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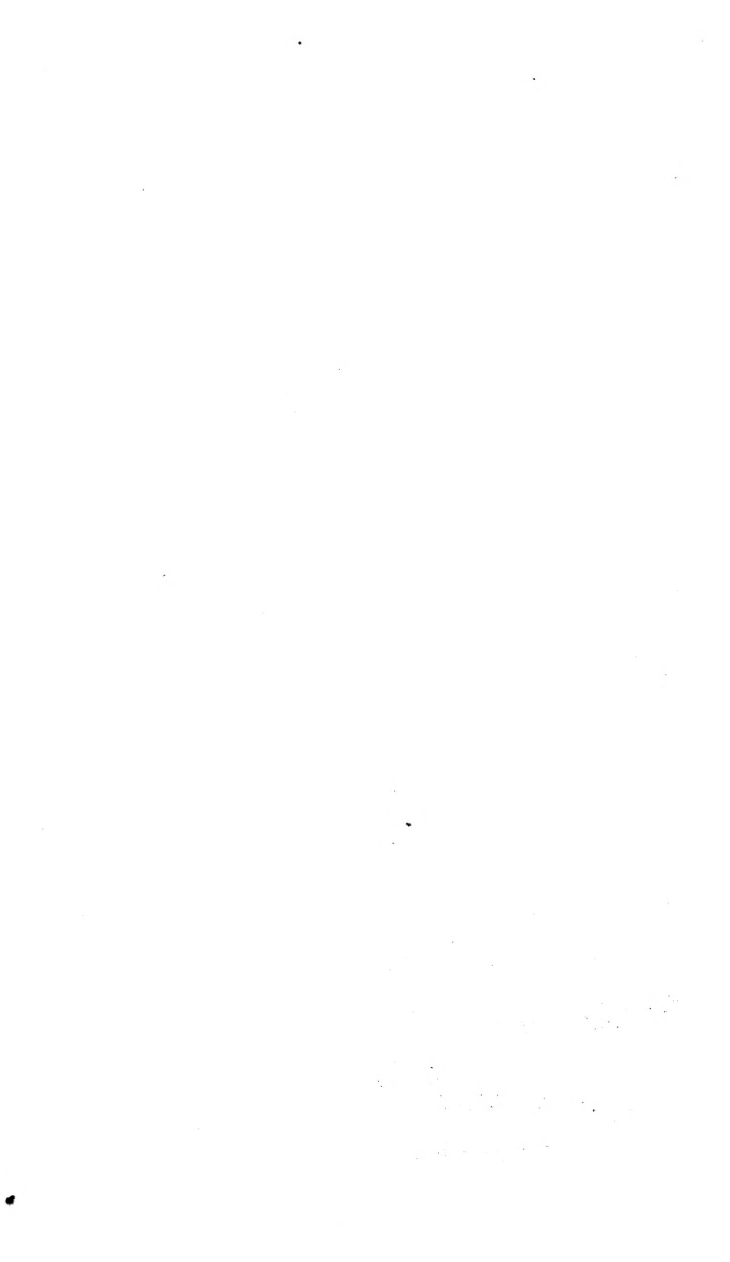
OF THE

Theological Seminary,

PRINCETON, N. J.

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Journal and letters of the
Rev. Henry Martyn

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JOURNAL AND LETTERS

OF THE

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REV. HENRY MARTYN, B.D.

FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE; AND CHAPLAIN
TO THE HONORABLE EAST INDIA COMPANY.

EDITED BY

THE REV. S. WILBERFORCE, M. A.,
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FIRST AMERICAN EDITION, ABRIDGED.

“He being dead yet speaketh.”

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PUBLISHER'S NOTICE.

No portion of the matter contained in this volume has been previously given to the American public. In preparing this edition for the press, the editor has omitted certain portions of less interest, but has made no alterations in those retained. The entire contents are just as they came from the heart and pen of Henry Martyn.

PREFACE

TO THE AMERICAN EDITION.

THERE is no modern name dearer to the church than that of Henry Martyn. A volume from his pen on any subject could not fail to interest the Christian public, much more one like this, which contains the records of his heart. All those who have read his life, will earnestly desire to read his Letters and Journal.

The author of his life speaks of "the distracting riches of his journals," of the "masses of ore" left behind, when he made the extracts which are woven into the narrative. Those reserved "riches" are now, for the first time, presented to the American public. We doubt not they will be eagerly appropriated and highly prized.

The reader of this volume will be admitted to a still nearer view of Martyn's character than is given in his Memoir. He will become familiar with the processes by which Martyn's eminent attainments in piety were made. He enjoyed no peculiar advantages for progress in the divine life. He had the same temptations to resist, the same difficulties to overcome, as other men. His temptations to anger, envy, evil speaking, and worldly mindedness were quite as great as

those which beset the majority of men. His spiritual attainments were made by an earnest, diligent, and persevering use of the means within the reach of every professed follower of Christ.

This book is specially adapted to become a companion for the closet. We trust that, through it, Martyn will speak to the heart of many a Christian as he retires for self-examination and communion with God; that he will stimulate thousands to strive after that entire consecration of which he was so bright an example.

Books which, like this, appeal directly to the heart, which show, by example, how it can be kept with all diligence, are greatly needed at the present time, to aid in checking the tide of worldliness which is rising in consequence of our prosperity, and that conformity to the world so rapidly increasing, notwithstanding the declaration of Christ, "ye cannot serve God and mammon."

We would earnestly commend this book to young men in our colleges and seminaries of learning.

Martyn was a scholar of varied and profound attainments, but he counted it his highest honor to lay his laurels at his Saviour's feet. Oh, could all the young men in our colleges go forth in his spirit, the strongholds of error and sin would be speedily shaken, and from all parts of a redeemed world would there go up a shout, "Alleluia, for the Lord God omnipotent reigneth."

NEW-YORK, *March 27, 1851.*

Journals and Letters.

CHAPTER I.

SWANSEA, August 9, 1802.

DEAR SARGENT: You see by the date of my letter, that I have almost reached the end of my long pilgrimage. Our first resting-place was Wenlock in Shropshire, from whence we went on the Sunday to Madeley church. You must have heard of Mr. Fletcher, who was formerly Vicar of this place. We were introduced to Mrs. F.

Thus have I been preserved by the protecting providence of God. I have never once wished for a companion; even in the most gloomy moments I have found the Bible a never-failing source of interesting thought.

1803. JAN. 8—11. Often gave way to levity and arrogance in conversation, and was frequently assaulted by temptations to cowardly desires of the world: but, as God never suffered them to be of long continuance, my mind enjoyed considerable peace.

ST. JOHN'S, Jan. 17, 1803.

MY DEAR SARGENT: I find from ——— that you really expect me to fulfil a promise I never made. However, as you allow me to send you even a skeleton of a letter, I sit down

resolved to avail myself of the permission, if I find it necessary.

* * * * *

* * G— and H— seem to disapprove of my project much ; and on this account I have been rather discouraged of late, though not in any degree convinced. It would be more satisfactory to go out with the full approbation of my friends, but it is in vain to attempt to please man. In doubtful cases, we are to use the opinions of others no further than as means of directing our own judgment. My sister has also objected to it, on the score of my deficiency in that deep and solid experience necessary in a missionary. You have taken rooms, I think, in the Temple, so that the providence of God seems to have called you irrevocably to the profession of the law. Though I cannot help regretting that one so well qualified to preach the glad tidings of salvation should be called off to labor in the business of this world, yet we may be sure, that whatever is undertaken according to his will, will be attended with his blessing. You will, I dare say, find a double degree of watchfulness necessary to preserve a proper state of mind. In the case of those who minister in the sanctuary, temporal and spiritual occupations are one ; corresponding to the necessity of a superior degree of holiness in those who are to be examples. But in your case, even a common degree of spirituality cannot be maintained without much attention. Many have found, that occasional aspirations after God have been made the channels of the communications of his grace in the midst of worldly business, and have left the mind not disqualified for the employments of heaven. Indeed, this seems to be a good criterion of our state. For surely the new-born soul never more truly acts according to its heavenly nature, than when it delights to shake off the clogs of earth, and to leave the world beneath it, and to rise exultingly to God. Though it is hard to be thus minded, yet it is undoubtedly our privi-

lege. But nothing but almighty grace is sufficient for these things, as the coldness we all feel manifests.

JAN. 24. In my walk out, and during the remainder of the day, the sense of my own weakness and worthlessness called me to watchfulness and dependence upon the grace of Christ. Lost much time at ——'s in the evening, by joining in trifling conversation. A little tract on eternity, and some of the book of Revelation, made a strong impression upon me this evening. Went to bed with a clear view of the infinite necessity of an ardent pursuit of holiness.

JAN. 25. Bore the pall at Parry's funeral, but my heart was cold and hard. With B—— in the evening, no one but Foster being there. Ought I not to have introduced the subject of religion? How short-lived are right affections! What madness is it to be slothful in drawing nigh to the Lord!

JAN. 31. Had a kind of calmness, but little sweetness in divine things. I was vexed at finding I was not so forward in religion as my pride suggested. Oh the desperate wickedness of this heart! and yet the chief part lies concealed from my view.

FEB. 1. Wasted time in unnecessary sleep. After this I can never cheerfully either pray, or begin my daily employments. For want of reading the Scriptures, could not collect my thoughts in my walk.

FEB. 2. In a poor and lukewarm state this morning. Resolved to send away two of my pupils, as I found my time so much taken up by them of late, instead of being devoted to reading the Scriptures. May God enable me to give this redeemed time to him! N—— stayed with me, and discovered to me, by his conversation, my infinite inferiority to him in divine experience, as well as exemplified in himself a truly humble and watchful spirit. Prayed with some little fervor to be like him, and of course to be like the debased

Redeemer, whose unparalleled humiliation in Isaiah liii. I had been reading.

FEB. 4. Had some remains of that humbled spirit, the sweetness of which is satisfying. But at breakfast "the old man" showed itself in contemptuous expressions towards others. Had something like poverty of spirit in hall. Endeavored to think of Job xiv. 14, and to have solemn thoughts of death, but could not find them before my pupil came, to whom I explained justification by faith, as he had ridiculed Methodism. But talk upon what I will, or with whom I will, conversation leaves me ruffled and discomposed. From what does this arise? From a want of the sense of God's presence, when I am with others.

FEB. 6. Read the Scriptures, between breakfast and church, in a very wandering and unsettled manner, and in my walk was very weak in desires after God. As I found myself about the middle of the day full of pride and formality, I sought relief in prayer. Sat with H. and D. after dinner, till three, but though silent, was destitute of humility. Read some of S. Pearce's life, and was much interested by his account of the workings of his mind on the subject of his mission. Saw reason to be thankful, that I had no such tender ties to confine me at home, as he seemed to have . . . I almost dread to set apart any precise time for extraordinary devotions, lest it should be all thrown away through the weakness of my mind, which so soon flags in spiritual things. Oh how hard it is to live by faith—and impossible to abound in the work of the Lord without love! Yet love, which makes a heaven below, he has encouraged us to expect. O that I may learn now my utter helplessness without thee, and so by deep humiliation be qualified for greater usefulness!

FEB. 7. Had some disheartening thoughts at the prospect of being stripped of every earthly comfort. What true

wisdom is resignation—yet how does my unbelief revolt against the dictates of reason! I feel little desire of preaching the gospel, and have some difficulty in conceiving the pleasure and anxiety expressed by most faithful ministers about their people. I find that in whatever manner the most holy ministers speak of their success, I am very apt to be disgusted at the prominent character of the instrument; and I record this, that at some future period I may derive advantage from it. O for humility! Love cannot exist without gratitude—nor gratitude without humility. Much refreshed by reading the 91st Psalm.

I find that in my most serious moments I am, through mere habit, disposed to a cynic flippancy. Not quite pleased with that respect and attention shown me by my friends. In the afternoon H—— came, and we resumed our exercises of reading and prayer. I was by no means particular enough with respect to my own wants, or even of our common needs, in my prayer—but was too general in petition, as through want of use I had not the command of my thoughts. Some men coming in after our reading was over, I rather lost this little degree of spirituality by unwatchfulness. But upon the whole I have been comparatively happy to-day, and find my mind more active and energetic, than when I pass the whole day in reading.

FEB. 9. Read Greek Testament. From not seeing any allusion to infernal possessions anywhere but in the Gospels, and also from observing that “their own children would cast them out,” terrifying doubts arose about the truth of the whole; but through the mercy of God they were soon dissipated. But I determined to investigate the subject more thoroughly; an idle curiosity led me in the afternoon to the knowledge of something, which I had better not have known. In the evening several men by calling disturbed me—had, however, some little solemnity afterwards,—fin-

ished 1st book of Samuel, and read Psalms ii.—iv. But, O my soul! this is poor work! Condemned myself for not exerting myself in doing good to man by visiting the sick, &c.

FEB. 10. Read Matthew xiii. and xiv. and by frequent supplications for grace, was preserved in a good degree from that pride and worldliness, which I have so often found to attend critical study. But in the afternoon this solemn tone of mind degenerated into formality and stupidity; and in the evening at tea with D. my unsteady conversation betrayed me into most excessive levity. Was of course little prepared for public worship. Yet during the latter part of it, and the sermon, I felt more serious, and returned home, ashamed of myself, and despising that vanity of spirit, which so separates me from the blessed God. Oh that I may more deeply mourn over that guilt, which I contract daily by so inconsistent a walk!

FEB. 11. Some difficulties about Algebra, which I thought it my duty to examine for the sake of my pupil, occupied the early part of the morning; and the 16th chapter of St. Matthew the rest. Spoke to T. about some things which I thought wrong in him; and felt great pain at my having done it without love. O why should I take upon myself to be a reprover, with so much to blame even in my outward conduct! Resolved not to reprove any more, except I experience at the time a peculiar contrition of spirit, in all cases where I can conscientiously be silent. Finding my throat sore; the recollection of sitting in the very room where P. died presented me with the view of death. I passed the greater part of the evening in self-examination and prayer; and reading the Psalms and Revelation as far as my illness permitted me. Though I could discover no allowed sin, yet my soul was agitated with alternate hopes and fears. The promises were clear—as free, as full as the dying sinner could

wish; yet, alas! I sought in vain for that sweetness of meditation on death, which I ought and wished to feel. Oh! for a more realizing faith, and the encouragements of hope and love! Oh that I could love indeed! I think I can say, that I have no other desire to live, but to live to his glory; but with fear and trembling should I say it, as I have a heart deceitful above all things. Do thou, my Saviour, support me through life and death; and I will fear no evil.

FEB. 15. Found great freedom in prayer this morning, yet when H. breakfasted with me, had no power to set my heart or tongue in tune for heaven. But for grace, this self-dependence would be my ruin.

FEB. 16. Was employed the greater part of the morning in sketching out a sermon on 1 Cor. xvi. 22. On preparing to go out, B. called upon me, and our conversation lasted till near dinner-time. He thought that by immoderate seclusion I deadened those fine feelings which we should cultivate, and neglected the active duties of life; that a thorough and universal change of heart and life was not necessary to make us Christians, of whom there might be all degrees, as of everything else.

FEB. 18. As my walk was much in the town, I suffered a little distraction; but still thought myself strong. "He that trusteth his own heart is a fool." S. and —— came to me, and I found myself sarcastic, and destitute of all Christian conversation, though without any particular sensation of pride and bitterness in my heart. But my self-ignorance is truly deplorable. How utterly forgetful have I been this day of the need of Christ's grace, of my own vileness and poverty! Let me then remember, that all apparent joy in God without humility, is a mere delusion of Satan.

FEB. 19. —— drank tea with me in the evening, and for fear of my besetting sins, I set a bridle on my tongue. ——,

with his trifling conversation, prolonged to a late hour, left me dissatisfied.

FEB. 20. Had, generally speaking, a full conviction of the supreme excellence of religion; of its being the one thing needful to my happiness; of the reasonableness of an entire devotedness to God; yet through levity and sloth, failed in deepening that acquaintance with the things of God, which has of late been very superficial.

MARCH 5—13. Much harassed with evil tempers, levity, and distraction of mind, all arising from want of sufficient reading of the Scriptures. Alas! I hardly ever meditate upon them! but only read without having my thoughts intently fixed.

MARCH 14—27. In general, dejected, though not so much from a sense of God's displeasure, as from the sight of my own sinfulness, which eminently discovered itself, now I had so little power over my besetting sins, by discontent and want of love to man. A violent cold and cough led me to prepare myself for an inquiry into my views of death. I was enabled to rest composed on the Rock of Ages. O what mercy shown to the chief of sinners!

APRIL 2. Dined with Mr. Simeon, and met Mr. Atkinson of Leeds, with whose company I was exceedingly delighted. The conversation was truly such as became the children of God. The good old Mr. A. took occasion to address himself particularly to me, as I was in the outset, not to be discouraged, and told me I might profit by the experience of others, and avoid many of their difficulties by depending entirely on Christ. The tender pity of our Lord towards Jerusalem, even when he mentioned so many causes of indignation, was pressed to my mind strongly as an example. At tea, when Mr. Simeon talked of divine love, I thought I knew there was such a thing as communion of saints. I left them

with great desires after the spirit of Christ, and after the privileges attending communion with God.

APRIL 12. For the last week I have had great want of spirituality,—carelessness, levity, and vanity of mind. It is a mercy that God, instead of giving me up to a reprobate mind, convinces me of the dreadful corruption of my heart. Last night I could not but tremble at the review of the thoughts which had successively passed through my mind in the course of the day, and which could not have been there, if I had been diligent in walking with God. My present ground of complaint is my extreme ignorance of God and myself. His service, if any self-denial is required, is often a burden to me; and every consideration I can propose to myself, every prayer for a willing heart, are often ineffectual to make me love to do his will.

APRIL 22. Was ashamed to confess to — that I was to be Mr. Simeon's curate;—a despicable fear of man, from which I vainly thought myself free. He, however, asked me if I was not to be, and so I was obliged to tell him. Jer. i. 17.

MAY 1. At church felt nothing so much as a want of seriousness. Walked with — till dinner, and talked for talking's sake, for my head was I do not know where. Then went to St. Mary's, then walked with —; this continued employment with others on the Sabbath, fretted me exceedingly; yet when in solitude afterwards, I could neither pray nor read with earnestness; but labored the whole day under a careless indifference about all things equally.

MAY 6. Walked to Shelford. Unsettled in mind, and un-humbled in spirit most of the day. In the evening Mr. Thomason had a service which led me to think, as I was returning home, how very superficial my experience had been; so much so, that I should be at a loss to describe the real state of my soul. After my prayers, my mind seems touched

with humility and love, but the impressions decay so soon.

MAY 7. ——— breakfasted with me, but I soon forgot the grounds I had seen for humiliation but just before. Was harassed with contemptuous thoughts of the ministry, but prayed that the character in Timothy might be mine. In my morning walk felt miserable through the pride and unbelief of my heart. Yet before I had finished, perceived the reasonableness of meeting with people to converse about their spiritual state, from the similar process used to form a physician, who is not content to look at his own body only, but repairs to a hospital, and marks the different cases, and inquires of the patients themselves.

MAY 9—14. Some days in this week my faith has been strong. I have rejoiced to go forth, and to brave the world. It was accompanied with more simplicity of heart than I usually feel. On Saturday felt great fear of man, and yet was determined to let slip no proper occasion of speaking out. Was quite fatigued with being so long with ———. On expressing my dislike of such company to W., he suggested that it might perhaps arise rather from feeling than principle; and this witness is true, for though I could perceive them to be in the gall of bitterness, I felt little of pity.

MAY 31. Had some disquieting doubts, why I should not speak to every one I knew and met about their souls. From repeated experience I know that this arises from an unwillingness to take up my cross; for at those rare seasons, when I have any love to Christ, no difficulties lie then in the way.

JUNE 5. From reading some of Law's Serious Call, perceived the vanity and meanness of the thoughts of the carnal heart, and longed to live far beyond the world; and in the general course of this Sabbath was more free from those vain and self-esteeming thoughts, which keep me very low in the divine life.

JUNE 6. Rose at half after five, according to the impulse I received from reading Law. Breakfasted with F——, and spoke in praise of humility, but was not humble. Was grieved that I had not been faithful to God at dinner-time, when the conversation seemed to call upon me to speak out.

JUNE 12. Rose in heaviness through sinful thoughts seizing me at time of waking, and continued so during the day through manifold temptations. After St. Mary's in the afternoon, walked with ——, and was exceedingly irritated and hurried by conversation with him about religion. The wrath of man worketh not the righteousness of God. I felt grieved in my own mind, and troubled from the opposition of men, and I said, "Oh that I had wings like a dove! for then would I flee away, and be at rest. Lo, then would I wander afar off, and remain in the wilderness."

JUNE 13—24. Passed in tolerable comfort upon the whole; though I could on no day say my walk had been close with God. Read Sir G. Staunton's Embassy to China. I have still the spirit of worldly men, when I read worldly books. I felt more curiosity about the manners of this people, than love and pity towards their souls. Sargent warns me to self-examination. His lively devotion in the midst of such snares may well shame me. May the Lord make him to be an example to us all!

JUNE 25. I experience a want of variety in prayer, and am unable to pray with my whole heart and soul, as I observed in the morning. Lost the morning in endeavoring to construct some paper figures on dialing. Attacked with strong temptations in my walk, but through grace overcame them, although with pain, by recalling to mind the promises in the three first chapters of Revelation, "to him that overcometh," &c. Thought besides, has God commanded me to use self-denial merely to give me pain, and not rather to perfect my happiness? Was seized with excessive hilarity in

company with H—— in the afternoon, which rendered me unfit for serious conversation, though H—— seemed inclined to it. This is frequently the case, especially after severe study either of temporal or spiritual kind. It seems merely unimal, for I would gladly exchange it for sympathy, so that my heart might be tender and pathetic without the pain of grief. Walked to the hawthorn hedge, and on my way felt the force of Baxter's observation, in his directions for solemnity in the work of meditation,—that if an angel had appointed to meet me, how full of awe I should be,—how much more then when I was about to meet God. As this was my first set attempt for a long time, I found it necessary to know the state of my own heart, in which I could find no wilful neglect, but most lamentable ignorance and pride. I commended myself to his mercy, and prayed for the guidance of the Spirit of Christ, but experienced no true joy. I devoted myself to him solemnly, and trust that, when tempted to sin, I shall remember this walk.

ST. JOHN'S, June 30, 1803.

DEAR SARGENT :

* * * * *

* * * * * I feel ashamed that you express any satisfaction in corresponding with me. God only knows how poor and shallow I am; and if any good should ever arise to you by my means, it must be ascribed to his wisdom, who can use the meanest instruments to effect his purposes. What shall I say to him for giving me such a friend as you are likely to prove! One who fears not to give offence by speaking the truth, and who would seek to improve the Spirit, rather than please the flesh. *

* * * * * May you, as long as you shall give me your acquaintance, direct me to the casting down of all high imaginations! Possibly it may be a cross to you to tell me or any one of his faults. But should I be

at last a cast-away, or at least dishonor Christ through some sin, which for want of faithful admonition remains unmortified, how bitter would be your reflections! I conjure you therefore, my dear friend, as you value the good of the souls to whom I am to preach, and my own eternal interests, that you tell me what you think to be, in my life, spirit, or temper, not according to the will of God my Saviour. You profess your need of humiliation. I wish my own experience could assist you in this the most important part of our sanctification. In examining myself according to your advice, on this head, it seems (for the work of inquiry is so exceedingly difficult, that I can hardly say with certainty what I have known, or whether I have known anything on this subject) that I seek humility rather from views of God's greatness and the example of Christ, than of my own corruption. Now, though the former views may assist in producing the effect, yet the impressions arising from them are necessarily transient; whereas that humility which arises from just views of *ourselves* may be as abiding as our own consciousness, and be brought into exercise by everything we do, or speak, or think. It has greatly distressed me to think, how slow my heart is to yield to the convictions of reason; how unable to mourn, when I should be lying low in the dust. On reading the words of our Lord to the lukewarm Laodiceans, the form of the words is very striking and comforting. "Because thou knowest not that thou art wretched, &c., I counsel thee to buy of me eye-salve, that thou mayest see," so that there is provision made for those, whom of all others God holds most in abhorrence; the blind, (to their sins,) the hard-hearted, and the proud. Were it not so, what would become of me? Happily for us, "the covenant is ordered in all things, and sure;" and it is not left to our own wisdom, but to that adorable agent, the Spirit of God, to perform that good work which he hath begun in us. May we be both conformed to

the bright image of the dear Redeemer, especially in meekness and lowliness of heart! I feel for you, lest by a fatal comparison with those around you, you should be induced to lower the standard of Christian morality in your own practice. This is a temptation, to which I am prone even here. But let us remember, that God judgeth according to every man's work, and not relatively. He marks his secret walk, and his view of him is precisely the same, whatever be the change of the opinions of the man of himself, or of others concerning him. Let us then walk in the Spirit— * * *

D. has heard about a religious young man of seventeen, who wants to come to College, but has only £20 a year. He is very clever, and from the perusal of some poems which he has published, I am much interested about him. His name is H. K. White.

* * * We remembered our friend Sargent at our prayer at Mr. Simeon's room on Thursday evening. Pray that I may have true piety and fitness for my work.

Your's ever,

HENRY MARTYN.

JULY 10. Great ignorance of my own heart, pride, censoriousness, and discontent have beset me for some time. A letter from Sargent recommending diligent self-examination, taught me how little I had been used to look within, and I was somewhat humbled at not knowing how to describe my own state. I was much dejected at finding myself so low in Christianity, which sufficiently showed the truth of what had been said. Resolved, however, this week, to be earnest and searching in examining myself, and to be lying low in the dust before God. I ought to have my heart impressed with a sense of my weakness, misery, and sin.

JULY 17. Rose at half-past five, and walked a little before

chapel in a happy frame of mind; but the sunshine was presently overcast by my carelessly neglecting to speak for the good of two men, when I had an opportunity. The pain was moreover increased by the prospect of the incessant watchfulness for opportunities I should use; nevertheless resolved that I would do so through grace. The dreadful act of disobeying God, and the baseness of being unwilling to incur the contempt of men, for the sake of the Lord Jesus, who had done so much for me, and the cruelty of not longing to save souls, were the considerations that pressed on my mind.

JULY 18—30. Gained no ground in all this time; was much distracted and unsettled for want of solitude. Felt the passion of envy rankle in my bosom on a certain occasion. Seldom enjoyed peace, but was much under the power of corruption.

JULY 30. Was so relaxed as to be incapable of any exertion of body or mind. It then appeared to me, that if I could not read, that was the time for visiting, but I sought to find some excuse for not going. Oh, the dreadful consequence of not obeying conscience. After some consideration, however, I determined to do the will of God without shrinking from the self-denial. Wrote to recreate myself, and then it was chapel-time. Afterwards meant to go to visit —, but I suffered a trifling consideration to keep me away. At night a terrible thunder-storm came on. Instead of enjoying the solemn scene in sweet security, my heart was conscious of not having walked with God, and gloomy fear prevailed.

AUG. 1. Under great darkness and discontent, which continued through great part of the day, as I had no opportunity of reading. In the evening found some degree of peace in returning to the Lord. But all the graces of the Spirit are very low. Imperfect views of Christ. No

realizing of heaven or eternal things, no happy walk with God.

AUG. 26. Time taken up from half-past ten till two, in drilling the fellows and pupils. In the afternoon, remembered in prayer the reasons I had yesterday seen for activity in the work of the ministry, so far as it belonged to me. But though one's reason cannot but see how good it must be to be employed about that church, which He hath purchased with his own blood; yet how perverse is the will! It appeared to-day, when it was even in a better frame than commonly, to be very far removed from that pleasure and cheerfulness, with which the children of God do their works of love. No, instead of having my will swallowed up in God's, instead of hearkening to the voice of his word, instead of placing the happiness and joy of my soul in a constant imitating of the Lord Jesus Christ, in going about doing good; it is my will rather to sit down, to please myself with reading, and let the world perish. I see a great work before me now, namely, the subduing and mortifying of my perverted will. What am I, that I should dare to do my own will, even if I were not a sinner? but now how plain, how reasonable to have the love of Christ constraining me to be his faithful, willing servant, cheerfully taking up the cross that he shall appoint me!

AUG. 30. Was greatly distressed at not having spoken to an old man with whom I might have conversed, and again for not joining some gownsmen, to whom I might have done good, and for having attempted to begin a religious conversation with — in a most unreasonable and uncharitable manner. My conscience was painfully wounded, as if by unfaithfulness to God, and my spirits depressed at the prospect of being much with men, and having to speak to them in spite of their contempt and hatred. Nevertheless, resolved to do the will of God, whatever it might be.

SEPT. 4. (Sunday.) Heard — in the evening with great satisfaction. Returned home wearied with religious language, and found that not even prayer was profitable, without having my mind stocked with ideas, and impressed with awful thoughts of God. Heard — on “Simon, son of Jonas, lovest thou me?” The having the Saviour uppermost in my thoughts, and speaking of him with delight and love, would be a severe criterion to me. Oh, what a hard ungrateful heart must I have, to requite the tender love of Christ in the way I do!

SEPT. 7. Under great anxiety all the morning, in the prospect of the service I had promised to do in the evening. After praying at noon, found myself somewhat more disposed to labor for the good of the souls of others; though the clouds of sin, which hide from my view the excellences of active godliness, gathered again, and the pain and trouble of a perverse and slothful heart. I want greater deadness to the world; for I believe that my aversion to officiate in public, and at social meetings, arises more from a concern about the opinion of men, than from the actual trouble of it. A want of self-recollection on those occasions, which has led me to speak in prayer without thinking, makes me also shrink from it.

SEPT. 9. Walked to L—— alone. My mind was cheerful and composed on the road at first, but found an emptiness of thought afterwards, for want of reading. Endeavored to fix my thoughts on the subject of the use of imagination in religion. Was rather dispirited through fear of growing cold, as I advanced in life, through the decay of this inventive faculty. But I could not so much as define imagination. I fear my mind is in a very uncultivated state, as it respects composition and exertion of thought; but I have not yet seen it my duty to alter the nature of my present

studies. I chiefly want more deadness to the world, and indifference to the opinions of men.

SEPT. 10. Was most deeply affected with reading the account of the apostacy of Lewis and Broomhall, in the transactions of the Missionary Society. When I first came to the account of the awful death of the former, I cannot describe the sense I had of the reality of religion,—that there is a God who testifies his hatred of sin; “my flesh trembled for fear of his judgments.” Afterwards coming to the account of Broomhall’s sudden turn to Deism, I could not help even bursting into tears of anxiety and terror at my own extreme danger; because I have often thought, that if I ever should make shipwreck, it would be on the rocks of sensuality or infidelity. The hollowness of Broomhall’s arguments was so apparent, that I could only attribute his fall to the neglect of inquiring after the rational foundation of his faith.

In making this journal, I pretend not to record all that I remember; and that, not on account of its minuteness—for nothing is strictly so—but because in some cases it would be improper to commit it to paper. I desire to collect the *habit* of my mind, to discover my besetting sins, the occasion of calling them forth, and the considerations by which I have at any time been stirred up to duty. May God in his mercy save me from the delusions of my deceitful heart, and pardon the indifference with which I speak and think of sin, and of this record, which may be of everlasting importance to my soul!

SEPT. 12. I read some of the Missionary accounts. The account of their sufferings and diligence could not but tend to lower my notions of myself. I was almost ashamed at my having such comforts about me, and at my own unprofitableness.

SEPT. 13. My want of Christian experience filled me with

many disquieting doubts. "I am not only not so holy as I ought, but I do not strive to have my soul wrought up to the highest pitch of devotion every moment. But now if my salvation rested upon the covenant of works, I should thus strive. It follows, therefore, that I am making grace an occasion of sin." To another person making this objection, I should answer, that those who have fled to Jesus in the sense of their own sinfulness and helplessness, are delivered from the law as a covenant of works, and receive it only as a rule of life. But how shall we know when we make it a rule of life?

SEPT. 14. By a watchful endeavor to preserve proper thoughts of my own meanness, and of the love of Christ, during my reading, my mind was more spiritual, and more able to commune with God. When afterwards in company with C. was continually falling into levities, which my conscience condemned.

SEPT. 15. My spirit seemed to be still given to prayer, and I found the benefit of it, when I walked at twelve with —, and I was more composed than I usually am before a man to whom I am obliged to speak unwillingly about religion.

SEPT. 17. Assailed by proud, unbelieving, discontented thoughts again to-day, but was not long under the power of them. Read Dr. Vanderkemp's mission to Caffraria. What a man! In heaven I shall think myself well off, if I obtain but the lowest seat among such, though now I am fond of giving myself a high one.

SEPT. 18. Prayed with some fervor for assistance in mortification, as I find myself little disposed to keep my body under. But afterwards gave way to many despicable vanities about my appearance, which soon spread darkness over my heart. At Mr. Simeon's, when he delivered his text from John xvii. 9, 10, I felt ashamed and provoked at my

folly, now that I was about to lose the enjoyment I should otherwise have had from this subject, from the pain my sins had caused. After dinner read Hebrews xii. and xiii. and was in a composed frame throughout the remainder of the day. Many vanities sprung up imperceptibly at chapel, and again I omitted an opportunity of speaking for the good of others. My sins are more in number than the hairs of my head; well might I doubt the possibility of being sanctified and saved, were not that to make things worse. Mr. Simeon preached in the evening a most convincing sermon on Mark ii. 17. I could not but feel my need of a physician, such as Jesus; and also the folly of unbelief; nevertheless my sins pressed heavily on my heart.

SEPT. 19. Breakfasted with C——, and was much too conformed to my old behavior of levity and arrogance. ——— drank tea with me in the evening; my hope of him has become more sanguine. May his will be thoroughly subdued to the obedience of faith! With —— to-day, but seemed fearful of pressing home the humbling truths of the gospel, though he receives all I say with candor.

SEPT. 22. Two men from Clare Hall breakfasted with me. A fear of man, which prevented me from saying grace before breakfast, brought me into inexpressible confusion of conscience. Recovered a little by saying it after. How foolish am I, and ignorant, and cowardly, to be afraid to worship the Lord of Hosts before his rebellious creatures! Walked with B. and discovered great selfishness and want of charity. Fear of man again at table to-day, not by my silence, for that was unavoidable, but by look and manner. My heart condemned me, but not at the time. But the Lord is greater than our hearts, he knoweth all things. He brought it to my mind afterwards, so that I could not but appear to myself exceedingly vile and contemptible.

SEPT. 23. I was under disquiet at the prospect of my fu-

ture work abroad, encompassed with difficulties; but I trusted that I was under the guidance of infinite wisdom, and on that I could rest. I was led to a calm and melancholy reflection on the vanity of the world, the mighty power of God, the mystery of our existence, and in prayer afterwards I drew nigh to God.

SEPT. 24. In a gloomy temper, from being vainly concerned about the appearance of the body. It is enough to astonish and distress me, that in spite of my convictions of the perfect nothingness of this world, of the opinion of men, and above all, of the insignificancy of bodily appearance, I should still feel any concern about the appearance of my person. This is Mr. Simeon's birth-day. He said he could thank God for his creation, though so little had been done by him these forty-four years. May I have done as much in the same time.

SEPT. 25. Had a sweet meditation in the garden, but much vanity of mind in the course of the day. — drank tea with me, but the world seemed uppermost in his thoughts. I ought to be more close in my dealing with the consciences of those to whom I can speak on religion.

SEPT. 27. Designed to visit Mrs. S. but through delay and fear of my frame being unsuitable, I did not go, and so brought pain to my conscience, which was a proof that it was not in my heart to go; for if it were pleasant to go, I should not be easily satisfied with the excuses for not going.

SEPT. 28. It appeared this morning, as if I had been long absent from God. It is of his mercy that he restoreth my soul, and leadeth me in the paths of righteousness for his name's sake. Read Zechariah with Lowth. As I had fixed on two places to visit this evening, the prospect of it made me unhappy this morning. But in my walk out, I felt ashamed at having demurred at such a blessed work, as comforting the afflicted and instructing the ignorant, espe-

cially when hundreds of God's people, especially his ministers, are doing it with infinite pains and satisfaction in all parts of the globe. I perceived that the reason of my unwillingness to pray with others, arose not from anything else than a vain desire of the esteem of men. For were I dead to the world and the opinions of it, I should speak in prayer with composure, and have the testimony of a good conscience. Whereas the remembrance of the pain succeeding hypocritical prayers, diffuses the bitterness of gall over the day, before the duty is done. Alas! I have much unmortified pride to subdue yet. When shall I live with my thoughts wrapped up in God and heaven, and crucified to the world? I think sometimes, that if I could find the work of God in this particular, (praying with the sick or others,) a delight, nothing would prevent my enjoying the full earnest of heaven. But this I shall hereafter find to be vain. What but the humbling influence of the Spirit, showing me my vileness and desperate wickedness, can ever produce such an habitual temper? I thought at dinner, with what awful and deep submission should I work the work of God, were I to see some marvellous manifestation of his glory in providence, or if my own death were fixed for to-day! O Lord, let me glorify thee in the faithful view of thy worthiness, of thy design in commanding the cross, and with gratitude for being spared * * * * I found it in my heart to pour forth my soul to God. I was constrained to praise God for his mercy. Admire, my soul! the displayed perfections, the transacted works, the fulfilled promises of the Most High. Let me believe his mighty works, and sing his praise.

SEPT. 29. A nervous headache prevented my reading: so I passed the morning in the open air, striving to fix my thoughts on John iv. 10, on which I wished to write a sermon. I could not make out much, though the thought of

the living water brought me into a calm and peaceful frame. But before I got home, many an evil thought possessed my mind.

Mr. Simeon's sermon in the evening, on 2 Chron. xxxii. 31, discovered to me my corruption and vileness, more than any sermon I have ever heard. If David, who had so closely walked with God, fell into the most foul and filthy abominations, what must my danger be who walk so unstably! Lord, save thy servant from presumptuous sins, that they have not dominion over me. Hezekiah's sin was vanity. Instead of directing the ambassadors who came to inquire about the phenomenon, to the knowledge of Jehovah, who had set the sun in the firmament, he thought only of gratifying his pride, by showing them his treasures, &c. How many times have I fallen into this sin? And had God left me every time, to show me what was in my heart? And did I fall into it again and again, without learning it! Oh, the riches of his patience and long-suffering!

CHAPTER II.

ST. JOHN'S, September 29, 1803.

How long it seems since I heard from you, my dear Sargent! * * * I shall be anxious to know how you have been passing your summer; not, I hope, as I have, amidst the din of arms. I give our drilling this lofty title, because a little is sufficient to disturb me. Too many resident friends in the university have contributed not a little to the frittering away of my time. I mean, however, to leave the university corps forthwith, as the day of ordination (Oct. 23,) is drawing near. I am rather disappointed at having lost such a season of retirement. Our Lord led a very retired life; his ministers, therefore, it should seem, ought to do so too. Yet I sometimes think that it is from too much indulging solitude, that I am so easily distracted in company. But how great must be your trials from so much worldly business and worldly pleasure! How ought we, who are entrusted with the ministration of the Spirit, whose very breath ought to be prayer, to beseech God to preserve you and his other saints engaged in the business of time! May he keep you unspotted from the world, and so dwell in you by his Spirit, that while your thoughts are necessarily engaged with earthly things, your heart may be in heaven! Unhappily our treacherous hearts, if interested but lawfully in other things, are thereby less apt to take pleasure in religious meditation. My studies during the last three months have been Hebrew, Greek Testament, Jonathan Edwards on Original Sin, and on the Affections, and Bishop Hopkins,—

your favorite and mine. Never did I read such energetic language, such powerful appeals to the conscience. Somehow or other he is able to excite most constant interest, say what he will. I have been lately reading the first volume of the Reports of the Missionary Society, who sent out so many to Otaheite and the southern parts of Africa. You would find the account of Dr. Vanderkemp's Mission into Caffraria infinitely entertaining. It appeared so much so to me, that I could read nothing else while it lasted. Respecting my own concerns in this way, no material change has taken place, either externally or internally, except that my sister thinks me unqualified, through want of religious experience, and that I find greater pleasure at the prospect of it. I am conscious, however, of viewing things too much on the bright side, and think more readily of the happiness of seeing the desert rejoice and blossom as the rose, than of pain, and fatigue, and crosses, and disappointments. However it shall be determined for me, it is my duty to crush the risings of self-will, so as to be cheerfully prepared to go or stay.

Your's ever,

H. MARTYN.

OCT. 1. Endeavored to write on John iv. 10, but felt a degree of fretfulness at being able to produce nothing. G. stayed with me an hour, during which time my temper and conversation were very different from that of my Lord and Saviour. Strove in my walk to rise from under the burden of corruption that oppressed me, by looking to Jesus. When I was beginning to shrink from the duties I had designed for the evening, a sight of my own real state, as saved only by grace, and so not my own, was sufficient to quicken me. But how dark and stupid is my soul in spiritual things! Oh let thy continual pity attend me still, O Lord! Read in Law's Serious Call, the chapter on Resignation, and prayed for it

according to his direction. I rather think a regular distribution of the day for prayer, to obtain the three great graces of humility, love, and resignation, would be far the best way to grow in them.

H. drank tea with me afterwards. As there was in the Christian Observer something of my own, the first that ever appeared in print, I felt myself going off to vanity and levity, but was enabled to check it a little. Nevertheless the world and the opinions of the world clouded my views of God during the remainder of the evening.

Oct. 6. Read Leslie's Short Method, and was exceedingly irritated at not being able to understand it as soon or as clearly as I expected. Finished the Greek Testament. This time of reading it over has been attended with great satisfaction. I was very impatient with my pupil this afternoon. This unhumbed spirit ought to be a matter of very serious attention to me. Independently of other considerations, how unfit is such a temper for the work of evangelizing the heathen! Well is it for my soul, that the Lord is not provoked with my ignorance and perverseness in divine things.

Oct. 7. Read Malachi, and was exceedingly refreshed by chap. iii. to v. 16, and felt greatly encouraged to every duty, particularly that of speaking to and exhorting others, which has of late appeared to be one of unlimited extent and insuperable difficulty.

Was in some pain at not having joined — — — in the walks, and speaking to them. Did I but love and seek their soul's welfare, I should not think it sufficient to speak and offend them at once, and consider the duty to God as done; but I should watch for proper opportunities, when I might hope it would be effectual. But I want a willingness to labor incessantly for the good of souls with all self-denial.

—— came at seven and stayed till nine: we soon got into dispute, which continued without intermission the whole time.

He is as far from the truth as ever, very obstinate, but at the same time never offended with sarcasm or ridicule. The din of controversy little agrees with heavenly-mindedness. Though I entered on it from a sense of duty, yet I took not heed to my spirit, and lost all sight of tenderness and pity.

