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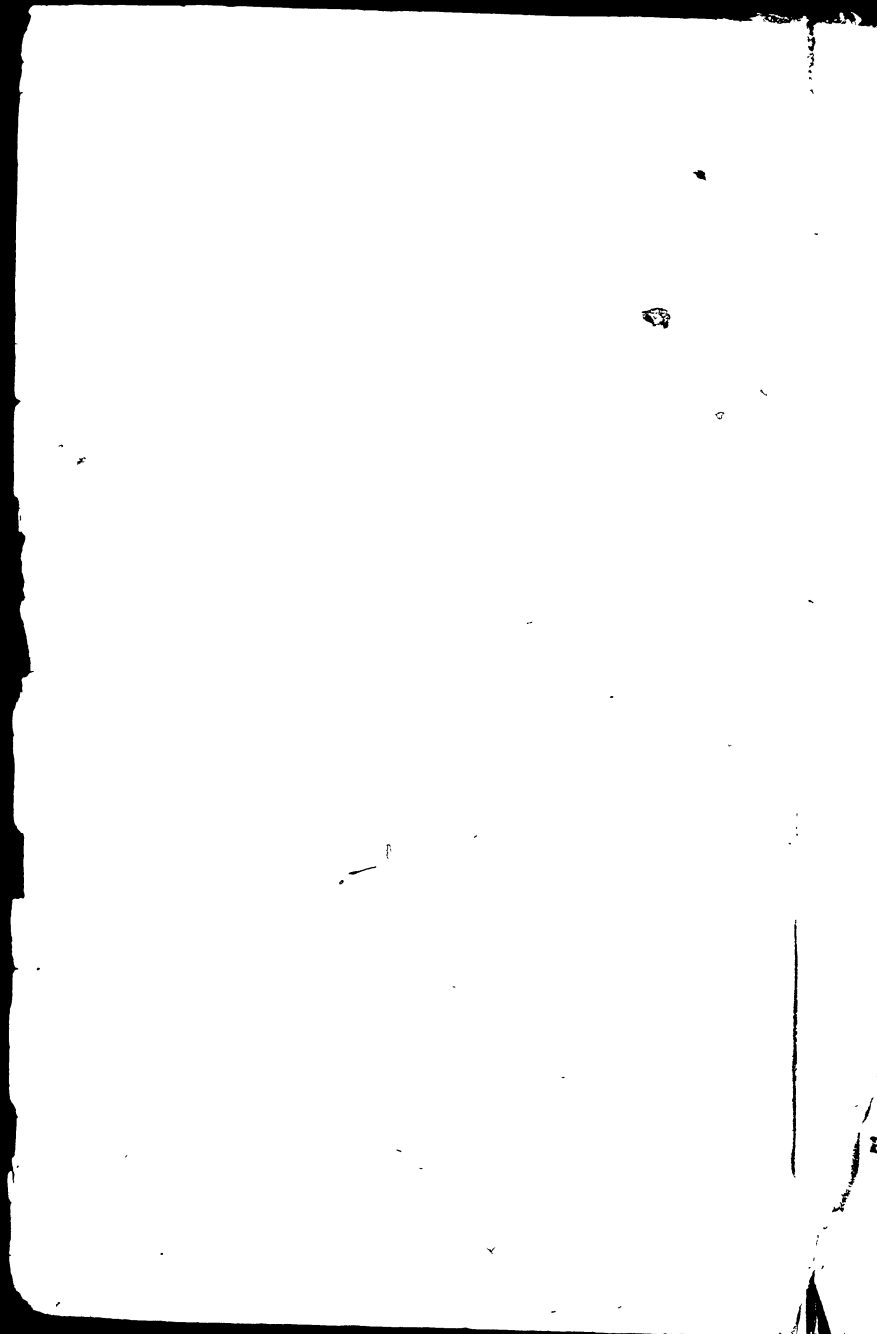
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THE
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AND
J O U R N A L
OF THE

REV. MR. HENRY ALLINE.

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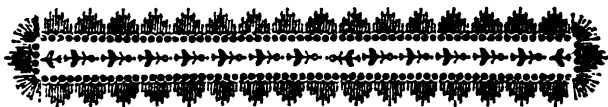
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THE

REV. MR. HENRY ALLINE'S

LIFE, &c.

CHRI**S**T is the fountain of life, the source of happiness, the glory of angelic realms, and the triumph of Saints, and I trust is the life of my soul, the joy of my life, my present and everlasting portion. I therefore desire, and intend by his grace that his name should be my theme, until the last period of my days. And O may his blessed Spirit be breathed into all my endeavours, may his love sweeten all my trials, invigorate all my labours; may his name fill up every period of my life, when in private, and every sentence, when in public: and hoping that he will cause me to write and leave amongst the rest of my writings this short account of my life. And as that is my design, I shall not overburden the reader with a relation of many passages that would be of no benefit, but shall only relate that, which may be worth the readers perusal.

I WAS born in Newport, in the government of Rhode-Island, in North America, on the 14th day of June, 1748, of William and Rebecca Aline, who were born and brought up in Boston, who gave me an early instruction in the principles of the christian religion. I was early sent to school, and was something forward in learning; was very early moved upon by the spirit of God, though I knew not then what ailed me.

THE first moving I remember was, when about eight years of age, by some discourse between my father and my eldest sister, in a thunder-storm, when I heard her say, that she had reason to be so distressed, that if she should

~~Handwritten scribble~~

* be killed with the lightning, as many had been, she should go right to hell. I heard the words, and they struck me to the heart, thinking within myself, what that could mean, and saying to myself, what is that hell, I began to recollect what I had been taught about hell; which before I had thought no more of, than to repeat the words, as they were taught me: and as I thus pondered (though so young) I began to have horrible conceptions of that place, and often said to myself, what, is my sister Rebecca going there? what, is she going to hell? This distressed my soul to that degree, that I went to bed, and began to cry, and to pray to some great God, which I began to conceive of; for I had before thought no more of prayer, though I was taught (and my father prayed in his family every night and morning) to repeat a number of words, as I did my lesson at school; but I now began to think there was a heaven and hell; that there was a God, who was such a hard hearted and cruel being, that there was need of praying a great deal, to get him pleased, and get his favour, and did not wonder, that my father prayed so much; I thought if he had not prayed so much, we should all be sent to hell.

I now used to pray at every opportunity, even while I was walking along, when going to school, or elsewhere; that this angry God would not send me to hell. I used likewise to pray for my relations, that they might be all saved. I would sometimes give way to play and vanity with my play-mates, and then I would think that God was more angry than ever, and so I would pray and confess, and promise to make it up.

I now began to examine and study what I read, and what I was taught in my catechism, that Adam had rebelled, and that all the world must be sent to hell and be punished with all that could be inflicted on them for that sin, excepting here and there one, that God had picked out, and the rest, though they were invited to come to Christ, and a sort of sham-offer of salvation made them, yet there was none for them, neither did God intend to save them, when he made them the offer, and yet would punish them to all eternity for rejecting Christ, when there was no Christ for them.

Such blasphemous, but natural consequences arose from what I had been taught; which caused me to conceive God to be an ill-natured, cruel being, pleasing himself with seeing and keeping poor creatures in everlasting torments,

and then I would tremble, sometimes expecting he would send me immediately to hell, for charging him with it in my mind, and yet I could not help it, for I was still obliged to think so. Thus I was led to think of God as bad as of the devil by that blasphemous doctrine, that God decreed or fore-ordained whatsoever comes to pass, and consequently the death and damnation of the greatest part of the world, and yet made them an offer of salvation, when there is none for them; and thus they make him a dissembler, and charge him with hypocrisy; offering to a poor soul, that which he doth not design he should have.

Why will they dress up a loving, good (yea all good) and glorious Being, in such a black and ridiculous habit? Why will they drive poor bewildered souls to hell with not only such shocking blasphemous thoughts of God, but likewise despairing of any mercy from him? Why do they not let God speak for himself, when he swears by himself, that he has no pleasure in the death of the wicked? Why do they not let sinners know, that he has said, that it is not his will that any should perish, but all should come to the knowledge of the truth, and trust that whosoever will, may come? And instead of telling sinners that God will damn them and send them to hell, if they live in their sins, why do they not tell them that they are already under the curse of a hellish nature by their own sin, which they acted in Adam, and those that reject salvation and love darkness rather than light, they make their own hell, and go to their own place, and that their own nature will torment them and be at such an enmity and rage against God, as will exclude them from all possibility of ever receiving help by the love and mercy of God, for there is nothing they so much hate and will so much rage against, as the love, goodness and purity of God.

I STILL remained distressed in mind a great part of my time, and though my plays often led me away for hours, yet I was not happy in them; for I thought myself in great danger, and often, when writing at school, would so ponder on my miserable condition, that I could scarcely keep my distress concealed. O the unhappy hours I waded through, and knew not what to do, neither did I reveal my mind to any one. I would often go up in the garret, where I could see the burying place, and many younger

children, than I was, carried there, and thought I would give all the world, if I knew where they were gone; and would cry as if my heart would break, and pray to this unknown Being, that he would not send me to hell, and that I might not die, until I knew how to prepare for death; for I thought there was something to be done, which I could do, when I was grown up. I still felt a continual fear, that I might die; and if I should, O the thoughts where I should awake. I often in my heart felt angry with ~~the~~ Adam, and thought he was very foolish, and ought to have punishment for ruining himself and all his posterity only for the sake of a few apples, or some other sort of fruit, as I thought, yea and many, many professed christians do think still, that the trees of that paradise were corporeal.

WHEN I was about nine years of age, I began to read much in the books that I could understand, and studied much to find out how to get in favour with the great invisible God. I went to meeting almost every Sabbath and some would tell me about the stars, and great things that God had made, and others the necessity of externals, and being moral, &c. but I do not remember that ever I heard any one of them adapt their discourse to the capacity of children, and tell them in plain words, that they must be born again by the spirit of God, and that they must feel and know this new birth each one for himself. Indeed, I suppose, that if the minister in many churches and societies was to leave his old town, or old paper that he is reading, and begin with the young people and children, asking them what they knew of conversion and impress the immediate necessity of the knowledge of the spirit of God in their souls, it would be so new, that the people would start and stare, as if the man was running wild. O what a curse are such poor formal blind leaders! Lord have mercy on them, and open their eyes, and save the poor souls, that they are leading to perdition, before they are gone beyond recovery.

WHEN I was about ten, I had got something of a theory of religion, but it did not satisfy me; I was much afraid of being called away by death, and O the distressing thoughts I had of dying and going I knew not where; yea I was so afraid of death, that whenever I felt any pains in my body, I would tremble, thinking it was some disorder, that would carry me off; and whenever I went a swim-

ming with my mates, I would pray, that I might not be drowned; and almost every night I went to my bed, I was afraid I should die, because I could not die praying.

Twelve

In the year 1760, my parents (after a long consultation) concluded to move to Nova-Scotia; this filled me with hope and fear: I had great desires to live in the country; I thought there were many things in the country to amuse me, and make me happy, that there were not in a town; and I thought myself wearied with every thing that the town afforded me: but still I had two things that I greatly feared in going; the one was the danger of the sea, the other was the fear of the Indians in that country. However upon the whole I rather chose to go than stay, and though we had a long passage; we were carried safe into Nova-Scotia, my parents with seven children. I was now for a short time pleased with the country; I thought I should enjoy happy days, but alas my joys and hopes were soon eclipsed, when it was frequently reported, that the Indians were about rising to destroy us; and many came out among us with their faces painted, and declared that the English should not settle this country. And now I was more uneasy than ever. I did not think myself fit to die, and expected to be killed. I was so distressed, that I have laid awake many and many an hour, sometimes almost all night listening, and often thought, when I heard the dog bark, or the cattle walking round the house, that they were really coming or come; and what would be the consequence? why they would kill us all, and I was not fit to die: and O then the racking thoughts, perhaps in a few hours or minutes I should be in hell. O no tongue can tell what I endured. I still continued praying and watching over all my outward conduct, and guarding against every public vice, still hoping that I might yet obtain the favour of God, and be saved from everlasting misery. The days I spent (when I was not about some worldly employ) much in walking in the fields and in meditation, and the more I contemplated my own state and the certainty of death at some uncertain moment, the more distressed I was, and found that the scenes and pleasures of a country life would not satisfy me, and I began to wish myself back again with my mates and the amusements of the town.

Thus the poor awakened soul in his distress is seeking and roving here and there, and every scheme he can

contrive to find peace, rest and happiness fails him, and can find nothing beneficial to his poor, starving, wandering soul, until he finds the Lord Jesus Christ. And as for him, they have no knowledge of him any further than a historical account, which will not satisfy a soul under deep conviction. Thus I was wandering night and day in this distressed state, loaded with guilt and darkness, and a stranger to one moment's solid rest or true happiness. All the glories and joys of creation appeared empty, and yet my mind like a drowning man, who will catch at a straw, would catch at this and that prospect of some enjoyments here on earth, or better days by and by : but oh they all failed me. Many were the temptations I was led into by my dark mind ; once for a considerable time I was led to believe that God had neither love nor regard for any of his creatures, but would leave them all in misery, and only give them all existence without taking any care of them : I would say within myself, I know not who or where he is, and I see all mankind in some degree of misery, want and disappointment, and I see almost all that I see, with their knowledge and attention in this world, without discovering any knowledge of or relation with that God they pretended to know. And when I saw the darkness, ignorance, stupidity and misery of this miserable race rushing to the eternal world without any visible manifestations of God's care over them, or concern for them, I could but conclude, that the fall of man was true enough ; for I felt and saw the misery, but that their recovery or mercy from God through Christ towards them, was all uncertain : for how could we know there was any more truth in that history, than in the alcoran of Mahomet ?

OH the distressing days and unhappy nights, that I have waded through ! nothing but darkness, nothing but distress and slavish fear. Sometimes when I was wandering in the fields, I would throw myself down on the grass, and lament as if I should go into despair : and it is a wonder of wonders, that I did not embroil my hands in my own blood. I still continued praying to this unknown God, for although I had not much hope there, yet it was my last resource. I thought if sickness was to come upon me, I should go into despair ; but it was not so : for when I was about fourteen years of age, I was taken down, and my bodily disorder so stupified my mind, that I had no more sense or concern for my soul, than a beast, or than if I had

no soul; and although I heard the doctor tell my mother, when asked what he thought of me, say, that he believed I never should recover, yet it did not even cause one thought, as I remember, what would become of my soul, or when I should awake: I felt a desire for ease from my pains, but was so stupid, as to have no concern at all about those eternal things, which before had so employed and racked my attention.

I now began more earnestly than ever to seek this unknown God, praying every opportunity; did read and study much, by which I soon attained to a great theory of religion for one of my age, and got a considerable Babel built up; but oh the temptations and trials that I now began to fall in, which almost drove me to despair. I first began to be puffed up with a conceit that I was endowed with uncommon gifts and powers of mind, which if improved, I should be able to find out and fathom that long hidden mystery, Eternity. I began to embrace the temptation, and to pursue the hidden mystery and dive for the bottomless ocean.

Soon did the devil with all his wiles control
The active powers of my deluded soul;
Presumed to unfold the depth unknown
To all, but the eternal God alone.

O ETERNITY, eternity, unfathomable eternity! The joy of the righteous, but the dread of the wicked. I now spent hours and hours poring on this unknown mystery; not expecting to find any period to this never ending duration; but that I might find the consistency of an endless duration and the nature of it; for I did not believe that eternity ever had any beginning or should ever have any end, but expected to get so far into the mystery as to see clearly how it was that eternity was in itself a duration without beginning or end: yea I thought I never could be happy, until I had thus far comprehended the mystery: neither had I any thought all this time, that I was under a temptation, or guilty of any sin in attempting it, but rather imagined that it was my duty; that I might likewise be able to communicate the mystery to others, although I had already found by woful experience the unhappy consequence of my folly: for I had been so intense and engaged in the pursuit of this mystery, that sometimes I thought my soul and body would have parted asunder, and my mind was in such a confusion as to border on despair. Often times I

would sit down in my private hours, or at my work, with a determination neither to leave the place or subject until I had some insight in this infinite mystery. Then I would begin to extend and stretch every faculty of my soul through a long succession of future ages, and would sometimes imagine, that I had almost fathomed the mystery. Thus being encouraged and hurried on by the grand Adversary, would still stretch my conceptions, grasp a repeated multiplicity of years, and millions of ages in futurity, I being still so impatient to conceive of duration, soaring into the infinite ocean, until I was almost racked to despair: for all the conception I attained to at last was, that I found myself a mystery of unhappy existence between two inconceivable eternities, or as an unextinguishable spark of life hanging over or fluctuating in an infinite, unbounded abyss or bottomless ocean. When I was in this almost despairing moment by these distressing views, the devil would tell me, that in a continued duration and perpetual round of existence, it was not in the power of God himself to make any of his creatures happy; for the greatest pleasures and happiness, that could possibly be enjoyed by a continual succession or repetition, would become a torment. Oh what racks of horror and despairing views I would then be in, beyond what tongue can tell. Being in such a distress I would rise up, and leap, and step, and then stop and turn and stalk about like a mad man, or a frighted ghost, when I have been in the field, or my private walks; at the same time being filled with blasphemous reflections against God, because he had given me an unhappy existence, that could never be extinguished, and yet could not bear the thoughts of annihilation. And thus I may say I have been times without number, both night and day, on my bed and in my solitary walks, by this temptation plunged into inexpressible horrors and racking views of despair; yea I thought never a poor soul could be in more horror on this side of hell; so that I was many times constrained to cry out with an audible voice and horrid groans. And although the devil had almost made me believe that it was not in the power of God to make me happy, yet I remember, that the first words that I would generally express, when I was in such scenes of horror and distress, would be, O Lord God, O Lord God, have mercy on me, have mercy on me, have mercy on me! O Lord God have mercy on me, have

have mercy on me, have mercy on me, &c. with a great many more such like repetitions, until that God, who was more merciful to me than I was to myself, would in some measure retrieve me from the verge of despair, give me a gleam of hope, that there was a who can tell, but that God is able to make me happy, if I was in heaven with him. Thus I was hurried and driven by the devil and my own heart almost to despair, and nothing but the mighty power of God kept me from laying violent hands on myself; and although I began sometimes to be convinced, that it was a mystery that never was, nor never could be known or unfolded by men or angels, yet when the devil would come again with his infernal snares, and tell me that I had almost found out the mystery, and that if I would try once more, I might unfold the whole, I would again summon up every faculty of my soul to follow the suggestion.

So like a fool, swift for destruction bent,
Then re-inforc'd, and to the battle went:
Nor would retreat, until a venom'd dart
Turning with fury to my bleeding heart;
Then would my tortur'd soul despairing cry
Forgive me Lord, and save me, lest I die. ✓

O MY soul, never forget the hand, the blessed and invisible hand that kept me from embruing my hands in my own blood. Ten thousand praises belong to the Lamb, that kept me from the jaws of the roaring lion, and interposed between me and eternal ruin.

THUS for three years I was racked in diving into that infinite unfathomable mystery. O eternity! eternity! incomprehensible eternity! known by none but God, and yet the existence of every soul, both of the wicked and of the righteous: and happy only are they who are prepared for a blessed eternity. And O will the wicked endure everlasting night?—and O blessed, forever blessed be the Lamb: he not only warned me from that eternity of unspeakable misery, but likewise convinced me of the danger I was in, while out of Christ being wholly exposed to take up my miserable abode in that bottomless gulf, and shewed me that unless I had an interest in his love I must certainly exist in keen despair, in that endless duration, which I had seen but a small glimpse of. I now began to see more of my lost, undone condition, than ever I had seen before. I saw that I was in the gall of bitterness and bonds of iniqui-

ty, and had no lot nor portion among the righteous, and therefore was exposed every breath to be cut off and drop into that bottomless gulf; and was now so sensible of my lost undone condition, that I thought I should never rest any more till I had found rest for my soul: and although I was again often taken in the former temptation, yet I continued seeking and begging for mercy from the unknown God. I was now very moral in my life, but found no rest of conscience. I now began to be esteemed in young company, who knew nothing of my mind all this while, and their esteem began to be a snare to my soul, for I soon began to be fond of carnal mirth, though I still flattered myself that if I did not get drunk, nor curse, nor swear, there would be no sin in frolicking and carnal mirth, and I thought God would indulge young people with some (what I called simple or civil) recreation. I still kept a round of duties, and would not suffer myself to run into any open vices and so got along very well in time of health and prosperity, but when I was distressed or threatened by sickness, death or heavy storms of thunder, my religion would not do, and I found there was something wanting, and would begin to repent my going so much to frolicks, and I promised to break off from bad company; but when the distress was over, the devil and my own wicked heart, with the solicitations of my associates, and my fondness for young company, were such strong allurements, I would again give way, and thus I got to be very wild and rude, at the same time kept up my rounds of secret prayer and reading; but God not willing I should destroy myself still followed me with his calls, and moved with such power upon my conscience, that I could not satisfy myself with my diversions, nor attend them without some reluctance, and in the midst of my mirth sometimes would have such a sense of my lost and undone condition, that I would wish myself from the company; and after it was over, when I went home, would make many promises that I would attend no more on these frolicks, and would beg for forgiveness for hours and hours; but when I came to have the temptation again, I would give way, and promise that I would keep up a better watch, and not give way to be so rude and vain as I was before; and then thought, when I came away I should not be distressed, nor find any guilt on my mind: but when I went, the devil and my own heart, and the amusements of

the time would soon make me be as wild as before: no sooner would I hear the music and drink a glass of wine, but I would find my mind elevated and soon proceed to any sort of merriment or diversion, that I thought was not debauched or openly vicious, or that I thought would be a blot in my character; but when I returned from my carnal mirth I felt as guilty as ever, and could sometimes not close my eyes for some hours after I had got home to my bed, on account of the guilt I had contracted the evening before. O what snares were these frolicks and young company to my soul, and had not God been more merciful to me than I was to myself, they would have proved my fatal and irrevocable ruin. O let all those that love their own souls flee, flee from carnal pleasures, and young carnal company, as they would from the gates of eternal misery; for it is poison to the soul, as ratsbane is to the body: such ways are the ways of death, and such steps take hold of hell; which sins I began to follow, when about seventeen years of age, and continued in following them until I was twenty three, and part of my twenty fourth. O what a wonder that ever I was snatched from that alluring snare. The Lord still followed me, and would not give me up; I began to be more and more afraid of the condemning power of sin, and my lost and undone condition. I then engaged more closely into morality and followed my duties; but all did not take away the fear of death and hell: yea, I was so burdened at times, that I could not rest in my bed; when I had been to any frolick or into carnal company I was often afraid to close my eyes for fear that I should awake in hell before morning. I was one of the most unhappy creatures that was on earth. When I felt the least disorder in my body, I would be in such distress that I could hardly contain myself, expecting that God was about to call me away, and I unprepared; for although I was so strict in my morals, yet my religion would not stand by me in a time of distress or when death stared me in the face. Not that I thought being willing to die is sufficient to be fit to die; for the wicked have no bands in their death, but when a man's eyes are open, death is very distressing, without an evidence of being prepared.

GOD in his infinite goodness did not leave me to rest on a form of religion, but still gave me a sense of my lost

and undone condition in a great degree : fearing almost every thing that I saw, that it was against me, commissioned from God to call me away, and I unprepared : I was even afraid of trees falling on me, when I was in the woods, and in a time of thunder would expect that the next flash of lightning would be commissioned to cut me off. Thus I was one of the unhappiest creatures that lived on earth ; and would promise and vow, in time of danger, that I would leave all my carnal mirth and vain company, and that I would never rest, until I had found rest to my soul : but when the danger appeared to be over I would soon return to my folly, though not without great reluctance ; for the spirit of God wrought with such power that it followed me night and day, when I was in company or when I was retired ; but I was so attached to young company and frolicking, that it seemed like parting with my life to leave them. Although many will say, they must wait God's time, and wait for God's irresistible power to put them in his way, and they wish God's time was come ; yet for my part I have nothing of that to say, for I knew that God would not mock me ; I knew that he followed me night and day intreating me to forsake all and accept of him : and I knew that going to such carnal mirth, and hugging my idols was against his spirit and against my everlasting happiness ; and yet I would go and hug my pleasures, still hoping and praying that God would not seize the forfeiture at my hands, nor leave me to myself. I plead that God would let me enjoy my pleasures a little longer, and call me by and by. So I would of choice put off the Lord when going to my carnal mirth and company, would pray to God not to cut me off, when I got there, nor suffer me to give way to any sin ; and thus I have not only stopped to pray as I was going, but sometimes prayed all the way, that God would keep me from sinning, when I was determined to go, and rush on the devil's ground. I knew I could not refrain myself from sinning ; yea I knew it was sin for me even to go in such company, if I remained wholly passive, when I got there ; as I promised I would. O the subtlety of the devil and the deceitfulness of man's heart ! If the Lord had not been infinite in mercy, I should have been lost for ever ; for I still continued my evil ways, and hugged my idols. Sometimes when I knew that a great frolick was intended, which I wanted to attend, I would begin for sometime be-

fore hand and keep up an uncommon watch and pray more often and more earnestly ; so that I thought if I was left to be something rude and sinful, when I got there, for the sake of keeping up my name among the polite company I should not feel so guilty when I was there, or when I came away ; and although I was thus chained to the covenant of works, yet I would not allow myself to think I had any self-righteousness, but intended to be saved by free grace. Thus one may see that the greatest pharisee and most strict moralist are ignorant of it, and will say, that they expect salvation by free grace. I believe thousands and thousands perish there forever, and go down to their graves depending on their own performances, for want of knowing what it is to depend on, and receive free grace ; and imagine they do it, and do not know that they are deceived, until lost to all eternity. But O the goodness of God to me a wretch ! his spirit still followed me and would not suffer me to settle down ; for even in the height of my carnal mirth, I was often, while on the floor in my dance, so alarmed to a sense of my condition, that I could hardly contain myself, seeing that I was rushing against the bosses of God's buckler, with such dreadful views of the gulph of perdition beneath my feet, and the danger of my being cut off, and dropping into an irrevocable state, that I have often, while in the dance, cried out with mental cries, O Lord God, have mercy on me, have mercy on me ! and do not cut me off in my sins. Sometimes I would leave the company, (often speaking to the fiddler to cease from playing, as if I was tired) and go out and walk about crying and praying, as if my very heart would break, and beseeching God, that he would not cut me off, nor give me up to hardness of heart, but spare me, until I was brought to repentance : yea I had now such a sense of my lost and undone condition, and the emptiness of all those pleasures and earthly enjoyments, that I did not attend nor carry on the frolicks, because I found any happiness or sweetness in them, but only that I might keep up my credit among the young people, and not be cast out of their esteem, and despised by them ; and I would make an excuse of that before God, alledging that I did not want to follow them, and took no pleasure in them, but that I must and thought it to be my duty to keep good fellowship with my neighbors, and keep up civil society, &c. and thus, wretched mortal as I was, I

continued hugging my sins, and making excuses for them, and prayed to God to forgive them; still being burdened with a continual load of guilt, which I tried every way to cover or expiate, and at the same time pretended that I was depending on Christ. I was now more and more weaned from taking any delight in my carnal company, and instead of contriving to meet them or continue any frolics, would labour hard to obstruct them by many excuses I made, but did not tell them the cause of it; and when I was constrained or overpersuaded to meet them, and drawn out to dance with them, I would often speak to the fiddler in French, to desist playing, who would make some excuse to them (to oblige me) that he was tired, although he knew nothing of the cause I had of so doing, and would break up the diversion as soon as I could; but O! when I got home to my bed chamber I had no more peace or rest than I had before, so that I could not sleep nor hardly lay in my bed, reflecting on my folly, for going at all, knowing certainly if I was to die, I should immediately drop into hell: rolling on my bed, I would call for mercy and pardon. Spare me, spare me, O Lord God, and cut not me off; forgive me, forgive me, O Lord God, or I am gone forever. O what unhappy hours and nights I thus wore away, and my wicked heart would not bow, and though I was one of the most unhappy men on earth, yet I was so wicked that I was determined no mortal should know my state, lest I should be cast out as a poor, deluded, melancholy wretch! The distress of my mind was so great, that it was sometimes almost impossible to keep it concealed, and I often feared that the distress of my soul would break through all my fortitude; but I endeavoured as much as possible to dissemble in my countenance. When I met sometimes with merry companions, and my heart was ready to sink, I would labor to put on as cheerful a countenance as possible, that they might not distrust any thing was the matter, and sometimes would begin some discourse with young men or young women on purpose, or propose a merry song, lest the distress of my soul would be discovered, or mistrusted, when at the same time it was a grief to my very heart to hear of any vain or carnal mirth, and would then rather have been in a wilderness in exile, than with them or any of their pleasures or enjoyments. Thus for many months when I was in company, I would act the hypocrite and feign a merry heart, but at the

same time would endeavour as much as I could, without giving them reason to suspect me, shun their company. O wretched and unhappy mortal that I was! Every thing I did, and whatever I went, I was still in a storm, and yet was taken to be one of the most careless, merry, and light hearted youths in the whole town. And indeed I continued to be the chief contriver and ringleader of the frolics for many months after; though it was a toil and torment to attend them; but the devil and my own wicked heart drove me about like a slave, telling me that I must do this and do that, and bear this and bear that, and turn here and turn there, to keep my credit up, and retain the esteem of my associates: and all this while I continued as strict as possible in my duties, and left no stone unturned to pacify my conscience, watching even against my thoughts, and praying continually wherever I went: for I did not think there was any sin in my conduct, when I was among carnal company, because I did not take any satisfaction there, but only followed it; I thought, for sufficient reasons.

BUT still all that I did or could do, conscience would roar night and day. About this time, after repeated counsels and admonitions of my faithful parents, I went home one morning about two or three o'clock, when all was in bed, and I hoped asleep, because I feared an admonition: however my parents, although awake, acted the prudent part, not to speak to me then; fearing, I suppose, that I was then warm with my carnal passions, and omitted their reproof till the morning. When the morning came, I was in hopes it would pass by, but no; for although I had endeavoured to shun giving them an opportunity, as much as I could, yet when I came to the table at breakfast, they were wise enough to improve the opportunity, and began in a very tender but emphatical manner to reprove me for my conduct. After I had endeavoured to vindicate my conduct as much as possible, telling them, that I was not guilty of any thing criminal or openly vicious; and that it was only a simple recreation, that was allowable, my mother replied, that although I might not be guilty of any thing openly vicious or criminal; yet it was opening a door, that would soon lead me to it; and that she expected nothing less, but that if I continued, I should soon be guilty of almost every vice; and eternally ruined both in soul and body: and:

speaking in behalf of herself and my father, who was then at the table and engaged in the discourse with her, she said, Well, if you are determined to take no advice, but will have your own way, remember that it will not affect our happiness. We can but advise you, and warn you of your danger, but if you will go to hell and be forever miserable, remember you go for yourself; and further signified, that they should be as witnesses against me, at that great and dreadful day. O those words were like pointed arrows to my inmost soul, and struck the greatest blow that ever I had struck, to cut off my frolicking (although I did not wholly break off.) What, said I to myself, shall I one day see my parents, (whom I do love as my own life) in heaven saying to my condemnation, while I am in hell? O how can I bear the thoughts of that! I then immediately went out of the house, walked about in the field, crying and praying, as if my heart would break. What, said I repeatedly, shall my parents go to heaven and I to hell, and they rejoicing to see me miserable! O shocking thought indeed!

I now renewed my engagement for a reformation and watchfulness, and was almost ready to promise, that I would never go to any more of these carnal frolicks. I now kept more close to my duties than ever I did, praying six or seven times a day. I have reason to bless God, that I was not left to split on that rock; a rock on which I believe thousands and thousands perish to all eternity. I remained yet in inexpressible distress, finding no rest to my troubled mind. The devil now set in with the cutting temptation, that I was not elected, and was the only cause, why I was not converted, or had not been converted long ago. God had chosen a certain number, which would certainly be saved to eternal life, and the rest were left and could not possibly be saved, do what they would; yea, he persuaded me to believe, that God by some unalterable decree had put it out of his power to redeem me, and therefore I must certainly perish to all eternity. A doctrine too much preached up by those that are the ambassadors of Christ as well as by the devil. There is no tongue can express, but of those that have experienced it, the unspeakable distress I was under. O, to think that my eternal state was already fixed in misery beyond any alteration or recovery! O the thoughts of being a vessel of wrath to all eternity! This brought me to reflect on the divine Being; for as I thought

it cruelty, I could hardly contain myself from blaspheming and cursing the God that made me ; and did really wish many a time from my very soul, that I had never been born ; yea, I envied every beast, stock or stone I cast my eyes upon. I thought O if God had been so kind to me as to them, how happy I should have been ; but no, he has given me a soul to exist forever, and put me beyond a possibility of redemption. Thus I was filled with blasphemous thoughts and reflections against God. O how strong is the Power of Darkness in the fallen soul of man ! And if there is so much guilt and darkness appearing now while in this imprisoned state, what will be the rage of the ungodly, when they are beyond all restraint, and awake like themselves in their own hellish darkness and rage. O the deplorable state of the fallen race !

AFTER a while I began to have a hope, that there was a possibility of God's saving me, and therefore I would try : but O it was but a little hope or expectation ; and thus I continued the most unhappy wretch that walked upon the earth ; knowing that God, who I thought acted altogether as an arbitrary sovereign, was to summon me away by death, I was gone to all eternity ; and although I was thus exposed, every breath I drew, to keen and everlasting despair, yet I was not willing to be saved on the terms of the gospel ; that is, cast myself wholly on free grace, and thought all this time, that God was not willing to save me. Thus I continued begging for mercy and fighting against it at the same time.

By this time I had read, studied and disputed so much, that I had acquired a great theory of religion, and spent much time disputing on the controverted points, such as election, reprobation, resurrection, baptism, &c. although I never let any one know, that I was any way concerned about them ; and I thought, I was capable to hold an argument with any one that I could find : but instead of getting my rest, I only increased my distress, for I thought I could deceive the very elect. Oftentimes when I went to bed after I had been disputing with my parents, I felt so much guilt and distress on my mind, that it seemed I could not continue in the body, thinking how I had deceived them ; but found I was not willing they should know my state. I now promised that if ever I discoursed again with my parents, I would discover to them my state ; but O my wick-

ed heart kept back ; and what made it more hard for me to speak and manifest my condition was the darkness of the time ; it was a time of Egyptian darkness. I have reason to believe there were no more than five or six christians in the whole town, and they sunk into death and formality : there was nothing of the power of religion, the travail of the soul ; and conviction and conversion were scarcely mentioned ; only externals, and duties, and commands, and different principles, &c. I read of many experiences and accounts of a work of grace in the souls of others, and therefore knew that I had no portion in the kingdom of heaven : and when I read of many that were converted in the former reformation, and that in a short time ; some being but a few days under conviction and brought out rejoicing ; I would then murmur against God, because he did not convert me ; and thought, if I was a sinner, I was not worse, nor hardly so bad, as many of them had been. But oh I little knew what I was, nor what I was harbouring : the evil of my own heart was yet undiscovered : I little knew that I was a hell and damnation to myself in my own nature : I little knew that God was more willing to save me, than I was to be saved. O the blindness and ignorance in the ways and nature of God I was in : I knew I must believe ; yea it is held by many, that if I could once get God to be willing, I should be sure of salvation : and it is the thoughts of thousands, who profess to be christians, that they must labour hard to prevail with God to have mercy on his creatures, as if he was scant in his blessings, and sparing in his mercy, and therefore he was to be prevailed with by effective arguments, to give consent, that the blessing should be given, as if his mind was thereby changed, when it is wholly the reverse ; for his nature is such that he cannot be but merciful, and willing to do good to all his creatures ; and there is nothing keeps it from awakened sinners, but their own stubborn will, which debars them from his love, and it would be proper to plead with God to remove our opposition:

ONE evening as I was taking a walk of about two or three miles to spend the evening with some of my companions (as I had promised) being alone and pondering on my lost and undone condition, as I was at this time almost night and day, the evening was very dark, but all on a sudden I thought I was surrounded with an uncommon light ;

it seemed like a blaze of fire ; I thought it out shone the sun at noon day : I was immediately plunged almost in keen despair. The first conception I had was that the great day of judgment was come, and time at a period. O what unspeakable horrors broke forth immediately upon my soul : every power of my mind strained with terror and surprise. I thought the day of grace was now over, mercy abused, goodness rejected, time at a period, eternity commenced, the infinite judge approaching, conscience awake, and my soul burdened with almost an unsupportable load of guilt, darkness and tormenting fear, and a bottomless gulf beneath me. All this appeared as real as if it were actually so. I thought I saw thousands of devils and damned spirits, by whom I expected to be tormented. No friend, no Saviour, no Mediator ! He that made me would have no mercy on me, and he that formed me would shew me no favour ; and yet I clearly saw that his throne was just and wholly clear of my blood. I had nothing to lay to his charge, for I saw how I had wilfully refused his grace, and rejected his mercy : all times and opportunities of repentance were now at a period, and nothing but loss, loss, incessant loss, like a dagger shot through my poor distressed and almost despairing soul. Thus God shewed me in some degree for about three quarters of a minute, what it would be to meet that dreadful day in the condition I was then in, without a Saviour ; and therefore informed me how exposed I was at every breath I drew, and what an awful day I must soon see, if I am found out of Christ ; yea, methinks I saw more in that short time than I could express in one week. I stood all this time with my face towards the ground, trembling in body, and sinking in my mind, not having power to look, nor desire to ask for mercy, because I thought the case was really settled with me, and therefore it would be needless to ask for mercy, especially when I saw myself so justly condemned ; and O too late I was convinced of my folly. My distress was so great that I believe it continued half an hour, as it would have separated my soul from my body, for my very flesh seemed to consume off of my bones with the weight ; every thing conspiring to load me with unspeakable distress.

O what a day ! how will the wicked stand,
 When scenes immortal open to their view ?
 All time deserted, mortal changes past,
 And they awake before the awful Bar,
 Where Grace and Hope to them are known no more.

THE first thought I remember, exclusive of reviewing the shocking scene, was to look behind me and see how far the burning flood and sweeping deluge, which I imagined to be coming after me, was from me, that I might know how long I should be out of hell, or how long it would be, before my doom should be finally settled. When I lifted up my eyes, I saw, to my unspeakable satisfaction, that it was not as I expected: the day was not really come, therefore I had an opportunity of repentance, and a possibility of escaping from that awful and eternal gulf. O how my heart seemed to leap for joy, and at the same time began to groan for mercy. I found the day of judgment was not come, nor the world in flames as I expected. There appeared, as I thought, a large blaze of light in the shape of a circle, with that side next to me open as though it yawned after me, and as it drew very nigh me, it closed up in a small compass, then broke out in small sparkles, and vanished away. It is no matter whether the light, which I saw with my bodily eyes, was one of the common phenomena of nature, such as exhaled vapours or nitre, that had gathered in the air; it was not the less alarming to me; for I believe it was really designed by God as an alarming means, as much as if it was a miracle sent to me in particular. We are very apt to evade the force of many alarming calls from God by such things as are not uncommon in nature.

WHEN the light seemed to vanish, and the scene to withdraw, my whole soul seemed to be engaged to implore mercy and grace. O mercy, mercy, mercy, was every groan of my soul, and I began to make many promises, that I would never hear to sin as I had done, nor rest another day, unless I had found a Saviour for my poor soul. I thought very much of the goodness of God to me in giving me one moment more for repentance, and that there appeared yet a possibility of my being saved.

In that distressing moment how I stood
 On the tremendous verge of endless death!
 While rending horrors from approaching ruin,
 And hellish fancies, poison'd with despair,
 And rappid torrents pierc'd my bleeding soul.
 O far beyond what mortal tongue can say!
 Till the Almighty, with a breeze of hope,
 Calm'd all the storms, and bid, tho' dire, be still.
 To whose great name, ten thousand thanks are due.

