rejoice if God ſhould ſend them into hell. Though it was apparent ſhe loved them dearly. She, moreover, inquired whether I was not ſent to preach to the Indians, by ſome good people a great way off. I replied, Yes, by the good people in Scotland. She anſwered, that her heart loved 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.

January 11.—Diſcourſed in a catechetical method, as uſual of late. And having opened our firſt parent's primitive apoſtaſy, 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 appeared in the aſſembly.

Lord's Day, January 12.—Preached from Iſaiah lv. 6. The word of God ſeemed to fall upon the audience, with a divine weight and influence, and evidently appeared to be not the word of man. The bleſſed Spirit, I am perſuaded, accompanied what was ſpoken to the hearts of many. So that there was a powerful revival of convictions in numbers who were under ſpiritual exerciſe before.

January 13.—Was viſited by divers perſons under deep concern for their ſouls: One of whom was newly awakened. It is a moſt agreeable work to treat with ſouls who are ſolicitouſly inquiring *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 impaired, and 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 applications to me for help and direction, are ſometimes exceeding burdenſome, and ſo exhauſt my ſpirits, that I become fit for nothing at all, entirely unable to proſecute any buſineſs ſometimes for days together.

January 14.—Spent ſome time in private conferences with my people, and found ſome diſpoſed to take comfort, as I thought upon ſlighty grounds. They are now generally awakened, and it is 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.

Lord's Day, January 19.—Diſcourſed to my people from Iſaiah lv. 7. Towards night catechized in my ordinary method. And this appeared to be a powerful ſeaſon of grace among us. Numbers were much affected. Convictions powerfully revived, Divers of the chriſtians refreſhed and ſtrengthened. 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 dependence upon them-

ſelves, 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 it was 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 it was forever impoſſible for him to make himſelf any better. He wondered, he ſaid, that he had ever hoped to mend his own heart. He was amazed he had never before ſeen it was utterly impoſſible for him, by all his contrivances and endeavours to do any thing that way, ſince the matter now appeared to him in ſo clear a light.

Inſtead of imagining now, that God would be pleaſed with him for the ſake of this frame of mind, and this view of his undone ſtate, 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 ſeemed 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 public 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 ſome time or other he ſhould be able to do ſo. But now he was convinced he could not, and it ſeemed utterly vain for him ever to try any more: And he could not, he ſaid, find a heart to make any further attempt, becauſe he ſaw it would ſignify nothing at all: Nor did he now hope for

a better opportunity, or more ability 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 it was he ſaw. He did not ſay, this is Jeſus Chriſt, but it was 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 was wholly taken up with the unſpeakable excellency of what he then beheld.

After ſome time he was wonderfully pleaſed with the way of ſalvation by Chriſt; ſo that it ſeemed unſpeakably better to be ſaved altogether by the mere 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.

February 8.—Spent a conſiderable part of the day in viſiting my people from houſe to houſe, and converſing with them about their ſoul's concerns. Divers perſons wept while I diſcourſed to them, and appeared concerned for nothing ſo much as for an intereſt in the great Redeemer.

Lord's Day, February 9.—Diſcourſed to my people from the ſtory of the blind man, Matth. x. 46.—52. The word of God ſeemed 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.

Baptized 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 adminiſtering the ordinance.

March 1.—Catechiſed in my ordinary method. Was pleaſed and refreſhed to ſee them anſwer the queſtions propoſed to them, with ſuch remarkable readineſs, diſcretion and knowledge.

Towards the cloſe of my diſcourſe, divine truths made conſiderable impreſſions upon the audience, and produced 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.—Preached from John xv. 1.—6. The aſſembly appeared not ſo 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 returned, were accompanied 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, it is hopeful, they may be both inſtructed and awakened.

Diſcourſed to the Indians again in the afternoon, and obſerved among them ſome livelineſs and engagement in divine ſervice, though not equal to what has often appeared 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 public worſhip of God, in the general, as in my own congregation. Although not more than nine months ago, they were worſhipping 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 it is* juſtly *marvellous in our eyes!*

Lord's Day, March 9.—Preached from Luke x. 38—42. The word of God was attended with power and energy upon the audience. Numbers were affected and concerned to obtain the *one thing needful.* And ſundry that have

given good evidences of their 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, ſeemed now to have thoſe impreſſions revived.