OCT. 9. I prayed to be sent out to China, and rejoiced in the prospect of the glorious day when Christ shall be glorified on earth. At chapel the music of the chant and anthem seemed to be in my ears as the sounds of heaven, particularly the anthem, 1 Chron. xxix. 10. But these joys, alas! partake much of the flesh in their transitory nature. At chapel I wished to return to my rooms, to read the song of Moses the servant of God, &c., in the Revelation; but when I came to it, found little pleasure. The sound of the music had ceased, and with it my joy; and nothing remained but evil temper, darkness, and unbelief. All this time I had forgotten what it is to be a poor humble soul. I had floated off the Rock of Ages into the deep, where I was beginning to sink, had not the Saviour stretched out his hand, and said to me, It is I! Let me never be cheated out of my dependence on him, nor ever forget my need of him.

OCT. 12. Reading Paley's Evidences. Had my pride deeply wounded to-day, and perceived that I was far from humility. Great bitterness and dislike arose in my mind against the man who had been the unconscious cause of it. Oh, may I learn daily my hidden evils, and loathe myself for my secret abominations! Prayed for the man, and found my affections return.

OCT. 13. Reading Evidences. Interrupted by the calls of some friends. In great unhappiness on account of the necessity of speaking to men for their good, and of some other things. * * * This is a certain symptom of a sickly mind. All these things I should have taken as recreations at one time. But says St. Paul, "do thou endure hard-

ness, as a good soldier of Jesus Christ." Let me not thus in the way of duty suffer trifles to daunt or disquiet my mind. Never be fearful or unbelieving, but keep body and mind under, through the grace of God.

OCT. 14. How vain is it to strive unassisted against corruption! How empty and ungodly that sourness and bitterness I feel at seeing the evil of my heart! Alas! repentance shuts the mouth, and victory over sin is obtained in silence. "Be still, and know that I am God." "In returning and rest shall ye be saved—in quietness and confidence shall be your strength."

OCT. 15. Was in a great bustle the whole day, yet in the general frame of my mind rejoicing. In my morning walk my heart expanded with joy, yet it was soon obscured by pride.

OCT. 16. At church at first was in a most fretful state of discontent at the sight of my own vanities, and of my concern about the body. A few transient glimpses of the happiness of having the heart in heaven made me strive earnestly against my corruptions, and God gave me greater peace during the remainder of the service. The certainty of future glory appeared very strong to me in chapel, and filled my heart with many sweet affections.

OCT. 18. As I had broken in upon the time of reading the Scriptures and prayer at noon, I was more than ordinarily careful to maintain a mind unaffected with human studies and earthly things during my morning walk; and the words "I will come in to him, and sup with him, and he with me," furnished me with many delightful views of the grace and condescension of my Lord.

OCT. 19. Rose with my heart somewhat tender and humble, and suitable to this day, which was set apart for a public fast. I should have found this day far more effectually answering its end, if I had been less interrupted, (which I

might indeed have managed by precaution) as my mind was disposed to dwell on heavenly things in a serious and solemn frame. I wished to have made my approaching ordination to the ministry a more leading object of my prayers. For two or three days I have been reading some of St. Augustine's Meditations, and was delighted with the hope of enjoying such communion with God as this holy man. Blessed be God! nothing prevents, no earthly business, no earthly love can rightfully intrude to claim my thoughts, for I have professedly resigned them all. My mind still continues in a joyous and happy state, though at intervals, through want of humility, my confidence seems vain.

OCT. 20. At noon I read the fortieth chapter of Isaiah. Amidst the bustle of common life, how frequently has my heart been refreshed by the descriptions of the future glory of the church, and the happiness of man hereafter!

Pride shows itself every hour of every day! O Lord, now that so few things happen to me to humble my soul, let thy Spirit secretly teach me what I am.

OCT. 21. In walking I sought to ascend to God without a contrite spirit, and so I felt great dissatisfaction and fearfulness.

OCT. 22. Went in a gig to Ely* with B. Having had no time for morning prayer, my conversation was poor. At chapel, I felt great shame at having come so confidently to offer myself for the ministry of the Lord Jesus Christ, with so much ignorance and unholiness; and I thought it would be but just, if I were sent off with ignominy. Dr. M——, the examining chaplain, set me to construe the 11th chapter of Matthew: Grotius: To turn the first article into Latin: To prove the being of a God, his infinite power and goodness: To give the evidence of Christianity to Jews and heathens: To

* Mr Martyn went to Ely to receive ordination.

show the importance of the miracle of the resurrection of Christ. He asked an account of the Pharisees, Sadducees, and Scribes, the places of the worship amongst the Jews, &c. After leaving the palace I was in very low spirits; I had now nothing to think of, but the weight and difficulty of the work which lay before me, which never appeared so great at a distance. At dinner the conversation was frivolous. After tea I was left alone with one of the deacons, to whom I talked seriously, and desired him to read the ordination service, at which he was much affected. Retired to my room early, and besought God to give me a right and affecting sense of things. I seemed to pray a long time in vain, so dark and distracted was my mind. At length I began to feel the shameful and cruel neglect and unconcern for the honor of God, and the souls of my brethren, in having trifled with men whom I feared were about to "lie to the Holy Ghost." So I went to them again, resolving to lay hold on any opportunity, but found none to do anything effectually. Went to bed with a painful sense of my hardness of heart and unsuitable preparations for the ministry.

Oct. 23. Rose early, and prayed, not without distraction. I then walked, but could not acquire a right and happy sense of God's mercy in calling me to the ministry. On returning, I met one of the deacons, to whom I spoke on the solemn occasion; but he seemed incapable of entertaining a serious thought. At half-past ten we went to the cathedral. During the ordination and sacramental services I sought in vain for a humble heavenly mind. The outward show, which tended to inspire solemnity, affected me more than the faith of Christ's presence, giving me the commission to preach the gospel. May I have grace to fulfil those promises I made before God and the people! After dinner, walked with great rapidity to Cambridge. I went straight to Trinity Church, where my old vanities assailed my soul. How monstrous and

horrible did they appear in me, now that I was a minister of holy things! I could scarcely believe that so sacred an office should be held by one, who had such a heart within. B. sat with me in the evening, but I was not humbled; for I had not been near to God to obtain the grace of contrition.

Oct. 30. Rose with a heavy heart, and my head empty, from having read so little of the scriptures this last week. After church sat with —— two hours, conversing about the Missionary plan. He considered my ideas on the subject to be enthusiastic, and told me that I had neither strength of body or mind for the work. This latter defect I did not at all like; it was galling to the pride of my heart, and I went to bed hurt; yet thankful to God for sending me one, who would tell me truth.

Nov. 6. Most delighted and happy this morning, at the thought of preaching the gospel, and felt as if I could place myself in the Saviour's stead, and as if my heart would melt at offering the water of life to the sons of men. But on reading over my own sermon, I was chilled and frozen at the deadness and stupidity of it. I commended it, and myself, and the people, to his grace. Rode to Lolworth, where there was a very small congregation, at which my pride was beginning to take the alarm; but the hope of doing good, though but to one soul, brought me to a different spirit. There seemed to be one or two who heard the word gladly, and to those I could have been willing to preach for days together. After evening church, Mr. S. told me I ought to read with more solemnity and devotion, at which I was not a little grieved and amazed. H. also, and my other friends, complaining of my speaking too low, and with too little elocution. These things, with the difficulty I had found in making sermons, and the poorness of them, made me appear exceedingly contemptible to myself. I began to see (and amazing is it to say) for the first time, that I must be con-

tented to take my place among men of second-rate abilities ; that there were men who excelled me in every thing. I therefore first discovered, into what profound ignorance and dreadful presumption my paltry worldly honors and pride had led me. Humbled at this conviction, I perceived it to be right, though it was certainly a novel thought to me, if God and his more perfect creatures were glorified together, and I were cast out and forgotten. In all my humiliations, which have been few and transient, and with all the humility I imagined myself to possess, I have still obstinately maintained my fancied place amongst men. All this has been going forward in a heart, which conceived itself to have attained something of the humility of Jesus Christ. Now in the retrospect of these things I see two causes of humiliation : one is, that my pride and ignorance are so great, in assigning to myself a station, to which I did not belong ; secondly, in being pained at discovering my inferiority to my friends in unimportant accomplishments. Oh that I may not be deceived in the consideration of the state of my soul in regard to eternity !

Nov. 7—10. Employed in preparing the last Sunday's sermon for Thursday, and in writing on Hebrews vi. 11. The convictions I had received of my extreme ignorance in spiritual things remained, and sometimes made me earnest for the teachings of God's Spirit.

Nov. 13. I longed to draw very near to God, to pray him that he would give me the Spirit of wisdom and revelation. I thought of David Brainerd, and ardently desired his devotedness to God and holy breathings of soul.

Nov. 18. In my walk spoke to three young men who were swearing. They seemed to be much confounded, and to take deeply what I said to them. I look forward often to the time of my hoped-for mission with joy. I hope my expectation of comfort in it arises from a desire to do some-

thing for Christ, though my great unconcern for souls here may well make me doubt it.

ST. JOHN'S, Nov. 18, 1803.

I thank you, my dear Sargent, for your prayers on the day of my ordination. I rejoiced to think that many were putting up to heaven for me; for much indeed did I need them. Neither at that time nor since have I been duly affected with the awfulness of the charge. Now that the composition of sermons will become easier, I hope to perform all the duties of the ministry with more attention than I have yet been able to give. Time and prayer will, I trust, through the grace of God, remove that childish thoughtlessness which attends me still, and make me feel where I stand.

* * * * * My conversations with —— have been attended with no small advantage to me in the way of wholesome correction. He is the only man of all my friends here, who tells me the truth plainly; and so is the only one, who by lowering my pride, eventually promotes my sanctification and peace. * * * * * As you have read Law, tell me your opinion of him. He is rather a favorite of mine; though not without his faults.

I am, dear Sargent,

Yours ever truly,

H. MARTYN.

Nov. 20. The sermon, John xiv. 2, 3, was refreshing to me, and I had power to retain the comfortable impressions. Vain and earthly thoughts perplexed my mind in the evening at church. Well is it for the people, that they cannot read the heart of their ministering servant. I groaned under the corruption of my heart this evening in prayer, and prayed and longed for grace to purge me thoroughly, and retired to bed with a meek desire of living entirely for God.

Nov. 21. In the afternoon, before going out to visit the sick, the pride and laziness of my heart made me appear detestable to myself. Thou, Lord, only, canst know the hidden evil of thy creature. Let thy continual pity defend me: let thy gracious Spirit cleanse me!

Nov. 22. In my walk was in great heaviness: till towards the latter part of it I held fast by Christ, and seemed able to make his will mine, though still with many vain and cowardly imaginations. At seven went to the society of young men, and explained the 50th Psalm with great composure. In prayer God vouchsafed the spirit of supplication. For the first time I found myself happy in this social exercise; my desires after God were clear and strong, and it was with great unwillingness that I left off. My joy during the rest of the evening was very great, though there were many approaches to spiritual pride.

Nov. 23. Towards the evening much strong propensity to the gratification of self-will, and much pain at thwarting it. Began to seek God in solemn prayer for fitness for the ministry, in which I continued about half an hour, entirely on the subject of the resignation of my own will; and I gained so much light, that it appeared monstrous and horrible, that any creature should seek its will in opposition to God's will.

Nov. 24 to 26. My soul has been struggling, with much corruption, summoning up courage in the name of God to fight the fight of faith with never-ceasing exertion, and yet soon sinking again into evil tempers, distrust, and despondency. Oh! my spirit faints for holiness! When shall God be glorified by the entire renewing of this sinful heart? Oh that the powers of my soul were awake to God and the good of my fellow-creatures! But truly I am an unprofitable servant!

Nov. 27. I was much interrupted in reading the Scriptures this morning; yet my spirit found delight in retiring from

the world and forgetting its concerns, to live with God and walk with God. I longed to be entirely delivered from the opinions of men, and to approve myself unto God. Heard Mr. Lloyd preach on Rom. vii. 12, and his observations to me afterwards tended to impress on my mind the advantage of having my condemnation by the law continually before me; for oh how light and trifling would every painful duty appear, could I but keep in mind God's sparing mercy! And how ought I also to remember it on the score of humility and seriousness! Mr. Lloyd observed, that these thoughts tended to preserve a consistency of character. How closely did this apply to myself, who do such dishonor to Christ! Read and prayed with the same sick woman; she and all the people in the room, about five in number, seemed to be in profound ignorance. I strove to charge her sins home to her; but this is a very unacceptable task to most people. This parish, which has heard the gospel for between twenty and thirty years, is still in a most lamentable state for want of the minister's testifying from house to house. May the Lord fill me with more zeal in doing this business, both at Lolworth and in the parish at Cambridge! In the evening my sins appeared more in number than the hairs of my head. I remembered with horror the multitudes I had been guilty of this holy day; how many proud and vain thoughts, how much forgetfulness of God and want of every grace appeared in the course of it! The pride of this wicked heart I seem to have made no way in subduing. The pain I felt at the kind admonitions of friends too plainly showed this. Yet I can commit the sanctification of my soul to Christ; and it is my comfort and support to think, that "he is of God made unto me wisdom, and righteousness, and sanctification, and redemption."

Nov. 28 to 30. The work of visiting the people of Cambridge, and reading to and praying with them, appeared

hateful to me; but through grace, my self-will did not prevail. On 30th particularly, after much painful striving in prayer, I gained some relief and hope of delight in every part of the ministerial work. All the arguments, of which any one is of infinite and everlasting moment, seem to be ineffectual to bend the stubbornness of my heart, unless the Spirit convert it. The sixth chapter of Isaiah, and the meditation of the precious value of men, though disguised by the low pursuits of trade, or buried under the rubbish of poverty and ignorance, had no power to influence my perverse and senseless will. All these things manifest a low state of Christian experience; but they must be recorded.

DEC. 1. Felt a serious submission to God this morning in prayer; but never since my ordination have I been without care. Hoped to enjoy some of that peace and joy I used to feel in reading Isaiah; but was interrupted. Was strengthened and composed by reading Heb. x. and learning it by heart. Endeavored to seek God in my walk. * * * Prayed for myself as a minister, for the people at Lolworth and Cambridge, for my dear sisters,—but with nothing like fervor. Do I believe that God heareth prayer? Lord, help my unbelief!

DEC. 2. Resolved upon more self-denial this morning. I have, I trust, rescinded all unnecessary expenses; yet ease and attachment to the comforts of life have had a tendency to produce a weakness of mind, which makes me but ill-disposed to endure hardness. By watchfulness against these things this morning, by studied unconcern about the flesh, I rose above it, and found the benefit besides in the fearlessness with which I viewed the labor and difficulties of my future life. Found great insight into the design of Heb. xi. and thought I should hereafter walk more steadily by faith.

DEC. 3. The incessant employment of my thoughts about the necessary business of my life, parishes, pupils, sermons,

sick, &c. leave far too little time for private meditation; so that I know little of God and my soul. Resolved I would gain some hours from my usual sleep, if there were no other way; but failed this morning in consequence of sitting up so late.

DEC. 4. Called at two or three of the parishioners' houses, and found them universally in the most profound state of ignorance and stupidity. On my road home could not perceive, that men who have any little knowledge, should have anything to do, but instruct their wretched fellow-creatures. The pursuits of science, and all the vain and glittering employments of men, seemed a cruel withholding from their perishing brethren of that time and exertion, which might save their souls.

DEC. 5. Rode to Lolworth. On the road, all my endeavors to obtain some sweetness in divine thoughts in my own strength were fruitless; but when I resigned all the concerns of my spirit into the hands of God, that he would deal with me according to his pleasure, I found some pleasure in being nothing. In the afternoon, — stayed with me; but our theme was learned rather than practical divinity. He is, however, a dear and valuable friend, for telling me freely of my faults. In prayer this evening I drew near to God, and besought him to make me a very different soul from what I should be likely to be, by taking my train of thinking from the language of professing Christians. They all excel me in Christian tempers; but man, even in his full perfection, is but a broken cistern.

DEC. 6. Passed the whole morning in reading Heb. xi., and before my usual prayer, — called to walk. I told him my opinion about his neglect of public worship, and private opportunities of advantage, very freely, but perhaps too harshly. Let me dread lest I quench the smoking flax: resolved to win him if possible by more tenderness.

DEC. 7. At night strengthened considerably: I never before felt so calm and steady a resolution to live in continual self-denial, to fight hard every day; and it appeared, that whatever I could be possibly called to endure was nothing; such a mercy was it that I might hope for salvation!

DEC. 8. Rose early, and in prayer had something of a suitable frame, that is, a contented waiting upon God. It was my desire and prayer to mourn for sin, and to be poor in spirit. G. joined me in my walk, and as he seemed disposed to converse about religion, I spoke to him very openly. I had occasion to mention to him, that the last day of my life would be the best. I think of it without joy, though without fear. It seems as if I should be saved only as by fire, having done nothing to glorify God, and my heart seeming to be destitute of grace.

DEC. 28. The morning was spent very unprofitably, from not having had a fixed plan. Lost much time in looking out for a text for next Sunday; yet found some devotion in learning some of 119th Psalm. In the evening, the first leisure I had gained after a long interval, I hoped to draw near to God by his word and prayer: that blessed man Baxter, in his "Saint's Rest," was enabled to kindle such a degree of devotion and love, as I have long been a stranger to. I strove to keep the future happiness of heaven steadily in view; but the want of a humble spirit made these contemplations appear delusive.

JAN. 1, 1804. Preached in the afternoon at Trinity Church with seriousness, but little feeling. On the review of my journal of the last year, I perceive it has been of late becoming a diary of my life, instead of being a register of my state of mind. And this is to be attributed partly to sloth, and partly to having devoted too much time and attention to the outward and public duties of the ministry. But this has been a mistaken conduct. For I have learned, that neglect

of much and fervent communion with God in meditation and prayers, is not the way to redeem time, nor to fit me for public ministrations. I have had few seasons of joy since my ordination; for many of the duties of the ministry have called to light the hidden evils of my corrupted heart, and my exertions in prayer have been to keep them under. I have, however, much to complain of in slothfulness in that duty,—that I do not stir up myself to lay hold upon God. Oh may I live very near to him the ensuing year, and follow the steps of Christ and his holy saints! It will be attended with much self-denial and warfare; nevertheless it yieldeth the peaceable fruits of righteousness to them who are exercised thereby.

JAN. 3. A sense of my present deadness and unprofitableness determined me to devote the day to fasting and prayer; but I could not get near to God: in all my confessions for myself as an individual, or member of the church or nation, I could feel no contrition; nevertheless, though the cloud hanging over the nation, and my own pride, cast a heavy gloom over my mind, with a sense of guilt, and of God's displeasure, I strove against an evil heart of unbelief, which tempted me to depart from the living God.

JAN. 4. Rose late, as I have done several times, and when this is the case, I seldom begin or perform the duties of the day with satisfaction. Read much of "Edwards on the Affections," about humility, and was much profited. In hall and in the combination room, I sought to exemplify a Christian spirit by mine, and found by those moments of recollection, when I was able to do it, that my usual temper and conduct differ very widely from what they ought to be. In the evening my soul drew near to the Lord, and pleaded with him a long time for understanding and strength, to fit me for a long life of warfare and constant self-denial. I prayed to see clearly why I was placed here, how short the time is, how excellent the labor for souls, above all, to feel my desert

of hell, grace to enlighten my eyes in those dark and gloomy seasons of outward trouble and desponding faith, grace to enable me to despise the indulgence of the body, not to shrink from cold, and hunger, and painful labor, but to follow the Lamb wheresoever he goeth; and that he would bring all these things to my remembrance the next, and every succeeding day. But my want of humiliation was apparent and painful. My soul longeth for perfection, but has not yet learnt the secret of happiness,—a poor and contrite spirit.

JAN. 5. I retained on my mind the savor of last night's meditation: for humility seemed to be my object, if not my temper. Preached on Isaiah lxiv. 7. Oh, let not my sermons rise up in judgment against me!

JAN. 6. At the society I was very dull, both in exhortation and prayer; and so were the people. There were but six; with little appearance of devotion; the sense of my exceeding unprofitableness was very humbling to me; yet it had not the effect of drawing me away from God; and so I was contented to be thought little of by men. I rightly attribute my present deadness to want of sufficient time and tranquillity for private devotion.

JAN. 7. Hoping to gain some motion and liveliness to my mind, I sought to give it recreation this morning, by reading some of Thomson's "Chemistry," and Jon. Edwards on "Original Sin."

JAN. 8. Full of anxiety; relieved at times by prayer. Preached at Lolworth. Called at three of the houses, and found them as ignorant of the gospel as heathens. Oh, let it not appear at last, that the Lord hath hid his face from them, on account of the unworthiness of their teacher! May he pour out his Spirit upon them and me, that I may warn them even with tears! The little appearance of life-devotion among the people of Lolworth, either at public worship or at other times, and returning home in a cold snowy

night, had, I suppose, these melancholy effects upon my mind, and made me dispirited at the prospect of missionary hardships. I got most nearly to peace and happiness, by laboring to feel myself the meanest of God's creatures, and the desert I have of being consigned over to eternal punishment.

CHAPTER III.

ST. JOHN'S, January 9, 1804.

I HEARD of the death of your brother, my dear Sargent, some time ago; but I had neither inclination nor leisure to write you immediately after. I hope the first impressions of grief are now somewhat worn away, but that you retain that blessed effect of sanctified sorrow, a tender spirit, which to me at this time appears so desirable, that I could be willing to suffer anything, or do anything to obtain it. I trust that the melancholy event has, in answer to your prayers, been beneficial to —. If not yet in the degree you could wish, yet cease not to pray for her. But how can I encourage you to a duty, in which I am so languid myself, so seldom disposed to “stir up myself to take hold upon God?” How necessary is self-denial in this as well as every other duty, through the corruption that is in us! Sometimes I feel the most ardent and strong resolutions to fight manfully, to exert all the powers of the soul unceasingly in mortifying the flesh; but these resolves are short-lived: sometimes through forgetfulness, sometimes through weakness, I find myself giving way to ever-craving self-indulgence. * * * *

You told me some time ago, that the multiplicity of business which would attend me as Mr. Simeon's curate, would leave little time for reflection on my future plans; and truly I find your prediction fulfilled: for the composition of sermons, and preparing for the societies, confines the hours of devotion into far too small a compass. Nevertheless I have found my spirit disciplined by these more active parts of the ministry, so as to

perform with willingness those duties from which once I used to shrink. * * * * * Farewell, my dear brother,—amidst all the afflictions of the gospel, and truly they are not few, we shall also be made partakers of its consolations. The contemplation of the eternal world is of necessity my chief happiness, and yours I hope by choice: for though this world demands your attention more than mine, you have learnt to give it its right value. In our Father's house there are, I humbly hope, mansions prepared for us, purchased only by the blood of Jesus, who will also keep that which we have committed to him till that day.

H. M.

JAN. 11. At the funeral of Mr. Mann, at Lolworth, felt very solemnly: though the entrance into eternal joy, when my body should in like manner be laid in the dust, appeared too good to hope or believe.

JAN. 13. Was dissatisfied at not rising so early as I might: these instances of self-indulgence have a very bad effect on my temper. In the evening at —, and met about fifteen or sixteen there. I delivered the subject I had been thinking on; but with little animation. My mind enjoyed, during the rest of the evening, a sweet serenity and peacefulness. It did not amount to spiritual joy: yet when did I ever experience such happiness in the days of my vanity?

JAN. 15. Walked half an hour by the river-side after dinner, endeavoring to compose my mind for extempore preaching, and this I accordingly did at St. Giles', on Matt. v. 3—5, though by no means to my satisfaction; nor ever yet in the pulpit, or in public addresses, have I experienced any sweetness of spirit. Called on one of the old women in the alms-house, a truly contrite soul. Drank tea at —: was somewhat comforted in the evening by Mr. Simeon's sermon on "Sing, O ye heavens, for the Lord hath redeemed Jacob;"

Christ's atonement was my only ground of hope and peace.

JAN. 16. Went to — to breakfast, laboring to maintain heavenly-mindedness and humility; but for want of more reading, retirement, and private devotion, I have little power over my own tempers. Read Edwards on the Affections, and found some parts very convincing to show me my low stature in Christ. In the morning I had a most painful time of prayer; the expressions of egotism were so hateful, that I could rather have died than use them; this was not, I conceive, humiliation, for I felt no love towards God or man, and could make no petition; but now after reading Edwards, I was able to pray with seriousness and strength. Of what an unconquerable nature is spiritual pride! Went to Mr. Owen's to supper; he sometimes amused, and sometimes edified me by his conversation. Sat up till two in the morning losing my time by uncontrollable wanderings of thought in self-examination.

JAN. 12. Had some freedom and comfort in prayer in the middle of the day; and amid much carefulness and despondency, had many reviving views of Christ. O the exceeding emptiness of my mind for want of more reading of the word of God in private! Dined at Professor Farish's; but left at five to go to S——'s. Here they expected, I suppose, that I should begin a conversation with them; but I was utterly unable, for through want of preparation on a subject of exhortation, I was uneasy. However, I lifted up my heart to the Lord, and he helped me to explain and enforce the beginning of the 6th chapter of Matthew. Perhaps the people are edified through the divine blessing; but my preachings and exhortations fall infinitely short of what I should call good.

JAN. 20. Unbelief and unhappiness this morning were removed by my being able to humble myself, and remember the resolutions of last night. How deficient in poverty and

heavenly-mindedness am I daily with my pupil! yet these little events of life are proper trials of Christian temper. In prayer I drew near the Lord, and rejoiced to repeat before him my determination to do his will. Now that my mind was easy, one would have thought that the prospect of the ministrations in the evening would have been delightful. But no such thing. Now that I had got rid of one difficulty, my perverted heart sought out another. I was not prepared for the evening; then I was constrained to wonder at the patience of God; then did I see it good to be afflicted, for the moment the rod was removed I was going astray. O Lord, guide me by thy own counsel. It is not in man to direct his steps. Do thou act towards thy blind creature according to thine own wisdom and love; the natural bent of my heart is to depart from thee—keep me through thine own power through faith unto salvation. I see the reason why Jesus would not remove the thorn out of St. Paul's flesh. Now, O my soul, that thou hast found rest for a while, quicken thou thy face towards heaven. Now that thine enemies cease to molest thee, lose no time in getting forward. O that I might feel resolved to wrestle with God! In the evening prayer I designed to have dwelt entirely on love, that I might receive it from God, but found so much reason to pray for humility, that I could think of nothing else.

JAN. 21. Pride filled my heart with evil surmises this morning when I rose. There is no living without humility. Found that peculiar kind of self-abhorrence in prayer this morning, (as I have often felt when expressions of egotism were hateful,) which, unaccountable as it may seem, always accompanies a humiliation not evangelical. Or else humiliation is only of one kind, namely, legal, and that which is called evangelical humiliation is the peaceful frame, which succeeds humiliation, not necessarily, but through grace. Considered 2 Tim. i. 10, in order to preach on it to-morrow.

Found myself sinking into an earthly and unhappy spirit, and struggled against it, and rose above it. The 54th chapter of Isaiah, and 3d and 4th of 1 John, afforded me much refreshment. After dinner the sense of my ingratitude to God and indifference to the poor people at Lolworth filled me with shame as having existed habitually in me. Prayer, however, removed my unwillingness to duty and slothfulness, and I went forth disposed to visit the people in Wall's lane. The awfulness of the ministry pressed on my mind deeply. O that I might remember what it is to watch for souls, as those that must give account!

JAN. 23. Went by the Telegraph to London, with my thoughts taken up at first with happy views of God; but afterwards they wandered dissatisfied upon the things around me.

JAN. 24. Rose early, and with great difficulty attained a right spirit by prayer. Learnt some of Psalms xci. and cxix. by heart. Thought little of God during my walk through this great city; when I did, however, it was with much affection. Distracted by the bustle of this place, and the dissipation of my thoughts through want of reading and meditation; found it hard to be collected in private, or to force myself into a clear and lively view of eternal things.

JAN. 25. In company I forgot that sweet poverty of spirit which it would become me more to feel. Poor mean thing that I am! but I am contented to remain contemptible among men, so that my heart be thereby made in any degree more fit for the residence of God.

JAN. 26. Walked to the India House to Mr. Grant, who desired I would come down to Clapham. So I went with Mr. Grant, and upon the road he gave me much information on the state of India. He said that the language spoken by the natives who lived in the English settlements, was the Hindostance, which was a mixture of several languages,

Arabic, Persic, Shanscrit, a sort of lingua franca; but that the Bengalee was the vernacular tongue of the bulk of the native inhabitants, and must be acquired by missionaries amongst the Hindoos; that it would be absolutely necessary to keep three servants, for three can do no more than the work of one English; that no European constitution can endure being exposed to mid-day heat; that Mr. Schwartz, who was settled at Tanjore, did do it for a time, walking among the natives. We arrived at Mr. Wilberforce's to dinner; in the evening we conversed about my business. To Mr. Wilberforce I went into a detail of my views, and the reasons that had operated on my mind. The conversation of Mr. Wilberforce and Mr. Grant during the whole of the day, before the rest of the company, which consisted of Mr. Johnson of New South Wales, a French Abbé, Mrs. Unwin, Mrs. H. and other ladies, was edifying; agreeable to what I should think right for two godly senators, planning some means of bringing before Parliament propositions for bettering the moral state of the colony of Botany Bay. I had some conversation with the French Abbé about the authority of the church, but for want of understanding more French I could not well engage in it. At evening worship, Mr. W. expounded sacred scripture with serious plainness, and prayed in the midst of his large household.

JAN. 27. Evil tempers, and dark perverted views of divine things, made me unwilling to pray this morning; yet by prayer the Lord restored my soul, and led me in the paths of righteousness for his name's sake. I had many strong heart-searching desires after grace and holiness; but these are like "the early dew," and it is for want of a contrite spirit, that my purposes of keeping in view one thing are so unsteady. The deep-rooted pride of my heart makes God behold it afar off, and throws a veil over all the bright and joyous things in religion. In prayer before dinner, after

much pain, I drew near to God, and received strength and seriousness. After being much in company, I declined as usual in spirit, but the music and the sight of a rural scene of solitude had the effect of fixing my thoughts on heaven.

JAN. 28. My whole morning prayer was taken up, as it often is of late, in laboring after a humble and contrite spirit. Drank tea at Mr. Newton's; the old man was very civil to me, and striking in his remarks in general; on my return I found myself unhappy, but by prayer and reading some scripture, I recovered. This text which I met, gave me many glad and instructive thoughts. "If any man serve me, let him follow me; and where I am, there shall my servant be." Read in the evening to Mrs. —, "Burke on the Sublime," and had in the course of it an instructive conversation on contrition of heart; she wished to feel it more, and I know it is the one thing needful for my peace.

JAN. 29. (Sunday.) Read Isaiah liv. after breakfast, with some consideration and profit. . . . On coming home, I retired to my room, and had a most affecting reading of Isaiah liii. The arm of the Lord seemed to be revealed to me. What manner of love was it, that the Lord should be *pleased* to bruise him! I found it in my heart to grieve at the sufferings of Christ, and the sins that occasioned them, and not to seek for any of this world's enjoyments, when Christ was such a man of sorrows and acquainted with grief. I hoped that my soul would have been tender and humble the remaining part of the day.

JAN. 31. Began the day in hopes of being able to keep steadily in view the eternal world, and to walk humbly with God. Alas! I have little fear of God before my eyes, and seem to be little aware of the peremptory commandment of God. I go on from day to day indulging indeed no sin in my heart, yet feebly pressing towards the mark; yet I seem to imagine that a slight review of the defects of each day is

sufficient, * * * * * May the Lord give me repentance unto life, open my eyes and give me a holy fear, lest after having preached to others I myself should become a castaway. Read Isaiah—at 1 we went to hear the charge delivered to the missionaries at the new London Tavern in Cheapside. I shook hands with the two missionaries, Melchior Rayner, and Peter Hartwig, and almost wished to go with them; but certainly to go to India.

Returned and read Isaiah, and retired in hopes of holding communion with God, and receiving strength for the remaining part of the day. But whilst I was beginning to intercede for some of my dearest friends (in which I am very irregular) and especially for the two missionaries, I was called down by some friends. The afternoon passed in much Christian conversation, and in the evening went to London-Stone Church, where —— preached on “the blood of sprinkling, which speaketh better things than that of Abel.” What do I know, as he asked, of the cleansing efficacy of the blood of Christ? The continually open fountain of that precious blood is an encouragement to me to come for pardon after repeated falls; but do I not walk less carefully under the covenant of grace, than I should do under the covenant of works?

FEB. 1. Walked with M. to the British Museum, and though I saw there much for which I could at times glorify God,—as the varieties of birds, fishes, reptiles, minerals, &c., and the works of his intelligent creatures,—I was plagued with the workings of an evil, selfish, dissipated, discontented heart.

FEB. 3. Went to bed with an earnest and hopeful desire of living in poverty of spirit and a sense of my own unworthiness.

FEB. 4. The temper I wished to retain was a source of great tranquillity to me this morning. I was rather oppressed

with care, yet I checked the suggestions of sloth by considering the example of Christ and his ministers in the present day, and was rather humbled, as I ought to be, that I did not feel a burning zeal for the salvation of the poor Lolworth people, which would make it sweet to preach the gospel. In prayer at night, at whatever part of myself I looked, an immense change seemed to be necessary.

FEB. 5. (Sunday.) In preaching at Lolworth was more serious than usual, and felt an earnest desire to persuade them to commit their souls to Christ. During my ride home I was much depressed by reflecting on their extreme ignorance; yet through the miserable perverseness of my heart, instead of pitying them, I felt the strongest dislike to going to Lolworth, or to any such kind of work. What a spirit for a missionary! But I looked up steadily to Christ, and though the prospect of such uncomfortable ministerial labors damped my spirits, yet I encouraged myself with the examples of Christ and his wise and holy servants, now with him in glory, who once passed their lives in such services. I considered too that such difficulties were beforehand to be expected, and that, unless I suffered with him, I should not reign with him.

FEB. 6. All my prayers should be full of important petitions, and should be attended with so much diligence, as to make me remember the subjects of them, and wait for answers. Yet I scarcely remember about what I prayed this morning. At dinner to-day I fell again into that self-indulgence which I determine to avoid. Want of self-denial in the little things which concern the body, &c., unspeakably enervates the soul, and wounds the conscience. I sat down in the evening to read the Scriptures for my own comfort, and was able to give many hours to it uninterruptedly. How unspeakably awful is the latter part of Mark ix. Oh! have I considered what it is to be in hell for ever, and that my sins

really deserve hell? Oh Holy Spirit! decide my mind when it is doubtful. Let me perceive how rich the mercy is for me to be permitted to flee from the wrath to come. Let me see how slight are the trials I am called to endure for the gospel's sake. And let the ministerial work to which I often have carnal objections, be my dear delight.

FEB. 7. Walked with Mr. S., who advised me not to preach extempore yet, so I shall desist * * * My soul trembles often, lest my repentance should not be deep enough, or lest my sins should be unpardonable. But the blood of Jesus Christ cleanseth from all sin; and if there is any state of mind I desire, it is not joy, but grief; for then I feel my footing surer—am better disposed to diligence, sympathy, and heavenly-mindedness.

FEB. 8. Prepared for the evening in a more cheerful spirit. But anxiety on that account (constantly) damped those sweet and heavenly thoughts which, at intervals, arose in my mind. Even this condition is infinitely preferable to that of those whose minds are discontented in the pursuit of dangerous trifles; whereas my trials, which either arise from ministerial or Christian duties, are for my present and eternal welfare. Let not the Lord be provoked at my continual obstinacy; for I am indeed as a bullock unaccustomed to the yoke; but may He, by his own gracious influences, subdue my stubborn will. Drank tea at ——'s. There were so many people crowded in a very small room, that my faculties were quite clouded. I found great difficulty in explaining the first chapter of Revelation, and was very unprofitable; and, what was worse, my heart went not forth. When I came to the part, "to him that loved us," &c., where, if anywhere, my tongue should have been loosed, I could say nothing; and it was for want of a contrite spirit. When I knelt down to pray, it seemed as if I had not a word to say, yet I found

myself soon at ease, and particularly disposed to dwell on the prospect of the world to come.

FEB. 9. Found I had been getting into shortness in prayer. How can I expect the comforting and sanctifying presence of God, without "watching unto prayer with all perseverance?" At church preached on "Enoch walked with God." O how much is contained in that text! What holy breathings of soul, what familiarity with God! What acquaintance with his ways! It was to-day my constant desire, though not my attainment, to be truly humbled; without this temper I cannot pray aright. It is a hard proud heart, that keeps me from rejoicing in God.

FEB. 10. In prayer (about this time,) I desired the true spirit of contrition; but for want of variety in expression for prayer for this grace, my petitions slip through my own mind unheeded, the words not exciting corresponding ideas. The subject I was considering this morning, namely, why we should sorrow for sin when it is forgiven, was very comforting. I expect more profit yet from the further prosecution of it.

FEB. 11. Enjoyed much delight in the happiness of a soul bought with blood. I had a more clear view of the dispensation of redemption than ever, and felt also assured of future glory. How trifling then did all expected difficulties appear! though these happy moments soon passed away, yet blessed be the Lord for them. Such Elim refreshments encourage me to urge my dreary way with speed through the wilderness.

FEB. 12. Had some desires in prayer for the good of my Lolworth people. On my ride thither, I was in general able to cleave to God, though sorrowful, and to be unconcerned about the comforts or distresses of the body. Preached on the parable of the Publican and Pharisee, a written sermon,

clear, and generally, I believe, understood. Before the sermon I had prayed as in a void and barren place, to which God would not vouchsafe his presence, but now I rode away in a more cheerful mood.

FEB. 13. I took my walk in great distress about my want of preparation for the evening ; yet I put my trust in God, and seemed to feel a spark of grace amidst all these billows of corruption and trouble. Indeed I seem used to these trials, and the remembrance of past assistance helps me onward. When shall I minister with a heavenly sweetness in my own heart ? when shall I have high and exalted views of this glorious ministration of the Spirit ? In prayer at night, I had a solemn sense of the presence of God, and was conscious that he heard me.

FEB. 14. I enjoyed for a while the liberty of being disengaged, but it had the effect of leading my heart astray. Sat down to read at last, with a more serious sobriety of mind. O what happiness is there in a heart weaned from the world, and undisturbed by its perplexing vanities ! But I am very far from a steady enjoyment of these things. In prayer at the society, and with — afterwards, found to my sorrow, that I am acquiring an unthinking fluency. O let me learn to watch my spirit, and seek to pray in secret, earnestly, in a heart-searching manner !

FEB. 15. Read this morning Kiehener's account of his success in Africa. I felt a happy delight arising from the account. Omitted one of the parties (which I had in a manner promised to attend), thinking it right to appropriate more time to myself. I had some little doubt whether I was doing right, but begged of God that I might improve the time I had taken for myself. Began to think upon Mark viii. 34, but spent several hours in vain attempts to define the extent of self-denial, and to define it at all. Alas ! the days

that I lose ! I am an unprofitable servant, Lord, teach me to redeem my time.

FEB. 16. Breakfasted with M. and B. ; but though I had solemnly engaged in prayer, with a sense of the importance of a deep seriousness, and earnest improvement of the talent of conversation, I was neither profitable nor sober-minded. Prayed over the promises in Isaiah xli. xlii. xliii.

FEB. 17. I rejoiced that God had made this life a time of trial. To climb the steep ascent, to run, to fight, to wrestle, was the strong desire of my heart. I was sometimes in doubt, whether this were not merely the vain and proud spirit of the heathen sages ; but passages enough of scripture occurred to remind me, that the spirit of the gospel was self-denying. As I walked afterwards, this temper still remained. All those duties from which I usually shrunk, seemed but recreations ; and the sight of the vaulted roof of azure, bid me aspire to reach it by treading in the footsteps of Christ. At five, went to Mr. P.'s, and without clearness spoke to them on "Thy will be done." Went away feeling the iniquity of my holy things ; for though fluent in prayer, I found myself unimpressed with the ordinance at which I had been ministering.

FEB. 18. In prayer at noon interceded seriously for the people at Lolworth. I prayed particularly that I might take delight in being with them, and wait in faith for the time when this wilderness should begin to blossom. In my walk had too much lightness of spirit.

FEB. 19. (Sunday.) Many happy and heavenly thoughts were kept out of my mind, by reading at church instead of praying there. Preached at Lolworth on Ezek. xxxvii. 11—13, but not intelligibly, and without animation. The two families on whom I called afterwards seemed incapable of comprehending or attending to any saving truths. Alas !

how can I expect they should feel life from my preaching, if I have it not myself! Yet I feel disposed to labor in prayer for improvement.

FEB. 20. I found, after dinner, the presence of my God in prayer; how great is his mercy, that without any particular meditation or reading, he permitted me to speak freely, and to look off for a time from those concerns, even of a religious kind, which, through my weakness, either of knowledge or faith, often distress and burden me! After giving the afternoon to the subject, I went very cheerfully to Mr. Phillips's, and spoke on the subject of temptation, from the words, "God did tempt Abraham." Stammered out some very unintelligible things, which did not seem at all to engage their attention. Went away humbled and grieved at the iniquity of my holy things.

FEB. 21. Finding it impossible to prepare for the evening, I went to request S—— to go in my stead, but he was out of town. This was some vexation to me; yet I endeavored to make it an occasion of faith, for I thought, that if I were going about the work of God, he would give me grace to perform it. W—— called on me to walk, but as my heart was heavy, I could not introduce with success any religious topic; but rather, I fear, betrayed a satirical temper, which I detest, conceiving it to be the most opposite to a Christian temper of any. * * * * O let me live in a holy superiority to those earthly things, which would tempt me to sin by producing anger! Never a day comes without annoyances. Every day my will is thwarted. Let these trials but issue in my sanctification, and I will welcome them all. I trust and hope, that from them I have learned in a great degree the evil of sin, a humbled and tender spirit, and a subjugation of the will to God. Yet amid these trials of my faith and patience, my walk is not close with God, as far as it regards the manifestations of his presence. I seem to

pray to a God not angry, but indifferent about my prayers. This I know to be occasioned by my not reading Scripture enough for myself; for if I were in company with another being, I should not be much the better for his presence, however much I might speak to him, unless I were to hear his voice.

FEB. 23. Stayed up so late last night, that I could rise but just in time to receive C—— to breakfast; but it was neither a time of profitable conversation, nor an exercise to me of a heavenly temper. After he was gone, I sat down to read a newspaper, forgetful of having had no prayer; and though I recollected this in the middle of it, I continued reading, thinking with myself, that I might as well finish, and so have done with it. In prayer afterwards, I hardly knew in what manner to approach God, and how to address him. I could not dare to confess the sinfulness of that, which, if I confessed it, would be a profession of my having deliberately disobeyed the dictates of my conscience the moment before; which I was not convinced that I had.

