

David Brainerd



The Mighty Man of
Prayer

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A. SIMS, PUBLISHER
5 Simpson Ave., Toronto, Ont., Can.

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B7

Wes. 1971

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Except a corn of wheat fall into the ground
and die, it abideth alone ; but if it die it
beareth much fruit.—John xii. 24.



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DAVID BRAINERD

Missionary to the Indians

Born April 20, 1718, at Haddam, Connecticut. **Awakened** at seven and again at thirteen, but under legal bondage till twenty-one years of age. Found salvation in Christ in 1739.

Attended Yale College, 1739—1742. Began to preach the gospel in 1742. Labored with marvellous devotion and success among the Indians of New England New Jersey and Pennsylvania, 1743 to 1747.

Fell asleep at the house of Jonathan Edwards, Northampton, Massachusetts, October 9th, 1747, in the thirtieth year of his age.

Wes. 1971

PREFATORY NOTE.

This booklet is issued because it will stir those who read it to holiness, devotion and prayer. This has been the effect of the Life of Brainerd ever since it was first prepared by Jonathan Edwards in 1749.

It will arouse to *holiness*; for many will be ready to say, when they have read Brainerd's Diary: "If such hatred of sin, and such seeking after full deliverance from it, and conformity to the image of Christ as this man had—if such a spirit of absolute separation from this world, and perfect devotion to the person and work of the Lord Jesus, constitute holiness, then I know little or nothing about it."

It will stimulate to *devotion*; for there is a singular power in the *example* of a consecrated servant of God to draw us after him into like consecrated service,—a power stronger than that of mere teaching or exhortation. Thus Paul said to Timothy: "I suffer hardship for the Gospel's sake. Suffer hardship with me." And Timothy did.

But, above all, this Journal of Brainerd's stirs up the heart of the Christian reader to lay hold on God in *prayer*. Prayer is the very soul of this devoted man's life—as it is of the life of every real man of God. Nothing so

effectually calls us to prayer as the example of prayer in another. "It came to pass, as *He* was praying in a certain place, that when He ceased, one of His disciples said unto Him, "Lord, teach *us* to pray."

It is prayer that is needed just now more than anything else; and, I had almost said, more than ever before, among Christians. We are fallen upon evil days. Almost everywhere spiritual deadness prevails. Our generation has not seen a great awakening. "I believe in the Holy Ghost" is in our creeds and on our tongues, but is it in the *heart* of the average Christian today?

But here is a lone, frail man, with a love for the lost and a passion of prayer. And there comes in answer to him a very Pentecostal working of the Holy Ghost; and that among the most hopeless heathen!

May God Himself direct our hearts, and thus our *lives*, into the lessons of the pages! "Be ye imitators together of me," writes our great apostle; "and mark them that so walk, even as ye have us for an *ensample*." Brainerd is one of Paul's company; let us mark and imitate him.

In making these selections we have used Brainerd's Journal as it appears in Jonathan Edwards' Collected Works. Perhaps the best modern arrangement of Brainerd's life is that by J. M. Sherwood, published by Funk & Wagnalls, New York.



SELECTIONS
FROM
THE JOURNAL
OF
DAVID BRAINERD



April 6, 1742. I walked out this morning to the same place where I was last night. I began to find it sweet to pray; and 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 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 *ma-*

jealty 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.

April 8. Had raised hopes to-day respecting the heathen. Oh that God would bring in great numbers of them to Jesus Christ! I cannot but hope that I shall see that glorious day.

April 15. My desires apparently centered in God; and I found a sensible attraction of soul after Him sundry times to-day.

I know that I *long* for God, and conformity to His will, in inward purity and holiness, ten thousand times more than for anything here below.

Lord's Day April 18. I 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 to feel, as I trust, the power of divine love, in prayer. At night I saw myself infinitely indebted to God, and had a view of my failure in duty.

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, I endeavored to plead for the divine presence for the day, and not without some life. In the forenoon, I felt the 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 thought of suffering hardships, distresses, and even death itself, in the promotion of it; and had peculiar enlargement in pleading for the enlightening and conversion of the poor heathen. In the afternoon, *God was with me of a truth*. Oh, it was blessed company indeed! God enabled me to so agonize in prayer, that I was quite wet with perspiration, though in the shade, and the cool wind. My soul was drawn out very much from the world, 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 everything. Oh that I may always live *to* and *upon* my blessed God! Amen, Amen.

April 21. Felt much calmness and resignation; and God 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 intercession for others, than in any other part of prayer. My blessed Lord really let me *come near to Him and plead with Him*.

Lord's Day, April 25. This morning I 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. I felt much pressed now, as frequently of late, to plead for the meekness and calmness of the Lamb of God in my soul; and through divine goodness, felt much of it this morning. Oh it is a sweet disposition, heartily to forgive all injuries done us; to wish our greatest enemies as well, as we do our own souls! Blessed Jesus, may I be daily more and more conformed to Thee! At night, I 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, Psal. lxxxiv. 7. *They go from strength to strength, every one of them in Zion appeareth before God.* Oh the near access that God sometimes gives us in our address to Him!

April 27. I 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 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.

April 28. I withdrew to my usual place

of retirement, in great peace and tranquillity, spent about two hours in secret duties, and felt much as I did yesterday morning, only weaker, and more overcome: I seemed to depend wholly on my dear Lord; wholly weaned from all other dependencies. I knew not what to say to my God, but could only *lean on His bosom*, as it were, and breathe 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 favor of men, than for pebbles. The LORD was my ALL, and that He over-ruled all greatly delighted me. I think that 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 in any way anxious about anything 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.

May 1. I was enabled to cry to God with fervency for ministerial qualifications, that He would appear for the advancement of His own kingdom, and that He would bring in the heathen. 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.

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."

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 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*. Oh, my weak weary soul longs to arrive at *my Father's house!*

Lord's Day, June 13. Felt somewhat calm and resigned in the public worship: at the sacrament saw myself very vile and worthless. Oh that I may always lie low in the dust. My soul seemed steadily to go forth after God, in longing desire to live upon Him.

June 14. Felt somewhat 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 centre 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 which I have in view, of *preaching the gospel*—and that the Lord would return to me, and *show me the light of His countenance*. Had little life and power in the forenoon. Near the middle of the afternoon, God enabled me to wrestle ardently in intercession for my friends. But just at night the Lord visited me marvelously 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 *multitudes* 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, till 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. Oh, my dear Saviour 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.

June 15. Had the most ardent longings after God, which I ever 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 desired 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 wholly 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 being as it were enlarged, to contain more holiness, that it seemed ready to separate from my body. 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 I ever did under any enjoyments before; more engaged to *live to God* for ever, and less pleased with my own frames.