In the afternoon propoſed to have catechized in my uſual method. But while we were engaged in the firſt prayer in the Indian language, as uſual, a great part of the aſſembly was ſo much moved 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 diſcourſed upon in the former part of the day.

There appeared 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 *looked on him as pierced* by themſelves, *and mourned*, yea ſome of them were *in bitterneſs as for a firſt born*. Some poor awakened ſinners alſo appeared to be in an 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 awakened.

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 endeared 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 public worſhip was over, numbers came to my houſe, where we ſang and diſcourſed of divine things; and the preſence of God ſeemed here alſo to be in the midſt of us.

While we were ſinging there was one woman, who, I may venture to ſay, if I may be allowed to ſay ſo much of any perſon I ever ſaw, was filled *with joy unſpeakable*

and full of glory, and 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 cannot ſtay, I cannot 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 ecſtaſy ſhe continued ſome time, uttering theſe and ſuch like expreſſions inceſſantly. And the grand argument ſhe uſed with God to take her away immediately, was, that if ſhe lived ſhe ſhould ſin againſt him.

When ſhe had a little recovered herſelf, I aſked 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 have 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 believed you! I never believed 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 aſked 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 is 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 ecſtaſy 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 cannot live! O do let me die, &c.

She continued in this ſweet frame for more than two hours, before ſhe was well able to get home.

I am very ſenſible there may be great joys, ariſing even to an ecſtaſy, where there is ſtill no ſubſtantial evidence of their being well grounded. But in the preſent caſe

there ſeemed 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 bowed and broken under convictions of ſin and miſery, (or what is uſually called a preparatory work,) than this woman. Nor ſcarce any who ſeemed 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 quarrelled 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 ſeemed to be remarkably ſenſible of her ſtubbornneſs and contrariety to God, under conviction, ſo ſhe appeared to be no leſs remarkably bowed and reconciled to divine ſovereignty before ſhe obtained any relief or comfort. Something of which I have before noticed in my Journal of February 9. Since which time ſhe has ſeemed conſtantly to breath the ſpirit and temper of the new creature; crying after Chriſt, not through fear of hell as before, but with ſtrong deſires after him as her only ſatisfying portion. And has many times wept and ſobbed bitterly, becauſe (as ſhe apprehended) ſhe did not and could not love him. When I have ſometimes aſked her, why ſhe appeared ſo ſorrowful, and whether it was becauſe ſhe was afraid of hell; ſhe would anſwer, No, I ben't diſtreſſed about that; but my heart is ſo wicked I cannot love Chriſt; and thereupon burſt out into tears. But although this has been the habitual frame of her mind for ſeveral weeks together, ſo that the exerciſe of grace appeared evident to others, yet ſhe ſeemed wholly inſenſible of it herſelf, and never had any remarkable comfort, and ſenſible ſatisfaction until this evening.

This ſweet and ſurpriſing ecſtaſy, appeared 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 tranſcendent lovelineſs, which drew forth thoſe vehement deſires of enjoying him ſhe now manifeſted, and made her long *to be abſent from the body, that ſhe might be preſent with the Lord.*

The attendants of this raviſhing comfort, were ſuch as abundantly diſcovered its ſpring to be divine, and that it was truly a *joy in the Holy Ghoſt.* Now ſhe viewed divine truths as living realities; and could ſay, I know theſe things are ſo, I feel they are true! Now her ſoul was reſigned 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 to 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 queried 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 anſwered God will take care of it. It belongs to him, he will take care of it.

Now ſhe appeared to have the moſt humbling ſenſe of her own meanneſs and unworthineſs, her weakneſs and inability to preſerve herſelf from ſin, and perſevere in the way of holineſs, crying, If I live I ſhall ſin. And I then thought I had never ſeen ſuch an appearance of eccſtaſy 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.*

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* The man mentioned in my Journal of January 19.