FEB. 24. Rose at half-past five with great difficulty, and after a long deliberation, so little have I been in the habit lately of not listening to the body. In prayer, new and original subjects of petition seemed to open before me.

I was quite overcome with sleep in the evening, till on going to prayer I recovered myself; but my prayers, though generally four times a day at least, are very poor and short. I do not engage in the duty unwillingly, but I am satisfied with a narrow and short transition from things temporal to things eternal.

FEB. 26. (Sunday.) Strove to maintain such a sense of the blessedness of the Sabbath, of the composure of mind which becomes me, of the excellence of preaching the gospel, of the earnest desire it behoves me to feel for the salvation of souls, as I knew I ought to feel, and then did feel.

On my ride to Lolworth, was more right in spirit than I have been for some time past. The inclemency of the weather affected me less; I found the presence of God in my heart, with which I felt that the most dark and dreary place would be pleasant. I offered up my prayers also for the poor people to whom I was going; but alas! my desires for their salvation were so small, that I ought to be ashamed to mention them, and grieved before God. Preached on the parable of the lost sheep; a blessed subject! yet my manner of writing and speaking made it, I am afraid, of little use; but I prayed that God would not make my weakness a reason of its not profiting them. I thought it right to accept an invitation to drink tea with Mr. — at Lolworth, in hope of being able to conciliate him.

Mr. Simeon's sermon this evening, on Ezek. xxxvi. 32, was very humiliating to me. The hymn before the sermon, in behalf of ministers, seemed to draw down a blessing at the time upon my soul.

FEB. 27. Very narrow in my petitions this morning; chiefly on one point, that my business might not confuse my thoughts, and lead me away from God, which I think was answered. During my walk I felt an aching void. My heart was not forcing itself from God's service, or to sin; but it was unable to find any subject of desire, or fear, or occasion of prayer, except that light and earnestness might be given me. This extreme emptiness must be owing, I think, to not reading more of his word in private devotion, which I have determined to do; for it is a duty superior to the duties of the ministry, which indeed I cannot perform well without it. Yet the pressure of business tempts me to shorten the time which ought to be devoted to God. After dinner, found a few moments of prayer produce a blessed effect in recalling my mind.

FEB. 29. Employed about my sermon all leisure hours.

I was more serious than for some time, and during my walk, felt and lamented the evil of faithless prayers, and irreverent ejaculations.

MARCH 1. During my walk I had not humiliation enough to be happy, but yet I was so impressed with the necessity of self-denial, that no further difficulty terrified me.

MARCH 2. At night about my sermon, read the latter end of Revelations, and so very lively was the impression on my mind, that I was often in tears. So awful, so awakening is this book to me! Prayed with more fervor than I have done of late, and went to bed full of the sense of the importance of eternal things.

MARCH 6. In the morning I sought to rouse myself to greater earnestness in prayer. It was my earnest desire to walk in the fear of God's holy name, and to have a more awful alarm about my state, and to dread his displeasure. Looked at an iron foundry in Wall's Lane: the fierce fire raised many solemn ideas of God's power, and of hell.

MARCH 7. At church this morning I began to read the service with the most daring indifference, as if it were a loss of time, not regarding the presence of that great God before whom I ministered; but afterwards he had mercy on me, and taught me to tremble; reflected that I could never be more profitably employed than in doing his will, and if that called me out of doors, it was my duty to enjoy his presence wherever I went. Composed some poetry during my walk, which often has a tendency to divert my thoughts from the base distractions of this life, and to purify and elevate it to higher subjects.

On my return to my rooms, read Hopkins with great delight, and felt disposed to find all my happiness in prayer, reading God's word, and in the work of the ministry. O may these motions of the good Spirit of God never be taken away, through the wickedness of my own heart! but what

wonders of long-suffering and of grace do I experience from God every day!

MARCH 8. My mind was too much engaged in the composition of poetry, which I found to leave me far short of that sweetness I seemed in a frame to enjoy. Yet on the spot where I have often found the presence of God, the spirit of prayer returned; but I never continue long enough in the exercise of it to profit much. Prayed with fervor and sincerity, I hope, for myself, lest envy should arise in my wretched heart. * * * I could not have believed but that I was next to perfectly indifferent about worldly honor; but I was now convinced of the contrary. Alas! how much more ready and disposed am I to prefer in myself intellectual attainments to moral, and more willing to allow my own inferiority in this latter rather than in the former! In my endeavors to rise beyond the mean vanities of human glory, my soul enjoyed many precious thoughts of eternity; and thus I perceive, how every disquiet operates for the good of God's children, by stirring them up to pray. Oh how rich the mercy, to have one to whom to apply for deliverance from these malignant passions! and how needful is purification from the filthiness of the spirit! I have seldom considered myself as even liable to envy. I feel considerable pain at being surpassed in learning or abilities by those of the same age, but little or none at my inferiority in moral acquirements. That this is the fact I cannot doubt, if I know my own mind. How is it to be accounted for? The manner most favorable to myself, in which I should account for it, is that any body may advance as far as he will in moral endowments, but not so in intellectual; and the value of the object is enhanced by the difficulty of attaining it.

MARCH 9. I read Smith on the "Sacred Office," and acquired many awakening and quickening impressions from that work. I trust that it will be blest by God to my good; for

I felt many desires of being truly a man of prayer and heavenly-mindedness. Henceforth may I be so, but at present I am a poor creature. Blind, yet believing, I see; almost dead, yet believing, I live.

MARCH 10. Rose in a temper of calmness, but passed my leisure hours unprofitably, for want of exerting myself more. The conviction of my unprofitableness stirred me up to pray with some earnestness over part of 1 Timothy, but it so dwelt upon my mind during my whole walk, that I could not raise my heart to God with any delight.

On my favorite spot, the scene of many sacred thoughts, my Bethel, into which I hope never to enter without a holy awe, and never to leave without a blessing, I knelt down and prayed for relief to my soul. I think my prayer was answered, for I found myself more at peace.

MARCH 15. In the morning I got on in my sermon with ease, and found the subject of unbelief attended with a blessing to myself. The passages adduced to obviate unbelief, were so influential upon my mind, that I found myself drawn nearer to God, and able to walk with him in tranquillity. Oh, what an incitement to holiness is it, that in no one case is it right to depart from God!

Whether from negligence or necessary business, I had no reading of God's word all the day. This is an evil that must be remedied, though I hardly know how to effect it. Public ministrations take up my time and thoughts too much, though too little of my heart. I ought to make my own soul's increase of grace and love to God my great and primary concern, and to leave my outward ministrations to Him, whom I may safely trust to for assistance, if I walk strictly in his ways. I often regret that I am not a private Christian; but when I was, my soul was not fixed on spiritual things, even as it is now.

MARCH 17. I had many careful thoughts and unbelieving

fears in my walk, and found great difficulty in getting on in my sermon, and great interruption, and much fatigue and dislike to the service of Christ; but looked up to heaven for support, and repeated those words, "I know, that for my name's sake thou hast labored, and hast not fainted."

MARCH 19. All the morning I was with —, and went away in great sorrow; but in prayer I again and again professed to resign all my will to God, and in that spirit to wait for the manifestation of his. The rest of this afternoon I was continually tempted to misery and unbelief in departing from God; but by ejaculatory prayer I kept my ground.

Read some chapters in Exodus afterwards, and had my heart solemnly impressed with the mighty power of God. On the whole, though I have studied little, and done nothing for the good of others, I have found it an occasion of showing me the love and power of God. These faint glimmerings of the knowledge of God, make me desire to know him more, and to long after that life where I shall know even as I am known.

MARCH 20. My spirit groans at my unprofitableness. For want of study, and diligence in redeeming time, my mind is empty and unsatisfied. Stayed an hour with —, and employed the rest of the morning in writing and reading from "Edwards on the Affections," without gaining any knowledge. Have not yet got into its spirit. In my walk, my heart was not fixed upon God, nor upon anything else. After dinner, was with — till four, then I sat with a party at Mr. Simeon's till seven, then with my pupil till ten. Thus the day was passed, no scripture read, seldom in prayer to God, no poor people visited, no knowledge gained in a day which should have been taken up in right and im-

proving exercises, as I had no particular engagement. How angry I feel at myself! and I hardly know for what. I can hardly tell how to reform my mode of life, so as to gain time. But earnestly does my soul long to live a life of piety and prayer.

MARCH 21. Resolved to set apart the chief part of this day for solemn prayer and humiliation. But through interruptions, I could not begin till half-after ten, when my soul so tasted the sweetness of religion and prayer, that as soon as I opened my mouth, my heart was full; and for half an hour I enjoyed great abstraction from the world, and nearness to God. But at eleven I read prayers at church, not with such devotion as I expected, but during an hour and a half, which I passed afterwards in reading scripture and prayer, I found my heart hard and bitter, not only at being so little disposed to pray for my people at Lolworth, but at the necessity of my loving them, and of laboring and praying for them. Alas! I must have far, far more love to souls before I dare go abroad.

MARCH 22. G—— breakfasted with me, and stayed all the morning, telling me about India. During my walk my sermon began to open before me, and I returned home cheerful, and desiring to be always happy by trusting God. At night I read to my bed-maker, and prayed somewhat solemnly, and in private afterwards with some fervor, in the conviction of my unprofitableness.

MARCH 23. Coming away from the poor-house, I found people quarrelling in the street, to which I presently put a stop; but it is painful to reflect, with what unconcern I daily witness the sin and misery of my fellow-creatures.

MARCH 24. My prayer this morning, as every morning for some time, has been almost wholly for seriousness and sobriety of mind. Passed a long time with —— . Thus my

hours are lost, my mind is unimproved, and yet it is an imperious call of duty. May the Lord take care of me, and order all things for my good.

MARCH 26. In private prayer, prayed that my past unprofitableness might not lead away my wretched heart from God, nor discourage me from holding on my way. Read "Fletcher's portrait" for an hour with great profit, and prayed after it in deeper sense of my own meanness, and my utter unworthiness of the work of the ministry. * *

* * I act in this business in conformity to the will of God, according to the best of my judgment; yet thus my time passed unimproved, but I must patiently submit to it; at night I drew near to God in prayer, and felt disposed thankfully to labor in all earnestness and simplicity, to call my poor fellow-creatures to Christ.

MARCH 30. Read in chapel, and finished my sermon, with my mind somewhat solemnly impressed with the subject of it. At church I strove to profit by the sermon, which I did, for I went away very desirous of imitating the faith of Abraham. But alas! when the trials of faith come, as they do every day, I am seldom aware, and seldom act worthily. Before evening church, I had a few profitable moments in prayer, which had its effect during the whole evening service. I long for communion with the blessed God.

MARCH 31. I retained the serious impressions of the morning prayer. After dinner, began to pray with great fervor, and found my eyes open soon upon the invisible world. I continued so in great freedom and earnestness rather more than half an hour, but oh, I could live for ever in prayer, if I could always in it speak to God! At the end felt a great fear of forgetting the presence of God, and of leaving him as soon as I should leave the posture of devotion. My mind was strongly impressed with that wonderful sight of the in-

visible things which the believer is made to receive ; and I was eager to read what Dr. Watts has written on the hidden life. I was exceedingly delighted with it, as it cleared my mind, and raised my thoughts more to a steady belief of the spiritual life. Drank tea with Mr. Simeon, and was much struck and edified by his account of God's providence, in bringing him first to his church.

CHAPTER IV.

APRIL 1. Was prevented by one thing and another, from being any considerable time in prayer, which I endeavor to regard as a visit to the invisible world. In the morning service I was not abstracted from the world, except at a few passing intervals. In the sacrament I had to lament the want of a broken heart, and in my private prayers at the time, I seemed to be speaking in a crowd, so that I could think of nothing distinctly.

APRIL 2. In my walk I found myself, as far as I could judge, entirely disposed to obey the will of God in whatever manner he might order it, having particularly in my mind ———.

APRIL 4. Somewhat in a rejoicing frame, at the remembrance of what God had done for me by Christ and his Spirit. I longed for that heaven, where I should be perfectly pure and active. I sat and read the last chapter of Revelation.

APRIL 5. Walked with ———, but my mind was not disposed by communion with God for spiritual conversation, for he called before the time of my prayer. Was extremely edified by ———'s sermon at Trinity Church, both in my private and public capacity. I was ashamed and grieved at writing, and having written, such sermons, after hearing his truly religious gravity.

APRIL 6. Walked with G ———, but having had no prayer immediately before going out, I could not converse with ease and cordiality, though I wished it.

APRIL 7. In my walk could not get near God; want of reading Scripture is the reason of this strangeness. H—— and S—— sat with me till past seven; from dinner time our conversation was such, that I did not think the time spent in vain. Went to Mrs. T——, who was apparently dying. It was of no use to read, they said; so I spoke to her, begging her to cast herself simply upon Jesus.

APRIL 8. In my prayer this morning, as for some time past, I could easily find myself alone with God, but failed in topics of supplication for want of reading. Preached at Trinity Church without much comfort. Detestable thoughts about the opinions of men so intruded. During service at night, and preaching at Trinity Church, my mind enjoyed great solemnity. I find that preaching well, and living well in humiliation and communion with God, have no necessary connection. At night in reading Rev. i. and ii. I had many solemn and blessed thoughts. To the angel of the church at Lolworth write —— What? To that of Ephesus he said, “I know thy labor;” would he say so to me?” I feel convinced, that I do not labor in secret prayer for them. “Thou hast left thy first love.” Alas! I never did love as I ought. Henceforth it is my desire to know God, and labor indeed, and enter deeply into this rich treasure of his word, and to grow in every grace.

APRIL 10. I find that it is my great business to strive to maintain a humble and serious mind, if I would enjoy peace and communion with God. Very often I could see myself a lost sinner, a debtor to mercy alone. I was happy and joyful. Hoped and prayed that I might strive by all my conversation to glorify Him.

APRIL 11. After a morning of continual interruptions, went out with a painful sense of a day unprofitably spent. Yet in my walk, by seeing myself a debtor to mercy alone, I enjoyed much tranquillity and clearness of thought. At

night I endeavored to suppose myself on my death-bed, in order to see what views I should then have of my conduct in this business. What keeps me still in a sort of fear and suspense is, that the result of my deliberations coincides with my own will.

APRIL 14. Distressed about my future plans, but by recollecting that whatever He ordered for me must be for His glory and for my final good, I recovered my quiet, by resigning myself and all that concerned me into His hands; in prayer during my walk I did the same, and went away benefited, with a desire to live to God all the day. In the evening, from having been more frequently in prayer to-day than usual, I drew nigh unto the Lord, and felt more fulness of heart in prayer for myself and others, though just before it I was distressed by many fearful and unbelieving thoughts. Read Thess. iv. and v. with exceeding profit, and learnt them by heart.

APRIL 15. (Sunday.) Was prevented from so much reading and prayer as I wished to have, in order to maintain the impressions of last night. Read and preached at Trinity on John iv. 29. After the evening service I enjoyed the blessing of peace and joy. Thus the Lord is always better to me than my fears, and puts a new song into my mouth when I least expect it. In the family at night I joined with great freedom and delight in spiritual conversation, and strove to make it profitable to some young persons there. In prayer at night, the self-seeking, departure from God, and pride of my heart recurred to my recollection, and seemed to have filled up the day. The more attentively I consider my spirit at any one time, the more manifestly does my incessant proneness to sin appear to my conscience. I solemnly renounced the world, and the comforts, even the lawful comforts of it, before God this night, that I might be entirely his servant. This was accompanied with some degree of melancholy, as

if I were about to be a loser by it; but I was made to perceive the pride and ignorance of supposing I had made any sacrifice. The remembrance of what I had done to deserve destruction, and a view of the superlative excellence and glory of being the servant of God, and having him for my only portion, soon made me thankful at having made a happy exchange.

APRIL 18. The whole of the evening, till a late hour, I was engaged in writing a few lines for the Seatonian Prize. I regard this exercise as a lawful pleasure, but I was employed with rather too great avidity, and the mind, after it has been accustomed to fiction and pleasures of the imagination, returns unwillingly even to the most important realities.

APRIL 19. H—— breakfasted with me, but I could not converse with freedom; indeed I had the utmost difficulty to keep the poem out of my head, both now and in the morning before prayer. Heard an impressive sermon from —— on “I have fought a good fight,” &c. O! I felt that I had never been fighting, never running. At moments indeed I have been stirred up to begin the struggle; but soon, before I was aware, I found myself self-indulgent, and my hands slack. In my walk found great pleasure in thinking on the subject of my poem; and it became such a snare, that I was unwilling to turn from it to learn some of the Scriptures; but I did, and found myself delivered, through mercy, from any strong bias to prefer anything to the service of God.

APRIL 22. (Sunday.) During the whole service in the evening, my mind enjoyed what resembled heavenly sweetness, but a great deal of it was carnal. Saw that early rising, self-denial, watchfulness, and prayer, are necessary to awaken in me more earnestness in religion.

APRIL 24. Rose with very distressing thoughts, but was refreshed and strengthened in faith by prayer, so that instead of giving way to an improper temper with my pupils, I was

able to be in a more serious and devout spirit. Read with attention Rom. v. ; and though I could not fully make out the difficult parts of it, the overflowings of grace exhibited in it were enlivening to my spirit. The blessed sense of it remained during my walk, though I had a great deal of unbelief.

APRIL 25. My temper this day has been unwatchful. At church, however, this morning, I guarded against that sinful delusion of reading the prayers carelessly, because there were but two or three people, and prayed I think earnestly. Drank tea with B——, with whom my conversation was as usual entirely spiritual ; but I went away with reason to lament how much farther my tongue and head go in divine things / than my heart.

APRIL 26. Woke in great pain of body from a violent headache and great stupidity of mind. I scarcely knew what to do. I could think of no promise suitable, but repeated Rom. viii. to myself without much affection. Happened to open "Paley's *Horæ Paulinæ*," where he describes the unwearied patience and invincible fortitude of St. Paul. I was revived in spirit. The whole train of apostles, and martyrs, and saints struggling for immortality, suddenly passed in review before my mind, and inflamed my heart with an ardent desire to follow their faith and patience, and I prayed accordingly. Read some of "Serle's *Christian Remembrancer*" with great serenity of mind ; for God had spoken comfort to my soul, not by any particular passage of Scripture, but by giving me the thought that I was alone with him. I then spoke to him as a friend, and as all my salvation. It is the want of a walk of faith, an assured hope, that brings on such disquiet at the prospect of death. Let it remind me to make my calling and election sure. O Eternity ! Eternity !

APRIL 27. Was hindered from morning prayer three hours, by pupils coming, during which time my spirit was rather

hasty, worldly, and unchristian, for want of being set aright by prayer. Afterwards became calm and peaceful, though I had not much enlargement in prayer from want of time. Oh, what a reason is this to assign, when every moment of my short span of life and of the everlasting duration of my soul are His! Yet I am often tempted to shorten the times of devotion, by supposing that duty calls me elsewhere.

Read in the evening a sermon by Bostwick, on "We preach not ourselves, but Christ Jesus the Lord," every word of which cut deep into my conscience. I bless God for sending me a word of conviction, for I believe I know little of Christ. In the choice of subjects for sermons, I never hit upon any which shall be directly upon the work or grace of Christ. There are unsearchable riches of Christ, but I know little of them. With the system of doctrine I am acquainted, and find Christ's work my only delight, but the want of novelty in these subjects has heretofore often failed of arresting my attention to sermons which contained them, and therefore makes me despair of gaining the attention of my hearers, by discourses which shall contain nothing but those topics. May Christ in his mercy teach me better things! and if it be his glory and the salvation of souls I aim at, in wishing to fix the attention of men, He will instruct me accordingly; but if not, if I cannot say anything new, or in a new manner, yet "wo is me if I preach not the gospel." I have also never labored as I ought; no, not in any degree, either in public or private. But now I commend myself to God, and the word of his grace, beseeching him to show his creature more of his wickedness and ignorance, and so to reveal Christ to his heart, that I may be determined upon good grounds to know nothing but Jesus Christ and him crucified.

APRIL 29. (Sunday.) At rising, and in prayer, tried, not without success, to be alone with God, and to have my mind impressed with the solemn work of preaching Christ to sin-

ners. Preached at Stapleford on Luke xv. 4—7, and succeeded by watchfulness and prayer in maintaining steadiness and humility. In the afternoon preached on that awful subject, Psalm ix. 17, and began with some impression of heart, but was frequently speaking as if I was not one of the sinners I was addressing. In my walk back, not being able to introduce anything religious, insensibly passed the whole time in talking about music; for this my conscience suffered afterwards. In prayer I found some difficulty in obtaining right views. Prepared myself during a walk in the shrubbery for the evening, and was blessed with many ardent desires after an entire devotion to God, and forgetfulness of the world.

APRIL 30. B—— breakfasted with me, but as my mind was not solemnized by sufficient prayer beforehand, a natural spirit was prevalent. During my walk I was thinking chiefly on the text, “Not as the offence, so is the free gift.” I was at this time in heaviness on account of the business which oppresses me. I went home and fled to the throne of grace, without which I should be swallowed up with anguish at the affliction into which it has brought me, from irritation of mind and loss of time. In great sorrow I read some of Isaiah. I can praise God for this serious affliction, and beg him to give it its proper effect, but my pain arises greatly from want of time for reading and prayer, as also from doubtfulness about the will of God. O may he curb and subdue that proud and angry spirit which often, and particularly to-day, has risen up in indignation!

MAY 1. From twelve to one, C—— sat with me, to my great vexation, as I had not a moment to lose. In my walk I was thinking on Isaiah xxxv. for the evening, and was revived by it, though not at peace, as when strong faith and repentance are vouchsafed to me. In the evening grew better by reading Psalm cxix., which generally brings me into a spiritual frame of mind.

MAY 2. Walked out this morning before breakfast, and the beauties of the opening spring constrained me to adoration and praise. But no earthly object or operation can produce true spirituality of heart. My present failing is in this, that I do not feel the power of motives. I have not the fear of God before my eyes in any degree as I ought, nor the fear of danger to my own soul. This night in prayer I was enabled to see my duty, and what is the holy, heavenly, lowly spirit I ought to maintain, but could not believe it was a matter of the last importance to strive after it. Yet I wish to walk closely with God. O let nothing turn away my thoughts from incessantly prosecuting this blessed work!

MAY 3. Leisure time employed about my sermon, to little purpose till I walked, when my thoughts seemed to flow freely. I received great comfort in being able to feel that the keeping my own heart was not only more necessary than writing sermons, but the best way to succeed in them.

MAY 4. The prospect of so much to be done before Sunday, would have overwhelmed my spirits at most times, but God seems to have strengthened my faith this day. I trusted in him, and was not confounded, and now will I bless him. I took my paper and ink into the garden, looking up to God for assistance, and wrote freely for two hours. I find all the difference in writing out of doors, with quiet and pleasing objects before my eyes, and within, where I can do nothing without closing my eyes upon the things before me. If I could be always alone with God, entirely indifferent about the opinions of men, but anxious only to deliver my message from him, and waiting for the fruits of it, I should reach a state to which I aspire, but have not attained.

MAY 8. As soon as my eyes open in the morning upon this world, mere earthly thoughts fill my mind instantly. It is only after prayer that I can have my mind fastened upon spiritual things. To maintain a spiritual frame of mind, is

now the subject of all my petitions, but all my endeavors seem to have as little effect as a few slight touches to a man sleeping, who just half opens his eyes, and is then asleep again. Or it is like pushing an immense weight up a hill; if you relax your efforts, the weight stops, and more than stops. Alas! how far must the heart have departed from God by nature, when it requires such incessant labor to keep it with him, even when the reason approves, and the will embraces him! Read some of "Flavel's Saint Indeed," which seemed the very book that was suitable to my present views.

MAY 9. After breakfast, my spirits being a little refreshed, I drew near to God in prayer, and rejoiced that I was in his hands, and that he would order all things for my good. During my walk, I was led to think a good deal on my deficiency in human learning, and on my having neglected those branches which would have been pleasing and honorable in the acquisition. Yet I said, though with somewhat of melancholy, "What things were gain to me those I counted loss for Christ." Though I became less esteemed by man, I cannot but think, [though it is not easy to do so,] that it must be more acceptable to God to labor for souls, though the mind remains uninformed; and consequently, that it must be more truly great and noble, than to be great and notable among men for learning. In the garden afterwards, I rejoiced exceedingly at the prospect of death fast approaching, when my powers of understanding would be enlarged inconceivably. They all talked to me in praise of my sermon on Sunday night, but praise is exceedingly unpleasant to me, because I am slow to render back to God that glory which belongs to him alone. Sometimes it may be useful in encouraging me when I want encouragement, but that at present is not the case, and in truth, praise generally produces pride, and pride presently sets me far from God.

MAY 10. My spirit groans within me at the unprofitableness of my time, so much of which passes every day unsatisfactorily, generally through necessity, but sometimes through my own carelessness. Indeed, if I were careful to live in the spirit of watchfulness and prayer at all times, I should be able to improve the odd half hours. From something I read in Flavel, I was convinced of the injury we do to ourselves, by coming to God without due meditation; but this, instead of inducing me to stir up my soul to a right frame, somehow made me less anxious. At length I had an hour to myself in my room, and I desired to turn it to the very best account. I read Hopkins and the Greek Testament, and prepared myself in a degree to meet the Lord. But in it I was not properly engaged, from not seeing long time enough before me. My soul groans after perfect holiness, though my flesh is slow to follow the way to attain it.

MAY 11. B. breakfasted with me, but for want of sufficient morning prayer, I was not careful to improve the conversation. My time being now so short, I determined to give all the rest of the day to acts of devotion, without going into hall to dinner. So I retired to the garden, and first read "Flavel's Saint Indeed," and one of the Epistles, and then endeavored to order my thoughts. How dark, confused, and wandering were they. I asked myself about what I was come to consider. I first assured myself, upon grounds which I thought good, that I was building upon the right foundation, and then found that my true business was to get my heart, which has long been destitute of clear views of God, to become more spiritual. In prayer I continued some time with earnestness, and devoted myself to the service of my Lord with greater solemnity.

MAY 12. Rose from morning prayer with my soul breathing after holiness. I hoped that this day I should keep my heart with all diligence—found my spirit right, happy in

God, and full of hope. Read some of Milner's Church History, and of Flavel's Saint Indeed, with great blessing. In the afternoon was at a party at ——'s, with a party of men very familiar, as long known, though irreligious. What an unprofitable time it was, and that through my fault partly, and much do I fear I said many things in a way of wit to provoke or offend one of them there. Oh my soul, this is a fearful sin. How different was my conduct from the tender, pitying, humble, and serious deportment of a true child of God! Towards night, my heart declined in spirituality through want of reading scripture and prayer. But, oh that I might now truly begin to live with God, and to God!

MAY 13. I was watchful this morning against earthly thoughts, and God sent a blessing to my spirit. I enjoyed everything, and rejoiced that I should daily grow more watchful, with every thought brought into captivity to the obedience of Christ. This happy and holy frame continued during my morning service; and during my ride to Lolworth, though it was harder to preserve it, yet the taste of the sweetness of it made me strive to keep God in sight by prayer. Preached on Heb. iii. 12. By altering the style of the written sermon, as I went along, it was delivered, I think, with plainness and earnestness. Read the evening service at Trinity Church with unusual fervor; but with many vain, self-exalting thoughts at so doing.

MAY 15. In morning prayer, I pleaded again and again that I might be heedful to my spirit during the day; that I might walk alone with God; that I might prepare myself for the evening, not with the detestable anxiety of approving myself unto men, but with the sole wish of doing the will of God.

MAY 16. In my walk I was at first greatly distressed, and appeared quite shut out from the divine presence. But soon after beginning to learn some of Psalm cxix., and repeating

our Lord's farewell sermon in St. John, my peace returned. Thus the word of God is always my comfort. In prayer, I seemed to abjure all sin, and the very approach to it, from the bottom of my heart. Read the second Epistle to the Corinthians, with a special blessing. What mean, dark views have I of the glorious ministrations of the Spirit! And if the work of the ministry be so awful, how can such a worm as I be faithful in it without earnest prayer and help from God! If Paul was such as we are in afflictions, distresses, (and O how far off from anything like this do I find myself,) yet I ask myself, why am I not holy and heavenly-minded as Paul?

MAY 17. Rose early, with my spirit far from God, but I was brought to a humble, serious frame by prayer. Let it teach me to be constant and persevering in it.

MAY 20. (Sunday.) Enjoyed this morning, as also last night, great blessedness in prayer. When I walked in the garden, the sight of the beautiful objects in it made God still appear to be very near. In the afternoon heard Mr. Lloyd preach with great clearness and power on the internal illumination of the Holy Spirit. During the anthem there, I seemed to have a foretaste of heaven, and could have wished to die, or to live always in that frame in which I found myself. Preached at Trinity this evening on Eph. iv. 30. Went home afterwards, and succeeded in keeping down all self-exalting thoughts, and to have my mind not taken up with thinking about what I had been just doing, but alone with God.

MAY 21. I awoke with a mind disposed to pray and praise, according to my prayer of yesterday, but by not immediately rising, my vain heart wandered from God again. O how do I waste and trifle with the precious gifts of God; yet in prayer "he restored" my soul again, and caused me to long earnestly for the continual walk of faith. Break-

fasted with some friends, when the detestable spirit of pride, against which I had prayed, and which I foresaw would be working, molested me grievously. I considered myself as somebody, and that I must speak as an oracle on religion; however, I said little to the purpose. In the evening read Daniel, and should have had my soul filled with awful thoughts, had I not borne in mind that I should read it on Wednesday night at the room. O what a snare are public ministrations to me! Not that I wish for the praise of men, but there is some fear and anxiety about not getting through. How happy could I be in meeting the people of my God more frequently, were it not for this fear of being unprofitable! But since God has given me natural gifts, let this teach me that all I want is a spiritual frame, to improve and employ them in the things of God.

MAY 22. Rose fearful, but I resolved again in the strength of God to struggle hard this day. Wasted a great deal of the morning in finding out a text for the fast-day. My mind was beginning to sink into discontent at my unprofitableness, but by reading some of Psalm cxix. with prayer, I recovered. I find my best preservative is to ask myself, Is my present temper, train of thoughts, &c. heavenly? then I strive to conform myself to the frame I should have, and the manner of speaking I should use, if my heart were filled with divine love.

It is amazing to me to reflect that I should have such a desire to die to the world, and to think of invisible things, as I believe I have, and yet find not only so much of sin, but also so much of levity in my spirit. The tide of animal spirits is so strong, that in the most sacred employment it intrudes and terrifies me. Yet in these two last days I have made progress, and blessed be God for it.

MAY 23. I was able to maintain the same watchful spirit this morning. At church my soul was assaulted grievously

by wanderings of the eyes and heart, but the recollection of my late fellowship with God, helped to deliver me from those temptations. Sin is indeed inwrought into my nature; notwithstanding the greater degree of care over my spirit I have exerted, yet the least occasion is enough to cause the outbreakings of corruption. In my walk, enjoyed much of the presence of God, though the commendation of my sermon I yesterday received, too frequently recurred as a favorite meditation.

MAY 24. Many of my waking thoughts were employed on the subject of keeping near to God.

MAY 25. (Fast-day.) At ——'s could not succeed in making the conversation profitable, though I tried, repeatedly. I appealed to God, that I wished to improve the time in company better, and that it was all this time a grief to me, that the conversation was not more suitable to the day. Riding home, my heart was not fixed or rejoicing, except once at the reflection of having given up the things of the world, and having nothing of any kind to engage my thoughts here, but to become holy, and be the means of salvation to sinners. I could bless him also for giving me light and power to make so happy a choice.

MAY 26. My prayer this morning for a meek and holy sobriety was answered. O how sweet is the dawn of heaven. Read Juvenal for the examination, and my heart was soon departing from God, and leading me into dislike of his service. But by some well-timed checks it returned.

MAY 27. (Sunday.) Continued above an hour in prayer in great deadness till towards the end, when I could have gone on with delight if my strength had permitted. Preached at Lolworth, on Eph. iv. 30, but it seemed to tire them. Rode home quite disheartened * * * but I hastened to lift up my heart in prayer, for fear of feeling any improper emotion. —— told me after church of many

faults in reading and preaching. Though I felt really rejoiced at his kindness, yet the discovery of anything that made me contemptible to others, with the other proofs of desperate pride that I remembered this day, galled and grieved me; but at night I cried very earnestly that God would make me utterly despicable, and do anything to destroy the accursed sin of my heart.

MAY 28. Oh that my soul could maintain but for one day the divine sweetness attending the exercise of humility and love! I strove to keep my heart and my tongue as it were with a bridle. My thoughts were miserably wandering in my walk, through neglect of improving the time of reading and prayer.

MAY 30. In prayer my heart was in my mouth, and greatly elevated in spirits, which I endeavored to repress. During the rest of the morning I was assaulted by strong temptations, but some few ejaculations raised me above these sins and made me loathe them.

MAY 31. In prayer I was so clearly enlightened with the knowledge of what I ought to be, and so longed to maintain in perfection a holy, humble, serious, devout spirit, that I thought I should have at least some strong desires all the day; but after pupil and reading Juvenal, I was unwilling either to pray or read the Bible. But through mercy I was soon restored, and walked out in the happy enjoyment of God's presence. Supped with B——, in company with seven other clergymen. I wished much to say something to a good purpose, but had no opportunity, yet I reasonably blamed myself afterwards, for not having that spirituality of mind which might have found opportunities when there were otherwise none. When I reflected how godly our conversation ought to be, how high our adoration and acknowledgment of the divine presence, and contrasted it with our conduct, I perceived we were fallen creatures.

JUNE 2. Walked before dinner with B——, but I wanted to be alone. The conversation was about religion, but only *about* it. Soon after dinner I was somewhat shocked at considering how composedly I could go on so long without prayer, and not think of returning to it. I went to my room and prayed with seriousness, and found my spirit improved.

JUNE 4. The utmost attention to mental employment does not prevent the intrusion of vain and sinful thoughts; why then should it of religious thoughts? By many seasonable checks I turned away my thoughts from a light, unholy spirit, and directed it to use the posture as it were of humility and love. During my walk I learnt the latter part of 2 Tim. and Titus, with great conviction of the awful charge of the ministry. Some men complain that the wheels of their bodily machine run too slow for the soul, and so may I say in many things; but I may also add with equal truth, that the wheels of my body often run too fast for the soul, so that often when the soul is longing to compose itself to the exercise of a calm and sober temper, the animal spirits hurry it away in clear contradiction to the will.

JUNE 5. Enjoyed considerable peace this morning. Several marks of the contempt of men, at different times of the day, affected me but little. In my walk, found my mind very readily brought into somewhat of a temper of tenderness and sobriety, though not a clear sense of the divine presence. At night, read the six last Psalms, with some suitability of spirit.

JUNE 6. Was very irregular in prayer this morning; my heart seemed disposed to praise, but I am always easily deceived by frames of joy. But I have, through grace, acquired more discernment, or at least have learnt by my own feelings what frame is not right. I have often had a great deal of joy without peace: it was not pure; my natural temper is a long way distant from that calm sobriety of soul, where self is

altogether abased and forgotten, and God and his glory are the only subject and object of the thoughts. By repeated enjoyment of this blessed temper, I trust that through the Spirit it will become habitual. White came in, and continued with me at tea, and in a walk till past nine. In the interval of a few minutes of his absence, I prayed for myself, and particularly for him, that I might be able to lay before him motives for a more entire resignation of himself; but the conversation afterwards, whether through my fault or not I cannot say, but certainly against my will, was upon something else. Read Ezek. iii. and xxxiii. with awful convictions of the importance of the ministry.

JUNE 7. Breakfasted with —, who said many strong things against my sermons, which pained my mind all the day. In the evening, my heart ascended to God, and I recovered considerable peace. Passed the rest of the evening at Mr. Simeon's with —; he contrived to say many things to us both for our good; to me, by making some remarks on a person who, he said, lashed the subjects of censure in his sermons with undue severity, forgetting that he himself was equally weak; his remarks, he said, were too broad and without a due mixture of light and shade, and seemed to manifest a lamentable ignorance of his own heart.

JUNE 9. In my walk my mind was wandering, but I fled instantly to God, and prayed for purification and strength. Supped at D's, and our evening passed in a happy spiritual manner; we discoursed upon the character of Mr. Fletcher. I felt animated for a time to be such an one, and what was it but slothfulness, and unbelief, and self-indulgence, that suffered these desires to decline, or that keeps me from attaining their heights of holiness?

JUNE 10. (Sunday.) On my ride to Lolworth, my mind was rather dark, and terrified, and absent from God, yet I succeeded at times in encouraging myself with the assurance,

that if but one word of scripture suited me, it was sufficient for me to rest upon. At church, when the first psalm was sung before the sermon, I found my heart riveted in the most enrapturing sweetness, while it silently professed to God its desires of holiness. How vain, how contemptible, did every sensual joy appear at the moment! During my walk home from church, though it was but a few minutes, my pride and vanity found employment. But though unconscious of anything practically wrong at the time, when I came home I began to be provoked at myself for thus destroying my own happiness, and grieving the Holy Spirit. Directly after, having occasion to go across the court, the same detestable passions led me into a series of thoughts which had continued for some time before I was aware of it. These are sad proofs of the desperate wickedness of the heart. "Oh wretched man that I am, who shall deliver me from the body of this death!" These words just express my feelings. I am thankful that God has not given me any one talent more than he has; for, humanly speaking, they would endanger my soul. Now, would to God I were quite dead to the world. It will be heaven indeed to me, when self is entirely lost. I had rather be a slave to another in a case where I could be purely disinterested, than submit to this most loathsome vassalage to my own self.

JUNE 11. After my morning prayer, my heart enjoyed a calm and blessed temper, but it gradually declined by my forgetting to watch over myself in conversation with others. Rode with Mr. Simeon: he was talking chiefly of my going to India. The rest of the day at Shelford, my mind was at peace, though for want of retirement I enjoyed no sensible communion with God. In reading at night Levit. x. and Brown's Reflections, I was deeply affected, and had many momentary glances of holy thoughts and resolutions, but my mind had been so taken up with earthly objects this day,

that I had no power to fix them on heavenly things. Oh, how is it possible that a sinner liable to be hurried in a moment to the tribunal of God could ever walk so carelessly!

JUNE 12. I was grieved to find that all the exertions of prayer were necessary against worldly-mindedness, so soon had the prospect of the means of competent support in India filled my heart with concern about earthly happiness; but I strove earnestly against them, and prayed for grace that if it should please God to try my faith by calling me to a post of opulence, I might not dare to use for myself what is truly his. Nevertheless, this change in my circumstances so troubled me, that I could have been infinitely better pleased to have gone out as a missionary, poor as the Lord and his apostles. I had a long conversation with Mr. —, in which he seemed at first to complain rather severely, that I said nothing for the comfort of the saints: told me that I knew nothing as yet of my own heart, and many other things to the same purpose, with proper modesty; but clearly enough for me to perceive his drift. I left him rather humbled, conscious of my shallowness; my mind estranged from divine things through long discontinuance of private prayer. I had promised to walk with —, which was perfectly hateful to me at this time, when I had such need of being alone with God. I have declined so sensibly these last two or three days, that I design to devote to-morrow to fasting and prayer, and may it please God to make it the means of quickening me again. My heart already rejoices at the prospect of the increase of spirituality. Read two or three first chapters of Jeremiah at night, with some impressions.

JUNE 13. Before breakfast I continued about an hour and a half in a prayer of humiliation. The rest of the day, after church, was passed in reading and prayer, and latterly in writing a sermon for next Sunday. My heart was engaged sweetly but at one time, and that was in the work of inter-

cession. Met with Mr. C—, with whom I was obliged to walk. He thought it a most improper step for me to leave the University to preach to the ignorant heathen, which any person could do, and that I ought rather to use the opportunity of acquiring human learning. My heart was a little discomposed this evening at the account of the late magnificent prizes proposed by Mr. Buchanan and others, in the University, for which Mr. C. has been desiring me to write ; but I was soon at rest again. But how easily do I forget that God is no respecter of persons ; that in the midst of the notice I attract as an enthusiast, he judges of me according to my inward state. Oh ! my soul, take no pleasure in outward religion, nor in exciting wonder, but in the true circumcision of the heart.

JUNE 14. Called out directly after breakfast, and then great part of the morning was lost about nothing. On my return I was verging to discontent and unwillingness to write a sermon ; but changed to a most admiring and elevated joy at the thought of being a minister of the most high God, called to proclaim the dignity and excellency of Jesus Christ.

JUNE 16. Maintained a right spirit of peace and love through the early part of the morning. — told me of many contemptuous and insulting things which had been said of me, reflecting, some on my understanding, some on my condition, sincerity, and inconsistent conduct. It was a great trial of my patience, and I was frequently tempted, in the course of the evening, to let my natural spirit rage forth in indignation and revenge ; but I remembered Him of whom it was said, “Who, when he was reviled, reviled not again, but committed himself to him that judgeth righteously.” My soul, alas, needs these uneasinesses in outward things, to be driven to take refuge in God.

JUNE 17. (Sunday.) At church, in the service enjoyed much peace. Preached on 1 Tim. i. 15, to a full congrega-

tion. I hope some were affected, though, when I reflect upon the indifference of my heart, I have need to fear, lest no soul should ever be given to me. Mr. Simeon's sermon on Jeremiah xxxi. 8, 9, made me desire to be alone with God. In prayer at night I seem to be awakened from a long sleep; alas, I have had a name to live, and have been dead. Not having stirred up myself to take hold of God, I have become unconscious of the burden of corruption; and the consequence is, that pride has spread over my whole heart, and swallowed up my whole spirit. When I began to perceive it through mercy this evening, and attempted to be humbled before God, I found it utterly impossible. I could only say before him, that I had no power of myself to think a good thought, and so I found it then. Every desire after grace, and help, and strength against corruption, was itself full of corruption. One thing was particularly offensive to me. How experimental a Christian, thought I, shall I be in my sermons, when I come to describe the feelings and workings of my mind this evening! Wretched, wretched man that I am, who shall deliver me from this never-ceasing self-complacency, this accursed pride! O may the Spirit always make me groan under this burden, and bring to my first remembrance in the morning the corruption of my heart, and teach me the way of obtaining suitable humiliation!