Aug. 23. Had a sweet season in secret prayer: the Lord drew near to my soul, and

filled me with peace and divine consolation. Oh, my soul tasted the sweetness of the upper world; and was 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; was greatly assisted in intercession for Christian friends.

Aug. 25. In family prayer, God helped me to climb up near Him, so that I scarce ever got nearer.

Aug. 30. Felt somewhat comfortably in the morning; conversed sweetly with some friends; was in a serious composed frame; and 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 that 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. Oh, I saw what I owed to God, in such a manner, as I scarce ever did! I knew that I had never lived a moment to Him as I should do: indeed, it appeared to me, that I had never done anything 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 somewhat humbled in my secret retirement: felt my ingratitude, because I was not wholly swallowed up in God.

Oct. 19. This morning, and last night, I 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.

Nov. 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 evangelizing the heathen.

Dec. 16. Rode down to Derby; and had some sweet thoughts on the road: especially on the essence of our salvation by Christ, from these words, *Thou shalt call his name Jesus, &c.*

Dec. 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.

Dec. 18. Spent much time in prayer in the woods; and seemed raised above the things in the world: my soul was strong in the Lord of hosts; but was sensible of great barrenness.

Lord's Day, Dec. 26. Felt much sweetness and tenderness in prayer; especially did my whole soul seem 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 and 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.

Lord's Day, Feb. 13, 1743. At noon was under a great degree of discouragement; knew not how it was possible for me to preach in the afternoon. I 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.

Lord's Day, March 13. At noon, I thought it impossible for me to preach, by reason of bodily weakness, and inward deadness. In the first prayer, I could hardly stand; but in the sermon God strengthened me, so that I spake near an hour and a half with sweet freedom, clearness, and some tender power, from Gen. v. 24: *And Enoch walked with God.*

At this point Mr. Brainerd's Diary begins to record his direct labors among the Indians, toward which he had been so long and eagerly looking. The Indians received him kindly, and began attentively to attend to his instructions.

April 1. I rode to Kaunaameek, near twenty miles from Stockbridge, where the Indians live with whom I am concerned, and there lodged on a little heap of straw. I 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. Oh that God would help me!

April 7. Appeared to myself exceedingly ignorant, weak, helpless, unworthy, and altogether unequal to my work. It seemed to me,

that I should never do any service, or have any success among the Indians. Towards night, I had the exercise of faith in prayer and some assistance in writing. Oh that God would keep me near Him.

Lord's Day, April 10. Rose early in the morning, and walked out and spent a 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, "that her heart had *cried*, ever since she had heard me preach first."

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 endeavored also to remember the goodness of God to me the year past, this day being my birthday. 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. Oh that God would enable me to live to His glory for the future!

April 30. The presence of God is what I want. I live in the most lonely melancholy *desert*, about eighteen miles from Albany; for it was not thought best that I should go to Delaware River. I board with a poor Scotch-

man; his wife can talk scarce any English. My *diet* consists mostly of hasty pudding, boiled corn, and bread baked in the ashes, and sometimes a little meat and butter. My *lodging* is a little heap of straw, laid upon some boards, a little way from the ground; for it is a log room, without any floor, that I lodge in. My *work* is exceedingly hard and difficult; I travel on foot a mile and a half, the worst of ways, almost daily, and back again; for I live so far from my Indians. I have not seen an English person in this month. These, and many other circumstances, equally uncomfortable, attend me. The Lord grant that I may learn to "endure hardness, as a good soldier of Jesus Christ!" As to my *success* here I, cannot say much as yet. The Indians seem generally kind and well disposed towards me, are mostly very attentive to my instructions, and seem willing to be taught further. Two or three, I hope, are under some *convictions*; but there seems to be little of the special workings of the divine Spirit among them yet; which gives me many a heart-sinking hour. Sometimes I hope that God has abundant blessings in store for them and me; but at other times I am overwhelmed with distress.

May 18. My circumstances are such that I have no comfort of any kind, but what I have in God. I have no fellow-Christian to whom I may unbosom myself, or lay open my spiritual sorrows; with whom I may take sweet counsel in conversation about heavenly things, and join in social prayer. The Indians have no land to live on but what the Dutch

lay claim to ; and these threaten to drive them off. They have no regard to the *souls* of the poor Indians ; and by what I can learn, they hate me because I came to preach to them.

Aug. 15. Spent most of the day in labor, 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 that this frail body would soon drop into the dust ; and had some very realizing apprehensions of a speedy entrance into another world. In this weak state of body, I was not a little distressed for want of suitable food. I 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 today ; but through divine goodness I had some Indian *meal*, of which I made little cakes, and fried them. Yet I 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 that I found a disposition to be contented in *any* circumstances. *Blessed be God!*

Aug. 22. At night, I spent some time in instructing my poor people. Oh that God would pity their souls !

Lord's Day, Aug. 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 for it.*

Sept. 19. In the afternoon, rode to Bethlehem, and there preached. 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.

Sept. 20. Had thoughts of going forward on my return 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 over my whole body. I had a sense of the divine goodness in appointing this to be the place of my sickness, among my friends, who 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, till Friday night ; very full of pain most of the time ; but through divine goodness, not afraid of death. Then the extreme folly of those ap-

peared to me, who put off their turning to God till a sick bed. Surely this is not a time prepare to prepare for eternity. On Friday evening my pains went off somewhat suddenly. I was exceedingly weak, and almost fainted; but was very comfortable the night following. These words of Psal. cxviii 17, "I shall not die, but live," &c., I frequently revolved in my mind: and thought we were to prize the continuation of life, only on this account, that we may "show forth God's goodness and grace."

Lord's Day. Oct. 23. In the morning I had a little dawn of comfort arising from hopes of seeing glorious days in the Church of God; and was enabled to pray for such a glorious day, with some strength and courage of hope. In the forenoon, treated on the glories of heaven: in the afternoon, on the miseries of hell, and the danger of going there.

Nov. 3. Spent this day in secret fasting and prayer, from morning till night. Early in the morning, I had some small degree of assistance in prayer. Afterwards, read the story of Elijah the prophet, 1 Kings, chapters, xvii. xviii. and xix. and also 2 Kings, chapters ii. and iv. My soul then cried with Elisha, "Where is the Lord God of Elijah?" Oh, I longed for more faith! My soul breathed after God, and pleaded with Him, that a double portion that Spirit which was given to Elijah might rest on me. And that which was divinely refreshing and strengthening to my soul, was, that I saw God to be the *same* that He was in the days of Elijah. Was enabled to wrestle with God by prayer, in a more affection-

ate, 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 vile should be thus employed for God. But at this time God was pleased to revive this hope. Afterwards read from the iii. chapter of Exodus to chapter xx., and saw more of the *glory and majesty of God* discovered in those chapters, than ever I had seen before; frequently in the meantime 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 shown 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 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 Canaan. 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 those 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!