March 10.—Toward night the Indians met together of their own accord and ſang, prayed, and diſcourſed of divine things among themſelves. At which time there was much affection among them. Some, who are hopefully gracious, appeared to be melted with divine things. And ſome others ſeemed much concerned for their ſouls. Perceiving their engagement and affection in religious exerciſes, I went among them, and prayed and gave a word of exhortation; and obſerved two or three ſomewhat affected and concerned, who ſcarce ever appeared to be under any religious impreſſions before. It ſeemed 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 24.—Numbered the Indians, to ſee how many ſouls God had gathered 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 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 public 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 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 endeavoured 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, ſang, and endeavoured to inculcate upon them, Pſalm cxxviith, 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 ſeemed to melt under the word eſpecially while I was diſcourſing upon verſe 19. Sundry of the ſtrangers alſo were affected. When I aſked them afterwards, whether they did not now feel that their hearts were wicked, as I had taught them; one replied, Yes, ſhe felt it now. Although 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 conſciouſneſs of ſin and guilt, unleſs they can charge themſelves with ſome groſs acts of ſin contrary to the commands of the ſecond table.

March 29.—In the evening catechiſed 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 appeared 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 ſeemed to be not only *looking for*, but *haſtening to the coming of the day of God*.

Divine truths ſeemed 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. Although many were not duly engaged to obtain the change of heart that is neceſſary in order to that bleſſed end.

March 31.—Called my people together, as I had done the Monday morning before, and diſcourſed 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 engaged 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 ſeemed to offer themſelves willingly to this ſervice; and ſome appeared affectionately concerned 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.

After public worſhip, a number of thoſe I have reaſon to think are truly religious, came to my houſe and ſeemed 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 ſeemed to be melted into tenderneſs and affection towards 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 appeared more evident than at this time.

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 the 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 entreat 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 careleſſneſs, vanity and vice among ſome, who, ſometime ſince, appeared to be touched 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 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 endeavoured 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 in-

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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 though I was training them up to cut people's throats. Numbers wiſhing to have them baniſhed out of theſe parts, and ſome giving out great words in in order to fright and deter them from ſettling upon the beſt and moſt convenient tract of their own lands, threatening to moleſt and trouble them in the law, pretending a claim to theſe lands themſelves, although never purchaſed of the Indians.

ſiſted 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 the 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.

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 cheerful aſſent to it. I then led them to a ſolemn renewal of their baptiſmal covenant, wherein they had explicitly and publicly 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 ſerioufneſs and devotion, and to diſcharge the relative duties incumbent upon them reſpectively, &c.

This ſolemn tranſaction was attended with much gravity and ſerioufneſs: And at the ſame time with utmoſt readineſs, freedom, and cheerfulneſs; and religious union and harmony of ſoul, ſeemed 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; though it was alſo manifeſt there was not that concern among chriſtleſs ſouls that has often appeared here.

April 26.—Toward noon prayed with a dying child,

and gave a word of exhortation to the byſtanders to prepare for death, which ſeemed to take effect upon ſome.

In the afternoon diſcourſed to my people from Matth. 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 appeared now to be much moved with concern, and afreſh engaged in ſeeking after an intereſt in Chriſt; although I cannot ſay the word of God appeared *ſo quick and powerful*, ſo ſharp and piercing to the aſſembly, as it had ſometimes formerly done.

Lord's Day, April 27.—Preached from Titus 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 exerciſe divers perſons were much affected.

Adminiſtered the ſacrament of the Lord's ſupper to twenty three perſons of the Indians, (the number of men and women being nearly 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 it was remarkable that in the ſeaſon of the performance of the ſacramental actions, eſpecially in the diſtribution of the bread, they ſeemed 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, ſeemed to meet with the ſame reception, to be entertained 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, although conſiderably raiſed, were notwithſtanding agreeably regulated,

and kept within proper bounds. So that there was a ſweet, gentle and affectionate melting, without any indecent or boiſterous 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 walked 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 ſurpriſe, 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 appeared 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 diſcourſed again on the forementioned 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 appeared to to be a ſeaſon of divine power among us. The religious people were much refreſhed, and ſeemed remarkably tender and affectionate, full of love, joy, peace, and deſires of being completely *redeemed from all iniquity*; ſo that ſome of them afterwards told me, they had never felt the like before. Convictions alſo appeared to be revived in many inſtances; and divers perſons were awakened whom I had never obſerved under any religious impreſſions before.