JUNE 18. In my walk, for the most part I was very unhappy. I was willing to take my heart into exercise, and begin a thorough work of humiliation and conviction; but it appeared closed up on all sides, every avenue to it seemed to be hid in darkness and confusion. However, before I returned home, I found peace returning, upon the consideration, that my duty was to be diligent in secret exercises, and God himself would teach me. In the afternoon read "Tenant's India," and foresaw that my future life in that country would be outwardly odious to the last degree. But in the

face of every difficulty I could truly say, "None of these things move me." The rest of the evening passed rather unprofitably, by my looking at several chapters for exposition, without settling: yet my mind seemed to be blest from above; I passed an hour in prayer at one time with much delight, especially in the work of intercession.

JUNE 19. Rode to Shelford to dinner; on the road at first I was far from God; but my heart revived afterwards, so that I found him my chief joy, and depended on him for making me walk becomingly.

JUNE 21. In my walk, my mind was not at peace. Alas, my faith fails every day. I cannot trust God for strengthening me and guiding me. Had some comfort in prayer afterwards at home. How encouraging is it to further exertion, that the Lord sends a blessing to the least degree of diligence! At church, Mr. Simeon preached on John iv. 34. The text struck me exceedingly, and so did his first division, which showed our Lord's fervent affection, unwearied diligence, and undaunted resolution in doing his work. My soul was stirred up within me to follow his steps, and to devote myself thus entirely to his service, as I did not believe I had ever truly done. I almost trembled to promise or vow before God, that I would be his forever; yet I gave up myself in prayer to be his servant and the follower of Jesus Christ. My desires are at present very strong for a conformity to Christ, not so much from a sense of the beauty of holiness, as from the hope of glory, and esteem of the superlative excellence of such a life. Yet my heart sinks within me at the prospect of the terrible opposition I shall have to encounter from the world, from the flesh, and from the devil; from the two former especially. O God, do thou strengthen me, that my faith fail not, that I may not be discouraged till I have said, "It is finished."

JUNE 22. Retained all this day the impression of yester-

day, and considered myself as bound by promise and by the convictions of yesterday, to be as one wholly devoted to God.

Passed the rest of the morning, hoping by meditation and prayer to have my mind made spiritual, and prepared for usefulness in the ministry, but gained little access to God, from being much under the influence of a self-dependent spirit. Yet I continued in supplication, in the assurance that in his good time I should find a blessing. Rode in the afternoon to Boxworth, and was rather *about to be* with God than with him.

JUNE 23. A little before prayer at noon I was trifling, and in the exercise found myself praying in unbelief, with no sense of God's majesty, nor any awful sense of offending him. In some alarm I cried for help and mercy, and in great pain and difficulty stirred up my heart to make a few petitions in earnest. One section of Psalm cxix. I found very suitable. I was grieved at my waste of time, and want of communion with God, and general unprofitableness; but found a humbling effect produced by the inquiry into my own mind. Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. May I walk humbly through life, the faithful servant and minister of Christ!

JUNE 24. At times during the service, had a joyful sense of the divine presence; but as it was chiefly during the hymns, I think these affections suspicious. Let me feel the same sweet heart-burning emotions in the midst of a desert, and I shall then attribute them to the Spirit. Several marks of love and esteem shown me by persons I respect, raised my animal spirits to a great height, while in the mean time my heart was proportionably grieved. Oh how far preferable is one taste of the sweet frame of love to all this crackling of thorns under a pot! I desire something of which I have but a distant glimmering, often disapproving of a life

of true piety: when shall I live forgetful of the world, with all my thoughts, motives, pleasures, &c., centering in God?

JUNE 25. Was still anxious after deadness to the world, and love to God, both for the sake of my own comfort, and that I might be better qualified to go through the service. So many base and bye ends are there even in my desires after holiness! Went to — to tea, where I hoped to be as one belonging to another world, but self-seeking and pride showed too plainly that I belonged to this. Took the last chapter of Daniel, and had too great freedom of speech for my seriousness and peace. I not only was vain, but, what is more, I think that I showed my vanity. Wandered into the walks in great dejection, when I met with that man of God, Mr. Lloyd. He presently began on the subject of pride, and other evils, indwelling in our corrupted hearts, on all which I could talk justly from experience, and was of course pleased with my own penetration, and with being able to converse with so confirmed a Christian; but knowing is nothing; “to will is present with me, but how to perform that which is good I find not.” Let me but ply heart-work in secret, let me but walk alone in communion with God, and I shall surely be able to offer him sacrifices more pure, though from the experience of others I am taught to expect never to escape from corruption, till I leave the body; my only fear is, lest I should rest satisfied with having discovered my own corruption, without laboring to overcome it. But God who hast sent me light to see these things, will quicken the paralyzed powers of my soul, and help me to throw off the poison of my heart.

JUNE 26. What a relief it is to my burdened soul, to depart in spirit from this scene of vanity and error, to repose with God! Rose extremely careless of my thoughts, but in prayer had the same desires as for the last three or four days.

In my walk enjoyed great peacefulness. I am far more satisfied than I ever was,—now that I see the corruption of my heart more, and the provision made for its renovation by the Spirit,—in the great plan of Christ's redemption. "The law of the spirit of life in Christ Jesus, hath made me free," &c.; and the whole of the first part of Rom. vii. appeared to me to refer to sanctification. Went to the hospital, and read John iv. and at seven to the society of young men, and expounded the same chapter as last night, but with great dullness I suppose, for one of them was set fast asleep. This little event had a blessed effect on my spirit in prayer, as my heart was humbled by it. * * * Any little marks of the contempt of men are the most wholesome diet I can use. The praises of men do not puff me up proportionably, because I am used to them; but to be despised of men is not a customary thing with me, and affects me very deeply. My pride is sensibly wounded, and I think less of myself. What may be the design of God in thus lowering me in the opinion of those who hear me, and so apparently diminishing my usefulness in the ministry, I am at a loss to conceive. Perhaps he is teaching me the horrible nature of the least sin, or is weaning my heart from finding comfort in any thing but him, since even his own people are turned against me; or is preparing my faith for future trials, or is teaching me prudence, that I may learn by bitter experience how to behave myself in the Church of God; or perhaps all these. If it be for sin, my heart shall acknowledge that it is a slight chastisement, compared with the just punishment of it. If it be to teach me better things, I will bless the Lord. But enough of worldly things. "O that I had wings like a dove! for then would I flee away and be at rest. Lo then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest." Thus my imagination takes to itself wings, and flies

to some wilderness, where I may hold converse in solitude with God: "The word forgetting, by the world forgot."

JUNE 27. Read Persian, and made some calculations in Trigonometry, in order to be familiar with the use of Logarithms. But my mind by giddy levity with a friend was grieved and injured. I retired into the fields to regain reflection, and could say I came not hither by constraint but choice. O what would have been the misery of my mind by this time, had I not known God! Even in much earlier youth, when far more was to be expected from the world, I looked round in distress, saying, Who will show me any good? I should now probably have been living in the full indulgence of carnal lusts, and be laboring after the largest possible acquisition of human glory, either in military life, though my frame be feeble, or by learning. Consequently I should now be tortured by remorse and guilt, and my temper would be embittered by disappointment and envy; yet the lusts of the flesh, the lusts of the eye, and the pride of life, engage more of my thoughts than I should conceive possible in one who really finds happiness only in that proportion in which he sees himself a stranger and a pilgrim on the earth.

JUNE 28. Was interrupted in prayer this morning in consequence of rising late. Was about a sermon till church time. During service I felt great fear at times, though I said to myself, what means this anxiety? Am I not ashamed to speak in the presence of Jehovah? and shall I be confounded before a few poor mortals? In the pulpit I was free from all fear, and delivered my sermon on the blessed subject, 1 Tim. i. 15, with animation and ease, and with more inward delight than I ever before felt in the pulpit. But there was a great deal of pride and vanity in my heart all the rest of the evening.

JUNE 29. Alas! my soul is becoming dead again, though

it hath a name to live ; so short, so distant am I in prayer. In the morning I thought I had obtained the possession of a heavenly temper ; but very soon an occasion, the slightest possible, showed me that I was proud, impatient, and peevish. The morning was taken up by walking with others, by which I was left empty and unhappy. At dinner I lifted up my heart with some success, and in prayer in my rooms afterwards. Went to the hospital with a good look out after my own heart, lest it should rove in pursuit of earthly concerns. D—— continued with me all the evening, so that not a single thing has been done this day in private.

JUNE 30. Some friends breakfasted with me this morning, and I hoped by my prayer beforehand that I should have been able in my conversation to stir them up ; but I failed, partly through their fault, but chiefly through my own. How little heavenly-mindedness is there amongst us ! Sought to be cheerful, sometimes from the prospect of going home, sometimes from the consideration of all the subjects of hope. But finding these unable to cheer me, I inquired what was my real good ? the answer I ought to make is “ the enjoyment of God ;” but not being able to conceive this at the time, I rather supposed that the perfection of our natures in holiness was the chief blessing. Remembering the blessed peace I had often enjoyed in humiliation and love, my mind brightened again with these holy tempers, and foresaw fullness of bliss in the blessed exercise of them among the creatures of God to all eternity. Found the poor man at Lolworth near death. I continued two hours without affecting him. When I asked him if I should pray with him, “ If I liked it,” he said. I then inquired why he was not earnest that I should. He said he did not know that it would do him much good. I expostulated with him, and went to prayer, after which he seemed melted. I rode home in somewhat of peace, though pride was at work.

CHAPTER V.

JULY 1. (Sunday.) Walked a little before morning prayer, and found by my wanderings and discontent, in how great a degree prayer had effected that sweet enjoyment of divine things I have often felt in passing through the walks just after its exercise. At church enjoyed some deadness to the world, but at the receiving of the sacrament my heart was hard and insensible. I seemed to have a heart of adamant, and full of pride and earthly thoughts. * * * Heard Dr. P. preach for two hours; his profusion of Greek and Latin quotations excited my mirth, when his unprofitableness ought to have raised very different emotions in me. After church at night walked in the Fellows' garden with four friends; our conversation was tolerably spiritual, but my heart was swelling fast with pride and love of the world, and fear of losing the good opinion of those who love and honor me. But I know my refuge. God is able to humble me, and to make me die to everything but himself. In prayer at night God either showed me myself, or else Satan tempted me to his own sin. My thoughts were those of cool deliberate pride, there was no sudden repugnance to the divine will through the love of the flesh, but a sort of calm rejection of the authority of God, and of the necessity of humiliation before him. In the utmost agony of soul I sometimes hurried to the thoughts of my being a creature; sometimes to my having been saved through mercy from hell. I was afraid to leave off praying in this frame, lest I should sink down to dwell with the devil and his angels, whose spirit of rebellion I

seemed precisely to have obtained. Went to bed commending my soul earnestly to Christ.

JULY 2. After an hour spent in prayer the Lord mercifully assisted me, and the sense of my danger and blasphemous impiety melted me into tears. I now hoped that in answer to my prayers, I should now and ever take my place among the most worthless of the creatures of God, and feel among my brethren, as one who was not worthy to be trodden under foot: but through the day, was unhappy from the real actings of unbelief. I was afraid, or suspected that the same atheistical thoughts were still in my head, and I dreaded to examine it; and I thought also that God's anger was kindled, and he was departing from me. On my return from my walk, read some of the Old Testament with the hope of seeing my own insignificance, and God's greatness and power; then prayed, and put up some strong cries for help and faith, in which I was greatly encouraged, by considering that there was no one else who would or could do me any good, but God, with whom I was alone.

JULY 3. My thoughts this morning were rather of a different kind, lest I should be carried away by the vanities of a public day. In the senate-house, where I was created M.A., I was not in general forgetful of my soul, though I caught myself repeatedly in trains of vain thoughts; was empty and tired for want of being alone; attended a society where Mr. Simeon lectured on the words, "a plant of renown;" towards the last, I found some returning admiration and affection for the Lord Jesus Christ, but the momentary sunshine was overcast materially by clouds of unbelief. The dreadful pride of my heart, as it was discovered to me on Sunday night, has made me almost desperate. I know not what to do. I am afraid of never coming to God or Christ with the humility of a creature. The only thing that revives my heart, is the thought of the possibility of becoming the meanest

creature of God serving him ; and I declare, that were all the glory my imagination could invent offered to me, with my present proud heart, I would not, I could not take it ; nay, on the contrary, so miserable would it make me, by increasing my pride and rebellion against God, that rather than have it, I would prefer being blotted out of existence for ever. And this I say, not from any deep conviction of the propriety of such submission, but only from feeling what is my real happiness. And now I think I have stated my case.

* * * * *

* * It is all in vain, that I remember myself to be created out of the dust, that I know nothing of natural things, that I can neither do, say, or think anything, except by his permission. Yet all are in vain to bring me down. I pray as usual, yet cursed unbelief and pride send me away without a blessing. Nevertheless, now for the shield of faith to quench these fiery darts of the devil. At present my desires after humiliation are intensely strong ; I do not know why ; but if this satanic spirit remain, the cloud may spread over these desires also, and then all is over. I therefore commend my soul to Christ ; with great difficulty, forcing my way through the crowd of opposing enemies within, and I think also Satan without : it is the peculiar dreadfulness of these thoughts, that they dishonor the Saviour, and deny his authority, and tear me away from my best and only friend. Yet they shall not, if Christ give me grace to stand firm. Be strong, my soul, why art thou afraid ? This is the very time to show the strength of faith. I will even, against hope, believe in hope.

JULY 4. To-day I would hope that the Lord hath heard my prayer, in delivering me from spiritual pride, for I have had no returns of it in the same distracting degree. Walked to Shelford, where the time passed not without religious conversation, but my mind was carnal for want of reading and prayer.

JULY 5. Employed in making calls, &c. By much converse with men, even on religious subjects, my thoughts are not refreshed from heaven. Last night in prayer, in recollection of my unprofitableness and waste of time, I found my soul drawn out in strong desires to live a life of entire devotedness and prayer; yet here is another day spent in like manner; nothing done, and my thoughts scattered. How I long to bury myself in the country!

JULY 6. The sudden appearance of evil thoughts made me very unhappy, but I found refuge in God. O may the Lord receive my wandering heart, and make me to find in himself, the source and centre of beauty, a sweet and satisfied delight! O what sublime, what rapturous views of God and divine things might I enjoy with a little more watchfulness! For a moment my mind seems about to be filled, and all its faculties absorbed; but the spirit passes on, and I am lost in dullness.

JULY 7. Extremely dull and cold in prayer, very principally for want of scripture reading and meditation. Yet through humiliation on account of it, I passed the rest of the morning in the sense of God's presence, and with tolerable diligence. Read Acts xx. O that I may be, as I desire to be, dead to the world, and have my thoughts taken up with Christ and his service! How repeatedly has this blessed chapter made me feel the vanity of the world!

JULY 8. (Sunday.) Watchful against wandering, but my heart was not engaged. Rode home from Lolworth in a great storm of rain. I had grand views of God, and felt no doubt but that I should be received, were I to be taken from this world; but I felt that my only hope was in Christ, for not one thought, word, or work of mine, was without sin. In the evening service, I enjoyed great delight in God at times, and a desire to be his. The most satisfying feeling at those times is the worthiness of God and Christ.

JULY 9. Set out on my journey in greater recollection of mind than ever heretofore ; on the road the contemplation of myself showed me the workings of vanity. Called on Mr. Grant, who told me that he had little doubt that there would be a chaplainship vacant before the close of next spring season. The dejection in which Mr. Grant's answer left me, drew me nearer to God in prayer. My determination to go out, with God's direction, did not seem at all shaken by the difficulties I foresaw.

JULY 10. Dined with Mr. Wilberforce at Palace Yard. It was very agreeable, as there was no one else. Speaking of the slave-trade, I mentioned the words, " Shall I not visit for these things ?" and found my heart so affected, that I could with difficulty refrain from tears. Went with Mr. W. to the House of Commons, where I was surprised and charmed with Mr. Pitt's eloquence. Ah, thought I, if these powers of oratory were now employed in recommending the Gospel—but as it is, he talks with great seriousness and energy about that which is of no consequence at all. At night met with —, who used the name of God in profane swearing. I gave him no reprimand, except slightly towards the last, in consequence of which, at night, I found my conscience exceedingly grieved, and saw myself vile, as one who had denied Christ before men.

JULY 11. Left London for Bath. I was on the top of the coach, and the wind blew exceedingly cold. I was unable to turn away my mind from the complaints of the body, but continued peevish and discontented, except at one or two intervals, when I forced my thoughts away. Alas ! these are the very occasions, when I should exercise myself, in living by faith. I was then most dreadfully assailed by evil thoughts ; but at the very height, prayer availed, and I was delivered ; and during the rest of my journey, enjoyed great peace, and a strong desire to live for Christ alone.

JULY 12—19. On the 16th reached Truro, and went immediately to Lamorran. 18th, walked to Truro, found some opportunity of speaking to a poor young woman, who had given up a profession of religion. 19th, sat in a wood for two hours, thinking on Isaiah lv. 1—3, on which I meant to preach. In the house afterwards, and in prayer, in which I engaged with a great conviction of my having backslidden, I found my soul filled with seriousness and solemnity before God.

JULY 20. I found myself unable to introduce any conversation, as my heart was not close to God, nor touched with love to God.

JULY 21. Had a very interesting conversation with my dear ——. In my walk to Truro was tempted to great pride; but my uneasiness under every access of glory to myself, makes me earnest in general to give it to the Lord, to whom alone it belongs.

JULY 22. Walked to Kenwyn with ——, who I rejoice to find has not forgot the religious impressions of his youth. I preached there on 1 Tim. i. 15, to a congregation not large, but consisting of my acquaintance almost entirely, people who are in the habit of hearing truth. I heard the commendations of several, during the course of the evening, which gave me some uneasiness, by fanning the flame of vanity. Visited some sick people after tea, with one of whom my soul was much drawn out in prayer. But no outward duties leave me in a humble spiritual state of themselves; often on the contrary they flurry me, and fill my heart with pride.

JULY 23. At night walked through the woods to ——. How wretched to be in a house where there is a general disregard to religion! Though I am unworthy, through my carnal-mindedness, to be of the household of faith, and to be a fellow-citizen with the saints, yet it would be perfect misery

to me to live with such people as I meet with, ignorant of God, and lovers of the world.

JULY 24, S ——— walked a little way with me towards Truro. I told her gently of her not adorning the doctrine of God, by a cheerful and contented temper. She was in tears at the thought of her inward corruption as she said. I went on my way fearful I had not been tender enough in my behaviour or my thoughts. Dined at ———'s. Conversation as usual utterly insipid. That something might be said, I conformed too much in levity to the rest. I find it far more difficult to preserve a devout and serious frame amongst my friends here, among whom I have always hitherto appeared a gay young man, than in Cambridge. I fear there is a very great deal of dissimulation in my profession.

JULY 28. Rode to St. Hilary, with my mind all the way thinking on nothing, thus giving the tempter an occasion against me.

JULY 29. (Sunday.) At St. Hilary church in the morning, my thoughts wandered from the service, and I suffered the keenest disappointment. Miss L—— G—— did not come. Yet in great pain, I blessed God for having kept her away, as she might have been a snare to me. These things would be almost incredible to another, and almost to myself, were I not taught by daily experience, that whatever the world may say, or I may think of myself, I am a poor, wretched, sinful, contemptible worm.

Called after tea on Miss L—— G——,* and walked with her and ——, conversing on spiritual subjects. All the rest of the evening and at night I could not keep her out of my mind. I felt too plainly that I loved her passionately. The direct opposition of this to my devotedness to God in the

* Miss Lydia Grenfell.

missionary way, excited no small tumult in my mind. In conversation, having no divine sweetness or peace, my cheerfulness was affected, and consequently very hurtful to my conscience. At night I continued an hour and a half in prayer, striving against this attachment. I read the most solemn parts of Scripture, to realize to myself death and eternity, and these attempts were sometimes blest. One while I was about to triumph, but in a moment my heart had wandered to the beloved idol! I went to bed in great pain, yet still rather superior to the enemy.

JULY 30. Rose in great peace. God, by secret influence, seemed to have caused the tempest of self-will to subside. Rode away from St. Hilary to Gwennap in peace of mind, and meditated most of the way on Rom. viii. I again devoted myself to the Lord, and with more of my will than last night. I was much disposed to think of subjects entirely placed beyond the world, and had strong desires, though with heavy opposition from my corrupt nature, after that entire deadness to this world, which David Brainerd manifested. At night I found myself to have backslidden a long way from the life of godliness, to have declined very much since my coming into Cornwall, but especially since I went to St. Hilary.

JULY 31. Read and prayed this morning with increasing victory over my self-will. The 7th of Romans was particularly suitable; it was agreeable to me to speak to God of my own corruption and helplessness. Walked in the afternoon to Redruth, after having prayed over the Epistle to the Ephesians with much seriousness. On the road I was enabled to triumph at last, and found my heart as pleased with the prospect of a single life in missionary labors as ever. What is the exceeding greatness of his power to usward who believe!

AUG. 5. Walked in great peace to St. Michael's, and

preached there on John iv. 10 ; my two sisters heard me for the first time. I labored greatly with an empty unsettled mind, but latterly my spirit rose again to heaven, and enjoyed great deadness to the world, and clear views of the work which lay before me in this world, and of my passage into eternity.

LAMORRAN, August 6, 1804.

MY DEAR SARGENT,

* * * * *

How can I sufficiently adore the singular benefits of God to my family ! we are now brothers and sisters for eternity. How cheerfully can I now go forth to proclaim the glories of him who hath done so much for us.

* * * * *

Respecting your approaching union with that excellent lady, I have nothing to add at present, but that you have my prayers, both of you ; and particularly does it seem to me a necessary petition that you may not in your mutual affection forget the Saviour. May he himself show us the vanity of the enjoyments of this world ; and instead of pleasing ourselves with the prospect of a happy continuance in it, let us contemplate with greater satisfaction the moment of our departure from it. * * * *

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AUG. 7. Continued seven hours in the wood this morning. In prayer my soul was convinced of its trifling unconcern about souls, and was stirred up to pray for a serious earnestness, which the Lord imparted to me in some measure. I wrote with my mind solemnized. In the evening read Jon. Edwards on "Original Sin ;" one mark was a want of love to God ; how deeply do I bear this mark engraved in my nature. In prayer at night I was made to feel a little more love to the blessed God.

AUG. 8. Walked with Tressilian to Lamorran, with my mind unsettled at first, but in complaining of the deadness of my heart, and asking to be shown something for which my love to God might be kindled, my heart was raised, doubtless by the Spirit, to great admiration and love to God, without having in view any of his particular benefits, and the prominent feature of this affection in my mind at the time, was an unwillingness so much as to think anything that might offend him.

AUG. 12. Went by water to Philleigh, where I preached; dined with Mr. B——; finding no opportunity of talking on religious subjects, I conformed to their worldly manner and conversation so much, that in the afternoon, going to church, I found my conscience dreadfully grieved, and did not recover from an unbelieving sense of guilt till I went away from them; but I confessed my iniquity to the Lord, and found returning peace. On the water, and in the wood, as I returned, my heart was humbled and tender.

AUG. 16. Rode to Truro with C——, unable to bring him to any useful conversation. Dined at ——'s, who used every argument to dissuade me from going to India, some not without weight, expressing withal great regard for me. In the evening called on the two ——'s, sent, I think, by their Lord to them, for they were in great want and dejection that none visited them.

AUG. 17. Rode to Lanivet with great deadness, except when I read the word of God. O how I blessed that precious book for quickening me to conformity to saints and holy angels, although of a better world. After tea, with ——, I found, to my surprise and grief, his mind tinctured with infidelity. I was enabled to answer his arguments clearly, from Butler and Jonathan Edwards.

AUG. 18. Morning passed in reading Homer and Mathematics with ——, for I could get him to speak on no other

subjects. In our walk we touched again on the subject of religion; it was my chief endeavor to point out the necessity of prayer for illumination, even if he believed in natural religion only; also of a determination of acting up to the light he should receive, and conforming his life to the gospel. Also of inquiring with the humility of a creature.

AUG. 19. Though I lay down in a temper of poverty of spirit, my first thoughts, seized by the concerns of time and sense, led me to a proud and discontented temper; but prayer brought me to a better spirit. The church at Kenwyn was quite full, many outside, and many obliged to go away. I prayed and delivered my sermon with composure and earnestness, on 2 Cor. v. 20, 21. Walked with ——, and tried, I am afraid to no purpose, to turn his wavering mind to religion. Felt chagrined in the evening at not hearing my sermon praised. Wretched creature, full of sin and ignorance; the less reason I have to be proud, the more eagerly do I court applause. O the blessedness of living unknown. But my soul is encouraged, and I feel the want of heavenly abstraction from sin and the world, and the certainty that I may receive it from above.

AUG. 23. Walked to the sea-side, and found a large cave singularly fitted for meditation; I prayed with some sense of the awful presence of God, for the assistance of the Spirit, in writing on Rev. xxii. 17.

AUG. 24. Walked out, and my mind was kept much from wandering. In the evening read Thomas à Kempis with much profit in my room.

AUG. 25. Walked out, and had at times my heart exalted to God, but my affections were only transient. After much exertion, I got an insight into the meaning of Rev. xxii. 17, and walked up and down with my soul very solemnly impressed, and my ideas flowing naturally.

AUG. 26. Rose early, and walked out, invited by the

beauty of the morning. Many different pleasing thoughts crowded on my mind, as I viewed the sea and rocks—mount and bay, and thought of the person who lived near it; but for want of checking my natural spirits, and fixing on one subject of thought, I was not much benefitted by my meditations.

AUG. 27. Walked to Marazion, with my heart more delivered from its idolatry, and enabled to look steadily and peacefully to God. Reading in the afternoon to Lydia alone, from Dr. Watts, there happened to be among other things a prayer on entire preference of God to the creature. Now, thought I, here am I in the presence of God and my idol. So I used the prayer for myself, and addressed it to God, who answered it, I think, for my love was kindled to God and divine things, and I felt cheerfully resigned to the will of God, to forego the earthly joy, which I had just been desiring with my whole heart. I continued conversing with her, generally with my heart in heaven, but every now and then resting on her. Parted with Lydia, perhaps for ever in this life. Walked to St. Hilary, determining in great tumult and inward pain to be the servant of God. My efforts were, through mercy, not in vain, to feel the vanity of this attachment to the creature. Read in Thomas à Kempis many chapters, directly to the purpose; the shortness of time, the awfulness of death, and its consequences, rather settled my mind to prayer. I devoted myself unreservedly to the service of the Lord, to him, as to one who knew the great conflict within, and my firm resolve through his grace of being his, though it should be with much tribulation.

AUG. 28. Took leave of St. Hilary; walked on, dwelling at large on the excellence of Lydia. A few faint struggles to forget her, and delight in God, but they were ineffectual. Among the many motives to the subjection of self-will, I found the thought of the entire unworthiness of a soul escaped

from hell to choose its own will before God's, must bring my soul to a right frame. So that while I saw the necessity of resigning, for the service of God, all those joys, for the loss of which I could not perceive how anything in heaven or earth could be a compensation, I said amen!

AUG. 29. My mind taken up with Lydia. But once reasoning in this way, If God made me, and wills my happiness, as I do not doubt, then he is providing for my good by separating me from her; this reasoning convinced my mind. I felt very solemnly and sweetly the excellence of serving God faithfully, of following Christ and his apostles, and meditated with great joy on the approach of the end of the world. Yet still I enjoyed, every now and then, the thought of walking hereafter with her, in the realms of glory, conversing on the things of God. My mind the rest of the evening was much depressed. I had no desire to live in this world; scarcely could I say, where I would be, or what I would do, now that my self-will was so strongly counteracted. Thus God waits patiently for my return from my backsliding, which I would do immediately. If he were to offer me the utmost of my wishes, I would say, not so, Lord! "Not my will, but thine be done."

AUG. 30. Passed the morning rather idly, in reading lives of pious women. I felt an indescribable mixture of opposing emotions. At one time, about to ascend with delight to God, who had permitted me to aspire after the same glory, but oftener called down to earth, by my earthly good. After dinner walked in the garden for two hours, reasoning with my perverse heart, and through God's mercy not without success. To preach up deadness to the world, and yet not to live an example of it! Now is the time, my soul, if you cannot *feel* that it is best to bear the cross, to trust God for it. This will be true faith. If I were put in possession of my idol, I should immediately say and feel that

God alone was, notwithstanding, the only good, and to Him I should seek immediately. Again I weighed the probable temporal consequence of having my own will gratified! the dreadful pain of separation by death, after being united, together with the distress I might bring upon her whom I loved. All these things were of small influence, till I read the Epistle to the Hebrews, by which my mind, made to consider divine things attentively, was much more freed from earthly things. I have found grace to help in this time of need; I still want a humble spirit to wait upon the Lord; I almost called God to witness, that I truly resigned my pleasure to his, as if I wished it to be remembered. In the evening, had a serious and solemn time in prayer, chiefly for the influences of the Spirit, and rose with my thoughts fixed on eternity. I longed for death, and called on the glorious day to hasten, but it was in order to be free from the troubles of this world.

SEPT. 2. (Sunday.) Preached at Helston church, and greatly offended some ladies, who said they would not go again to hear such doctrine; accordingly, in the afternoon, the genteel part of the congregation was smaller, but the poor more numerous. Mr. Andrews, a Methodist, begged me to preach at their chapel, which I refused of course. I retired to my room, and found my heart much enlarged in solemn prayer, and views of eternity. Joined Mr. S., and pressed him closely on leaving off cards, plays, dances, and forsaking the company of the world. He seemed much convinced, and expressed great desire of a more serious devotion of himself to the service of God. Mr. O., who had been a missionary in the West Indies for twelve years, called on me afterwards, and gave me much delightful information concerning the work.

SEPT. 3. Mr. S. called on me this morning, to let me know how much he was obliged to me for my conversation with

him, and that he would not but have seen me on any account. The Lord teach him to save himself and them that hear him ! I was about to take my leave, when —— begged to speak a few words, which brought me to ask him about balls, which I had heard he sometimes attended. He was convinced by the arguments I adduced, and confessed he had been acting wrongly through ignorance and fear of man, and determined to have nothing more to do with them. From these things I saw clearly the hand of Providence, conducting me to Helston, whither I never dreamt of going till just before. The papers relating to the Mission Church, I read through, and from them and Major Sandys' accounts, felt very strong desires to go forth and preach. Rode to Redruth after dinner, with my mind unsettled, through love of the world, or rather my idol.

SEPT. 5. Passed the evening with S——, and took occasion to beseech her to give up herself wholly to God, without which she could not be safe.

SEPT. 6. Retired for a while to my Bethel, and after writing a few pages, took my leave of it with solemn and affectionate prayer, that I might preach in the concourse of men in foreign lands those truths which I had received and meditated upon there, and that if I should be spared to revisit it, it might be with great increase of grace in my heart, and after an abundant harvest of souls. Much of the rest of the day, till evening, passed in exhorting and comforting my sister, and then took leave of her, with great distress to us both.

SEPT. 8. Continued our journey to Plymouth Dock, where we arrived at three o'clock ; my mind in the morning was empty, for want of prayer, and so ill prepared to exercise a complacent devotedness to God in all that he is about to do with me.

SEPT. 11. Went to Exeter. My thoughts were almost wholly

occupied with Lydia, though not in a spirit of departure from God, for I considered myself as in his hands, and reposed with confidence and peace on his unerring wisdom. One of the passengers was a Unitarian, and with him, in a long walk we had before the coach, I had a conversation, till, having nothing to say in his defence, he declined the subject. Alas ! it is the love of sin in all carnal men that is at the bottom. Filled with awful thoughts of God's power and sovereignty, and felt the dreadful impiety of being dissatisfied with his will.

LONDON, SEPT. 14. Went to St. Paul's, to see Sir W. Jones's monument : the sight of the interior of the dome filled my soul with inexpressible ideas of the grandeur of God, and the glory of heaven, much the same as I had at the sight of a painted vaulted roof in the British Museum. I could scarcely believe that I might be in the immediate enjoyment of such glory in another hour. In the evening the sound of sacred music, with the sight of a rural landscape, imparted some indescribable emotions after the glory of God, by diligence in his work. To preach the gospel for the salvation of my poor fellow-creatures, that they might obtain the salvation which is in Christ Jesus with eternal glory, seemed a very sweet and precious employment. Lydia then again seemed a small hindrance.

SEPT. 15. Left London for Cambridge. I took no pains to say anything for the good of the people, though I might certainly have done it.

SEPT. 16. (Sunday.) Set out for Stapleford with great desire that not a moment might pass without having my thoughts in actual exercise about something improving. Yet it was but a poor day, for want of reading, prayer, and watchfulness.

Rode home, and having little time for prayer, went to Trinity Church with my desires indeed after God, and dead-

ness to the world, but unfixed, unsettled on divine meditations. Preached on 2 Cor. v. 20, 21, with no comfort, because I appeared to offer to God what cost me nothing. May God apply the word, but not for my sake; I must truly say I am an unprofitable servant; but through mercy God does not forsake me, but is quickening me to greater devotedness and diligence. O may his grace enable me to fight manfully, and to labor while it is day, while I am in this world. My rest remaineth for the next.

SEPT. 17. Another unprofitable day. My heart was languid in God's work, and wandering in pursuit of my earthly idol. Yet by meditating on Ephes. ii. 16, my soul was more disposed to cleave to God, as the chief good.

I stayed so long over a difficult Latin passage, that it was too late to see anybody more, so I went home and prayed with some earnestness, that I might redeem the time. I was particularly affected with this thought, "Are there so many people, old and young, dying all around me, and am I considering how I may enjoy myself in life?" The rest of the evening read, and looked out the parallel passages in the 3rd of Ephesians. O may the sins and negligences of this day be forgiven, and the next be passed with greater zeal, diligence, and heavenly-mindedness.

SEPT. 18. My prayer of yesterday was heard, for this day has been better spent. Rose before six, and prayed in heaviness for God's assistance in preparing for public ministrations. Learnt some Scripture by heart.

After dinner I had two hours in my room of prayer and meditation on latter part of Ephes. iii.; then went to a society, where I found considerable ease on a difficult subject, and thus the Lord rewards the least diligence: let it encourage me to greater exertions. Expounded to my bed-maker, at night, as usual, but all the day I have had an inward conflict between God and the world. My dear Lydia and my

duty call me different ways, yet God hath not forsaken me, but strengthened me, though I determined to do his will, and if I could not find joy in him, not to seek it in anything else.

SEPT. 19. Having no society to attend this day, I was not so watchful over my heart; such is my corruption! hypocrisy even in my spiritual desires! Lost a great deal of time by thinking on L—— G——. These thoughts may be very pleasing for the time, but they leave behind them tenfold pain. Attempted to write on Isaiah lv. 1—3, but with little progress, my mind was so distracted.

After church called on ——, who, after professing for twenty-five years, had now in illness begun to fear, not without reason, that she had never known the grace of God in truth. After many vain, evil, distrustful thoughts, my mind settled in prayer to God, and asked freely for all ministerial gifts and graces, and begged of him to fulfil all the good pleasure of his will respecting me, not to allow me to follow the dictates of my heart, for what I would not, that do I. It is therefore no more I that do it, but sin that dwelleth in me.

SEPT. 20. In my walk I indulged in the pleasing retrospection of the mornings I had passed with Lydia, and at last ceased from them without repining, as I saw sufficient in God's wisdom and love, to impart perfect satisfaction with all that he should order. I was for the rest of the time generally in peace, sometimes rejoicing. Visited ——, the conversation very trifling, but I abstained from that levity to which I was tending, because it would be inconsistent with the solemnity of the subject this evening. At church my soul was much affected with the views of eternity.

SEPT. 21. Rose and prayed under the overwhelming influence of corruption. I felt an obstinate dislike to all the service of God, and an unhappy discontent at his righteous will.

Yet I determined to persevere in striving to live independently of created comforts, small and great. At the hour of walking out, everything tended to recall gloom; yet I summoned up my spirits, and considered it as an exercise of faith. I once was beginning to console myself, that I should leave this dreary scene of college, which appears indeed a wilderness, after the company of my dear friends in Cornwall and Devonshire. But I checked the thought, as being full of earthliness, discontent, and folly. Afterwards read a little of Pearson, French translation of Soame Jenyns, and Thomas-à-Kempis. Some of Fortescue's poems set me into a pensive meditation on the happy mornings I had passed near Killa * * but afterwards it subsided into a more profitable one on the vanity of the world; "they marry, and are given in marriage," and at the end of a few years, what are they more than myself! looking forward to the same dissolution, and expecting their real happiness in another life. "The fashion of this world passeth away," Amen. Let me do the will of God, while I am in it.

SEPT. 22. Wrote freely this morning, and in my walk out was tolerably peaceful; when my time is well employed, the things of this world have less power to charm. At chapel my soul ascended to God, and the sight of the picture at the altar, of John the Baptist preaching in the wilderness, animated me exceedingly to devotedness to the life of a missionary; passed most of the evening in reading the account of the missionaries in India.

SEPT. 23. (Sunday.) This morning I had power to check my thoughts from wandering over the earth, and looked up to Christ for entire devotedness to him. Prayed for all my dear brethren in the ministry, and particularly the person who had warned me of my not preaching Christ. I preached at Lolworth from 2 Cor. v. 20, 21; I thought with such clearness, that all must have understood; but a woman with

whom I have conversed more than once, discovered by her conversation that she knew no more of Christ than if she had never heard of him. "Not by power, nor by might, but by my Spirit," is often my refuge. I see that I can only sound the horns round the walls of Jericho; but oh, does not God withhold his Spirit from this benighted place, because I do not plead for them in earnest, nor bear them upon my heart often enough before Him? I must live much nearer to the Lord. I am satisfied with going on without anxiety for nearness to God, whereas, in the midst of my troubles, I find not a moment's peace, save in his presence. Oh, how does it show the corruption of my heart, that severe afflictions are necessary to keep me from ruin! Read David Brainerd to-day and yesterday, and find, as usual, my spirit greatly benefited by it. I long to be like him; let me forget the world, and be swallowed up in a desire to glorify God. I am now alone with God. Awful thought! what is there in the creature to be compared to thee? Lord, remove the veil from my heart, that I may not be so powerfully driven away in contradiction to my reason. Let me cheerfully repose in the wisdom of God, and think of nothing now, but how I may walk agreeably to my Father's will. But what conflicts has * * * caused in my mind! At night prayed earnestly for an increase of grace for usefulness in the ministry, and felt a great desire to deny myself, and to be diligent for the cause of the gospel.

SEPT. 24. Rose with my mind heavenward, after some thoughts of God in the night, but in prayer was short and superficial.

Read and prayed with my bed-maker; read a good deal of Thomas-à-Kempis, and with the 19th Psalm closed the reading of the day. But no good has been done without. By reading à-Kempis, I am brought to ask, what keeps me from such close communion with God, but sin and sloth. Do

I not know I might enjoy the same deadness to the world, and spirituality of mind, were I resolutely to pursue the path of watchfulness, fasting, and prayer?

SEPT. 25. Rose rather in darkness, but was enlivened by prayer. Called on —, and exhorted her, now she was raised to life again, to walk worthy of the gospel. As I went along the street, my heart rose above earthly things to God. I feel the utmost encouragement, and even desire to go and preach to the Hindoos. My talents seem to me to be peculiarly suited to them. Yet I have need to learn much subjugation of spirit, to be willing to wait on these poor people, and to abide the Lord's time for their conversion.

SEPT. 26. Rose before six, and walked to Shelford, with my mind in tolerable peace, committing Scripture to memory; I found it continually necessary to pray for the good of men, and particularly the persons I am this day to meet. As I arrived early, I employed myself immediately, that no time might be lost; for the redemption of time is absolutely necessary to my tranquillity.

SEPT. 27. Walked to Shelford; somewhat ruffled at a trifle, and my mind getting further and further from God. But though my spirit at the time was so hateful, I returned to him in defiance of my corruption, and prayed for deliverance, which I received. I was enabled to be tolerably watchful, so as not to lose sight of the eternal world. During the interval between supper and bed-time, was looking over the Bengalee grammar.

SEPT. 28. Walked out just before dinner, with the melancholy retrospect of a morning all lost through wandering thoughts. But I was taught by former experience, not to depart from God, but to come nearer to him, which he mercifully permitted me to do; I calmly considered how loudly and earnestly all things around me are calling me to redeem the time. Almost despaired of ever writing or speaking

with deep seriousness. Yet by looking up to God, I somewhat composed my mind into a solemn frame. At prayer, after dinner, my soul was seriously affected, and I went to my work of visiting Wall's Lane, with a heart strengthened against my vanities; returned and finished the Bengalee grammar, which I had begun yesterday, and construed a little. I am anxious to get Carey's Bengalee New Testament. After tea, reading a version of Psalm cxxxix. I felt the presence of God as very near to me, and addressed him with the deep impression on my soul. O that I could live in such a frame! let me set the Lord always before me. What is religion without the reality of divine communion? and how shall I be easy on my death-bed, without being more clearly satisfied of my having partaken of it, than I am at present? God seems near to me, but speaks not; but it is because I do not ask him to speak; I content myself with telling him my wants, but can bear to be unanswered, and to be without the joy of the Holy Ghost.

SEPT. 29. Watched over my thoughts more steadily this day, and found the benefit, as I delighted more in God.

SEPT. 30. My mind this morning was in a frame of easily ascending to God in peaceful solemnity; but by the merest carelessness and self-confidence, I let my thoughts run upon the world, and the flesh, till my conscience was wounded. At intervals I recovered, and reposed on the wisdom of God, and sometimes through the evening, I longed to be alone in my room, to have my heart opened in prayer.

OCT. 1. The pride of my heart was made manifest to me this morning in prayer, but it was a time of spiritual strengthening to me. Read at the hospital, and called on —, &c. My own heart was not the better for these ministrations, but rather puffed up with pride and arrogance. But in prayer I found myself restored to a right frame.

CHAPTER VI.

OCT 2. My mind was seriously turned towards God, somewhat in a spirit of calm devotion, this morning. Read Thomas à Kempis, and a few hymns, with some sweetness of soul. Engaged all the rest of the morning by Gilchrist's Hindoostanee Dictionary. Walked with A——, but from having no prayer, nor reading, nor religious thought, I was very little disposed for edifying conversation. The loss of time made me also rather petulant. In my walk afterwards alone, having no Bible, I endeavored to repeat to myself the Epistle to the Ephesians, which brought me nearer to God, and kept me from darkness and peevishness.

Read some missionary accounts, and felt my heart expanded with love, and gratitude, and praise, for what God is doing. Oh that it may please my God in his mercy, to send me forth into this vineyard. I could almost say it is my supreme and fervent desire, that God may be glorified, were it not that my slowness to labor in my present post seems to offer a plain contradiction to this. Oh that the Spirit would kindle a holy zeal within me, and give me the victory over the world and the flesh! for it is to spare this, that the devil tempts me to neglect the work of God. Oh that my eyes were opened, that I might see the heavens, and Jesus standing at the right hand of God!