I THINK I was determined to spend my remaining moments at the door of mercy, begging for redeeming love,

and if I never found mercy, to go down to the grave mourning, and die a beggar. I went to the house I intended, but did not join in any diversion: I told what I had seen, but not what effect it had on me. I did not stay long there, for my distress was so great, that I returned and went home to my father's. When I came there, they were all in bed. I went to my bed-room, and crying for mercy like a person in agony. I had still a clear view of what I had seen and what it was sent for; neither did I think, that I could ever close my eyes, until I found some relief; but O the subtlety of the devil and the deceitfulness of my own heart! I had not been long in the room, before there was represented to my view a beautiful woman (one whom I had seen before, but had no great acquaintance with) and the happiness that I thought I might enjoy with her stole away my affections from thinking much of God or my state. The devil told me that I need not commit any sin for to enjoy her; that I might marry her, which was lawful: yea, I so acquiesced in the temptation, that my affections were after her, and she appeared the most beautiful object that ever I beheld. My passions were so inflamed with the prospect, that I thought I would not omit the first opportunity to go to see her and propose marriage to her. I thought I would be the happiest man on earth, if I might but have her for a companion for life. O the subtlety of that grand adversary, who might by this temptation have proved my eternal ruin, if God had not interposed. And I believe many souls are ruined so for ever, who in time of distress, and under some convictions, will turn away after the enjoyments of the creature, under a pretension of going in the way of duty. I had almost forgot my distress and unspeakable danger, but blessed be God, after I had been about half an hour captivated with the delusive prospect, he stepped in for my help, and by his blessed spirit struck my heart with conviction of my state and the dangerous snare I was plunging myself in; he shewed me that I was on the devil's ground, and far from performing the vows I had so lately made; and at the same time convinced me that if I remained in the state I was in, I must soon meet in reality, what I had a faint representation of, and that if I give way to this snare I might grieve the holy spirit, and that it might prove the means of my eternal ruin; and blessed be his name, I was not only made to see the temptation,

but likewise to detest it from my very heart, and enabled to withstand it. I almost spoke out with an audible voice, saying, get thee behind me Satan, for I see the snare ; at the same time also saying, I will not go, I will not go, neither will I think of marrying or enjoying any thing in this world, until (if God gives me grace) I find a Saviour for my soul ; for what will all these enjoyments avail me in a dying hour.

I WAS now more distressed than ever ; for I saw more and more my danger, and the necessity of an Almighty Friend to stand by me for time and eternity. I spent not only almost all that night, but also the next day and many days and nights, being bowed down with guilt and darkness, crying for mercy. O mercy, mercy for my precious and immortal soul.

I now began to be tried with another very heavy temptation, which was, that I had committed the unpardonable sin, and therefore was certainly gone, gone for ever. I remembered, that at a certain time some years ago, when I was in company with some young women, who were making a derision at people's waiting for the moving of the Spirit, I joined with them in the laughter and mockery, and although it was the spirit of God that convinced me of this sin and gave me a great sense of the evil of it, yet the devil now set in and told me that it was the unpardonable sin ; for when I was convinced that I had made a mock of religion, and made light of speaking reproachfully of the moving of the Spirit ; he said it was the Spirit of God I had made a mock of, and therefore was lost forever ; for all blasphemy against the Father and Son may be forgiven, but the blasphemy against the Holy Ghost can never be forgiven, neither in this world, nor the world to come. O the distress I was now in ! The thoughts of being lost beyond recovery would rack almost my soul and body asunder, and I thought I would give ten thousand worlds, if I had them, to recall what I had done. O how it would rack me night and day ; but it was done, and I could not recall it ; yea, and the devil was telling me that I had sinned against light and with malice, and therefore it could not be forgiven me : but though I did not know then, that there was any thing in my favour, yet my being so distressed for fear that I had committed that sin, and that I was so desirous to recall it, was a sufficient evidence, that

I had not committed it, as I have been taught since. At length it pleased God to relieve me from this temptation, by shewing me that I had not committed it out of malice or spite, neither had I much light at that time.

My distress continued still night and day ; and O what days and hours of grief and trial I waded through, being locked up in darkness, and a stranger to all joy and happiness. Every thing I saw seemed to be a burden to me ; the earth seemed accursed for my sake : all trees, plants, rocks, hills and vales seemed to be drest in mourning, and groaning, under the weight of the curse, and every thing around me seemed to be conspiring my ruin. My sins seemed to be laid open ; so that I thought that every one I saw knew them, and sometimes I was almost ready to acknowledge many things, which I thought they knew : yea sometimes it seemed to me as if every one was pointing me out as the most guilty wretch on earth. I had now so great a sense of the vanity and emptiness of all things here below, that I knew the whole world could not possibly make me happy, no, nor the whole system of creation. Thus seeing that there was not a possibility of happiness in all the creation, and none to be enjoyed in God or his ways (as that appeared to me the only shelter from misery) I thought it was a cruel thing in God to make me or any other immortal spirit of such a capacity, as I found I had ; for I thought he had made hungry souls but nothing to feed them ; for I could not see any thing to feed me or make me happy, and therefore must be miserable forever. Indeed it is so great a truth, that all mankind have hungry souls, which nothing can satisfy or feed but God himself, that I would to God, those who profess to be the Ministers of Christ, would labour to convince their hearers of the disordered, distressed, hungry and self-tormenting nature of their own immortal souls ; instead of telling them, that God is revengeful and vindictive, and that they must go to this and that duty, and forsake this and that sin to please God, or to get him reconciled to them : for although it was contrary to what our ministers preached in those days, yet the spirit that convinced me shewed me, if I could command ten thousand worlds, it would be all in vain, for it could not give my soul one hour's peace.

WHEREVER I went, or whatever I did, night or day, I was groaning under a load of guilt and darkness, praying and crying continually for mercy ; yea I would often be so intent in prayer, that when I met any one in the street, I would be praying, until I spoke to him, and as soon as I left him, would immediately begin again to cry within myself for mercy, mercy, mercy, Lord God, have mercy on me : and while I was in company, was so distressed and sunk in spirit, that I could scarcely keep the anguish of my soul concealed ; and would often, as much as I possibly could, counterfeit a cheerful countenance, lest I should be discovered ; and thus for hours, being in company I have exercised all the fortitude I was master of, to keep the storm within under a suppression. When I waked in the morning, the first thought would be, O my wretched soul, what shall I do, where shall I go ? and when I laid down, would say, I shall be perhaps in hell before morning. I would many times look on the beasts with envy, wishing with all my heart I was in their place, that I might have no soul to lose ; and when I have seen birds flying over my head, have often thought within myself, O that I could fly away from my danger and distress ! O how happy should I be, if I were in their place. O how hard it is for the stubborn will to bow, and the wicked to come down and give up all. They often imagine that they are willing to receive God's grace and God is not willing, but it is quite the reverse. He standeth, saith the prophet, behind our walls. We have reason, both saints and sinners, to cry to God continually to take away the opposition of our will, our own stubborn will, and the corruption of our nature, that God's grace and love might enter in ; as it certainly would, as soon as all is given up : and this necessity of praying, watching and wrestling, is wrought in the soul by the spirit of God, to subdue and destroy the rejecting nature and stubborn will in the creature, that the meek and lovely Jesus might enter in. But I knew nothing of all this at that time, but thought that God could bring me in by an arbitrary power when he pleased, but would not.

FEBRUARY 13th, 1775, when about midnight I waked out of sleep, I was surprised by a most alarming call as with a small still voice, as it were through my whole soul ; as if it spoke these words, How many days and weeks, and months and years has God been

striving with you, and you have not yet accepted, but remain as far from redemption as at first; and as God has declared, that his spirit shall not always strive with man, what if he would call you no more, and this might be the last call, as possibly it might be; what would your unhappy doom be? O how it pierced my whole soul, and caused me to tremble in my bed, and cry out for a longer time. O Lord God do not take away thy spirit! O leave me not, leave me not; give me not over to hardness of heart, and blindness of mind. Sleep was for some time driven from my eyes, and I thought I would rather never close my eyes again than to run such a risk, and that I rather would spend every breath I had to draw in begging for mercy, and go mourning all my days, than to get away in a careless state. O the thought of being given up and sealed over to ruin, was like a mountain on my soul. From this time I continued, almost every breath I drew in prayer, excepting when I was asleep: but O how hard is it to be stripped of self-righteousness! I had begged, reformed, read, studied, and attained so much head-knowledge, and got such a theory of religion, that it was almost impossible for me to be stripped and become a fool.

ONE night awaking suddenly out of sleep, the thought came into my mind, that I might live seeking all my days, until I began to think myself to be a christian, and perhaps fall short at last. O how the thought distressed me! O how the thought of being deceived would tear my soul and body as it were asunder: yea I thought I would rather spend all my days in distress and begging for mercy, if I might but be converted at last: but then not to get a hope, without a living evidence of being on the rock of ages, even if I was a christian: for the matter appears to me so important, that I think I could not rest without a living evidence of my everlasting welfare.

WHILE I was thus querying in my mind, and ready almost to despair under a sense of my danger, I thought I saw a small body of light as plain as possible before me, at the same time, being surprised, and not knowing what this meant, a small still voice spoke through my very soul, telling me, that I need not fear knowing my conversion, if I ever was converted; for although I was not certain that I ever should be converted, yet if ever I was, it would be as clearly manifest to me, as that light. Which

light, let it be what it would, I know I saw it so clearly, as to be indisputable that I saw it; for God, who, I doubt not, discovered that to me, could likewise discover his love to me as much beyond dispute. At the same time I seemed in some degree to be affected under a sense of God's condescension, and wondered that he should stoop so low; but could not get hold of any thing that would support my sinking spirit, nor remove my burden of fear and distress; for I still harboured some self-dependence, that kept me from bowing to the Redeemer. O the pride and stubbornness of man's will and nature, that will rather catch and hang upon any thing, than to give all up to Jesus; and there is no way for him to be redeemed, but by yielding all up, flinching from himself and being willing God should be all in all.

Just as a man, rack'd on the wat'ry grave,
Grasps weeds and straws his drowning life to save,
And fears to leave what will not grant relief,
So my poor soul, when trembling on the brink
Of endless death, expos'd each breath to sink,
Yet hugs himself and harbours unbelief.

ALTHOUGH I never yet had any thing set home to my heart, or any thing that I could get hold on as a foundation, nor would allow myself to think that I was born again, yet I still retained a secret dependance on something of my own, and would not give up all to the Saviour: And although my happiness was all taken away and I saw more and more the emptiness of all things here below, for all pleasures and amusements failed me, yet I would not go hungry to Christ alone. Yea, though all friends stood aloof from my sore, and millions of worlds appeared insufficient to make me happy, and the Saviour standing at my door to undertake for me, and be a complete Saviour and my portion, yet O my proud heart and stubborn will stood it out, and would not wholly give up to his will. O the contrariety of man's nature to the nature of God. Thus I still remained nights and days, weeks and weeks, wandering up and down the world, under the curse of sin and death, without one moment of peace or settled rest; seeing nothing could make me happy in this world; no, not in the whole creation, nor any thing in Christ neither, that was worth aspiring after any further, than to keep me from misery; for as yet I saw no beauty in Him, nor happiness.

in his ways : but still hoping that God would convert me, and bring me to enjoy something I could not tell what, and would still plead with God to undertake for me : and although I would not have suffered myself to expect salvation any way by my own works either in the whole or in part, yet all this time I was endeavoring to do a part, and would sometimes think that my prayers and fears would prevail with God, and sometimes that my being so engaged, so affected, and so humble, would affect God, and cause him to pity me, and be willing to convert me. And thus it is that children often imbibe such conceptions of God, by hearing of vindictive wrath and incensed justice in him ; therefore, when awakened, will labour a thousand ways to pacify or reconcile God. I think it would be far better to teach them, as it really is, that God is nothing but love and goodness, waiting for sinners to be reconciled to him ; and that all the wrath and darkness, anger and punishment that there is, is in themselves, which would be more likely to convince them of the necessity of a change of nature, and excite a more speedy escape to the great Redeemer. †

I HAD got so much light that I knew almost as much as a christian in my head, but had nothing saving in my heart ; but I had such a doctrinal knowledge of the necessity of conversion, that I thought it would be the most shocking judgment that could befall me, to be left unmindful or careless of the one thing needful : yea, I retained a fear, that I might sit down short of Christ, or forget my exposed state, that I now was in, and must be in, until converted. There was nothing I more feared, than getting back into my former state of security, so as wholly to forget my lost and undone condition. About this time I endeavoured to find out some way to prevent my falling into an insensible condition, or forget what I now saw of my miserable condition ; for which end I concluded in my mind to engrave upon some large rock, in some private place in the woods, a few very striking sentences, that would express the distress I had once been in, or what I had once seen, and that I was still in the same lost and undone condition, and as much exposed unless I was born again : and thus I should be alarmed, whenever I passed by that rock, which might prove the means of the salvation of my precious and immortal soul. But my distress in-

creasing and for want of some instrument and an opportunity I kept putting it off, and so never completed it. O the inconsistency of my conduct! for had I got so away and returned to my former carnal state, as to have no sense of, or desire to seek for salvation, I should have had no desire to have seen that rock. Thus it is that man will contrive thousands of ways to bring some power of his own and to carry on the work of salvation himself: but if they will not hear Moses and the Prophets, neither will they be persuaded though one arose from the dead. My desire for salvation was now so great, that I thought I would willingly do or suffer any thing, that could be laid on me which would effect the work: yea, had it been possible, I would have been willing to have suffered the pangs of death a thousand times, to have purchased salvation, or obtain redemption and everlasting life. But O it was all in vain: conversion yet was unknown to me; yea at a greater distance than ever.

ONE evening I was at a house, where there were some people, who made a game of what they had seen of the New-Lights in New-England, where some of them had been and had seen them; and in derision cried out, they were converted, they were converted, and a young woman fell down on the floor and frothed out of her mouth, and cried, &c. which I knew she did by way of mockery: neither did I believe to be true, what they said of the indecencies they committed; although I doubted not, but that through an extreme distress of mind they might do some things that seemed rather indecent to the world: but I still believed, though I had never seen any such work, that it was the work of God: it grieved me therefore to hear them making such a game of it; yet I had not the power to speak in behalf of it, and thought if I did it, they would laugh at me; and so, though I did not join with them I held my tongue, which I ought not to have done. I now believe, that had I come out and spoke, God would have given me strength, and it might have been a blessing to my soul. One of the young women in the company said in these words (by way of laughter) Lord have mercy; I wish I was there to see how the creatures act: her mother (who professed to be a christian) replied, O Abigail, I would not have you go there for all the world, for you know that we are not our own keepers, and how do you know you might

not be taken so too. O how this cut me to the heart; be taken so too, said I to myself, why I would crawl on my hands and knees, if it were possible, all my days, if I might be taken hold of, as I think they are, or feel, as I think they feel for all what you may laugh at, and deride them; and you, thought I, who profess to be a christian, to be afraid that your daughter should be there, for fear of being taken hold of: but she was not alone, for I have seen in my travels great numbers since, poor blind souls, that profess to be christians, yea ministers and members of churches, as much afraid of the power of religion as she was. O that God would shake not only the earth but the heavens also.

I STILL found no relief for my poor distressed mind; my perishing soul was yet in darkness and in the prison of unbelief. Sometimes I thought I depended on my prayers and tears, and then would begin to labour to strip myself of them, and when I thought I had no dependence on them, I would depend on my not depending; and then I thought I might expect mercy, because I had cast all away. I knew that I must be humbled, and therefore would labour, as many poor benighted men do preach, to humble myself, to prepare the way for Christ, and strive to be holy and to hate sin before I got Christ.

How great the pride of all the fallen race :
 How hard to bow to the Redeemer's grace :
 How much to help their guilty souls they'll try,
 Before they wholly on the Lord rely :
 Reflect on God and oftentimes complain,
 While offer'd grace is offer'd still in vain.

THUS I continued until the 26th of March, 1775, and there being no preaching in the town, that day I spent, yea all the day, in reading, praying and meditating, sometimes in the house, and sometimes walking in the fields, but found no relief from any quarter. As I was about sunset wandering about in the fields lamenting my miserable, lost and undone condition, and almost ready to sink under my burden, I thought I was in such a miserable case, as never any man was before; and did not see any prospect of ever obtaining any relief. O the thought of continuing in such a dark vault and distressing storm as I was in, how could I bear it, or what must I do! O why did God make me to be thus miserable, and leave me, (as I thought he had) to perish in this condition, being a stranger to myself, to God

and to all happiness. I returned to the house under as much distress as I could hardly bear, and when I got to the door, just as I was stepping off the threshold, the following impressions came into my mind like a powerful, but small still voice. You have been seeking, praying, reforming, labouring, reading, hearing and meditating, and what have you done by it towards your salvation? Are you any nearer to conversion now than when you first began? Are you any more prepared for heaven, or fitter to appear before the impartial bar of God, than when you first began to seek?

It brought such conviction on me, and that immediately to my mind, that I was obliged to say, that I did not think I was one step nearer than at first, nor any more happy, or prepared than years ago; but as much condemned, as much exposed, and as miserable as before. Then were again in an instant impressed on my mind these words, Should you live as much longer as you have, and seek as much, pray as much, do as much and reform as much; as you have done nothing now, you will have done nothing then, and then what will you be the better? My soul cried out within me, no, no, I shall never be better, if I live ten or twenty years longer. O what shall I do, what shall I say, or where shall I flee? I am undone; and if there be not some way found out, that I am a stranger to, and never stepped one step in, I am gone forever. O mercy, mercy, Lord have mercy on me, or I am undone to all eternity. And now I began to be stripped, and saw that I had done nothing, and never could do any thing. I had often thought that this was not right, and that was not right; I went wrong this way and that way; did not keep my watch this time or that time; which was the reason that I had not been converted; but if I had done so and so, and had not gone astray here and there, I should have found mercy before now, and I intend to keep a better watch, seek more earnestly, and seek more humbly, love, &c. and then I shall find mercy. But O these hopes and the ways I had so often and so long practised all failed me, and I saw that I could neither extricate myself out of my lost, undone condition, nor recommend myself to God by any thing I had done, or ever could do if I were to live a thousand years. And I appeared further from conversion than ever: for under some agreeable frames, when I felt my passions mov-

ed, I would hope, that I was nearer conversion ; but now even all those agreeable frames were gone, and I found that I could neither love, pray, praise nor repent ; but my heart felt hard, my will stubborn, my soul dry and barren, starving for want of one crumb of bread, all my wisdom and human prudence seemed to be gone, and I was as ignorant as a beast ; and my original sin and fountain of corruption appeared ten thousand times greater and worse than all my actual sins. I cried out within myself, O Lord God, I am lost, and if thou O Lord dost not find out some new way, I know nothing of, I shall never be saved, for the ways and methods I have prescribed to myself have all failed me, and I am willing they should fail. O Lord, have mercy, O Lord, have mercy.

THESE discoveries continued until I went into the house and sat down, which was but a short time, though I saw more than I could express or had seen for some time. After I sat down, being all in confusion, like a drowning man, that was just giving up to sink, I had nothing now to depend on, but on some invisible and unknown God, to whom I was continually groaning with groans unutterable. I have nothing now to support me, or help me, what must I do? or where shall I go? Will God have mercy on me, or must I sink forever? Being almost in an agony, I turned very suddenly round in my chair, and seeing part of an old bible laying in one of the chairs, I caught hold of it in great haste ; and opening it without any premeditation, cast my eyes on the 38th Psalm, which was the first time I ever saw the word of God : it took hold of me with such power, that it seemed to go through my whole soul, and read therein every thought of my heart, and raised my whole soul with groans and earnest cries to God, so that it seemed as if God was praying in, with, and for me. This so affected me, that I could not refrain from tears, and was obliged to close the book, but still continued praying in the same words ; for it seemed, as if I could repeat them almost as well without the book as with it. After I had sat thus for some time, repeating over and praying in that Psalm, I again opened the bible without any design to turn to any particular place ; I cast my eyes on the 40th Psalm ; the three first verses being different from the rest, came with power and energy to my heart ; but did not still take hold of it as any evidence of my being

converted, but things appeared new, and I could not tell what to make of it. About this time my father called the family to attend prayers; I attended, but paid no regard to what he said in his prayer, but continued praying in those words of the Psalm. As soon as my father had finished his prayer I immediately went to my bed-room without speaking a word to any one, and shut myself up in the room; neither can I say that I had any desire ever to come out or see a human face again, unless I found the Lord of Glory to appear for my soul with his love and grace, that I might know my Redeemer; for I thought I did not want to live any longer for any thing or every thing that this world with all that my nearest and dearest friends could do for me; therefore my cry was, why should I live in vain? If there is any mercy for me, O Lord let me know it to my soul's satisfaction. At the same time I could not bear the thoughts of falling short, but hungred, thirsted and longed after God and his love. O help me, help me, cried I, thou Redeemer of souls, and save me or I am gone for ever; and the last word I ever mentioned in my distress (for the change was instantaneous) was, O Lord Jesus Christ, thou canst this night, if thou pleasest, with one drop of thy blood atone for my sins, and appease the wrath of an angry God; as from what I had been taught, he appeared angry with me: although the anger, wrath and vengeance which I saw, was wholly in myself, by the hellish nature that I was possessed of. At that instant of time when I gave up all to him, to do with me, as he pleased, and was willing that God should reign in me and rule over me at his pleasure: redeeming love broke into my soul with repeated scriptures with such power, that my whole soul seemed to be melted down with love; the burden of guilt and condemnation was gone, darkness was expelled, my heart humbled and filled with gratitude, and my will turned of choice after the infinite God, whom I saw I had rebelled against, and been deserting from all my days. Attracted by the love and beauty I saw in his divine perfections, my whole soul was inexpressibly ravished with the blessed Redeemer; not with what I expected to enjoy after death or in heaven, but with what I now enjoyed in my soul: for my whole soul seemed filled with the divine being. My whole soul, that was a few minutes ago groaning under mountains of death, wading through storms of sorrow, racked with

distressing fears, and crying to an unknown God for help, was now filled with immortal love, soaring on the wings of faith, freed from the chains of death and darkness, and crying out my Lord and my God; thou art my rock and my fortress, my shield and my high tower, my life, my joy, my present and my everlasting portion.

O THE astonishing wonders of his grace, and the boundless ocean of redeeming love! millions and millions of praises belongs to his name. O how shall I make the least return! O what a wretch have I been to stand it out against such love. I have long and often wondered, that God did not have mercy on me and convert me; but now I saw it was my own fault, and wondered why he waited so long upon such miserable rejectors of his grace. O how black appeared all my righteousness, which I saw I had hugged so long. And O the unspeakable wisdom and beauty of the glorious plan of life and salvation. I have often wanted some things in the world, and some plans to be altered, and wished this thing and that thing was not so, because it seemed hard, and not agreeable to my carnal mind and human reasonings; but I would not now have any alteration for ten thousand worlds. Every thing that God did was right and nothing wanting: I did not want then that God should alter any thing for me, but I was willing, yea chose (for it was the food and joy of my soul) to bow to him, to be ruled by him, to submit to him and to depend wholly upon him both for time and eternity; and it was the joy of my soul that he would be God alone forever. I wondered that ever an infinite God should turn a thought of mercy toward the fallen world, and be employed for the welfare of such a wretch as I saw I was. But O free grace, free grace! O how infinitely condescending was the Ancient of Days to become an infant of a span long to redeem perishing and immortal souls! He deserves their praises for ever; and my soul longs to praise him, for he is my prophet, my priest and my king: and this is my beloved, and this is my friend, O daughters of Jerusalem. O the infinite condescension of God to a worm of the dust! for though my whole soul was filled with love, and ravished with a divine ecstasy beyond any doubts or fears, or thoughts of being then deceived, for I enjoyed a heaven on earth, and it seemed as if I were wrapped up in God, and that he had done ten thousand times more for me than ever I could ex-

pect, or had ever thought of; yet he still stooped to the weakness of my desires and requests, made as before observed on the 13th of February; though I had no thoughts of it then, until it was given me. Looking up, I thought I saw that same light, though it appeared different, and as soon as I saw it, the design was opened to me, according to his promise, and I was obliged to cry out: enough, enough, O blessed God; the work of conversion, the change and the manifestations of it are no more disputable, than that light which I see, or any thing that ever I saw. I will not say I saw either of those lights with my bodily eyes, though I thought then I did, but that is no odds to me, for it was as evident to me, as any thing I ever saw with my bodily eyes; and answered the end it was sent for. O how the condescension melted me, and thought I could hardly bear, that God should stoop so low to such an unworthy wretch, crying out still, enough, enough, O my God, I believe, I believe; at the same time I was ravished with his love, and saying, go on, go on blessed God in love and mercy to me, and although I do not deserve thee, yet I cannot live without thee, and I long to drink deeper and deeper in thy love. O what secret pleasure I enjoyed! happiness and food that the world knows nothing of: substantial food and settled joy. O I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, crowned with all the dignities of this lower world, surrounded with all the enjoyments of time, and the most exalted pleasures of sense.

In the midst of all my joys, in less than half an hour after my soul was set at liberty, the Lord discovered to me my labour in the ministry and call to preach the gospel. I cried out amen, Lord I'll go, I'll go, send me, send me. And although many (to support the ministry of antichrist) will pretend, there is no such thing, as a man's knowing in these days he is called to preach any other way, than his going to the seats of learning to be prepared for the ministry, and then authorized by men: yet blessed be God, there is a knowledge of these things, which an unconverted man knows nothing of. For my own part it was so clear to me, that I had not the least doubt, but I should preach the gospel; although to all appearance in the sight of man, there was none appeared more unlikely: for my capacity in the world was low, being obliged to labour daily with my

hands to get a living ; my father's estate was not very large, and my parents being almost past labour, I had the whole care of these temporal concerns. As for learning, it was true I had read and studied more than was common for one in my station, but my education was but small : what I had of human literature, I had acquired of myself without schooling, excepting what I obtained before I was eleven years of age, for I never went to school, after I came to Nova-Scotia ; so that if learning only would make ministers of Christ, as the world vainly imagine, I had it not : but, blessed be God, I trust I had that to go with me which was better than all the wisdom and learning ; neither had I the least doubt, when I was near to God, of being not qualified, though after that, when I got in the dark, I had : but said with all my soul, I'll go, I'll go ; send me, send me with the glad tidings of salvation and messages of peace to my fellow-men : yea, my whole soul thirsted to go ; and at that time found nothing of the fear of man or the storms and trials of a frowning world. in the way : although before I had any liberty for my soul from the 40th Psalm, those words, as before observed, were spoken to me : " Many shall see it, and fear, and shall trust in the Lord." O that ever God should make me instrumental in bringing one soul to the knowledge of a Saviour ! O Lord, send me with meekness and humility.

I SPENT the greatest part of the night in ecstasies of joy, praising and adoring the Ancient of Days, for his free and unbounded grace, and rejoicing that God was about to send me with messages of peace, and the glad tidings of salvation to my fellow men ; and thought, if I had a thousand tongues, I could employ them all to spread the Redeemer's name, and to make manifest the wonders of his love to the children of men. O that they may taste and see the wonders of redeeming love !

AFTER I had been so long in this transport and heavenly frame, that my nature seemed to require rest and sleep, I thought to close my eyes for a few moments ; then the devil stepped in, and told me, that if I went to sleep, I should lose it all, and when I should awake in the morning I would find it all to be nothing but a fancy and delusion. I immediately cried out, O Lord God, can this be a delusion ? O Lord, if I am deceived, undeceive me. My soul was

immediately carried again beyond all fear of deception ; for I could rest all my concerns on the Rock of Ages, and found myself in the arms of redeeming love. I then closed my eyes for a few minutes, and seemed to be refreshed with sleep ; and when I awoke, the first inquiry was, Where is my God ? and in an instant of time, my soul seemed awake in and with God, and surrounded by the arms of everlasting love.

ABOUT sun-rise I arose with joy, to relate to my parents what God had done for my soul. When I came from my room, my parents were just arising. I immediately broke out, and declared to them the miracle of God's unbounded grace to me, which so affected them with joy, that it almost overcame them, and what made it more astonishing to them, was, because I had never made known to them the distress I was in for weeks and months and years ; though they after this told me, they had often seen me tremble, when discoursing about religion ; and that though I did not discourse about my own standing, yet that my expressions and conduct often manifested, that I had an inward storm. When we had for some time discoursed on what I had passed through, I took a bible to shew them the words, that were impressed by God on my soul the evening before ; but when I came to open the bible, it appeared all new to me, and I could not help mentioning many glorious promises I saw, and asked them many questions about them, as if they had never seen them before : for it seemed to me, they never had ; or else, I thought, they would have told me of them ; for how could they pass so carelessly by such expressions of love and condescension of an infinite God, as they now appeared to me. I then went to prayer in the family, returned public thanks to God for his infinite goodness to me, an unworthy worm of the dust. I believe, as I have thought since, that it must have been surprising to them, to have seen me thus bold to pray in public, when I had never been heard to speak even one word of my own standing, nor ever known to pray either in public or in private. O what happy hours we now had conversing about the Redeemer's Kingdom ! I did not tell them any thing about my being called to preach, keeping that in my own mind ; although I have since thought, it was the work of the devil, to keep it concealed, for it kept me back from public improvement, longer than perhaps

otherwise I might have done, and caused me to pass many a sorrowful hour, not knowing what to do; I having no one to tell my mind to, or ask advice from, who perhaps might have been instrumental in God's hand of helping me out, and shewing me the way of duty. O how I now desired to be for God and for him only, and to live to his glory and the good of souls.

O let my days and all my hours be thine,
 And lead my hungry soul to truths divine:
 Set me from ev'ry earthly lover free,
 And let me spend my mortal days with thee;
 To bring poor sinners round thy glorious throne
 And give the praise, O God, to thee alone.
 O let me never leave my Saviour more
 Till I shall reach that blest immortal shore, }
 Bound up in thee, thy goodness to adore.

MARCH, 1775. Some account of my travels and the dealings of God with me from the 26th of said March to May, the year following.

LITTLE did I think now that I should ever have any doubts about my own state; for, I thought I should have nothing to do, but rejoice and walk in the light of God's countenance. I must acknowledge, that I lived a considerable time without any distressing doubts. I used now to walk out in private for hours and hours, and conversed with God oftentimes as with an intimate friend, and feasted on his love. The vanity, the pleasures, the grandeur, the esteem and the riches of the world appeared but empty sounds and shadows to me, and my soul rejoiced in riches and pleasures unknown to the world. O the happy days and nights I often enjoyed. I was enabled to forsake all my vain companions and pleasures, and was determined to bid them an everlasting adieu: and although I had before for nights and nights rolled and turned on my bed for fear of death, judgment and eternity, but now my heart would oftentimes leap for joy at the prospect of death; for I doubted not but I should go to my Father's House, and rejoice in his love forever. Oftentimes when walking out in the evening I would look up in the air, and think how my soul would rejoice to see the Judge of all the earth appear, who I doubted not but was my everlasting friend.

THE great trials that I now passed through, and burdens that I laboured under, was respecting my call to the ministry: the prospect of which, and how I should ever come

out, would engross almost all my serious meditations ; for I was convinced that I must preach, but knew not how, where or when. I was often afraid to come out, and often longed to come out : yea, wherever I went or whatever I did, I thought of little or nothing else : I would go to the Lord with it in all my prayers, pleading with him to shew me which way to begin.

It was now published abroad that Henry Aline was turned a New-Light ; for I talked much with young people about their evil ways, and what a wretch I had been in going with them in the way that led to death. Being one day at work with a young man, that had married my sister, he asked me, whether a man might not be born again, and not know it ? I answered very positively ; No, by no means, for although, said I, they may not know the very day or hour, yet the change is so great, that they will soon know it. This struck him with a great sense of his danger, as he had a hope before, though I did not know it then ; and it never left him, until he came out rejoicing in redeeming love ; which was but about one day after. Thus the glorious work of God began to spread in that dark land. It was astonishing to see how the conduct and behaviour of the young people was changed : frolicking ceased, and many began to be something thoughtful. I had been a leader of almost all the frolicks in the place, and therefore, although some of the youth were not awakened, yet they seemed to be deprived of opportunities to carry them on ; and some became much engaged for the knowledge of a Saviour. O the reason that I should have tobless God all my days, if I could labour in the Redeemer's cause : yea, I think if God would give me my request, I would rather go in his name to my fellow men with the messages of peace, than to be a ruler of the whole world : and sometimes I so longed to be useful in the cause of Christ, in preaching the gospel, that it seemed as if I could not rest any longer, but go I must and tell the wonders of redeeming love. I lost all taste for carnal pleasures, and carnal company, and was enabled to forsake them. I still remained under a great weight respecting my call to the gospel ministry ; not knowing what to do, what to say, or where to go. Sometimes, when I got something cold, I would think, that it was all in vain for me ever to try ; for it was impossible for me to come out, and attempt to speak in public : but when

I got near to God, and my soul filled with his love, I saw I must go, and I longed to go, for it would have been very easy for me, believing that God would go with me: but still the prejudices of education and the strong ties of tradition so chained me down, that I could not think myself qualified for it, without having a great deal of human learning; and although I sometimes had not the least doubt, but God had called me to the ministry, yet I could not believe, that it was his will, that I should preach, until he had found out some way to get me qualified by human assistance, for I thought I must go, but could not go without learning, neither could I believe that God expected that I should go without it. O the strong chains of tradition, and the great prejudices of education! how many trials and heavy hours might I have escaped, if I could have believed that God would or ever could call any one to the work of the ministry, with no more human learning, than what I had; or could I have believed that I was then called to go as I was. O, there was nothing but what I could have gone through or suffered, if I might thereby have been qualified to go. Sometimes I thought the prime of my days would be over, before I had found out any way for me to come out; and that I could not bear. O, my days were fleeting away, and nothing done. I longed to be at work before the day was over and the night come when no man can work; and then, O then, I must quit the world, and never be useful to souls. O how impatient was I for liberty, that I might be employed in the cause of Christ!

ABOUT April or May, I made known my mind to a man that married one of my sisters, who had been a christian some years. It seemed to rejoice his heart to hear that God was calling me to the work of the ministry; and told me, that he was convinced by what I had told him; and said he would spare no pains for my encouragement. He asked me what kept me from coming out immediately. I told him the whole reason was, because I had not a sufficient degree of human learning. O the prejudices of education and strong ties of tradition. He was under the chains as well as myself respecting human learning, in some degree. He advised me to apply myself immediately to reading and studying, until some door opened to me to attain to more learning. I still continued restless in my mind, not know-

ing what to do, nor which way to turn : for I knew that I must preach, but could not think it possible without college learning ; and at the same time many trials and strong temptations began to beset me about preaching. The devil left no stone unturned to discourage me ; but still the Lord was kind, and did not leave me long without a demonstration of his love and intention to bring me out, to go with me and to support me, so that I was often carried beyond all fear ; but still I retained a strong persuasion, that I could not preach until I had acquired learning, and therefore must proceed to New-England, and endeavour some way or other to get learning there. Being now about the month of October, and hoping that God would open some door for me, I gathered what money I could, and although I got but a trifle for such an undertaking, yet I felt no way concerned about it, for I thought I should be provided for by some means or other. I then made known to my parents that I was going to New-England, but did not tell them for what ; yet it was not hard to obtain their consent, as they were always very indulgent to me, and they had a great desire that I should go and see my friends, as I had many relations in Boston ; and likewise as there was danger of young men being pressed to go to war ; for it was about the time that the war broke out between Old and New-England. When I did set out my brother went part of the way with me towards Horton, for I was going to sail from Cornwallis. This brother was the only one I had, excepting brothers in law, and he has been a christian some years. When we were about to part, I told him my mind ; he immediately gave me good advice, though I did not see it then ; for he advised me to return immediately back, for if God had called me to preach, I was taking the wrong step ; for I ought to come immediately out where I was called, and just as I was called. He could not persuade me to it, though I saw afterwards that this advice was good. He wished me the blessings of heaven, and we parted in great love.

I THEN went to Cornwallis, but found that the vessel was not to sail for some days, which was a great trial to me. I was impatient to be going, knowing that time passed away, and I longed to be preaching : thus it was with me. O the blindness of my mind respecting it ! happy would it perhaps have been, if I had come out immediately,

as God might have led me. I remained a few days, and heard that the vessel was seized, and would not get clear until the Spring. O the trial that I was now under; the devil setting in at the same time, telling me, I might now be convinced, that God had not called me to preach, because, if he had, he would have found out ways for me to have gone, and get learning, as he knew I could not preach without it. At the same time I heard from my relations, that they had all taken the small pox, and they advised me by all means to return, which I finally did (although with a heavy heart,) and received with them the distemper by inoculation; as it was spreading through the whole town. Neither was the taking of it the tenth part of the trial to my mind as my disappointment was, I not knowing what to do, being still under great impressions about my call, which I could not throw off. We were all, by the great goodness of God, carried safe through the distemper. My father's family, and those that were married to my sisters, and their families, excepting one infant. Indeed there was but one more, I think, in the whole town, that died of the distemper. So uncommonly blessed was the use of inoculation.

I STILL retained a continual drawing to the work of the ministry, and was impatient to proclaim the everlasting gospel: although I sometimes feared, it was only my proud heart that aspired after a public station in the world, to make a great shew, and court the applause of men: but had I known how much it would have turned to the reverse, I might have had a weapon against the enemy; for although those that go without the power of the gospel under a form of religion, may have but few trials, and but little opposition; yet whoever goes in the name of Jesus with the power of the gospel must never expect the applause of the world, but on the contrary many frowns: but when I was brought near to God, and enjoyed his presence, I could say with all my heart (as I often told the Lord) that I would rather be called immediately out of time into eternity, than to be left to go in the name of God without his call, and without his spirit to lead and bless me, (it was now about November) and though I had been greatly attached to the world, courting its esteem and enjoyments; yet I think I could say with all my soul, that I rather would go with a dispensation of the gospel to my fellow-men (although the

trials may be ever so great) if God would go with me, that to be the sole monarch of the universe.

ABOUT this time I was solicited by some of the officers to put in for a commission in the militia; I utterly refused to take one step in pursuit of it; yet after this, when I got a little in the dark, I began to wish that I had taken it; for that grandeur and the esteem of the world, which the devil and my own corrupt nature suggested, I might obtain by success in a few years, began to look pleasant to me, like Eve's apples, pleasant to the eyes, and a fruit to be desired: but while I was meditating on this, the Lord broke into my soul with the revivals of his grace, the sweetness of his love; and shewed me the vanity of all things here below, and the worth of souls, which gave me such a longing desire to go forth with the gospel, and proclaim the Redeemer's name, that my soul cried out, Send me, send me, O Lord God, in thy blessed name, and take away all honour, but the glory of the cross, and all commissions but a commission from heaven to go forth, and enlist my fellow-mortals to fight under the banners of King Jesus: and my soul rejoices to take it for my whole portion, while on this mortal stage. Sometimes I feared that I was only imposed upon by the devil and my proud heart, and tried myself, whether I did not covet to have a great name in the world, and to become popular.

ONE day, being under great trials of mind, one of my brothers in law spoke to me, and asked me if I was fully satisfied, that I was called to preach the gospel? I told him yes. He asked me then, what I was waiting for? If God had called me, I ought immediately to go, and not wait for any more learning; God was able to give me all the assistance that I needed. I answered, that although I was convinced that God had called me, yet I could not think that it was his will for me to proceed, until that he had given me more human wisdom. Why, said he, has not Christ learning enough? Is he not able to teach you in half an hour in his school, more than you'll be able to obtain in the seats of human learning all your life. This I told him, was very true; yet I thought I needed more of man's wisdom and learning than what I had. He told me that my success in the gospel did not consist in knowing so much myself, as in the spirit of God's going with me, which certainly would go with me, if God had called me. I told him if the Lord

designed that I should preach with no more learning than I had, he would certainly have made it manifest some way or other. He answered, he thought it was already evidently manifest, when a small number of people did meet in the town every sabbath day, and I with them, and no minister, nor any one to give a word of exhortation; and I believe it would be very acceptable to the christians of that society, if you was to improve. This bore much on my mind, and led me to examine more closely, whether the Lord had really called me; and what he would call me for, if he did not intend that I should preach: but still I thought he was confined to human learning, and that he would not send me without it; but would find out some way to give it to me. O the prejudices of education! I had heard so much of ministers coming through the orders of men, that it seemed to be an infallible rule. But, blessed be the Lord, he still followed me with divine impressions on my mind to that degree, that I could hardly engage in any worldly employment; for it seemed as if it was not my work, and that I was out of my duty all this time. O what a privilege it appeared to me, and what a happy prospect, when I thought I should one day speak in the name of the Lord God. The gospel appeared glorious, and my soul longed to be engaged in proclaiming the wonders of redeeming love. O, I could say many days and weeks, that I would have chosen it for my portion as long as life should remain, and prefer it above any blessing or enjoyment that God could give me. Yea, sometimes my heart would leap for joy, when I thought of going in the name of the Lord, and would not regard any trials in the way, if God would only go with me, and give me strength equal to my day. Sometimes I did not doubt, but I should soon see the the happy moment, that God would find out some way for me to go forth; and O when I got near to God, it would be the first request I had to make, that God would take me in his hand, and use me in his vineyard until my dying day.