November 10. Spent this day in fasting and prayer alone. In the morning, was very dull and lifeless, melancholy and discouraged. But after some time, while reading 2 Kings, xix., 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; and to cry to Him affectionately and ardently for His 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 over 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*.

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 the Church. Oh that religion might powerfully revive!

December 22. Spent this day alone in fasting and prayer, and reading in God's Word the exercises and deliverances of His children. Had, I trust, some exercise of faith, and realizing apprehension of divine power, grace, and holiness; and, also, of the unchangeableness of God, that He is the same as when He delivered His saints of old out of great tribulation. My soul was sundry times in prayer enlarged for God's Church and people. "Oh that Zion might become the joy of the whole earth!" It is better to wait upon God with patience, than to put confidence in anything in this lower world. "My soul, wait thou on the Lord;" for "from Him comes thy salvation."

December 26. Rode down to Stockbridge. Was very much fatigued with my journey, wherein I underwent great hardships: was much exposed and very wet by falling into a river.

December 28. Rode about six miles to the ordination of Mr. Hopkins. At the solemnity I 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 I had rather have been alone.

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 the things of this world, to afford satisfaction to the soul!—Near night, returned to Stockbridge. In secret, I blessed God for retirement, and that I am not always exposed to the company and conversation of the world. O that I could live “in the secret of God’s presence!”

December 31. Rode from Stockbridge home to my house. The air was clear and calm, but as cold as ever I felt it, or nearly so. I was in great danger of perishing by the extremity of the season.—Was enabled to meditate much on the road.

Lord’s Day, Jan. 1, 1744. Of a truth God has been kind and gracious to me, though He has caused me to pass through many sorrows. He has provided for me bountifully, so that I have been enabled, in about fifteen months past, to bestow to charitable uses about *an hundred pounds* New England money, that I can now remember. Blessed be the Lord, who has so far used me as *His steward*, to distribute a portion of His goods. May I always remember, that all I have comes from God. Blessed be the Lord, who 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!

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 Christians 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 everything I asked agreeable to His will. My soul confided in God for myself, and for His Church; trusted in divine power and grace, that he would do glorious things in His Church on earth, for His own glory.

January 23. I think I never felt more resigned to God, nor so dead to the world, in every respect, as now; am dead to all desire of reputation and greatness, either in life, or after death; all I long for, is to be holy, humble, and crucified to the world.

February 4. Enjoyed some degree of freedom and spiritual refreshment; was enabled to pray with some fervency, and with longing desires for the Church'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, were all my desire; and the hope of their accomplishment all my joy.

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 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. I never prayed with more freedom and delight for myself, or dearest friend, than I did now for my enemies.

March 3. In the morning, spent (I believe) an hour in prayer, with great intensesness and freedom, and with the most soft and tender affection towards mankind. I longed that those who, I have reason to think, bear 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. I had no disposition to insist upon any confession from them, in order to reconciliation and the exercise of love and kindness to them. Oh, it is an emblem of heaven itself, to love all the world with a love of kindness, forgiveness, and benevolence; to feel our souls sedate, mild and meek; to be void of all evil surmisings and suspicions, and scarce able to think evil of any man upon any occasion; to find our hearts simple, open, and free, to those that look upon us with a different eye!—Prayer was so sweet an exercise to me, that I knew not how to cease, lest I should loose the spirit of prayer. Felt no disposition to eat or drink, for the sake of the pleasure of it, but only to support my

body, and fit me for divine service. Could not be content without a very particular mention of a great number of dear friends at the throne of grace; as also the particular circumstances of many, so far as they were known.

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.

March 10. In the morning, felt exceeding dead to the world, and all its enjoyments. I thought I was 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, honors, 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 that nothing had happened 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.*

May 8. Set out from Sharon, in Connecticut, and travelled about forty-five miles to a place called Fishkill, 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." Oh that I might follow after God!

June 27. Felt something of the same solemn concern, and spirit of prayer, which 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 advantages for instruction.—While I was riding, had a deep sense of the greatness and difficulty of my work; and my soul seemed to rely wholly upon God for success, in the diligent and faithful use of means. Saw, with the greatest certainty, that *the arm of the Lord* must be *revealed*, for the help of these poor heathen, if ever they were delivered from the bondage of the powers of darkness. Spent most of the time, while riding, in lifting up my heart for grace and assistance.

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 in which I was engaged was not mine; but that it was His own cause, and that 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 honor from the world, as being the instrument of it. Had some freedom in speaking to the Indians.

July 6. Awoke this morning in the fear of God. After I arose, I spent some time in reading God's Word, and in prayer. I cried to God under a sense of my great indigence. 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 I ever had. I long and love to be a pilgrim; and want grace to imitate the life, labors, 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 be-

come an "able minister of the New Covenant," 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 everything that might cool my affections, and draw away my heart from God.

July 12. Towards night my burden respecting my work among the Indians began to increase much; and was aggravated by hearing sundry things, which 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 that I must in conscience go and endeavor to break them up; yet knew not how to attempt such a thing. However, I withdrew for prayer, hoping for strength from above. In prayer I was exceedingly enlarged, and my soul was as much drawn out as I ever remember it to have been in my life. I was in such anguish, and pleaded with so much earnestness and importunity, that when I rose from my knees I felt extremely weak and overcome; I could scarce walk straight; my joints were loosed; the sweat ran down my face and body; and nature seemed as if it would dissolve. So far as I could judge, I was wholly free from selfish ends in my fervent supplications for the poor Indians. I knew that 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 that 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. All things here below vanished; and there appeared to be nothing of any considerable importance to me, but holiness of heart and life, and the conversion of the heathen to God. All my cares, fears, and desires, which might be said to be of a worldly nature, disappeared; and were, in my esteem, of little more importance than a puff of wind. 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 all these things; and when I walked, (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 anything else. I enjoyed the same freedom

and fervency as 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. While I was riding to the Indians—three miles, my heart was continually going out 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 frolic; but through divine goodness I persuaded them to desist, 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. Hence 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.

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 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.

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 in some degree disconsolate; yet could have no freedom in the thought of any other circumstances or other business in life. All my desire was the conversion of the heathen; and all hope was in God. God does not suffer me to please or comfort myself with hopes of seeing friends, returning to my dear acquaintances, and enjoying worldly comforts.