OCT. 3. Went out, designing to call at all the houses, about having the children catechized; afterwards, when I ought to have read the scriptures and prayed, I took up the Missionary accounts, and so the opportunity was lost. I

went out, groaning heavily at my careless walk with God. I pray that he take not his Holy Spirit from me. Afterwards called upon ——, and used every possible illustration and argument, to convince them of sin, and lead them to Christ, but all in vain; I then prayed with them. I was much pained and humbled at reflecting, that it has never yet to my knowledge pleased God to awaken one soul by my means, either in public or private,—shame be to myself. Now, what is there wrong in my spirit? When I ask the question, my conscience may immediately reply, What is there, which is not wretchedly proud and lukewarm? but I desire nothing pleasing or honorable to myself. God forbid! but oh let me be found doing my duty!

OCT. 4. Walked out, and instead of grieving at my miserable unprofitableness, began to think of Lydia, but almost without a wish to live at home for her. With all my worthlessness, and deadness, and stupidity, I would not wish to exist, unless I hoped to live entirely for God. In the afternoon, walked about with my mind harassed and hurt by many vanities. Alas, I do not live like a follower of the Lord Jesus Christ, bidding farewell to this world; yet God helping me, I will be a holy man. Read the service with some humiliation, and desired to be alone to pour out my soul to God. Mr. Simeon preached on “Christ is all and in all;” it was very serious and consoling to me. If it be a true mark, to desire to be delivered from an evil nature, and to put on the new man, then I trust that I possess that. I scarcely know what time to devote to sermon-writing. I do waste a prodigious part of it in this way. I cannot but think, that if I read more of scripture, and prayed more, and was more engaged in active exertion for my parishes, I should have more spirituality and freedom in composition.

OCT. 5. This was a day I had intended for fasting and prayer, of which my soul greatly stands in need; but unfor-

seen engagements prevented it. All that I see, and read, and think of, in the creature, though it be of a religious nature, is utterly unsatisfying. Then why do I not keep nearer to God? how is it, that everything can engage me more easily than he?

OCT. 6. Finished the Missionary accounts; and glad I am, for they have taken up my time so much this week, they have drawn me away from study, reading, and prayer. I desire thankfully to acknowledge that it is the Lord's mercy, and I trust through the intercession of Christ, that I am not cut down as a cumberer of the ground.

OCT. 7. (Sunday.) On my road home from Stapleford, it was the querulous inquiry of my heart, "Who will show me any good?" I could not but perceive the necessity of entirely disregarding all created delights, and amongst them, the communion of saints, so far as to be able to live happily in the enjoyment of God. But without tasting this enjoyment at the instant, it is very trying to faith, to resign all things else. But as a missionary, how strongly am I called upon to do this! God is indeed, I know and feel, an all-sufficient portion; but unless he is near, how melancholy is my life likely to be! for how slow is my heart to seek him, how soon tired with spiritual meditation! Found some sweetness at church, but mixed and spoiled at last, by a great deal of vanity.

OCT. 8. Morning was taken up by sermon, on which I was obliged continually to fix my steady attention; and though I got on very little, yet I was not dissatisfied, as it was not through idleness. S—— gave me a letter from Mr. Brown of Calcutta, which gave great delight on many accounts. Found great affection in prayer for my dear brethren at Calcutta, for the establishing of Christ's kingdom among the poor Gentiles, and for my being sent among them, if it were his will. But O that I had zeal to labor more for the be-

nighted people among whom I minister! Well, I trust God will hold up my hands, and help me to be that active holy minister of God, from being which I am yet so far distant. Read some of the Bengalee Grammar at night, and learnt some of the beginning of 2 Corinthians.

Oct. 9. Greatly distracted in prayer this morning. I manifestly wanted to be about something else, and to have done after having satisfied my conscience. But it pleased God to convince me of my wickedness, and to teach me to call upon him faithfully. Read to my bed-maker the 11th of Luke; found my mind solemnized, but what little reason have I ever to be satisfied either with the matter or manner of what I say to her, or to any, on the subject of their souls! Setting to my work of writing a sermon to-night with some zeal, my heart was exceedingly enlivened at looking through time into eternity, and seeing nothing but works of love to be done. "Sweet is the work! my God, my King!

Oct. 11. Thinking my mind was in need of recreation, I took up Lord Teignmouth's Life of Sir William Jones, and read till tea. At church my heart was softened by the precious hand of mercy.

How soon a season of humiliation is at an end, though the occasion remains! I am soon returned to self-complacency. In my walk out, did not use any restraint in my thoughts, as my mind and body were greatly fatigued with sitting up so late; though happily they did not go far from God.

Oct. 14. (Sunday.) The morning, dark and lowering, rather depressed my spirits; so easily does any outward circumstance affect me, but by faith and prayer I soon got beyond present things. Many times to-day, as on other days, I have had great difficulty in endeavoring to maintain, or pray for, the two graces of fervor and humility at the same time. I cannot be happy a moment, without some conviction of my own worthlessness; and it is for the honor of God that I

should be fervent in spirit. Received a letter from —, which filled me with grief and disappointment; not one word of any kind on the subject of religion. At Lolworth preached on Isaiah lxiii. 1. In prayer before and after the sermon, I enjoyed the happy presence of God, in whom I found I could be glad, though Israel was not gathered. On my ride home I was beginning to be very much dejected about passing my life in such solitary scenes, and having to do with obstinate, ignorant people. But oh, I thought, Christ is very patient in teaching me. My peace returned by this consideration; I had nothing to do with events; it was my simple business to do his will; it is in his power to convert men, and if he does not by my ministry, I may still rejoice in him. My happiness and business is private communion with God; there diligence will never be disappointed. All the rest of the evening my soul enjoyed much love and joy. Had I been more free from the world, and vanity, and self, it would have been more pure and lasting. The circumstances of public worship, sight of so many pious souls, singing with them, &c., animate the religious affections in a manner; yet I seldom find them genuine; I am more frequently persuading myself, I am enjoying spiritual things, than really enjoying them. If at any time, as to-night at church, I can think of God, as one alone with me, I find divine pleasure to be something very different; that debases self, holds up wise, clear, powerful views of things, and produces serious conduct. Mr. Simeon, in his excellent sermon to-night, observed, that it was more easy for a minister to preach and study five hours, than to pray for his people one half hour; this I believe, and that it arises from unbelief. Perhaps it is to stir up my soul to the habit and spirit of prayer and supplication, that God gives me not to see the least fruit, but things rather getting worse. But I have really need first to pray for a heart to pray for them.

OCT. 15. In writing to — this morning, my heart was filled with abhorrence of that Evil Spirit, who is endeavoring to deceive her, as he does the nations; and I longed to spend and be spent, if I might be the means of demolishing his strong holds. O, when shall the kingdoms of this world become the kingdoms of God and of his Christ! O that I might be a fellow-worker with Christ! I perceive in some degree, when darkness is a little removed from my own eyes, that the prince of the power of the air now ruleth, but Christ came to destroy him, and restore us to God and happiness; and, my soul! what hast thou to do with ease, when Christ, who came from heaven in such love, is waiting for ministers like-minded? What hast thou to do with the body, with the things of time and sense? They are not thy business; they would be in a measure, wert thou not a minister; but now thou hast nothing to do, but to stand between the dead and living. In my walk out, I could speak only in praise; the 145th Psalm was very suitable to my feelings. From dinner till supper I was employed in visiting and catechizing the children. After supper read the Bengalee letters, and before, Sir W. Jones's Life. Lost in the course of this time almost all those views of things I had in the morning, and found myself just in my usual frame; averse to the duties of the ministry; but God in his mercy restored them in answer to ejaculatory prayer. Now I approve the things that are excellent, but my faith is weak. I tremble, lest the body should tempt me, as it always does, to consult its ease. But, Lord, help my unbelief; help me to launch boldly forth at thy command, into a life of unremitting diligence and zeal, and to believe that as my day is, so shall my strength be.

OCT. 16. Endeavored to consider Isaiah xlix., and read the other chapters following, with great delight; my heart was rather drawn out for the prosperity of Zion, but I wanted a

poor and contrite spirit. Went to the Society and found Mr. Simeon; during the hymn, and reading of Psalm xxii., in which he pointed out the necessity of praise, I was in a frame of great joy, and in prayer I scarcely ever had my heart more full of praise; I could only speak in the language of praise; yet did my wicked heart pride itself on being in this state. Read Sir W. Jones's Life in the evening; O, the misery, vanity, and folly of the best of a worldly man's life! in all his plans of study, which should embrace every subject of human attention, religion bears no place; they seem to fancy religion and virtue to be the same thing; they abstain from a few vices, and say a few prayers, in the same spirit that a child repeats its lesson to a school-master; fearing his punishment, or expecting his reward. Oh, ye philosophers, poets and scholars, whither are ye gone? What avails it, that you lived on that human praise you so greatly desired? Let me with wonder adore the mercy of God, in giving me to see the folly and misery of a life devoted to the most diligent studies. May I never again be taken in the snare! How mean does — appear in my view compared with Brainerd!

OCT. 17. After dinner walked to Lolworth; went to Smith's house. We sang a hymn, and I then explained the parable of the barren fig-tree. In the midst of the prayer, a man fell down, and was carried out, and our meeting ended; the man was young and of a dull disposition, and never had a fit of any kind before, and the room was by no means warm; I did not much like the event, instantly recollecting the Methodist accounts. I took care to say nothing to him about religion, lest I should give countenance to what I foresee will be said of this. Mr. C—— told me that my preaching would not do at all for this place. This much dejected me all the rest of the evening, because I was told of my faults, and did not like to find I was so little esteemed

by my hearers; yet I am bound to bless the Lord for every additional ray of truth that he sends me.

OCT. 18. O the vanity and unprofitableness of the day, in which there is no exercise of heavenly-mindedness! What signifies everything that happens outwardly, if I am not familiar with the things which lie between God and my own soul? At church had a longing desire for the coming of Christ's kingdom, and asked myself, how is it possible I have not striven in prayer for the manifestation of his glory among all men? I resolved, if nothing prevents, to appropriate some hours to-morrow to special prayer and meditation.

OCT. 19. From one to five, I was engaged, according to my intention, in prayer and reading; for the first hour I was tolerably fixed in prayer, chiefly in humiliation and intercession. For my dear sister, I wrestled with more earnestness than I have yet done for any one; but yet I have reason to be astonished and grieved at the insensibility of my heart. The rest of the time passed in learning the Epistle to the Hebrews, and praying for the church. My soul enjoyed much seriousness at times, but there was much wandering and coldness upon me. In reading the last chapter of Revelations, and in prayer, I was filled with love and joy, so much that I was very unwilling to leave off.

OCT. 20. The carnal spirit, this morning, was subdued by prayer. In the afternoon, finished Sir W. Jones's Life. My mind was much impressed by some things in it of the grandeur of God, so that when I kneeled in prayer, my soul was filled with veneration.

OCT. 21. (Sunday.) Rose late, and stupid through lying too long in bed; I could not but abhor myself for the loss of such precious time, when I might have been early interceding for souls, and preparing my own spirit for the service of the day; the bitter reflection on my unprofitableness much

dejected me. Had an hour to myself before evening church, in which my soul got comfort from prayer and reading hymns. I looked up to Christ for grace to enable me to live independent of those delightful ordinances I was about to partake of, and to be ready at his command to be sent out to some dark place, to teach one poor creature, and to wander in a dreary desert. In endeavoring to feel how good it was to be thus the servant of my Lord, I found fellowship with him; there was not much joy, but I was fully assured of the reality of the communion. I felt the utmost dread and abhorrence of any sin, while he, my friend and master, was thus looking upon me. At church I enjoyed the presence of Christ. * * * * *

OCT. 23. Having no particular ministration, I expected much reading and profit. But very soon my perverse will was contradicted by conscience. I wanted to be at one study, when duty called me to another. Very unwillingly left the Bengalee and Milner's Church History, for writing sermon. Walked out, fretting with what I called the great folly of mankind. In the midst of my misery, I tried to think of Jesus, how he might have scorned the ignorance of men, how his patience might have been wearied out with me. But it was not till I learnt some of Psalm cxix. that I could return to a proper spirit. On my return home, being utterly averse to any exertion of mind, which seemed jaded, I fell upon my knees before God, and found my spirit revive a little. Yet I found it necessary to read Bengalee, as requiring less thought. I continued afterwards, to a very late hour, thinking and writing on a subject. Thomas à-Kempis says, 'We ought to praise God for seasons of darkness;' but so clearly has my own wicked heart been the cause of this day's unhappiness, that I have nothing to do but humble myself.

OCT. 25. Passed the time till my pupils came, in writing to my sister. With them I was rather more serious, but my

conversation was by no means "in meekness of wisdom." Walked out, and tasted at times great joy and peace, in the presence of God; but at last found that humiliation was more suitable to my state, and in this temper I enjoyed much true happiness. Some friends with me in the afternoon; but I was careless, and so the time passed unprofitably. My spirit groaned in prayer afterwards at my constant unprofitableness, and I went to church reflecting on my worthlessness and corruption. How unworthy am I to be found among God's people!

OCT. 26. It is a trouble with me, every hour of every day, to get my thoughts to God. Scarcely ever is my mind, at rising, meekly devout. Commenced my work of writing, in the fear of God, and the humbling sense of my own utter unfruitfulness, but advanced very little. Having occasion to consult Jonathan Edwards on Redemption, I was much arrested by the conclusion of it.—O eternity! how real. My soul trembled, lest amid the glory of the last day, I should be found unworthy of partaking in it; and but for Christ, what should I do?

OCT. 27. Rose early, learnt some scripture, and walked. In my walk met T ——, with whom I thought it right not to be pressing on the subject of religion. At night, in prayer, Satan sent one of his fiery darts into my thoughts by means of the imagination, which almost drank up my spirit; but I cried fervently for deliverance, casting the sin upon the Devil, and myself upon the Lord, and found him come to my peace and composure.

OCT. 29. An hour and a half I passed with two sick people, one of whom, a dying man, was awakened to a sense of sin, and the other, a daughter of the Lord Almighty. With the former I was enabled to pray more fervently than the latter. In the midst of confusion, of calls of friends and worldly business, I was beginning to feel some reluctance to

visit them; but very soon my soul found it good to go, as the messenger of peace, and minister to the departing spirit. In my walk had more joy than peace, too little humility and too great elation of spirits, chiefly because I was to dine at ——'s, with my dear Christian friends. But indeed it was a most unprofitable meeting for us. I blame my dear brethren, but much more myself, for not introducing spiritual thing; stheir minds seemed engaged very much in this business, but mine was free and joyful, and I ought therefore to have been forward in such conversation. I tremble for this place, lest the candlestick should be removed. Oh that the spirit of prayer and intercession may be poured out upon me, that all my own lukewarmness, and the sorrows of Zion, may be removed by a prayer-hearing God!

OCT. 30. Another day has passed, and I am nearer eternity. Oh that I could dwell in eternity, amidst the distracting avocations of time! There seems a certain strangeness in my mind to it, as if I had thought but little of another world this day. Walked out rather confused, but was soon able to think of sermon, with my mind breathing freely the air of religion; being enabled to see that the work of the ministry, and preparing for another world, were my whole business. Read a little of Bengalee, and at night some choruses of Sophocles, and Lucretius, in order to examine a pupil. It is astonishing what a snare such reading is to me; but I returned to the Blble, not unfitted for enjoying it, as was once the case. In reading to ——, felt condemned by the words, that "men should pray always, and not faint." Christ prepared himself for the ministry, by long, and constant, and fervent prayers. So should I lose less time in endeavoring to write, if my mind were more spiritualized by prayer.

OCT. 31. At church I was guilty of great irreverence, from having been in light conversation just before, and felt the

guilt of it in prayer afterwards, at which time my mind was solemnized. After dinner, and a short prayer, I went forth with satisfaction and pleasure, to the work of visiting the sick. In my rooms afterwards, I found my mind spiritually alive to God, though amid much struggling of sinful temper, of which hateful sin may the Lord make me ashamed! I have more occasion to strive against it in secret, than before men. It is seldom I can enjoy a meek spirit.

NOVEMBER 1. My heart towards God at rising, and in a short walk had a watchful sense of divine presence after prayer. With pupils, not at all guarded enough yet. I walked out in this temper, and though, besides this, I was assaulted with evil thoughts, yet in all my misery and sin, I simply cast myself into the fountain of Christ's blood, and found peace. To bring my mind to sobriety and deadness to the world, I repeated Isaiah liii. with much effect. At church at night my soul was touched with devotion. How precious was the presence of God, after so much intercourse with his creatures! Mr. S. told me, that if I were on the Bengal establishment, my salary would be £1200 a year. I told Farish, that I remembered his words, that I should be in danger of worldly-mindedness. At present I feel no desire after the riches of the world.

Nov. 2. Labored in prayer this morning for a right spirit of seriousness without pride, and was enabled to sit down to my work with a watchful sense of God's presence. With my pupils rather better, but by no means sufficiently self-governing. In my walk I felt scarcely the least wish for a settlement in this world, and I found that I could decide between marriage and celibacy with simple reference to God's glory and my general usefulness. In the afternoon enjoyed solemn thoughts in prayer, and visited one poor penitent soul, with whom I had prayed the day before yesterday. The desires she expressed amidst her tears were, that God would

change her heart, and forgive her, and take her to his mercy. If it was his will, she wished to leave this world. But what if she should live?—I asked her. She said, she could not say she should never sin, as she was constantly liable; but rather than turn to her former ways she would be cut in pieces. I was much affected with pity, and preached the gospel grace with much delight to her. In my rooms, read for the evening class, and prayed with my heart full of awful thoughts.

Nov. 3. After the usual business of the evening, I walked in the fellows' garden, thinking on sermon, with great fervor of spirit, though with much pride and want of love. After dinner, I prayed earnestly, and continued writing sermon till late at night, in general enjoying God's presence, and looking up to him, to correct my spirit, that I might be meek and tender, and might write with seriousness, not to please men but God. It was a very long study, but a pleasant one: I left off satisfied and peaceful, at thinking that the happiness of life consisted in communion with God, of which none could deprive me; and happy also and peaceful, at the prospect of death, as not far off. I sometimes tremble at not having suffered more for Christ; but I trust I am ready to undergo it all.

Nov. 4. Endeavored to recall my mind from its usual wanderings, by looking to God, to prepare me for morning prayer, in which I found myself solemnly impressed; but during a short walk, pride gathered a cloud over my peace, but it was somewhat brought down again. Rode to Lolworth and preached there, on Acts xvi. 29—31, but the people were inattentive. I was in consequence much dejected on my road home, and afterwards; but by simply looking up as a sinner to God, I found an awful seriousness about souls; and at church, in the evening, in preaching the same sermon, I found by the attention of the people, that the fervor of my spirit

yesterday had been conveyed into the sermon. I came to my rooms, not, as usual, flurried, but rejoicing to be alone, and to hold communion with God. Truly God is good to me!

Nov. 5. A day in which I have suffered much painful temptation, and have lost much precious time. My heart was puffed up by thinking of my sermon yesterday; and I found the utmost difficulty to get it out of my mind. Read and finished the Bengalee grammar to-day. I was very unwilling to take up the Bible to learn my portion of scripture, while engaged in the grammar; but after some hesitation, conscience did so far prevail. But I had not time to gain true views of things by prayer, before — came, and praised my sermon in most extravagant terms. I was tried by the most contemptible vanity, yet felt myself a miserable creature; a thousand times rather would I have had all my most disgraceful sins published to my shame. Yet after prayer, in which I could appeal to God, that I had not sought my own glory in writing or preaching it, I walked out in peace. The passage, “and they shall look upon him whom they have pierced,” &c., was very useful to bring me to a right spirit. At tea-time, I was taking up some book pleasing and amusing, but conscience reminded me, of giving every moment which I did not need for recreation, to the word of God. Thus I found it very refreshing and pleasant. Oh, blessed word of God! my delight would be in the law of the Lord, if I meditated in it day and night.

Nov. 6. By long and diligent prayer, I obtained some sense of God's presence. Wrote a little sermon; but for three hours got on so little, that I was exceedingly dejected with my unprofitableness: but found some relief in prayer. My heart has been generally overwhelmed to-day; but Jesus is very precious to me, who “came into the world to save sinners, of whom I am chief.”

Nov. 7. This morning, read one thing and then another, eager to get some increase of knowledge: but at last fixed on the Hebrew Bible, and read a little of the beginning of Isaiah, and in the meantime was rather watchful over my spirit. At church, my mind, in the midst of prayer, was seized with repeated approaches to levity. Oh what a mercy that I was not struck dead! * * * * With my pupil I was calm, patient throughout, looking to Christ as my example. In my walk, the character of Christ on earth took up all my thoughts, and I felt the power of his example. My mind was serious and sorrowful, and I hoped I should hereafter walk as he walked. During the afternoon, though tempted to vanity and levity, I was helped still to set the Lord before me, and found it of rich and unspeakable advantage to me in my intercourse with others. I recollected that I had said something sarcastic at table, tending to wound the mind of one, and was grieved at considering how unlike it was to him. Drank tea with Mr. and Mrs. B., and when I was verging to an irreligious frame of mind and mode of conversation, the Spirit again brought Christ to my remembrance, and made me earnestly desirous to be like him, in all holy, humble, spiritual and edifying conversation. All the rest of the evening I was employed, if it might be called employment, in thinking of the subject, "Ye are built upon the foundation of the apostles and prophets," &c., with such dullness that I was quite dejected. Indeed I am a poor ignorant wretch, and what to do I hardly know. My constant uselessness in God's creation, and perfect unprofitableness, overwhelm my soul. And God's forbearance and Christ's tender love are very, very precious to me. How happy shall I be, in the eternal world, when self, and all its pride, and sin, and wretchedness, shall be forgotten, and God alone have all praise! Amen, so be it.

Nov. 8. In morning prayer, felt a most ardent desire to

be out of doors among the sick. So after writing a letter, I went out and continued till eleven. One man and his wife, I was almost willing to believe, had become true converts. At one house I met with a poor sinful woman with whom I mildly reasoned, as thinking she had been roughly addressed in general; but I could get no answer, for she was ashamed to hold up her head. * * * * *

Had some happy meditations in the evening in my room, on the favor of God to my soul, and the approach of death, and eternity, and was earnest in prayer; and was still chiefly engaged in desiring to set the Lord always before me, that I might be zealous for souls as he was.

Nov. 9. Prayed earnestly over 1 Peter, particularly "the end of all things is at hand, be ye therefore sober." It is this injunction I want above all things, to practise *to be sober and serious*, to have uncompromising sincerity.

Nov. 10. Felt resentment at Mr. S., and found it very difficult to regain a right spirit in prayer. But at length I felt patient and forgiving. In the afternoon, by delaying too long to begin prayer, when my soul was disposed to it, I lost the opportunity, by others coming in: my behavior was thoughtless, to my sore vexation and grief afterwards. When shall I be delivered from this detestable levity and inconsistency! A letter from my sister to-day was very affecting to me. O that it would please God to reveal Christ to her! At night, I seemed to enjoy my subject, which was, the gradual growth of God's church.

Nov. 11. (Sunday.) Was earnest this morning in prayer, as I generally have been of late, on the morning of the Sabbath, through the mercy of God answering the prayer of his people. Till church, I was again taken up in writing my sermon. My natural spirits were high at church, and I afterwards rode to Stapleford, in a joyous sort of spirit, but with no true religion in exercise. Rode home sorrowful at

having preached with no more life and zest, and also at finding myself incessantly tempted. As soon as I came home, I continued some time in prayer; it was, I trust, an act of faith in the Lord Jesus Christ. My evil heart, so full of sin, was causing me to depart from God, and to wait till I had a better frame; but by immediate application for pardon and grace, my soul was restored. Afterwards, for an hour before church, divine things were awfully presented to my mind, and my heart was earnest towards God. The world was gone, my thoughts were all swallowed up in the ever-blessed God. O how swiftly does my soul advance in holiness at such seasons! Read something of Watts, hoping to get some thoughts of eternal things, but found it unsatisfying. Then I asked, why do not I consult the fountain of truth? so I read the Psalms, with a bright light shining upon them. At church at night, rather declined in spirituality. Went into hall, with a holy determination to seize any opportunity of warning others of their danger. Why is not my soul more serious? I see such strong occasions for it, from without and within, that I groan at not being able to maintain a steady sobriety and tenderness. May the Lord be pleased to fix this in my mind, that I am in the midst of dying souls, who are thronging to hell! How cruel! how impious to let a brother perish for want of warning! All my unhappiness is, that I should so soon become carnal. May God write Heaven, Hell, Death, and Eternity, upon every object I see.

Nov. 12. Felt much guilt this morning, but rose from prayer in a serious, humbled spirit. The thought of ever having been the means of making a fellow-creature miserable, one formed for the glory of God, both in body and soul, sunk down my spirit with shame and terror to the dust.

Nov. 13. God and eternal things are my only pleasure;

but my faith is exceedingly weak. At breakfast this morning, I found a happy and tranquil enjoyment of divine meditation. After dinner, a party of religious friends were with me, I prayed repeatedly before, and during the time, that I might be like Christ, and that the conversation might be such as becometh saints. It was tolerably well, not idle, yet nothing in the way of affection and feeling; and for myself, though my views of propriety of conduct were clear, and my heart felt the importance of eternal things, I was very often subject to vanity and levity. Read some of the word of God seriously. S—— told me this evening that he thought there was scarcely the least probability of my going for a year to come. This, with other little sources of vexation, made me very unhappy for a time. But made a sudden effort to take all these things quietly, considering that these are the very seasons to exercise faith.

Nov. 14. Morning employed in finishing sermon on Ephes. ii. 19—21. No particular enjoyment of divine things, except in reading some of the Scriptures at breakfast, and afterwards in my walk, when for a little my soul was able to speak to Christ, as to one near. In the evening I began to grow very averse to all spiritual reading and thoughts; but I simply asked, what is it right I should do? and I began a sermon, and wrote, by consulting Hopkins, with freedom all the rest of the evening.

Nov. 15. Corruption always begins the day, and is beforehand with grace; but morning prayer never fails to set my mind in a right frame. Read the Acts this morning with great delight. I love to dwell in sacred scenes, other than those which pass before me, and especially those in which the men of God are concerned.

Nov. 16. My soul seems to be enjoying rest: no trials, but yet no particular engagement;—let me beware of a calm. Prayer in the morning changed as usual my whole mind.

Read Hopkins on the first and fourth commandments, and Brown's Reflections on the latter chapters of Joshua, with much pleasure, and more ease of ideas; but my heart was not spiritual; and when I left off, I thought with great regret of the poor dying soul of a woman I had intended to visit. But it is a happiness to my soul, that I love all the work of God. I have no damping doubts as formerly; it seems indifferent to me, in what I am employed, so it be for my God and Lord.

Nov. 17. Had determined to devote this day to fasting and prayer, which I very much need. Had a peaceful mind in the morning, and in a walk before breakfast, great delight in God, and in prospect of being with him this day; I continued about two hours in prayer, with tolerable steadiness, solemnity, and seriousness, and with less distraction than I have almost ever known. I began with laboring after a broken heart, but stayed so long at it in vain, that I was obliged to proceed to other subjects, which were, chiefly, intercession for the college, nation, my two sisters, and my brethren in the ministry. Afterwards I read some Scripture and went to chapel, and from that time till supper was visiting the sick. At supper and after supper, I let slip a most excellent opportunity of speaking on an important subject, from mere heedlessness and want of thought; which so galled me when I came to my room, that I was quite unhappy.

Nov. 18. (Sunday.) The morning of this Sabbath was less happy to me than any I have had for a long time, and it is just the one in which I expected to have enjoyment undistracted, as having no unfinished sermon to oppress me. In a state of absence from God, I went to prayer, as knowing it was of no use to try to restore my own soul: so with all my misery and iniquity I cast myself upon God, and found the return of peace, and the time passed in general happily, in reading and praying till church, where during

some parts of the service I spoke as to God, though at others was miserably distracted. I learnt that Mr. Grant had no doubt of getting me nominated, but that he would let me know positively, about the latter end of December. I rejoiced greatly at the prospect of a speedy departure, feeling, I thought, joy and delight at the gathering in of the Gentile souls. Yet I reasonably suspected myself. The change of scene and sight of countries, certainly, are agreeable to me; but as far as I can see, they would not induce me to resign my ease and my life: no, I believe that I lay down these, in obedience and conformity to Christ, and from love to him and his elect; and had I ten thousand lives, my calm judgment, unruffled by dangers, testifies, that they ought all to be spent for Christ. But when the trying hour comes, how shall I feel? Yet I have that promise, "As thy day, so shall thy strength be," &c. Enjoyed great happiness and the joys of heaven, most of the rest of the evening, though not without distraction. In hall at supper found an opportunity of declaring, very plainly, the necessity of intending to keep all God's commandments, in order to the being in an upright and safe state. No answer was made me.

Nov. 19. Read the 6th commandment in Hopkins, and began sermon on it. Walked a little, not distressed by corrupted temper, but yet vain in my thoughts, for want of communion with God. Passed some time in prayer with much seriousness, yet I could not feel that powerful constraining influence to holiness of temper which the Lord at times vouchsafes.

Nov. 20. Was not left to myself till after dinner, when the Lord delivered me from a temper of levity, and sloth, and earthly-mindedness, by bringing to my mind the example of Christ, always serving God spiritually, and those words of his, "What! could ye not watch with me one

hour?" So I read Isaiah liii. and 1st Epistle of Peter, with a mind delivered for a while from present things, but from delaying prayer too long was interrupted. Is this serving God with reverence and godly fear? My heart was not in visible disorder, but it is not the spiritual life that Brainerd led.

Nov. 21. After dinner, I lost unexpectedly a season of reading and communion with God. I hastened to my rooms, groaning over my unprofitableness, and impatient to be employed; went to Professor Farish's after praying that our conversation might not be so unprofitable. It was much better than usual; but alas, my own corrupted heart wandered in vanity and folly. How awful to reflect that our Maker was among us, and beheld our eyes and hearts! how fearful the sinfulness of every day!

Nov. 22. Rose in painful sense of my unprofitableness; but this conviction led me to God, and away from the world. In prayer, and in the morning reading of the Acts, found my heart serious and tender. In my walk out, my soul held communion with Jesus Christ, and received the consolations of the Holy Ghost, which I felt constrained to pray for. "The love of Christ constraineth us," was a text much on my mind. Why did not this holy, heavenly frame continue? but alas! it was very short-lived. After dinner I sat meditating for an hour on the past events of my life; but was afterwards engaged till church, by B—— and P——. Mr. Simeon preached on the words, "As the Father hath loved me, so have I loved you: continue ye in my love." The subject was delightful to me. An hour afterwards I experienced great joy and love to Christ, and with great delight and fervor prayed, that I might not only rejoice in him myself, (for I find in that joy a great deal of selfishness and want of solidity,) but might labor as his minister, if it was his will, among the poor Gentile nations. I

longed to go, especially when I remembered, "As thy day," &c.

Nov. 23. In my walk out, was much impressed with a sense of God's mercy, in having made me unlike * * * *
 * * I observed them herding together, depending on one another's mirth for enjoyment, while it was the very life and enjoyment of my heart, to be alone with God. It sometimes appeared astonishing, that men of like passions with myself, of the same bodies, of the same minds, alike in every other respect, knew and saw nothing of that blessed and adorable being in whom my soul findeth all its happiness, but were living a sort of life which to me would be worse than annihilation, at least independent of future considerations. I could rather sink into my grave, than live a life so utterly distasteful to me. But I want more deadness to the world in order to be happy. I want to feel myself always alone with my God; the opinions of men cannot really affect me; the thoughts which other men have of me, are almost as short and seldom as if I were out of the world: then why do not I walk with God, as if I were alone with him on the face of the earth? In the afternoon read D. Brainerd, and passed half an hour in prayer, in which I had at times earnest desires for the advancement of Christ's kingdom, and that I might be sent to preach to poor heathens. Drank tea with two serious young men; my conversation was with rather less vanity than in general. In my room read Hopkins on the ninth commandment. After supper sat an hour with Sargent at the inn, who was passing on his way to be married. I rejoiced exceedingly in the portion the Lord had allotted me. While I enjoy him for my inheritance, I would not wish to be settled in the world; even with all the assemblage of blessings which S—— is about to possess, which is saying a great deal. I feel no wish to live, except to be employed in that work in which Christ died.

Nov. 24. The day passed in the usual manner, with pupils, in writing sermon, and in general enjoying peace. Received great pleasure in reading Blair's Grave at tea time, and found my soul rejoicing in God, by every idea excited in me, either by the poetry, or the subject of death. In prayer my heart adored the Lord, as the author and source of all the intellectual beauty that delighted me; as the creator of all the fair scenes of creation, that employ the poet's pen, and as the former of the mind, that can find pleasure in beauty.

Nov. 25. Rose late from having wasted a great deal of time in unnecessary sleep; in consequence of which I was galled with shame, and a sense of guilt the first half of the day. I had lost the presence of God, and went on in a great deal of inward misery. I had a few short and feeble views of another world, and of the advancement of the church, which on other sabbaths I have generally found myself disposed to pray for with delight; but now my wretched spirit went on stupidly in darkness. In my ride to Lolworth made a few faint efforts to get near to God, but still seemed shut out. The thought of being about to preach a sermon, which nobody would attend to, likewise dejected me. But in praying that I might live a life of solitude and prayer, the world seemed to disappear, and I found myself again with God. Preached on the third commandment; there was the utmost attention, and I felt exceedingly relieved by it. Rode home in good spirits, though not much communing with God. At church at night felt my heart quite full, at the singing of that sweet hymn, "Jesus, lover of my soul," &c. Was greatly tired at night with peevishness, discontent, and fear of mortifying the flesh; but in prayer rose above it, and was very fervent, though not free in expression, in seeking for an entire conformity to Jesus Christ.

Nov. 26. Was mostly solemn and serious in the presence

of God this morning, and the part of the 119th Psalm, which I learnt, was of blessed use. By pupils and — walking with me and catechizing the children, was not left alone till six in the evening, when my heart, which had become very earthly, was restored by prayer. The words of the sacred poet excited in me awful views of the glory of Christ. In prayer to him I was astonished to think of the wonders of his person, that the King of kings should become a man, and live, and die. Oh mercy unparelled! Worthy is the Lamb that was slain. Rest of the evening wrote sermon; my soul seems laboring still with the mysterious glories of religion. What shall appear to this soul when I die? What shall appear to this worm, of God's glory, while I live?

Nov. 27. A melancholy day! the sense of my defilement and self-indulgence made me feel myself abominable. The 119th Psalm was again very solemnizing. After dinner in prayer, was a little restored to deep views of eternity, and felt my soul desiring and watching to imitate Christ, and to delight in his service. At night, after praying for God's preserving power, I began to read the Medea. Read through Porson's Preface to the Hecuba, and made extracts. As St. Austin said of Cicero, that he did not find Christ there, so say I; heathen reading, notwithstanding all the clearness of poetry, is dull and dark, as it never kindles any devotion in my heart. At supper was grieved at the conversation, and longed to say something effectually.

Nov. 28. A disorderly morning; at intervals I tried to learn my usual portion of 119th Psalm, but lost much time and comfort by distraction; yet I determined to take up nothing of my classic studies or any other, till my heart received the Spirit from on high. In my walk, my soul rose above its vexations; many things fretted me; but as I walked I felt entirely devoted to the most painful service of

God; I felt willing to undergo the greatest hardships for Christ, and that, not from any particular exercise of love, for I was rather melancholy, but because I loved and approved the angelic work; and I longed for the afternoon to come, that I might be employed in it.

Nov. 29. The serious, tender, and happy spirit which I generally feel after morning prayer, does not continue long. The 119th Psalm had the same solemn effect as yesterday. Though the morning was chiefly taken up with the Medea and with B——, and though unprepared by prayer for conversation, by looking up to God, was enabled to speak with some inward enjoyment on the excellence of the work of the ministry. At church, in prayer, enjoyed much of the presence of God, as ever at such times, and in the hymns was tenderly affected towards Christ, though with much distraction, from the contemplation of divine things.

Nov. 30. Was filled with shame, and self-abhorrence, and sense of guilt, at having wasted time in bed, notwithstanding the dictates of conscience. Finished the 119th Psalm.

CHAPTER VII.

DEC. 1. In the morning I hope I had a steady seriousness, but with pupils I found my temper irritable. In the afternoon was prevented from private prayer, or visiting the sick, by having to explain Isaac Newton to F—— : went to chapel in great emptiness of mind, but after chapel, found some fervor in prayer. At night the last chapter of 1 Thessalonians had a blessed effect in quickening me to spirituality, and preparation for death, though before I was sleepy and stupid.

DEC. 2. (Sunday.) I have had great difficulty in keeping down corruption this day. In opening scripture in the morning, was at a loss what part to read for my edification, but a short petition seemed to open my eyes a little. Went to church, striving to feel my unworthiness. Had very little fervor or recollectedness of mind in the church prayers, and found myself hurrying fast to extreme wretchedness, and so I simply cast myself on the Saviour's grace, and found returning peace. At church, I had frequently seasons of sweetness, particularly at giving out the text from the beginning of Matt. xxv. The day of judgment appeared very blessed. I rejoiced at the text and sermon, as it enabled me to realize eternal things, without which I am generally unhappy. Being so soon to pass away from this scene, what little matter is it, how the body fares, or what men say, so that my soul be approved unto God!

DEC. 3. By prayer my heart was graciously excited to joy and gratitude. Went then to B., with whom I enjoyed great freedom, and a spirit of praise. In my room, read Euripides

for a few hours, and spent the rest in thinking on sermon. 1 Tim. had a blessed effect in stirring me up to a willing devotedness of myself to a life of self-denial.

DEC. 4. Was plagued with a great deal of fearful unbelief, and distrust, chiefly from finding myself barren in meditation on the subject of my sermon; but at intervals the eternal world opened to my view, and affected my heart rightly. H. came to me; I tried a little to speak on a subject that might be for his conviction, but to no purpose; yet I was not faithful to him, and the consciousness of this began a dejection, which lasted, more or less, all the evening. At short intervals had the presence of God, but in general was lukewarm, though not tempted to any dissatisfaction with my blessed work.

DEC. 5. All my leisure time till pupils, was about sermon, unable to write the first sentence. Then an hour before walk equally in vain. I was exceedingly fretted, and assaulted moreover with evil thoughts. However, I simply cast myself on the Lord in prayer, and was delivered from all evil imaginations; but unhappiness at my wretched unprofitableness remained. In my walk out was quite oppressed, and full of idle and foolish thoughts. Met with Mr. P. and C., who stayed till supper time. However, when they were gone, the Lord seemed to open my heart and my mind; and I wrote a page, and recovered a little from fear and dejection. How easily can he shut me up; it is from him, therefore, I have received my talents; and to him be all the glory!

DEC. 6. My heart was still disquieted this morning, and weak against the assaults of sin and Satan. In prayer I strove for faith, and peace of mind, and deadness to the world, but could gain no permanent holdfast of a right spirit. My patience and temper were again greatly tried, by not being able to write a word, till my pupils came. Received a

letter from K., and from my brother, both agreeable, but which I would willingly have been without, as they tended to bring my thoughts to earth. With my pupils, I betrayed my natural spirit, hasty, light, sarcastic, &c. Walked forth in great unhappiness, yet praying for grace, to bear with meekness all that the Lord should appoint. After dinner, I gained a little nearer access to God. Wrote with tolerable freedom, and felt very thankful for any assistance the Lord vouchsafes. My soul reposed in sweet solemnity; the views of death appeared exceedingly pleasant, and I longed to think of nothing, but time and eternity. My heart also delighted in its union to such a blessed being as Christ. I felt quite contented and happy, if he would notice such a worm, whether I lived in this world or the next. My cup would run over; but I am so proud, and hard-hearted, and conceited. Visited B., who was in a state of insensibility, drawing almost his last breath.

DEC. 7. Awakened by music in the courts. The impression was very powerful on my imagination. As I could conceive it to be the sound of the heavenly choir, transporting the faithful soul to glory, it seemed a very blessed and glorious thing to be the servant of God, and I wondered that I was not always impressed with the same idea. Called at B——'s, and found he had died at five this morning; was powerfully affected by the consideration, that he had now been before the throne of God, and received his final portion. What a thought! He now knows whether I spoke faithfully or no; and if not, may perhaps curse me, for deceiving him into hell. Notwithstanding these my serious thoughts in the morning, I was subject to the most despicable vanities afterwards.

DEC. 8. In prayer my heart was engaged. I saw very clearly, that without preserving a child-like simplicity, I should never walk consistently. In the course of the morn-

ing, my heart was in general affected with love to God; but in the walk it was carried away by foolish thoughts, so as to make me unwilling to be meditating on eternity. I may well be convinced of the corruption of my heart, when it so easily teems with all manner of folly. The rest of the day in general in peace, and sweet views of another world. Supped at night with —, and —. The conversation was miserable, and I came away tired; but not without the conviction of not having endeavored to introduce one useful remark. Oh if I had a love to souls, I could not let them trifle into eternity! How differently did the Lord I profess to follow, pass the time when he visited the ungodly!

DEC. 10. State of mind was rather clouded this morning, by waste of time in bed; B. told me, that in my prayer yesterday before sermon, I used nothing but a few scriptural phrases, so that it was not like prayer. The first emotions of my mind were those of vexation; but I was struck by the amazing pride of my wicked heart, that I could not bear to discover any imperfection in myself, even though the discovery was the only way to lead me towards perfection. However, the Lord helped me to improve this little circumstance to my good, and I was led to see my utter unworthiness and unfitness for anything good. I was willing to see myself despised; yea, it was the desire of my heart, to set before my mind such scenes of my life as should most fill me with shame and humiliation. In this spirit I walked out, and it was surprising to me, what freedom from anxiety and from inclination to sin, I found. Every one I met I regarded with reverence, and went sweetly meditating on the meekness of Jesus Christ, and filled with the hope of being one day made perfect in it, if not in this world, yet in the next. With what ease could I observe propriety of conduct! And in prayer I had frequent seasons of sacred delight, while I declared, that I wished God to have all the glory, and yet I

desired to honor all his creatures. But unhappily, a man spoke in praise of my sermon last night, and all these thoughts presently disappeared. Thus praise gives me infinitely more pain, even immediately, than the utmost abuse. I went to my rooms, and rather obtained relief from my pride, and somewhat of a return to a spirit of meekness. The rest of the evening passed in reading Euripides, with my heart at times much affected with love towards God.