ABOUT the 13th or 14th day of April, 1776, I began to see that I had all this time been led astray by labouring so much after human learning and wisdom, and had held back from the call of God. One day in my meditation I had such a discovery of Christ's having every thing I needed, and that it was all mine, that I saw I needed nothing to qualify me but Christ; and that if I had all the

wisdom that could ever be obtained by mortals, without having the spirit of Christ with me, I should never have any success in preaching; and if Christ went with me I should have all in all. And O what a willingness I felt in my soul to go in his name and strength, depending on him alone. I found I had nothing more to inquire into, but whether God had called me: for he knew what learning I had, and could have in the course of his providence brought me through all the seats of learning, that ever man went through, together with all the orders of men; but he had not; therefore I had nothing else to observe, but the call of God: and when I got near to him and enjoyed a sense of divine things, I was fully convinced (though in the dark I would often doubt) and was now determined to come forward the first opportunity I could get. The 18th April, being a day set apart for fasting and prayer, I came out and spoke by way of exhortation, had some liberty, but was under great trials the night following, when I was watching with a young man, that appeared to be near his end. The devil was all night against me, telling me that I had gone astray, and had no business to speak, and that I had wounded the cause of Christ in so doing: and so powerful and great was the temptation, that I was about to make a promise, that I never would speak again in public while I lived; for I had certainly gone astray; for if I had not, I should not be under such trials. But when I was about to make a vow, never to speak again in public, a thought came into my mind, that it was now not a proper time, for if I intended to make such a promise, I ought to take a time when I had nothing to encumber my mind, and when I should get near to God, with nothing to interrupt me: I then put off the vow until morning, intending to seek a convenient opportunity for it. Accordingly I went early in the morning in the woods, and endeavoured to lay my case before God, and the Lord gave me a nearness to him: and O what a change of mind I found; for I was willing then to make ten vows that I would speak, and that the first opportunity, which accordingly I did the next sabbath. I spoke a few words the Saturday before to my parents to know their minds, and although they did not dissuade me, yet I saw it was not agreeable to them. This was a great trial to me; and the devil made a great use of it for my discouragement, telling me, that I held them to be christians, and I saw they were

against it, which was an evidence, that it was not the will of God. But the Lord carried me through it all; and I found I must go and speak before them; although I saw at the same time that it was disagreeable to them. They dis-coursed as if they were jealous that I was under a delusion; but two or three of my christian friends were exceeding sol-icitous for me to proceed: which by the Grace of God I did, and it immediately spread abroad over the whole place, and caused many to come out of curiosity; but the Lord gave me boldness to speak. I spoke from the following words: If thou art wise, thou art wise for thyself, but if thou scornest, thou alone shalt bear it. There seemed to be a great attention paid by some; although others made a scoff, but some seemed to be taken hold of, and some chris-tians took me by the hand, and bid me God speed: but all the trials I met from without were not equal to those with-in. I still continued improving every Sabbath-day, being sometimes in the dark and sometimes in the light; and when I was in darkness, and did not find the spirit of God with me, when speaking, I would be ready to sink, and thought I would preach no more; and when I got life and liberty again, my strength and my resolutions were renew-ed; and thus God dealt with me, and carried me through various scenes.

It being reported at this time that Henry Alline was turned New-Light preacher, many would come from other towns, even whole boat-loads. Some came to hear what the babler had to say; some came with gladness of heart that God had raised up one to speak in his name; and some come to make a scoff, but it did not seem to trouble me much; for I trust God was with me and supported and enabled me to face a frowning world. The greatest trials I met with were from my parents, who were so much a-gainst my improving, as sometimes to leave the house as I was speaking. O how it would cut me sometimes: but, blessed be God, he not only carried me through these tri-als; but likewise so opened their eyes, that they were as much engaged for me to preach the Gospel, as I was, and would have plucked out even their eyes for my encourage-ment. Thus God was kind to me in every respect, and ev-er worked for my good. He blessed my soul, supported my body, blessed my labours in some degree, increased my desires and my resolutions, lifted me above the fears and

trials of the world, weaned me in a great degree from the flattering charms of this world of sense, and increased my faith.

In July I was invited by one JOSEPH BAILEY to preach at his house at Newport. I accordingly went over, and found a great number of people attending : God gave me great boldness and freedom of speech in declaring the wonders of redeeming love : and although many came to watch for my halting, yet they seemed to be struck with awe, and some of the christians after meeting gave me the hand of fellowship.

I CONTINUED preaching every Sabbath, and wrought with my hands all the week ; and blessed be God for the happy hours I enjoyed in the field, and in private walks. O I enjoyed peace, that the world knows nothing of ; and I found an increasing resolution, to be for God and him only. I was determined by the grace of God, that I would not have any other portion in this world but the Gospel, which should be my everlasting portion : and I did really believe that I should be disentangled from all my secular employments, and have work in the Vineyard of the Lord and be engaged therein all my life. O, the very thoughts of going in the name of Christ, and being the means of bringing a soul to his love, would often make my soul rejoice.

SEPTEMBER 27th. I rode with some of my christian friends to Newport, in order to gather a visible church, to walk in the order of the Gospel ; which had been some months in agitation. I was chosen to draw the articles, with the assistance of some brethren. Some articles were drawn, and the next day signed by some brethren. I preached a sermon, and the Lord seemed to own us. The reason that we called for no assistance from other churches was, because we did not think the churches in those parts were churches of Christ, but had only a dry form without religion. The church was gathered both of Baptists and Congregationalists ; for we did not think that such small non-essentials, as different opinions about water Baptism, were sufficient to break any fellowship, and to obstruct building together among the true citizens of Zion : and the Lord owned and answered us, and blessed us by increasing the gifts, graces and the numbers of the small, feeble band. But the powers of darkness and church of antichrist rose

against it from every quarter, both in public and private.

WE then returned to Falmouth, where I remained preaching every Sabbath until the 27th of October, when we went over to Newport again, and set apart by ordination two elders : this was done without any assistance from any other church ; and these elders came forward to lead the church, as far as their gifts and graces extended.

NOVEMBER 3d: As I was invited to Horton, I preached there two sermons on the Sabbath-day, which seemed to have much effect, and gained the attention of the people. I was desired to preach again in the evening, which I did, and the Lord was there. It was a strange thing to see a young man, who had often been there frolicking now preaching the everlasting gospel. The people seemed to have hearing ears, and it left a solemp sense on some youths. I remained there till Tuesday evening and preached again ; when there was such a throng of hearers, that the house could not contain them ; and some of them were that evening convicted with power. As I was returning home to Falmouth, I met a young man who desired me to attend a funeral. I accordingly went, and preached a sermon, and there was a great solemnity on the people. I saw there a young man from Cornwallis, who desired me to come over there as soon as possible ; he would inform the people of it and get a place appointed for meeting. I told him I was willing to go wherever God called me, and would come there, if it appeared to be my duty, as soon as possible. I then went home to Falmouth, and preached in different places, and the Lord was with me. We had blessed days ; for the Lord was reviving a work of grace. Many under a load of sin cried out what shall we do to be saved ? and the saints seemed much revived, came out and witnessed for God. In a short time some more souls were born to Christ, they came out, and declared what God had done for their souls. O what a blessed change had taken place in that town. O may the praise resound to the Redeemer's name.

NOVEMBER the 29th, I set out for Cornwallis, rode as far as Horton, and from thence to Cornwallis. Being weary and very wet (for it had rained very hard that day) I stopped in the borders of the town that night : the next

morning being still wet, I was something discouraged, fearing I should lose the opportunity of preaching; being a stranger in the place, and my horse being taken lame, I was obliged to change him. I then rode to the further part of the town, where the meeting was appointed; but the people, not expecting me to come by reason of the weather, had not assembled, but when they heard that I was come, they immediately gathered a large congregation time enough to preach one sermon: the Lord was there, and gave me great freedom; I was wholly undaunted. In the evening I preached again. The next day I rode about four miles and preached again, when the Lord began to set the word home with power on some of the hearers. Many people attended, hearing that there was a wild youth lately converted and turned preacher. The standing minister of, and then at the place, came to hear, and seemed determined to dash me: but he and all the rest were to me then as worms of the dust like myself. He had been the minister of the town, but on account of some division between him and his people he was dismissed and did not seem pleased with my coming into the town. I returned to Horton, where I preached two sermons as I passed through; and God was pleased to take hold of the hearts of some of the hearers, and never left them, until they were brought to the knowledge of the Redeemer.

1777, January. O the astonishing godness to me an unworthy mortal. I am sometimes astonished, when I consider what he hath done for me: but a short time ago I was in this very town frolicking and wallowing in all manner of sin and vanity; and am now through the riches of free unbounded grace, I trust in the name of Jesus, proclaiming the wonders of redeeming love. O that God would go on in mercy to me, keep me humble, and devote me to his praise.

JANUARY 15th. I went to Newport where I remained preaching for five days; and the people being desirous to hear, and much scattered, I preached every day. O that the word might prove a blessing to their precious souls. I then returned to Falmouth, and remained there preaching and visiting the people until the 3d of February, where there still appeared something of a work of God. O that it might be continued for the conversion of many souls. I now thought it time to return to Cornwallis again. I set out and rode to Horton, where I preached as I passed

through, and came to Cornwallis, where I remained but four days. I preached very often, and the people seemed to be alarmed and greatly attentive to the gospel. I returned through Horton again, where I met with some opposition; but God was kind to me, and gave me strength to face a frowning world. Once a standing minister got up while I was preaching and opposed, but the people paid no regard to it and he left the house. O that God would open his eyes before it was too late; for what a shocking thing it is that a man should pretend to preach that gospel, which he is at enmity against, ruining his own soul and those of others. O the injury that is done by blind leaders to precious and immortal souls. Yea I do not believe there are any men on earth who do so much damage to the Redeemer's Kingdom, as those unconverted ministers. O that God would change their hearts. I then rode to Falmouth, spent some happy hours with the christians there in the blessed gospel. I went to Newport, and being in haste, preached there but two sermons, and then returned to Falmouth, where I remained until the 15th of February. The christians seemed revived, and some sinners under a load of sin inquiring after salvation. I then rode to Horton, and preached there, and found the Lord kind to me beyond all expression. O that I could continually live to his praise. I then went to Cornwallis, and got there in the evening; but as they had heard of my coming, there was a great throng of people that attended, and there began now to be a considerable work in the town. A paper was drawn up, and signed by about sixty persons, entreating me to agree to stay with them for some time: but I gave them no other encouragement, than that I would visit them as often as I could; for I dare not settle down in any place for a time, as it did not appear to me to be my duty. I went from Cornwallis again to Falmouth and Newport, and preached every day, for there seemed to be a thirst for the word.

MARCH the 25th, I was sent for to visit a young man, who had been a companion of mine in sin and vanity; he never manifested any change, and deceased in about two days; which was very affecting to me, remembering how many hours and nights I had been with him in frolics. I preached a funeral sermon and then rode to Horton, where I preached, and visited some under conviction, who seemed not far from the kingdom. I then proceeded to

Cornwallis, where the work of God was still reviving, and there was a great opposition, as there most commonly is from legal professors and pharisees; who made use of every method they could to obstruct the work; disputing about the right of ordination, and the right door for ministers to come in, and would often come to dispute with me about it. I told them I was very ready at any time to give my sentiment about the power and right of ordination either in public or private, and prove it by the word of God (as I since have done it from the press in a book entitled, *Two Mites*) but still I chose to spend my time as much as possible in something of more importance, that is, in preaching the gospel, and labouring for the welfare of precious and immortal souls; for I thought it more for the furtherance of my Master's cause to labour for the vitals of religion than to dispute about the tradition of the fathers and external observations. Sometimes when I have met with a number, who came on purpose to dispute, when I saw them exercised with a bad spirit, would leave the house, and told them, I would have nothing to say to them, when they discovered such a spirit. Sometimes they would follow me from house to house, and pretend, they were contending for the faith once delivered to the saints. I told them, I did not doubt, but they might think so; for Saul verily thought, he was doing God's service, when persecuting the saints of God. And thus the poor blind Pharisees will often contend about their poor dry forms of religion, and despise the spirit of God as a delusion, at the same time pretending that they are friends to the cause of Christ, and thereby ruin their own souls and those of others.

MAY the 3d, I returned to Falmouth. O what different apprehensions a prospect of death often occasions on a person's mind. I was now sent for by one D. S. on his death-bed; who had been one of the most inveterate foes I had among men; he would often curse me and threaten me; but now when I went in the house, he reached out his hand, and in an affecting manner said, if he had done me any wrong, he begged my forgiveness, and would, if possible, restore me four-fold, I answered I had nothing against him on my own account, neither had I, as I knew of, until then, discoursed with him concerning the state of his soul. He seemed very penitent; and gave me an account of something of light he lately received, and some manifesta-

tion of joy, which seemed rather to give one a hope of him, but I was not fully satisfied. He insisted on my company as much as possible until he died. I attended his funeral and preached a sermon. I remained in town until the 16th May, and then set out for Annapolis, as I had promised, and preached that evening at Horton; the next day I rode to Cornwallis, stayed over the sabbath and preached; and, blessed be God, although there was much opposition from earth and hell, the work of God was still reviving. Monday evening, met with a number of men, enemies to the work, with the minister with them, who conducted in so unchristian like manner, that I was obliged to keep my tongue as with a bridle, lest I should speak unadvisedly with my lips. Indeed the contest rose so high, and they disputed with so much warmth, that I had not time to vindicate the truth, without proceeding in a manner I never was obliged to before. I took out my watch, and held it on my knee, telling them, that I did not come there to wrangle with them, but to defend the truth, which I could not do for want of an opportunity, therefore I intended to allow each one five minutes to discourse, and I would have my five minutes also, and if any man exceeded five minutes I would leave the room immediately. They seemed much surprised; but I told them, they could not think it hard nor strange; when they had observed that for some time, I could not say a word, but sat and heard them reflect; after which I was enabled to the conviction of the spectators to hold up light and support the truth. But I may say at the best, such disputes are very unprofitable, and I hope for the future to be more guarded against such waste of time, for I would rather have the enemy say, that I was afraid to hold the contest than to be guilty of spending time so unprofitably. The work of God was so powerful in this town, that I preached sometimes two sermons a day for five or six days together, and the people attended in great numbers. I discoursed of little else but religion night and day.

MAY the 27th I set out for Annapolis from Cornwallis: and a blessed day it was to my soul. I had much of the presence of God, and faith to believe that God would go with me, and not let my journey be in vain: and although I was alone (with regard to company) yet I had not the

least concern on my mind, though going among strangers, and felt as willing to go and venture on the Lord, as to preach, where I was ever so intimate. I rode 24 miles, and although the people were very civil, yet I had so much of the presence of God, that I rather chose to be alone, because it was hard singing the Lord's song in a strange land. I walked out into the woods and spent most of the evening there, and enjoyed what the world knows nothing of. O the wondrous love and condescension of God to a worm of the dust! What shall I say, what shall I think, or what returns shall I make?

How can the great Jehovah stoop so low }
 To save my soul from everlasting wo, }
 And lead me by his love where'er I go? }
 Amazing grace! that such an heir of hell
 Should ever in the arms of Jesus dwell.

THE next day I rode 16 miles, and remained until the sabbath. The people gave great attention when I preached, but I did not see any great work of conviction on their minds. There was a popish priest amongst the hearers, who was greatly enraged, after the sermon was over, at the doctrine I preached, but said nothing to me. The next day I rode with a young man to see the minister of the place; but I soon found by discoursing with him, sufficient reason to fear, that the man was an utter stranger to conversion, and therefore preached, (or rather read) an unknown God. The next day I crossed the river. The committee of the meeting house on that side of the water came to desire me to preach. I went accordingly and preached, and great numbers attended. Soon after they came with a request, that I would tarry with them for a season, but I refused, telling them, I did not dare to do it, as I had no call from God to settle any where. I staid the sabbath over, and told them, that I would visit them as often as I could. I then rode down to the town of Annapolis, crossed the river, preached a lecture, and visited many people. But O the darkness of the land (called christians too.) The name of conversion, or the power of religion, was rarely mentioned. Their minister would only read over an old dry lesson of morals and forms which they had written down. Blind leaders of the blind, O that God would have mercy on them, and open their eyes, before they and their hearers fall irrecoverably into eternal ruin. I then rode again up to Wil-

mot, and preached 4 or 5 days there; where, blessed be God, there began to be a work of grace, and many were pricked to the heart, and crying out under the weight of their sins. Yea they were so thirsting for the word, that when I came away 6 or 7 double horses came with me a number of miles. I then stopped and staid all night, and preached again the next morning; then I bid them farewell and left them; some seemed to be not far from the kingdom. And, blessed be my Lord and Master, for the success of my journey. Through his grace, I trust some of those souls will have cause forever to praise his blessed name for the messages of peace sent by me, a worm of the dust. When I came to Cornwallis I heard that there were two ministers come from Cobequid (without my requesting) to inquire into my principles and preaching. They were men that I had heard of, but never seen. I went to hear them preach, and had reason to hope that one of them was a minister of Christ, although something sunk into a form without the power. The week following they both came to see me with a number of men, whom I knew to be enemies to the power of religion, which made me suspect, they did not come out of love and tenderness. However, though I had not requested their coming to examine me, I was very ready to discourse with them. I vindicated my principles of religion. They inquired after my right to preach. I told them, I trusted my authority was from heaven; but I did not know whether it was needful to discover it to them, finding them much against the power. They asked me for my credentials. I immediately shewed them what I had from the church, which they condemned, because it was not from a society of ministers: which caused a dispute to begin, they affirming that I had no right to preach, without a license from a society of ministers, and I affirmed that I had. They likewise thought it next to impossible for a man to be called to preach, who had no college learning. But the chief debate was about the power of ordination, which they pretended was handed down by a successive chain from the Apostles; which I endeavoured to shew them was too far broken ever to retain the power of ordination that way, and told them I could easily prove it to be in the church. They seemed to reflect hard on me, telling me that I was breaking through all order. I told them that there was no people in the world more strict to the orders and

traditions of men than the church of Rome; and where was all their religion, or what had they but a dry form? and therefore, although I strictly held to all the orders of God's house, yet I looked on the power of God's Spirit far more important than the traditions, the bare traditions of men. They signified they could not bid me God speed. I told them I did not request it. When they found I was established in my sentiments and not easily moved, they began to be more moderate, and to advise me, making me an offer of their libraries, and what assistance they could give me, if I would leave off preaching until I was better qualified: I thanked them for their kindness, as I imagined they meant well; but I told them the Lord knew before he called me, how unqualified I was as to human learning, and as he had called me, I trusted he would qualify me for whatever he had for me to do. I told them besides, that the work of God was then prospering in my hands, and therefore I did not dare to desert it. They told me they looked on me as a stiff young man, and then went away. I remained in Cornwallis about five days, preached often, and visited those under conviction, and the Lord was with me, and blessed my labours, and may his blessed name have the praise.

JULY the 5th. I went from Cornwallis to Horton and preached there once; from thence I went to Falmouth, where I had the happiness to find one of my sisters, who had long been under conviction, and in such great distress, that she was sometimes almost ready to sink (yea to that degree was her distress of mind, that it consumed the flesh off of her body, and brought her very low) had found the blessed Redeemer, and was rejoicing in his love, telling what God had done for her soul. O the wonders of God's indulgent hand to the children of men! How great is his love! How unbounded is his grace! O that I was always filled with gratitude. I saw there also three young men who came upwards of 40 miles under great distress of mind to hear the gospel; two of them have since been brought to the knowledge of Redeeming love. I remained in Falmouth until the 20th of July, and there appeared a considerable stir among many of the young people, inquiring after the blessed Jesus. O that they might be brought to the knowledge of Him. I went then over to Newport, preached on the Sabbath in the field, the house not being able to

contain the people ; and the Lord was there with his Spirit. I then returned to Falmouth, and from thence went through Horton to Cornwallis, where I found the work of God still prospering. A great number met almost every evening, and continued until eleven and twelve o'clock at night, praying, exhorting, singing, some of them telling what God had done for their souls, and some groaning under a load of sin.

AUGUST the 3d. A committee was chosen by the people, and came with a request to me, that I would engage with them a certain season, because they wanted my assistance in gathering together in church order. My answer to them in writing was as follows :—

IN answer to your request as a committee I must acquaint you first—That although on account of the divisions now existing in this town you may reasonably imagine that it is not very agreeable for me to remain, yet considering your destitute circumstances together with the desire of so great a number of people, and trusting that the Almighty God (without whom we can do nothing) will undertake to heal our divisions by increasing a christian like spirit of love among us, I must acknowledge as yet it appears my duty to remain. But secondly as the circumstances of the country now is, I am under some obligations to visit the neighboring towns, which are alike destitute, for which reason I cannot reside here all the time ; therefore I have concluded, after my return from Annapolis, (if God permit) to reside here six months of the nine ensuing months. Thirdly as for many reasons, it has been in agitation for sometime, my further introduction into the work of the ministry, which cannot be effected until some better regulations (respecting the church affairs) shall be made, now when by the committees, church or members of the church gospel-measures shall be taken to effect the same ; I shall then stand ready, as I promised, to proceed so far as directed by the word and Spirit of God. Fourthly and lastly. As for the methods and conditions of my being supported as a gospel-minister, I shall wholly leave it to your discretion and the word of God : and subscribe myself

The sinner's friend and servant, and well-
wisher of your everlasting happiness,
HENRY ALLINE.

Which answer gave great satisfaction to both the committee and the people.

AUGUST the 14th. I set out with a young man, who came for me to go again to Annapolis. I rode through all the county of Annapolis, preached night and day, and visiting the people, found the work of God increasing; some souls born to Christ rejoicing in the Redeemer's love, and others having no rest night nor day, but groaning under a sense of their condition. For my own part, (blessed be God) I found still longing desires to serve those poor mourning souls in the name of my Lord and Master. Yea I thought there was nothing, that God could do for me, would make me so rejoice as to send me with glad tidings to poor perishing souls, and mourning sinners. I preached so often and rode so much, that sometimes I would seem almost worn out; and yet in a few hours would be so refreshed, that I could labour again for twelve hours in discoursing, praying, preaching and exhorting, and feel strong on my lungs. O the goodness of God to me a worm! What storms and fatigues both in body and mind has he carried me through. O what happy hours have I enjoyed in his vineyard night and day. When I had preached through all the county, I returned to Cornwallis, where I expected to stay some time; but there came a young man from Falmouth desiring me to come and visit some people, who were sick, and had a great desire to see me, I accordingly went. I had preached but one sermon and visited the sick but a few hours, when I was sent for from Cornwallis, to attend a funeral there of a woman, who died very suddenly. She was well and made her cheese in the morning, and died before ten o'clock in the forenoon. I remained now in Cornwallis for some time; preached very often, and visited the people, especially those under the work of the Spirit. In the mean while came some of the standing ministers, offering to license me, if I would acknowledge, that I had done wrong, in preaching so long, though with the approbation of the churches, without a license from the ministers. I told them that I was so far from acknowledging that I had done wrong in preaching by receiving only the approbation or credentials from the church, that I still held the church to have the prerogative, and intended to use what influence I could until my dying day to restore that power, which the ministers had robbed the churches of, as far as God shall

ed on the Sabbath in the field, the house not being able to

enable me. After this I went to Falmouth, where I remain- till the 26th of October, enjoyed some happiness, and happy days among the people of God ; then went to Newport, remained there about three days and returned to Falmouth again ; and much of the the goodness of God I saw and enjoyed. I shall never be able to express with my pen the various scenes, which I went through in my soul. Sometimes rejoicing and then in great trials ; yet I am convinced that it will prove for my good. O that I could always keep near to the meek and lowly Jesus.

Bear me, thou meek, thou everlasting dove,
Above my trials on the wings of love ;
And grant me daily wisdom, love and grace,
That I with joy may run the christian race.

* I THEN went to Cornwallis, where I found all my friends well ; the christians all very lively in religion ; and some converts now declaring the sweetness of redeeming love, and what God had done for their souls. I oftentimes enjoyed much happiness among them, to see them so engaged in the Redeemer's cause, and to see what love cemented their souls together.

THE 20th November I set out for Wilmot. I expected some company to go with me, but was happily disappointed, as they were not agreeable to me. I was much indulged with the presence of my blessed Lord and Master. O who would not follow the blessed Lamb of God, to enjoy what I have often found in his blessed ways. I think I can say that sometimes I have rode miles and miles conversing with God, and enjoyed that which the world could never give, nor take away : sometimes I would get down from my horse, and step in the woods and rejoice for some time, and often wrestling with God, to go with me, and give me success, and have been blessed with a satisfactory evidence, that I should see his work prosper before I returned. When I came below the town, I found the Spirit of God still troubling the waters, and some souls happy ; although the opposition was very high, especially from the minister of the place, and many of his church. O the damage that is done by unconverted ministers, and legal professors. I have found them in my travels more inveterate against the power of religion, than the open profane. But, blessed be God, although they left no stone unturned to obstruct what they called a delusion ; yet the work still in-

creased, and God gave me such a sense of divine things, that I endeavoured to pass by all the reproaches as much as possible.

DECEMBER. When I had been through the whole county, and had visited and preached to all the societies, I bid them farewell, committed them to God and returned to Cornwallis. I found the kindness and love of my blessed Jesus continued to me still. O that my soul was more humble at his blessed feet. It was the 20th December when I returned to Cornwallis, where I found some of the christians more bold to speak in public, which I endeavoured to encourage as much as possible: some poor souls bowed down and mourning under a sense of their guilt; while others, poor unhappy souls, were making a scoff and derision at the work of God. O that they knew in this their day the things that belong to their peace, before they are forever hid from their eyes. It was enough to convince any one that it was the work of God to see the enmity, rage and darkness of that spirit, that was night and day engaged against it. Many of those who were called christians would labour hours and hours with harsh reflections on those who were attending, where the waters were troubled, to keep them from it.

JANUARY 1st, 1778. I went to Falmouth, where it was enough to make a christian's heart rejoice to see the alteration of things. A little time ago they were going on in all manner of wickedness, frolicking, sin and vanity; and now meeting to praise the Lord, the great Redeemer of mankind, and thirsting after the word of life. Some, who a few years ago were the ringleaders to vice, now singing Hosannas to the son of David, and live so exemplary, that they are an ornament to the gospel they profess. O may the blessed Jesus have all the praise. O what great things has God done for this desert land! The wilderness is become a fruitful field, and the desert blossoms as a rose. When I had been in town about three weeks I returned to Cornwallis, where I had likewise blessed days and hours: for God was there of a truth; and I spent some blessed moments with them. One evening after I was in bed, I was very much troubled in my mind, which seemed to forebode no good. I got up in the morning under gloomy apprehensions of some disagreeable turn, and remained so almost all the day; in the evening I preached, after which I invited

two of my christian friends to my lodging, one of them told me, he had had dark and distressing hours for some time, occasioned by a certain text that bore upon his mind. I asked him what text it was. He answered the words are these: Sleep on now and take thy rest: and he asked my mind about them. I immediately told him that it appeared to me, the interpretation at that time carried a very gloomy aspect. He asked me what I learned from them to us in these days. I answered him thus, while I was striving with my spirit and labouring among you for the salvation of souls, intreating you to be up and doing, while the waters were troubled, by watching and praying, which you have too much neglected, while I was with you, and now sleep if you can; for be assured there is a dying hour a coming. He said it expressed much the same to him. I then told him what I had passed through in my own mind the night before, and how it bore on my mind. We went to my lodging and about eleven o'clock at night, had as I may say very suddenly such horror of darkness, as was said Abraham was once in. My whole soul was benighted, and a storm of temptation rose up against me so that I was obliged to say with David, The strong bulls of Bashan have beset me around. O the darkness and distress of my mind. This was the first distress, darkness or doubt of my standing that ever I had known since my conversion: for now I gave way to the enemy (it being new to me) so that I wholly doubted my standing, that I tried to invalidate all the evidences I had since my conversion of having enjoyed the presence of God, and to throw it all away: yet I found something like an anchor of hope within the veil, which I could not get rid of; though I tried much, and prayed to God to take it away. O the unspeakable distress I was under! I could neither eat, drink nor sleep with any satisfaction; for it was wholly new to me, so that I knew not what to do, what to say, where I had been, where I now was, nor where I was going. O my soul cried out to some unknown God. Help, help, O my God: if thou art mine; if not, O my God undeceive me. My darkness and distress was without any relief more than a minute at a time, for three days and three nights (as Jonah was) and I could say with him, that I was in the belly of hell; I went down to the bottom of the mountains, and the earth with her bars

were about me. But my God remembered me, and brought me again to rejoice in the wonders of his love, and to triumph over the powers of darkness. O the unspeakable happiness my soul enjoyed when God delivered me. I am convinced it was all in great love, yea, of unspeakable benefit to fit me for the work I had before me, which God knew, though I did not. O let me remember, and forever adore his love.

FEBRUARY the 20th, I went to Falmouth, and found my christian friends happy. I related to them the uncommon scene I had been carried through, and some of what I had endured, and did still endure, and how God had appeared for my relief. They commiserated me, and rejoiced that God had brought me through it, and told, that it was all in love to me, to prepare me for what I was to pass through, and to fit me for a great work, and would all at last prove for my good, and the furtherance of the gospel: it likewise proved a means of stirring up their minds, and the minds of many others. I remained in Falmouth until the 10th of March, preaching, visiting and exhorting both saints and sinners, and then returned to Cornwallis; where I soon saw that gloomy and distressing day, which I had before seen at a distance. The small pox that had been through other towns very favourably, was now spreading and proving very mortal. Religion was as it were driven away, but sorrow and distress were there; for numbers were down with that malignant distemper, and very commonly three buried in a day. O what a day of darkness this was; for they were all taken down at once, as they were mostly under inoculation. Thus the judgments of God are (often as it was now) so far from working a reformation, or increasing religion; that it seemed to banish it, and chain the people's minds down under an excess of sorrow and slavish fear. O what a desolation spread through the town, until every house was tried with sickness or death, and every face gathered blackness.

APRIL the 17th, I went to Horton, preached there as I went through: but religion was likewise low there. I then went to Falmouth, where I remained a few days, spent much time with a woman under strong temptations: she had been under conviction, and was now tempted to believe, that there was no mercy for her. O how strong are the powers of darkness on the minds of sinners, when broke

loose. But blessed be God, he is our helper still, and in him we may rejoice. I then went to Newport, preached in a large barn, and there appeared some movings of God's Spirit, after which I returned with some christian friends to Falmouth, where I enjoyed great satisfaction, when in public.

MAY the 3d, a number being met to spend the evening, about ten o'clock came in a young man from Cornwallis after me to go and see the woman of the house where I had boarded, who was at the point of death with the small pox; this struck me to the heart, not on account of her death, but as to the state of her soul: for when I left her last, she had not had any evidence of her conversion, but had been a long time under great distress. I immediately set out and rode all night; but when I came there (although I was grieved at losing her company, as I saw she was on the confines of eternity) yet my distress was removed, when I talked with her; for she gave me an account of her conversion the same day of my leaving her last, after I was gone. O how this relation (especially finding it to be the gospel-work and having full fellowship with her) made my heart leap for joy; for my soul could witness, that it was a work of grace by the blessed Redeemer. She continued but two days, and left the world, taking flight, I trust, to the glorious realms of light. O shall I, shall I once join that sacred band, tell me O my God; can it possibly be? yes, through thy boundless grace it is, and I trust I shall. I staid at Cornwallis to attend the funeral, and I preached a funeral sermon from 1st Thessalonians 4th, from the 13th verse to the end.

MAY the 27th, I went to Annapolis with a young man that came for me, where I remained about five weeks. O the great goodness of God that I saw and enjoyed while there: but yet I am not suitably affected under a sense of his great goodness towards me. O how can I ever get so cold as I do! O my Jesus, keep me awake and near to thyself: let me never go a whoring after other lovers. I went to Cornwallis, and when I came there the work of God was reviving again; the christians seemed alarmed, some sinners awakened, and crying out after a Saviour, and some that had been awakened and gone back were again alarmed; and there appeared a prospect of a revival. O the goodness of God to me a worm! what shall I render to him for all his benefits. Wherever I go I find him kind to me: but

when I talk of returning to God, I am left with astonishment of joy, that he has declared, he will have mercy and not sacrifice. I never have, nor never can make the least return; yet his mercy is as free as ever, and he delights to do good. O that I could be humble at his feet, feel my nothingness and acknowledge his goodness. But O the remains of pride and unbelief: O how they hang upon me, and bar me often from a sense of his love. Sometimes I have my foes beneath my feet, and then how soon there arises a host against me, and I am wandering in captivity; yet, blessed be God, they cannot keep me long; my Jesus gives me the victory again.

JULY the 3d, I went to Horton where I preached and enjoyed some happy hours: But O my ungrateful heart, that it is not more affected under a sense of God's goodness! From Horton I went to Falmouth, where I found many of the christians much indulged with great discoveries of divine truths, and manifestations of God's love to their souls. One of my brothers-in-law (likewise a brother in Christ) began to speak in public, that had not done it before; and many of the christians were so lively, that religion was almost all their theme; and some sinners under conviction still inquiring the way to and after salvation. But O how dangerous is the case of those, who have been awakened, and tasted the word of God, and the powers of the world to come by conviction, and are turned back again to their vanities, as is often the case. O the unspeakable danger, and the deplorable condition of enlightened apostates.

AUGUST 15th, I returned to Cornwallis. Many of my friends came to see me; some of them were strong in the faith, and some in doubts and darkness, mourning the absence of God. O the unhappy hours christians pass through, when in the dark; far more unhappiness than the unconverted: for they have some carnal sweetness in the things of time and sense, but the christians find those pleasures to be wholly spoiled to them, and when they are not enjoying God, they enjoy nothing: but yet they would not change with unconverted and all their carnal pleasures for ten thousand worlds. The hypocrites may find some rest in their false confidence and apprehension of future happiness, and the Pharisee and dry moralists can many times lean contentedly on their dry forms and outward performances of religion; but the christians, who have known and eaten of the heavenly food

from the blessed Redeemer; can neither rest on their external performances, on their past experiences, nor on their expectations of future happiness; for they are thirsting after the present sweet enjoyment of God and the manifestation of his love: and will often say, in times of darkness, with David, My days are consumed like smoke, my loins are burned as an hearth, my heart is smitten and withered like grass, so that I forget to eat my bread; I am like a pelican of the wilderness, or an owl of the desert: I watch and am as a sparrow alone upon the house top. And say with Job, O that I knew where to find him, that I might come even to his seat; I would order my cause before him and fill my mouth with arguments. Well they have this to comfort them; He that loves them, will love them to the end; and although he hides his face for a little moment, yet with everlasting goodness will he visit them.

Let those that mourn his absence wait;
 For God beholds their mourning state,
 And will return again.
 His arms of love shall wipe their tears
 And banish all their doubts and fears,
 And all their foes be slain.

I REMAINED in Cornwallis, preached in different parts of the town, and conversed with those under distress until the 23d of August, and then set out again for Annapolis. Blessed be God for what I enjoyed of his presence on the way. O it is blessed riding from place to place when I and God is with me. When I came to Wilmot I found the Lord still striving with his people, and found some of his children appeared bold in his cause. As I was sitting one day in the floor of a house, when it thundered and lightened, a dry trunk of a tree, and a large elm were struck by a flash of lightning before the door.

O the great goodness of my Maker God,
 To send the flaming sheets of fire abroad;
 Make rugged elms, and stately trunks endure
 The blazing shock while I am held secure.
 Mark how the bellowing thunder roars around,
 Makes pillars bend, and shakes the solid ground.
 While I with wonder safely stand and see
 The flaming scene, guarded from injury.
 O Jesus, Jesus, let me love thy name,
 And cheerful sound thine everlasting fame.

I WENT down to Annapolis, where I preached often, had great trials of mind, and some happy hours. About the first of September I was taken with a very sore throat, occasioned by a swelling, which continued some days; so that I could swallow nothing but a few spoonfuls of liquids for my support, but was enabled to speak in public when at the worst, to my own astonishment, and the astonishment of others also. But O the goodness of God. In about six days it begun to abate, and went wholly away in a few days after. I continued riding and preaching almost all the time, and the Lord's work prospered under my hands. About this time I was threatened to be abused by a number of ruffians, but they were not permitted to do it. O may they see and consider, before it is too late; that their souls might be saved in the day of Christ's appearing. And O that I might always have a heart filled with love so far as to pity them and pray for them.

AFTER I had seen, preached to, and conversed with all the societies in the county, I returned to Cornwallis. O what returns shall I make or what shall I say, of the infinite goodness of God; or what shall I do with this ungrateful heart of mine, that is no more affected under such expressions of God's love, and care to and of me. Nothing was scarcely talked of now among numbers where I preached but religion. Wherever they met, their language was the language of Zion, and telling what they had enjoyed. I then rode to Horton where I saw the work of God among his children. The day following I rode with 9 or 10 to Falmouth to meet the christians there, and to commune with them; and thus the Lord increased the numbers and boldness of his children. The christians at Falmouth seemed at first to be but weak, and few in number, but were now increased in gifts, graces and numbers. O the happy days that we enjoyed, while anti-christ was raging all around us, and said that we were all under a delusion. The Lord increase such a delusion over the whole earth among all the inhabitants of it. On the Sabbath I preached two sermons, and it was a day of God's power among the christians present, and some sinners were pressing into the kingdom of God. Yea, it seemed as if they were determined to take the kingdom by violence. O Jesus, help them and carry on thy blessed work.

I REMAINED some time in Falmouth, then went to Horton and Cornwallis where I preached often, and saw the goings of God in his sanctuary. The opposers were much engaged in reproaching the cause of Christ. One evening being desired to preach at a man's house, who would sometimes get drunk, a number of enemies contrived to get him drunk, and send him home drumming (as he was a drummer) to disturb the meeting: but God frustrated their evil design. The man being out at work in the woods, was expected to go home about dark by a tavern, which was between him and his house, and the way he commonly went home from his work; but directed by Providence, he went home by quite a different way; though he knew nothing of their design, as he told me afterwards, and said if he had gone the other way he might have been overcome by liquor, as he was given to it, and have done what they desired. Being requested, I attended now a meeting of some of the baptists in Horton, to advise about gathering a church there. O may the time come when Ephraim shall no more vex Judah, nor Judah envy Ephraim, and that there might never more be any disputes about such non-essentials, as water baptism; the sprinkling of infants, or baptising of adults by immersion; but every one enjoy liberty of conscience. They gathered in church order, and made choice of one N. Person, (who was not endowed with a great gift in the word) for their elder; intending to put him forward, until God gave them some better one, or brought him out more in the liberty of the gospel; after which he was ordained. I then went to Cornwallis and preached there for a season. Blessed be God, I had great liberty in inviting precious and immortal souls to the glorious gospel, and found my desires were strengthened, to spread my Master's name; yea I was never more happy, than when I was preaching the gospel, and found my soul engaged; and thought I could travel over the whole world to proclaim that Jesus reigned.

I REMAINED in Cornwallis until the 17th of November, and then went to Horton, preached there; and from thence to Falmouth; was still blest with a great sense of the worth of souls and the sweetness of redeeming love, and longing to be instrumental in bringing many poor perishing souls to share with me in that love. December the 12th, I went to Newport, had some happy hours in my own soul, and found some sinners under conviction, but none of

them brought out since I was last there. O the danger of lingering on the plains, as souls too often do under conviction, and many have been left there forever. O that sinners might be awakened by the Spirit of God, and that they would let all go for Christ's sake.

I RETURNED to Falmouth and remained there until the 5th of January, 1779, and then went to Cornwallis, where I found the Redeemer's Blessed Kingdom still reviving. The 22d day of said month I met the Congregational Church to consult about methods for my ordination, that I might be more useful. I told them, if I might in any degree be more useful by the imposition of hands, than what I was now, I would rejoice. The church proposed to consult with the other churches in fellowship, to which all agreed, that if they would assist, as I doubted not but they would, I should be willing to receive the imposition of hands, although I never expected to be settled in any place; for I would rather stand wholly alone in the world, than to go contrary to the gospel, or join in affinity with those churches that held the form of godliness without the power. I likewise told them, it might be for our encouragement; that although we first gathered a few in number, and contended for the power and liberty of the gospel, with the powers of darkness; yet the hand of the Lord had been with us, and watered us with the spirit of love, increasing our numbers and graces, and I trusted, he still would, if we went according to the gospel. Some of the christians seemed afraid to come out against a frowning world and the will of many christians. I told them it was very evident, that they never had stood up for that which we believed to be the work of God, which our souls and many others had rejoiced in, and therefore how could we think them to be the ministers of Christ. I entreated them to stand fast in the liberty whereunto Christ had made them free; and by no means join with the church of anti-christ; and for my own part I utterly refused any assistance in my ordination from any of them, that I did not believe were in the cause of Christ, and I believed that God would stand by me and bless me if I followed him in the gospel.