Such was the influence that attended our aſſembly, and ſo unſpeakably deſirable the frame of mind that many enjoyed in the divine ſervice, that it ſeemed almoſt grievous to conclude the public worſhip. And the congregation, when diſmiſſed, although it was then almoſt dark, appeared loth to leave the place and employments that had been rendered ſo dear to them by the benefits enjoyed while a bleſſed quickening influence diſtilled 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 freedom 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: Although 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 it was no more than a ſeal or ſign, and not the real body and blood of Chriſt. That it was deſigned for the refreſhment and edification of the ſoul, and not for the feaſting of the body. They were alſo acquainted with the end of the ordinance, that they were therein called to commemmorate 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 am 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 ſeemed 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 commandments.* At which time there appeared a very agreeable tenderneſs in the audience in general, but eſpecially in the communicants. O how free, how engaged and affectionate did theſe appear in the ſervice of God; They

ſeemed willing to have their *ears bored to the door poſts of God's houſe*, and to be his ſervants forever.

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 advantageous 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 appeared ſerious and religious, to perſevere therein; and accordingly propoſed to them, that they ſhould renewedly enter into covenant before God, that they would watch over themſelves and one another, leſt 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 cheerfully complied with the propoſal, and explicitly joined 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! Affectionate 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 fulfilment of theſe ſolemn engagements.

Baptized ſix children this day.

Lord's Day, May 4.—My people being now removed to their lands, mentioned 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 preached 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 dropped upon ſtony places.*

May 9.—Preached from John v. 40. in the open wilderneſs; the Indians having as yet no houſe for public 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.

May 19.—Viſited and preached 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 next and principally ſet upon, when the glory of God ought to be ſo. Shewed them, that if the heart be directly and chiefly fixed 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 God and his glory. If it be ſought that others may take notice of and admire us for our ſpirituality and forwardneſs in religion, it is then abominable pride: If for the ſake of feeling the pleaſure of being affected, it is then idolatry and ſelf gratification. Laboured 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 lifeleſs carcaſs.

Lord's Day, June 1, 1746.—Preached both forenoon and afternoon from Matth. xi. 27, 28. The preſence of God ſeemed 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 ſeemed as if God deſigned to viſit us with further ſhowers of divine grace. I then baptized 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.*

June 6.—Diſcourſed to my people from part of Iſaiah liii. The divine preſence appeared 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 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 Rev. Mr. Willam Tennent to be his aſſiſtant in the adminiſtration of the Lord's ſupper: My people alſo being invited to attend the ſacramental ſolemnity, they cheerfully 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 longed to ſee this day, and whoſe hearts had rejoiced in this work of grace among the Indians, which prepared the way for what appeared ſo agreeable at this time.

June 9.—A conſiderable number of my people met together early in the day, in a retired place in the woods, and prayed, ſang and converſed of divine things, and were ſeen by ſome religious perſons of the white people,

to be affected and engaged, and divers of them in tears in theſe religious exerciſes.

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 complete 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 ſurpriſing change appears in their tempers and behaviour! How are moroſe and ſavage pagans, in this ſhort ſpace of time, transformed into agreeable, affectionate and humble chriſtians! And their drunken and pagan howlings, turned 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, through 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.

It is worthy of remark, that numbers of theſe people are brought to a ſtrict compliance with the rules of morality and 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:

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 preciouſneſs, and ſo to recommend him to the ſinner's acceptance, were the

ſubject matter of what was delivered in public 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 reformed, without my inſiſting upon the precepts of morality, and ſpending time in repeated harangues upon external duties.

When theſe truths were felt at heart, there was now no vice unreformed; no external duty neglected. Drunkenneſs, the darling vice, was broken off from, and ſcarce an inſtance 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 reformed: So that there are three or four couple who have voluntarily diſmiſſed 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 expoſed, and repeatedly ſpoken againſt: For ſome of them I never ſo much as mentioned; particularly that of the parting of men and their wives, until ſome having their conſciences awakened by God's word, came, and of their own accord confeſſed themſelves guilty in that reſpect.

And as all vice was reformed upon their feeling the power of theſe divine truths upon their hearts, ſo the external duties of chriſtianity were complied with, and conſcientiouſly performed from the ſame internal influence; family prayer ſet up and conſtantly maintained, unleſs among ſome few more lately come, who had felt little of this divine influence. This duty conſtantly performed even in ſome families where there were none but females, and ſcarce a prayerleſs perſon to be found among near a hundred of them. The Lord's day ſeriouſly and religiouſly obſerved, 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 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 touched 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 awakened 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 towards the renovation and effectual reformation both of heart and life.