Lord's Day, September 2. Was enabled to speak to my poor Indians with much concern and fervency; and I am persuaded that 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 *powaws*: 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 on *me first*. I told my people that I was a *Christian*, and asked them why the *powaws* did not bewitch and poison me. I scarcely ever felt more sensible of my own unworthiness, than in this action. I saw that the honor of God was

concerned in the affair; and I desired to be preserved—not from selfish views, but for a testimony of the Divine power and goodness, and of the truth of Christianity, and that God might be glorified. Afterwards, I found my soul rejoice in God for His assisting grace.

Oct. 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.*

Oct. 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 till 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.

Lord's Day, Oct. 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. Afterwards, God was pleased to give me some relief from these confusions; but still I was afraid, and

even troubled 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, helping 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 spoke; He 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 this 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 show my gratitude to God.

November 22. Came on my way from Rock-citicus to the Delaware. 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. I 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 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 from the earth; and, I trust, will make heaven the sweeter. Formerly, when I was thus exposed to cold and rain, 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. 'In this world I expect tribulation; and it does not now, as formerly, appear strange to me. I do not in such seasons of difficulty flatter myself that it will be better hereafter; but rather think *how much worse it might be*; how much greater trials *others* of God's children have endured; and how much greater are yet, perhaps, *reserved for me*.

January 3, 1745. Being sensible of a great want of divine influence, and the outpouring of God's Spirit, I spent this day in fasting and prayer, to seek so great a mercy for myself, my poor people in particular, and the Church of God in general.

January 9. In the morning, God was pleased to remove that gloom which has of late oppressed my mind, and to give me freedom and sweetness in prayer. I was encouraged, 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 for ever and ever! Amen, and Amen! Those things that of late appeared most difficult and almost impossible, now appeared not only possible, but easy. My soul was 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 intensesness in prayer.

Crossweeksung, New Jersey, June, 1745.

June 19. I had spent most of my time, for more than a year past, among the Indians at the Forks of Delaware in Pennsylvania. During that time I made two journeys to the Susquehannah to treat with the Indians on that river respecting Christianity; and, not having had any considerable appearance of special success in either of those places, my spirits were depressed, and I was not a little discouraged. Hearing that there were a number of Indians at a place called *Crossweeksung*, in New Jersey, nearly eighty miles south-east from the Forks of Delaware, I determined to make them a visit, and see what might be done

towards Christianizing them; and accordingly arrived among them on *Wednesday*, June 19th, 1745.

I found very few persons at the place which I visited, and perceived that the Indians in these parts were very much scattered. There were not more than two or three families in a place; and these small settlements, six, ten, fifteen, twenty and thirty miles, and some still more from that place. However, I preached to those few I found; who appeared well disposed, serious and attentive, and not inclined to cavil and object, as the Indians had done elsewhere. 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 should see the man who had told them what they had done in their past lives, and the misery that attended their idolatrous ways. At night was worn out, and scarcely able to walk, or sit up. Oh, how tiresome is earth; how dull the body!

June 20. Visited and preached to the Indians again as I proposed. Numbers were gathered at the invitations of their friends, who had heard me the day before. These also appeared as attentive, orderly and well disposed as the others: and none made any objections, as Indians in other places have usually done.

Towards night preached to the Indians again, and had more hearers than before.

June 22. About noon rode to the Indians again, and next night preached to them. Found my body much strengthened, and was enabled to speak with abundant plainness and warmth. Their number, which at first consisted of seven or eight persons, was now increased to nearly thirty. There was not only a solemn attention among them, but some considerable impression, it was apparent, was made upon their minds by Divine truth. This was indeed a sweet afternoon to me. While riding, before I came to the Indians, my spirits were refreshed, and my soul was enabled to cry to God incessantly, for many miles together.

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.

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 numbers of them.

June 29. Preached twice to the Indians; and could not but wonder at their seriousness, and the strictness of their attention. 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, they could not have subsisted together in order to attend the means of grace.

Mr. Brainerd left the Indians at Cross-weeksung on the 2nd of July, feeling that he must visit others, at the Forks of Delaware, for a season. He returned to Cross-weeksung in August. His chief fruit during his absence was the conversion of his interpreter and his family. The following passage occurs in his Diary just before he returned:

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 encouragement 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. How I longed to be with Christ, to be employed in the glorious work of angels, and with an angel's vigour and delight! Yet how willing was I to stay awhile 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 most willingly and heartily. 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 nearly nine o'clock. I longed that the remaining part of life might be filled up with more fervency and activity in the things of God. O the inward peace, composure, and god-like serenity of such a frame! Heaven must differ from this only in degree, not in kind. *Lord! ever give me this bread of life.*

Crossweeksung, 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 scarcely ever found my desires for 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, chap. ixth, 16th, "If I had called, and He had answered me, yet would I not believe that He had hearkened unto my voice." My rising hopes, respecting the conversion of the Indians, have been so often dashed, that my spirit is, as it were, broken, and my courage wasted, and I hardly dare hope. I visited the Indians in these parts in June last, and tarried

with them a 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 were, in my absence from them, much promoted by the labours and endeavours of Rev. 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. A surprising concern soon became apparent among them. There were only about twenty adult persons together; many of the Indians, at remote places, not having, as yet, had time to come since my return hither. Not above two that I could see had dry eyes. Some were much concerned, and discovered vehement longings of soul after Christ, to save them from the misery they felt and feared.

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 who were together the day before, but many more who were coming to hear me; so that there were nearly fifty in all, old and young. They attended the several discourses of the day; and some of them, who 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 take a morsel until they had sent to me to come and supplicate a blessing on their food; at which time sundry of them wept; especially when I reminded they had, in times past, eaten their feasts in honour of *devils*, and neglected to thank God for His gifts.

August 5. After a sermon had been preached by another minister, I preached, and concluded the public work of the solemnity from John vii. 37: *In the last day, &c.*; and, in my discourse, addressed the Indians in particular, who sat in a part of the house by themselves; at which time, 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." All their conversation among themselves turned upon *religious* matters, in which they were much assisted by my Interpreter, who was with them day and night.