DEC. 11. Corruption provides me enough matter for morning prayer. With my pupil, I had some disgraceful quickness of temper, as heretofore, which grieved me all the morning. In my walk, I was not happy in divine objects, except at short intervals; but I cried earnestly for meekness and humility. In the afternoon, visited the sick, and was engaged in conversation with a large number of the most abandoned profligates of Cambridge. Oh that oceans of tears would run down my eyes! The rest of the evening and night, with many interruptions, were spent in great dulness, reading Euripides.

DEC. 12. Enjoyed some delightful hours this morning, especially in reading the Song. With my pupil more governed. At church, was in a light worldly spirit; in prayer half the time speaking without thinking: what sparing mercy, that I am not struck dead for such mockery! In my walk out met with D—, to whom I spoke about religion, by no means in a spirit of meekness—which I was sure to grieve for afterwards. After dinner, was serious in prayer, and had a clearer view of my real business on earth, and went to Wall's Lane in a right spirit, as the servant of the Lord, and with the belief that Christ would be always with me, to direct my soul to his Spirit.

DEC. 13. After some difficulty attained to something of a humble spirit; how stupid am I in learning the plainest truths! I hoped I should bear in mind all day the occasion I

had for a mourning spirit. I found joy in the course of the morning ; but it was mixed with levity, and natural spirits ; and I would rather have none than that : there is hardly any frame of mind I dislike so much, because I am never farther from the temper of Christ, and from holiness, and from happiness. Let me be poor in spirit and meek. Read Euripides at leisure hours. It was a happy reflection to me, to perceive that, in the midst of these ensnaring classics, my heart felt their vanity, and prepared to think of God, and read his holy law.

DEC. 14. Had something of a poor and contrite spirit this morning in prayer. From nine to twelve was in hall about the examination ; but I did not preserve that spirit which I had hoped I should, for I was light and conceited. In my walk out was rather more spiritual, and enabled to pray freely for some time. In the afternoon visited some people till three, when I went into hall till six. The rest of the evening passed in reading Euripides. In consequence of not praying with my servant, when it was rather a favorable opportunity, I greatly wounded my conscience, and did not recover a comfortable state all the evening.

DEC. 14. My morning prayer was still chiefly for humility and emptiness of self. In hall all the morning ; but though I strove against conceit, was very full of it. I was constantly setting Christ before me—but alas ! how little do I imitate his spirit ! In my walk I was chiefly engaged in reading for the examination, but my affections seemed chiefly towards heaven. Had a few minutes for prayer after dinner, by which my mind was composed, and the rising desire after worldly applause was repressed. The only way I could find for effectually freeing myself from anxiety about the good opinion of men, was to labor to feel my utter unworthiness. If men despise me or my attainments, they will do more than what is right. This day I have been tired with the

praises of men. The attention and respect of the fellows to-night were remarkable.

DEC. 16. (Sunday.) Rose with my mind full of carnal and worldly thoughts, running upon the Greek subject I had been examining on yesterday. In prayer and afterwards I was sorely tried by the most despicable vanity, and also by hypocrisy * * * * * Then I recollected, that it was my vow and wish to be always living alone with God; should it then be a concern with me, whether men admire me? Yet I could not get any deliverance from my corruption, till I was made to feel the misery of being under the dominion of sin. Rode early before breakfast to Stapleford, and then began to feel myself a poor lost creature, and that the simplicity of humility was that which most became me; and enjoyed in consequence something of a childlike spirit. In my walk back from church with some ladies professing godliness, I was grieved at their levity, but made no answer but by silence and gravity. After dinner Dr. Milner and Lord C—— called. * * *

* I was introduced as having been Senior Wrangler; but how contemptible did these paltry honors appear to me! Ah, thought I, you know not how little I am flattered by these intended compliments. Had an opportunity of private prayer, in which, though my mind was serious and not distracted, I felt no devotion; as I was distrustfully anxious about the evening. After tea, met about 150 people in the schoolroom, and preached on Acts xx. 21, "Testifying to the Jews, and also to the Greeks," &c. The Lord assisted me to be clear and impressive; but I had reason to lament my want of tenderness, or rather, that I had not sufficient power of speaking according to the feelings of my mind. Rode home in great strength of spirits; but my joy was not spiritual: yet I cared for nothing in this world. Read and prayed at night with my servant.

DEC. 17. After morning prayer my heart was joyous, but far too light. Engaged in hall and with the fellows. I governed my outward conduct pretty well in general, though pride and selfishness were working within, and sometimes the emptiness of my mind showed itself by speeches of folly and levity, and conformed me to the ways and manners of others. Oh for that holy reserve, which communion with God would not fail to produce in me! At the times of prayer, my heart is generally affected with moments of exceeding joy and devotion; but I want more of the abiding fear of God, and a continual sense of my own misery and guilt. In the hall was much affected by the sight of Lord B., whose look of meekness and humility riveted my attention, and almost melted me to tears. If there is one disposition in the world I wish for more than another, it is this; but the bias of my corrupted nature hurries me violently against it.

DEC. 18. Was greatly under the power of corrupt imaginations in the morning, but prayer restored me to purity and peace. In hall the whole day, and in general enjoyed more spirituality, and less of my natural temper than since the beginning of the examination. At intervals drew near to God in prayer; but it is high time for me that this secular business should end.

DEC. 19. My mind uneasy from anxiety, and fear of unfitness for that part of the examination I was about to undertake; yet always regained my peace, when I regarded myself as unworthy of the good opinion of anybody. I examined in Butler, with great ease to myself and clearness. Thus it pleases God to make me honorable in the eyes of men; I hope for the purposes of his own glory. In my walk my thoughts ran far too easily on these trifling things. The rest of the day in hall, and with the fellows, employed sometimes with sweet thoughts of God, but generally with dull thoughts, scarcely attending to anything. I was grieved

not to be able to say anything more decisive and convincing against that ungodly book of Paley's. An opportunity offered of speaking to one of the fellows, which I did for a considerable time. In prayer in general, I have been fervent in the petitions; but the particulars have been fewer, my views of eternal things are narrowed, and I feel less inclined to the work of God.

DEC. 20. The promises of the church's enlargement afforded me much delightful meditation this morning. In the afternoon I was scarcely at all alone, and about to behold vanity; but the Lord by prayer sobered and quickened my mind. In the service at church my soul enjoyed some true devotion. I gained instruction and comfort from the sermon, John ii. 25. Happy moments! in which I can live devoutly in communion with Christ. Oh what is the world to me? and yet my thoughts are not swallowed up in God.

DEC. 21. Rose early, and continued a good while in prayer. Most of the time till dinner I was reading Poole's Synopsis of the first chapter of St. John, and was much impressed with the consideration of the glory of Christ, the Word. Oh, that I could think of nothing else but things which belong to the wonders of religion! In my walk, strove to keep near to Christ, and was at times affected with admiration and love. I look forward to a day of prayer; for my soul hath great need of quickening and restoration, that it may act more in the view of eternity, and conformably to the holy profession whereunto I am called, of a minister of Christ.

DEC. 22. Another day is passed, and another week, in which I have very, very little lived according to my prayer; seldom feeling myself alone with God. My heart has not been drawn out in prayer; neither has his word been sweet to me; and this I may safely attribute to my not giving more time to the work. Most of the morning passed in

reading Poole on the 1st of John. In my walk, I met with C., with whom I talked with far too little restraint in his own way, on the oriental languages. I should not talk to a miser on the way of getting money; so neither should I talk with C. on that which is his idol. After dinner, I was in a peaceful melancholy, at hearing of the death of P—— at Gibraltar; death was pleasant to me, though I had little joy or nearness to God; but I wished for no work, no employment in earth or heaven, but the service of God.

DEC. 23. (Sunday.) In great self-abasement, I prayed this morning, and felt the power of religion. My soul was alone with God, and I hoped I should be steadily with him all the day. I felt fully disposed to go anywhere, or to do anything for God; not from zeal, but from resignation, and a sense of utter worthlessness and unprofitableness. My views on death were somewhat different from lately. I have rather wished to live to do something for God; but now I wished rather to die, to be free from my sinfulness and uselessness. At supper in hall, had a little share of conversation, and said something that I trust will fasten. I had perfect command of myself, which is my main object; for if I say anything that can be gainsaid, I had much better not have spoken at all.

DEC. 25. My morning thoughts were unworthy of this sacred day, till they were somewhat sanctified by prayer. Preached at Lolworth on John i. 14, to a very small congregation, but with my own heart affected. At church, at night, had reason to lament the want of private communion with God; as my thoughts were too easily apt to fix on outward things, to engage in the ordinances. Yet in the latter part I thought I had a great and tender love for souls, and that I could long to see every one of them coming to Christ, and being happy. In my rooms meditated a long time on the latter part of Gal. ii; and though I had scarcely any insight

into it, my soul rejoiced in hope of experiencing the power of the cross of Christ, even as the apostle.

DEC. 26. Had some enjoyment in prayer; but I need very much a day of humiliation, and continued supplication. Went into the combination room after dinner, where some of those present kept me constantly employed, by asking me questions, to make me speak against the usual amusements of men. In the evening, read Grotius' Commentary on the 1st of Revelations. At night, passed some hours in meditating on Gal. ii. 20. It is very delightful to enter into the spirit of the Epistles in any measure—indeed of *any* part of the word of God: I find that it is the sincere milk, by which I grow. In the midst of my vanities and fickleness, I find no pleasure at all, save in the views of eternity.

DEC. 27. Drank tea at N——, where I spoke with ease and clearness on Gal. ii. 20, for a good while. Went away in great thankfulness, and desire to be again employed in God's service at home; but to my dissatisfaction, ——, whom I knew six years ago, came in, and sat with me till near midnight, disputing on religion. I was perfectly dispassionate throughout, and proved everything he said to be false; but such a mixture of profaneness, infidelity, and ingenuity, filled my soul with anguish. Oh how I longed to be in heaven, out of the way of such ungodliness? What a life will it be to me to pass through a world of such men! but the time will one day be over, and then I shall see none but holy servants of God; but my business here is to carry God's light through a world of darkness.

DEC. 30. (Sunday.) Most shamefully wasted much time in bed, and rose full of shame and anguish, which continued in a less degree all day. Preached at St. Giles' church on John iii. 3, without notes, and went through it with distinctness and correctness, though both body and mind were in a

stupid state. At church, several things served to humble me, and make me think slightly of myself.

DEC. 31. I had determined last night to devote this morning to practical reading and prayer; but when the morning came, I was very unwilling at first to leave many things undone, as would be necessary; but, however, I did devote the morning to it, and found the presence of God with me, so that I was enabled to stir up my attention constantly, and to watch unto meditation and prayer. My mind was also vigorous in my walk. After dinner, a party of religious friends sat with me, whose names I will write, that I may remember them this time twelvemonth, if God spare my life. Our conversation was tolerably useful. The rest of the evening I enjoyed much of God's presence, and in prayer at night was full of joy; devoting myself to God's service, and rejoicing at the lapse of time. But alas! I may truly groan at the unprofitableness of the last year. For the first half, I was severely tried, and then I was but little resigned to the righteous dispensations of God. It then pleased the Lord to deliver me, but instead of rendering him joyful service, as I expected, I seem to have more pride and lukewarmness. In two things I see a lamentable, a melancholy defect. I am not a man of prayer. I pray frequently for myself, and with fervor; but I am not found a man to stand in the gap. Secondly, I do not feel that I am performing the duties of the ministry in that part of it which respects private visiting. This evil indeed is the consequence of the former. But my soul panteth after holiness, nothing appears at all desirable to me for a moment, but God. May he make his creature spiritual!

CHAPTER VIII.

JAN. 2, 1805. I found great peace and increase of spirituality in considering prayer my proper business: the going among our people, which used to fill me with anxiety, appeared easy and pleasant to me. — and —, by constant questioning and arguing with me, gave me a most complete opportunity of telling them almost all I could have wished. I went away greatly pleased, though somewhat pained at having wounded —'s feelings by too strong expressions of my indignation. at his having been publicly singing anacreontic songs. Went to W——'s, where I expounded the 12th chapter of St. John. In prayer I was more free from false fervor, and was more deliberate and orderly.

JAN. 3. Read a little of Basil on the first Psalm. I was struck with his eloquence, but found little evangelical truth. I found solemnity and seriousness at different times in prayer this morning; but in my walk, my heart was ever beholding vanity; my thoughts were taken up by considering ——'s words, that God generally used mean instruments of conversion in preference to the wise and learned. The exercise of humility, to which this gave occasion in me, was a very profitable one. I felt quite as well disposed to live laboring and praying for souls, without ever being honored by having any given to me, as with prospects of abundant success. May the Lord gather them how and by whom may be most to the advancement of his own glory!

JAN. 4. In my walk, the desire of my heart was toward God, but the body of death kept my spirit down; yet on fleeing from these thoughts, I rose for a while to heavenly peace and joy. Found an opportunity of giving —— a solemn warning; the rest of the evening was taken up with preparation for my departure: my mind was affected with solemnity and melancholy, as it usually is in such times; but in prayer it was a sweet reflection, that I was a stranger and pilgrim, that I neither sought nor wished to have my rest on earth. Let no change of place distract my mind from being constantly in prayer to my God.

JAN. 5. Rose early, and my spirit was in a state of enjoyment. In the coach from Cambridge to ——, there was a very clever woman, of great vivacity and infidel principles. I do not know what effect all that I said had on her; for there was so much levity, that her real feelings were in constant disguise. I was frequently depressed at ——, by the solitude and spiritual darkness of the place; but by earnest prayer against these feelings, I found that I could live independently of all created comforts upon God alone, and meditated in peace of mind upon my subjects for to-morrow, studying how I might speak with the greatest possible plainness. In the evening I was alone, and passed some hours in reading and prayer; the sermon of Jonathan Edwards on the “Day of Judgment,” and on “Fearfulness hath surprised the hypocrites,” made me tremble at the fearful condition of lost souls, and made me feel uncomfortable at the consideration of such a melancholy subject.

JAN. 6. (Sunday.) Preached to a small congregation on John iii. 8, with needless plainness, and rather too great familiarity, as I learnt afterwards; and in the afternoon on 2 Cor. v. 20, 21, at which time the earnestness of my manner excited the mirth of many people present. I was greatly grieved at it; yet perhaps if I had had their benefit more at

heart, I should have taken care to deliver these truths with the least possible offence; so that even in this case I may reasonably blame myself. Afterwards catechized, and sang with the children. In the evening read one of Jonathan Edwards's sermons with ——, whose conversation, full of levity and inconsistency, especially considering the day, was very painful to me. I could scarcely give —— the attention consistent with common politeness; it is no wonder such sort of Christians have fears; and my exhortation accordingly to him, was to serve God better, and to pass more time in prayer. In private afterwards, my soul was drawn out in fervent prayer, and felt the presence of the glorious God. I longed to be ten thousand times more devoted to him than I had been, and to pass the remainder of my days in humble laborious exertions in the cause of Christ.

JAN. 7. Arrived in Brunswick Square. Called on Mr. Grant, who told me I might certainly consider myself as destined for India, though I was not yet appointed. Thus it pleases God to keep me in a certain degree unfixed, and it is but that his own wise purposes should be fulfilled in their time. I find these apparent delays very beneficial to me, as I perceive that God works in providence, as in nature, very slowly, which is a check to youthful rashness. Had some difficulty in prayer at night, from the distractions of the day, but with some blessed moments of drawing near to God, and away from the world.

JAN. 8. Walked many hours in the street, which greatly disturbed my thoughts; but when I repeated to myself some of the chapters in Ephesians, I was with God and happy; on my return home, however, I was astonished, on reflecting on the pride, and hardness, and wicked imaginations, that have been teeming in this corrupted heart. Prayed in some shame and humility against the repetition of such wickedness: while I walked in such danger, what but God's long-

suffering and covenanted mercy preserved me? In the evening we sang, "Salvation! oh the joyful sound!" with great joy; my own mind was in general quiet and collected, but I was very slothful in conversation.

JAN. 9. In reading the charge to the priests at the ordination service, I was affected even to tears, at the importance of the ministry. The great mental talents of some men naturally excite my envy; but when I am able to think of God, who hath thus gifted his creatures, I have often had new views of him, and been astonished at the greatness of his glory, and his transcendent excellence, and been filled with wonder and delight, that so mean a creature should belong to him as much as angels.

JAN. 10. Felt little disposed to exchange my humble and laborious calling, as it appears to this world, for the ease and grandeur of the rich. My mind was, however, getting carnal and distracted from God, by so much company, and so little prayer and reading. Somewhat restored by reading and learning the Epistle to the Romans, but alas! I find it requires more exertion and communion with God, to maintain that due spirituality of mind, than I am using.

JAN. 11. After breakfast, began to read Isaiah, being in great need of being quickened by God, and warned by his word. We called on Mr. Cecil, with whose conversation I was much struck and edified: after leaving him, I called on —, and was excessively uneasy at the conversation between the female part of the company, which was entirely on the amusements of the world. I was just about to ask them if they had ever found happiness in these things; but — coming in, we spoke on a subject much more agreeable to me. When I left him, I renewed the dedication of myself to God and his service, officiated at family worship, and was serious in prayer, which I am sure was a mercy I had no right to expect, after the levity and neglect of the

day. But he dealeth not with us after our sins, neither rewardeth us after our iniquities.

JAN. 12. Left London in low spirits, partly from illness, and partly from the dissipation of my thoughts from delight in God. On my arrival I cried to God for deliverance from my present state of lukewarmness and irreligion, and found some little increase of spirituality after praying. Strove to feel in prayer the awfulness of eternity, and of the work of the ministry. O that I may watch for souls, as one who must give an account! O that I may hear God's trumpet sound, and warn souls, lest they should perish, and their blood be required at my hand! Would to God I was stirred up to feel the affections of a minister!

JAN. 13. (Sunday.) Rose in great self-abasement, and shame, and grief, at having no fruits of labor to offer to God this day. I was enabled most of the day to retain a spirit of watchfulness, perceiving the necessity of stirring up myself to a right mind. And in consequence, what used to make me uncomfortable, appeared very agreeable. I was pleased with the thought of being alone, exposed to the inclemencies of the weather, and deprived of earthly comforts, thinking I should be a gainer on the whole, by having more of the presence of God, and experiencing the power of Christ resting upon me. I prayed before sermon, that God would glorify himself, and not me, in the conversion of sinners, and in the first hymn at church I was almost overcome with joy; I hardly ever remember to have tasted such unmixed delight. "Thine earthly sabbaths, Lord, we love," was the hymn. Oh, I thought, it is happy to pass one's days in contention with the flesh, and painful diligence, if it was only, because they so much brighten the hope and the prospect of glory. Found much edification at night in reading some parts of the sermons of that great man, Jon. Edwards, as I did of quickening in the morning from David Brainerd.

JAN. 14. A day of struggling with natural corruption, not operating in a way of gross sinfulness, but incessantly leading me away from God into vanity and cares. Continued diligently watching over my own frame, and striving to soothe it into comfort and happiness by dependence on God. Without prayer I should have sunk into great dejection; but God by that still kept me in general with my head above mine enemies round about. I had several little things to try my patience to-day, and my soul longed to depart; but I saw it to be nobler to live out the troubles of life.

JAN. 15. I sat an hour with Mr. Simeon, who much reprobated the idea of my being settled near or at Calcutta, as Mr. Brown or Buchanan would want me to take their places in the college, and I should be more than half a secular man. He said he wished me to be properly a missionary, one who should be quite dead to this world, and living for another. Went to meet a person, at whose house I had been entertained some years ago. There was a great deal of abuse of missionaries, but the Lord enabled me to keep my ground, and to bear testimony.

JAN. 16. In my walk I was meditating on the subject of the sermon; my desires were strong at this time, to be preaching to the Gentiles, but more from a sight of its excellency, than love to Christ or souls. Could not procure a right spirit this afternoon: when I had the feelings of one anxiously concerned to preach faithfully to souls, I was very happy, and my work was pleasant; but I have had very little of the presence of God to-day. Let me never rest quietly without it.

JAN. 17. Endeavored to compose my mind to a right frame of seriousness, of indifference to the opinions of the world, and a solemn regard for souls. But I want more solitude and prayer, in order to maintain a steadfast regard to eternal things, and God's presence. Preached at Trinity

Church on John i. 14. The sermon was deficient in seriousness, and though I felt no desire to glorify myself, it did not seem as if God were speaking by me. I hope to be more at leisure for the work of the ministry, and that my God will give me grace to improve my opportunities with very great diligence. The worldly conversation I am so much engaged in from day to day is very deadening. It is sweet indeed still to find God my hiding-place and my shield: but my thoughts wander from him in prayer, for want of spiritual exercise.

JAN. 18. ———'s friends with some others, took wine with me; the conversation, though not much on religion, was interesting and learned. Had occasion to lament afterwards, a levity and unfeelingness of heart; that is my constant error. I would that I were as Christ, holding myself in tender collectedness of mind, ready to do good, and always feeling a desire after it.

JAN. 19. Had my temper greatly tried this morning. Almost the whole of my morning prayer was used to get my spirit at peace.

JAN. 20. (Sunday.) Rose with my mind serious and concerned for souls; felt more of the missionary spirit than I have ever done, being willing at the time to run: find pleasure in the thoughts of seeing no friend or companion any more, but of travelling about in the same inclement weather as now, preaching the kingdom of God to the most ignorant. There appeared great glory and excellence in the work, and I longed to be conformed to Jesus Christ, in it. Called at several houses, where the people had stayed at home on account of weather. One couple to whom I had been most kind, were pointedly disrespectful; such is the ingratitude of man! but I begin to learn by experience, how incorrigible and intractable he is. Yet I will not cease from warning every one, night and day.

JAN. 21. After an hour of Thucydides with my pupil, I passed the remainder of the evening in meditation on a subject of Scripture, and prayer, and was much assisted. In prayer cried for mercy, under a sense of my guilt and great danger. My whole soul went forth to take hold of Christ, and to keep nigh to him, lest I should perish. Went to bed with my flesh trembling for fear of God's judgments.

JAN. 22. Passed the morning in meditation on Job. xxvii. 8—10. This afternoon a letter came from Mr. G., desiring me to sail for St. Helena in eight or ten days. The suddenness of this call produced some perturbation of spirits. As I cannot be ordained priest till after the 18th of February, it is impossible to go so soon, but I think I shall go immediately after. I found great need of prayer for tranquillity and composure of mind, and for an affectionate remembrance of these dear people I am about to leave, that my last discourses may be more spiritual and awakening than the former; and also for preparation for death, that it may not come upon me unawares; but that, if I am summoned to the bar of judgment in the midst of the bustle of departure from this country, my accounts may be all ready and right.

JAN. 23. Walked out, with my soul toward God, and my thoughts much employed on my approaching departure. In the evening read a lesson in Hindostanee, but found myself in great uneasiness from my utter unprofitableness. I cried to God for deliverance from this lukewarm, irregular state. The reading of Col. i. immediately after, was applied to my heart and conscience. Went to —, hoping there might be suitable conversation amongst us. But the utmost levity prevailed. I was not carried away with it at all, but I exerted myself very little to promote suitable subjects. It is miserable living with men; were I not commanded to seek my religion from God, and to find my comfort in his presence and work, I should be very unhappy.

JAN. 24. Read and prayed over Col. i. and ii. Alas! how little do I know of experimental religion! How little am I influenced by such spiritual motives as the apostle there inculcates! Walking in Christ Jesus is something very different from what our reason would ever suggest or is willing to give in to. May I know those evangelical mysteries! Spent the afternoon with some friends very delightfully. We sang some hymns with music. I felt much animated in devotedness to the service of my God, especially in the missionary work. After an hour with my pupil, went to church, and was edified by Mr. Simeon's sermon on Rom. viii. 12, and felt greatly influenced to mortify the flesh, and to keep it under, especially its slothful inclinations; this world is not the place to consult ease. Oh may I receive grace never to be in bondage to it, as I am by nature. Saw the Mohawk after church, and was filled with pity to find he was going back from the goodness of God.

JAN. 25. I have been much under the influence of a light, vain spirit to-day, though my heart has been towards God, both in prayer and at other times. I longed to get near him, yet my wandering mind led me continually astray, and no spirituality remained an hour after prayer. I could use the most solemn prayer, and have the most solemn desires pass through the mind, and yet rise with my thoughts instantly going on things about me, without any holy spiritual grace. I found renewed profit in reading the latter part of the Epistle to the Thessalonians, as I had in reading the first part in the morning. The epistles are very useful to my soul at present. At other times I take less pleasure in reading, but now it is my earnest desire to increase in spirituality and rest.

JAN. 26. This morning, in prayer, had very clear views of eternity, and of my work on earth. I longed that I might not say one word to men of myself, from my own mind, but

that God would put his own word into my mouth, that I might feed his people with truly spiritual food. Was generally joyful in my walk. The nearness of my departure, and the interest so many people take in it, tended to harass my spirits, but I have found it particularly easy to-day to stay myself upon God, and so to be at peace.

JAN. 27. (Sunday.) Preached at Trinity on Rom. vii. 18. I was in greater fear when I ascended the pulpit, than I ever remember to have been; but the moment I began to pray all my fears vanished. Mr. Simeon pointed out the faults in my sermon afterwards, for it seems the lower people in general were not able to understand it. In my ride to Lolworth was a little dejected at not having preached intelligibly, and especially as I feared I was ill calculated to instruct the poor ignorant heathen; yet surely I can, if I am on my guard, for I seem to be able to instruct children. Preached at Lolworth, on Acts xx. 21, to an attentive congregation, I think with great plainness. Had much of God's presence on my return home. The glory of heaven stirred me up to press toward the mark, and I longed to be doing the Lord's work.

JAN. 28. Filled with shame, or rather with a conviction that I ought to be, at the waste of my time this morning in bed; how abominable it is with my profession of religion, to throw away those precious moments, in which the rest of God's people have been employed in early devotion! B. told me there was disapprobation yesterday at my having preached instead of Mr. Simeon. This made me a little unhappy, by the wound it gave to my pride. But may God, of his mercy, mortify this vile inmate of my heart, and teach me henceforth to be willing that my name should be cast out as evil, even by God's people, and that God should have all the honor and glory! From dinner till supper, catechized the children. I cried unto the Lord in great unhappiness. I

could profess to him, that I was not dissatisfied with his work or his commandments, but with my own folly and corruption, whereby my vanity is of power sufficient to draw my thought away from God, my best, my dearest, my only portion. Felt an exceeding satisfaction at the rich word of Christ contained in the Epistles, as I read Galatians at night. I have need to hunger and thirst after righteousness, for I am exceedingly empty. What a happy soul should I be, were I quite crucified to the world?

JAN. 29. Wrote to S——, expressing high things, such as ardor in the work before me, and joy in God. May I never falsify these professions! Passed some time in prayer profitably, going over, before God, the substance of the things I meant to say to-night, praying to have them wrought into my own heart. Just before I began, the desire of my heart to God was, that I might speak with exceeding tenderness and spirituality. When I went away, my mind was calm, and thankful, and fit for other service.

JAN. 30. With much painful conviction of my constant unprofitableness, I had sometimes drawings of heart towards God. Dined at Mr. Bates' with Mr. Simeon, &c.; serious and collected on going amongst them, though I had no opportunity for prayer before. The conversation there was agreeable and spiritual, and I thought myself in pretty good order; but on recollecting the pride and vanity, the want of love and everything good, I have every reason to abhor myself in dust and ashes. Read Ephesians with some comfort, with Grotius, but most of the time thinking on 1 Cor. i. 23, 24. How many tempers like the devil have I! particularly pride, thinking well of myself, in spite of the clearest convictions of reason and experience; and such petulance; it is well if God through his mercy break my proud self-will by contradiction; I am constrained to acknowledge the greatness of his patience with such a wretched creature.

JAN. 31. After passing the first part of the morning in prayer, with first of Philippians, I sat with Mr. Simeon conversing on chap. i. 23, 24. While walking, my soul longed after conformity to God, and to be helped to do something in his service. Determined with myself, if nothing prevented, to devote to-morrow to prayer; the prospect sweetened my soul a little.

FEB. 1. Was much at a loss this morning, to know whether I ought to devote this day to prayer or not. I felt disposed to the former, but considered that it would be impossible to prepare a sermon for Trinity, as I had promised. Read and prayed with Phil. ii. and iii. with profit. Oh, God's word is precious to me at this time. In prayer after dinner, my heart, which had been quite wandering, was restored to a spirit of seriousness, and a desire to be employed with some effect in the work of the ministry. In prayer, in one part of it, the Spirit of God seemed to breathe on my soul, in an especial manner, as I have experienced it a few times of my life. After being with pupil, went to a class, and spoke on Job xxvii. 8-10. O let me not be found a praying and preaching hypocrite at the last. They seemed to be much affected.

FEB. 2. Again had the painful reflection of having wasted time in bed, through indulgence to the flesh. God is still mercifully pleased to send down his Holy Spirit, notwithstanding my poor prayers to him. I came with grief and shame to the throne of grace, confessing how much time I could find for comparative trifles, such as sleeping, walking, reading newspapers, and yet so little time for God. My soul was a little restored. I longed, as in most of the prayers at night of late, that I could entirely forget this world, the things of which do so constantly turn away my thoughts from God. The flesh shrinks at times, but I do not regret having resigned the world. No! far from it. Life is but a

short journey, a little day; and then, if I be faithful unto death, my gracious reward will begin.

FEB. 4. Kept stricter watch over my spirit this day in general, and found the benefit of it. Found the presence of God in prayer this morning composing my mind into seriousness and solemnity. I tried for some time to drive away all levity in my frame as soon as it appeared, and to seek for the unction of the Holy One. I found it necessary to repress lively feelings, and by that means tasted a purer joy. Wrote a very little on 1 Cor. i. 23, 24. In my walk I was helped to keep my mind in sobriety and regard to God, though amid many temptations to the contrary. I thought I observed some contemptuous disregard towards me to-day. It was comfortable to reflect, that it was for the name of Christ. About to be dispirited at my constant backslidings, but for a clear and heart-reviving view of the fulness of grace, which is in Christ; to him I came, and found refreshment and strength.

FEB. 5. I was enabled to stay upon God by faith, feeling assured he would keep my soul in peace, and instruct me how to perform my public duties. Spoke on the latter part of 2 Thess. ii., but though I had tolerable fluency, had none of that unction, which much communion with God produces. So in prayer, I had much power, but I am persuaded it was entirely animal, for I had no clear views of God's excellency; did not rise more humbled, but just the contrary, nor with my soul breathing after holiness, for I was disposed to be as light as before; till at last a great sense of guilt arose in my mind, on account of the little solemn impression left by the late religious exercise. Was again disposed to dejection and departure from God, but I have learnt where my strength lieth. I know that my necessities should only lead me to Jesus, who never turns away those who come to him for help.

FEB. 6. Collected passages from the prophets, predictive

of the future glory of the church ; but not having any specific subject to meditate on, my thoughts went much astray. Found my soul in great need of deliverance from a lukewarm state, and by prayer was brought to more serious self-recollection. Alas ! so much communication with men is very prejudicial to me, for I cannot enjoy God without more solicitude ; and oh, how wretched is the best society, when the mind is unfitted for God ! Were I to stay any time longer at the university, I should be bound by conscience and inclination to refuse invitations of this sort. Alas ! how much more profitably might all this precious time be spent, either in prayer or study, or visiting some poor souls ! I recollected among the sins of this day, having neglected an opportunity of conversation with a man whom I met on the road, merely through disinclination. How vain is all my supposed delight in the glory of the church, if I do not exert myself for individual souls ! Learnt that a mandate might very likely be procured for me, for taking a B. D. degree ; this would give a publicity to my affair, which would be a trial to me. But while my God vouchsafes his grace to my soul, by which I can in prayer rise far beyond wordly things, I need not much fear the influence of distracting vanities.

FEB. 8. Began my farewell sermon, and was engaged in the subject with my mind at peace. For want of more prayer and solitude, my conversation with my pupil was vain, and inconsistent with the gravity and sweetness of the gospel. Afterwards, I came to God, having no plea but his own mercy in Christ, and found the Lord to be gracious, plenteous in goodness and truth. The subject of God's promises respecting the future glory of the church, on which I was at work, was exceedingly animating to me. I left off very unwillingly at a late hour, and longed to prosecute the subject on the morrow. I cannot imagine to myself, how things could be differently ordered, so as to be more for

God's glory, or more delightful to my soul. The nature of his promises, and the language in which they are expressed, are all such as I should suppose worthy of God, and are certainly more agreeable to my mind, than I can think they would otherwise be.

FEB. 9. An unhappy day to me for want of more solitude and prayer. I cannot live one happy hour without more or less communion with my God. What is this world, what is religious company, what is anything to me without God? They become a bustle and a crowd, when I lose sight of him. The most dreary wilderness would appear paradise with a little of his presence. How I long to be left alone, that my thoughts might wait upon God without any distraction. Began the day with tolerable comfort, both in reading, prayer, and writing. But from twelve to twelve at night, was scarcely at all alone. Was unexpectedly obliged to go to C——, at supper, without having time to prepare my soul by prayer; and the consequence was, as was to be expected; when I might have attempted to give the conversation a religious turn, I felt a foolish and sinful fear of giving offence. The conversation was literary. Came away with much pain.

FEB. 10. C—— continued with me till three quarters of an hour before church, which time I spent principally in prayer, of which indeed I stood greatly in need. After dinner, feeling much dejection, went to prayer; at first in great darkness, but soon the Lord poured out his Spirit in rich abundance, and brought light, and joy, and comfort into my soul. There is nothing in the weak words we can use, so astonishingly to change the frame of the heart; but God fulfils his promises of being found of those that seek him. The kind expressions of Christian regard I received from a young person who was leaving Cambridge, and expected to see me no more, was very pleasing to me.

FEB. 11. Another unprofitable day. Oh the misery of so much conversation with creatures! I would rather be buried for ever from the sight of man in a wilderness, than to be constantly with him.

FEB. 12. Breakfasted with C——, but my mind was so uneasy for the want of spiritual duties, that I could not say anything at all. Afterwards on reading Hebrews, and prayer, my peace and comfort returned. I endeavored to put myself simply into the hands of God, prayed that I might be taught of the Spirit to feed the church of God. C—— stayed with me again; he has been a great trial to my mind since he has been here: but how foolish am I, to be deprived of my peace of mind by the presence of another! no one can hinder the range of the spirit. Oh, may it ever dwell near my God! Oh, may the Lord help me to enjoy that peace which passeth all understanding!

FEB. 13. In prayer particularly desired I might not use the word of God deceitfully, enthusiastically, or hypocritically this evening, as I felt myself in danger of doing. The Lord mercifully poured out upon me a spirit of prayer and supplication at this time, so that I continued nearly an hour in fervent supplication, chiefly in a contrite sense of my shameful lukewarmness, and hardness of heart towards Christ; talked with —— a long time, about the glory of the Christian warfare; with great conceit, as I perceived afterwards by my distance from God. Yet he mercifully restored me to a more self-abasing spirit. The rest of the evening I wrote, pretty freely, a sermon for to-morrow night. Blessed be God for enabling me to do anything at all for his glory!

FEB. 14. With some elevation of spirit above the vain world, I preached on 1 Cor. i. 23, 24, but felt not very well satisfied afterwards. I was afraid it was not plain enough for the poor people, and that my sermons were little to the heart, and too much in generals. After supper found great

comfort in approaching to God in prayer, and a sweet return of precious thoughts of eternity. Oh, why am I not more a man of prayer? How the Lord encourages me to pray, by soon giving me his presence, when I have been seeking him but a very little!

FEB. 15. Passed the evening in conversation about the mission, and the nature of the difficulties I should meet with on board the ship. But none of these things move me at present.

FEB. 16. The last unprofitable day of an unprofitable week. Almost the whole morning was broken up, and in private duties I was little comforted; but it is not fervor that will keep the soul alive, without long and continued communion with God. After dinner had much seriousness in prayer, and wished for nothing but to be doing the work of Christ, and went in this frame to visit the woman and her son. The room was so exceedingly offensive, that I could scarcely endure it for an instant, yet by care I was able to continue for about half an hour.

I felt at times this evening a dislike to all God's work. I was vexed with my miserable self, and discontented with everything that lay in futurity. But in prayer I cried to God to be delivered from my worldly, lukewarm, and idle state, and I rose more humble. My very soul groans at such a life; nothing done for God or my soul to any good purpose. C—— told me I was far above the comprehension of people in general. Nothing pains and grieves me more than this, for I had rather be a preacher of the gospel among the poor, and to the poor, so as to be understood by them, than be anything else upon earth. Would to God my soul were quite dead to this wretched world, the outward things of which do continually plague and distract me!

FEB. 17. (Sunday.) Somewhat oppressed this morning, from a sense of my unfitness and unacceptableness to a poor

congregation. However, I was in no great danger from a vain wandering mind, for I felt base and worthless, and unfit to be among God's people. It was suitable, and comfortable to me, to read the penitential sentences at the beginning.

Preached at Lolworth on 1 Cor. i. 23, 24, and my heart towards the last was filled with the truest fervor. When I began to say, "And we now preach to you Christ crucified," and to exhort them to come to him, the Spirit seemed to fill my heart; I never felt a stronger conviction of the truth of the gospel. The people were very attentive.

FEB. 18. My birth-day; but I have been able to make few profitable reflections on it. Morning prayer brought me to seriousness and steadiness; meditation and prayer on Heb. xi. were delightful to me. At night the Lord mercifully assisted me much in my studies. Yet this heart is vain, and proud, and alas, it is not near to God. But let me praise his holy name, for having brought me to the end of my 24th year in safety. May the world never have occasion to mourn at my birth-day!

FEB. 19. In my walk, was thinking, with great sallies of joy and delight, on the glorious work which lay before me, of carrying happiness to the benighted heathen. But I endeavored to moderate the outward expressions of joy, that it might be more pure and lasting. After dinner I sought to solemnize my mind by prayer, and passed half an hour in the exercise. O my soul, be more serious and holy. The work of God is my business, and the more I attend to it, the more easy and satisfying it is to me.

FEB. 21. Walked to Drayton. On the road I had little of the presence of God, but was kept from wandering farther, by learning some Scripture by heart. After dinner I tried to keep near to God by continual ejaculations to him, as I went along the streets; but nothing can make up for the want of stated prayer. In the evening, after my heart

had been going farther still from God, so that I could not read, I betook myself to prayer when alone; and oh, how great is the mercy, that the Lord lets me come nigh him by an ordinance so simple! How wonderful, that it should be made the means of bringing me to that spirituality and peace, which the utmost efforts of reason could not attain without it!

FEB. 22. Being excessively tempted to worldliness, I found blessed hope in prayer, so that with my pupil, my deportment was serious and Christian beyond my expectations: a great many hours I spent in considering what is meant by the presence of God, yet went to bed not much dissatisfied.

FEB. 23. Employed in writing on Rev. iii. 20. The 1st Epistle of Peter was still very profitable to my soul. Having had occasion to think on death as near, I could repose with a solemn quietness on the blessed God. In my walk felt some tenderness in my heart for souls. How easy, I thought, and pleasant is the exercise of my ministry, to what it might be and will be hereafter!

FEB. 24. (Sunday.) Riding home from Lolworth, I was enabled to be in prayer much of the time. I was laboring to feel an entire indifference to all created comforts, even to be contented to be without the ordinances. I wanted to feel myself as having nothing on earth to do, but to work for God, and as having to expect no comfort, but from communion with God. I endeavored to realize my future life as a missionary, to ask whether I could be satisfied in resigning forever all pleasing society, to roam about a desert, looking for people to preach to, and to wait upon them, patiently enduring their scorn and ill treatment. My heart did not at all shrink from it, but on the contrary, improved and embraced it. It has been in general a blessed day.

FEB. 25. Rose with my mind uncomfortable and unbelieving, but by prayer recovered a little of heavenly-minded-

ness and resignation. The whole morning passed away in business, in which God mercifully kept me in great calmness and unconcern about worldly things. Called on Dr. Milner, the Master, and Cotton, about the Mandate; the evening passed in reading Hindoostanee, during which time I wounded my conscience by not approaching God in prayer, which I foolishly delayed till a late hour. Oh, why do I suffer my heart to stay away a moment from God, the fountain of living waters? why do I not fear him who hath power to cast both soul and body into hell? How much do I want to have the fear of God before my eyes!

FEB. 26. Began to meditate after breakfast, on Heb. xi. 13—16, with some pleasure, as it has generally been a blessed subject; but I made little advance. In my walk met —, and continued with him till dinner. My heart burned with pain and vexation at his pernicious errors. I talked very plainly, and with a full heart, of the freeness of the gospel salvation. I pray God he may be enlightened to perceive it. Though I was very warm, I said nothing that I am aware of that could offend him, or that appeared to do it. In the afternoon went to see a poor young woman, who, after a life of sin, appears to be now in a dying state, though only seventeen; she was in too much pain to attend to me much, and so I withdrew, affected almost to tears, partly from pity to her, but more from a sense of the grace of God, and the preciousness of that gospel committed to my trust. With my pupil in our worldly studies, I had that same turn of mind I so often fall into with him; a quarter of an hour's prayer after this hardly restored my mind to a proper tone.

FEB. 27. Nothing will compensate for the want of close walking with God, and private fervent prayer. Was much enlivened and cheered by Christian company, yet my soul thirsteth after the living God. At night in prayer, I had

much tenderness and contrition of spirit; how I longed to have it always as I ought! I groaned, because I was in a body which kept my soul from God, and constantly hurried my thoughts from him to earth. Went to bed with fervent desires for grace, and deliverance from the bondage of corruption.

FEB. 28. Going out, as I thought, to enjoy the presence of God, I met with ——, with whom I was obliged to walk, his head so full of the senate-house business, as to be incapable of attending to anything on religion. It sometimes surprises me, that I am sent by Providence into situations where my thoughts are necessarily called down to earth, without any good to myself or others. But these things are for the trial of faith.

MARCH 3. (Sunday.) Preached on Matt. vii. 13, 14, to a large congregation, but though I was plain enough, there was little impression on the people. Alas, do I think that any good can be done without very fervent prayer for their poor souls? In my ride home, I labored to see the necessity of patient continuance in well-doing, and if even for many years I should see no fruit, not to relax my labors. It was a comfort to me again, to reflect that my business and pleasure were quite independent of outward things. Though people should despise my preaching, and God should leave his servant without any seals to his ministry, yet still my great business was not at all let, i. e. the sanctification of my own soul. At night enjoyed much of the comfort of God in my soul at church. The account of Mr. Wilberforce's having lost the motion for the abolition of the Slave Trade, together with reflections on the pride and sins of this place, affected me deeply to-night. I longed to pour forth my complaint to God, and began with much fervor, but was interrupted. Oh, our guilty land, shall not God visit for these things? shall

not God be avenged on such a nation as this? The pride, infidelity, and abominations of this land, seem to show it ripe for destruction, so that I expect God will soon put in the sickle and reap.