THE 23d of January I set out again for Annapolis; being very cold, I rode very fast and was something worried. O the goodness of God to me, in keeping me from any accident, and my nature from being overcome by the

severity of the weather, and in blessing me with his presence. O the unbounded goodness of God to his creatures; ten thousands of praises belong to his name. O may I forever bear my part with all the followers of the Lamb, in the lofty strains above, where I shall see my Jesus face to face. O my God, give me this for my everlasting portion; let me be thine, and thou be mine for ever. I remained in Wilmot about eight days, and then went down to Granville and Annapolis. My friends were rejoiced to hear the gospel; but there were none brought out of late to the knowledge of Christ. O that the Redeemer's kingdom might flourish and spread from pole to pole, and bring thousands and tens of thousands to embrace redeeming love and praise his name. When I went down the river I found some much engaged after Christ. Every evening, almost every where, where I put up, the room was full to hear discourses and exhortations. I was now sent for by one Mr. F. a minister of the church of England, to see him: and was enabled (when he discovered his Arian principles) before all the society to hold out the truth of the gospel, warning him of his danger, and charged him to forbear destroying souls.

FEBRUARY. I returned to Wilmot, preached in different places, and the word seemed to have effect. I then set out for Cornwallis with some christians, that came for me from thence, where I returned in peace and safety on the 28th of February. O how many storms wet and dry, with foes without and foes within, have I been through, and the Lord stood by me, and carried me through them all; neither have I lacked any thing. I found there three or four, which I had reason to hope, were born to Christ since I went from thence, now rejoicing in the God of their salvation, and singing praises to the King of Glory: and many others bowed down under a great sense of their lost and undone condition. O that God would carry on yet a blessed work, and bring many precious and immortal souls to shout forth the Redeemer's praises. I remained a while in Cornwallis, preached as often as my bodily strength would admit; and then went to Falmouth where I met the church to conclude about my ordination. I found there also one woman brought out of the horrible pit and miry clay, and her feet set upon the rock of Christ, with a new song in her mouth, even praises to the God of her salva-

tion. I then went to Horton, where the work of God was reviving; so that I remained there five days, preaching every day, and the house of worship was thronged with hearers. Four or five were brought out by the Redeemer from great distress, rejoicing in the glorious way of life, and telling what God had done for their souls. I went again to Cornwallis to inform them of some of the proceedings of the church, and returned to Falmouth and Newport, and appointed a time of meeting for a general council to proceed to ordination.

APRIL 5th. We met from the three churches. One of Horton, one of Cornwallis, the other of Newport, and Falmouth met; held a day of fasting and prayer, and concluded to proceed the next day. April 6th, met in a large barn to proceed to ordination; and after prayer and singing, and a sermon preached, I received the imposition of hands by nine delegates, three chosen out of each church: after, we sung and prayed. Then they gave me my credentials signed by the delegates. I went then to Newport, preached there, and returned as soon as possible. I went to Cornwallis, where I found a vessel, that was going to the river St. John's, where I had been expecting to go, and waited only for God to open a door, firmly believing, that he would not only send me there, but likewise bless my labours there; and my soul longed to go in the name of Jesus. I spent some time in Cornwallis visiting my friends, especially those under conviction, who seemed loth that I should leave the place, as they are too apt to lean on means, and often bar a blessing from their souls. I endeavoured to make them shake it off, and to shew them the necessity of going immediately to Christ, and lean altogether on him. I preached often and saw the work of the blessed Redeemer thriving. We spent hours in praying and singing together, and then parted. All the christians seemed to have a spirit of prayer for my success. I bid them farewell and sailed from Cornwallis the 25th day of April.

In about three days we got up the river St. John's. The people heard that I was come, and came on board to fetch me ashore. The next day a number of the church met; they related to me their broken state, and the darkness of the times. I laboured as much as possible, and soon got information of the state of religion and the sentiments of the people. I found there was a number of sin-

cere christians, but very much under trials and discouragements, and reproached by those who held the form without the power of religion. When the Sabbath came I preached and the Lord was there, and took much hold of the people. The week ensuing I preached two lectures, and went from place to place, visiting the people, and inquiring into their standing. O it was a grief to see sincere christians thus scattered up and down the mountains like sheep having no shepherd; and the accuser of the bretheren had sown much discord among the christians. There had been a church there, but had separated on account of the greatest part holding the minister to be an unconverted man, who afterwards went away, but the division still subsisted. I went still from place to place preaching often and visiting the people; and God of his infinite mercy began a work of grace. Some christians much revived shouted forth the Redeemer's praise, and some sinners were brought under conviction. I spent as much time as I could, with all the members of the visible church, trying to get them together, but all was in vain. Indeed, I fear the greatest reason was, some of them did not love the power of religion. It would not have been of any service to have joined them, unless their hearts were changed; but yet being members of the visible church, they did not see fit to exclude them from walking with them, if they had desired it. I then advised them, as many as could, to renew the covenant, and to come again into church order; that when any minister of Christ should come amongst them, they might enjoy all the privileges of the gospel. Many of them seemed well satisfied with the proposal, fell in with the advice, and renewed the covenant. The greatest part of the old church, and others likewise that had not joined, joined now; and the work of the blessed God increased, and there appeared much love among them. O that God may increase our love and humility. The church, that was now united again, sent repeated requests to those that had not joined, to come and join them, and at the same time, if they could not, they were willing they should enjoy liberty of conscience; but some still refused. I was so engaged in preaching and discoursing with the people, that for some time I could scarcely get time to put pen to paper; no, not for 4 or 5 days together. I passed through many distressing trials in my own mind, but the Lord would not leave me long without

relief; and I enjoyed also many joyful and happy hours. O the goodness of God to such a wretch. I was once, being under great distress and trials in my own mind, remarkably relieved by the following words. He knoweth the way that I take, and when he hath tried me, I shall come forth as gold. O the goodness of God to me a worm of the dust! Lord help me to love thee with all my soul.

Well, the blessed hour rolls on with speed,
 When I from darkness shall be freed;
 And sin no more control:
 From storms I trust to take my flight
 Up to the realms of endless light;
 And love inspire my soul.

THE work of God was still increasing; souls crying out what they shall do to be saved, and christians enjoying great discoveries of divine truths. But O I found many, who in my judgment were unhappily deceived. O how broad is the way to hell. Some careless and secure, some building their hopes on the sand. O how dreadful is it for a man to go to the grave with full expectations of heaven, and to awake in hell. How shall we know a true from a false confidence? Why it may be observed that those who have a false confidence are confident of heaven and happiness hereafter; but those that have a true confidence are thirsting after heaven and the enjoyment of God while here. Again those with a false confidence complain mostly of outward trials and crosses: but those with the gospel turn of confidence complain mostly of the trials and crosses which they experience within. Again, those with a false confidence will tell of what they expect God will do for them hereafter: but those of the gospel turn will tell what God does for them in their souls now. And for the reason of the false confidence, the souls of such are imprisoned and see not their own disorder: and as for their joys, their animal spirits may be elevated with a prospect of happiness, when the inmost soul is never touched nor redeemed; and their light being darkness, they neither see their danger, nor the importance, nor the difference. But the true christian's turn is such, that they having the Spirit of God, can discern their own vileness, and ten thousand dangers, which the others cannot see. He that has the turn, that is after God's own heart, is also humble, and longs greatly to be free from sin, yea, from all sin whatever, and to be

made perfectly holy : while those of the other turn do not wholly hate sin. O happy, happy souls, whose treasure is above ; their love and holiness centre there, constrained by the ties of love.

Soon they shall safely reach the happy shore,
Where doubts and storms and death are known no more.

THE last Sabbath I preached at St. John's river ; the people seemed so loth to go away, that we stopped at the meeting-house door, and sung and discoursed some time, and then I left them to go down the river. O how many souls may be hurled off from this mortal stage, before I return there again. The next day I went down the river about ten miles, and preached a lecture, took my leave of them, and the day following proceeded farther down the river, encamped one night in the woods ; but as I had christians who carried me down the river, we had some happy moments there, and likewise in the boat. The next day I went to Mahogany, and preached there on Saturday ; and Sabbath-day morning a boat came for me to go to the town and preach there, which I did, and although it was a dark place and the King's garrison ; yet I must acknowledge there appeared some movings of the spirit among them ; especially among some of the soldiers. But O the darkness of the place. The greatest part of the people conducted as if they were to die like beasts. I suppose there were upwards of 200 people there come to the years of maturity, and I saw no signs of any christian excepting one soldier. Yet although I was among such an irreligious people, the Lord was kind to me, and I lacked for nothing while I was there.

An opportunity soon presented to cross the bay to Annapolis. When I came there, I found the work of God in some degree reviving : some in distress and in some sense of their danger. I was there brought to the knowledge of a Saviour afresh. But among all the reproaches, that I had before been through, I was never so wounded as now. A young man, who had been awakened under my preaching, (being turned back from good beginning) declared that he saw me in bed with a young woman ; and that I never should be seen in those parts again. Many of my friends began to believe it, and now looked on me with coldness. I endeavoured to bear it, and the burden of

it, and took no steps to prove my innocence, but only denied the fact; leaving it with God, to order the event, telling those who advised me to take the law, that I would leave it to my Lord and Master to clear my character, and vindicate the honour of his cause; which he did in a short time, although the report had spread much. The young man was struck with such guilt in his own conscience, that he could not refrain the acknowledgement of it. He came out and declared publicly that he had told a lie; that he had been imposed upon by the devil and his own malicious nature: and he appeared as great a penitent as almost ever I saw; and he told me, that if it would be of any service, he would give his life to heal the wound, which he had given to the cause of Christ, and seemed as if he could never forgive himself; and in a short time he was brought to the knowledge of Christ; and came out, I trust, a sincere christian to the satisfaction of all the society. And on the whole, this report proved the removal of others which had been against me: for none could be more positively affirmed than this was, and this proved to be wholly made. And thus I have learned to pay no regard to false reports. I remained preaching in the place, and the people thronged to hear the gospel; some travelling in the pangs of the new birth; cutting pangs, unknown to all but those who have experienced them, and a wounded spirit who can bear. Many and many a night I have sat up until twelve, one, two and three o'clock, labouring with distressed souls. But it is God alone that can heal, though he often does it by the use of means; and many bar a blessing from their souls by leaning on the minister; and many more by a prejudice against them. Two christians came from Cornwallis to Annapolis hearing that I was there; with them I returned to Cornwallis, and enjoyed happy hours in our journey.

JULY. I found my friends well, rejoicing at my return, and relating what God had done for them while I was gone. Some souls were added to the faithful. O dear Jesus, what ails my heart, that I have no more love for thee. O how can I but be in a flame of love at this time.

JULY 16th, I rode to Horton and preached there, but to my sorrow found some that had been awakened, turned back again. O the deplorable condition of those that turned back again, and walk no more with Jesus. The next

day I went to Falmouth, and a good day it was to my soul. I found my christian friends well, but religion amongst them not so lively; yet still may we rejoice; for although the religious fall, they shall rise again. Hearing that one of the brethren of the church at Newport was at the point of death, I went over, found him low in body, but happy in mind, triumphing over death and the grave. I preached a lecture the next morning, and then went to Horton and preached the same day. The last Sabbath in July I was in Cornwallis, and met the church, when five members were added. I remained preaching the sweet mysteries of the cross, and enjoyed many happy hours in Cornwallis until the 3d of August; then went to Horton, found the christians revived. I then went to Falmouth and Newport, preached to them, visited many, and then took leave of them again for a season, expecting to go again to Cornwallis, Annapolis and St. John's: but to my sorrow I found the enemy getting in among the christians in warm debate, and sowing discord about non-essential matters. O that ever christians should contend about that, which never was nor never will be of any benefit to their souls, (as is often the case) instead of contending for the truth as it is in Jesus. The first Sabbath we had a blessed meeting; five joined the church, three had joined the evening before. We had the sacrament in the field, because the house we had could not contain the people, that attended the public worship with us. Many of the christians seemed very happy, but some sisters fettered in their minds about water-baptism began to be dead and dull. I spent what time I could, with my friends, labouring to quash those vain disputes, and many soon got their minds free. I now bid all my friends farewell for a season, and set out for Annapolis. And O the kindness of God to me! What shall I say of his love. Lord God, give me thy spirit, that I may love and serve thee with my body and soul, all the days of my life.

Take me, send me, O thou indulgent God,
 To spread the blest Redeemer's love abroad:
 Send me, O God, the gospel trump to blow,
 To mortals dead in sin, and doom'd to wo,
 That they may know thy love, before too late
 They rue in darkness their eternal state.

AND when I came to Wilmot I found a young man there come out rejoicing in the King of Heaven. O the

wonders of that love. When I came to Granville, I found the society still engaged in the cause of God : but many scoffing, making their bands strong. O that they knew in this their day the things that belong to their everlasting peace, before it is for ever hid from their eyes. O that their souls might be saved in the day of Christ's appearing. I then went from place to place preaching night and day, and labouring in conversation at every opportunity. But O I want more love and humility. I now went on board a vessel for St. John's river ; but lay six days in Annapolis bason : yet the Lord was kind to me, I enjoyed some happy hours there.

Blest be the hand that stills the swelling tide,
That man with tottering barques securely ride :
Or else for them provides some sheltering bay,
Guarded from danger till the storms allay.
Yet O how few among the seamen are,
That feel a sense of heaven's indulgent care.
How few returns of love to that kind hand,
That guards them still, and brings them safe to land.

AND while I remained there I went ashore to a small village, and preached a lecture ; and who knows what God may design by this wind ? O might it be the means of converting one soul among that small number. On Saturday morning the wind changed, and we reached St. John's in the evening. Sabbath day morning I gave out word that I would preach, and there was a great attention given by some : and O the kindness of God in providing me a convenience to carry me on my way. The commanding Officer treated me with civility, and told me that he was to send his barge up the river : so that it was not delayed, but went immediately up the river ; and although it was something disagreeable going up in an open boat, and especially as it stormed all the night, yet I enjoyed some sense of God's goodness, and got up to Maugerfield about ten in the morning. My friends were rejoiced to see me returned ; and I was rejoiced to find many souls born to Christ since I was last there ; and what was something remarkable and likewise uncommon, 3 or 4 were upwards of 50 years of age.

SEPTEMBER. The church met as soon as possible after I came there, and made choice of two elders and two deacons. One of the elders came since out in public, and appears likely to be a useful man. The power of religion was reviving, but the enemies raging : yet the christians

seemed not to regard it, but still pressed forward to the City of Rest. Many professors of religion not only oppose and reject the gospel, but likewise labour to prejudice the minds of others against the work of God. Wo unto them that will neither enter into the kingdom themselves, nor suffer those, that are entering in, to enter.

I SPENT much time in discoursing and preached often. O that it might prove a blessing to their souls, and to be the glory of God. One evening a sincere christian came to me (being under such trials of mind as almost sunk him in despondency) wringing his hands and crying, O what shall I do, or where shall I flee? I fear I am deceived. O the thoughts of having a false hope. If I were a christian, how could I live so far from God, and be guilty of so many sins? Although he was such a man, that there was perhaps not one in twenty that lived so unspotted in the world. But it is a truth, that the nearer a soul lives to God, the tenderer is his conscience. The number of christians increased fast, and likewise their gifts and graces. When I was about coming away, the church met, and gave me a call to stay with them as much as possible. To which I gave them an answer as follows—

TO THE CHURCH OF CHRIST IN MAUGERFIELD.

Dearly beloved in the Lord,

IN answer to your request I desire under a deep sense of my own inability, not only to acknowledge my own unworthiness to be called a servant of the Lord to his church; but at the same time may the honour of God, and the welfare of precious and immortal souls ever excite a cheerful obedience to the call of God, while I am indulged to act on the mortal side of the grave; accounting it the greatest honour that God can confer on me, to wash the feet of his saints; and although I have yet no expectation of being called to settle over any particular church or flock; yet I dare not refuse the utmost of my endeavours to promote the welfare of the church of Christ, where God in his providence shall cast my lot; and therefore as I am convinced of your being part of Christ's body, and settled according to the plan of the gospel, I can with cheerfulness go hand in hand with you, and serve you with the greatest delight both in public and private, when God in his providence shall see fit to cast my lot among you, making you the people of my

particular care while present, and charge my memory while absent ; leaving it to the great Ruler of all things to determine how long or how often I shall be with you. At the same time, dear brethren and sisters, intreating you in the bowels of the meek and lowly Jesus to watch over me in love and faithfulness, remembering my labours in the gospel, that you bear me on your mind at your Father's throne, as a particular subject of your prayers, while present or absent, that I may be a lasting blessing in the hand of God to you and others : to which end may the glory redound to Father, Son and Holy Spirit, amen and amen. And wishing Grace, Mercy and Peace to attend you, with the same to all the followers of the Lamb. I have subscribed myself Your unworthy servant in the Lord,

October 29th, 1779.

HENRY ALLINE.

OCTOBER 31st. After preaching two sermons I bid them farewell to go down the river, promising to see them, if God permitted. Preached in different places as I went down the river, and saw the power of God among sinners. Some groaning under a load of sin, and some come out rejoicing in God their Saviour. Some children of 10 to 13 years of age crying out, Where, where shall I fly, that I might get rid of my sins, darkness and death, that I might love God with all my soul.

THE 6th of November I got down to the mouth of the river, remained there some time waiting for a passage across the bay. I trust it was not in vain. One who was a stranger happened there, who at a sermon was taken hold of, and never left me, until he was brought to the knowledge of a Saviour. Thus God by unseen ways brings about the salvation of dying souls. O may the blessed Jesus have the praise.

NOVEMBER 13th, left Fort Howe and reached Annapolis in about seven hours ; found many still pressing into the kingdom of God, and my soul enjoyed great liberty in the gospel, and had a longing desire to proclaim the Redeemer's name.

Look down, look down, dear Jesus, let me go
 Unto my fellow mortals doom'd to woe.
 Fain would I go in thy all-worthy name
 To spread thy goodness and thy lasting fame.
 O send me, send me, to the guilty race,
 With the glad tidings of redeeming grace.
 O send me, send me, Jesus, I implore
 To sound thy blessed name from shore to shore.

MANY reproaches were cast out against the work of God ; but all cannot obstruct it. The Lord still continues his goodness, and the people of God are much engaged in his cause. But O what a shocking thought it is, that the only thing that can possibly make poor souls happy, and the only way that God has, or could find out, should be so opposed and rejected, as it is by many ; when God looks down from above with pity, to make poor souls the heirs of his unbounded love.

And sending his heralds with a powerful sway,
 And hard'ned souls the gospel-sound obey.
 Then legal priests and pharisees engage
 Against the Saviour with infernal rage ;
 Reject that love which would their souls redeem ;
 Because against their pride and carnal scheme.

BUT sometimes I have seen that their rage and labour against the Redeemer's cause have been the means of doing good ; although no thanks to them, but when they have manifested such spite against the christians, as that the blind world have seen it was from a dark region, and convinced they were wholly led by a bad spirit, and therefore many have turned, and some, that before were vile, have met with a saving change. O it was a great joy to see some young men, who had been profane swearers, now witnessing for God, proclaiming the wonders of his love, and what he had done for their souls, and exhorting their former companions to flee from the wrath to come : and instead of meeting, as they often had done, for carnal pleasures now meeting for the glory of God. One young man after sermon got up, and told what God had done for his soul ; and related the remarkable goodness of God in delivering him from the jaws of the roaring lion and from irrevocable ruin. Once when he was about drowning himself by reason of despairing temptations. Another time when he had sharpened his knife to cut his throat, he thought he would go into another room of the house first for a little time : the woman of the house happened to be in the room ; who (not knowing any thing of his design) handed him a book, and told him to read that passage, which she turned to, which being applicable to his state and present case, and an encouragement for sinners bordering on despair, was set home to him, and prevented his ruin. Another time he said, he drew a sword (being in his chamber) put the point of it to his breast and the other end against the wall, in-

tending to thrust his body on it, when he was struck with a trembling, with a forbear being spoken as it were to his heart, he then refrained, and hid the sword under his pillow, intending to put it off for the present; but the sword was found, and taken away. And after all this, I trust, was brought to the knowledge of a Saviour. O the wonders of redeeming love! O how great is the goodness of God, how boundless his love and how free his grace! And yet how little is he loved and served by his creatures. Ah how little regard is paid to his ways. O is it possible for so great a being, so good and merciful a being to be so little regarded, when all the race of Adam is absolutely and eternally dependent on him. O that the world were awake to know their state, themselves and their Creator.

DECEMBER 10th, I went to Cornwallis with two men in company; and great was the goodness of God to my soul on the journey. O I thought I enjoyed that, which the world knows nothing of, and which my soul esteems more than ten thousand worlds. But O my ingratitude, cruel ingratitude; how it still torments my imprisoned soul and bars me from enlargement of mind. The christians were sometimes blest with liberty in their souls: but the work of conviction had been declining ever since the disputes began about water baptism. O that christians would think what they are about, when warmly contending about such non-essential matters; and that they are not only laying stumbling blocks before the blind world, but neglect also the vitals of religion, and the salvation of poor unconverted souls. I went to Horton, had great freedom to proclaim the Redeemer's blessed name; and the Lord sent blessings by me to his children. The next day I went to Fal-mouth. The Lord seemed to be reviving his work again. One woman who was in great distress, when I left that town, was now rejoicing in the glorious plan of life and salvation through a blessed Redeemer. O that God would engage my soul and the souls of others to exalt his worthy name. But ah what are the praises of angels or men to God? I soon returned to Horton and Cornwallis again, preached there often, and enjoyed some happy hours in my own soul: and many of the christians were so much indulged with the presence of God, that they could scarcely speak. O may the name of Jesus get the praise. Oftentimes after sermon the saints would arise, exhort and witness for God. I went

again to Horton, found great liberty in preaching: from thence I went to Falmouth. There had been a great fall of snow, and I being alone, was most overcome, for the snow was so deep, that I was obliged part of the way to beat before the horse: but the Lord was beyond measure kind to me. I thought I enjoyed more happiness in all my troubles and worrying through the snow, than thousands who were in their cieled houses, with all which this world can give them. I enjoyed also great happiness with my friends in Falmouth, where I remained about 14 days. O shall I one day meet all the christians in the realms of eternal rest! Can it possibly be that I shall be one of that happy and blessed number, that shall rejoice for ever in the infinite God, and solace myself in the unbounded ocean of self existing love! After this I went to Cornwallis, found the christians something strong in the faith; and all those that had professed to have met with a change, but two or three remained lively, and living witnesses of the glorious gospel: but many that had been awakened are gone back to sin and vanity, and the work of conviction declining; and to my sorrow, some unprofitable disputes about water baptism: I then returned to Horton, where I was much indulged with the presence of God, and liberty in the gospel; but not much work appeared among the sinners.

∴ FEBRUARY 28. I went again to Cornwallis, saw some small movings among the sinners, and the christians stirred up. O that God would revive his own work again, and bring more precious and immortal souls to enjoy the wonders of redeeming love. February 10th, I went to Horton and preached there, and from thence to Falmouth. I enjoyed much of God's love on the way and while in Falmouth. O that I could continually live to, and walk with God wherever I go, and enjoy his love in a greater degree. If it was not for pride and unbelief, my soul would rejoice continually: but O I shall never get-rid of all those chains, until I leave this mortal world. O may I then go to my Father. I remained some time at Falmouth, and then took my leave from them for six months, intending again to go to Annapolis and to the river-St. John's. When I came to Horton I found a man who had been a great opposer to the work, brought to the knowledge of Christ, and proclaiming what God had done for his soul: many others seemed much stirred up, and inquiring after Jesus. O may it con-

time to their everlasting joy. I went from thence to Cornwallis, stayed their the Sabbath and preached; and then returned to Horton again; where the work seemed to be reviving. I preached often while there, and the Lord blessed my labours. I then went to Cornwallis, stayed a short time, and set out for Annapolis. O that I could be wholly for that blessed Redeemer, who has so freely given his life for me, and all the fallen world. O that I had an humble place near his blessed feet to be swallowed up in God.

I long to walk and live so near to God;
 As always taste the sweetness of his word:
 And ev'ry pow'r of heart and soul engage,
 To spread his name while on this mortal stage.
 Then, then, O then let me forever soar;
 To realms of light, where storms are known no more;
 There where my Jesus in his glory reigns,
 Let me arise to strike the highest strains:
 There let my soul through endless ages rove
 O'er the perfections of my Saviour's love.

BUT O when I speak of those solemn and soul transporting truths, why is not my whole soul ravished with sacred joy and humbled at my Saviour's feet more than I am?

MARCH 10th. I set out from Annapolis on snow shoes; as there was no riding on account of the depth of the snow. A young man went with me to carry my saddle-bags. We had to walk forty miles before we could ride. I travelled the forty miles in five days. The next day I preached and found the work of God reviving. Some who were opposers, the last time I was there, were now falling in with the work and inquiring what they must do to be saved. One man took me by the hand, saying I am rejoiced at your return this way, although the time has been when I have seen you passing my house, if it had not been for the law, I would have murdered you. O the power and goodness of God among the sons of men! When I came down to Granville we had a day of fasting and prayer, and concluded to proceed, as had been thought of before to embody and walk in church order. The next day the christians came out in public meeting declaring what God had done for their souls and joining in church-fellowship. Different opinions about water-baptism was not thought a sufficient bar, and therefore they joined congregations, and as to baptism each one enjoyed a liberty of conscience. O that

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God would set his name there, increase their love, their strength and number to the end of the world. I remained riding about from place to place, and preached often, until the 21st of April, when I went on board of a vessel to sail to St. John's, and arrived there the next day. I preached on the Sabbath, remained there until the next Sabbath day, and spent my time in a chamber by myself, chiefly at my pen, which may be a blessing to some, after I am in my grave. I then went on board a vessel to go up the river, but by reason of a head wind, was four days going up; but I still employed my pen, and could not but admire the wisdom of God in this particular; for when I was on land, I preached so often, that I could not get much time to write. And O how kind the Lord was to me, to give me such manifestations of love, as I was often indulged with. O that I could live wholly to God. When I came up the river I found the christians under some trials about some difficulties; but the Lord was pleased to remove them so far, that they went on still rejoicing. O the wisdom that it requires for christians to walk through this ensnaring world, and what care ought they to take not to lay stumbling blocks in the way of the blind; and how ought they to employ both body and soul in the Redeemer's cause. I remained preaching and visiting from place to place, passed through many trials, and enjoyed many happy hours until the 5th of June, and then began to go down the river. I preached at several places, as I went down; but the work of God was not so powerful as it had been, although many of the christians were very happy, and some souls were born to God. O may Jesus continue a good work in the land, and bless them with the outpouring of his spirit. Much company went with me from place to place, sometimes six or seven boats loaded with people. When I came to the river's mouth I was obliged to tarry a fortnight waiting for a passage, but I hope it was not in vain; for I preached and visited the people.

JUNE the 25th. I left St. John's river and went to Annapolis. When I came there, I was blessed with some sense of God's goodness to me, so that my heart was filled with love to God, and I enjoyed a happy day. I heard by some friends that the disputes about water-baptism were increased, and had risen to such a height, that there was a talk of a separation: but God blessed me in enabling me

to bear the burden, and go forward in the gospel, through the unspeakable trials I met with, and revived a sense of divine truths among many of the christians, so that the vain disputes began to cease, and some sinners were brought under conviction. O that the Redeemer's kingdom might revive, and souls be born to Christ. Yea it is my soul's desire that God would make me instrumental in advancing the honour of his blessed name: for why should I live, but to spread the wonders of redeeming love through the blessed gospel? or what could all the world afford me without divine joy? O it is Jesus alone that makes my moments sweet, and supports me in all my trials.

JULY. I came to Cornwallis, and remained there about four days, and found too much of the disputes about water-baptism existing among some of the christians. O how much advantage does the enemy get in the minds of christians by those zealous disputes about non-essentials; making that the chief subject of their discourses when the essentials or work of God is neglected. I have often observed in the short compass of my ministry, that when the christians get much of the life of religion with the love of God in their souls, those small matters were scarcely talked of, but whenever they met their discourse was about the work of God in the heart, and what God had done for their souls; inviting sinners to come to Christ, and setting forth in their conversation the important truths of the gospel; but as soon as religion grows cold, then they sit hours and hours discoursing about those things which would never be of service to body or soul, and proving the validity of their own method or form of some external matters, and condemn others, who do not think as they do. Ah, how many hours have I seen spent even among christians to prove the different methods of water-baptism either to infants or adults, either by sprinkling or immersion; when it would not at all help the poor soul in the least out of its fallen state back to God without the true baptism of the spirit of Christ, which alone can. O that all the distinction might be made only this, to wit, christians and the world: converted or unconverted. And that the christians or children of God might go hand in hand, as if there was no difference among them, since they are all agreed in the essentials: yea methinks every thing else is too small to be mentioned among them.

JULY 6th. I went to Horton, preached there two days and enjoyed happy hours with the brethren and sisters. O the mercies I have found given to the saints of God! And if this happiness is so great in this world under so many disorders, darkness and sin; what will be the unspeakable happiness of meeting them in eternal felicity! O shall I one day be found among that happy number, swallowed up in everlasting love. I now went to Falmouth, where I was much encouraged, seeing the people throng to hear the word, and found no disputes there about those non-essential matters; for they seemed to enjoy so much of the vitals of religion and presence of God, as to lift them up above all sectarian zeal. O what stuff and darkness will the love of the meek and lowly Jesus burn up and expel. O that his love might so take place in the souls of the sons of men, as to cement them all in the ways of God, and all the fallen race become acquainted with the great Redeemer. But O shocking thought that the greatest part of mankind are lost for ever.

JULY 15th. I went again to Horton; found something of the spirit of God still among the people. But O I am amazed at myself and all the world, that there are no more impressions of divine things on my mind. And O how can it be that the perishing world can possibly remain so insensible of their standing; death threatening, time passing away, eternity approaching, and the soul condemned; and with redeeming love all around them: all things alarming them to flee from irrevocable ruin, and at the same time Christ inviting them to eternal felicity with alluring charms and endearing expressions. How fatal are the bars of death that charm immortal souls to everlasting pains.

O mighty Jesus, rouse their souls to fly
From endless ruin while his love is nigh.
Save them, O Jesus, by thy grace divine,
And let them be O God, forever thine.

O that the world were awake to know their standing and embrace redeeming love: but ah how little, how little do they know of themselves; how little do they consider that they are prisoners of hope, inhabitants of a moment and bound for eternity: self condemned, yet surrounded with free and unbounded grace. If thou hadst known, saith Christ to the woman of Samaria, the gift of God, and who

it is that asks of thee to give him to drink, thou wouldst ask of him, and he would give thee the living water. But because they knew not the worth and danger of their own souls, nor the worth of a Redeemer's love, they waste their days unconcerned and post down to eternal perdition. O can it be, can it be that everlasting life should be offered in vain: must Jesus suffer, bleed and die, and souls go to hell at last! O that they knew the worth of that blessed name, which my soul does sometimes enjoy. O would they but only hear the small whispers of conscience, it would bring them to see more and more their lost and undone condition, until they were willing to cast all on the blessed Jesus Christ, and receive him for their whole portion, friend and helper. But when conscience begins to work and breaks up their carnal peace, they will not hear, but rather choose to retain that carnal peace, which will stifle the spirit of God, and thereby expose themselves to everlasting misery.

JULY the 22d. I went with a number of brethren to consult about some matters that appeared to be my duty. There appeared a great harmony among some brethren and a desire to promote the vitals of religion, for I still found a number alive in religion and travailing for the salvation of souls. O that we had more of that spirit of pity that once wept over Jerusalem. The next day we came to the Lord's table. And O what a blessed day it was to my soul and to the souls of many others. But still I wonder that I am no more affected when I come to the table: which although in itself is nothing, yet it is a representation of the most remarkable scene and solemn sight that ever was seen by angels or men: so affecting that it is a wonder that all the spectators were not overborne with the impression, and that the earth was not more convulsed than it was, when the great Creator being in a mortal body was in exquisite torments and weighty sorrow. O can it be! was it indeed the King of Glory who was thus extended between the heavens and earth, and bled and died for the sins of the fallen world? Ah for his rebellious offspring, who were in themselves cursed, lost and undone forever. And O shall I say for me even me, and be no more affected when beholding the representation. O what a heart of stone, what an unfeeling heart have I, that can come to the means of grace with so little love and gratitude. O the darkness, death and insensibility of my soul. It is a wonder that ev-

ery sermon I hear, every means of grace I enjoy does not carry me beyond all sense of this mortal world. Yea, could I see, who it was that bled and died for every thing, both spiritual and temporal, I enjoy, and what great things he has done and is still doing for me, my heart would break with love to his name. Every thing I see declares his love and goodness : Every thing declares that I am mortal and immortal, and O yet asleep.

Rouse me, O God, with truths divine,
 From darkness and from death ;
 To view and love that hand of thine
 That gave me life and breath.
 But O awake my soul the more,
 With Jesus' dying love ;
 That I may his great name adore,
 While mortal life shall move.
 Then when I draw expiring breath,
 And leave this mortal stage ;
 Call me from all these chains of death,
 And sin's infernal rage.
 Let me awake with saints above
 Upon the peaceful shore ;
 To bask in everlasting love
 And ever sin no more.
 There I shall bow before his throne,
 And see my Father's face,
 Where death and sin no more are known,
 To sing redeeming grace.

BUT O what a mystery of mysteries that I can expect ere long to awake with God and enjoy the meek and lowly Jesus ; that I can expect an everlasting crown when a few years more are gone ; and yet be amused with what is of no service either to body or soul. I have often thought that if I was a christian, had Christ in me the hope of glory, (as every christian has) and was really a temple for the living God, that I should be so carried away with the impressions of that divine union, as to be utterly insensible of any thing in this mortal world. How could I possibly ever have one cold or slumbering hour ? Why is not my soul so attracted by love as to break off all relation with this elemental world ? O what a mystery am I to myself ! related to God and yet a worm ; to heaven and hell ; on a pinnacle between two unbounded oceans, with but a moment of time, yea, not sure of that, and yet sure of an eternity ; soon to cast my die forever and yet unconcerned. O Lord God awake my soul, my time, my eternity, all that I have, am

or ever shall be. Be thou mine, and let me be thine forever in all I want, I ask no more.

ABOUT the last of July I went to Falmouth, and from thence to Newport, where I had not been for some time. The christians were rejoiced to hear the gospel, and got food for their souls. O the privilege of the everlasting gospel to those who have known the sweetness of divine truths ; while the wicked and ungodly reject it, and account it as a matter of no importance : and while the christians spare no pains to go to hear the gospel, and to attend the means of grace, making it the chief of their concern, the greatest part of the world look on it as a matter that doth not concern them, and pass by them as they would by some idle tales. O the blindness of the world ! who that has seen this fallen state, and tasted the sweetness of redeeming love, can forbear to grieve : when they see how many thousands pass by and reject the only possible way, that God could find out to make them happy, until they are plunged into inconceivable ruin, and too late convinced of their mistake, and rue their folly in everlasting misery. Sometimes when I have a small view of the state of the fallen world, seeing the innumerable disorders, that have ushered in by the means of our rebellion, the chains of darkness and death that have chained the fallen race down from a sense of their condition, the shortness of precious time, the worth of precious immortal souls, together with some taste of the sweetness of redeeming love and the prospect of the glorious way of life and salvation through the incarnation of the Deity ; I am so involved in unfathomable mystery, that I am ready to cease from all endeavours to labour in the Redeemer's cause, because the truths are so important and the impressions are so small, yea the truths are so important, that it seems to perplex all attempts ; and obliges one to cry out, Lord, who then shall be saved ?

Arise ; O Jesus, spread thy gospel grace,
And help, O help, the dying sinking race.
Arouse the supine with thy powerful word ;
Release the guilty with thy precious blood.

O WHAT changes is my soul sometimes carried through. In my private walks I can pray and rejoice, and find a heaven wherever I go : and sometimes I go from preaching to preaching, and can neither pray, nor love, nor praise ; my heart feels like a rock, and my heart is bound

up in a prison, or is in a storm of fear and temptation, and I have no more peace than a man in the greatest misery. Yea I am like a man that has lost all his friends, until Jesus returns; and then I forget all my sorrows; my soul can rejoice in my God, and imagine I shall never see such dark hours again. But ah too soon I wander away again by my pride and unbelieving heart and mourn without the sun: yet I have this for my encouragement, that I find myself not happy nor easy, nor at home, until the comforter returns.

O Jesus, take me in thy heav'nly arms;
 And wean my soul from all these earthly charms:
 Give me a sense of thy eternal love,
 To raise my drooping soul where'er I rove.

I AM more and more convinced that the world lies in darkness and death, knows nothing of itself nor of the Redeemer. Yea, and many that are called christians, call it enthusiasm to talk of enjoying the Holy Spirit here in this world, and imagine if they do so and so, God will reward them after death; or that their redemption consists in God's being willing that they should come to heaven when they die; and therefore it is unknown to them where they are going, or what they will be after death; for it is a secret that belongs to God, to make it manifest, when they have done with the world. O the wretched blindness of the fallen world! when it is a real truth, that man stands here for nothing but to be redeemed, not after he is gone from hence, but while he is here; and if he is not redeemed here in this world, he never can be redeemed hereafter: and therefore it should be the greatest and only inquiry of the creature to know what is done in him, and whether he is redeemed or not, and how much he is redeemed from sin and misery; but so long as he imagines his everlasting happiness depends on God's bringing him after death into some happy place called heaven, he will be careless about getting his soul redeemed now. So thousands of souls are kept blind, until they are gone beyond all recovery. To carry on this infernal scheme, a number of anti-christian ministers are labouring night and day to prove that a feeling knowledge of redemption in the soul is not to be attained, and that all such pretensions are a vain imagination and a delusion; and tell their hearers, if they do so

and so, and are baptized, join the church, come to the Lord's table, and do their best in those outward things, all will be well. And thus they are murdering the precious and immortal souls about them. O that God would awaken and convert them, or remove them. And O that all mankind would believe that they need to be redeemed.

Lord send thy glorious word abroad,
 And shew the dying world their state :
 Bring them to feel the Christ of God,
 Before alas it is too late.

ABOUT this time the work of God began to revive in Falmouth. Some negroes were taken hold of, and one came out and joined the church. Four white people at the same time joined the church, and God seemed to be espousing his cause : many ears were open to hear the gospel, and some inquiring after the meek and lowly Jesus, whom they had long rejected, and despised. Ah the despised Jesus indeed ! How many thousands in the world that despise the power of the gospel as the most insignificant matter, or as an enemy to their present and everlasting peace. O how is my heart sometimes affected at the thought of it. Dependent on him, as we are, for every breath we draw, and held up by him from our own hell, and invited by his bleeding wounds to his own bosom, and yet how little regarded. O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the sons and daughters of Adam. O that they were wise, that they understood this, that they would consider their latter end.

I HAVE seen in my travels that the christians, who had had a knowledge of the love of God, and the sweetness of his blessed name, would regard no trouble, nor spare no pains to attend the means of grace, where the gospel is preached with power ; while many of the unconverted would not only reject it, but seem to make their boast, that they could stand against it, or keep from hearing it. I have known many crying out, by way of reproach to the christians, who held to the power of religion, and would always impress the necessity of conversion, Lord, keep me from such a conversion. I have often heard others, who were openly profane, say, I'll be d-m-d, if they will convert me. And some others would say, that they would convert their horses or dogs. O too shocking, too shocking even to be

thought. Thus the work of conversion, which cost the blood of the Son of God, for which alone the world stands, and on which alone hangs the eternal and unalterable state of all the race of Adam, is made a ridicule of about the streets, in frolick, balls and taverns. But O where will such ere long appear, or how will they stand, when this mortal mask is thrown off; when rocks and mountains will deny them a shelter, when they must appear before the infinite God, to stand the naked test, and receive their everlasting doom? Ah what heart can endure the thought of being a spirit of darkness, and a growing blasphemer to all eternity.