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 ſo engage 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, although I cannot 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 do not intend by what I have obſerved here, to repreſent the preaching of morality, and preſſing perſons to the external performance of duty, to be altogether unneceſſary 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. It is, doubtleſs, among the things that *ought to be done*, while *others are not to be left undone*. But what I principally deſigned 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 mere doctrinal inſtruction, or merely 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.

It is remarkable alſo that God has ſo continued and renewed the ſhowers of his grace here; ſo quickly ſet up his viſible kingdom among theſe people; and ſo ſmiled upon them in relation to their acquirement of knowledge, both divine and human. It is now near a year ſince the beginning of this gracious outpouring of the divine Spirit among them: And although it has often ſeemed to decline and abate for ſome ſhort ſpace of time (as may be obſerved by ſeveral paſſages in my Journal, where I have endeavoured to note things juſt as they appeared to me from time to time) yet the ſhower has ſeemed to be renewed, and the work of grace revived again.

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 gathered himſelf a church in the midſt of them. I have now baptized 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 baptized no adults, but ſuch as appeared 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

I likewiſe adminiſtered the Lord's ſupper to a number of perſons, who, I have abundant reaſon to think (as I elſewhere obſerved) 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 informed, 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 gathered 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 appeared 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 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 the anſwers to the queſtions propoſed 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 appeared 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 acquired 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 rendered them very diſagreeable in their pagan ſtate.

And as they are deſirous of inſtruction, and ſurpriſingly apt in the reception of it, ſo Divine Providence has ſmiled 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 ſchoolmaſter, 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 ſurpriſing readineſs; ſo that their maſter tells me he never had an Engliſh ſchool that learned, in general, comparably ſo faſt. There were not above two in thirty, although ſome of them were very ſmall, but what learned to know all the letters in the alphabet diſtinctly, within three days after his entrance upon his buſineſs; and divers in that ſpace of time learned to ſpell conſiderably: And ſome of them ſince the beginning of February laſt (at which time the ſchool was ſet up) have learned 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 learned to ſay it pretty diſtinctly by heart conſiderably more than half through: And moſt of them had 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.

It is worthy to be noted alſo, 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 propa-

gation of religion; and that there have been ſo very few inſtances of irregular and ſcandalous behaviour among thoſe who have appeared ſerious.

But this work of grace has, in the main, been carried on with a ſurpriſing 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 it is very remarkable, that although 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 have had the moſt lively ſenſe of their undoneneſs 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.

The comfort that perſons have obtained after their diſtreſſes, has likewiſe in general appeared 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 divine perfections, and a peculiar ſatisfaction in the way of ſalvation, by free ſovereign grace in the great Redeemer.

Their joys have ſeemed to riſe from a variety of views and conſiderations of divine things, although for ſubſtance the ſame. Some, who under conviction ſeemed to have the hardeſt ſtruggles and heart riſings againſt divine ſovereignty, have ſeemed at the firſt dawn of their comfort, to rejoice in a peculiar manner in 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 oppreſſed with a ſenſe of their undoneneſs 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 appeared to rejoice eſpecially in the wiſdom of God, diſcovered 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 opened 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 wondered at their paſt folly in ſeeking ſalvation other ways, and have admired that they never ſaw this way of ſalvation before, which now appeared 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 ſinglıng out (as it were) any one of the divine perfections in particular. So that although their comforts have ſeemed 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 gained ſuch general credit and eſteem among the Indians, that Satan ſeemed 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 ſeemed 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 their reſentments to a conſiderable degree upon that occaſion. There alſo appeared 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, though ſomething of this nature has appeared, yet nothing of it has prevailed, nor indeed made any conſiderable progreſs at all. My people are now apprized 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 outpouring 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 learned 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 very few inſtances of ſcandalous and irregular behaviour among thoſe who have made a profeſſion or even an appearance of ſeriouſneſs. I do not know of more than three or four ſuch perſons who have been guilty of any open miſconduct, ſince their 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 until their remoteſt tribes ſhall *ſee the ſalvation of God.* Amen.

