

love, and other holy affections, even at the beginning were very great; but after months and years, became much greater, and more remarkable; and the spiritual exercises of his mind continued exceeding great, (though not equally so at all times,) without remissness, and without dwindling and dying away, even till his decease. They began in a time of general deadness, and were greatly increased in a time of general reviving of religion. And when religion decayed again, and a general deadness returned, his experiences were still kept up in their height, and so continued to be, in a general course wherever he was, in sickness and in health, living and dying. The change that was wrought in him at his conversion, was agreeable to scripture representations, a great change, and an abiding change, rendering him a new man, a new creature: not only a change as to hope and comfort; and a transient change, consisting in passing affections; but a change of *nature*, a change of the abiding habit and temper of his mind. Not a partial change, merely in point of opinion, or outward reformation, much less a change from one error to another, or from one sin to another: but an universal change, both internal and external, from the habits and ways of sin, to universal holiness.

It appears plainly, from his conversion to his death, that the great object of the new sense of his mind, the new appetites given him in his conversion, and thenceforward maintained and increased in his heart, was HOLINESS, conformity to God, living to God, and glorifying him. This was what drew his heart; this was the centre of his soul; this was the ocean to which all the streams of his religious affections tended: this was the object that engaged his eager desires and earnest pursuits: he knew no true excellency or happiness, but this: this was what he longed for most vehemently and constantly on *earth*; and this was with him the beauty and blessedness of heaven—to be perfectly holy, and perfectly exercised in the