I HAVE enjoyed some happy hours and peaceful days, but nothing to what I might, if my heart was right with God. Sometimes when I lay down on my bed, my heart can rejoice, and I find my heart melted with love to God. Sometimes I groan, and turn from pole to pole, and cannot find any relief, nor get one groan into heaven. O the different scenes of my life! Yet blessed be God, it will all prove for my good.

I REMAINED with my friends, preaching, praying and conversing at every opportunity, and saw many of them on the mount. I went to Horton; there appeared not much movings of the Spirit there. From thence I went to Cornwallis. Some saints there were now set at liberty from their darkness and distress, who had been under great trials. O the sweetness of release, when the mourning soul has long been bowed down under doubts and fears, temptations and trials; and when the blessed Redeemer, who is their soul's chief delight, stirs up his kingdom in their hearts, gives them the communication of divine grace, and comforts their drooping spirits with the smiles of Heaven. O the happy exchange from chains to liberty; from darkness to light; from grief to joy; from mourning to rejoicing; from captivity to victory: then they can lean on the breast of their Beloved, and rejoice in his glorious name. O their is none that can tell the sweetness of his love, but those that have enjoyed it.

O the transporting smiles of Jesus' face
 When he breaks in with his redeeming grace.
 Now does the mourning soul leap and rejoice,
 Soon as they hear their blest Redeemer's voice.
 How soon with joy their fetter'd spirits move
 When they can feel one spark of sacred love.

SOME time when I have a small taste of redeeming love, and find a nearness to Christ, I see that beauty, and find that divine sweetness in his presence, that it seems as if I could not content myself to live any longer under such clogs and imprisonments: yet I long to remain to proclaim salvation to my fellow-men. Yea, I cannot say that I have such a desire for death as for liberty. O liberty, liberty. All things that were corporeal seem a clog, and every thing that was dark and sinful a strong chair. It seems so unreasonable to live on any thing but God and so unprofitable to my own soul, that I seem as impatient as a wild bird in a cage: for the light and liberty that I have obtained makes me know myself and discover chains and darkness. O how often could I say with Job, O that I knew where I could find him, that I might come even to his seat; I would order my cause before him and fill' my mouth with arguments. Ah when I get some small intercourse with Heaven, then I begin to see how little I have, and to open my whole soul before God as before a friend, and sometimes when I am thus blest, it appears as if I had almost obtained the victory, and, if I could obtain a little more, I should be free, and live in the liberty of the gospel, which appeared just before me; but instead of getting out, as I thought I soon should, I begin very unexpectedly and almost very imperceptibly to slip back again into my prison and chains; and sometimes I think, I was not watchful enough; and will endeavour the next revival I have to be more engaged and certain to hold it: and when it comes sometimes, I am so attached to the present enjoyments, that I think nothing about losing it, until it is gone; and when I attempt to watch, I perhaps watch in my own strength, until I have watched it all away. O what a mystery I am to myself!

AUGUST the 28th, I left Cornwallis and went to Horton and remained there preaching and visiting my friends. Some were inquiring after the blessed Jesus. But O what little inquiring was there to what we might imagine. O the insensibility of the fallen world, slumbering away the moments of probation like the beasts. How many thousands are there in the world, that from year's end to year's end without asking themselves, what they are, where they are bound to, where they are from, or where they soon will be. Although their everlasting concerns are dependent on these few fleeting moments. How alarming would it be if

some angel was to inform them of the fall of a new made angelic globe with all its innumerable inhabitants. How great would be our anxiety for a possibility of their recovery. But how much more affecting would be the next information by an angel that a way of recovery was opened for them by the gift of God himself to their fallen state, but was disregarded and rejected by them for years and years, while he was suffering in their streets, in making use of every possible method to get an admittance with his offered grace. O how would it awake in our hearts ten thousand queries, fears, griefs, resentment and ardent longings too big to be contained, and too confused to be expressed or regulated, and incapable of producing advice, or prosecuting the result. And thus, O thus and ten thousand times more and worse than can be expressed, or even conceived, is the state and conduct, and unfathomable misery of the inhabitants of this mortal world. O astonishing, astonishing ! Can it be that immortal souls, upheld from their own self-tormenting despair, and that by the bleeding hand of an incarnate God, invited, alarmed, persuaded, intreated and wooed by all the expressions and endearing charms of the heavenly Comforter to flee to the arms of self-existent love, and take up an everlasting abode in the realms of eternal bliss, and yet asleep, or rise in opposition to all that has been or can be done, and all this while all the miseries of an eternity of exquisite tortures and keen despair are threatening every breath to engulf the unguarded throng ? Christ bleeding, dying, rising ; the Holy Spirit striving, hell threatening and the wide extended gates of heaven waiting to receive the self-condemned and self-tormented to eternal joy. And yet O must it be said, that the fallen world is sleeping, musing, rejecting, fighting and opposing all the endearing charms, cutting, chaining, tormenting and plunging themselves down deeper and deeper into the bottomless gulf of irrevocable despair. O the wretched state of mankind ! Ah ! how low are they fallen, and what a miserable condition are they in, and exposed to encreasing misery for ever. Sometimes when I have a small sense of man's wretched state ; O how my heart akes, and what shall I say, or what shall I do ? It is God only that can help them ; yes and would help them, if they would receive his help ; but they love darkness rather than light.

Jesus, extend thy arms of grace
 To save the poor unhappy race.
 O pluck them from the gates of hell,
 That they may yet in glory dwell.

THE 1st of September I set out for Annapolis county with warm desires to spread the Redeemer's kingdom, and as it is God that gives those longing desires, they cannot be wholly in vain, nor utterly lost. And O I thought I could say many times when going from place to place to proclaim the Redeemer's name, that I could freely give up soul and body for that end, and let me meet with what opposition I might from any quarter whatever, if God was with me, I regarded it not, and could find a longing desire to be for God only, and to be spent for the good of souls. Yea and although my trials were great from various quarters, yet I would not exchange stations of life with the greatest Monarch on the Globe. O what sweetness do I often find in the greatest storms, when I find my Jesus nigh.

Let all the storms of earth engage,
 And hell with her infernal rage ;
 I can their threat'nings all defy,
 Long as I find my Jesus nigh.

O THAT I could lean upon him all my days, and feel a sense of his love and presence, that I might be humble at his feet and his great name exalted. Lord Jesus, I cannot live without thee : nothing, nothing but thyself can make me happy ; for thou art all in all. O be with me, be with me, wherever I go, and give me much of thy Spirit, to make me faithful in thy glorious cause ; Lord, let me be thine for ever.

SEPTEMBER 5th. I went down to Granville, where I preached, and found the work of God still reviving. But when I speak of the work reviving, I am astonished. I stand aghast, that I am not more affected for what I see ; and no more alarmed because I see no more. How, O how can I sleep and slumber, when I as much believe, as I believe I have a being, that if the last trumpet were, this moment to sound the dreadful peal, that not only the greatest part of the world of mankind, which I never saw, but even of those with whom I labour, converse, eat and drink, would in an instant of time awake blasphemers in hell ? Lord God, pity the souls thou hast made, and shake them, O shake them by judgments or mercies to a sense of their misera-

ble, lost condition, before the mediatorial hour is past. Save them, save them, O thou mighty God of Jacob.

Gird on, O Prince of Peace, thy gospel sword,
Ride in the chariot of thy sacred word.
From land to land, thro' every nation tread,
To raise immortal spirits from the dead.

O THAT God would make me, even me a worthless worm, instrumental in calling many souls home to God! O that I might spend, and be spent in proclaiming the everlasting gospel, and that many souls might for ever cast their crowns at his feet, and raise immortal honours to his glorious name for blessings sent them by my stammering tongue. At this time I saw the greatest society that I ever had seen in Annapolis; more members joined the church and many sinners under conviction, inquiring what they must do to be saved, and the christians rejoicing in their Redeemer. O that Jesus would still go on to revive his kingdom in the hearts of the sons of men, that they may be redeemed from eternal death, and in his everlasting love. But I have reason likewise, and more so, to say, O that the sons of men would receive him: for there is nothing in God to keep sinners from redeeming love and everlasting joy; neither is it possible for him to with-hold any good thing from any good creature that will receive it. God being infinite in love and compassion flows from his goodness to every empty vessel. But as the weeds that turn from the sun grow sour, so any creature, angel or man that turns from God, grows dark, malicious and miserable. O the danger and deplorable condition of turning from God. O how has the thought of a separate state from God racked my very soul: especially when I see the overflowing goodness of the Divine Being, that would fain make them happy, even all that will be happy. And against this, yea all this, O how many thousands are miserable; considering that it is against so much love and condescension. O the cutting reflections of losing all happiness and enduring all misery of choice. When I take a small view of these things and man's miserable condition, and consider where we are from, what we now are, and what we must soon be, O how does my soul awake with surprise, and labour under the weighty consideration, and groan for myself and fellow-men. O how do I lament and repent man's first rebellion and fall, and long that they may be redeemed. O how does

my soul pant for the spreading of the blessed gospel, and the impressing the name of the blessed Jesus on the hearts of thousands : especially when I have a small view of the miserable condition of the souls that are out of Christ, and the unspeakable misery that awaits them. O what happy hours do I find when I can lean upon Christ by a lively faith, and feel the impressions of God's blessed name, and the power of his redeeming spirit on my soul : but if not, O how distressing and unhappy I waste my golden hours and days. And O the sudden changes of my mind. One hour I can preach, pray or discourse with my soul at liberty, and warmed with divine love ; and the next hour all that I say or do feels dry and barren, and my soul fighting in a storm with the current of the world, the flesh and the devil against me.

GREAT blessings attended my preaching through Maugerville on the river St. Johns, where I had now arrived, especially among the christians. The church seemed greatly revived, travelling in love ; some were added to the church, and some poor sinners awakened : and I still found (blessed be God) a longing desire to spread the blessed name of my blessed Master. O Lord Jesus, grant a double portion of thy blessed spirit. Yea, Lord, what doth my soul so much long for ?

Not all the riches of the mortal stage,
Could half so much my soul engage.

SOME time in the last November I came down to the mouth of the river St. Johns, and was obliged to stay some time there, waiting for a passage. I preached among the people there, and spent all the time I could with my pen ; and enjoyed some happy hours while I was there, almost every day. But considering how I am indulged, I am a faithless vine ; for I have all that I need in this world, God goes with me and preserves me by sea and by land, both night and day, and yet how little is my heart affected therewith. How little is my soul drawn out to love him who gave his life for me. Sometimes I have thought I could not contain myself any longer so far from God. I was like a restless creature in prison. But ah, fallen asleep again in some degree, and do not wrestle as I ought. O that God would make me useful to those people, that they might receive some blessings from God by me, and O that he would reward them for their kindness to me. But ah, I fear many

of them will lose all their reward, because they have not a principle of divine love in their soul.

NOVEMBER the 25th, I landed in Cornwallis. O that I was suitably affected of the kindness of God with me. How much have I seen of his care over me, and yet how little do I love him. He has been with me by night and by day, by sea and by land, has guarded and supported my body, fed and encouraged my soul, and often blest my labours for the good of others. O that I could live under a continual sense of his goodness, and be willing to be any thing, and to go any where, that might be for his glory, my good, and the good of others. But O the remains of sin and darkness are often like chains and fetters to my soul. Give me love and humility, O my God.

THE Sabbath-day I preached, and the Lord was pleased to come with his spirit in a remarkable manner to me and others. I thought I longed to proclaim the gospel, that I felt, from land to land, and be worn out in so sweet a cause.

Witness, O land, the goodness of my God ;
 And every creature spread his name abroad.
 Witness, ye silent arbours, where I rove,
 How often there my soul has found his love.
 And silent vales where lonely hours I trod,
 How often I enjoy'd the smiles of God.
 Witness, ye turfs of moss, where often I
 Have kneel'd, and found my blest Redeemer by.
 O the sweet wonders of that blood divine,
 That makes all things, and life immortal mine.
 There would I spend my fleeting hours in praise,
 And never leave till I shall see his face.
 Let me with Jesus through this desert rove
 Till I shall be in the bright worlds above,
 Where nothing shall be known to break my love. }

NOVEMBER the 28th, I went with a number of the brethren from Cornwallis to Horton to meet the churches, of Horton and Falmouth there, in order to settle some matters in dispute, to heal breaches, and make up divisions. There seemed to be a desire for unity in many ; but some were so stiff in non-essentials, that they were not willing to walk with those that differed from them in those matters. O that christians would bear and forbear ! And what forbearance is there if we cannot walk with those that differ with us in some non-essential points. For my own part I have always been very positive ever since I knew the differ-

ence between the form and power of religion, not to receive or walk with any as christians that had not known a work of grace in their souls, or had not a living Christ in their souls; for which I have often been called censorious, and uncharitable; but I desire no charity without grounds. But as for any difference in non-essential matters or the externals of religion, they never were, nor I hope, ever will be any bar to me in walking or communing with those I believe to be followers of the Lamb in sincerity and in truth; and have the life of religion, although they might differ from me in many small matters: for if Jesus loves them, and bears with what they call errors in judgment, why should poor man reject or call that common or unclean, which, I really believe, Christ has cleansed. Yea, were we to take all our externals of religion, all our principles and tenets, which were even according to the letter of the word, without a living Saviour, what would they all avail? Yea, put all that ever was known or done by man, without the Spirit of God in one scale, and the scanty love and humility of a poor ignorant, broken hearted christian (that seems to know nothing about any principles) and it would so far overbalance the other, as to enter the gates of heaven, reach the heart of the kingdom of glory, while the other with all his principles would be driven about in the wind like the smoke of Cain's unaccepted sacrifice. O that every christian would remember that command of their blessed Lord and Master, and comply therewith. Labour (saith he) not for the meat that perisheth, but for that meat that endureth to everlasting life. What are all the externals of religion without the power, and the love of the living God? And when they enjoy that love, it makes all things right. If it is love that fulfils the law, and nothing but love, O love him, love him, ye followers of the Lord, and then, O then you will sincerely love one another.

ABOUT the 1st of December I went to Falmouth, found the christians well travelling in love and unity. I remained a short season with them, had many happy hours, and our hearts were in some degree knit together like David and Jonathan's. I preached and conversed with them, and then went to Halifax, to commit a small piece of my writings to the press. O the trials I went through there to see the darkness and death of that great throng of people, and no door to proclaim the gospel, as my soul longed

to do it. O with what joy would I labour night and day, if I might be the means of awakening some of their precious and immortal souls, and bring them to Christ. O Jesus, send me, send me in thy blessed name to the dying world. Give me, O Lord, for my portion to spend and be spent in thy vineyard, and bring many souls to the knowledge of thyself. After I had committed my writing to the press, I returned to Falmouth.

ABOUT the 10th of December I rode to Horton, and met the church, and a blessed day it was to my soul while proclaiming the gospel, and many of the christians were rejoicing in their God, and telling the wonders of his love. O the sweet moments and happy days, that I have seen in the house of God among the christians, a happiness that the world knows nothing of. Well might the prophet say, He would rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness. O let my never-ending portion be among that people, whose God is the Lord; let their God be my God, and their joys be my joys.

O let me live, O let me reign,
With those that do my Jesus love :
I count no other portion gain,
And long to meet them all above.

I REMAINED in Horton preaching in various places, and the Lord was with me, and often gave me so much of his presence, as lifted me up above the world. The next week I went to Newport, where I met the church and communed with them. I enjoyed some happy hours there, but passed through some distressing moments under a sense of hardness of heart and stupidity of mind. The next morning I awoke very early, and was thinking about the important scenes of the day before. Although I had then much freedom and great blessings; yet when I came to look back upon it, I found I was so little affected, had so little profitted, was so little humbled, so little filled with love to God for his grace, that it all appeared almost one un-mixed evil, and not fit to be seen or looked upon by a God of holiness and purity. O how full of sin did all my devotion appear, especially when I saw in whose presence I was, and what I was then doing. I was not only then preaching the everlasting gospel of the Kingdom of Glory, on which hangs the eternal state of all the sons of men, and ought to awake every heart to receive it, but likewise

representing the most solemn, the most affecting, and the most important scene that ever will be seen by angels or men : even the broken body of an incarnate God, God and man on Calvary's Mount, bleeding and dying for the sins of the fallen race. O astonishing, and I no more engaged, no more affected !

ABOUT the 21st of December I went to Horton. The Lord gave me great freedom in proclaiming the everlasting gospel. But O what a wonder is it, that I say, I believe that the infinite God goes with me, and assists me to proclaim these truths, which eternally concerns all the sons of men, and that I am no more affected ! Can He that rules self-existent and unchangeably condescend to stoop so low ? O shall he, before whom angels and archangels bend with reverence and humility ; yea, before whom millions and millions of worlds are as a grain of sand, be ever engaged for the welfare of such a miserable wretch as I am, and attend my faithful labours in the gospel, and I have no more gratitude ? O death, darkness and ingratitude ! The very rocks would melt with gratitude at what I profess to believe. Sometimes (although I enjoy much of God at times) I have seen such a disproportion between what I am, and what I ought to be, or between what I profess to believe and what I feel, that I have been almost ready to say, that it was all only the force of imagination. But yet, O blessed God, there is a reality, and although the christians are imprisoned, while in this mortal state, yet they have that acquaintance and enjoyment of God, that the world knows nothing of, and will certainly advance in their victory of death, sin and self more and more, till they have landed far beyond the reach of all these chains and disorders.

God will indulge his children with his hand
To lead them safe thro' all this desert land;
And then will call them from this mortal shore
To realms of light, where death is known no more.

O THE stupidity, blindness and miserable condition the world is in ! how is it possible that men, whose souls are to exist for ever, either in happiness or misery, can be so careless and unconcerned, as if they were all devoted to their several places, and doomed to their happiness or miseries by some irresistible, arbitrary decree without the use of any means ; or whether they embraced a Saviour or not. And

how much more inconsistent with truth, and cruel to their own eternal state do they conduct, when they are indulged with a few moments of probation out of eternal now, and the means of their salvation inseparable with the ends, all the world fallen and condemned and undone ; with redeeming love all around them ; destruction beneath them ; the avenger of blood pursuing and mercy inviting them ; the Spirit of God striving with them, and the Redeemer saying to them, He that believeth shall be saved, and he that believeth not shall be damned : and yet poor man sleeps away his hours of probation ; those few moments on which turns the scale of his everlasting fate ; or is careless and unconcerned, as if there was nothing more than the loss or price of some empty shadow at stake : although the happiness on the one hand is infinitely unspeakable, and the misery on the other hand inexpressibly intolerable, and both eternal and unalterable. And these few moments are all the time that ever he will have through the endless ages of eternity to embrace the one and escape the other. O amazing, amazing ! And yet the greatest part of the world, and many of those who profess to believe these things squander away day after day, month after month, and year after year, eating and drinking, sleeping and waking, laughing and jesting, in all manner of vain amusements, sinful pleasures, and insignificant employments as stupid and careless as the very beasts ; until thousands and tens of thousands drop out of all possibility of redemption into keen despair.

ABOUT the 25th of December I went to Cornwallis, and remained there until the 1st of January. I preached often there among the people, and found many of the christians very lively in religion, but there remained still some disputes between the baptists and congregationalists about water-baptism. Many hours were very unprofitably spent by some of the christians, contending about it. O the infinite goodness of God to bear the infirmities of his children. How much tradition, superstition and idolatry do we bear about us, yet he loves us, often manifesting his presence : yea, I am convinced so great is God's love and compassion to the fallen world, that he will leave no stone unturned to bring them to eternal rest ; and does often bless christians of different sentiments ; not only to teach us a spirit of forbearance, but likewise to manifest his infinite love and rea-

diness to forgive. It is a great degree of darkness and self-conceit that we are possessed of, when we imagine that God will not bless any people with his spirit and love, who differ with us in non-essentials. O the great goodness and forbearance of God to his children. Who can but love him for his condescension and kindness. Although we are full of all manner of wickedness and disorders while passing through this world, yet his love is so great, that he gives us his presence and his smiles, which are worth ten thousand worlds. Yea, saith the prophet, In all their afflictions he was afflicted, and the angel of his presence preserved them. Sometimes I had such a sense of his goodness, that I wondered all the world did not love him; and longed to have more liberty in my own soul from darkness and unbelief, that I might proclaim his love and goodness. Yea, sometimes I almost wish to be dissolved, to be where I might love and praise him without any fetters or interposing clouds: for it seems as if it only marred and degraded the goodness of God, when I attempt to speak of it here in this imprisoned and corrupted state. Well; the time is coming, if I belong to the spiritual house of Israel, and have known the Redeemer's love in my heart, that I shall share in the glorious liberty of the sons of God and rejoice for ever, where sin and death are known no more. O is it my lot, is it my lot? Shall I one day rejoice with those whose God is the Lord, and sin and sorrow no more? O the unspeakable joys of the upper world! One glimpse of it makes my heart rejoice even while in this imprisoned state. O I am lost with wonder and joy, when I think what great things God will do for them that love him. O a never ending eternity of joy for them. But O the unhappy state of the wicked! How little happiness do they enjoy even in this world. How much grief, pain and trouble do they undergo. They toil, labour and dig, turn and twist to find some rest and happiness, but find none; there still remains an uneasiness within. Yea the most hardened wretches in the world, when distressing hours come, and death stares them in the face, are racked with distressing fears and dreadful expectations. The fears of death and destruction will threaten and alarm them at times, although at other times they seem ever so easy and quiet in their minds.

Why precious souls, why, why, unguarded thus,
Beset with foes from hell on every side

Insulting thy short hours of broken peace :
 Why, wasting moments bought with blood divine,
 In quest of that which but augments thy grief.
 Why prest with sorrows ; and thy little bark,
 Of mortal life, that floats so near the gulf
 So much expos'd, invaded ev'ry hour
 While that blest hand (and must I say that bleed) -
 That spans the realms immense, that holds with love,
 Seraphic millions in their sacred flame,
 Stretch'd from the realms of self-existent love
 To guard thy life, thy foes defeat, redeem
 From death's dark vault, attract with joys divine,
 And lead to the realms of uncreated light ;
 Where pleasure reigns unscathed with fear,
 And far, yea far from changes, loss or night.
 O why immortal spark, why, why refuse
 Unmingled joys, to court eternal pain ?
 Why hug sad hours of fear and deep distress,
 And disregard the joys of endless day.
 Why wear thy chains in dungeons dark before
 Angelic freedom and immortal crowns.
 Leave, leave O unhappy wanderers that sue
 For joys within this mortal orb. O leave
 Those stars delusive for the star that leads,
 From dark abodes to th' uncreated sun :
 Leave death, fear, foes, dark and slavish chains
 For Jesus (tho despis'd) and all his realms
 Of sacred love and glories uncreate.
 And may I see you there, O there with him,
 That spake all worlds to move ; and join, O join
 With countless seraphs in immortal songs
 In love eternal as the God himself.

ANOTHER year is drawn to a period, and O what have
 I done, what advance have I made in the only thing for
 which I have my being ? How many thousands have land-
 ed in the eternal world since this year commenced, whose
 die is cast and doom unalterably fixed, and I am spared ?
 But O if I look back on the year past and review my walk,
 how dark and how crooked is it, and how little have I ad-
 vanced my Redeemer's name, and how little useful have I
 been to my fellow-men.

My fleeting years how are they fled away
 And hurry to the grave without delay ;
 Soon, soon they'll plunge me from this mortal shore
 To worlds where months and years are known no more.
 O Jesus, Jesus, fit me for the change,
 And call me far beyond the reach of pains,
 To join with angels in immortal strains.

THE BEGINNING OF THE YEAR 1781.

Kind hand that led me through the exhausted year
 And bid returning earth once more appear.
 But O how much of years and moments past,
 Are to myself and fellow mortals lost.
 How little have I spread my Saviour's praise,
 How little progress in his sacred ways.
 O might I now begin my life anew
 And bid my former sloth and sins adieu.
 Awake, O blessed God, awake my heart,
 With every lust and idol dear to part,
 Whate'er I harbour that rejects thy reign
 My willing soul implores to have them slain.
 Ah blessed God, whate'er rejects thy grace
 Let them be brought and slain before thy face.
 And O inspire my soul with grace divine
 That I may be both soul and body thine.
 And lead me, blessed God, where'er I go,
 With heavenly zeal the gospel trump to blow.
 O send me, send me in thy blessed name,
 The glorious words of Jesus to proclaim,
 Where'er thou cast my lot, where'er I rove,
 Inspire my tongue to sound redeeming love.
 Endow my soul with meekness of the Lamb
 To spread thy dying, bleeding, rising fame.
 Strip me of self, and fill me with thy grace,
 To sound glad tidings to the fallen race.
 Methinks I long, O blessed God, to spread
 Thy gospel wonders to restore the dead.
 Send me, O God, and teach the blind to see,
 And in thy name to set the captives free.
 Send me with gospel cares unto the deaf
 And Gilead's Balm to give the sick relief.
 Let me awake the most unfeeling race,
 And comfort mourners with thy gospel grace.
 Let me proclaim my dear Redeemer's charms
 To lead his children to their Saviour's arms.
 Thy lambs unto thy bosom let me guide
 And wounded spirits to thy bleeding side.
 Take me O God into thy heavenly care,
 And lead a worm thy goodness to declare,
 Devote me in the essentials of thy name
 To spread the meekness of the bleeding Lamb.
 Teach me to count all earthly joys but loss,
 That I may spread the wonders of the cross.
 O let me face a frowning world with joy;
 Engage the powers of darkness to destroy.
 And hold me soft within thy blessed arms,
 From earthly grandeur and alluring charms.
 O let me now begin my days anew,
 With joy thy gospel wonders to pursue.

Engage my soul to spread thy name abroad,
 And give approaching moments to my God.
 What days to come, kind Heaven intends for me,
 My cheerful soul, O God, devote to thee.
 And every power of life and soul engage
 By grace divine, while on this mortal stage ;
 Then in the last decline of mortal breath,
 Help me with joy to triumph over death.
 And in my dying groans let me proclaim
 The wonders of my dear Redeemer's name.
 O let me tell to the surviving race
 Redeeming love and his unbounded grace.
 Then from these changing scenes of day and night
 Let me with sacred ardour take my flight ;
 Leaning my soul upon my heavenly friend,
 Find all my labours and my sorrows end.
 My soul redeem'd from death and endless woe,
 Will bid farewell to all these scenes below.
 Cheerful I'll reach the blest the blissful shore
 Where sin and death shall plague me never more.
 There, there, with all the glorious hosts above,
 My soul shall feast on everlasting love,
 And live with Jesus on those peaceful plains
 Where every saint in love immortal reigns.
 O blessed Jesus, shall my portion be
 Forever found bound up with joy in thee !
 O shall I once hear my Redeemer say
 Come happy, happy spirit come away ;
 Come home unto the saints' eternal rest,
 And lean upon your great Redeemer's breast ?
 O shall I, shall I, blessed Jesus, reign
 Where I shall never never sin again ?
 There endless ages on the blissful shore
 Let me be found thy goodness to adore,
 There give my longing soul a humble place
 Near thy dear feet, to sing redeeming grace,
 There let me sound thine everlasting fame ;
 And give the glory to the slaughter'd Lamb.

JANUARY, 1781. THIS year I intend, if God permit, to pen down the travels of my soul every day, which in the time past I have not done.

1st. In the morning I enjoyed happy moments with my Lord and Master ; after which I was in great darkness. In the evening I preached a sermon, I thought, under the greatest sense of darkness and hardness of heart, that ever I had. Then went to my lodgings under the same trials ; but about 11 o'clock at night I received a jewel I trust from God on some deep points of divinity.

which I had long been searching after, and which will be in some of my writings.

2d. **THIS** day I left Cornwallis for Annapolis. O may the Lord direct my ways this day, and teach my heart to spread his worthy praises. I enjoyed some blessed hours and some darkness. In the evening just before I came to an inn, I had a blessed visit to my soul. O that I was more humble !

3d. O **THE** joyous moments of this morning ! How can my soul endure the absence of my God. O God deliver me from these storms, or make them useful to my soul and fellow-men, as thou has done trials before.

4th. Blessed be God, he does not leave his children long without some relief. In the morning my soul was under great tribulations, in the evening leaping for joy.

Ten thousand praises to this God belong,
O could I make his goodness all my song :
And tell the world the greatness of his care,
And bring my fellow men his love to share.

5th. **METHINKS** I feel in a great degree the awful distance I am plunged from God by my rebellion. I find some longing desires for redemption from this gulf. O when shall I get the victory over the remains of self, and be more freed from these chains of death and darkness. In the evening I preached and found some liberty.

6th. Blessed be God for the union I found in the morning and likewise in the evening. O that I could walk in humility, and be useful in his blessed cause. O that I might all my days be married to the Redeemer and his kingdom !

7th. **THIS** morning in a solitary walk I enjoyed a greater nearness to God than I have for many months. Being the Sabbath I preached two sermons to a great society, and it was a day of God's power.

8th. Lord, rouse my heart with grace divine, -
And let me be entirely thine,
While mortal life remains.
Then in the glorious realms above
With those that sing Redeeming love
I'll raise the highest strains.

9th. O the unbounded goodness of God to visit the sons of men with such blessings as he has this day ; and my soul has had a share with them. But O what returns have I made !

10th. This morning in some degree I waked with God, and had a sense of the world's being held up by the Redeemer. O that the world knew that they were always moving in God, and acting for eternity.

O Jesus, help me near thy face,
 Inspir'd with love divine :
 And give my soul a humble place,
 Near the dear feet of thine.

11th. O WHAT a load of death and darkness I am burdened with, and O how little of God's love do I know and enjoy! yet methinks I long for release, liberty, love and humility; then I should be useful in the Redeemer's blessed kingdom, and rejoice in his name.

12th. MANY changing scenes I am carried through. Sometimes I am in some degree on Pisgah's top and then down with Jonah to the bottom of the mountains, and the earth with her bars are about me. O the christian's life is a mixture of grief and joy.

13th. O THAT my trials might all further me in my way to the kingdom. But O I often say, how can it be that I am a christian: are the frames I pass through consistent with a redeemed soul? O Lord undertake for me.

14th. O THE goodness of God to me! Why am I not more filled with love to God, when I am so indulged still with his grace as I have seen and enjoyed to day? especially when I was preaching; and had a great sense of the worth of precious souls.

15th. I THINK I have longing desires to walk nearer to God, but the pride of my heart leads me astray. O the sin and corruption that remains in my soul! How little do I love, how little do I serve, and how little am I redeemed from self.

16th. O THE ten thousand chains of death and darkness that man is bound down with. I thought sometimes I had some light and life, knew something of God, and had some sense of divine truths: and yet I can pass by the cross of Christ, the dying groans and bleeding wounds of the Son of God, with my soul but little more affected than the stones. O that God would awake me, and bless me with life divine, while this mortal life endures.

17th. O COULD I rise this morning with all my soul to spread my Saviour's name, and devote my life, while minutes roll, to tell the goodness of the Lamb: but O how

little life and activity do I have. In the morning clouds and darkness; in the evening, while preaching, some light, life and humility: but soon my heart begins to stray again.

18th. O THAT I could feel more of the worth of precious and immortal souls, that I might be engaged in my Master's cause; but I find so much sloth, ignorance and unbelief, that I am almost useless.

19th. THE scenes and trials of the night past uncommon. O shocking scene too great to be expressed.

When midnight slumbers in an instant fled,
And left me trembling in furious storms,
With bellish monsters round my restless mind;
And a black gulf that yawn'd beneath my feet.
O how I shudder at the hell within!
O for redemption from blasphemous self!

IT is impossible to tell the racks of distress that I was under when seeing and feeling the hellish nature that remains in my body of sin and death. For three hours I could neither pray, praise nor rest, but was so wounded, that it seemed enough to separate my soul from my body. Yet I esteem the discovery as a precious jewel, shewing me more than ever I saw before, the deplorable condition fallen man is in.

20th. THIS day I continued under a solemn sense of the last night's travail. In the evening got some release. I implored that God would shew me still some important scenes that seemed in some degree to be on my mind, but could not discover what they meant, or what the Lord intended.

21st. I STILL retained a weight on my mind from what was past, but sometimes got some happy moments, and trust after God with the weight of divine truths on my mind. O that God would lead and support me. I preached to a great number and saw much of the power of God even among the opposers.

22d. THIS morning I thought I found some longing desires after love and humility. O that God would bring me near to himself. In the evening falling into a society, I was desired to preach, and the Lord was, I trust, there, and it proved a blessing to some souls. O may the Lord's name be praised in and by me.

23d. I HAD this morning some happy hours. In the evening I preached, and had great liberty. Some of those who had been in opposition seemed to have their ears

opened, and attended with earnest desires for a blessing, and, I trust, received some. God's name be praised for it.

24th. O THE unspeakable trials of mind I had in the forepart of this day! God deliver me from them, and grant me the joy that is in believing. In the evening I preached, and a blessed evening it was to my soul and to those of others. O what an unsanctified wretch I am!

25th. O THE darkness, death and misery the world is in! Methinks I have a sense sometimes of millions and millions that are pressing down to ruin. O that they knew in this their day the things belonging to their peace, that their souls might be saved in the day of Christ's appearing. Lord, send me, send me to my fellow-men.

26th. PREACHED almost every day, and although I passed through many distressing hours, yet when I came to speak in God's name, then I found liberty, or methinks I should sink.

27th. MET with the church, and a blessed day it was. Some souls were added to the church. O the joyful news of salvation proclaimed by young christians. To hear them tell what the Lord had done for their souls was enough to melt the most hardened heart. They sung hosannahs to the son of David, and declared the wonders of his love.

28th. I ADMINISTERED the Lord's supper to the new-embodied church; and it was a day of God's grace. In the evening there were greater manifestations of God's power, souls crying out, what must we do to be saved.

29th. I HAD some heavy trials, chains and storms of grief this day. O Lord God, support me under the m, and bring me near to Christ. I went to preach at a house of one who had been an enemy to the cause. When I came he met me at the door, and desired me to preach from a particular text he would give me. I told him I would not preach to satisfy curiosity, because I must labour for the good of society; but would as willingly preach from one text as from another, if the Lord gave it to me. He said, he desired no more, and then mentioned the text, which seemed immediately to be given to me, and took hold of my mind. I told him I would preach from it for it was a blessed text. I then went in and preached, and it was the most powerful meeting I ever saw in that country. Yea I think the very devils became subject. O may the Lord's name

have all the praise for the blessings given to souls that night.

30th. I AM surprised that I am no more engaged than I am, when I consider the station I am in, and the important scenes I am surrounded with.

31st. MANY dangers and trials I have been carried through this month, but great has been the kindness of the Lord towards me. O he is a faithful master, although I am an unfaithful servant. O that I had made greater advances in the Redeemer's cause. O methinks I am still a dry and barren shrub in the vineyard of God. The month is past, and how little have I done to the good of my own soul, and to those of others.

FEBRUARY 1st. O that I may spend; what of this month is allotted me, to the glory of God, and the good of souls. Some happy hours I enjoyed this day, especially in the evening. I preached as I was returning from Annapolis to Cornwallis. O the sweetness I find in proclaiming my Master's name, that the world knows nothing of:

2d. I HAD some sense this morning of redeeming love. But O the pride and unfaithfulness of my heart leads me astray. O how soon do I lose the visits from Heaven, and receive such vain lovers in my heart. I had some happy hours in riding 30 miles this day; and although I was so fatigued by riding in a heavy rain, that I could scarcely walk, when I got from my horse; yet when I began to preach, I had such a sense of the Redeemer's cause, that I almost forgot my bodily infirmities. O the unspeakable goodness of God to such a worm!

3d. I WENT this day from Cornwallis to Horton and had some happy hours, but also some trials. I preached a sermon in the evening, and the presence of God was among his children.

4th. I HAD uncommon darkness and trials of mind in the morning; so great that I did not know what I could say in the cause of Christ, expecting to meet part of two churches at the Lord's table, as I did. But the Lord was kind. I cannot tell the time that I had such liberty in the gospel; and a blessed day it was to many. Some sinners were alarmed.

5th. THIS day I saw enough to melt my heart and awake my soul to love and praise God, if I was not more insensible than the beasts: for I went to see a man, that had

been one of my intimate companions in sin and vanity before I was converted; who was now on the confines of eternity, and appeared as far from redemption as ever, just bidding farewell to this world; I fear without a change of heart, or knowledge of salvation. O that he might be plucked from the jaws of hell before he is gone and no more seen. And O that I might have my whole heart and soul awake to love God for his goodness to me a wretch.

6th. O THE unhappiness of this day by reason of darkness until the evening; when preaching the gospel, the Lord gave me great liberty from my chains, and sent a blessing by me to many of his children. Lord, keep me humble and take the praise to thyself.

7th. METHINKS I can say that the greatest trials, and the greatest grief I pass through, is because I am so far from God, so little redeemed from sin and self, and know so little of the Redeemer; and am so little inflamed with love to his worthy name. O that God would take possession of my heart and soul, and transform me into his likeness.

8th. I HAD some happy moments in the forepart of this day. O the sweetness of that peace beyond what tongue can tell. But O it is a thorny way. How soon do trials arise. Some distressing scenes opened to my view, and made my heart tremble, but the Lord was kind to me. I preached in the evening and had great assistance. I trust I was made instrumental in feeding God's children.

9th. THIS morning I was under great darkness. O what a load it is. How can I bear the absence of my Lord and master. It seemed as if I could not rest without my Lord's return. Return, return, O my God, blessed be his name, he does not leave me long. Some happy glimpses of divine love. O that God would continue his goodness to a wretch. I went this evening to see an aged woman near the grave, and had no Saviour. O what a shocking sight it is to see an immortal soul in that miserable condition. Lord God have mercy on her.

10th. O THE unhappiness of living at a distance from God. I think my soul groans to be delivered from darkness and death. This day seemed to be a day of darkness until the evening, when I found some relief. O the worth and sweetness of one hour, yea one minute in the presence of God.

11th. I PREACHED this day in Falmouth, and it was a day on which God fed his children with redeeming love; and my own soul found great liberty; so that I could speak boldly for God: and I trust the day was not in vain to sinners.

12th. WENT to Horton with some christians who were very lively, rejoicing and shouting as they rode, and speaking of the wonders of God's love. I trust the Lord was with us, as with the two disciples that travelled to Emmaus, and caused the hearts of some of us to burn.

13th. O THE scene I had this day of the necessity of a friend in a dying hour, and the greatness of that change in some small degree. But O it is unknown (but by some glimpses) to all the inhabitants of this mortal world. No one but those beyond the grave can tell it. In the evening I preached, then rode about 6 miles, and found some sense of a present God after I had retired to my bed.

14th. RIDING from place to place I was blessed with a sense of God's love to the world. My soul enjoyed happy hours with God. O the sweetness of divine truths. In the evening I preach to a great number, chiefly of youths, and God was there. O what longing desires I had for their everlasting salvation.

15th. O how unhappy it is to live at a distance from God. Could I bear to wear away one year, as I have this forenoon. O how do the unbelieving world live, forty or fifty years having no hope and without God in the world.

16th. I HAD great liberty in my soul this morning, and seemed to find my heart awake: after which I rode out, and met with great opposition. I was called a liar, compared to a Papist and received many reproaches. But O what return shall I make to God, that I find his grace keeps my corrupt nature down, and as soon as I left them, could find in my heart to forgive. O the praise belongs to God, and to him only.

17th. I FOUND some nearness to the fountain of living waters. But O how little is my heart awake, and my soul engaged for God. I am surprised, that I am no more in love with the blessed Redeemer. O God, redeem me from death.

18th. I WAS in some degree enabled this morning to stay myself upon God. I preached two sermons, and the Lord fed many of his children. As for my own part I did

not find that freedom which sometimes I have had. I likewise spoke in the evening and found some liberty and more love. But O for humility, humility.

19th. I AWAKED this morning with some sense of divine things, and after I got up found a great nearness to God in prayer, and my soul fed on immortal bread. But O too soon it is gone. I find my soul needs daily bread as much as my body : neither can a christian live without it.

20th. SOME distance from God in the morning. O the darkness and distress I pass through, when I do not enjoy my God. In the evening I got some liberty in preaching. O it is sweet speaking for God, when he stands by and assists us : which, blessed be God, I have found by experience.

21st. O HOW unhappy are those, who spend their days, having no hope and without God in the world. I have been this day some hours without his sensible presence. O what an unhappy mortal have I been. All my friends and earthly enjoyments fail to make me happy, when I mourn the absence of my God.

22d. ALTHOUGH I enjoyed something of God this day, especially in the evening when I preached : yet I am so far from such a realizing sense of things, as I think I ought to have, and my soul aspires after ; that methinks I know nothing, and am ready sometimes to say, that I am one of the most blind mortals on earth, and almost as insensible as the beasts.