ENUMERATING ſome of the difficulties which obſtructed his ſucceſs in chriſtianizing the Indians, Mr. Brainerd ſays,

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 the view of the immorality and vicious behaviour of many who are called chriſtians. They obſerve that horrid wickedneſs in nominal chriſtians, 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 have 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 obſerved 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 them 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 proceeds 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 cannot 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 counterbalance 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 thing be propoſed to them, as being for their good, they are ready rather to ſuſpect that there is at bottom ſome deſign forming againſt them, than that ſuch propoſals flow from good will to them, and a deſire of their welfare. And hence, when I have 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 uſed to enjoy by the ſea ſide, &c. That therefore they have no reaſon to think the white people are now ſeeking their welfare; 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 endured 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 it would 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 turned chriſtians." The poor creatures ſtill imagining that I ſhould be much beholden 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 called religious) and the early prejudices they have imbibed in favour of their own frantic 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 inquire of my chriſtian people whether they, before their acquaintance with chriſtianity, imagined there was a plurality of great inviſible powers, or whether they ſuppoſed but one ſuch being, and worſhipped him in a variety of forms and ſhapes: But cannot 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 confuſed, that they ſeemed 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 it is 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 do not indeed ſuppoſe a divine power eſſential to, or inherent in theſe creatures, but that ſome inviſible beings (I cannot learn that it is always one ſuch being only, but divers; not diſtinguiſhed 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 ſuppoſed to be the immediate author of good, and through him they muſt worſhip the inviſible powers, though to others he is no more than another creature. And perhaps another animal is looked 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 ſuppoſed preſided over rattleſnakes, becauſe one of theſe animals was killed by another Indian near his houſe.

But after the ſtricteſt inquiry reſpecting their notions of the Deity, I find, that in ancient times, before the coming of the white people, ſome ſuppoſed there were four inviſible powers who preſided over the four corners of the earth. Others imagined the ſun to be the only deity, and that all things were made by him: Others at the ſame time having a confuſed 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 obſerved with reſpect to various ſuppoſed deities. But after the coming of the white people, they ſeemed to ſuppoſe there were three deities, and three only, becauſe they ſaw people of three different kinds of complexion, viz. Engliſh, Negroes and themſelves.

It is a notion pretty generally prevailing among them, that it was not the ſame God made them who made us; but that they were made after the white people; which

further ſhews, that they imagine a plurality of divine powers. And I fancy they ſuppoſe their god gained ſome ſpecial ſkill by ſeeing the white people made, and ſo made them better: For it is certain they look upon themſelves and their methods of living (which, they ſay, their god expreſsly preſcribed 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 plough, and fatigue themſelves with 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 it would be eſteemed among chriſtians for any to become pagans. And now although they ſuppoſe our religion will do well enough for us, becauſe preſcribed by our God, yet it is no ways proper for them, becauſe not of the ſame make and original. This they have ſometimes offered as a reaſon why they did not incline to hearken to chriſtianity.

They ſeem to have ſome confuſed notion about a future ſtate of exiſtence, and many of them imagine that the Chichung (i. e. The ſhadow) or what ſurvives the body, will at death go ſouthward, and in an unknown, 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 glimmering notion about rewards and puniſhments, or at leaſt happineſs and miſery in a future ſtate, that is, ſome that I have converſed with, though 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 entirely 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 point, for my own ſatisfaction; aſked him whether the Indians of old times had ſuppoſed there was any thing of man that would ſurvive the body. He replied, Yes. I aſked him where they ſuppoſed its abode would be. He replied, It would go ſouthward. I aſked 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 aſked him who he called 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 ſuppoſed 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 ſuppoſed 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 enterprizes they are engaged in reſpecting the preſent life. So that in offering theſe ſacrifices, they ſeem to have no reference to a future ſtate but only to preſent comfort.

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 ſuppoſed to have a power of foretelling future events, of recovering the ſick, at leaſt oftentimes, and of charm-

ing, enchanting, or poiſoning perſons to death by their magic 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 favoured with. Some of theſe diviners are endowed with this ſpirit in infancy. Others in adult age. It ſeems not to depend upon their own will, nor to be acquired by any endeavours of the perſon who is the ſubject of it, although it is ſuppoſed 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 performed 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 endowed with it, are accounted ſingularly favoured.

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 through the eſteem or fear they have of them, is no ſmall hindrance to their embracing chriſtianity.

FINIS.