This day there was one woman, who 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 she behaved humbly and tenderly, and appeared afraid of nothing so much as of offending and grieving 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 much affected, and appeared surprisingly tender; so that a few words about the concerns of their souls would cause the tears to flow freely, and produce many sobs and groans.—In the afternoon, they being returned to the place where I had usually preached among them, I again discoursed to them there. There were about *fifty-five* that were capable of attending Divine service with understanding. I insisted on 1 John iv. 10, *Herein is love*, &c. They seemed eager of hearing; but there appeared nothing very remarkable, except their attention, till near the close of my discourse; and then Divine truths were attended with a surprising influence, and produced a great concern among them. There were scarcely *three in forty* who 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, be

cause they felt themselves 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 who 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 which I thought proper to them, I asked them what they wanted that God should do further for them? They replied, "they wanted Christ should wipe their hearts quite clean," &c. So 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 7. Preached to the Indians from Is. liii. 3—10. There was a remarkable influence attending the word, and great concern in the assembly; but scarcely equal to what appeared the day before; that is, not quite so universal. However, most were much affected, and many in great distress for their souls; and some few could neither go nor stand, but lay flat on the ground as if pierced at heart, crying incessantly for mercy. Several were newly awakened; and it was remarkable that, as fast as they came from remote places round about, the Spirit of God seemed to seize them with concern for their souls. After public service was concluded, I found two persons more who had newly met with comfort, of whom I had

good hopes; and a third, of whom I could not but entertain some hopes, whose case did not appear as clear as the others; so that that there were now six in all who had got some relief from their spiritual distresses; and five, whose experience appeared very clear and satisfactory. It is worthy of remark, that those who obtained comfort first, were in general deeply affected with concern for their souls when I preached to them in June last.

August 8. In the afternoon I preached to the Indians, their number was now about *sixty-five* persons—men, women and children. I discoursed upon Luke xiv. 16—23, and was favoured with uncommon freedom in my discourse. There was much visible concern among them, while I was discoursing 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 mighty rushing wind,*" and with an astonishing energy bore down all before it. I stood amazed at the influence, which seized the audience almost universally; and could compare it to nothing more aptly, than the irresistible force of a mighty torrent, or a swelling deluge, that with its insupportable weight and pressure bears down and sweeps before it whatever comes in its way. Almost all persons of all ages were bowed down with concern together, and scarcely 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. It was apparent that these children, some of them at least, were not merely frightened 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 express 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 advanced in years, who had been a murderer, a *powaw* 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 freely for himself. I am led to think they were, to their own apprehensions, as much retired as if they had been individually by themselves, in the thickest desert; or I believe rather that they thought nothing about anything but themselves, and

their own state, and so were every one praying apart, although all together. It seemed to me that there was now an exact fulfilment of that prophecy, 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 that day of God's power, mentioned in 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.

The 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 who were newly awakened, of the the badness, of their *lives* and *actions*; 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 come 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. 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. 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 quite remarkable instance of awakening this day which I cannot fail to notice 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. On her way to the Indians she called at my lodgings; and when I told her that I designed presently to preach to the Indians, she 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 she 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 who spoke to her. I hearkened to hear what she said, and perceived the burden of her prayer to be, "*Guttummaukalummeh wechaumeh kmeleh Nolah;*" i. e., "*Have mercy on me, and help me give You my heart.*" Thus she continued praying incessantly for 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, Matt. 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 Matt. xii. 28: *Come unto Me, all ye that labour, &c.,* 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 all-sufficiency of Christ's merits, and His willingness to save all that come 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, till they were all melted into tears

and cries, except two or three; and seemed in the greatest distress to find and secure an interest in the great Redeemer. Some, who had 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 nearly 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. "*Guttummaukalumme; guttumaukalumme,*"—"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 hallooing and yelling in their *idolatrous* feasts and *drunken* frolics, now crying to God with such importunity for an interest in His dear Son!—Found two or three persons who, I had reason to hope, had taken comfort upon good grounds since the evening before; and these, with others who had obtained comfort, were together, and seemed to rejoice much that God was carrying on His work with such power upon others.

Aug. 24. SPENT THE FORENOON in discoursing to some of the Indians, in order to their receiving the ordinance of *baptism*. When I had opened the nature of the ordinance, the obligations attending it, the duty of devoting ourselves to God in it, and the privilege of being in covenant with Him; numbers of them seemed to be filled with love to God, delighted with

the thoughts of giving themselves up to Him in that solemn and public manner, and melted and refreshed with the hopes of enjoying the blessed Redeemer. Afterwards, I discoursed publicly from 1 Thess. iv. 13—17: *But I would not have you be ignorant, &c.* There was a solemn attention, and some visible concern and affection in the time of public service; which was afterwards increased by some further exhortations given to them to come to Christ, and give up their hearts to Him, that they might be fitted to "ascend up and meet Him in the air," when He shall "descend with a shout, and the voice of the archangel."

There were several Indians newly come, who thought their state good, and themselves happy, because they had sometimes lived with the white people under gospel light, had learned to read, were civil, &c., although they appeared utter strangers to their own hearts, and altogether unacquainted with the power of religion, as well as with the doctrines of grace. With these I discoursed particularly after public worship; and was surprised to see their self-righteous dispositions, their strong attachment to the covenant of works for salvation, and the high value they put upon their supposed attainments. Yet, after much discourse, one appeared in a measure convinced that "by the deeds of the law no flesh living can be justified"; and wept bitterly, inquiring *what he must do to be saved.*

This was very comfortable to those who had gained some experimental knowledge of their own hearts; for, before, they were grieved

with the conversation and conduct of these new comers, who boasted of their knowledge, and thought well of themselves, but who evidently discovered to those who had any experience of Divine truths that they knew nothing of their own hearts.

Lord's Day, Aug. 25. 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. I reminded 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 their public profession of Christianity; gave them directions for 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 towards each other was such, that a serious spectator might justly be excited to cry out with admiration, "Behold how they love one another!" Numbers of the other Indians, on seeing and hearing these things, were much affected, and wept bitterly; longing to be partakers of the same joy and comfort, which

these discovered by their very countenances, as well as by their conduct. 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 days past among them; and praying that God would still carry on His Divine work among them.

BEING NOW CONVINCED that it was my duty to take a journey far back to the Indians on the Susquehannah, it being now a proper season of the year to find them generally at home; after having spent some hours in public and private discourse 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 opportunity to see and observe by the barrenness of our meetings at sometimes, when there was much pains taken to affect and awaken sinners, and yet to little or no purpose. I asked them if they would not be willing to spend the remainder of the day in prayer for me, that God would go with me, and prosper my endeavours for the conversion of these poor souls. They cheerfully complied with the motion, and soon after I left them, the sun being about an hour and a half high at night, they began, and they continued praying till break of day, or very near: never mistrusting, as they tell me, till they went out and viewed the stars, and saw the morning star a considerable height, that it was later than 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 who 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 had all his days been an idolater, was brought to give up his rattles, which they used for music in their idolatrous feasts and dances, to the other Indians, who quickly destroyed them. This was done without any attempt of mine in the affair, I having said nothing to him about it, so that it seemed to be nothing but 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!

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!

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

Lord's Day, Sept. 1. Preached to the Indians from Luke xi. 16-23. The word appeared to be attended with some power, and caused some tears in the assembly. Afterwards preached to a number of white people present,

and observed many of them in tears ; and some who had formerly been as careless and unconcerned about religion, perhaps, as the Indians. Toward night, discoursed to the Indians again, and preceived a greater attention, and more visible concern among them, than has been usual in these parts. God gave me the spirit of prayer, and it was a blessed season in that respect.