23d. THOUGH I live so far from God, and have so little of divine truths ; yet methinks I can say, I neither hear, see nor know of any thing in the whole system of creation, that my soul so pants after as the living and true God. When, O when shall I be brought near him and feast on his love. My soul longs for thee, for thee, O my God ; return O my friend.

24th. FOR want of the presence of God, I have passed away the greatest part of this day in grief. O for some glimpse of my Saviour's love ! I long, I long to see his face, and to find my mind bound up in a lively sense of his presence.

25th. I PREACHED this day to a great society. My soul had great liberty in the forenoon ; in the afternoon a great sense of the death and darkness that still remains on the soul : but in the evening, when exhorting, found the Lord nigh, and could rejoice.

26th. ALTHOUGH I cannot say, but I have enjoyed something of my Redeemer's love this day ; yet methinks it is so little in comparison of what my soul longs for, that I just begin to see my emptiness, and long to taste more. Give me, give me, O my God, larger draughts of redeeming-grace.

27th. I HAD some communion with God this morning. But O how soon it is gone, and my soul was left to mourn until the evening, when an aged christian came to see me, who telling the dealings of God with his soul, got my mind awake and my heart enflamed ; at the same time I found my mind bore away into another region. O the sweetness of conversing with the saints of God about our Father's Kingdom. After this I preached, and found the Lord was there of a truth. My soul and the souls of many others were awake with love and joy divine.

28th. THIS day I went from Cornwallis to Horton ; and O how was I grieved to see a vast croud of people at horse-racing. O that they knew the worth of those precious hours they are wasting, and the danger their poor souls are in, they would not risk their souls on such a pinnacle of danger. O are these my fellow men acting for, and hastening to a boundless eternity, and so unconcerned ! Pity their souls, O my blessed Jesus, and awake them. Afterward I left all my companions, and all other company ; and as I was riding through the woods, my soul enjoyed that, which the world cannot give nor take away. The Lord of his infinite mercy appeared, walked with me, and fed me with immortal bread.

Ten thousand thanks I owe, but nought to pay,
 To that kind hand, that guards my dang'rous way.
 Thro the past month He made my life his care,
 And kept my soul from ev'ry fatal snare.
 Although to him I-so unfaithful prove,
 He deals with me in kindness and in love.
 Ten thousand blessings he has freely given ;
 Sweet hours of peace, and a foretaste of Hea'n.
 Has bless'd my labours in the gospel field,
 And from his word some sacred truths reveal'd
 O could I now with all my soul awake,
 And all my idols, sloth and sins forsake ;
 And spend the few remainder of my days
 To his great name as monuments of praise.
 May sacred love my heart and soul inflame,
 To cry, all worthy, worthy is the Lamb.

MARCH 1st. Come, blessed Jesus, now my heart engage,
 To spread thy name while on this mortal stage.
 Let me begin this precious month anew,
 Bid all, but my Redeemer's cause, adieu.
 Where'er, O God, my mortal feet shall tread,
 O fix my eyes on Christ, my blessed head.
 Make me successful in my Saviour's name,
 With humble mind thy gospel to proclaim.

I WAS under various impressions this day. I had some dark and some happy hours. In the evening I found the sweetness of redeeming love. Let the name of Jesus get the praise for it.

2d. I WENT this day to visit some who had been great opposers to the cause of Christ, but seemed now to have a hearing ear. O that they might escape from eternal death, that their souls might be saved in the day of Christ's appearing. In the evening I preached, and the Redeemer himself was there, feeding his children with redeeming love.

3d. ALTHOUGH I pass through many trying hours, yet I trust they will all turn for my good. But O how little am I submissive to the ways and will of God. I cannot find my soul so bound to the will of God, as to feel myself melted at his feet. O that God would humble me, and devote my soul to his praise. Methinks his ways are so sweet I long to be wholly for God. This evening I spoke by exhortation in a company and the Lord blessed my labours. It was a blessing to many in the room as well as to myself.

4th. I PREACHED in the forenoon under a sweet sense of being a mouth for God, and the power of God was like a mighty rushing wind. In the afternoon sermon a blessing attended, but not with such power as in the forenoon. In the evening I rode about 4 miles, and preached again. The Lord blessed my labours by feeding some of his children and by awakening some sinners. O that I might live and die in the cause of God. A blessed cause it has been to my soul.

5th. I HAD this morning some sense of God's love, and felt my soul willing to be wholly for God, and devoted to his praise. After this I felt darkness prevail. I went to Falmouth, spent the evening with some of my christian friends, and God was amongst us. But O how little do I love, how little do I praise that blessed hand, from whom I receive such inexpressible blessings.

6th. THE thoughts of living one year, as I have done this morning, without the presence of God, would break

my heart. But O he is kind, and doth not leave me long without some taste of his love; but I live too far, too far from my God. When shall I be brought nearer. Humble me O my God, and let me live to thee and for thee alone. God's presence begins my joy and makes my Heaven, but his absence begins my sorrow, and leaves me to mourn. Bless me, O my God.

7th. O how little is my heart affected under such alarming truths with such important scenes as I am encircled with. O that I was alive by faith, that I might not spend my days so far from the only thing; for which I am continued in this world. O what will soften my heart, or what will melt my soul to love.

8th. O THE heavy hours this day. I was mourning for God's absence, and wandering in the dark until the evening, when preaching my soul got relief. But O too soon, I am afraid I shall get away from God again and lose my joy. Lord keep me, keep me

9th. LORD awake my soul and impress on my heart thy blessed truths, that I may not only hear, but feel that blessed name of Jesus and live to his praise.

10th. O WHO would think that so soon after receiving a manifestation of God's love I should find myself in captivity?

How many scenes of changes day and night,
My soul goes thro' of clouds and glimpse of light!
One hour my soul enjoys redeeming love,
The next I in a barren desert rove.

11th. THIS day preached two sermons and found the Lord to be present both to me and others. A great discovery was given to many of us of coming out of self and before God. But it is the work of the Redeemer, and many souls felt it this day, and rejoiced in redeeming love and the wonders thereof.

12th. SOME sweet rays of divine love broke out into my soul this day, and caused me to long for more. Why should I starve in a land of plenty, or go mourning when the thè gospel is all around me? Lord awaken me.

13th. O WHAT changes of life while wading through this wilderness. Sometimes up then down. One hour in the light and then dark. I enjoyed some blessed moments this morning, when my soul rejoiced. In the evening trials and a great sense of darkness.

14th. As I was riding to Newport I found some happy hours. But O I do not enjoy what I might if my heart was right with God. Yet I think I long for a nearness to God. O the happiness of living near to him, who is the blessed God of peace and happiness.

15th. I HAD this day a great sense of the emptiness and vanity of all things here below. If I had millions and millions of worlds, they would not make me happy. Christ is all in all, in him I find a solid peace. O Jesus, be my God.

16th. THIS day I preached in a dark part of Newport, but God was there; and there appeared great attention to the word. Some souls were awakened, and my own soul felt the life of religion. Blessed be the Lord for standing by such a worm.

17th. I VISITED a man on a death-bed; found him under a great sense of the necessity of being regenerated, with a desire for redemption. Travelling from the house with a young man, I made a stop in the woods, as I frequently used to do. God gave me a great nearness to himself: but the young man in a particular manner was carried away under such a sense of the love of God and his own nothingness, that he could not forbear crying out. A good day it was to us both.

18th. PREACHED two sermons, found uncommon liberty in my soul, and many felt the the word. O that I might ever be kept humble at the feet of Jesus, then would my soul rejoice.

19th. I WENT to Falmouth, preached in the evening, and found the Lord nigh. But O the trials of mind which I had soon after, which arose from a sense of my distance from God. Light discovers darkness. Liberty makes me often feel fetters, and groan under them; but not so much at the same instant as soon after it; then I discover disorder and death.

20th. I SET out for Halifax, and still retained a great sense of the distance that I and all mankind lived from the only thing for which we have our being. In the evening, being in a private room at a tavern, I found my heart to melt. O the blessed hours that I sometimes thus enjoy when the Lord is nigh me, which the world knows nothing of.

21st. THIS was an unhappy day to me; for although I had success in getting a book from the press, yet not see-

ing an opportunity to preach the gospel, as I longed to do ; and having no religious society (though I found two or three christians, there) almost made ready to sink. O that I could always live with God in the world.

22d. I REMAINED in the town till the evening. O what a land of darkness it is. Who could believe by the conduct of the croud, when passing through the place, that they were bound for an eternity, each one having an immortal soul of more value than millions of worlds. O how it grieved my soul, when there appeared no desire nor room for the gospel.

23d. I RODE to Falmouth, and had some happy moments : but my soul did not find that light and liberty which I have often enjoyed, and I felt, at the same time, impatient to spread the Redeemer's name.

24th. O HOW I long for that the world cannot give. O for the love of Jesus to draw my soul after him, and engage me to praise him. Give me, O blessed Lamb of God, the enjoyment of thyself, and let me be thine forever ; then shall my soul rejoice in thee, the God of my salvation.

25th. BLESSED be God for the manifestations of his love to my soul this day, and for the great freedom he gave me in proclaiming the Redeemer's name, and for blessings given to poor sinners. Some came out and rejoiced in the Redeemer's kingdom, and his love to them. And what was most rejoicing, was to see a poor negro-man get up and tell what God has done for his soul. Blessed be God, that he chooses the weak things of the world, and things despised of men. I have often seen in the compass of my travels, poor servants and slaves shouting forth the Redeemer's praise ; while their masters stood in open rebellion, and rejected the simplicity of the gospel.

26th. CAST down but not in despair. For though I find such darkness and trials at times, yet I find more happiness than all the world can give me. But O how little do I love, how little do I praise God, and how far do I live from God ! O thou ever blessed God, take me near unto thee.

27th. O THE remains of sin and darkness ! How shall I be delivered from these chains. My soul thirsts for liberty, like the Hebrew slaves for the year of Jubilee. When, O when shall I obtain the victory over self ? This evening I preached, and found some joy in the cause of Christ.

28th. I HAD some longing desire after the blessed God this day, but not that nearness to the Saviour as my heart pants after. O unhappy state; when I cannot enjoy my God. Help me, O my Jesus. O the trials of my soul when I was riding about 11 o'clock at night.

29th. THIS morning I had some relief from the trials of the last evening. I had some happy moments when discoursing with some christian friends, and preached in the evening to a large society.

30th. THE more I see, the more I am convinced that I am blind. I this day saw my blindness more than ever. O that I was more awake, and more acquainted with God and myself. O what an insensible state is the world in! How little do they know themselves, and O where are they bound to!

31st. THOUGH the work of God has ceased here in some degree, yet blessed be God, there are yet some under conviction, and some seekers. O that they may not seek in vain. And O that God would enlarge my heart to love him, and give praise to his name, and be for him for ever. How kind, O dear Jesus, is thy care to worthless me, a worm, and how much do I share of thy free grace!

APRIL 1st. O might I now the ensuing month begin
To serve my God, and flee from ev'ry sin.
O that the Lord would my whole soul inflame,
To tell my fellow-men his blessed frame.
Lord give me meekness and a humble heart,
That I may never from thy ways depart.
Be thou my leader, portion, and my friend,
Till days and weeks and months with me shall end.
Then call my spirit to the peaceful shore,
Where I shall sin nor sorrow any more.

THIS day I preached in Windsor, where I never preached before. There appeared something of an hearing ear; but at the same time the devil was raging, and the great men of the place very much opposing. I trust God intends to begin a work of grace in that town.

2d. THIS morning I was invited to see a man who had been an opposer, but seemed to begin to hear. O that their hearts might bow, that I might yet wash their feet in the gospel. But I had this day some heavy trials in my mind. Lord remove my darkness. O that my soul might enjoy more liberty in the gospel, and receive sweet visits from the love of Jesus.

3d. **THIS** day I went to Horton. I preached in the evening, when the blessed Jesus gave me his presence, and some success in the minds of the hearers. O what a desire I felt for the salvation of some of the youths, when I was speaking to them in the name of Jesus.

4th. **THIS** day I preached in Horton. There seemed to be great movings, especially amongst the young people. O that their precious and immortal souls might be saved in the day of Christ's appearing.

5th. **SOME** happy moments I had in riding to Cornwallis; but O not half so much as I might have if my heart was more redeemed. O this unbelief! remove it, remove it, O blessed God, and give me liberty.

6th. **THIS** day to my pen, and I thought, with a desire that all might be a blessing to souls, when I am done with in this world, if not before. I think I wish to be spent in the service of God and the welfare of souls.

7th. I **FOUND** some nearness to God, and my soul could rejoice. But O how soon do some earthly toys steal me away. How soon do I lose the sweetness of divine things and become barren. O what a miracle I am to myself; one hour rejoicing on the mount, the next I am down in the valley wandering in the wilderness, and groveling in the dark.

8th. I **PREACHED** this day, and found the Lord at hand. My own soul, and the souls of others were much indulged with the love of God. O what returns of love shall I repay for what I have seen and felt of Christ this day.

9th. O **THAT** I had more victory over pride and unbelief, that my soul might live nearer to the blessed Jesus, and desert him no more.

Take me, O blessed Jesus, in thy arms,
And fill my soul with thy transporting charms.

10th: **WHEN** Jesus is nigh my soul rejoiceth, but when absent I mourn. Happy are they that eat bread with him daily, that do not live in a legal form, nor on past experience, but gather manna every morning. This day when preaching my soul tasted of that, which the world cannot give.

11th. **EMPLOYED** some time in writing this day: and blessed hours, I have often, being thus employed, enjoyed; when I could feel what I wrote, and feast my soul on the glorious plan of life.

12th. O I have reason to say with Rebecca, I am weary of my life, because of the daughters of Heth. O the remains of death and barrenness. How it wearies my soul, and makes me mourn as in a wilderness. Now and then I have a glimpse of light, love and liberty; but O too soon I slide back to chains, formality, darkness, death and insensibility.

13th. I CANNOT live without something of Jesus. What is all my past experience, unless it be revived in my heart? O let me never live a day without converse with Heaven, and a taste of divine things.

14th. THIS day one of the churches met. I was there, and some members joined the church. And, O blessed day it was, for Jesus himself was there by the assistance of his Holy Spirit, and therefore his children must rejoice, and darkness must flee.

15th. THIS was a day that God passed by, and gave his followers a visit of his love. Scarcely one at the house, where we met for worship, but was much indulged with his presence; especially those that came to the table. O how kind the Lord is to make use of those representations in the elements to stir up the hearts of his children, and give them the living bread. O happy, happy souls with such a Father.

16th. WHO would have thought, that in so short a time as from yesterday, I could have got my mind so imprisoned, after having had so much liberty. But God remembers my frame. In the evening my soul could again rejoice in the God of my salvation.

17th. I RODE this day some distance, and preached in the evening; passed through various scenes in my mind, yea, sometimes through various changes and frames in one hour. O the restless nature of an imprisoned soul.

18th. O WHEN shall I enjoy what my soul longs for, when shall I see the time, that I may, like Enoch, be able to walk all my time with God. I had some happy hours this evening; but O for more.

19th. RIDING to Falmouth, I felt a great sense of the darkness of man's mind, crying out, why, O why is not my mind conversing with God all the way, and filled with his love?

20th. O THIS unfeeling heart of mine ; why does it not melt ; what keeps me from continually rejoicing in Jesus ?

Lord, take my idols all away,
And turn my darkness into day.
On my poor spirit daily shine,
And let me live on bread divine.

21st. LITTLE does the world know either the trials or the happiness of the christian. What scenes are they carried through, unknown by the unconverted ! It is a way the vulture's eye hath not seen, nor lion's whelp ever trod ; but O it is a blessed way ; for in the most trying hours the christians would not change stations with the king on the throne with all his earthly grandeur and enjoyments ; and although at times they may have troubles ever so trying, yet they are safe ; for God will soon bring all sorrows to a period.

22d. THIS was a day of rejoicing, when I was preaching. Many christians were released from long trials, and shouted forth their Redeemer's praise. O that the world knew by happy experience what they enjoyed.

23d. THIS day I was labouring with some young people, and God blessed my labours. O how my heart rejoiced to see the prime of life devoted to God ; and although much despised by the ungodly, yet what can be more happy, more safe, or more honorable, than for young men and women to follow the Lamb, and espouse his blessed cause. And they shall one day shine with angels and archangels at the right hand of the Redeemer.

24th: I HAD some unhappy hours this forenoon by reason of darkness, but happy hours in the evening, when proclaiming the Redeemer's name to my fellow-men. O the unspeakable worth of one hour in his presence.

25th. PRIDE and unbelief are my cruel enemies. They wound my soul, dishonor God, render me useless, and lead me into a wilderness.

26th. I PREACHED this day in the evening, my soul found the blessed Lord to be nigh. My tongue had liberty, and my soul was so affected, that I longed to spread the gospel from pole to pole. Many of the christians were very happy. May Jesus have the praise.

27th. O IT is by the smiles of the King of Heaven that my soul thus rejoices. O it is the Redeemer's love my heart feels.

28th. O JESUS, does not my soul long for the enjoyment of thy blessed self, and pant for thy love, as the hart panteth after the water brooks? O humble me and take me in the arms of thy love, and let me walk with thee all my days.

29th. THIS day I preached in Windsor, where the gospel has been long shut out, and where unconverted ministers traded. The Lord blessed his word by me, and there appeared an attention with hunger here and there. One began to make some inquiry about that, which is so much undervalued by the generality of mankind. O that God would carry on a work here.

20th. ALTHOUGH many of the great men oppose the gospel, and my preaching here; yet there appeared more and more doors open for me to preach. I spent some time this day with some inquiring minds, and found by the grace of God, a great freedom to proclaim the name of Jesus, and the power of religion against whatever opposition there might be.

MAY 1st. THIS day I preached again at Windsor; and the Lord was pleased to bless my labours to some souls: and although the evening raged to that degree that I was threatened by some of the leading men of the government to be silenced, and put on board a man of-war; yet the Lord was kind to me, and gave me boldness in his name; and more doors were opened to receive the gospel.

2d. I RETURNED to Falmouth, and found much of the presence of God. I preached a lecture there. O the great kindness of my blessed Master to me, his unworthy and unfaithful servant. The saints of God were fed by God's blessings on my labours. O may Jesus get all the praise.

3d. I HAD this day some darkness and trials of mind, and some peaceful moments. And blessed be God I can say, I find no rest in any thing but in God, and I hope I never shall. Lord Jesus, keep my soul awake.

4th. I WENT to Horton, and enjoyed some happy moments on the road. I think I could say before God, as far as I know my heart, I long for purity of heart, and holiness of life. O that God would search me, and cleanse me from every evil.

5th. O HOW can I live so far from God? How can I endure such an unfeeling heart? It is a burden to my soul beyond any thing that I suffer. No wonder the apostle

cried out, O wretched man that I am, who shall deliver me from this body of sin and death?

6th. I PREACHED this day at the court-house in Horton; and God came as in his spirit with power to his children: numbers of them were rejoicing. In the evening I preached again. The house was crowded where I preached.

7th. IN the evening I had some happy moments: but O they were too soon gone by my unbelieving heart, and then I went mourning till the evening, when my heart and tongue were at liberty in preaching. Blessed be the God of Jacob for this night.

8th. I RODE to Cornwallis, but did not find my heart breathing after God, as I have sometimes done riding, though I had some happy moments with a seafaring man, that I overtook and travelled with, whom I found to be a christian, and who told me his experience and the travels of his soul, which were very remarkable. When under conviction, he was brought so near to despair, and to give up all hopes of ever being saved, that he had often put his hand in the fire to try how he could bear the torments of hell, and yet after all was brought out a bright christian, and now shouts for the wonders of God's love and grace to the fallen race.

9th. I ENJOYED some happy hours this day with my pen: when I found in my soul a desire that my writings might after my decease be useful; for although I preached without any notes, neither did I write many sermons, yet I wrote much of almost every essential truth of the gospel.

10th. I PREACHED this day, and found great liberty. God revived his children greatly, so that some of them were almost overcome. O how do such things appear to the world, that is blind in sin, and knows nothing of what the christians enjoy in their souls of God.

11th. O THAT I could live with my mind shut out from the world, and all its flatteries; as the Lord has commanded to enter the closet and shut the door: the happiness of which I have known by experience even in such company.

12th. I HAD some trials of mind, and some sense of divine things. O that I could be more sensible of that invisible hand that is still engaged for my welfare. I had some happy hours with some christian brethren that in the evening came to see me.

13th. I CAME to the table of the Lord with the church at Cornwallis, and enjoyed much of divine truths : but I think I enjoy more under the sermons than at the breaking of the elements. I verily believe that many christians set too much by the elements or the command, as though they expected a blessing of reward hereafter, for following or obeying the command of Christ, or external observations ; for it is a truth that it does them no more good, than it proves a means of stirring up and awakening the heart : and that is all it is given to us for : and so are all the means of grace.

14th. I HAD some trials of a hard heart, but some liberty in the evening. There was a young man that came from Windsor to see me, and hear the gospel, being under great convictions. My soul can rejoice at times at the promotion of the Redeemer's cause ; but O that I had greater longings for it.

15th. I HAD some happy moments this day. O how little do I know or enjoy, considering what God has done, and is doing for me. I am amazed at myself. What privileges I am indulged with, and how little I am transformed to the holiness of God.

16th. O THE distance that I find myself from God this day until the evening, when I was preaching, my soul was brought nigh to God. But I count it a blessing to see my blindness and feel my death. It is light that discovers darkness, and life feels death.

17th. THIS day I left Cornwallis to go to Annapolis with two men that care for me. O that Jesus would go with me, and make this a prosperous journey.

O that my Jesus would employ
My heart and soul, with sacred joy,
To sound the wonders of his grace.
O that I might a blessing prove,
To spread the sweetness of his love,
Amongst the worst of Adam's race:

I RODE about 10 miles, and preached a lecture, and then rode several miles more the same day, and enjoyed some sweet moments on the road.

18th. THIS day I rode about 20 miles. Sometimes my heart was at liberty, and then in prison. O the changes of the christian's frames. One hour they are ready to say, their mountain stands strong, and they can rejoice and

think they are the happiest creatures in the world : this next hour, if they do not continue their state, they feel darkness, death and blindness, and think there are none so unhappy.

19th. O THAT the world knew the happiness of the followers of the Lamb, and the sweetness I have found in his love, since I knew his ways. For although I pass through many trials, unknown to the world, yet they prove for my good, and I enjoy more in one hour than all the world can give me.

20th. MANY thronged to hear the word this day. Myself and others had great liberty. O the sweetness of the gospel, when the soul can feed on it. In the evening God smiled on some of his children, so that they could hardly speak in exhortation or in prayer, being so much overcome with joy and love.

21st. I RODE about 10 miles, and preached a sermon. The power of God was so great, that every christian there rejoiced.

22d. O how happy do I find this body of sin and death ; how it grieves and wounds my heart. O that every fetter were broken, and every mountain removed.

23d. THIS day I visited some that were just in the grave, and to all appearance strangers to Christ. O what a shocking thought it is for a man to live in the world threescore years and ten, and die out of Christ, and go to hell. In the evening I preached, and it was clearly evident that God was there by the influences of his Holy Spirit.

24th. I PREACHED this day of Christ's sufferings and works among the fallen race. I think God was pleased to discover to me and others some important truths of the everlasting gospel. O the worth of God's word, when opened and applied by his Holy Spirit.

25th. I FOUGHT almost the whole of this day with the old man, and obtained no victory, but remained still in captivity till the evening, and thought I could for a short time triumph over my inward foes.

26th. SOMETIMES I think I know some little of God; it seems almost needless to publish his name, or attempt to do it : yea, the more I see, the more I perceive my ignorance. O for wisdom from above to humble the soul, and exalt the Redeemer.

27th. THIS day I preached to a great number of people in a barn. Many of the christians were rejoicing. But O how little is my soul affected to what it should be, in delivering such truths. Although I sometimes feel my soul awake and happy, and engaged beyond what I can express, yet it is no ways adequate to the importance of the subject; and the more I see and feel, methinks the less I see and feel in my own conception.

28th. I ENJOYED this day some happy moments, and had some heavy hours and darkness. O what a crooked and uneven walk the christian's walk is. One hour in liberty and rejoicing, the next in prison and grieving.

29th. THIS day I rode with company some distance and then preached. I think my soul felt the power of the gospel; likewise many others. O the sweetness of God's word, when it comes with power to the soul. Ah! little does the world know what the christians enjoy.

30th. O THE death that I feel this day at times in my soul; and then for a short moment would get relief again: and would think that I should not get so imprisoned again; and perhaps in an instant would find myself again in a wilderness. O that I could live with God every hour of my life, and desert from him no more.

31st. RODE in company some distance, and preached. Conviction seemed to be revived on the minds of many, and christians got some blessings. My own soul enjoyed happy moments, but too soon got away again from God in the dark.

Great is the kindness of my Saviour's hand,
Who leads me thro' this world's deceitful land;
Guards me in peace from all the rage of hell,
Amidst my foes makes me in safety dwell.

JUNE 1st. THROUGH the unbounded goodness of my God, who fills the heavens with his glory, I am brought to the beginning of another month in health of body, and sometimes in health of soul. O might I now, give up my soul, my hand, my tongue, my life, and all to the Redeemer.

2d. O the happy moments I have found sometimes at my pen, when I find my soul disentangled from every amusement, and stayed upon God, and feeding on his love. But I am grieved that I enjoy no more, when I am so much indulged. This day I have hours alone and none to make me afraid; but still I find pride and unbelief bars me from much of the love of God.

3d. PREACHED this day two sermons in a large barn, and towards sunset one sermon in a private house. The Lord was with me, and with the society most of the day, and that very sensibly. Sinners were awakened and christians were rejoicing.

4th. O THE changes that the Spirit of God makes in a man's mind. This day I was invited to a man who had been so great an opposer as to threaten to abuse me. I found him under a great sense of his condition, and crying for mercy. I staid with him that night. Some others in the same neighbourhood were awakened.

5th, I RODE with a christian friend from place to place to see them that were awakened, and then preached in the evening. The Lord was there by his Spirit, and, I trust, set the truths home on the minds of many. Blessed be his name.

6th. I SPENT the fore part of this day going from house to house, and conversing with saints and sinners. I preached in the afternoon, and although the people were dismissed about seven o'clock, yet so great was their desire to hear, that they left not the house, but remained until eleven o'clock at night, and God gave a blessing.

7th. I RODE twenty miles this day, and preached a sermon; and the Lord fed his children, and my own soul got greatly refreshed.

8th. I HAD this day some very happy moments, and some very trying ones; but God carried me through them, blessed be his name, and gave me strength equal to my day; but O how little do I love or fear him; or what do I do to his praise?

9th. THIS day I met the church. Some joined the church, and the Lord was there. Yea and something very uncommon, and for the comfort of aged and distressed sinners happened there. An old woman came and declared her conversion, who had lived 70 years in the world, and had been a member of a church. She said she thought to become a christian gradually, and thought herself as good as others in the church. O that thousands in the world, who are church-members, were as sensible of their ignorance of Christ and the new birth.

10th. I PREACHED two sermons this day in a large barn, and partook of the sacrament with the church. Some more joined the church, and a blessed day it was to many.

of them. I rode to a meeting-house, where I preached again, and some of the brethren exhorted and prayed. Some of them were almost ready to leave their bodies with raptures.

11th. O THE mournful hours of darkness with a sense of the body of sin and death I was burthened with this day ! O how can I live any longer without God. O where should I go for help or rest, if I had no God : but blessed be his name, he appears.

12th. I HAD some liberty this day, especially in preaching ; but not so much as my soul longed for. When, O when will Jesus give me more liberty of soul ? When shall I get more victory over sin and death, and live and walk with God every hour of my life ?

13th. NONE but christians can tell the burthen of death and darkness they have sometimes to bear. The sinners know not, they are dead. I had some happy moments this evening when preaching, and some sinners were convicted. O that God would convert their souls.

14th. I RODE about 11 miles and preached, and then about 13 miles in the evening ; and a happy evening it was to me riding alone through the woods. I thought it was as happy a ride as ever I knew, and although it was very dark, yet that darkness was pleasant to me, because I had light within. O the unspeakable worth of a heavenly friend, and the sweetness of conversing with him.

15th. MY mind at times seemed stayed on God this day ; but I had some darkness and trials for part of the day ; yet the Lord was kind, and blessed be his name.

16th. As I came to Horton last evening I met this day the church of Horton and Cornwallis. Some members were added to the church ; and it was a day of joy to christians ; and it was the joy of my heart to meet with them and see them happy.

17th. A VERY large number met this day from three towns, and part of the churches came to the Lord's table. The Lord gave his children a great sense of his love. O that I could love him more.

18th. THIS morning I had some happy moments, and spent some time with three men that were under conviction, who came from a great distance to see me. O may they be brought to know the Lord and to enjoy his love.

19th. I HAD not much liberty this day until the evening when preaching. God gave my soul a sense of his love; and many of the children of God were also greatly blessed. Some were almost carried out of the body with divine discoveries.

20th. I WENT to Falmouth, and had not much liberty in my soul till the evening. O that I could find my whole soul awake to love, pray and praise my God, and that I might enjoy him every hour of my life.

21st. MANY assembled this day to hear the gospel, and God made it a good day to his children, and to some sinners in awakening them, and bringing them to cry out for mercy. O that they might find relief to their souls. It was also a good day to my soul; but I do not live so near to God as I think I might.

22d. I THINK I long to live above all things here below, and have my mind continually stayed upon God, that I might feed upon his love, and praise his name, as long as I live.

23d. MANY dark moments I waded through this day, and it seemed I was the most unhappy of all beings. I find the nearer I have lived to God, the more distressing it is to be in the dark. O how can I bear his absence so long? I must have some glimpse of his love, or I cannot live. I find he is kind, and reclaims me very often.

24th. THIS morning my soul seemed at liberty before meeting, and part of the day. O the happiness of having the mind borne away above the world! and it was a day of rejoicing to the christians. There was the greatest number that ever I saw attend in that town, and they appeared to give great attention.

25th. WHO could have thought, unless they had known it by experience, that a christian could so soon get his mind in prison, after he has had such liberty, which was my case this day? but, blessd be God, he soon appeared again and gave me some taste of his love. O may he have the praise, and may my soul rejoice in him.

26th. I THOUGHT I should not have had liberty this day; for I would have it for about a moment, and was then in darkness again; but in the afternoon when I preached, the Lord gave my soul more liberty, than I have had for some time. Many of the christians were likewise rejoicing. O that I could love such a good God more, and live more to his praise.

27th. I RODE with a christian friend from place to place, and conversed with the people. The doors of some houses were open to converse, but others so evidently shut, that I soon left them. As for myself, I passed this day through various scenes of light and darkness

28th. I WENT over to Windsor with four or five in company, and preached a lecture there. The Lord caused some movings amongst the people, and I enjoyed some happy moments in my soul. O that I could feel the love of Jesus every hour.

29th. I WENT to see some people under some movings of the Spirit, but did not enjoy much liberty in my own soul. O how unhappy it is to feel a load of death and darkness, pride and unbelief, without some light and liberty.

30th. IT seems an encouragement to see people give such attention in this dark place as I found they did: the Lord was with us this day, and it was a good day to the christians; yea, a good day to some souls indeed.

JULY 1st. THIS day was a good day to the christians, who were there mostly from other towns; and some sinners were under conviction. We met again just before sun-down, and many people attended.

2d. I HAD some happy moments this day, likewise some darkness. O that I could enjoy God every hour, and live to him.

O would the Lord stoop down so low,
To guard my feet where'er I go,
And devote me to his praise.
O take me, take me near to thee,
And let me but successful be,
In thy cause all my days.

3d. I ENJOYED this day some happy hours; and about the middle of the afternoon, I took a walk, and thought I felt not only a nearness to God, but likewise some peculiar impressions on my mind of the necessity of giving all up to God, let what would come; and I saw the need I stood in of having a friend to lean upon. I often told the Lord that I never should be able to go through the storms of the world without a sense of a present friend, and seemed as much engaged to implore the hand of God to support me, as if I had known I had some trials to go through immediately. And in less than an hour I was threatened of my life by two or three men. An officer of emigrants came to me first with his reproaches in the public street, saying, he

wanted that I should convert him. I told him, I might have expected good manners and civility from a man that made his appearance, letting alone religion; and that I wondered that one like him would assault a stranger in that manner in the public streets. He then began to curse and swear, asking me what right I had to preach. I told him it was out of my power to give him the least account of it. He then raged in a most shocking manner, and threatened my life, with bitter oaths. After this two ruffians went by the house where I was with drawn swords, swearing they would take away my life, but did not come in the house, although there was not one that resisted them: neither did I attempt to hide or flee from them, but was sitting in the house discoursing with some christians. Thus I saw, that in all their rage, there was an awe upon them. O that they might see and repent before it is too late.

4th. ABOUT five in the afternoon, came an officer to the house where I was, in an insulting manner. The man of the house turned him out of the doors. After which he cursed and blasphemed, and laboured to break open the door with a stick of wood. In a few moments there were near twenty men round the door, many of them swearing they would be the death of me. I was advised by some in the house to go out at the back door and get away. I replied that I would do it by no means. I was called there by God, and there I would stay, till duty called me away. I opened the window, and asked them what they wanted of me; telling them to act like reasonable men; and if I had done them any wrong, I was ready to answer for it. After which I told the people of the house that I would go out among them, and see if I could not pacify them. My friends advised me not to go out, telling me they would certainly kill me. I told them I feared not, and that I would go out, and they might fasten themselves in. I then opened the door, and went out. They came around me, and one of them, lifting up his hand, swore he would be revenged on me. I caught him by the forepart of his coat with meekness, and begged him to consider what he was about, and to act like a rational man. He cursed and swore for a while, but did not strike me. By this time the officer and others in the company became so calm as to talk with me. I was then told by the officer, that he would advise me as a friend to desist from preach-

ing, or leave the place. I told him, I should obey God before man. He then told me my life would be taken away in a few days if I continued preaching. I told him I would preach when I was called; neither was I about to leave the place, until duty called me from it: and after some more conversation with him and others of the company, I bid him a good night, and went in the house. A little after I got in, another party of men came round the corner, and rushed up to the door, inquiring for me, in a great rage; but did not come in the house, but remained round the door, some of them mocking and hooting, while we were singing and praying.

5th. THIS day my life was threatened, if I walked out. But God was stronger than a strong man armed; for I had no hands laid upon me. In the evening they came round the house where a number of us had met to sing and to pray, cursing, swearing and threatening. O may I ever have a heart to pity them and to pray for them, as long as they are objects of prayer. O that they might return and consider before the great day.

6th. BLESSED be God for his kindness and love to me this morning, when walking out in the fields. Then I found it was easy to suffer any thing, if Christ was with me. But O without him, how could I stand the storms of this world, and what is worse, those of my own heart? Yea, I found by what trials and persecutions I went through, that it was hard to have the mind in such a frame, as to suffer wholly for Christ. As for the pains of the body, which I might suffer by any corporeal punishment, I found that I could sometimes bear and endure them; with a resolute spirit of the gospel in exercise, and not have my heart suitably affected with the spirit of Christ. This would not be suffering for Christ's sake. And herein I believe many are deceived about bearing the cross, even when they seem to bear it patiently without reflection and resentment, or any desire of revenge; bearing trials and reproaches boldly and with fortitude, and expect a reward, when they are not really aiming at the glory of God, nor truly influenced with his Spirit; that spirit of the blessed Redeemer and his gospel; which they ought to have, to bear his cross.

7th. THE vessel that I had been waiting for to go to the county of Cumberland was now come in. I went on

board of her, and the same day we sailed, after I had bid my friends farewell, promising to return to them as soon as possible. We lay in the bason of Mines all that night. About midnight there was a terrible thunder-storm, but the Lord was kind to me, blessed be his name for it.

8th. ON Sabbath-day I got to Partridge-island, and preached there about seven in the morning to what people were there. They were about 20 in number, and seemed to give great attention to the word preached, and my own soul was also blessed. And great, yea great was God's goodness to me. O that I could love him with all my soul!

9th. I RODE through the woods about 50 miles to where it was inhabited. I was then in a strange place, where I never had been before: but O the Lord remembered his poor unworthy servant, and gave me many blessed moments when riding alone. O the worth of an invisible, kind, infinite and unchangeable friend.

10th. THE people heard I was come in, and therefore were ready to attend the gospel. I preached a sermon, and the Lord was kind, and gave a blessing. I found there some sincere christians, who knew the voice of the gospel, and rejoiced to hear it, and blessed God that he had sent me.

11th. I CROSSED the river to Amherst point, and preached there in the evening; I found many there, who were rejoicing to hear the gospel, and God was kind to them, and blessed their souls by me. O that I may always love to serve God and his children.

12th. BLESSED be God I am what I am, and am safely conducted wherever I go, and blessed with all I need of this world's good, and some blessings the world knows nothing of. O the sweetness of the mercies of God, when it is seen and felt in all the movings of his hands. O that I could live under a continual sense of his love and goodness. O how happy should I be!

13th. I RODE to Fort Lawrence, and preached there in the evening, and God was there. O what liberty my soul felt to proclaim my Redeemer's name and his gospel; which I then thought and still think, is a favourable symptom of God's intended goodness. Many people both christians and sinners were there; and that night the work of God began. The christians were not only rejoicing but many sinners were taken hold of by the Spirit of God.

14th. O how little do I know and enjoy God to what

Fought! I am amazed that any one day can be spent as this was, with so little sense of divine things: yet, blessed be God, I long for the more sweet enjoyment of him.

15th. THIS day being Sabbath day, such a number of people attended that I was obliged to preach in the open field. O it was a day of God's power, especially among the christians, who began to travail for souls. My own soul had also a blessing granted to it.

16th. I WENT up the river and preached. I found the Lord still with me, who blessed my labours. But ah I have reason to be ashamed, that I have no more love and gratitude, when I am so much indulged. O that my whole soul was awake.

17th. O SHALL I say that I walked with God this day, and that my soul was conversing with him as with a father. Yea, happy moments my soul enjoyed in the love of Jesus. O that I could live with him thus all my days. In the evening I preached again in the fields.

18th. I WENT over to Fort Lawrence, found my soul a live in God, and he blessed my labours. O the sweetness of heavenly joys! little does the world know what christians enjoy in their God. Lord ever more give me this bread.

19th. I PREACHED this day near the garrison. Some of the officers came to hear, and a great croud of people of all sorts. And O what a desire I had, yea a longing desire that God woul give me success; and I trust the day was not wholly lost. Some were blessed with light, and some with love.

20th I PREACHED at Mrs. and it was a day of God's power. The people thronged with hungry souls to hear the word. The glorious gospel of Jesus is getting a good name here; and let me serve him with all my soul.

21st. I PREACHED this day at 2 o'clock in the afternoon, and then rode some distance and preached again at 7 in the evening. I enjoyed this day some happy moments, and some trying ones. O that I had more light, love and humility, and liberty in the gospel.

22d. I PREACHED two sermons this day, and God was kind to me and to others. Methinks I feel willing to preach and labour until I die, if I could but have my soul at the time alive with God, and humbled at his feet.

23d. I RODE much this day and preached often, and

almost every sermon to those who had heard me before, and God was kind to me and to the people and a blessing attended by labours almost at every sermon. May Jesus have the praise.

24th. BLESSED moments I enjoyed part of this day, especially when preaching. But O I had many a battle with the old man and past through many storms; but Jesus my Lord was kind and gave me the victory. And one day I hope and trust to obtain the victory fully, yea the final conquest, and see my Captain face to face in everlasting joy.

25th. I WENT with some christian friends to Merriamcook, where there was a boat provided for us, and went forty miles the same day up the river Petit Codiack, intending to preach in all the villages when we return. In the evening the people attended a sermon and God gave a blessing to some souls.

26th. I PREACHED this morning to those people to whom I preached last evening: then went down the river with five or six boats in company; and in the afternoon I preached again, then dismissed the people and appointed a meeting at ten at night; when they almost all attended again, and seemed hungry for the word. O what blessings my soul enjoyed in God my saviour, yea, and he blessed me with a longing desire to spend and be spent in his blessed cause.

27th. I ROSE by break of day on account of the tide; we sung and prayed and refreshed our bodies, and set out to go lower down the river, and stopt at the lowest village, where I had promised to stop as I returned. The people were chiefly Germans, but they universally attended, and many were taken hold of by the word. Most of them could understand English and would not take a denial, but I must visit them again if I lived: which I promised I would, if ever I came to the county again. O the kindness of my God. What reason have I to love him for his goodness to me and to others.