CHAPTER IX.

MARCH 4. In morning prayer had a solemn season of reverence and submission to God. I seemed to have no wish in my heart, but that God may be glorified ; as it was a comfort to me to reflect, that he will be glorified. In my walk I prayed continually, that I might be kept by the power of God in a sedate and sober frame. If people are not satisfied with my conduct, I have nothing to do, but to leave my record with God, before whom, HE is witness, I desire to walk with perfect strictness and uprightness. It is plain from the observations of others, that I am grown more proud. Oh, I long to have a time of humiliation, that I may be able to abase myself in tears, on account of the pride and hardness of my heart.

MARCH 5. Passed much of the earlier part of the morning in prayer, which I greatly needed, and enjoyed a solemn and spiritual frame. After dinner again in prayer, and was helped to be serious. Oh, how blessed is it to be solemn and serious. A foretaste of the calm of heaven !

Preparation for leaving any place is very affecting ; after a few more stages, the journey of life will be ended. Amen ! I feel attachment to the present scene, though my mind is so continually distracted by it.

MARCH 6. Went to London ; found it very difficult to pray, or keep my mind right in the journey. I thought it my duty to try and instruct the coachmen, as there was no other person outside. One was a furious and abandoned character ; he seemed a little affected and humbled, but the more sober one had learned to affect infidelity.

MARCH 7. After some difficulty attained somewhat of a happy spiritual frame, finding the presence of God in secret prayer. Stopped some time at the gate of St. James's, to see the nobility go to court; was much affected with melancholy, at seeing such a glare of finery on poor old shrivelled people, fit only to be shrouded in a coffin. What a transition will take place at death! Spent the evening at Mr. G——'s, and recollected with shame, that I had introduced no religious remark, though I might have done it, and seemed more anxious to please men than God. Came away full of grief and shame, but this pain did not last long; oh, the mercy of God in not forsaking me entirely!

MARCH 8. Went to Dr. Gilchrist, and received some instructions from him respecting the pronounciation of Hindoostanee. Afterwards went with Mr. Grant to the India House; he said he had no doubt I should be nominated time enough to go out by this fleet.

MARCH 9. The importance of my ministerial work was much on my mind this afternoon, and the godly conversation of Mr. Bates on the subject much assisted these thoughts.

MARCH 10. (Sunday.) The want of sufficient private prayer was very hurtful to my soul, and comfort; arrived at the Chapel Royal at St. James's, a quarter before eight. I found my hard heart melting a little at the confessional parts; the sermon was preached by Dr. Judd, on the importance of eternity, compared with time. I was pleased and gratified with the solemnity of the subject, and the thoughts. The ordination on the whole was rather a solemn ordinance to me, far more so than my ordination at Ely, yet very little like what it ought to be, through the levity and ignorance of my heart. "Come, holy Spirit, heavenly dove," &c. seemed to be the prayer most answered.

In the course of the day, my soul enjoyed much of God's presence, but unhappily my eyes wandered to behold vanity;

with some self denial, and pain, I determined to have nothing to do in thought with any idol, or anything that might hinder my work.

MARCH 12. Averse to morning prayer, through sinful unwatchfulness over my thoughts, and yet through the unceasing mercy of God was restored to something of a godly frame. Attended Dr. Gilchrist this morning, and read some Hindoostanee to him; on my return bought an *Æschylus* and *Pindar*, with some hesitation, as fearing I might use the money to a better purpose; but I may hope that, if ever I should find it convenient to read the poets, the Lord will sanctify these, as he has done my other studies, to the improvement of my mind, and my fitness for the public duties of the ministry. Acts xx. and 1 Thess. v. were much blessed, as they often are, to the spiritualizing of my mind.

MARCH 13. In prayer had a sort of fervor, which was destitute of true spirituality. After breakfast, for two or three hours read Hindoostanee: by foolishly delaying scriptural reading and prayer, I was called to be out some hours without being refreshed and strengthened. Went to God in great shame and sense of misery, as soon as I got home, for all the levity and unprofitableness of my conversation: this was beneficial to me, as I was more near to God all the rest of the day.

MARCH 14. Went down to Cambridge. On the road had two or three seasons of prayer, with the presence of God: the latter part of the way I had an opportunity of declaring the awful truths of scripture, to some gay men on the top of the coach. On my arrival I felt happy in communion with God.

MARCH 15. In prayer seemed to get little good, but in looking up to God for his sure mercy, that he would revive my soul, and keep me near him, I found returning peace. Sat with Mr. —; I explained my motives with all sincerity,

but in vain. So impossible is it to approve myself to men universally; but oh, while my record is on high, while I desire the heart-searching God should be privy to my thoughts, and direct my conduct, it matters little if men condemn. — sat with me some time; I found less satisfaction in his views than ever. His evil seems to be, if anything can be so called, and excess of charity; yet withal, he is deeply humble and serious; and to his direction, under God, I owe it, that I am not now a worldling. We parted as for ever. God bless him, and preserve him to his heavenly kingdom!

MARCH 16. Went to London: at times I was engaged in prayer with some fervor, and then I was happy; nearness to God diffused a sweet peace over my mind. But the greater part of the time, slothfulness prevailed to keep me from effectual fervent prayer.

MARCH 17. (Sunday.) I preached on 1 Tim. i. 15. The subject was soothing to my own disordered spirit, and some old people seemed much affected. After church I obtained a little time for prayer, but not enough to attain to much spirituality. After dinner, my soul drew near to God, and breathed freely forth to him holy desires.

MARCH 18. At night, in prayer, I longed to forget the world, and to be swallowed up in entire devotion to God, to live always unto him, and went to bed so happy and peaceful in this frame, that I felt very sorry that sleep would interrupt it, and would be likely to leave me in a different state in the morning.

MARCH 19. I prayed very earnestly that I might be kept from that levity into which I fell so repeatedly in the course of the day. Employed in Hindoostanee, till I went to Gilchrist. I was jejune for want of reading and prayer; but the Lord helped me to check and restrain the babbling tongue. Found the presence of God again, both before and

after dinner, in prayer ; but this seems to me to be merely keeping my ground without advancing. Oh may the Lord keep me safe, amid the dangers which surround me ! I must have double watchfulness to employ my time and thoughts well, now I am drawn from college retirement.

MARCH 20. Walked out into the city with tolerable peace of mind, leaving it with the Lord to help and instruct his wretched creature in holy things, in which my shallow knowledge might well make me to be ashamed and tremble to try to teach others. Most of the rest of the evening I was writing more freely ; and one half hour particularly, my spirit got disentangled from its sin and misery, and enjoyed the presence of God in prayer.

MARCH 21. On my mentioning to Gilchrist my desire of translating some of the scriptures with him, he advised me by all means to desist, till I knew much more of the language, by having resided some years in the country. He said it was the rock on which missionaries had split, that they had attempted to write and preach, before they knew the language. The Lord's prayer, he said, was now a common subject of ridicule with the people, on account of the manner in which it had been translated. All these are useful hints to me.

MARCH 22. Meditation on Acts xx. seemed to form my mind to blessed spirituality. Read Benson's "Life of Mr. Fletcher," and seemed to enter a little into the spirit of that extraordinary man. I longed that all the powers of the soul might be awakened to praise and adore God. Called on —, and felt much hurt at his late neglect ; a sense of unkindness pained me. Why do I look even to saints for my happiness ? they are able to wound the feelings of their brethren even as others. But there is one who sticketh closer than a brother. Oh that I may love Christ more ! What can the world give me in comparison of him ! while I have

him for my friend and portion, and a bright eternity in view, let me be contented to be slighted, scorned, and cast out by all men.

MARCH 23. My thoughts were far from being spiritual, yet from fatigue, with so much intercourse with the world, and so little with God, my spirit rose easily, without effort almost, to heaven, seeking repose.

MARCH 24. At home, it pleased God, in the riches of his grace, to manifest his love to me, the chief of sinners, in private prayer; so gracious is God in his ways, and sovereign in all he does. When I could least of all have expected it for my unprofitableness, then he visited my soul. Oh how shall this soul ever acknowledge the mercy, the astonishing grace of God!

MARCH 25. Through the cold keeping my body in an uncomfortable state, I was little disposed to stir myself to communion with God. But alas, this is little of exercise for a missionary life.

MARCH 26. In prayer was able to feel somewhat of my misery and corruption, by nature and practice. Oh the perfect, the unceasing, the undeviating service that ought to be rendered to God! but I am doing scarcely anything.

MARCH 27. Trifled a good deal to-day. Oh how do I long for a right state, when my soul shall for ever glorify God in the perfection of holiness! May the Lord mercifully pour out his Spirit on me, that I may weep for myself, and the people round me, and be able to leave the distracting vanities which unfit my mind for profitable exercises, to live in unceasing communion with God!

MARCH 29. Walked with B—— in a vain, trifling, uneasy frame. But I could not stay in this frame long, and found the benefit of prayer in delivering me from it. Endeavored to prepare myself by communion with God for the company I was going into. After dinner I had a good deal of con-

versation with ——, and had an opportunity of declaring many important religious truths. Yet I came away grieved, as I could not but be, at the sluggishness and want of zeal in me, as well as at the general infidelity and scorn of religion in the higher circles of society. At night found the evil consequences of such a life as I have been leading of late, and the general want of solitude; for there was a manifest strangeness in my thoughts to eternal things; but through the rich mercy of God my heart is heavenward. The more I see of grandeur, the more I am disgusted with it; I cannot help shuddering at their neglect of God, and scorn of the gospel. For any thing I have seen yet, in this world, I would prefer all the hardships of the missionary life, to all its pleasures.

MARCH 30. The whole morning passed away in going to different places, but I have seldom enjoyed more richly the presence of God. The words, "Blessed are the pure in heart, for they shall see God," were continually on my mind. I was conscious I knew little or nothing of this sight of God, and yet it was certain, that if my heart were pure, I should experience the blessedness of it. I did strive a little against the impurity of my heart, by excluding improper thoughts. To keep the heart clean is a hard matter indeed, and what I know very little about; it requires more labor, care, and self-denial, than my flesh can easily submit to.

In the evening was preparing some sermons for to-morrow. Oh that I may, according to my prayer, never trifle with the awful work of addressing men's souls, nor preach the grace of the gospel only to excite a transient pleasure in people, but in the humble hope that God will glorify himself by applying it to the conversion of sinners! Oh that I could forget self entirely, and give all honor and glory to God, even as I hope to do in heaven!

MARCH 31. In the interval between morning and afternoon service I prayed and prepared myself a little; but the

world, and a regard to the opinions of people, seemed to bind down my miserable spirit. Read and preached in the afternoon, on John iv. 10. Mr. Cecil said a great deal to me on the necessity of gaining the attention of the people, of preaching with more warmth and earnestness. I feel wounded a little at finding myself to have failed in so many things; yet I succeeded in coming down to the dust, and received gladly the kind advice of wise friends. At night I was rather discouraged, thinking I should do no better; yet my soul had more of the holy presence of God, and I went into the pulpit with composure and more concern for immortal souls than in general. There was great attention.

What danger am I in from public ministrations! Oh that I could still be alone in private with God, even when speaking in public!

APRIL 1. Had much solemnity brought on, seemingly by repeating the 20th of Acts, as soon as I awoke. The effect of that passage is truly astonishing. I had intended to devote this morning to prayer, but I went out after breakfast, and was absent six hours about my business. Went to Lord Hawkesbury's office; but being too early, I went into St. James's Park, and sat down on a bench to read my Bible. After a little time a person came and sat on the same bench. I found he had known better days. He was about seventy years of age, and of a very passionate and disappointed spirit. He spoke sensibly on several subjects, and was acquainted with the gospel, but was offended at my reminding him of several things concerning it.

APRIL 2. Breakfasted with ——. Our conversation was on the most delightful subject to me, the spread of the gospel in future ages. I went away animated and happy. In prayer at night my soul panted after God, and longed to be entirely conformed to his image.

APRIL 3. After dinner passed some time in prayer, and

rejoiced to think that God would finally glorify himself, whatever hindrance may arise for a time. I found that the chaplaincies had been agreed to, after two hours debate, and some obloquy thrown upon Mr. Grant by the chairman, for his connection with Mr. Wilberforce, and *those people*. Mr. G. said that I should appear before the court in a couple of days in my canonicals. I must attend to my appearance, as I should be much remarked, on account of the person who had nominated me. I feel this will be a trial to me, which I would never submit to for gain, but I rejoice that it will be for my dear and blessed Lord.

APRIL 4. Went down to Cambridge; by being stirred up every now and then to meditate and pray, I was enabled to pass the hours of travelling with contentment. At night was at church, when almost for the first time I observed Mr. Simeon's manner, and conceived great admiration of him as a preacher. Supped with him alone afterwards; he prayed before I went away, and my heart was solemnly affected.

APRIL 6. Passed most of the morning in the fellows' garden; it was the last time I visited this favorite retreat, where I have often enjoyed the presence of God.

APRIL 7. (Sunday.) Preached at Lolworth on Prov. xxii. 17; very few seemed affected at my leaving them, and those chiefly women. An old farmer of a neighboring parish, as he was taking leave of me, turned aside to shed tears; this affected me more than anything. Rode away with my heart heavy, partly at my own corruption, partly at the thoughts of leaving this place in such general hardness of heart. Yet so it hath pleased God, I hope, to reserve them for a more faithful minister. Prayed over the whole of my sermon for the evening, and when I came to preach it, God assisted me beyond my hopes. Most of the younger people seemed to be in tears. The text was 2 Sam. vii. 28, 29. Took leave of Dr. Milner: he was much affected, and said himself his

heart was full. Mr. Simeon commended me to God in prayer, in which he pleaded, among other things, for a richer blessing on my soul. He perceives that I want it, and so do I. Professor Farish walked home with me to the college-gate, and there I parted from him with no small sorrow.

APRIL 8. My young friends in the university, who have scarcely left me a moment to myself, were with me this morning as soon as I was moving, leaving me no time for prayer. My mind was very solemn, and I wished much to be left alone. A great many accompanied me to the coach, which took me up at the end of the town; it was a thick misty morning, so that the university, with its towers and spires, was out of sight in an instant.

APRIL 10. Grieved at night that I could not serve God better. O Lord, have mercy on thy creature; stir him up to live by faith, to fight the good fight of faith, to be diligent in pleading with God for his grace, and using the means of improvement.

APRIL 12. Rose early, as it was Good Friday, and passed above an hour in prayer with great benefit. I was led to pray for humility, and a tender spirit, which God gave; thus I find every degree of diligence is rewarded. Many little slights to-day, and the consequences of my own ignorance, tended to humble me, and I desired it should be so, for in no state is my soul so safe and happy.

APRIL 15. I grieved that I have never served God in any manner that might not cover me with confusion, and do desire that God's service may be my all in all for ever. I have a promise, that they who seek shall find; that though I cannot have my faculties altered, and in that respect must remain inferior to many, yet in piety I may grow richly and largely, and without any bounds. Oh that I was in earnest for eternity! oh, may God confirm my feeble resolutions!

APRIL 17. I continued in prayer nearly an hour; my folly

and lukewarmness were brought home to my view, and I was grieved at thinking how the people of God might have been encouraged in carelessness, by seeing me, honored with the name of a missionary, so carnal. Oh, may I, according to my prayer, be kept holy during my few days in England, and then go forth to be more alone with God than ever! With the fear of God, and a broken spirit, all things are in right order in my mind; may that be my state for ever!

APRIL 22. Walked a good while with S——; the great difference in his worldly circumstances and mine, led to many reflections, which at first rather depressed me; not because I wished to change my condition, but because others seemed to pity me, and so I thought often-time it was a state of little comfort; but is it not more happy and glorious to live, to do as much as possible for God, than to sit down to please myself? “Blessed are the pure in heart,” &c., was an occasion of some delight to my soul, as I went along the streets.

APRIL 23. Went to Mr. Cecil's this morning, and received some instructions from him, on the manner of writing to effect; soon after met with Mr. Grant, and felt much affected with his kindness.

APRIL 24. Oh may I live indeed a more spiritual life of faith! Prayed that I might obtain a more deep acquaintance with the mysteries of the gospel, and the offices of Christ; my soul was solemnized. Found from Mr. Grant that I was that day appointed a chaplain to the East India Company; but that my particular destination would depend on the government in India; rather may I say that it depends on the will of my God, who in his own time thus brings things to pass. Oh now let my heart be spiritualized; that the glorious and arduous work before me may fill all my soul, and stir me up to prayer.

APRIL 25. Breakfasted with the venerable Mr. Newton, who made several striking remarks in reference to my work.

He said he had heard of a clever gardener, who would sow the seeds when the meat was put down to roast, and engaged to produce a salad by the time it was ready ; but the Lord did not sow oaks in this way. On my saying that perhaps I should never live to see much fruit, he answered, I should have a bird's-eye view of it, which would be better. When I spoke of the opposition that I should be likely to meet with, he said, he supposed Satan would not love me for what I was about to do. The old man prayed afterwards with sweet simplicity. Drank tea at C. Our hearts seemed full of the joy which comes from the communion of saints.

APRIL 26. Met D—— at Mr. Grant's, and was much affected at some marks of love expressed by the people at Cambridge, at the time of my leaving them ; he said, that as I was going down the aisle, they all rose up to take their last view.

APRIL 28. Went to Mr. Cecil's to tea : he was very striking as usual in his observations, and I sat contented to be despised, as I deserve ; saying nothing to the purpose, though under all this there was much pride lurking. At night read. Mr. C. preached on "godly sorrow worketh repentance," &c. It was a most able sermon, powerfully engaged the attention, and yet I cannot say my feelings are devoutly affected by this sort of preaching ; at night, at home I enjoyed peace and comfort, and our conversation was pleasant and profitable.

APRIL 29. Rose in much dejection ; fearing that I should never be of use in the ministry, and moreover that I should prove an unsteady character in India, for I find the seed of a roving temper in me ; yet in prayer I was brought to trust in the Lord, to commit my way unto him, to feel that now was the time to rejoice in faith, when the cloudy and dark day was coming. Some of the promises in Isaiah were unspeakably rich. When I get near to God without any par-

ticular diligence, I suppose some one has been praying for me. At night, in the midst of great lukewarmness, grace was often in exercise, teaching me to delight in the prospect of serving God, and the permission of being with him, coming to him, and receiving, out of the fulness of Christ, "grace for grace."

MAY 2. Went down to Mitcham; the noise, and carriages, and people in the streets, had no power to divert my attention: for I was determined to be in earnest. At night, in my room, read Timothy with deep anxiety; could have gladly stayed up all night, reading and praying, in the views of the work of the ministry, and my want of preparation for it. Retired to bed in a devoted spirit. Yes, though the flesh is necessarily lulling me with sloth, though I must truly say that my flesh is full of all iniquity,—my heart acknowledges no love but that of God; I could not, I would not be happy, without being altogether his, and employed in his service forever.

MAY 3. Rose in much the same spirit; there was nothing on earth that seemed worth my notice one moment, but laboring for the salvation of precious souls. Walked a little in the grounds, and had much sober joy in the prospect of the time when the wilderness should be made like Eden. Through neglect of retirement for prayer, my mind was in its natural state, and consequently much pained at night. Ah! my soul, is this the life of Brainerd? Oh let me learn from all my joys, and all my sorrows, that keeping close to God is the path of peace!

MAY 4. Waited this morning on the Archbishop of Canterbury at Lambeth Palace. He had learnt from somebody my circumstances, the degree I had taken, and my object in going to India. He spoke much on the importance of the work, the small ecclesiastical establishment for so great a body of people, and the state of those English there, who,

he said, "called themselves Christians." He was throughout very civil, and wished me all the success I desired. I then proceeded to the India House, and received directions to attend on Wednesday to be sworn in. Afterwards walked to Mr. Wilberforce's at Broomfield, and was much restored and refreshed by learning and thinking on Ephesians. The circumstance of leaving my friends at night, brought Acts xx. to my mind, and I continued thinking of it with great solemnity and sweet tranquillity, and desire to be the servant of the Lord.

MAY 8. Morning passed in writing sermon, and reading Mr. Grant's book. The state of the natives, and the prospects of doing good there, the character of Swartz, &c., set forth in it, much impressed my mind; and I found great satisfaction, in pleading for the fulfilment of God's promises to the heathen. It seemed painful to think of myself at all, except in reference to the Church of Christ. Being somewhat in danger of distraction this evening, from many concurrent circumstances, I found a very short prayer answered by my being kept steady. Heard from Mr. Parry this evening, that in consequence of an embargo laid on all the ships by government, on account of the sailing of the French and Spanish fleets, I should not be able to go before the middle of June, if so soon. Thus it has pleased God once more to detain me. What his design is, time will show; whatever it is, let me rejoice in thinking it will be entirely for the best.

MAY 9. Thought myself bound to change the subject of my sermon for Sunday, in consequence of Mr. Simeon's telling me I had mistaken the meaning of it; at first I was reluctant, after having done so much; but I felt that I could not dare to expect the blessing or assistance of the Holy Ghost, if I wilfully perverted his meaning. By reading and prayer my mind was more steady and serious than on other mornings: after dinner, took up the epistle to the Corin-

thians, and was affected with solemnity, by its spiritual truths.

MAY 10. Heard Mr. Thompson preach a missionary sermon to a large congregation. The pride of being an important personage in the assembly, being a missionary, was as much as I could keep in subjection. In prayer afterwards, found benefit to my soul, and was assisted in my walk to meditate on the subject. Passed the evening with — and —, thinking it would be the last time I should see them, but the time passed in the most unprofitable manner. This way of living is grievous to me; I want more solitude, more long and heart-searching communion with God.

MAY 12. (Sunday.) In the afternoon, preached a sermon for the children of a charity school, on Luke xi. 11–13. Mr. Cecil told me he had heard I had been preaching excellently. Mr. B. told me the sermon was very miserable; he observed a total want of animation and action. These remarks I was once foolish enough to feel hurt at, but now I see much cause to bless the Lord that he hath placed me for a time in London, where so many friends are endeavoring to correct me. Drank tea at Lady Catharine Murray's. Our conversation at night was on important subjects, and my soul seemed to be very near the enjoyment of these things; but my disorder made the effect, which these joyous thoughts have on my frame of body, too painful to be borne. I feel encouraged to make every effort both in body and mind, in order to become an able minister of the New Testament. Blessed be God for it, this is one of the benefits of my delay in England; the settlement of my dear sister is another comfort attending it.

MAY 13. I read Flavel's Method of Grace; went out without reading any of the word of God in private. The consequence was, that my thoughts were vain and idle, in my walk, and I returned unhappy, and unfit for communion

with God. At night saw the necessity of being roused to my duty. If I spare the flesh, and take so little pains as I have been doing, God will hide his face. I made holy resolutions, the Lord help me to keep them. Matt. x. xxiv. and xxv., and 2 Tim. were awful warnings to my soul. Oh! how base is my lukewarmness—Oh! may Christ patiently bear with all my infirmities, and heal my backslidings, and help me to pour forth my very body and soul in fervent labors exerted in his beloved service! Amen.

MAY 15. Read prayers at Mr. Newton's, and preached on Ephes. ii. 19—21. The clerk threw out very disrespectful and even uncivil things respecting my going to India. Though I thought the asperity and contemptuousness he manifested unsuitable to his profession, I felt happy in the comfortable assurance of being upright in my intentions. The sermon was much praised by some people coming in; but happily this gives me little satisfaction. Went home and read a sermon of Flavel's, on knowing nothing but Christ. I was made sensible of my extreme ignorance of gospel mysteries, and on my knees implored that the Spirit of God would instruct me. My heart was also in heaviness through the rising of corruption, and seemed unwilling to part with the world and its enjoyments, and be separated from my dear friends, and left alone with God. All these evils I spread before the Lord in prayer, and obtained some relief and comfort. In the evening read for Mr. Cecil, who preached in a most striking manner, on Rev. iii. 21. I was encouraged to determine to fight, but oh, what pride and hardness of heart, and forgetfulness of God, have I to recollect this day!

MAY 17. Found myself unable to write on any subject; was a little revived by learning Isaiah xl, but was sinking again into a cold state, when through the mercy of God I took the alarm at my idleness and negligence of duties, and

prayed with humility and fervor. Walked out and continued in earnest striving with my corruption. I made a covenant with my eyes, which I kept strictly; though I was astonished to find the difficulty I had in doing even this. I continued in humiliation and prayer, especially that God would vouchsafe to teach me the mysteries of redemption, and help me to find out in what manner sinners should be addressed. In this state, though there was much pain and sorrow, even to tears, and though I felt dreadful opposition in the flesh, I felt it was a right work, the Spirit striving against the flesh, and I mourned to think how soon it would pass away. The sight I had of my corruption, and the extreme difficulty of fixing the soul towards God, impressed this text deeply on me—"With men it is impossible, but with God all things are possible." Read some of the chapters of the Revelation, with much of the blessing and presence of God. I was deeply affected with divine things.

MAY 19. (Sunday.) Towards night many things occurred to bring down my pride very low. Mr. Cecil preached on 1 Thess. iii. 8. I was affected even to tears at reflecting that God had not caused any such connection to exist between me and my people; it seemed as if people heard me as though they heard not. But my soul breathed fervently for grace, to perceive the infinite value of immortal souls, and to labor incessantly for them in prayer; hearing afterwards something said in praise of me, I lost a good deal of this humility and spiritual comfort; still found myself quickened and edified by the word of God at night.

MAY 20. Oh how merciful has God been in fixing me in necessary duty, as at Cambridge, without which I should certainly have given way to sloth! It appeared very painful to me at the time, but I now feel the benefit. Yet now I am treacherous to God; hard it is for me to stir myself up to spirituality and diligence in duty, when no outward minis-

tration demands it. Oh, what a living after the flesh is this!

MAY 21. Almost all my prayers are now with reference to the ministry. Read and prayed over John xv. before I went out, and forced my thoughts to continue more sober. Mr. Cecil called to-day, and spoke with his usual force on the work of the ministry, particularly on the necessity of seclusion from company. Let me remember Matthew xxiv. I read it, and well might I tremble. My soul is astonished, and confounded at itself, that it is not swallowed up in the immensity of the ministerial work.

MAY 22. Endeavored to guard my thoughts this morning in a more particular manner, as expecting to pass it with Sargent, in prayer for assistance in the ministry. Called at Mr. Wilberforce's, when I met Mr. Babington. The extreme kindness and cordiality of these two was very pleasing to me, though rather elating. Learnt that two young men of Chesterton had come forward, who professed to have been awakened by a sermon of mine on Psalm ix. 17. I was not so affected with gratitude and joy as I expected to be; could not easily ascribe the glory to God; yet I will bless him through all my ignorance, that he has thus owned the ministry of one so weak. Oh, may I have faith to go onward, expecting to see miracles wrought by the foolishness of preaching! After dinner went to the India House to take leave. Mr. —, the other chaplain, sat with me before we were called in, and I found that I knew a little of him, having been at his house. As he knew my character, I spoke very freely to him on the subject of religion. Was called in to take the oaths; Mr. Grant, in the chair, addressed a charge to us extempore. One thing struck my attention, which was, that he warned us of the enervating effects of the climate. In the evening heard Mr. Crowther preach. — mentioned Mr. — as an alarming instance of the effect of Indian climate and manners; he went out with zeal,

but had lost it all. This dwelt very much on my mind all the rest of the evening. The sense of my very great danger made me feel a sort of guilt, as if I had fallen already. Prayed with nearness to God when I got home, both in reference to the sermon I had heard, and my own case.

MAY 23. Humbled this morning at thought of my waste of time, and self-indulgence. As I walked, my soul was full of holy ardor, to war a good warfare, and to trample sin and Satan under feet. My interview with —— was such as hurt my feelings. My mind was ruminating on the ways of the world. How much of them is seen in the people of God! Went home, and found comfort in prayer.

MAY 25. Fervent in prayer for usefulness in the ministry. In the streets, in my walk, my heart, in some dejection, seemed at times to triumph over difficulty and every snare, in the power and strength of Christ. Spent the evening with Mr. Atkinson. The conversation was highly spiritual and profitable, and encouraging to me.

MAY 26. (Sunday.) At night, after evening service, employed the time in reading and prayer. The Lord vouchsafed his presence in prayer. And in reading Isaiah, I was delighted with the promises respecting the church. The occasional displays in Isaiah of the greatness of God rather kept my heart at a distance, though in other parts I found texts that encouraged me.

MAY 27. Lost much of my comfort by following my own will in my studies and employments this morning, instead of a punctual observance of the order of duty. Read 2 Tim. i. 11, but could not find that spirituality come from it, which I often have. I need the spirit of fear, that I may serve God with reverence. However, in the evening, it pleased the Lord to suffer me to draw near him in prayer. My soul had a solemn season. I could look clearly and steadily through the whole of life, and feel myself at the end of it; and thus

pray with enlargement respecting the different dangers I suspected might lie in my way. Read Flavel's Sermons with much profit, and studied a subject for Sunday next.

MAY 29. It pleased God to keep my heart right this morning, though yesterday and this morning I had so little regularity in secret duties. Read Isaiah li. and liii. and found it very solemnizing to my soul. I desired to follow Christ in his humiliation. —'s want of sobriety and lowliness is very hurtful to me, and so is also the corruption of my sinful heart.

MAY. 30. Rose with a great deal of a vain spirit, but the mercy of God restored me. Went to the India House. Kept the covenant with my eyes pretty well. Oh what bitter experience have I had to teach me carefulness against temptation! I have found this method, which I have sometimes had recourse to, useful to-day; namely, that of praying in ejaculations for any particular person, whose appearance might prove an occasion of sinful thoughts. After asking of God, that she might be as pure and beautiful in her mind and heart as in body, and be a temple of the Holy Ghost, consecrated to the service of God, for whose glory she was made, I dare not harbor a thought of an opposite tendency. About the middle of the day I felt exceedingly melancholy at my unprofitableness; and prayer and determination to be more diligent could not remove it. After dinner began to think on subject for sermon with great fervency of spirit, and wrote very slowly all the rest of the evening. Yet this continuance of employment left me much relieved and refreshed. Now this is astonishing to me,—that repeated, daily, invariable experience assures me of the connection God has made between diligence and delight, holiness and happiness; and yet I am so neglectful of what I know to be the means.

MAY 31. Met with my captain, who told me that two-thirds of his cargo was aboard, but the embargo was not

taken off. How uncertain is the time of our departure! It is the Lord that orders all things. He will scatter the French and Spanish fleets with his storms, rather than that his gospel should not be preached among the heathen, if he so design it. Of how little consequence in his eyes are all these political movements, except as in subserviency to the gathering in his elect! In the evening wrote sermon, my mind being generally happy and serious: two things, I sometimes thought, divided my mind; to live upon earth some time longer to preach Christ among the heathen, or to depart and be with him; though I could not but feel the latter would be far better.

CHAPTER X.

JUNE 1. I am now come to that month, the end of which, I should think, I shall not see in England. My departure from my friends, and my deprivation of the sweetest delight in society, forever in this life, have rather dejected me to-day. Ah! nature, thou hast still tears to shed for thyself! My mind was peculiarly solemn, and had several affecting seasons in prayer to the Spirit for assistance. And I remember that this time last year, when I was preparing for Whitsunday, and led in some manner to pray to the Spirit, my soul was more than ordinarily impressed. I seem to be hankering after something or other in this world, though I am sure I could not say there is anything which I believed could give me happiness. No! it is in God alone. Memory has been at work to unnerve my soul; but reason, and honor, and love to Christ and to souls, shall prevail. Amen. God help me!

JUNE 2. (Sunday.) In the afternoon, read and preached on John xvi. 8. "He shall convince the world of sin." There was great attention, and my own spirit was animated; but I had not the precious thoughts which came into my mind occasionally yesterday and to-day; namely, thoughts of the value of souls and the power of God, which would make preaching efficacious, and thoughts of simply approving myself unto God, in the near view of eternity, unconcerned and deaf to all human things; and fixedness of mind on the great end of my ministry. At home, sat and meditated and prayed, for I was, too fatigued to kneel; truly I have tasted of

the world, and never found it satisfy me, though I am still foolish enough to try it. My dear Redeemer is a fountain of life to my soul. Oh that I may from this time be his, and be encouraged by his kind promises, and walk in his love, under the guidance and influence of the blessed Spirit!

JUNE 3. Went to the Eclectic, where there were nine ministers besides myself. The subject was, symptoms of the state of the nation. Mr. Cecil spoke admirably, Mr. F——, Mr. P——, and Mr. Simons also very well. Towards the end, the subject of marriage, somehow or other, came to be mentioned. Mr. Cecil spoke very freely and strongly on the subject. He said I should be acting like a madman if I went out unmarried. A wife would supply by her comfort and counsel the entire want of society, and also be a preservation both to character and passions amidst such scenes. I am utterly at a loss to know what is best for the interests of the Gospel. But happily my own peace is not much concerned in it. If this opinion of so many pious clergymen had come across me when I was in Cornwall, and so strongly attached to my beloved Lydia, it would have been a conflict indeed in my heart to oppose so many arguments. I hope I am not seeking an excuse for marriage, nor persuading myself I am indifferent about it, in order that what is really my inclination may appear to be the will of God. But I feel my affections kindling to their wonted fondness, while I dwell on the circumstances of an union with Lydia. May the Lord teach his weak creature to live peacefully and soberly in his love, drawing all my joys from him, the fountain of living waters!

JUNE 4. The subject of marriage made me thoughtful and serious. Mr. Atkinson, whose opinion I revere, was against my marrying. Found near access to my God in prayer. Oh what a comfort it is to have God to go to! I breathed freely to him my sorrows and cares, and set about my work

with diligence. The Lord assisted me very much, and I wrote more freely than ever I did.

JUNE 5. Corrie breakfasted with me, and went to prayer; I rejoiced to find he was not unwilling to go to India. He will probably be my fellow-laborer. Most of this morning was employed in writing all my sentiments on the subject of marriage to Mr. Simeon. May the Lord suggest something to him, which may be of use to guide me, and keep my eye single! In my walk out and afterwards, the subject was constantly on my mind. But alas! I did not guard against that distraction from heavenly things, which I was aware it would occasion. On reflection at home, I found I had been talking in a very inconsistent manner. But was again restored to peace by an application to Christ's blood through the Spirit.

JUNE 6. God's interference in supporting me continually, appears to me like a miracle. With this subject of so great importance on my mind, involving such doubt and uncertainty, he keeps me surprisingly composed, and assists me wonderfully in my work. In my walk met Mr. H——, and was much relieved by his kind manner. How many temptations are there in the streets of London! Returned home with a distaste for everything, but by prayer over the 3rd and 4th of Ephesians, my soul was restored both to elasticity and comfortable seriousness. Dined at ——, with Mr. V., a Dutch gentleman, whose Christian simplicity and good sense delights me beyond measure. He described his conversion as having taken place at Bourdeaux, on his return home from Spain. He knew Dr. Vanderkemp. As we conversed about spiritual things, our hearts burned within us. I was delighted to hear the same truths lisped in foreign accents. My mind seems very active this week; manifestly indeed strengthened by God to be enabled to write on religious subjects with such unusual ease, while it is also full of

this important business of the marriage. My inclination continues, I think, far more unbiassed than when I wrote to Mr. Simeon.

JUNE 7. Oh, the subtilty of the Devil, and the deceitfulness of this corrupted heart. How has an idol been imperceptibly raised up in it! Something fell from Dr. F. this evening against my marriage, which struck me so forcibly, though there was nothing particular in it, that I began to see I should finally give up all thoughts about it. But how great the conflict! I could not have believed it had such hold on my affections. Before this I had been writing in tolerable tranquillity, and walked out in the enjoyment of a resigned mind, even rejoicing for the most part in God, and dined at Mr. Cecil's, where the arguments I heard were all in favor of the flesh, and so I was pleased; but Dr. F——'s words gave a new turn to my thoughts, and the tumult showed me the true state of my heart. How miserable did life appear, without the hope of Lydia! Oh, how has the discussion of the subject opened all my wounds afresh!

JUNE 8. My mind continued in much the same state this morning, waiting with no small anxiety for a letter from Mr. Simeon, hoping of course that the will of God would coincide with my will, yet thinking the determination of the question would be indifferent to me. When the letter arrived, I was immediately convinced, beyond all doubt, of the expediency of celibacy. But my wish did not follow my judgment quite so readily. Mr. Pratt coming in, argued strongly on the other side, but there was nothing of any weight. The subject so occupied my thoughts, that I could attend to nothing else. I saw myself called to be less than ever a man of this world, and walked out with a heavy heart. Met Dr. F., who of all men could best sympathize with me; and his few words were encouraging. Yet I cannot cordially acquiesce in all the Lord's dealings, though my reason and

judgment approve them, and my inclination would desire to do it. Dined at Mr. Cecil's, where it providentially happened that Mr. Foster came in. To them I read Mr. Simeon's letter, and they were both convinced by it. So I went away home with nothing to do, but to get my heart easy again under this sacrifice. I devoted myself once more to the entire and everlasting service of God, and found myself more weaned from this world, and desiring the next; though not from a right principle. With all my honors and knowledge, the smiles and approbation of men, the health and prosperity that have fallen to my lot, together with that freedom from doubts and fears, with which I was formerly visited; how much have I gone through in the last two or three years, to bring my mind to be willing to do the will of God when it should be revealed! My heart is pained within me, and my bodily frame suffers from it.

JUNE 9. (Sunday.) My heart is still as a bullock unaccustomed to the yoke. The Lord help me to maintain the conflict! Preached this morning at Long Acre Chapel, on Matt. xxviii. the three last verses. There was the utmost attention. In the interval between morning and afternoon, passed most of the time in reading and prayer. Read Matthew iii. and considered the character of John the Baptist. Holy emulation seemed to spring up in my mind. Then read John xvii. and last chapter, and Rev. i. all of which were blessed to my soul. I went into the church persuaded in my feelings,—which is different from being persuaded in the understanding,—that it was nobler and wiser to be as John the Baptist, Peter, John, and all the apostles, than to have my own will gratified. Preached on Eph. ii. 18. Walked a little with Mr. Grant this evening. He told me I should have great trials and temptations in India, but I knew where to apply for grace to help. I inferred from what he said, that —— and —— were but in a

low state; that I must beware of sinking to their standard, and at the same time of running to an intemperate zeal. He advised me to acquire the language, customs, and mythology, by inviting the Brahmins to come and see me. They account it an honor to be received and treated well by an European.

JUNE 10. In the evening went to —; my mind was melancholy, but not unhappy. The ease and elegance in which they live here gave rise to a variety of reflections; for while they were engaged in music, I was left at liberty to be looking out at the window. I felt the utmost indifference about the whole of the trifles of this life. It is perhaps because I am cut off from the hope of Lydia; but I did perceive that a life of labor for immortal souls was better riches than all this that surrounded me. My soul was deeply impressed with the value of souls, and with the necessity of speaking seriously to the conscience. Eternity seemed near; no prospect of happiness on earth appeared in view.

JUNE 12. Discontented this morning with everything; but by prayer my spirit was a little quieted and solemnized. Poor and unprofitable as I am, I trust that I have been brought to Christ, and have been so far changed as to find my chief pleasure in loving and serving him; but, alas! every trifle is able to distract me from him.

JUNE 14. More watchful and near the Lord, and of course more peace and comfort. Dr. F.'s words (who called this morning) made some impression, "The Lord be with you; and I think that he will be with you too." Sent off my luggage, as preparatory to its going on board. Dined at Mr. Cecil's. He endeavored to correct my reading, but in vain. "Brother M.," says he, "you are a humble man, and would gain regard in private life; but to gain public attention you must force yourself into a more marked and expressive manner." Read and wrote the remainder of the evening. This

I observed, that when at one time I began to write without a prayer to the blessed Spirit, I found myself not stirring; but after it, was enabled to go on again. Oh may He teach me continually my dependence upon Him! Generally, to-night, have I been above the world; Lydia and other comforts I would resign.

JUNE 17. Attended the Eclectic; Mr. Woodd, Mr. Venn, and Mr. Cecil, spoke very sensibly on the subject,—“The measure and means of happiness.” This question once occasioned me dreadful disquiet, and I was at this time led into many metaphysical inquiries, without coming at anything. My ignorance on this subject gives me trouble in this way: if I do not know what happiness is—how it is to be defined—what a visionary, baseless fabric is religion, which proposes to lead to it! On my return from them, I continued a long time in prayer to God, without peace. I thought that if religion were false, I would willingly be deceived; but I found to my pain that the mind cannot be free in this particular, it cannot *choose* to be deceived. However, the Lord restored my soul after a time to feel the simplicity of the gospel. I endeavored to see myself a sinner; my plain business, therefore, was not to speculate, but to obtain salvation in the shortest manner I could. Besides, as I am convinced that nothing but the gospel, whether true or false, was of any use to man, it was my business not to stay philosophizing and puzzling myself while souls were perishing; and what struck me as much as anything was, that metaphysicians, who might really discover truth, were in general poor creatures, full of pride and sin. Let me feel it to be my true wisdom to become a child and a fool. My mind was made easy. I read Col. i. attentively, and prayed over it with great increase to my comfort.

JUNE 18. Walked to Hampstead, found myself uncomfortable through carnality of thought. By endeavoring to bend

my soul to holy meditation, and to consider the Christian life as a struggle and a warfare, I became a little easy. Oh how unhappy is life without God! The fine prospect at Hampstead rather set my ideas afloat again, and I exulted in the thought that one day the knowledge of the Lord shall cover the earth. At night enjoyed the presence of God in secret duties. The scenes of time seemed to have passed away. Went to bed in the hope that I should soon know what constant communion meant.

JUNE 23. (Sunday.) It pleased God to give me some sense of my neglect of his work, and to renew the spirit I had last night in prayer, when my soul seemed to yearn after a life of extraordinary zeal, steadiness, and spirituality in Christ's service. Walked home from Hampstead in the evening with the ——'s. The conversation part of the way was on divine subjects, but I endeavored to seek the presence of God as if alone. In a sorrowful and humbled frame I found it refreshing to devote myself to Christ's service. The world and worldly things, even Lydia, appeared all indifferent. I wished for nothing here. My proper work as a minister and missionary seemed all my business, and all that was worth living for. The words of the hymn—"Jesus, at thy command," &c., were much on my mind.

London, June 24, 1805.