Sept. 5. Discoursed to the Indians from the parable of the sower. Afterwards I conversed particularly with sundry persons ; which occasioned them to weep, and even to cry out in an affecting manner ; which caused others to be seized with surprise and concern. I doubt not but that a Divine power accompanied what was then spoken. Several of these persons had been with me to Crossweeksung ; and there had *seen*, and some of them, I trust, *felt*, the power of God's Word, in an affecting and saving manner. I asked one of them, who had obtained comfort and given hopeful evidences of being truly religious, "Why he now cried?" He replied, "When he thought how Christ was slain like a lamb, and spilt his blood for sinners, he could not help crying, when he was alone"; and thereupon burst into tears, and cried again. I then asked his wife, who had likewise been abundantly comforted, why she cried? She answered, "that she was grieved that the Indians *here* would not come to Christ, as well as those at Crossweeksung." I asked her if she found a heart to pray for them ; and whether Christ had seemed *to be near her of late, in prayer*, as in times past: which is my usual

method of expressing a sense of the Divine presence. She replied, "Yes, He had been near her, and at times when she had been praying alone, her heart loved to pray so, that she could not bear to leave the place, but wanted to stay and pray longer."

Lord's Day, Sept. 8. Discoursed to the Indians in the afternoon from Acts ii. 36-39. The Word of God at this time seemed to fall with weight and influence upon them. There were but few present; but most that were, were in tears; and several cried out in distressing concern for their souls. There was one man considerably awakened, who never before discovered any concern for his soul. There appeared a remarkable work of the Divine Spirit among them generally, not unlike what has been of late at Crossweeksung. It seemed as if the Divine influence had spread thence to this place; although something of it appeared here before in the awakening of my Interpreter, his wife, and some few others. Several of the careless white people now present were awakened, or at least startled, at seeing the power of God so prevalent among the Indians. I then made a particular address to them, which seemed to make some impression upon them, and excite some affection in them.

There are sundry Indians in these parts, who have always refused to hear me preach, and have been enraged against those who have attended on my preaching. But of late they are more bitter than ever, scoffing at Christianity, and sometimes asking my hearers, "How often they have cried?" and, "Whether they have

not now cried enough to do their turn?" &c. So that the Christians are already having trial of cruel mockings.

In the evening, God was pleased to assist 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. My soul was so engaged and enlarged in the sweet exercise, that I spent an hour in it, and knew not how to leave the mercy seat. Oh how I delighted to pray and cry to God! I saw that God was both able and willing to do all that I desired for myself, and His Church in general. I was likewise much enlarged and assisted in family prayer. Afterwards, when I was just going to bed, God helped me to renew my petition, with ardour and freedom. Oh, it was to me a blessed evening of prayer! Bless the Lord, O my soul!

Sept. 9. Left the Indians at the Forks of Delaware, and set out on a journey toward Susquehannah River; directing my course towards an Indian town more than a hundred and twenty miles westward from the Forks.

Shaumoking, Sept. 1745.

Sept. 13. After having lodged out three nights, arrived at the Indian town I aimed at on the Susquehannah, called *Shaumoking*; one of the places (and the largest of them) which I visited in May last. I was kindly received, and entertained by the Indians; but

had little satisfaction, by reason of the heathenish dance and revel they then held in the house where I was obliged to lodge; which I could not suppress, though I often entreated them to desist, for the sake of one of their own friends who was then sick in the house, and whose disorder was much aggravated by the noise. Alas! how destitute of natural affection are these poor uncultivated Pagans! although they seemed somewhat kind in their own way. Of a truth the dark places of the earth are full of the habitation of cruelty. The Indians of this place are accounted the most drunken, mischievous, and ruffianlike fellows, of any in these parts; and Satan seems to have his seat in this town in an eminent manner.

Sept. 20. Visited the Indians again, 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. 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, nearly a hundred of them, and danced around a large fire, having prepared ten fat deer for the sacrifice. The fat of the inwards they burnt 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 nearly all night, after which they ate the flesh of the sacrifice, and so retired each one to his own lodging.

I enjoyed little satisfaction; 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 till 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.

Crossweeksung, Oct. 1745.

Oct. 5. 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 comfort to some in particular. Oh what a difference is there between these, and the Indians with whom I have lately treated upon the Susquehannah! To be with those seemed to be 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 those Indians, who, not many months ago, were as thoughtless and averse to Christianity as those upon the Susquehannah! And how astonishing is that grace, which has made this change!

Lord's Day, Oct. 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 person 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 throughout the whole assembly. I think I scarce ever saw a more desirable affection in any number of people in my life. There was scarcely 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.

After public service was over, I withdrew, being much tired with the labours of the day; and the Indians continued praying among themselves for nearly 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 the Church's interests. To see those who were very lately 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 have 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.

Oct. 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 to hear the Word of God. I have oftentimes

thought that they would cheerfully and diligently attend Divine worship twenty-four hours together if they had an opportunity so to do.

Oct. 28. Discoursed from Matt. xxii. 1—13. I was enabled to open the Scriptures, and adapt my discourse and expression to the capacities of my people, *I know not how*, in a plain, easy, and familiar manner, beyond all I could have done by the utmost study: and this without any special difficulty; yea, with as much freedom as if I had been addressing an audience of people 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 towards 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 several persons newly awakened, who had never been with us before. So much of the Divine presence appeared in the assembly, that it seemed 'this was no other than the house of God and the gate of heaven.' All who had any savour and relish of Divine things were constrained by the sweetness of that season to say, "Lord, it is good for us to be here." If ever there was among 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 scarcely be willing in the evening to leave, and repair to my lodgings. I was refreshed with a view of

the continuance of this blessed work among them, and with its influence upon the strangers among the Indians, who had of late, from time to time, providentially come into this part of the country. Had an evening of sweet refreshing; my thoughts were raised to a blessed eternity; my soul was melted with desires of perfect holiness, and of perfectly glorifying God.

Lord's Day, Nov. 3. I baptized fourteen persons of the Indians. One of these was nearly *fourscore* years of age; and I have reason to hope, that God has brought her savingly home to Himself. Two of the others were men of *fifty* years old, who had been singular and remarkable among the Indians for their wickedness; one of them had been a murderer, and both notorious drunkards, as well as excessively quarrelsome; but now I cannot but hope, that both of them have become subjects of God's special grace, especially the worst of the two. I deferred their baptism for many weeks after they had given evidence of having passed a great change, that I might have more opportunities to observe the fruits of the impressions which they had been under; and I apprehended the way was now clear. Those whom I baptized, were such as had given me 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.