28th. I GOT three men more to go with me to Shepody. I enjoyed happy moments on our way. We would often sing and pray, while in the boat and God was with us.

29th. SABBATH day. The people being informed I was come, attended, and God was pleased to give a blessing. I endeavoured to labour and pray with them, the little time I was there, and it was not in vain. The people

seemed very glad of an opportunity to hear the gospel, intreating me to return, if possible, and see them again. O may the seeds sown never be plucked up. Lord, bless them; redeem their souls, and get all the glory to thy blessed name.

30th. ABOUT three in the morning after singing and praying we set out on our return to Meriamcook, got there about twelve, and after some refreshment of body I preached there. God was pleased to water his gospel, especially among the young people. We then left boat and took our horses. O let me rejoice and bless God for what I have seen of his goodness to me, and success of his gospel in that dark corner of the globe. I now left some young men, that went with us to manage the boat. And O what a desire I had that God would reward them with a portion far better than this world. Some of them appeared very much awakened, and blessed be God, before I left the county of Cumberland, one of them was brought to the knowledge of Jesus: and I expect to see him one day in the Kingdom of Glory. O may the others be brought in likewise. I rode to Sackfield to C. D. Esq.

31st. THIS day after visiting some people I preached in the evening, and God was there with such power, that some, who had known the truth before, were almost overcome with joy. O that I could love him more.

The month is gone; what have I done

For my dear Saviour's name?

What shall I say, what shall I do,

That will advance his fame?

My coldness, O my God, forgive,

And every weak desire receive.

AUGUST 1st. O might my soul now be inspired with grace,

To spread good news unto the fallen race.

O Jesus, lead me in thy blessed name,

To be successful in thy bleeding fame:

And let me serve thee with my heart and soul

As long as mortal hours and moments roll.

Then receive me to thy bless'd abode,

Where I for ever shall enjoy my God.

THIS was a good day to me, especially when I preached. God blessed my labours to some poor souls.

2d. AFTER singing and praying with my friends in that part of the town, I rode with a christian man about 15 miles and preached. O how my soul longed for liber-

4y. It seemed as if I could not live so any longer ; for I just began to know the worth of liberty. O that my blessed Jesus would bless my soul with much of his love and presence.

3d. God gave me this day some liberty of soul. I preached with some success to some of the capital men of that place, who began to listen to the gospel ; and some of the officers of the garrison were very attentive. One of them, after sermon, invited me to dine with him the Monday next : and when I went I was treated with great civility. He acknowledged the truths of the gospel, and promised me whatever assistance I wanted, while travelling in that county, as he was the chief commander. He told me, he had heard I had been abused by one of his under-officers, which he was grieved for. He told me further, that I should not have an insult from any in the garrison, but their help, if I needed it. And thus I saw, that God is able to cause all things to work together for the good of his children : for this very officer had letters from other officers against me, and was desired to take me up, and although he had no real religion, yet he could not oppose, but encourage the gospel.

4th. THE church now began to gather together in gospel fellowship, without any bars or separation about different sects or denominations, but whoever loved and brought Christ and belonged to him were freely received into full communion.

5th. THIS was a day of God's power. I preached three times, and some souls were set at liberty by the blood of the Lamb, and brought from the borders of eternal ruin to rejoice in the wonders of redeeming love. A great number of people attended, and many of the capital men. O the desire I had to be a blessing to them that day.

6th. SPENT some time in the garrison, and then rode about six miles and preached in a large barn. And I believe, that Jesus was there. O the sweetness of being with Jesus. O may it be forever my lot and portion to enjoy him.

7th. I COULD not find this day that liberty my soul longed for. My soul seemed like a stranger here, and was kept in fetters and in prison against my will. O I longed to get the victory over sin, and could say with Sampson, O

Lord, give me strength this once, that I may be avenged on the Philistines, for my two eyes : for there is nothing, no nothing so great a burthen to me as darkness and sin.

8th. THIS morning I set out with about 20 people on horseback to the Bay Verd. We sung and prayed on the road, and when we came there, I preached in the afternoon and in the evening, and God gave a blessing. The people desired me to remain all night, and preach again in the morning, which I did, and God was there.

9th. AFTER I had preached and prayed, we took leave of the people, and returned back to Cumberland. But O the trying hours I had on my mind this evening on account of darkness.

10th. THIS was a good day to me, especially in the evening, when being wearied in body, I told my friends I must go to my bed as soon as I could : but in prayer it pleased God to come with such power, that some in the room who before had been careless, were taken hold of and roared out for mercy : and there were three souls brought out rejoicing that night ; one of which was a young lady, who was dressed with her high head, and other superfluous ornaments, who was taken hold of with such power, that she never ceased crying for mercy in the greatest agony of soul, till she was delivered, and I think brought into as great liberty as ever I saw any one in so short a time. (And although the powers of antichrist fight hard against such sudden and powerful conversions, yet, blessed be God, I was now an eye-witness of one brought from a careless state to the triumph of faith in about two hours, and as I have known her since, she continues to be a remarkable ornament to the gospel she professes. Many more I have known brought through very suddenly (who proved by their christian walk, to be sincere) though not so sudden as she was ; but I believe many have been more instantaneous.) And O what a blessed night that was. Some were praying, and some praising with a loud voice and sincerity of soul all the night. As for my own part, I never closed my eyes to sleep till the next day. O that I had a heart to give the glory to my blessed master !

11th. THIS day I had some happy moments in preaching, but about twelve of the clock at night, being in my bed-room alone, I heard some young people praying and

groaning with bitter groans for mercy, and pleading for one drop of the blood of Christ to wash away their sins, which so affected me, that I could not close my eyes all night to sleep, being under such a sense of the deplorable condition of the unconverted, hearing them (as I went out of the room) express their miserable danger approaching, and lost and undone condition, while out of Christ, in so great agonies and distress, as if they were just plunging into eternity and ruin. O the wretched state, that sinners are in, and do not know it!

12th. I preached three sermons this day, and God brought some souls to Christ, and many christians to rejoice in great liberty. The hearers were so numerous, that I was obliged to preach in the fields. O how my soul travailed, while speaking, when I beheld many groaning under almost insupportable burthens, and crying out for mercy. This day the church met to receive members, and according as I had advised them, no mention was made, of what think ye of Paul, Apollos, or Cephas; but what think ye of Christ. O the power of the Holy Ghost that was among the people this day. A number joined the church, and some sinners were brought to rejoice in Jesus Christ their friend.

14th. O THE heavy moments I went through part of this day, mourning the absence of God my friend. O darkness, darkness, how can I bear it? when, O when will God return? However God was kind to me, and did not leave me long in the dark. In the evening I rode about six miles and preached. After which I set out with about twenty people on horseback. We sung as we were riding, then prayed and then sung again; and when singing, the Lord was pleased to set one mourning soul at liberty, who was about forty years of age.

15th. I RODE with a number of people to Sackfield, but did not enjoy that love and liberty of soul, as sometimes I do. O what a grief it is to think that I should be dark and cold, when I am in the cause of God, and the Redeemer's work reviving. O how can I be so cold; why is not my whole soul awake with love and gratitude in praises to my God.

16th. THIS day the church met, and about twenty were added to it. It was a blessed day to my soul, especially at about eight o'clock in the evening: when speak-

ing to the christians, my whole soul was so ravished with the love of Jesus, that I could scarcely speak; yea, my very heart seemed melted with love. O the love, the infinite love of my God! How is my soul on the wing when I have but one glimpse of that sacred love: and if one glimpse is so great and transporting, what will it be to swim forever in the infinite ocean, and nothing to annoy. O my Jesus, shall I ever be so happy; shall I one day awake in perfect joy with thee? O it is all I want, and all I need. Give it to me, O my God, and thine be the glory, for ever. Amen.

17th. PREACHED at five in the morning, and God was there of a truth. We then sung and prayed in the street, after which I left the people, rode ten miles, and then preached again. And O what shall I say? my heart longs to acknowledge the goodness of God to the wretched children of men. My heart and soul was at liberty, and some blessings were sent by me. I then rode a mile, and preached in the evening; and the Lord still continued his goodness. After sermon my heart leaped for joy to have an old judge, who had been also a major in the king's service, come and take me by the hand, telling me, with tears in his eyes, I am happy to see you once more. I replied, I hope I shall be so happy as to see you a brother in Christ, and enjoy an everlasting day with you. He answered, I hope I shall; for, blessed be God, I am now convinced that I have been all my days in the dark, and that this is the only way to eternal life and happiness. God grant, said I, that you may be brought out and become a father in Israel. I hope I shall, replied he, although in the eleventh hour.

18th. I HAD this day some darkness and some light in my own soul. O what an uneven walk is the christian's walk through this wilderness state. O what a mystery I am to myself! When I get near to God, I can hardly think I shall see such times again. But O my master changes not. I preached in the evening, and a number more joined the church.

19th. O WHAT a day of joy was this to the christians! The church partook of the sacrament of the Lord's Supper. Many of them were as full of love as they could contain, both under the sermon and at the table, and seven souls were, I believe, born to Christ this day. O the shout of praise that were heard among the christians, both old and young! Many sinners were groaning under the burthen

of their sins, and pleading for mercy, and for the blood of Christ with unspeakable agonies of soul. O may Jesus bring them through to share with us, and forever join to glorify his blessed name.

20th. I RODE with fifteen in company about ten miles, crossd a river, and preached. I found God still working with power. Three precious and immortal souls were brought out rejoicing, and many more begging for mercy. Publicans and harlots enter the kingdom before the pharisees. One who had been an officer's wife, was brought from deep distress, even the borders of despair, to rejoice in the blessed Redeemer. O what a wonder of wonders to see the offscourings of all things, who have long been wallowing in wickedness, married to the spotless Lamb of God, received into his embraces, rejoicing in his smiles and made heirs of everlasting love. Yea it is no wonder that scribes and pharisees think strange (and the gospel becomes a stumbling block to them) to see such wicked creatures return to God and rejoice in his love, when they have lived so long and laboured so much, and still remain strangers to the true peace of conscience and joy in the Holy Ghost. Yea, when those, that are brought from such a life of debauchery, declare what they have found, what they enjoy of God, and what they think of the moralists (as young converts are very apt to do) how hard is it for the moralists to believe them, who have been so long members of churches, and are advocates in the externals of religion. What, say they, thou wast altogether born in sin, and dost thou teach us? O the mystery of the gospel, and the blindness of the natural man.

21st. I PREACHED a sermon this morning to a large number and bid them farewell. I think their souls were brought to rejoice in God, and the christians greatly revived. As for my own part I was so filled with love to God and to his children (when we seemed all wrapped up in unity of the Spirit and bonds of peace) that my heart was ready to burst, and sometimes ready to cry out in the language of the spouse, Stay me with flagons, comfort me with apples, for I am sick of love. And when I left them, I could hardly speak, although not with grief, for I could leave them freely, but was so affected with what I saw and felt of God's love and goodness; and to think I should one day meet them in glory, to love and praise my God to all eterni-

ty, bore my soul above the world. I then rode to Partridge Island, and O the happy moments I had on the way ! Methinks I could say, I conversed with God as with a friend.

22d. THIS morning about break of day I was called out of my bed, and carried on board a privateer, but not out of any ill will to me, only they found, there was such a man there with a horse, and they, intending to take some vessels from out of the bason, were afraid that I should carry back intelligence to Cumberland before they had got ready to sail from that harbour. When I came on board, the captain told me I should suffer no injury, but have whatever I wanted, and be put ashore again as soon as they could, which accordingly they did in the evening, after they had taken three prizes. Let them that wish well to their souls flee from privateers as they would from the jaws of hell, for methinks a privateer may be called a floating hell.

23d. I ENJOYED this day some happy moments at my pen and likewise in my private walks about the Island. I must acknowledge, the kindness of God to me is great, yea very great, and his tender mercies are over all his works. O that I had no other Gods but him, and could serve him with all my soul, and enjoy him for ever !

24th. O THE sweetness of trusting in God ! We often say, we trust in God and depend on him, when we are far from it, and only give a stupid assent. And herein, I believe thousands and thousands are deceived even in their own salvation. They say they believe in Christ, trust in God, depend only on free grace and the blood of Christ, and they wait for the mercy of God, and if they perish they will perish at Christ's feet ; and at the same time it is only from the lips outward (if I may vulgarly express myself) but the heart knows nothing of all this, and remains both ignorant and careless, yea and many go down to the grave with those expressions in their mouths, while the devil reigns in their hearts, and so plunge themselves into eternal ruin. O Lord, undeceive poor precious and immortal souls.

25th. I WAS this day in an open boat put across the bason to Horton, and left my horse behind me on Partridge island, the ferry-boat not being there.

26th. I PREACHED this day twice in Horton court-house, and in the evening at the house of major H. and was often blest with great freedom, in proclaiming the blessed name

of Jesus, and his glorious gospel. In my private hours the Lord was all my joy.

Jesus, my Lord, I call thee mine ;
 I feel thy word that makes me thine.
 Now on me gird the gospel sword,
 With the whole armour of thy word,
 To spread the wonders of thy grace abroad. }

29th. AFTER being in Horton three days, I went this day to Cornwallis, where I stayed seven days, and happy days they were. Many of the christians were so carried away at the meetings, that they could not contain from crying out ; but that was with great offence to the Pharisees. O that they would throw down their rebellion, and the weapons thereof, and come and partake with us the glorious feasts of the christians.

SEPTEMBER 5th. I WENT to Horton, preached there in the evening, and my soul and those of others were fed, having many happy moments in the enjoyment of God, and the presence of Jesus.

6th. THIS day I went to Falmouth, where I had not been for some time, found many friends well, and rejoicing in the Lord. I preached the same evening, when a number of ruffians came, some under the windows, and some in the door, howling and making all manner of noise to scoff at and ridicule us. After sermon a young disciple of Christ arose and spoke to them, warning them in the name of the Lord of Hosts (who, he told them, was viewing all their conduct, and heard their blasphemy) of their danger, telling them, that it was not the people they were scoffing at and despising, but the spirit of the meek and lowly Jesus, the eternal Son of God, who died for their wretched souls, that they were making a mock of and blaspheming. As for us, added he, we do not regard how much you despise and reproach us ; but for your soul's sake, do not make a mock of the Lord Jesus Christ.

8th. I WENT to Newport, and I cannot say, but I enjoyed some happiness at times in my own soul. But O what hard preaching to such a dead people ! The gospel seems to slip by them without any more impression on them, than water upon glass. A large place, with many inhabitants, and at that time I fear but about five or six that were real Christians in it. O what a miserable condition to the gospel-hardened, to hear the gospel, and to consent to the truths, without any feeling or concern.

13th. I WENT to Windsor, where I enjoyed happy moments in my soul, and was enabled to triumph over all my trials, and rejoice in Jesus my friend. Blessed be God, when at Windsor, I had the happiness to see a woman, who had come fourteen miles to hear the gospel, delivered from the bondage of sin, and the borders of eternal perdition, and brought to the glorious liberty of the children of God. She was so overjoyed, that she could not contain, but cried out in divine raptures, with shouts of praise to God, and exhorting souls to come and share with her. I continued preaching and visiting my friends, with whom I enjoyed many happy days, until the 24th, and then I took leave of them for a season, intending, if Providence permit, to go round to Cape Orsue and Cape Sable, where I never had been.

24th. I WENT to Horton and preached there the same evening to a great crowd of people; staid there and preached again the next evening. O the sweetness of labouring in Christ's kingdom. I preached twice or three times almost every day. The more I preached, the more I loved it and longed to proclaim the name of Jesus to the whole world.

26th. I WENT to Cornwallis and preached there in the evening to a crowd of people: for my custom was to send word what hour I would be there.

28th. I LEFT Cornwallis, and rode twenty miles of my way to Annapolis. O the sweet moments I enjoyed while I was riding. Jesus has so often blessed me, that I enjoyed sometimes heaven while I was riding on earth. O my soul, ever love and adore such a friend, for he is all my life, all my strength, all my joy, and stands by me, wherever I go. When I came to Wilmot, I stopped and preached there, and always found the love of God free and his spirit ready, whenever my heart was open to receive it.

Then Lord, with all my soul I'll come

And cast myself on thee.

O lead me till I reach my home,

From sin and sorrow free.

I REMAINED some days there and in Annapolis county and preached often to great crowds of people, and often saw the power of God among the hearers, especially among the christians, who were very lively, and many of them rejoicing in triumph.

OCTOBER 10th. I RODE with a young man in company as far as Annapolis bason, and the next day to St. Mary's bay. There I found a disciple of Jesus Christ. I staid one night with him and his wife in their little cottage, and was as happy with them in it as in a palace. The next day the man and his wife went with me, in a boat, about twelve miles, where I expected to stop and preach, five or six families being there. When I came, I found there two of the dear children of God. I thought to have gone from there before the Sabbath, but could not, for the two men I had hired for that purpose disappointed me, and I had reason to bless God that it was so, for I preached the more among those poor people. Some of them were greatly awakened, and in a short time there were three of them converted, I trust, and came out rejoicing in God their Saviour. I preached, and talked, and laboured with the people all the time I was there, and God blessed my endeavours. O that I might ever live under a sense of his goodness, rejoice in his love, and proclaim his name.

18th. I WENT in a small boat with two men I had hired to carry me to Cape Orsue. We went but about six or seven miles that night, and staid with the French. The next morning we set out early with a fair wind, but when we came to a mountain, the wind was so high, that the men were afraid to go round the cape. I told them I had rather undertake to travel on foot than wait for an opportunity to go by water. We travelled this day fourteen miles: the next morning one of the men was taken so ill, that he could not travel; for we were obliged to leave him in the camp, while the other man went with me to the settlements, and returned with things for him. But he soon recovered. I travelled that day until it seemed as if I should drop down with weariness; for it was some of my first travelling on foot. I was so wearied, that I was obliged to lean on the man's arm as I walked. I could hardly draw my feet after me, and we had nothing with us to eat, when we stopped, for we left what we had with the sick man, expecting we should get in before we should want. As I was thus labouring, a remarkable instance of Providence happened. I asked the man how far we had to travel. He replied nine miles. I told him I should not get in that night. He said he would go in and fetch me a horse for the rest of the way. Soon after he had spoke

these words, we espied five or six horses on the beach, that had come out so far from the the settlements, and with much trouble we caught two of them, with an intent to pay the owners for the use of them when we got in ; and we got in without much more trouble. When we got to Cape Orsue I found the people very dark, and most of them opposers to the power of Religion. The minister also at Chibogue came out and raged very high. Nevertheless there were doors opened for me, and I preached often while I was there, and some were awakened. The minister raged so to my face, that I was obliged to tell him, that allowing I was ever so wroug, and was going to destruction, it was certain he was wrong; for he had discovered a murdering spirit in that rage and wrangling, which I told him was far from the spirit and ways of Jesus ; and at last his passion was so high, that he left the house. When he was gone, his deacon, at whose house I was, was so convinced, that he told me his house was open for me at any time. I travelled to Argyle and had some happy moments on the way in the enjoyment of Jesus my blessed master. When I came there, many of the people seemed to be afraid of me ; but God soon began to work by his Spirit, which caused some to rejoice, and others to cry out under a sense of their sins. O my soul could now rejoice, seeing the work of God beginning in that dark place. Often have I rose before day, and walked in the fields with joy, and I had much of the presence of God in speaking. Some christians that had long been in captivity, and were very dark, were enlivened, came out in public, and witnessed for the Lord Jesus Christ, and his gospel. O the happy hours my soul enjoyed in that place, both in public and private. Ah, I can say that I am in heaven, when I enjoy Christ. Let me be where I will, he is my life, he is my peace, he is my joy ; yea, he is all that can be enjoyed, and all that I ever expect or desire to enjoy, both for time and for eternity. O that I could always live in a feeling sense of his love and presence all my days. The people being much engaged, and awakened, were with me continually, so that I was preaching, praying, exhorting or discoursing, almost all the time, from early in the morning, till twelve at night.

NOVEMBER 6th. I WENT down to Barrington, where I found the people very dark, yet they gave attention, and soon began to be something awakened.

11th. I WENT on board of a small schooner to go to Liverpool, sailed all night, and was taken in the morning by an American privateer, carried back and put ashore where we sailed from, which afterwards I was rejoiced for. I now went by land, and so preached to many little settlements, which I should have passed by.

14th. I WENT to port la Fore and preached the same evening. From thence I went to port Rosaway and preached there until the 20th, when I went to the Ragged Islands, where I found a dear child of God, who very much rejoiced at hearing the gospel. Some sinners were likewise awakened, and I enjoyed happy hours in my own soul. O the happiness of walking with Jesus! What can be compared with one moment in his sensible presence? Lord, ever keep nigh to thee, and humble at thy feet.

22d. I WENT to Sable river, where I found a very dark people. I was enabled to labour with them both in public and private. O that they would consider that their precious souls might be saved. There were many on that shore, that had not heard a sermon for fourteen years preached unto them. Only sometimes one of their readers would come along and read a sermon to them. O the dark miserable state of poor sinners! What heart that has felt the worth of souls can forbear to weep over them. O Jesus, send thy faithful heralds to labour for their salvation, and bring them to thyself.

By thine own voice call forth the dead,
 And feed them with immortal bread.
 Take me, O Lord, into thy blessed arms,
 And hold me up to teach the world thy charms.
 O may I bear thy messages of peace
 To wretched souls, till mortal life shall cease.

DECEMBER 11th. I landed at Liverpool, where I found a kind people, but in midnight darkness, and vastly given to frolicking, rioting and all manner of levity. When I first preached among them, I had but little encouragement. I staid among them until the 15th, when I took a passage for Port Midway and Port Levy, where I found great attention, and I myself enjoyed happy hours in delivering the messages of the Lord; but there was not one that appeared to have any knowledge of Christ. And O how many perish after being awakened by resting on their awakenings, and take up with conviction for conversion.

24th. I RETURNED to Port Midway and went up the

Falls to the mills and preached there the next day. Then travelled through the woods to Liverpool, where I preached again in different places, and found some little movings among the people. Some began to fear their foundation to be wrong who had been professors; and the Lord gave me strength and liberty to declare the truths of the gospel; and I told the elders and members of a church that was gathered there on a form, my mind of their standing, and the Lord shook many of them.

From earthly charms, O Jesus, set me free,
No master let me serve and know but thee.
I fain would spend my life, and in thy name
To the wide world thy boundless love proclaim.

JANUARY 1st, 1782. I travelled to the Falls in a very heavy snow storm; where still I found souls, whose discourse was chiefly on their lost state, and the name of the Lord Jesus Christ, while others were opposing and despising the grace of God. I preached twice every day, and the houses were crowded. Many were very much awakened; which was such a new thing (neither known nor heard of among them) that many did not know what ailed them; but still thirsted to hear me speak in the name of Christ. Many would hover around me after sermon, who seemed as if they longed to speak to me and unfold their ease; but dared not to open their mouths, for it was new and strange to them and to the whole town; for there never had been such a talk as a guilty conscience, a burthened mind, a hard heart or a stubborn will, or about any convictions or conversions; nor of the love of God, or declaring what he had done for their souls; but only if any one had (as they say) a desire to be religious, or had lost some relation by death (which is the cause of great numbers joining the churches) they go to the minister, and he advises them to join the church, &c. I remained in Liverpool and preached in different parts by night and day.

6th. BEING Sabbath day I preached two sermons in the day; and at night I was asked to preach down to the Point. When I came there the house was crowded in every part to a great degree. And I think I had the greatest freedom to argue with them and to entreat them, that I ever had in the place. My soul was full, and the truths of God seemed to pour into my mind faster than I could deliver them. I had every thing to say to the people, that I desired.

to, and the hearers were greatly taken hold on, and it seemed they could not go away. Some followed me to my lodging and staid their till midnight. I took my leave of them, for I intended to sail away the next day, if the wind proved fair, if not I promised them to preach again; but the wind being fair, I left the place, leaving many of the people in tears. O that God may bless them with redemption and bring the poor mourning souls to Christ. We went out of the harbour, and the wind being fair, we came in three hours to Sable river, where I had intended to stop.

8th. I PREACHED at Sable river, discoursed with the people, bid them farewell, and then travelled about three miles the same evening.

9th. I ENJOYED some happy moments this day while travelling, but my body was almost worn out by the excessive cold, and the fatigues of travelling, being obliged to go round the points and heads of all the bays.

11th. I STOPPED at the Ragged Islands, and staid and preached three or four days. Here I found some engaged for the Kingdom, and I was happy to spend all the time I was there, labouring with them; and I enjoyed much of the presence of the Lord while I was there. O I can say I am at home and happy and all is well, wherever I be, when I enjoy the presence of God. Never, never can I express the happiness that I have enjoyed even under the greatest fatigues of body. O my Jesus, thou art all in all.

14th. I WENT in an open boat to Port Roseway, where I staid and preached until the 17th, and then went to Port Latore. I stopped there and preached one day. But O the darkness and hardness of the people.

19th. I TRAVELLED in the rain to Barrington, and preached there and discoursed with the people night and day. There was a great moving of the Spirit among them, and many were under very heavy convictions; but they seem to hang there, and I cannot say, that there were any more than one that was delivered; while I was there. Many seem near the Kingdom, and are continually labouring in deep distress; But O that unbelief, that destroys its thousands. O that the poor distressed souls might be delivered! It is a trial to me to leave them, but I must.

Have pity on them, O thou bleeding Lamb;
And let them taste the sweetness of thy name.
Lord, raise the dead and cause the blind to see,
And let the weary souls find rest in thee.

31st. I TRAVELLED in company with two men from the head of that cape round the sea shore as far as Coch-wit. I think it was the coldest day that ever I travelled in, in my life. I was much fatigued, but dared not stop to rest, but a few Minutes, for fear of freezing. I often had scales of ice on my face and eyes, for the snow blown very thick all the day; but, blessed be God, we got before night to a little house, where I found the people vastly kind; and I am sure no earthly palace was ever more agreeable to me, than that was. Neither of us was touched with the frost, and by the next morning I was able to walk again. The two men returned, and the man of the house went with me. The severity of the weather was abated, and I had but about ten miles to walk that day and came to Pubnico, where I preached the same evening. The people seemed to have hearing ears, and the man that came with me seemed to be awakened and sensible of his darkness.

FEBRUARY 2d. I preached early in the morning, when the society seemed all attention, and some in great distress for their souls. I then travelled with twelve or thirteen in company (who followed me to hear the gospel) as far as Strawberry Point, where the people were soon gathered; and I preached there in the evening, and there were souls that appeared nigh to the Kingdom, and almost all their discourse after sermon was, what shall we do to be saved?

3d. I PREACHED early in the morning, and then travelled with men, women and children in company up to the head of the bay; where I had the happiness to find some souls born to Christ since I was there, who were now exhorting others to go to Christ.

7th. I took my leave of the people, but many left me with a heavy heart, and travelled with six men in company to Chebogue, where was a bitter opposition and many opposers; especially the minister, whose religion would very easily suffer him to get in a passion, and call me an impudent fellow; which caused me to tell him, that he shewed what kingdom he belonged to by his rage and malice. I preached in Chebogue and Cape Orsue some days, and there appeared an awakening among many, and some, that had stood off and scoffed, began to hear. Some of them opened their doors for me to preach at their houses. But there were still a number of scoffers, especially at Cape Orsue. The Lord forgive them and open their eyes, be-

fore the day is over, and they eternally gone. I remained preaching every day and discoursed much (for I had many came to see me) until the 19th, when I bid them farewell, and rode as far as some of the outskirts of the settlement to forward me on my way, and to have the less to walk. There came many to the house where I preached in the evening, and a happy evening it was to me. I had great liberty in addressing the people in the name of Jesus.

20th. I SET out to go on foot with two men in company. Part of the way we could walk pretty free of the woods, and part of the way we were obliged to keep the woods. And, blessed be God, I can say, a great part of the walk was happy to me. I once asking a blessing at refreshing ourselves on the beach, had such a sense of the love of God; that my heart was ready to burst; and the men that were with me, being poor dark souls, knew nothing of my joy and heavenly food; so I took my morsel in my hand, and walked on my journey, rejoicing, leaving them to overtake me. O what a peaceful and happy walk I had. I thought the very rumbling of the ocean, and beating of the surf, spoke for the wisdom of God and his goodness in a most striking language; and I could say all was well, and it was a heaven whenever or wherever I enjoyed my God. We travelled 18 miles, and then encamped in an old camp in the woods. The next morning we left our camp and proceeded, but as there was much snow fallen that night, it was more heavy travelling with our snow shoes, but nevertheless we got to Martagon, a French settlement, before night. The next morning I hired a French lad to go with me and carry my portmanteau as far as Oisiboo... I stopped there a few days with the English people, and saw some souls groaning under sin and confessing they knew nothing of the new birth, but their cry was to be taught. I left them with a heavy heart. However, Christ is there, and there were some christians there, who I hope will be a blessing in the hands of God. I stopped so long there, and at Annapolis bason, that I did not get to Annapolis until the first of March.

MARCH 1st. WHEN I came there I heard that the work was still continuing. I had the happiness to see and discourse with a young woman, who was awakened in the first of the reformation, who had turned away and joined the opposers, but was now returned again, and, I believe, was

a new born soul. O how affecting was the language of her humble soul. I remained in Annapolis county about seven days and found the work of God continuing under the labour of brother Chipman. I was likewise informed by a letter from Cumberland, that the Redeemer's kingdom was flourishing there.

8th. I WENT to Cornwallis, staid there but a few days, and then went to Horton, Falmouth and Windsor. My friends received me as almost one from the dead: for the report that I died on Cape Sable shore was so believed, that two of my christian brothers went through to see how it was, and to get my writings. I enjoyed happiness with my friends, and happy days until the first of April.

APRIL 1st. I SET out again for Annapolis, as the churches had agreed that I should go with delegates from the other churches to separate brother Chipman to the work whereunto God had called him. I stopped and preached at Horton and Cornwallis, and then we rode to Annapolis, stopped and preached to the scattered on the road. And a happy ride we had.

24th. WHEN the churches were met, and many people, it seemed almost like the day of Pentecost. Some of the christians were so carried away, that they were almost past speaking.

25th. THE churches met again, and a vast concourse of people. Brother Pezant preached at 7 in the morning, and then a stage was built in a field, where the delegates, the candidate and myself stood. I preached a sermon, and then delivered the charge. It was a joyful day to the christians. Then we rose up, not to authorise (as many pretend) but to bear witness and bid God speed to one that God had authorised and sent forth. There was exhorting of sinners and praising of God all night.

26th. I PREACHED again, and then made what speed I could to Windsor, expecting an opportunity from thence to St. John's river, and about the 29th I left Windsor for St. John's river. Being calm much of the time, it was four days before we got to the river; but blessed be God, I had many happy hours on board, and got all the people to attend at prayers, although I do not believe there was a christian among them. But I can say, that when I found no one that could talk the language of Sion, Jesus was my strength and companion. O my soul, what need I more!

WHEN I came to the river, the vessel did not go up, that I was in ; but God gave me speed, for there was another vessel just going over the falls to go up the river, so that without the least delay, I crossed Pot-Ash, and went immediately on board, and had the happiness to find the man that was both master and owner, to be a christian, so that I had one to discourse with on the things of the kingdom. O the happy hours I enjoyed in my soul at times, blessed be God, I felt myself at home by sea or by land, in a wilderness, or any where, when I give my heart to him.

O may I speak the goodness of my God,
And live to spread his gracious fame abroad.
Let me with joy wear out my mortal days,
In courting souls to celebrate his praise.

I REMAINED on the river, preaching from place to place among the people almost every day, and often twice a day until the 26th of May, during which time I had happy days and much of the spirit of God moving upon among the people. Many of his children, who had been long in darkness were delivered, and some sinners were brought to God, and constrained to rejoice publicly in the love of Jesus. O the sweetness of that love ; the greatness of that joy ; which the soul finds in Christ, when brought from the borders of eternal despair. As for myself, I went through many trying hours in my mind, but, blessed be God, I was delivered out of them all ; and I find that my own unbelief is the cause of all my trials ; which some will think strange to hear come from a man, who declares he knows the time and place of his conversion, and had enjoyed so many evidences of God's love or Christ's love since his conversion. But let it be observed, that when I speak of faith, I am still as wide from the opinion of the greatest part of the professors of christianity, as the east is from the west. For in the first place some have no other faith than what they have from history and tradition. They have so often read, and been taught, that a certain man named Jesus Christ, who professed to be the Son of God, was on earth about seventeen hundred years ago, who suffered and died for all that would believe in him ; that they receive this as a true saving belief, and when they have practised some duties on externals (which they imagine he has left for their rule to heaven) and have en-

gued themselves into a belief, that that man satisfied something in God (which they call his incensed justice) and fulfilled some outward law that was against them, then they imagine that all is well, and say, they have faith in Christ; when at the same time they know no more of the new birth, and that true faith, which is of the operation of the spirit of God, than Simon the Sorcerer: and living and dying with no better faith than that, they will as finally be lost as God's word is true. O that such people would have pity on themselves; and while they are here acting for a vast eternity, examine well what they are doing, and what they are building their hopes upon before their dye is cast and their loss irreparable.

Unhappy soul, that doth with full sail go on,
Fearless till sunk, and his all forever gone.

BUT the faith, yea, and the only faith, which I would attest to as beneficial to the fallen race, is that which God declares to be the substance of things hoped for. It may be observed, that he doth not say, the shadow or representation of things hoped for, but the substance. And when Christ speaks of true faith, he declares that if a man had a spark as a grain of mustard-seed, it would remove the mountains and raise the dead (or things of the same nature.) So that is an infallible truth, that whosoever has but one spark of that true faith in exercise, he would feel the effects of it, in the removing of sin; the mountains of sin, which he laboured under; and in the raising of his dead mind from the state of death, to a real knowledge and activity in a divine life. Therefore, let others believe and say what they will of their faith in Christ, and expectation of heaven, without this felt knowledge to the soul, I utterly renounce any pretended faith, hope or confidence for the redemption of, or any benefit to the soul, but that which is by the operation of the Spirit of God; which removes my disorders, scatters my darkness and manifests Jesus Christ to my soul at the very time, which gives me a degree of the real enjoyments of heaven; for Christ is God, Christ is life. He is salvation, rest, peace and everlasting joy to all his saints: and whenever that word of faith is in, it gives me liberty, and causes me to rejoice, bows my will, humbles my heart and bears me away above created good, to enjoy and converse with spiritual and eternal things, yea, to converse with God within the veil. And it ought to be

observed by all that profess faith in Christ, that in almost all the miracles he wrought, he told them beforehand, how far he could help them; for he would say; be it unto thee according to thy faith; or even as thou wilt. As if he had said, so far as you believe, so far I can help you; and therefore be it unto thee according to thy faith. It ought also to be observed, that the effect of that faith was immediate; the miracle was wrought and felt at the very instant that the faith was acted. They did not say, as thousands of poor dark souls now do under the gospel, I have faith in Christ; but it has not pleased God to give me an answer yet; but, say they, I have faith that he will answer me some time or other: not considering, that their faith, if true, would bring an answer: for it is by faith that the whole is wrought and therefore I must conclude and declare, that when there is nothing felt nor done, there is no true faith. I preached this day to a large number of people in the field; and it being the last Sabbath I expected to preach to them at this visit, I had so much to say to them, and they seemed so loth to part, that I was almost spent before we parted; and then I went ten miles down the river. But after I had refreshed the body, I preached again in the evening; and it was an evening much to be remembered. I preached about Elijah's translation, and I had such a sense of his flight, that I thought I was so bore away in the same flight, that I thought I should almost leave the body. O the sweet and transporting attraction that my soul felt, which carried away the old prophet that, stole in upon my heart with unspeakable joy and delight. And methinks in a degree I know and have experienced the nature and manner of his translation. Yea, never was my soul before so bore away to the realms of eternal felicity. I then went down the river, but stopped and preached in different places as I went down, then we came to the mouth of the river.

29th. I CANNOT but remark the goodness of God in forwarding me in the way. When I came to the fort at the mouth of the river, there appeared no passage from thence; and I thought I could not content myself long in that dark place: but the very next day four or five vessels came in, all bound for Cumberland, where I wanted to go.

JUNE 3d. WE sailed for Cumberland, and we were

sometime going for want of wind, but had no distressing time at all.

1. O thou my God, at whose command
The bellowing oceans rise ;
And at the moving of thine hand,
Again the tempest dies.
2. O let thine arm of pow'r and love
My constant helper stand ;
While o'er the wat'ry grave I rove
Or tread the desert land.
3. Or if the gapings of the flood
Should be my wat'ry tomb ;
May I awake with thee, my God,
And find my peaceful home.
4. There, where the storms no more shall beat,
Or bellowing oceans roar,
O let me have my happy seat,
Thy goodness to adore.

5th. We came to Cumberland, where I found some christians alive to God ; but some had got into darkness by disputing about principles. - I preached every day and enjoyed much liberty ; and the Lord blessed my labours both to christians and sinners. After I had been in Cumberland about a fortnight, I went to Shepody and Petiscodiack. I preached often there, and conversed much with the people, and they seemed to have an hearing ear, but no one at that time got any deliverance, but the christians were something enlivened. When I had been up the river, and had preached in almost every village, I returned down the river with twelve men in company. We came to a village of Dutch people about twelve at night, where I intended to stop and preach. The next day I preached two sermons and the people gave attention, but were so chained down to the form of religion or godliness without the power, and were so strict in their forms, that it was almost impossible to convince them that they were no christians ; or that they needed any thing else. But there was a young man among them, who was brought to the knowledge of Christ, and enjoyed great liberty in his mind, who laboured very much with this people, but they looked on him as one under a delusion, because he told them, that their being baptized and going to the Lord's supper, with all the other forms they practised, would not save them, and that they would be as certainly lost as if they had never practised any of them ; telling them, that they must know what it was to

be born again and feel it in their own souls, exclusive of all their externals. O the blindness of the poor wretched race of Adam, while in an unregenerate state.

Have pity on them, O my God,
Convert them by thy blessed word :
O may they live to know thy grace,
And join thy glorious name to praise.

I RETURNED again to Sackfield, in Cumberland, and preached there, and the spirit of God was among the people with power.

23d. I PREACHED at Greenhill to a great number of people, and in the afternoon I preached in a field near the fort in hopes that it might draw some of the soldiers, and there were many that attended and some seemed to give great attention, but before sermon was over the officers commanded them into the fort ; and thus it is with many, they will not enter the kingdom themselves, nor suffer those that are entering in, to enter.

26th. IN answer to a request sent me, I met a number of bigotted presbyterians and mountain men to reason on points of doctrine and principles we differed in : a vast concourse of people attended to hear. The presbyterians and mountain men chose three men to speak ; which I consented to on this condition that they should speak but one at a time : we discoursed on some points, which I was desirous to do for the sake of opening the eyes of many of the spectators ; but when they found themselves confuted, they would not acknowledge it, but grew warm, and not only two or three of their speakers spoke at once, but also some of their society, and they began to cast reproaches and reflections ; I told them, they had not only not kept their word, but also discovered by their spirit what kingdom they belonged to. Their passion grew so high, that they broke through the croud one at a time and went away. After which I preached a sermon to the auditory ; who by the discourse and the spirit these people discovered, were many of them convinced that the people called new lights were right, and that they discovered most of the spirit of the gospel. Indeed I believe, if there were none that disputed about the name and the doctrine of Christ, but those that had the spirit of Christ, we should not hear one dispute, where now we hear ten. I remained in Cumberland, preaching to and visiting the people until

JULY 6th. AND was often obliged to preach in the fields on account of the great concourse of the people : and

many happy hours I enjoyed in proclaiming the name of Jesus. O the life and sweetness of that gospel, when the soul is made a partaker of it, and feels it to be the wisdom and power of God. I often think what a hard task it must be to the poor readers and hirelings, who know nothing of this spirit and love to reward and cheer them in their labours; and let them pretend to have ever so much religion and love for God and for souls; their love and likewise their reward is in their salary, and worldly prospects: nor can an unconverted preacher be excited by any higher motive.

7th. I RODE with a number of friends to the Bay Vest, intending to go from thence to the island of St. John's. I preached there the same day, and my company returned to Cumberland. It seemed something hard parting, but we had this to comfort us, that we should meet again where parting hours will for ever cease.

9th. I WENT on board a schooner for the island of St. John's, and we had a quick passage. I found there very dark people, and indeed, most of them openly profane. I preached four or five times in the principal towns, where some seemed to begin to be fond of hearing these strange things, and others opposed and blasphemed. One evening, when at prayer among a number of people, I heard a cursing and blaspheming in the room, when I expected soon to be struck by them, but God gave me strength to continue praying without even looking to see who or what it was; but I heard them go out. After meeting I asked the people who the disturbers were; they told me it was an officer who came in and drove out some soldiers which were there; who began to be something thoughtful, and as he drove them out, he damn'd them, and swore by God, that that fellow (meaning me) would lead them all to hell and damnation. After I had preached in the town a few days, I went back into the country, and at a place called St. Peter's, I found two christians, and I had found one in the town. These three were the only ones I found on the island. At this place the people had some light, and gave great attention to the gospel, and the Spirit of God awakened some poor sinners to a sense of their danger, and to begin to inquire after Christ. I trust the gospel was not sent there in vain. O that those awakened souls might not rest until they found Jesus Christ their resting place. I returned again to the town, and there I preached again four or five times; and that one christian, whom I spoke of before, was much re-

vived, and rejoiced greatly, that ever the gospel was sent upon that dark island.

23d. ABOUT eight in the morning, I left the island in a large two-mast boat, which I had hired to carry me to the main. We sailed all day and most of the night, and got to land a little before break of day, and in a few hours, we got to a place called Picto, where I had no thoughts of making any stay, but finding the Spirit of God to attend my preaching, I stayed there thirteen days, and preached in all the different parts of the settlement. I found four christians in this place, who were greatly revived, and rejoiced that the gospel was sent among them. A great number of poor sinners were so awakened, that they crowded night and day to hear the gospel. Indeed it was hard leaving them, when so distressed and desirous to hear; but such were my pressing obligations to other places, that I dare stay no longer.

AUGUST 5th. In the morning I took my leave of the people, and set out with a young man, who had been with me about two months, to go through the woods to Cobequid; but not being able to get through, we were obliged to lodge in the woods on the ground, with no other shelter ~~but the trees,~~ and the ethereal canopy; but God was with us, and all was well.

O the great goodness of the Lord to me!
 His hand supports me o'er the boist'rous sea:
 Or if I'm call'd to cross the desert land,
 I'm still protected by his present hand.
 O Jesus, melt my heart with love divine,
 And let my days, my life and soul be thine.

6th. In the morning about eight of the clock we came in to the settlements, and travelled down through the country. There were two poor dark ministers there, who informed the people, that there was a strange impostor from the countries up the bay, who they heard was coming among them; who was neither college learned, nor authorized by the presbytery. He was a new light, he was a separatist, and one that broke up their churches. The poor dark people (most of them) conceived such an opinion of me, that they would gaze at me, as I passed their doors, with as much strangeness, as if I was one the antediluvians; and when I came down to the public house I was even refused a bed or a room for any money. I sent then the young man that was with me, to another public house, and when they heard my name, they likewise refused to take me in. The young man returned, and found me walking

in the street, and told me, that he believed I must lie in the street all night ; I replied I could do it without reluctance for the name of Christ. At length there was a poor old man, who said he would willingly receive me, if he had a bed fit for me to sleep in, but did not like to receive me, because he was so poor, but he directed the young man where to find a house, he believed I might get entertainment in ; but when he went there, the man at first refused, saying he had heard of me, and did not like to receive me, or any such man as I was, into his house : yet after some discourse (when the young man told him that it was hard, that a man could not get a lodging for any money, where they called themselves christians) the man said he would let me have a room and a bed, and sent for me to come. When I came there, he led me through the house to my room, and the people looked on me as if I had some distemper, that was catching. However they soon began to shew more freedom, and some of them hearing me sing, knocked at the door, and asked me if they might come in and hear me sing: I replied yes, if they thought it was safe for them. For their conceptions had been, that there was danger of being caught with that spirit, that I went about with. But the people began to be free, and the man of the house called me out, and desired me to pray in his family, and numbers of people came in. However my design was to deliver my message as far as I was able, if it was in the street (if there was no door opened) before I left the place. But the third day I was there I was desired by a poor man to preach at his house. I appointed to preach there at four o'clock in the afternoon. The minister of that part of the country, hearing thereof, wrote me a note, demanding to meet him and his elders at such a tavern at four o'clock, to give them an account, what right I had to appear in the capacity of a preacher of the gospel. I wrote him an answer, informing him, that although I should be glad to meet him and his elders, yet was surprised, that he should make such a demand ; as for the hour he had appointed, I could not meet him at that time, for I had promised to appear there in public. At four I preached and a great number of people attended, so that the house could not contain them. After I had preached I received a second note from the minister, desiring me to meet him that evening. I returned him for an answer, that I was then in company, neither was it then

a proper time ; but if he would be at the place, he had appointed, the next morning at nine o'clock, that I would meet him then there. I met them accordingly, and a number of the people. I told them I was then ready to answer any questions they should ask me, either the minister, elders or deacons ; and that I should expect to have the same liberty allowed me, to ask them some questions : for since I was sent for and knew the strange conceptions many had, and how many were kept in darkness, I was determined, if God gave me strength, to discover where the darkness was, and if it was in me. We then began, and continued for about three hours ; on the call and qualifications. of a minister ; the door into the ministry ; the power of ordination ; and original sin. At which some of them got so fettered with their own darkness, that they left the room. The minister likewise got up and broke off from the discourse. But the eyes of the people began to be opened, for after it was done, the man with whom I boarded, being present, declared they were satisfied, and that now they saw and were astonished at what prejudice and false reports had done. And from that hour I had more houses open to me than I could supply. Thus the enemies of Christ, by their endeavouring to shut the door against the gospel, were the means of opening it.

I PREACHED three or four days in Truro, and then crossed the river to Onslow where I preached. I not only preached often, but discoursed also with the people, who often filled my room, and staid until twelve at night, impatient to hear the name of Jesus, and what they must do to be saved. One man, who was before a member of one of those churches, was convinced and converted : but there were yet many of the pharisees opposing the work, and labouring to turn away the people from the faith.

20th. I SET out with some company to leave that part and proceed down the bay, but was obstructed by a sudden turn of illness, which seized me in a moment, and they laid me on a bed, so I was detained that week by my illness. But blessed be God, I recovered strength, so that I was able to preach on Saturday and likewise on the Sabbath day ; when the house was filled with people from eleven in the morning until twelve at night, and there were but a few that were not under some movings of the Spirit. O the infinite goodness of my God and master to the sons of men, and to me his poor unworthy servant. He is my leader and my strength ; my joy and my resting place.

Where'er I rove, while here below,
 My Christ is all the joy I know.
 He leads me, when thro' glooms I tread,
 And when discourag'd lifts my head.
 O let me still his love proclaim,
 While I with mortals bear a name.

27th. I RODE with seven or eight in company to a small village where I preached. After which the minister of Londonderry (who had rode twenty miles, to get the doors shut against me, but came too late) began immediately, being in a great rage, to rail at me; which caused all the people, being surprised, to stop, and not leave their places. I told him he was like the man, who was among the tombs, cutting himself; for that spirit he was of would torment him; and that I should not enter into one argument with him, until that spirit was chained or cast out. I likewise told him, that his own spirit and conduct discovered what kingdom he was of and belonged to. I then said no more, the people likewise were all silent, but the minister continued his rage and throwing reflections, until he found that I would not answer him, and then he sat still, and endeavoured to lay a restraint upon himself. At length, speaking something more mildly, he told me, he did not like my principles. I asked him to point out any of them in particular, and I would discourse with him about it. Then one error he pointed out, was original sin; as I held it, that all mankind were really guilty in Adam, and therefore the word imputation never need to be used in that matter; for how could that be imputed to a man, which he was guilty of himself. But he held that God was making souls now in these days, and made a soul for every body, when the body was once conceived in the womb, and after he makes the soul and sends them into the bodies, he imputes Adam's guilt to them. And thus he declared that thousands and thousands of souls that were made pure and innocent, were under eternal condemnation for a sin which was committed thousands of years before they had any being. However, I was enabled to discover the inconsistency of such a principle before his people, and many were convinced. The next point we discoursed on was election. He declared that God fore-ordained whatsoever comes to pass, which I soon proved to be impossible; for God could neither be the author of sin nor decree a thing against his own nature. The third point we discoursed on was God's incarnation. And when he declared his sentiment, it was strange even

to his own people and church, that were present : and that was that God made Christ. And when I did insist that he should give out his own sentiments, or else he had no right to oppose others. I asked him what God made Christ of : he said, that his body was made of the elements (which I did not oppose) but that his soul was made out of nothing. Out of nothing, I replied, why then he may return to nothing. Besides, if that be the case, then he is but a creature, which once was nothing, and is this the Christ you worship, and expect to worship forever ? I then told him the Saviour I worshipped was the eternal Son of God, and that God had declared that the Word was God, and that the Word was made flesh, and that that very infant that was born, was declared to be the everlasting Father, the Prince of Peace, and therefore he was not a created man, but God manifest in the flesh. And then I told him that I believed his people never knew before now, that their minister believed that Christ was made out of nothing ; and that I was glad, he had discovered himself. He then rose up in a passion and left the house.. The people staid and heard it all, and many began to get their eyes opened to see where the darkness was ; and entreated me to visit them again, if possible. After this I rode down to the lower settlements, and preached among them. I then went in a boat to Partridge Island, where I found a schooner, and went in her to Horton.

SEPTEMBER 1st. I CAME to Horton and preached three sermons the same day. The next morning I preached again at sun-rise ; and a blessed morning it was to many. Some, who had been long in bondage, were delivered.

O Jesus; give me strength divine,
To spread this lovely name of thine,
While mortal life remains ;
Then shall I make thy name my song,
Amongst the blest immortal throng,
In heav'n's exalted strains.

3d. I RODE to Falmouth, found my friends well, and enjoyed happy days with them in the love of Jesus. I went also to Windsor and Newport ; preached often in both places, conversed much with the people there, and found some still pressing on for the immortal prize. And after I had been there a while, I went to Horton and Cornwallis, where I often preached early in the morning, and was rejoiced to see how the people would crowd to meeting so soon and so early in the morning. O the sweet hours that I have enjoyed, proclaiming my master's love to the

hungry souls. I remained in Cornwallis, preaching twice, and sometimes three times a day, until the last day of September; when I went to Annapolis, where I preached often and saw blessed days. Many of the people of God seemed to live much of their time on the Mount. O the happiness of living near the Lord Jesus Christ! After I had met the church, and preached through all the county of Annapolis, I set out in company with brother Chipman, a servant of Christ, to go to Cape Orsue. We stopped and preached at Annapolis bason, and likewise at St. Mary's bay, where I found some souls converted, since I was there last. We then rode on our way, were obliged to lay one night in the woods, where it rained all night. When we came to the settlements, we preached every day, and saw a work of God among the people there. Some brought out from deep distress, to joys unspeakable and full of glory. O the glorious and joyful light to see souls come out of midnight darkness rejoicing in God, and shouting forth the wonders of his love.

OCTOBER 13. BROTHER Thomas Handley Chipman parted from me, and took passage for the river St. John's, as we had designed the first opportunity presenting. I remained three or four days preaching in those parts; and then went to Argyle; where the people were so engaged, that almost all in the place both old and young attended night and day; and the Spirit of the Lord wrought with such power, that many were constrained to cry out in the meeting; some with joy, and others in the deepest distress of soul. I preached there early and late; until about the 23d. I preached in the evening, after which about 10 o'clock at night, I went on board a large boat to go down to Barrington. God favoured and forwarded me with wind and weather, and we got to Cape-Island before day-break. I preached every day in different parts of Barrington, and there appeared much moving among sinners, and inquiring after Christ, but none evidently delivered. As for my own travels, they were changeable. Sometimes I was rejoicing in the Lord, and strong in his Spirit; but at other times I was under great trials of mind, and many times remarkably delivered from my bondage.

'Tis unbelief that keeps me down so low,
 And is the cause of all my grief and woe.
 When I believe, I feel all trials move;
 Then I can triumph in my master's love.

AFTER I had preached a while in Barrington, I went through the woods with six men in company to the upper Cape Negro; where I preached two or three days, found the people attentive, and found one christian among them; then I went through with some company to Port Rosaway, where I likewise found some movings of the Spirit of God; but the poor souls lingered, and none appeared to give up all to Christ. O that they may not linger, until their day is over. Have mercy on them, O my God, and shake them off from all their hopes, and bring them to give up all to thee.

O Jesus, send by me thy love,
To bring poor souls to thee;
Let mourners feel their guilt remove,
And taste thy grace with me.

I THEN went to the Ragged Islands; where I hope some have been brought to taste the love of Jesus. There I preached and enjoyed happy days. All their discourse while I staid there was about Jesus and his love. When I left that place, I went with four or five in company, who were thirsting after the gospel. The people at Sable River gave attention, but in general it is a very dark people. I believe there were some of them awakened, and I hope will not rest till they have the Lord Jesus Christ.

NOVEMBER 20th. I WENT to Liverpool in an open boat; the wind was fair, but being considerably high, we had like to have filled in the midst of the breakers at some distance from the land. Both the irons of the rudder broke, and the rudder was gone in a moment, but the hand of God was with us, and the boat did not turn till we got out an oar, and then continued to run before it till we had reached the harbour.

Lord, may such favours of thine hand,
Awake my heart to love,
And lead me still e'er sea or land,
While thro' this world I rove.

WHEN I came to Liverpool, I had the happiness to meet a number of my friends on the wharf, who informed me of the glorious work of God, that had appeared ever since I left them, and was still going on in the place. The minister, whom they had tried often to get removed on account of his hard drinking, was so enraged against his people for their holding up separate meetings, that he desired a dismission, rather expecting that it would be the means of their returning to him, and that when the trial came they would not dismiss him. But the people embraced the opportunity, and gave him his dismission;

which seemed to open the way still more for the work of God, as he was a great opposer. Almost all the town assembled together, and some that were lively christians prayed and exhorted, and God was there with a truth. I preached every day, and sometimes twice a day; and the houses where I went were crowded almost all the time. Many were brought out of darkness and rejoiced, and exhorted in public. And O how affecting it was to see some young people not only exhort their companions, but also take their parents by the hand, and entreat them for their soul's sake to rest no longer in their sins, but fly to Jesus Christ while there was hope. One young lad (who turned out to be a very bright christian) I saw, after sermon, take his father by the hand, and cry out, O father, you have been a great sinner, and now are an old man: an old sinner, with grey hairs upon your head, going right down to destruction. O turn, turn, dear father, return and fly to Jesus Christ: with many other such like expressions and entreaties, enough to melt a stony heart. The work of God continued with uncommon power through almost all the place. But the small number that did not fall in with the work were raging and scoffing, and some blaspheming. A man, who sat one evening near under the pulpit, looked up, as I was delivering the truths of the gospel of the Lord Jesus Christ, and cried out, that is damned foolishness. I looked upon him, and charged him to cease, and likewise to remember what his doom would be, that dares to blaspheme the gospel of the Lord Jesus Christ; and he was awed to silence, and said no more. O that he and other such might yet return before their day is over, and they eternally gone!

DECEMBER 2d. I TOOK a passage to Petit-Riviere, where I preached every day, but none came out in the liberty of Christ's children, though many seemed to be awakened. I then went with five or six in company to Malegash, where I preached the short time I staid there. But O the darkness of that people! Almost all of them are settled on a form of religion, but are strangers and enemies to the power of it. There were however some awakened, and began to enquire after Christ; the others raged, and opposed publicly. I returned and stopped again at Petit-Riviere, and then went to Port Midway, where I found some souls awakened, and earnestly inquiring what they shall do to be saved. O Lord Jesus Christ, deliver them by

thy Spirit, and give the poor unhappy souls rest. But art thou art willing, and it is their own wills and unbelief that keep them in the dark, and bar them all from thy love. O those fatal bars of unbelief! What crowds are eternally ruined thereby. For because of unbelief, they could not enter in.

DECEMBER 24th. I CAME again to Liverpool, where I found the people still vastly engaged in religion, and pressing into the kingdom: and almost all their discourse was about the wretched state of man, and the glorious recovery by Jesus Christ; and many rejoiced, as it were, in a new world; and I would hear exhortations after every sermon, inviting others to taste, and see that God was gracious.

JANUARY 1st, 1788. I WENT on board of a schooner, to go to Halifax, promising to return again, if God permitted. When I came there, I preached in different parts of the town, and have reason to believe, that there were two or three souls that received the Lord Jesus Christ. But the people in general are almost as dark and as vile as in Sodom. I staid there about ten days, and returned again to Liverpool, where I still found the waters troubled, and souls stepping in. O the happy days which I there enjoyed, not only in my own soul, but to see the kingdom of God flourishing. When I went to preach at the meeting-house, at the hour appointed, the people were crowding to hear; and when the sermon was over, I was obliged to stop many hours in the broad-alley, to discourse with the people; for it seemed as if they could not go away. While I was there this last time, the christians gathered together in fellowship, by telling their experiences and getting fellowship one for another; and so joined in a body, separating themselves from the world.

FEBRUARY 17th. I left Liverpool, stopped and preached at Port Midway, Petit-Riviere, Lehave and Malegash.

1. O God, may I directed be,
While here, to follow none but thee.
Be this my theme, where'er I rove,
To tell the world of Jesus love.
2. Then when this mortal life shall cease,
I shall awake in realms of peace;
Where I with my dear God shall be;
And give the glory, Lord, to thee.

27th. I SAILED from Malegash to Halifax, where I staid and preached until the 13th day of March, and then I set out for the country, where I found my friends well,

and the christians growing in strength and alive to God. O the happy hours which I enjoyed there, when Jesus was among us of a truth. I went and preached in the different towns until

MARCH 26th. BEING then at Windsor, I was taken so ill, that my life was despaired of; but blessed be God, I was so blessed with divine strength, that I was enabled to triumph over death and the grave. And by

APRIL 1st, I WAS so far recovered, that I rode as far as Horton, after which the illness of my body increased. But O the happy hours which I enjoyed, even when my life was almost exhausted. Jesus was my joy, my life, my strength, my all. O what shall I or can I say of such great and most infinite goodness of the Lord.

In Christ I triumph over death and hell;

In death I live; in sickness I am well.

I REMAINED apparently on the confines of the grave, and it was thought by almost every one, that I should soon quit this mortal stage. But as for my own mind; under the greatest symptoms of death, I still retained a hope that I should yet go out again in the name of Jesus to poor perishing sinners; which was all I desired health for. Yea, and oftentimes when I was triumphing over death and the grave, my soul was in a divine rapture, with no more doubt, that if I departed, I should awake in glory, than I doubted that there was a state of glory: yet so great was my thirst to spread the kingdom of Christ, and be the means of bringing precious and immortal souls to him, that I longed far more to return, even if I went through ever so many difficulties and troubles, than to depart and go. O how I thirsted for a few more days to go out with Jesus with me, to bring poor starving souls to the courts of his grace, that they might for ever share with me in the wonders of his love. After I had been in Horton a while, I seemed to regain a little strength, when my friends urged me to ride to Falmouth, which I did, and still remained very ill in the body, but had happy days in my mind. I spoke every Sabbath a few words in public, which were greatly blessed. I had christian company all the time, and the name of Jesus was all our theme: and indeed we enjoyed happy days. Almost every day I recovered strength again of body so as to ride to Horton, where I preached, and the people attended in great numbers.

But my disorder was flattering and changeable. I was very ill again, so that many of my friends gave me over for death. However I was continued through the goodness of God, and I never lost my senses in all my sickness. I rode to Falmouth again with company to help me. I remained very ill, and sometimes in the greatest racks and anguish of body, that could be endured, but I think I can say, God gave me so much strength to endure it, that I was never heard to groan under all my pain. And indeed I look on it not only a sin, to give away to groaning and re-pining under trials, sickness or pains, but it has a tendency likewise to increase the trials and augment the diseases: when on the contrary I firmly believe, that if the christians endeavour to throw their sickness and pain out of their minds, and to keep their minds soaring above, fixed on the Lord Jesus Christ, and contemplating divine truths, and the state of their souls, it would not only enable them in a great measure to triumph over the fear of death and the grave, but in some degree repulse the rage of the disorder. Yea, and when enjoying a present Christ, it even lifts them up above the sense of their pains. Besides, I have this to say, that if any one enjoys the love and the life of God in their souls (while sick in body) they cannot find heart, time or cause to groan under, or ponder on their bodily distempers and pains. And I am sure, if they do not feel and enjoy the life and the love of God in their souls in such trying hours, they have really a thousand times more reason to ponder on, and groan under the miserable state of their souls, than the pain and disorder of the body: for the soul, which is the essential part of the man, stands in far the greatest need of help. I remained in Falmouth with my friends, and was very happy to find the christians so much alive too as they were. And as for my own part, blessed be God, I never enjoyed so great a sense of divine things, and the presence and love of God, for the length of time, since I knew the Lord, as when I was sick. Surely I can say that Jesus was my all, and my life in the midst of death. He was to me as the shadow of a great rock in a weary land. Often did he cause me not only to triumph over death and the grave; but to forget my pains, and to lose the sense of my sickness.

The following are a few lines, that I wrote one morning at that time.

ALL IS WELL WITH THE CHRISTIAN.

1. Ye Pilgrims, bound to perfect bliss,

Your Saviour's goodness tell:

- If he is yours, and you are his,
Rejoice, for all is well.
2. You've found the only stream of joy,
Where solid pleasures dwell :
Tho' hell may rage, and earth annoy,
Christ lives and all is well.
3. When foes invade, you mount above
To joys unspeakable,
Your trials sweet'ned all with love,
Then surely all is well.
4. Sinners may lose their greatest joy,
And find their Dagon fell :
But nothing can your lives destroy ;
Then sing, for all is well.
5. Christ is your joy, your life and peace,
There all your treasures dwell.
Let ev'ry other helper cease,
He lives, and all is well.
6. Mount, my triumphant soul, above
This cold, this gloomy cell.
Long as I feel immortal love,
I must say, all is well.
7. I'd ever live, where Jesus reigns,
And never more rebel :
And soon on heaven's immortal plains,
I'll shout, ah all is well.

I STILL seemed to regain some strength, but very slowly, and as I had promised, and was determined to go to New-England this summer (if God pleased) I thought, as low as I was, I would attempt it. And when some of my friends told me, that I was very imprudent to undertake such fatigues in my very low state of health, and that they imagined I was in a consumption, I told them, that if I knew that to be my case, it would urge me the more on, for I never desired, nor intended, if God gave me strength, to yield up to sickness, or the bed, as long as I could possibly help it, and therefore, as I had preached almost all over this country, if I was in a consumption, I would go and proclaim my Master's name, where I never had preached, as long as I could ride or stand, if it was even to the last expiring breath. Which determination I still feel, if God be with me, and give me strength.

ACCORDINGLY on the 27th of August I left Windsor to go to New-England. It was something hard parting with vast numbers of my friends, who gave way too much to nature : but some did so triumph over the flesh and self, that they bid me go in the name of the Lord, telling me that souls were as precious in one place as another.

My aged parents, who set too much by me, and I often found it hard for one to leave them, when I was well, were alive to God, and engaged for the good of souls, that they seemed to get above the affections and weakness of nature, and told me, that although my health was so very low, yet they never parted with me so easily before, and although I was so low, they had faith to believe, that I should be yet a blessing to some souls, before my departure out of the body, saying that if I went and wore out my days in the cause of Christ, and was the means of bringing any poor souls into his kingdom all was well; if they never should see my face more in time. It gave me great satisfaction to see them so strong in the Lord, as to overcome the affections of nature, and that far better love and affections reigned in their place, the heavenly and divine love in Christ, who had made us one in the bands of everlasting love in such a manner, that distance of body, nor death itself can ever separate.

Go with me, Lord, where thou wouldst have me go.

And give me strength the gospel trump to blow.

Bring home poor sinners, O my God, by me,

To sound thy fame, and ever reign with thee.

AUGUST 27th. I left Windsor. The vessel sprung her mast, so that we were obliged to put into St. John's river for a new one. I preached once while I was there; but it was hard preaching to such hardened, careless hearers.

SEPTEMBER 7th. We left Fort Howe on St. John's river; but the wind not being fair, the voyage was tedious for me, who was very low in body still. But God's providence was such, that a head wind caused us to go into Jones' river; when I told the captain, that I would leave the vessel, buy a horse and get along by land; which turned out very well, for I found a far larger country than I expected so far east. I staid and preached a few days in Bristol among a very dark people; but some were awakened under the gospel, and began to inquire after Jesus Christ.

15th. I WENT with three men, that bore me company, to Booth-bay, where I staid and preached about a week. I likewise found the gospel to take hold of some, and some that were awakened at Bristol, came over to every sermon that I preached in Booth-bay: and even some women with children in their arms travelled on foot. So great was their desire to hear.

22d. I RODE about four miles with William Mecob, Esq. (with whom I had boarded) where I stopped at one Colonel Emerson's, and preached there the next day to a

great number of people. They seemed much alarmed by the gospel, and some so awakened, that I trust they will never rest, until they have found Christ. O that they might once be brought to an union with Christ, without which there is no safety or happiness.

24th. I RODE with Col. Emerson, who accompanied me up the river, intending to go to the ferry at Sheep's Gut that night. But when I came to see so many inhabitants on Amesscotty, I told him that my mind was not easy, to go by them: I therefore stopped and preached on both sides of the river, and trust it was not in vain; for some christians were greatly revived, and some sinners much awakened. O that they might never rest until they find the true rest. Lord Jesus, have mercy on their poor burdened souls, that are wandering in a wilderness and know thee not.

29th. I RODE over to the other river, and the next day I preached there, and, blessed be God, I trust, it was not in vain: and seeing the people so engaged, made me stay longer and preach again; when I still saw some more movings amongst the people; though many were very much hardened. I endured vast pains and anguish of body almost every day, and was many times scarcely able to preach; but I endured it without much complaining, for I enjoyed health of soul, and was very happy at times in the Lord Jesus Christ. But as I had just got into that part of the vineyard, and saw the fields as it were white unto the harvest, I had intended (if Providence permitted) to blow the gospel trumpet through that vast country, and I could not bear the thoughts of leaving the world; although I was happy and had not the least doubt of my salvation: for I longed more than tongue can express, to be the means of bringing some of those poor souls to the Lord Jesus Christ.

OCTOBER 5th. I preached at Sheep's Gut, and saw much moving of the Spirit of God. Indeed some were in such distress, they could hardly contain themselves. O that God might bring them to himself!

MONDAY morning the Selectmen of the town sent me a request for to stay longer; but I could not find it my duty, being under pressing obligations to visit other parts, that stood in as great a need, and yet it was hard to leave the poor awakened sinners.

MONDAY I went to an island called Squam, where there had been a work of God, and I found some lately

born to Christ. But O how common it is in a time of revival, for many to be deceived, and to take up with something short of Christ. I remained in Squam until Saturday, and then rode to Woolwich, where I preached on the Sabbath, and saw much of the power of God. But O how apt are young christians to be led astray, being so fond of every thing that appears like the power of God, that they receive almost any thing that has a zeal, not considering, that when God is at work, that then is the time for the devil to counterfeit. I heard men exhort, that had nothing of the Spirit of Christ, but many of the christians thought them certainly right, because they seemed to have a great zeal. I love to see preachers zealous, yea, and I believe, if they have the spirit of God, which brings meekness, love and humility with the zeal, and solemnizes the person speaking, it will not be all over as soon as they have done speaking in public, but will go with them: when those who have nothing but a spirit of self, and a false zeal, will appear to speak light and airy, and lifted up, and when having been in a great zeal, it will be soon over, and have no solemnizing sense abiding, but grow careless and light, and easily and soon lead, or be led into vanity and sin.

MONDAY, I rode about three miles, and then preached to a small number that were living christians; though there were sinners among them, yet it was easy preaching and a happy day: it was to many.

OCTOBER 16th. I PREACHED at Bath, and the next day rode over to Brunswick, where I staid three days, and found some sincere christians, but not much moving among sinners. O the wretched state of careless sinners! My heart aches for them, and fain would be a means of helping them; but what shall I say, or what can be done for them? The spirit of God doth labour with them, and beseeches them, and if they reject that, what, O what can help them?

21st. I RODE down to Harrisicket, where the people were almost all in a deep sleep with hardly a form of religion. I was so ill, when I first got there, that I was scarcely able to ride; but I appointed a lecture, and when I came to speak, God gave me strength, and the people great attention. The Sabbath following, I saw so much of a moving among the people, that I was greatly encouraged, and concluded to stay another week: I preached lectures on the week-days, and had the happiness to see some ef-

fects of the gospel. There were two that I believed received Christ, and could tell of his love; and others were groaning under a sense of their danger, while out of Christ. I had a great desire to stay longer with them, but thought it my duty to proceed. O that God would out of his love and power carry on the work in those mourning souls!

I STAID there: until the 3d day of November, and preached among the people, and I have reason to hope that it was not in vain, for there were some that I discoursed with after sermon, that manifested some movings in their minds; but the people in general were settled down on a form of religion, and some not even on that, but all at peace, and but here and there one among a great crowd of professors that know any thing of the work of God in their souls. O the shocking and irretrievable loss they will meet with when this poor miserable life is at a period. They go sleeping to the grave, with an expectation of awakening in heaven, when they have that nature in them, in their own souls, that will be a hell to them for ever: and this is the shocking mistake, that thousands make a dependance upon God to save them, and to keep them out of hell, and beg that they may not go so hell, but do not think of their being already in hell, nor make it their concern to have their natures changed from that nature of hell, to the nature of heaven.

3d. I RODE to the town below, where I preached; and I think they were the most careless, hardened people, that I had found on that eastern shore; Lord what will their end be! O that they might consider and be awakened before their day is over! I then went to New-Casco, where I preached, and the people gave great attention, and there began to be some movings. I staid and preached there some days. The minister of the place was very free, and rejoiced to see some movings among his people.

ON Wednesday the 12th, I preached at a wedding, and had the happiness thereby to be the means of excluding carnal mirth; and the young people seemed more fond after sermon of gathering round about me to hear me discoursing on religion, and to give them advice, than to be in the other company. And when I went away they likewise scattered and went home. O Lord Jesus, follow them with thy blessing, and let not the least impression on their mind be lost.

13th, I RODE over to one Mr. Brown's, preached the

Sabbath there, and I think the Lord spoke to the hearts of some. And as for my own part, blessed be God, my soul was alive, and my tongue at liberty to plead with poor sinners in the name of Jesus.

17th. I RODE to Falmouth, where one Mr. Dean was minister. I preached once in the week and once on the Sabbath in his meeting-house to a great crowd of people.

MONDAY I rode to the next parish where one Mr. Lancaster was minister. As for my bodily illness, it was still so great and heavy on me, that I was scarcely an hour free from pain, excepting when asleep; but, blessed be God, he was the supporter and comforter of my mind.

HERE ends Mr. Alline's journal, sickness preventing his proceeding further in it.

IN the foregoing pages we have had a particular account of the dealings of God with the pious Mr. Henry Alline from his childhood and youth, up to within a little better than two months of his death; viz. of God's dealings with him under his conviction; of his conversion, his call to the ministry, his engaging therein, of his success in the ministry; of the abuses and persecutions he met with in it; and many more particulars relating to him.

WE have but little account of his travels and preaching from the time he discontinued his journal by reason of his sickness and pains till about a fortnight before his death, which happened on the 2d of February, 1784, between three and four o'clock in the morning, at the Rev. Mr. M'Clure's, minister of North-Hampton, in the state of New-Hampshire.

AN account of his glorious and triumphant death is given by the Rev. Mr. M'Clure in the two following letters wrote to Mr. William Alline of Falmouth, the father of the deceased.

SIR,

Soon after the death of your son I wrote you by a vessel which sailed from Newbury-Port, informing you of the melancholy Providence. The letter was inclosed to Mr. Dewolf, of Windsor, which I hope you have received; but as it may have miscarried, being now in Boston, from whence there are frequent opportunities of conveyance to Nova-Scotia, I shall leave this to be forwarded by your nephew, Mr. Henry Alline.

THE following extracts from some minutes, which I kept of your son's sickness and death, I now send you, con-

cluding it will be satisfactory to his bereaved parents, to know the particulars of the last days of so pious a son.

JANUARY 22d. He arrived at my house accompanied by the Rev. Mr. McClintock, very feeble, to appearance in the last stage of a hectic, and much oppressed with the asthma.

25th. HE rode to the meeting house, and preached from Luke 19th c. 5th v.

26th. To day had a faint sinking turn oppressed at his stomach, too weak to proceed on his intended journey to his friends in Boston.

27th. CONFINED to day to his bed.

28th. LAST night an abscess, which had been for some days gathering, broke and discharged a quantity of putrid blood and water, which has lessened his pain, and he is able to sit up.

29th. STILL growing weaker, his feet swell, and his cough severe. Expecting death approaching, he committed to my care his papers and effects, with direction to be particularly careful of a number of hymns, which he had prepared to be published, with directions to write to his friends in Nova-Scotia, concluding his brother would come to take care of them.

30th. THIS morning worse, had no sleep last night; kept awake by the asthma, cough and fever. He told me, he found himself going. The symptoms of death upon him, and said none but Christ, none but Christ. Yesterday the doctor, who had attended him from the time of his arrival, asked him how he did? he answered, I have nothing to promise myself with regard to life. I am going and willing to go. Willing, not because I must die; but because I have a friend, who will support me in death.

SATURDAY, 31st. He told me he had a wearisome night with his bodily pains. One asked him how he did, he said I am in terrible distress, but yet I am well. He would often say, that he had sweet hours. Such views of divine things, as made him almost forget all his pains.

RESTLESS without sleep all day; the nurse constantly holding him up in the bed in the day time, and this the greater part of the night. His strength decays very rapidly.

HE desired me to sit down and write some things he should tell me, respecting his life; having a desire, he said, that poor sinners should be made acquainted with some remarkable providences of God towards him, but he was too weak to converse, and said he must put it off.

It seems he preached every Sabbath from the time he left Nova-Scotia. He told me, it had pleased God so far to bless his labours, particularly among the young people at Harrisicket, that he has no reason to be sorry that he had undertaken the journey, although in so much weakness. He frequently expressed in his prayers and conversation most benevolent wishes for the spiritual welfare of his friends, particularly in Nova-Scotia, and for the churches which he was connected with. He was about to send for some of his friends in Boston to come and see him, but concluded it would be too late. He chose to converse on no subjects but Christ and the love God in our redemption.

FEBRUARY 1st. Sabbath morning. No sleep the last night; his fever high; he has his reason well; distressed for breath, patient in his distress, and resigned to the will of God. I said he was fast approaching to the end of his wearisome journey, and, as I trusted, to his entrance in a glorious rest. He said with great earnestness; O I long for it, I long for it. I observed to him that the promises of the gospel were a divine support to all who love our Lord Jesus. O yes, said he, but the promiser is greater than the promises, and he is with me. Going to meeting he desired a remembrance in our prayers, and said, O tell all my friends, that the blessed gospel, which I have preached to them is true, in which they must believe in the lively belief of, and in which they will be safe in death. Sir, O preach that blessed gospel.

By reason of his great bodily pains and longing to be with Christ, he would sometimes check himself, fearing he was too impatient to be gone. I desire, says he, to wait God's time. He said, he had begged of God, that he might not outlive his usefulness. O I long, said he, that poor sinners should have such views of the Lord Jesus, as I have.

He would frequently exhort spectators to get an interest in Christ, assuring them that none but Christ would answer for them, when they came to die.

In the afternoon he told me he was afraid he should lose his reason, but hoped that God would continue to him that blessing.

In the evening I observed to him that Christ was now his only help, he said, I need not to be told of that, he is now my only desire. His distress increased, and he longed to depart. I observed to him, that I trusted he would soon obtain the gracious fulfilment of the promises. I have no

doubt, said he, not one, no more than if I was now there. He lay in great distress, groaning and reaching for breath; until about midnight he said, his thoughts began to be confused; that he was not in a condition to pray; desired me to go to prayer; and at the close he repeated a loud and joyful amen. It was evident soon after, that his reason was going, and his broken sentences were the breathings of a soul swallowed up in God.

In this state he lay about two hours in great distress for breath, and the last intelligible sentence he spoke was in the strain of his geneal conversation in these words. Now I rejoice in the Lord Jesus.

AND between three and four o'clock in the morning he breathed out his soul into the arms of Jesus, with whom he longed to be. Such was his peaceful end. The righteous hath hope in his death. Happy the man who dieth the death of the righteous, and whose last end is like his. O may the living lay it to heart, and be excited by the speaking example of lively truth and holy fortitude in death to redouble their diligent efforts to secure the unfading prize of immortal life.

THE FUNERAL.

THE neighbouring ministers were requested to attend, and they accordingly came and walked as bearers.

FEBRUARY 3d. The corps was carried from my house to the meeting-house. The Rev. Dr. Langdon made a prayer adapted to the solemnity, and a funeral hymn was sung. It was then conveyed to the burying-yard, preceded by six underbearers, including the deacons, and deposited in a grave near to that of the Rev. Mr. Gookin, former pastor of the church.

BEARERS.

Rev. Mr. Noble, of St. John's River, Nova-Scotia.	CORPSE. H. A. Æt. 35.	Rev. Mr. Buckminster, of Portsmouth, N. Hampshire.
Rev. Mr. McClure, of Northampton, New-Hampshire.		Rev. Mr. Thayer, of Hampton, do.
Rev. Mr. McClintock, of Greenland, do.		Rev. Dr. Langdon, of Hampton Falls, do.

THE effects which he has left are principally a horse and sleigh, his apparel and about twelve dollars in money.

As I doubt not, Sir, from your worthy-son's frequent mention of you, that you and his honoured mother have long walked with God, that it might afford you unspeakable satisfaction, that you have been blessed with such a son, and have the triumphant hope of speedily meeting him, no more to part, in the bright region of eternal day.

I AM, Sir, with great esteem, your very obedient and sincere friend and servant,

DAVID McCLURE.

North-Hampton, New-Hampshire, April 29th 1784.

MR. WILLIAM ALLINE.

DEAR SIR,

Yesterday I had the satisfaction to receive a letter from you, dated the 18th of May, on the melancholy subject of the death of your late pious and worthy son. I had long been waiting with the expectation of hearing from you, or seeing one of your sons here; which was the expectation of the deceased, to see about his papers and effects; but my letters to you have unfortunately miscarried. I wrote you about three weeks after your son's decease, by a small vessel belonging to the river St. John's from Newburyport. The letters were put on board by the postmaster. The letter to you was inclosed to Mr. Lowran Dewolf of Windsor. About the beginning of May I wrote again from Boston to you, giving a more particular account of the triumphant exit of your son, together with the most remarkable occurrences of his life during his confinement. That letter I left to the care of your kinsman, Mr. Henry Alline, of Boston, and hope that one or both of the above have come to your hands before this time. Your son gave me a particular charge with respect to a number of hymns, which it was his desire should be published, for the benefit more especially of his friends in Nova Scotia. He had begun to draw off the journal of his life in a legible hand, but had proceeded but a little way in it. He expressed a desire to have the remarkable providences of God towards him made public for the good of souls. And if some judicious person, who is acquainted with the characters in which he wrote, would undertake it; something well worthy of the attention of the public, and which might be very beneficial, might be collected. He appears to have been, by what I can gather from his journals, a burning and shining light in Nova Scotia and elsewhere, and that many souls rejoiced in his light. And his christian virtues, zeal, fortitude, faith, hope, patience and resignation shone bright as the lamp of life burnt down into the socket. And we trust, he is now united with seraphs and saints in their pure ardours of holy love and everlasting joy. From the time of his landing on the eastern shore, until his arrival at Falmouth, his journal is continued; after that his infirmities prevented his continuing it; although they prevented not his preaching, which seems to have been attended with power to the consciences of sinners in almost all the eastern shore, where he bestowed his labours. May it please the Author of all gracious influences to cherish the seed sown there, and cause it to bring forth fruit which shall be to the praise of redeeming love, and a crown of joy to him the faithful labourer.

In my letter to you, I gave an account of your son's effects, and agreeable to your directions shall forward them together with his papers, to your nephew, Mr. Henry Alline at Boston, to be by him forwarded. Wishing you, dear sir, and your worthy partner the divine consolations in the vale of life, and a happy meeting with our friend, your dear departed son, and the best of Heaven's blessings to your family, I subscribe myself, dear Sir, your sympathizing, affectionate, though unknown friend and servant,

DAVID M'CLURE.

North-Hampton, New-Hampshire, Aug. 3d. 1784.