Nov. 4. Discoursed from John xi., briefly explaining most of the chapter. Divine truths made deep impressions upon many in the as-

sembly. Numbers were affected with a view of the power of Christ, manifested in His raising the dead.

There were numbers of those who had come here lately from remote places, who were now brought under deep and pressing concern for their souls. One in particular, who, not long since, came half drunk, and railed on us, and attempted by all means to disturb us while engaged in 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. Although persons are, doubtless, much more easily 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, that 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.

IT IS REMARKABLE, that God began this work among the Indians at a time when I had the least hope, and, to my apprehension, the least rational prospect, of seeing a work of grace propagated among them: my bodily strength being then much wasted by a late tedious journey to the Susquehannah, where I, was necessarily exposed to hardships and fatigues among the Indians; my mind being, also, exceedingly depressed with a view of the un-

successfulness of my labours. I had little reason so much as to hope, that God had made me instrumental in the saving conversion of any of the Indians, except my Interpreter and his wife. Hence I was ready to look upon myself as a burden to the honourable society which employed and supported me in this business, and began to entertain serious thoughts of giving up my mission.

My hopes respecting the conversion of the Indians were perhaps *never* reduced to so low an ebb, since I had any *special* concern for them, as at this time. Yet *this* was the very season in which God saw fit to begin this glorious work! Thus He "ordained strength out of weakness," by making bare His almighty arm, at a time when *all hopes* and *human probabilities* most evidently appeared to fail. Whence I learn, that *it is good to follow the path of duty, though in the midst of darkness and discouragement.*

My Interpreter had before gained some good degree of *doctrinal* knowledge, whereby he was rendered capable of understanding, and communicating without mistakes, the *intent* and *meaning* of my discourses, and that without being confined *strictly* and obliged to interpret *verbatim*. He had likewise, to appearance, an *experimental* acquaintance with Divine things; and it pleased God at this season to inspire his mind with longing desires for the conversion of the Indians, and to give him admirable zeal and fervency in addressing them in order thereto. It is remarkable, that, when *I* was favoured with any *special assistance* in any work, and

enabled to speak with more than common *freedom, fervency, and power*, under a *lively and affecting sense* of Divine things, *he* was usually affected in the *same manner* almost *instantly*, and seemed at once quickened and enabled to speak in the same *pathetic* language, and under the same influence that I did. A *surprising energy* often accompanied the word at such seasons; so that the face of the whole assembly would be apparently changed almost in an instant, and tears and sobs became common among them.

But still, this great awakening, this surprising concern, was never excited by any harangues of terror, but always appeared most remarkable when I insisted upon the compassion of a dying Saviour, the plentiful provisions of the gospel, and the free offers of Divine grace to needy, distressed sinners.

The *effects* of this work have been very remarkable. I doubt not but that many of these people have gained more *doctrinal* knowledge of Divine truths, since I have first visited them in June last, than could have been instilled into their minds by the most diligent use of proper and instructive means for whole years together, without such a Divine influence. Their pagan notions and idolatrous practices seem to be entirely abandoned in these parts. They seem generally divorced from *drunkenness*, their darling vice, the "sin that easily besets them;" so that I do not know of more than two that have been my steady hearers, who have drunk to excess since I first visited them; although, before, it was common for some or other of

them to be drunk almost every day : and some of them seem now to fear this sin in particular more than death itself. A principle of honesty and justice appears in many of them ; and they seem concerned to discharge their old debts, which they have neglected, and perhaps scarcely thought of for years past. *Love* seems to *reign* among them, especially those who have given evidences of having passed a saving change : and I never saw any appearance of *bitterness* or *ensoriousness* in these, nor any disposition to "esteem themselves better than others."

As their sorrows under convictions have been great and pressing, so many of them have since appeared to "rejoice with joy unspeakable, and full of glory ;" and yet I never saw any thing ecstatic or flighty in their joy. Their consolations do not incline them to lightness ; but, on the contrary, are attended with solemnity, and oftentimes with tears, and an apparent brokenness of heart. In this respect, some of them have been surprised at themselves, and have with concern observed to me, that "when their hearts have been glad," (which is a phrase they commonly make use of to express spiritual joy,) "they could not help crying for all."

June 19, 1746. 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 this poor people ! What a surprising change appears in their tempers and behaviour ! How are morose and savage Pagans, in this short period, transformed into agreeable, affectionate,

and humble Christians, and their drunken and Pagan howlings turned into devout and fervent 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 establish them according to the gospel, and the preaching of Christ—to God only wise, be glory through Jesus Christ, for ever and ever, Amen.

Brainerd's health now began rapidly to give way under consumption, largely due, doubtless, to his constant labors amid frequent exposures and great difficulties. Like Epaphroditus, in *Philippians II.*, he had "hazarded his life" for the gospel of Christ, and was now "nigh unto death." He at last felt it best to leave his Indians for a time of rest in New England, among his friends:

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 sins of the world.' The Divine presence attended this discourse; and the assembly was considerably melted with Divine truths. After sermon, baptized two persons. Administered the Lord's supper to 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. Oh 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 till 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, till near midnight, praying and singing praises to God, in one or other of their houses. My soul was refreshed, though my body was weak.

November 3. Being now in so weak and low a state, that I was utterly incapable of performing my work, and having little hope of recovery, unless by much riding, I thought it my duty to take a long journey into New England, and to divert myself among my friends, whom I had not now seen for a long time. Accordingly I 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.

He was not able to visit his beloved Indians again. He travelled, by slow stages, on to New England, arriving at the home

of Jonathan Edwards, in Northampton, Mass., in the Spring. Thence he went to Boston for some weeks; but returned during the summer to Mr. Edward's family, where he died, in the fall of this year (1747). The following letters were written a short time before he departed this life:

*To Israel Brainerd, his brother, then
in College:*

My Dear Brother:

It is on the verge 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 when in a healthful state. Oh, how fixed and unalterable! Oh, of what infinite importance it is, 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. 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 oh, what anguish is raised in my mind, to think of *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, under a more affecting sense than ever before, 'Who can dwell with everlasting burnings!' Oh, methought, could I now see my friends, that I may warn

them to see to it, that they lay their foundation for *Eternity* sure. And for you, my dear brother, I have been particularly concerned; and have wondered why I so much neglected conversing with you about your spiritual state at our last meeting. Oh, my brother, let me then beseech you now to examine whether you are indeed a *new creature*?

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, till 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 declare, now I am dying, I would not have spent my life *otherwise* for the whole world.

O my dear brother, flee *fleshy lusts*, and the enchanting *amusements* as well as the corrupt *doctrines* of the present day, and strive to *live to God*. Take this as the last line from

Your affectionate and dying brother,

DAVID BRAINERD.

*To a Student for the Ministry, whom
Brainerd specially loved:*

Very Dear Sir:

How amazing it is, that the living, *who know*

they must die, should, notwithstanding, 'put far away the evil', in a season of health and prosperity; and live at such an awful distance from a familiarity with the grave, and with the great concerns beyond it! 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 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 honor 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. Oh, of what vast *importance* has a holy spiritual *life* appeared to me at 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 extremely 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 to 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 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 to 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 between *experiences* and *affections* in religion, that you may make a difference between the *gold* and the shining *dross*. I say, labour here, if 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, and the wild affections which attend 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 a *public* one, 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.

*To the Rev. John Brainerd, his brother,
then laboring among the Indians
of New Jersey:*

Dear Brother:

I am now just on the verge of *Eternity*, expecting very speedily to appear in an unseen world. I feel myself no more an inhabitant of earth, and sometimes earnestly long to 'depart and be with Christ.' I bless God, He has for some *years* given me an abiding conviction that it is impossible for any rational creature to enjoy true *happiness*, without being entirely devoted to Him. Under the influence of this conviction I have in some measure acted. Oh, that I had done so more! I saw both the excellency and necessity of *holiness* in life; but never in such a manner as now, when I am just brought from the sides of the grave. O, my brother, pursue after *holiness*; press towards

his blessed mark; and let your thirsty soul continually say, 'I shall never be satisfied till I awake in Thy likeness.' Although there has been a great deal of *selfishness* in my views, of which I am ashamed, and for which my soul is humbled at every view; yet, blessed be God, I find I have really had, for the most part, such a concern for *His glory*, and the advancement of *His kingdom* in the world, that it is a satisfaction to me to reflect upon *these years*.

And now, my dear brother, as I must press you to pursue after *personal* holiness, to be as much in *fasting* and *prayer* as your health will allow, and to live above the rate of *common Christians*; so I must entreat you solemnly to attend to your *public* work; labour to distinguish between *true* and *false* religion; and to that end watch the motions of God's *Spirit* upon your own heart. Look to *Him* for help; and impartially compare your experiences with His *Word* • Read Mr. EDWARDS on the *Affections*; where the essence and soul of religion is clearly distinguished from false affections. I fear you are not sufficiently aware how much *false* religion there is in the world. Charge my people in the name of their dying minister, yea, in the name of *Him who was dead and is alive*, to live and walk as becomes the gospel. Tell them how great the expectations of God and His people are from them, and how awfully they will wound God's cause, if they fall into vice; as well as fatally prejudice other poor Indians. Always insist that their experiences are *rotten*, that their joys are *delusive*, although they may have been rapt up into the *third*

heavens in their own conceit by them, unless the main tenor of their *lives* be spiritual, watchful, and holy. In pressing these things, 'thou shalt both save thyself and those that hear thee.'

God knows I was heartily willing to have served Him *longer* in the work of the ministry, although it had still been attended with all the *labours* and *hardships* of past years, if He had seen fit that it should be so: but as His will now appears otherwise, I am fully content, and can with the utmost freedom say, 'The will of the Lord be done.' It affects me to think of leaving you in a world of sin; my heart pities you, that those storms and tempests are yet before you, from which, I trust, through grace, I am almost delivered. But 'God lives, and blessed be my Rock;' He is the same almighty Friend; and will, I trust, be your Guide and Helper, as He has been mine.

And now, my dear brother, 'I commend you to God and to the word of His grace, which is able to build you up, and give you the inheritance among all them that are sanctified.' May you enjoy the Divine presence, both in private and public: and may 'the arms of your hands be made strong, by the right hand of the mighty God of Jacob!' Which are the passionate desires and prayers of

Your affectionate dying brother,

DAVID BRAINERD.

Mr. Edwards relates of the days preceding Brainerd's death, among other things, as follows:

"The extraordinary frame he was in, on the

evening of September 19th, 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*. Among very many other extraordinary expressions, which he then uttered, were such as these: '*My heaven is to please God, and glorify Him, and to 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 suppose 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 anything, I would give them all to God; but I have nothing to give, when all is done.*'

'Again, on September 27th: '*Oh, why is His chariot so long in coming? why tarry the wheels of His chariot? I am very willing to part with all; I am very willing to part with my dear brother John, and never see him again, to go to be for ever with the Lord. Oh, when I go there, how will God's dear Church on earth be upon 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 finished his work, and done with all things here below.

"He said to me, one morning, as I came into his room: 'My thoughts have been employed on the old dear theme, the prosperity of God's Church on earth. 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, for which the Redeemer did and suffered so much. It is that especially which makes me long for it.'

"He also dwelt much on the great importance of the work of gospel ministers, and expressed his longings, that they might be filled with the Spirit of God. He manifested much desire to see some of the neighbouring ministers, with whom he had some acquaintance, and of whose sincere friendship he was confident, 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, 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."

The following is the closing passage of Brainerd's Diary, written just a week before his death:

October 2, 1747. 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, my absent brother, and all my concerns for time and eternity. Oh 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.

Under date of May 22, of the year before his death, Brainerd wrote thus in his Diary:

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 now was, "*Here I am, Lord, send me; send me to the ends of the earth; send me to the rough, 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.*" At the same time, I had as quick and lively a sense of the value of worldly comforts, as I ever had: but only saw them infinitely overmatched by the worth of Christ's kingdom, and the propagation of His blessed gospel. A quiet settlement, a certain place of abode, the tender friendships of life, 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 van-

ished as stars before the rising sun. Sure I am, that although the comfortable accommodations of life appeared valuable and clear to me, yet I did surrender and resign myself, soul and body, to the service of God, and to the promotion of Christ's kingdom; though it should be in the loss of them all. 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 the 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. But oh, with what reluctance did I feel myself obliged to consume time in sleep! I longed to be as a *flame of fire*, continually glowing in the Divine service, and building up Christ's kingdom, to my latest, **my dying moment.**



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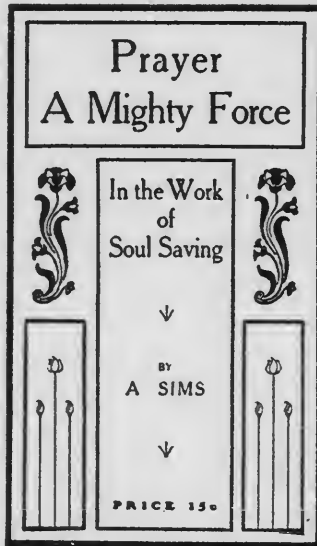
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