MY DEAR COUSIN :—

The account of your ill health, as described in your former letter, affected me even to tears. I cannot indeed expect to see you any more upon earth; yet for my dear brother's sake, and those to whom you are immediately useful, I wish to regard the hour of your departure as far distant; but in this and every other particular that concerns us, God will act according to his infinite wisdom and love. As you are safe in the Lord Jesus, nothing need disquiet you, or us, on your

account—whether life or death, all is yours. * * * *
May God enable you, according to your desire, to continue walking as on the verge of eternity; looking for and hastening to the coming of the day of God! * * * * There are not many things in the world which I would withhold from you; but with respect to the sermons for which you ask, my mind must be changed before I send them. * * * * Sermons cannot be good memorials, because one read they are done with—especially a young man's sermons, unless they possess a peculiar simplicity and spirituality, which, I need not say, are qualities not belonging to mine. I hope, however, that I am improving; and I trust, that now I am removed from the contagion of academic air, and am in the way of acquiring a greater knowledge of men, and of my own heart, I shall exchange my jejune scholastic style for a simple spiritual exhibition of profitable truth. Mr. Cecil has been taking a great deal of pains with me. My insipid, inanimate manner in the pulpit, he says, is intolerable. "Sir," said he, "it is cupola-painting, not miniature, that must be the aim of a man that harangues a multitude." Whitsun-week was a time of the utmost distress to me; but now, through the mercy of God, I am once more at peace. What cannot his power effect? The present wish of my heart is, that I may henceforth have no one thing upon earth for which I would wish to stay another hour, except it be to serve the Lord my Saviour in the work of the ministry. Pray, my dear sister, that the Lord may keep in the imaginations of the thoughts of my heart all that may be for the glory of his great name.

JUNE 25. An hour lost this morning deranged the comfort of the day. In consequence of carelessness, I was so late as to have but little time in prayer, before going to Islington; far too little to have holy impressions on my soul.

JUNE 27. Received some refreshment of spirit from prayer, and went on with a devout and steady desire to glorify God to the utmost. Met ——, my fellow passenger. As I once was, he appeared restless and unhappy for want of knowing God.

JUNE 28. In a storm of thunder and lightning, I felt safe in the mercy of God, and rejoiced at this display of his greatness. Oh what a great God do sinners harden themselves against! Sat for my miniature to a female painter; during the whole time she disputed against religion. I answered all her arguments, and explained the gospel as well as I could.

JUNE 29. Diligently employed all day, and was greatly assisted to get my work finished at night. The constant employment in divine things to-day has tired my body, but refreshed my soul. O what a pity it is, that one vile earthly thought should come, where spiritual and heavenly ones ought to be! I should like to be ever engaged in thinking of God and eternity. But soon shall I be in that world of spirits, I hope and trust with my soul swallowed up in the love and service of God. Amen.

JULY 2. Corrie breakfasted with me. We conversed about the great work among the heathen. Read and prayed. I did little more than write to K. and sit for my miniature to the painter lady, who still repeated her infidel cavils. Having nothing more to say in the way of argument, I thought it right to declare the threatenings of God, to those who reject his Gospel.

JULY 3. Went down to M—— in the coach. I could not bring myself to open my mouth at all, the exertion seemed so painful. I thought of Christ and the Samaritan woman, but sense of duty did not prevail. If these people are condemned at the day of judgment, and I were bid to see the consequences of neglecting to speak for their souls, how

should I be overwhelmed with shame and confusion. God forgive me this sin! I was kept idle, and without communion with God; when I retired into a room to pray, I was interrupted; and when I went into the garden, I met with some of the walkers. However, the Lord heard one or two ejaculations, and assisted my soul to rise to the enjoyment of another world; yet not to that steady sobriety, which long communion with God produces. In a solitary walk I had an opportunity of calling upon God. I see very plainly, that firmness and dignity becomes a minister of the Gospel, and that a deep impression of divine things always tends to produce it in me. "Let your speech be always with grace, seasoned with salt." "Let no man despise thee." At night, when the day is over, I generally feel roused to be fervent and animated in the service of Christ, and to be always a burning light.

JULY 4. What a world would this be, if there were no God! Were not God the sovereign of the universe, how miserable should I be! but the Lord reigneth, let the earth be glad. And Christ's cause shall prevail. O my soul, be happy in the prospect. As I sat this evening reflecting on my perfect health, and the enjoyment of every blessing, my base ingratitude for not loving and praising God, struck me very much. Thousands starving, thousands sick and forsaken, thousands groaning under the devil's bondage, and I here unthankful!

JULY 7. (Sunday.) Too much employed about sermon, so as to have little time for reading and prayer before church. This produced some humiliation. Preached a farewell sermon at St. John's, on Acts xx. 32, to a large and attentive congregation. Drank tea at Mr. Cecil's. Read in the evening, and received the benediction of many people. My mind has been distracted to-day. How little do people know what inward loneliness there is, with all this noise and bustle about

my going abroad! O that I could escape from the crowd, and walk sweetly alone with God!

JULY 8 to 10. I begin another book of my Journal; but how doubtful is it, if I shall ever live to finish it! I am now in my cabin, bound for India, soon to meet new dangers and trials; but happy is it for me, that through the mercy of God I feel safe in his protection. The 8th I took leave of some friends, and sat for my picture to Russel for Bates; the next day went to Midhurst, to visit Sargent; felt much sorrow at the thought of leaving such friends; rode back to Petersfield at night; though I was in good health a moment before, yet as I was undressing I fainted, and fell into a convulsive fit; I lost my senses for some time, and on recovering a little, found myself in intense pain. Death appeared near at hand, and seemed somewhat different and more terrible than I could have conceived before, not in its conclusion, but in itself. I felt assured of my safety in Christ. 10th, I went to Portsmouth, where we arrived to breakfast, and found friends from Cambridge. Went with my things on board the Union. Mr. Simeon read and prayed in the afternoon, thinking I was to go on board for the last time. On our way to the ship, we sang hymns. The time was exceedingly solemn, and our hearts seemed filled with solemn joy. I slept on board for the first time, but got little sleep, from a headache, and the various noises on board.

JULY 16. Mr. Simeon took his last leave of me in the most affecting manner, and the rest accompanied me on board. My thoughts, as we rowed, were solemn; the levity of the people in the boat, and the swearing, (for others besides ourselves were in it,) depressed me; but the thought that the Lord Jesus was a friend, with whom I could enjoy communion in every company, was like a reviving cordial. My dear friends, after staying on board a few hours, took their leave, not as if for the last time, except —, whose conversation

at the last was not such as I wished it to be. The Lord help him to have right views of that truth he is seeking !

JULY 17. Early in the morning I was awakened by the signal gun, and found, when I got up, that we were now at the back of the Isle of Wight ; so I bid adieu to my dear friends for the last time. Most of the rest of the day I was so sick, that I could neither read nor take any exercise ; but I found comfort in fleeing to my only friend, now all others had left me ; the Lord was very merciful to me in keeping my soul, when I was so little able to use the means.

JULY 18. As we came off Plymouth to-day, I wished to pray for my dear cousin there, but could not venture to go to my cabin. However, after dinner read several chapters, and had a blessed season of prayer, in which I had something more of the presence of God than for a good while past. But I found it hard to realize divine things. I was more tried with desires after the world, than for two years past. The coast of Devonshire and Cornwall was passing before me. The memory of the beloved friends there was very strong and affecting ; the sea-sickness, and the smell of the ship, made me feel very miserable, and the prospect of leaving all the comforts and communion of saints in England, to go forth to an unknown land, to endure such illness and misery with ungodly men for so many months, weighed heavy on my spirits. My heart was almost ready to break. I thought I was the most forlorn and forsaken creature upon earth, excluded from all hopes of happiness on this side the grave ; so atheistical and blind was I. In prayer for some time I could not realize the same sort of thoughts I had when ashore ; things appeared different. No sweet thoughts of the near approach of eternity and the presence of God ; no animating prospect of a work of grace among the heathen ; but human life seemed only a succession of miseries. By continual prayer with the word of God, my spirit became

more serious and fervent. The example of Jesus and the saints, the vanity of the enjoyments which the children of God have even in England, and the melancholy state of the heathen, were the most powerful motives that suggested themselves.

JULY 19. In prayer after breakfast, my soul gained something in spirituality. Little done this morning, partly on account of the interest with which I watched the shore, as it appeared more and more. As we were at dinner, the ship came round St. Anthony's, and soon after we came to anchor off Falmouth. I was rather agitated at the singularity of this providence of God, in thus leading me once more to the bosom of all my friends: may the Lord glorify himself in this and every other dispensation! found myself after tea in a happy frame of mind. I walked on deck, endeavoring to think on these words, "To me to live is Christ," and found my mind easily fixing on heavenly things, notwithstanding all the noise and confusion. The evening is a time of great idleness and noise on board, all are talking and laughing. The soldiers doing nothing but jeering one another, and swearing. The passengers lounging about, or sitting on chairs under the poop, the drums and fifes constantly playing. M'K. joined me, so that I had not long to meditate, but endeavored to assist him to the best of my power in his Christian course. My ears are constantly assailed and shocked by the most horrid oaths, and I see no method of putting a stop to it, except by perseverance and preaching the gospel to them. Outward restrictions would do little, if they could be applied; but as the captain and officers on board sanction it by their own example, no attempt can be made in that way; the Lord give me compassion for their souls!

JULY 20. Was sensible of an instance of pride to-day, in being ashamed of being seen by the ship's passengers, in

company with one of the children of God, who appeared a mean person; but there is nothing too contemptible for me to conceive in my heart. May I be humbled on account of this sin!

Falmouth, July 20, 1805.

MY DEAR COUSIN,

We sailed from St. Helen's at day-break last Wednesday morning, and to my no small surprise, I found we were bound to Falmouth. You will easily conceive my feelings at being thus brought once again to my friends; what the design of God is in this providence, I am at a loss to understand. May it be for the mutual establishment and comfort both of them and me! * * * On passing Plymouth, we were too far from the shore to distinguish the houses. I tried my spy-glass in vain; it would not bring you nearer; but my heart was with you, and I retired to my cabin to pray for you both. * * * How happy should I be, if my cousin should be able to come part of the way to Falmouth to see me! But I pray that my heart may not again rove in pursuit of earthly comfort, and so subject me to new affliction.

I remain, &c.

JULY 21. (Sunday.) I went ashore as soon as I could; in the afternoon I preached at Falmouth church, on the jailor; the Lord assisted me beyond all my fears. Immediately after, I went on board, and preached on "The faithful saying," with more love in my heart, than I ever yet enjoyed in preaching. The general attention was very striking. God has been exceedingly gracious and merciful to me this day. Oh, may I be more thankful, and devote myself more unreservedly to his blessed service!

JULY 22. Another idle day; oh, how great is the sum of

my misspent hours, when every moment ought to be charged with important work ! After much deliberation, I determined to go to Marazion on the morrow. Went to bed with much thought about the step I was going to take, and prayed that if it was not the will of God it might be prevented. I arrived in time for breakfast, and met my beloved Lydia. In the course of the morning I walked with her, though not uninterruptedly ; with much confusion I declared my affection for her, with the intention of learning whether, if ever I saw it right in India to be married, she would come out ; but she would not declare her sentiments ; she said that the shortness of arrangement was an obstacle, even if all others were removed.

TO MISS LYDIA GRENFELL, MARAZION.

July 27, 1805. UNION, FALMOUTH HARBOR.

* * * As I was coming on board this morning, and reading Mr. Serle's Hymn you wrote out for me, a sudden gust of wind blew it into the sea. I made the boatmen immediately heave to, and recovered it, happily without any injury except what it had received from the sea. I should have told you that the Morning Hymn, which I always kept carefully in my pocket-book, was one day stolen with it, and other valuable letters, from my rooms in college. It would be extremely gratifying to me to possess another copy of it, as it always reminded me most forcibly of the happy day on which we visited the aged saint. The fleet, it is said, will not sail for three weeks, but if you are willing to employ any of your time in providing me with this or any other MS. hymns, the sooner you write them, the more certain I shall be of receiving them. Pardon me for thus intruding on your time ; you will in no wise lose your reward. The encouragement conveyed in little compositions of this sort is more refreshing than a cup of cold water. The Lord

of the harvest who is sending forth me, who am most truly less than the least of all saints, will reward you for being willing to help forward even the meanest of his servants. The love which you bear to the cause of Christ, as well as motives of private friendship, will, I trust, induce you to commend me to God, and to the word of his grace, at those sacred moments when you approach the throne of our covenant God. To his gracious care I commend you. May you long live happy and holy, daily growing more meet for the inheritance of the saints in light! I remain with affectionate regard,

Your's most truly,

H. MARTYN.

JULY 29. Walked to Lamorran; alternately repining at my dispensation, and giving it to the Lord. Sometimes, after thinking of Lydia for a long time together, so as to feel almost outrageous at being deprived of her, my soul would feel its guilt, and flee again to God. I was much relieved at intervals by learning the hymn, "The God of Abram praise."

TO MRS. H——.

The consequence of my Marazion journey is that I am enveloped in gloom; but past experience assures me it will be removed. I have taken every step that I conceive right, and now I leave the whole matter with the Lord. May he give me grace to turn cheerfully to my proper work and business, in respect of which all others sink into comparative insignificance. If she would prove a real blessing, it is not for me to complain of God, or of her, that she is withheld * * * With the assurance of his love, I know that all things work together for good, and with this I may be satisfied; yet nature mourns, restless at being contradicted. Another

consequence of my journey is, that I love Lydia more than ever.

JULY 31. Went on board this morning in extreme anguish. I could not help saying, "Lord, it is not a sinful attachment in itself, and therefore I may commune more freely with thee about it." I sought for hymns suitable to my case, but none did sufficiently; most complained of spiritual distress, but mine was not from any doubt of God's favor, for I felt no doubt of that; but in the afternoon, it pleased God to give me a holy and blessed season in prayer, in which my soul recovered much of its wonted peace, and began to turn with more relish to spiritual things. Left England as I suppose for the last time, with somewhat less horror than in the morning, but still not without much grief. Prayer, again, was a rich and comfortable ordinance; still my heart is sore and in pain.

AUG. 1. The first few Psalms were exceedingly comfortable to me. Received a letter from E——, and received it as from God. I was animated before, but this added tenfold encouragement. She warned me, from experience, of the carefulness it would bring upon me; but spoke with such sympathy and tenderness, that my heart was quite refreshed. I bowed my knees to bless and adore God for it, and devoted myself anew to his beloved service. Went on board at night, the sea ran high, but I felt a sweet tranquillity in Him who stilleth the raging of the sea. I was delighted to find that the Lascars understood me perfectly when I spoke to them a sentence or two in Hindoostanee. I asked them if they knew who Jesus Christ was? They said, No. I told them he came into the world to save sinners: they smiled among one another, saying, Neha, neha,—well, well.

AUG. 3. Rose with rather greater tranquillity, but my feelings before prayer are a striking evidence to myself of my

natural corruption. How miserable and restless should I be without the powerful Spirit of God restoring and encouraging me! Walked on the poop this evening, enjoying the serenity of the weather; heard the carpenter's mate complaining he had never yet known what it was to be happy. I pointed out to him the path of life, in which he would soon be happy; I told him, moreover, that I should wish to talk with him more hereafter upon the subject, of which he said he should be glad. I found a sort of melancholy pleasure in repeating the hymn, "The God of Abram praise," &c. Heard that B. generally began to swear after divine service, at my keeping them so long. I have scarcely seen one more determinately set against all holiness. Yet even this man may be the first to melt, when God puts forth his hand. At night, after supper, they began to sing songs, to my no small annoyance. Their mistaken efforts after happiness excited my compassion in a little degree: but I want more zeal and love to souls. In every prayer I see occasion to cry to God to rouse me to earnestness and fervor. The example of Whitfield has been made of great use to me in this respect. I want, when I walk the deck, to have my heart melted at the sight of so many poor sheep going astray.

AUG. 4. (Sunday.) Preached on 2 Cor. v. 20, 21. with more life than I expected. I was in great dejection, but the 2nd of Micah was much blest to me. I rejoiced with great joy at the prospect of the future happiness and peace of the church. Conversed with Corporal B. The poor man was in very low spirits; but I tried to revive him, and by so doing I refreshed myself. The ship is a melancholy sight on the Sabbath. They read all manner of things on deck immediately before service; and directly after turn to the same sort of employment.

AUG. 5. Very dull in prayer for a time, but by taking the Bible itself before me, my soul was enabled to spread its

wants more freely. Went ashore. Walked to Pendennis garrison; enjoyed some happy reflections as I sat on one of the ramparts looking at the ships and sea. But could not help feeling my own depravity, that with so much to call forth continual praise and prayer, I should forget God so easily, and be so slowly induced to seek after him. The Lascars, who brought us ashore, seemed so interesting in their countenances and manner, that I longed to know the language, so as to preach the gospel to them, and looked forward with great pleasure to living among them. Dined at —, and after dinner, enjoyed nearness to God in prayer.

AUG. 6 to 10. The 6th I passed on shore. As I stood on the shore near the Swan-pool, I looked forward with delight to passing the great deep for the sake of the poor heathen. Set off to walk to St. Hilary. Arrived safe, and passed the evening agreeably with R—. 8th. Enjoyed much of the presence of God in morning prayer. The morning passed profitably in writing on Heb. ii. 3. My soul seemed to breathe after God. Walked down with R. to Gurlyn to call on Lydia. She was not at home when we called, so I walked out to meet her. When I met her coming up the hill I was almost induced to believe her more interested about me than I had conceived. Went away in the expectation of visiting her frequently.

AUG. 9. Found this morning that orders had been received last night for the detention of the fleet, in consequence of which I set off again for St. Hilary. Walked to Polkerris in the rain, about eight miles, with my mind very uneasy, lest I was not in the way of duty. Met with a blind old man standing under a tree, with whom I had a very interesting conversation. I was quite melted into tears at finding such a subject of the Spirit of God in such a wilderness. My mind not at peace. At night, in prayer, my soul was much overwhelmed with fear, which caused me to approach God in

fervent petition, that he would make me perfectly upright, and my walk consistent with the high character I am called to assume.

AUG. 10. Uneasiness increased by seeing the wind northerly; walked away at seven to Gurlyn; apprehension about the sailing of the fleet made me dreadfully uneasy; was with Lydia a short time before breakfast; afterwards I read the 10th Psalm, with Horne's commentary, to her and her mother. She was then just putting into my hand the 10th of Genesis to read, when a servant came in, and said a horse was come for me from St. Hilary, where a carriage was waiting to convey me to Falmouth. All my painful presentiments were thus realized, and it came upon me like a thunderbolt. Lydia was evidently painfully affected by it. She came out, that we might be alone at taking leave, and I then told her, that if it should appear to be God's will that I should be married, she must not be offended at receiving a letter from me. In the great hurry she discovered more of her mind than she intended; she made no objection whatever to coming out. Thinking, perhaps, I wished to make an engagement with her, she said we had better go quite free. With this I left her, not knowing yet for what purpose I have been permitted, by an unexpected providence, to enjoy these interviews. I galloped back to St. Hilary, arrived about twelve, and instantly went on board. As more of the land gradually appeared behind the Lizard, I watched with my spy-glass for the mound. Oh let not my soul be deceived and distracted! but now I am actually embarked in Christ's cause, let a peculiar unction rest upon my soul, to wean me from the world, and to inspire me with ardent zeal for the good of souls.

AUG. 11. (Sunday.) Rose dejected in spirit. In conversation with the captain, I learnt that we were to have service only once a day at sea. I could not conceal my chagrin, and he assigned as the reason that the men who had to keep

watch in the night were obliged to take rest in the evening. My chief hopes of a change in the ship must, under God, depend on private exhortation and reading among the soldiers and sailors. Had a little conversation with the Italians, in French, and lent one a French Testament; he was a Roman Catholic, very ignorant, worshipped images and the Virgin Mary, he said, but would not use auricular confession.

AUG. 12. A day of the most severe trial to me. England had disappeared, and with it all my peace; the memory of Lydia, and all the dear Christian friends in England, cut me to the heart every moment. Every wave produced vertigo and sickness in the body, and, what was more painful, bore me farther and farther from Lydia. Towards evening found it best to stand upon deck, looking at the waves, and the other ships in the fleet. The beauties of the setting sun, though it tinged the sky with those colors which have often delighted me on shore, had no longer any power to charm me. I found a short relief at intervals in thinking of the realms of glory, which I hoped I should one day see, and be free from sickness and sorrow, but faith was not in lively exercise. Throughout the whole of this day, the want of Christian society, or of any friend with whom I could converse, made me scarcely doubt of sending for Lydia immediately on my arrival in India. I almost think I should before that, only that I may perhaps never arrive; and besides, I am determined, by the help of God, to give it a fair trial, and learn his will more perfectly.

AUG. 13. Had a most comfortable season in prayer for an hour after breakfast, and passed the remainder of the morning in thinking on Psalm l. 21. Went about among the soldiers in the afternoon, according to my plan, but found no opportunity of speaking to them. After tea I again sought some means of speaking to the soldiers; but finding none, I betook myself to prayer, in which my own lukewarmness was

made to appear to me so shameful, that I determined, if possible, to do something for them, but again found none at leisure, except the gunner's mate and the Italian to whom I had given the Testament. Afterwards on the poop, with Major D—— and McK——, the question, what would become of the heathen, was proposed to me. In the dispute I was assisted to declare the way of salvation clearly; the subject was made very useful to myself, blessed be God! I saw very plainly what was the state of the heathen world, and looked forward with hope and joy to the work of preaching among the eastern nations the everlasting gospel of the blessed God. All earthly things seemed to die away in insignificance. At night McK—— came into my cabin, to combat what I had said about the heathen, and to inquire also what Scripture had really declared. I was grieved before at the unsoundness of his views in many respects, but to-night was led to entertain better hopes of him, from the teachableness and submission to Scripture he manifested. To all his questions and objections the Lord provided me a ready answer. The officers and others, he told me, did nothing but make objections to my sermons: I was fearful my manner had been offensive, but he said it was the doctrine. Went to bed almost as if for the last time, so near did death and eternity appear.

AUG. 14. Had again this morning much enjoyment in private prayer, but the time afterwards was interrupted by the confusion of coming into harbor; and I was scarcely at all alone in my cabin. Came to anchor in the Cove of Cork about noon. In the afternoon was blessed with much comfort in prayer. Lost much of the peace and comfort I had enjoyed, by not praying in the course of the evening, by being in such company as that of the mess-room, and by W. H. lounging with me at night in the cabin.

CHAPTER XI.

CORK HARBOR, Aug. 19, 1805

MY DEAREST COUSIN :

I hasten to send you a few lines, in the hope of receiving one more letter from you before I leave this part of the world. No one in the fleet knew of our destination to Ireland till the Commodore opened his sealed dispatches off the Lizard, or I should have desired you to direct me there. We continued our course the Saturday on which I wrote to you, and on the Sunday morning were becalmed in Mount's Bay. It was a melancholy pleasure to have one more view of the Mount, Marazion, and St. Hilary, all which I could see with the glass very well, though not distinctly with the naked eye. My heart was very full, as you may suppose. I would have given anything to have been ashore preaching at Marazion or St. Hilary, where I was probably expected. I took for my text Heb. xi. 16: "But now they desire a better country, that is a heavenly: wherefore God," &c. The text was not very suitable to them, but it was quite so to me. The beloved objects were still in sight, and Lydia I knew was about that time at St. Hilary, but every wave bore me farther and farther from them. I introduced what I had to say by observing that we had now bid adieu to England, and its shores were dying away from the view. The female part of my audience were much affected, but I do not know that any were induced to seek the better country. The Mount continued in sight till five o'clock, when it disappeared behind the western boundary of the bay. Monday, the day after,

was a day of most severe trial to me. It began to blow fresh in the morning, in consequence of which all the passengers were ill. I was thus rendered incapable of removing by persevering prayer the dreadful gloom that hung upon my mind; not a ray of comfort or life appeared in any quarter. We had lost sight of the land in the night, and with it I seemed to have lost all the sources of happiness. O this ensnaring world! What but the almighty power of God can effectually wean us from it! I slumbered away the afternoon in darkness and stupidity, scarcely sensible of anything but the pains of memory; but reviving a little at night, I was refreshed by reading some of the Psalms, and your hymns. No thoughts but those of God's covenant love and everlasting kindness would at all suit me. In such passages as these, "Why sayest thou, O Jacob," &c., I found strong consolation. I believed I should utterly have fainted, but that I was enabled to say in faith, "Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me." Throughout the whole of the day the want of Christian society, or of any friend with whom I could converse, made me scarcely doubt of the necessity of applying to Lydia immediately on my arrival in India. But I am determined by the help of God to give the matter a fair trial. I hope I shall never request her to make such a sacrifice merely for my personal relief, except so far as that may tend to promote the kingdom of God. Yesterday and to-day my sickness is removed, and my peace restored. God fulfils his promises to me in a marvellous manner. "As thy day is, so shall thy strength be." He is a friend very near to me, now that all others are far from me, and refreshes my soul with long and happy seasons of prayer. He makes the great business of my ministry to be now uppermost in my mind. O let the Eastern nations at last emerge from their darkness, and let these my poor

wretched countrymen who sail with me, and whom I see under the power of Satan, be turned away from their sin and enmity to God! The more I see of the world, the more deeply I am struck with the truth and excellency of the blessed Gospel. O the transcendent privilege of being enlightened by the knowledge of it; I have now free access to the soldiers and sailors, and pray that some may be awakened to a serious concern for their souls. With respect to yourself, my dear cousin, I cannot but be deeply anxious, considering the very long period that must elapse before I can hear again of you. I could have wished to have left you in more established health, but I must rest contented with the happy assurance of your being under the care of a gracious God and reconciled Father in Christ, who will in his own time call you to your high reward. And now I reluctantly conclude, commending you both to God, and to the word of his grace. Amen.

H. MARTYN.

AUG. 15. Went ashore and walked to Cork, about eight miles up; on the road I joined two serjeants of the 25th light dragoons, and was speaking to them on divine things, when McK. came up, and with him I was obliged to walk the remainder of the way, with very unprofitable conversation. Continued at a coffee-house in Cork the remainder of the day, unable to converse for want of communion with God. Wrote a letter to Mr. Simeon, and that was of use in fixing my mind a good while on the things of another world. One object in going to Cork, was to see if any pulpit might be procured for Sunday; but the persons of whom I sought information happened to be all Roman Catholics, who could tell me nothing more than that there were seven Protestant Churches, and about the same number of Roman Catholic. At night I turned as usual to the Bible, and found it quick-

ening to my soul. In prayer had an awful impression of my own unprofitableness, and of the shortness of time.

AUG. 18. (Sunday.) No service in the morning in consequence of rain ; but from the time I got up till the middle of the day, I enjoyed more peace and spiritual joy, than I have since I began the voyage. I recollected it was the first Sunday my friends knew of my being at sea. Oh, there were many prayers ascending for me. Read the psalms of praise with a happy sense of God's love. Found it still in vain to get at the soldiers, in the midst of their bustle of preparation for a drill previous to their review. While they were drilled on deck, I walked on the poop, my soul in general expanding with love, in recollecting the society of the children of God, with whom I felt sweet communion of spirit. Talked to the quarter-master, but he did not seem to receive what I had to say ; another seaman continues to read the Bible daily which I gave him a few days ago ; I asked him if he understood it : the tears ran down his cheeks, while he conversed on religion : on asking him, whether he did not sin against God daily, he was quick to confess that he did. His soul seemed to be very tender, serious, and humble, and I left him in comfortable hope. Went below decks, but the confusion was greater than ever ; reprov'd a corporal and a sentry for swearing. I observed evident marks of contempt. There was a quarrel amongst the soldiers and sailors ; one of the former, who was stripped for fighting, I went up to ; they all showed great deference, and the tumult subsided for awhile, but I feel a coward heart in such circumstances. In a season of prayer at this time, I was stirred up to pray fervently for zeal in the different offices of my ministry. I saw that I ought to give my whole strength to preaching. I consider it as an awful occasion, in which I should labor mightily. McK. was going on a party of pleasure, with some of the passengers, but I convinced him of the sinfulness of it,

and so he stayed. At half after five we had service; I preached on Psalm lv. 21, 22. There were not many passengers present, but the profoundest attention in those that were.

AUG. 20. God visited me again in prayer; my soul wrestled for the continuance of the spirit of adoption; I felt angry with myself, and grieved that I should ever walk so carelessly and so faithlessly, as to bring guilt upon my conscience. In the afternoon, finding no opportunity of going below, I looked into a review, and was led on, by one thing after another in the book, to delay prayer and farther exertions among the people; detestable curiosity about the impertinent subjects of literature has often given a severe wound to my peace. After tea, again went to see if I could read to the people; but saw, or fancied I saw, they were in too great confusion, from stowing casks, to attend to me.

AUG. 22. Had a most blessed enjoyment of the Divine presence in prayer this morning, in which I found not that tendency to be puffed up at the discoveries made to me as in former days, but my soul seemed filled with love, and willing self-abasement. "My cup runneth over;" I almost ventured to think, "truly goodness and mercy shall follow me all the days of my life;" but oh, how little do I deserve the manifestations of God's love! I ought to have served him better for his goodness to me. In consequence of late dinner and drill, I did not think it convenient to the soldiers, to go below and read to them; and directly after tea, the hammocks were ordered down, and so no reading took place; on inquiry afterwards, I found they had assembled in considerable numbers on the upper deck to hear me; on hearing this I was quite cut to the heart. It is not for want of willingness, that I am so slow to action; but I am destitute of that energy, promptness, activity, and holy forwardness which characterized Whitfield, and the eminent servants of God.

AUG. 23. Had more seriousness than joy in prayer; yet the past experience of the satisfaction to be tasted in communion with God, excited me to some perseverance, and earnestness to seek his presence. Went aboard the Pitt, Botany Bay ship. She is carrying out 120 female convicts. They were well accommodated, but the person who showed me round, said, they had no Bibles or religious books. While he and the rest were with me, I could neither speak to them particularly, nor distribute tracts; but on deck observing some improper conduct in a seaman, I spoke to him, and after a little conversation, declared what the law of God threatened, and directed him how he might be able to leave off his sin. No, said he, I cannot do that, and will not; and soon after I saw him in defiance behaving as before. Our conversation drew others about me, who all questioned me concerning the harm of it, with the utmost contempt. One man said, Well, if that is the greatest sin I have ever committed, heaven is my portion. However, I could very easily keep them all at bay, and told them that though they could make a laughing matter of it now, they would think differently of it at death and the day of judgment. However I could not leave them without telling them of the gospel, and the way God would deliver them from sin; this made them rather more serious; chiefly, I suppose, because they could not but receive with civility what I spoke to them mildly as a great mercy and privilege. I afterwards went below alone, and finding a few women, spoke to them, and gave them a few tracts which I had. One whispered to me in great emotion, asking me if I was not a Roman priest. Guessing her intentions, I asked her if she was not a Roman Catholic, and advised her to confess her sins to Him who knoweth the heart. Walking to the fort, I passed two men who were hanging in chains, for murder. They were the most horrid spectacle I ever beheld; some of the clothes were still

remaining, and parts of the skeletons appeared through the rags. In one a few locks of dishevelled hair remained, and the teeth, so that his countenance still preserved a look of the most dire malignity. My feelings, which been excited by what I had witnessed in the convict-ship, were now greatly agitated. The wickedness of that earth on which I was destined to dwell so long, impressed me very deeply. I seemed to have received a new idea, in considering what sort of people God had to manage. Advancing to the brow of the headland, with my face toward the wide and lovely ocean, I thought—O thou hast sent me as a sheep among wolves. My heart too is the same, disposed to the same iniquities. I looked towards India, and remembered they were heathens, perhaps ten times worse than anything I had seen. Yet I felt no disposition to do anything but labor in the gospel among my fellow creatures. Seeing a middle-aged soldier sitting under the wall of the fort, I began a conversation, and found he was a Roman Catholic. In answer to my arguments against the main errors of his superstition, namely, the use of the intercession of the Virgin and the saints, and dependence on our righteousness for acceptance, he replied very sensibly and seriously. I was pleased that he made objections, as it was not in a captious spirit, because it showed he understood what I said, and felt the force of it. Afterwards, while I opened the system of the gospel to him, he listened with great attention, without interrupting, and having nothing more to reply, I left him after giving him Vivian's Dialogues. He read, he said, the English Testament. Mr. — took away almost all the evening, by coming to tell me—1st, that he had been defending my conduct before the junior officers of the regiment, who had declared, that if they were commanding officers, I should not be suffered to talk to the men in this way about religion, thus unfitting them to be soldiers; and that if I read at all to them, it should be to the whole on

deck ; and 2nd, by opening his mind to me on the subject of his revengeful temper, which had just been excited. I endeavored to advise him on the subject.

AUG. 25. (Sunday.) Rose from prayer with a solemn impression. In consequence of the rain, there could be no service this morning ; I felt at this a secret sort of pleasure, but soon after the guilt of the feeling was brought home to my mind. I prayed, that God would not for my wickedness' sake deprive those perishing souls of the bread of life, but feed them, and in mercy to his church, and free compassion to his wretched creatures, inflame their soul with a burning zeal. I found that the Lord had in part heard my prayer, for I rose with an utter scorn of my former base lukewarmness, and desired above all things, to spend, and be spent, in Christ's service. In my walk on deck, conversed a little with the mate, but to all on religion obtained no answer. Yet he is my staunch friend ; for after dinner, while I was below, he said to Lieutenant D., " If you won't be religious yourself, why hinder another ?" and he said to several of them, " Though you laugh at religion now, by and by your consciences will be overhauled." He is the picture of a good-natured blunt seaman. I retired soon after dinner, and read the Pilgrim's Progress to the men, who attended in great numbers to hear, chiefly because the rain prevented their being on deck. I never perceived so much of the extraordinary value of this book till now. I am now got beyond most of my poor hearers, but it cannot be helped. The latter part of a Christian's course may be more blessed to them than the beginning. But as I go on, the book furnishes me with opportunities of making a thousand useful remarks I should never have thought of else. It clearing off in the evening, I walked on the poop, enjoying the thought of the people of God, who were then assembling in different parts of the kingdom, to happy worship, particularly the congre-

gations at Cambridge, St. John's, London, and Dock, when I was interrupted by the mate's proposing divine service without a sermon, which indeed it was impossible to have, as the sun was down before they began to rig the church.

AUG. 26. Two things were made the subject of my earnest petition this morning. 1. That God would exert his power, and make me depend on that power by which he can renew my heart. The texts, "What is the exceeding greatness of his power, and "He is able to do exceedingly," &c., appeared to me just what I wanted. Nothing seemed capable of fitting my body and soul for glory, but the sovereign power and pleasure of God. I prayed the Lord, that he would himself create me anew unto good works, and a spirit of love, and make me to see it to be his doing, for then he would have all the glory. Oh that the Lord would be pleased to remove pride and delusion of self-love from this vile heart, lest I be made to feel the truth of his word, by being cast into outer darkness! My mind, during my walk, was uneasy at the danger of trifling in my studies, and giving myself to unimportant reading, for want of being called to immediate duties. After some doubts, and much unwillingness, I went below in the afternoon, expecting to find few people able to attend, but had a considerable number, and from a part of "Pilgrim's Progress," told them much of the evil of being ashamed of religion. Enjoyed a solemn, though short season of prayer in the evening, in which I felt all my soul go forth in desires to be like Christ, in finding my meat and drink in doing the will of God. In the evening endeavored to learn the notes on the flute, as thinking it may be of use in helping my people to sing, perhaps, in India. The Lord keep these things from being a snare to me!

AUG. 27. My chief business in prayer this morning, was to put my soul into a state of heavenly-mindedness. Oh,

how unconquerably carnal did my heart appear! Though the outward scene presents nothing but what is unsatisfying and tedious, except viewed in a spiritual manner, I feel I have no power to preserve any abiding enjoyment of invisible things. However rich it is to be under the influence of divine realities, I cannot keep my soul in eternity: it is presently down again upon earth, the easy sport of almost everything that passes before the sight. What a state of joy it must be, I thought, to be there, where I shall always see God, and always be filled with divine affections, to worship him day and night in his holy temple! Endeavored as I walked on deck, to turn my thoughts into a profitable channel, but to little purpose; at last I bowed my knees in prayer, and never yet found such precious power in the atonement. The Spirit, of a truth, applied the blood of Jesus, to cleanse me from all my sin. Whatever I had been in times past, free pardon might be obtained, and I might begin anew with quietness and peace, my heart being sprinkled from an evil conscience; death, which seemed very near, through the weakness of my bodily frame, appeared very desirable. I tried to realize what would be my feelings on a death-bed, and my fears, and endeavored to meet them. Then read 1 Cor. xv., with great impression, and I tried to be persuaded that there was really nothing here, for which I should be unwilling to leave the world; certainly nothing in the ungodly, and nothing also in the society of saints.

AUG. 30. Read a good deal of Scripture, but in a heavy frame, though I selected the most enlivening parts. I was not on the whole so much dejected as the last time I was sick, but yet very much so now; misery seemed to await me through life. Nothing but death and heaven appeared as a pleasant end in view. There seemed no one person who cared for me. Began Dow. The insidious attacks on Christianity in this writer, while he describes the Hindoos, and

their inveterate attachment to their superstition, stirred me up to prayer; in which, after making mention before the Lord of the state of India, and his promise respecting the conversion of all men, and the want of success his faithful servants had met with, I said, that I, a poor feeble worm, should certainly be swallowed up, and lost in the difficulties, unless God should show to the world that He still reigneth: the hope, that the Lord might perhaps be pleased to make use of me, inspired me with great ardor, and I sat down to deliberate on the subject; I could not perceive that anything was to be done, till I had learnt by actual intercourse with the natives, to enter into their minds and views; for so only could I learn to answer the objections they would make to the truths of the gospel. Read some chapters of the Acts, to see how the apostles addressed ignorant heathens; and afterwards Brainerd's description of the difficulties which attended his mission. But all this is outward; my soul wants the spirit of prayer. The work is easy to God, if I could pray earnestly in their behalf. The Lord awaken me to spiritual earnestness!

SEPT. 1. (Sunday.) A very melancholy sabbath. Continued very ill the whole morning, and indeed the whole day; got into my cot about seven, and being a little more at ease, sought communion with God. At different times of the night as I lay awake, I experienced the consolations of God, not so great as to give me joy, but enabling me to suffer with tranquillity. Upon the whole, I have reason to adore his mercy, that my spirit has not been tried as this day three weeks. Death throughout the day appeared very desirable. I longed to die, rather even than to be well and with my friends. Death was the best consolation I could find, as I had not enough of the presence of my heavenly friend to be able to rejoice at suffering for him.

SEPT. 3. A day of bitterness and distress. I took up one

of the volumes of the Cheap Repository, and found several things very suitable. The conversion of Gamba affected me in an extraordinary manner; I had a deep impression made upon me of the misery of mankind. The story of the fair-weather sailor delineated my character, I thought, too truly. The Shepherd of Salisbury Plain made me ashamed of myself. What I suffer is only the common evils of life. The Lord have mercy upon me! it is all I can say. I would rather be cut in pieces than deny my Saviour, by forsaking this part of his work, which he assigned me; and yet, with a heart so full of corruption, there is nothing too pitiful for me to do. After dinner, got nigh to God in prayer, but it was like stemming a torrent. If I got on a little, I was presently carried back where I left off. My soul was influenced with something of ardor to be doing the Lord's work. Respecting life I am not anxious. There is only reason to fear lest the Lord in wrath should send me back as unworthy to proceed on so high an errand. But O may he rather graciously fit me for it if it be his will! After being on board seven weeks, we are not yet to the west of Ireland. But were I blessed with a humble contented mind, as I desire to be, no earthly trifles would move me. "I have learnt in whatsoever state I am, therewith to be content," &c. "I can do all things through Christ which strengtheneth me." At night I resolved, in the strength of God, to make an effort to rise above present afflictions, and be happy and contented in God. Felt much returning joy and peace.

SEPT. 4. I was taught in my prayer to-day the necessity of living by faith. It was a relief to my soul, to declare to God my utter insufficiency for all good, and that therefore my hope of ever obtaining contentment and joy in his service, must be the gracious gift of his Holy Spirit; and with this I felt a very serene and calm assurance, that God would work all my works in me, that I should be created anew in Christ

Jesus, unto good works. Read the Galatians and meditated. It was then suggested to me,—Think no more of anything but suffering in this life; you are an exile from your native country and friends; think not of seeing them any more. Major D—— had been giving me an account of what would be my situation in India. I sat musing upon it on deck, without being able to find one single ray of comfort, but what should come from the presence of God. It was now in vain to look forward to anything upon earth. In mute astonishment therefore I looked forward, and surveyed the scene. The pleasures and comforts of this life, such as are allowed to God's children, from them I was entirely excluded. After a little time, I quietly looked upon this as my portion, and made up my mind to expect nothing but suffering every day. The thought was not so overwhelming, but it solemnized my mind most exceedingly, and I felt weaned from the world to a degree I never experienced before.

SEPT. 5. Rose without strength or spirits to dress myself. As long as I could sit in my cabin, I passed the time, about three hours, in reading and prayer. I found many of the psalms in exact unison with my feelings; and this was a great comfort to me, as I found that some of the children of God had been in as distressed circumstances. In the afternoon I could do nothing but sit holding my head in my cabin. Here I was assaulted with a sense of guilt, lest I was giving way to laziness, in not stirring up myself to pray and labor for God. After ten I revived considerably in my spirit. Talked very closely to my servant. Mr. —— coming in, I read an account of Brainerd's death, and some hymns, which so much refreshed me, that I could hold up my head again. Afterwards alone; read some chapters in Revelations, and determined to endeavor to improve the present season of danger, by going into the cuddy after supper, which I did; but as the weather was become rather more moderate, the

conversation was not at all about the gale. However, I had occasion to mention to —— the real cause of the fears we have of death, and the remedy. In my prayer before this I saw reason to be humbled for the vain-glorious desire I had shown to manifest my contempt of death; but now I find it impossible to approach God but as the most abject of creatures. My grief is, that I cannot have my affections set upon things above. The world in a particular form has a hold upon my soul, and the spiritual conflict is consequently dreadful. Nothing but such assurances as that, "Without me ye can do nothing," could support me from sinking to deep despondency. God will not cast off his people. I am now in the fire, fighting hard; Oh for strength to carry me through! Outward and inward trials threaten to destroy me, but I will put my trust in God. "I shall yet praise him, who is the health of my countenance and my God."

SEPT. 6. The storm continued to increase during the night. Two of the sails were torn to pieces. The violence of the wind in the rigging, and the confusion on deck, prevented my sleep. I was chiefly led to think of the many poor souls in the ship; the thought of them reminded me of my own lukewarmness, and unfaithfulness; but all this only made me feel more deeply the necessity of the Redeemer's righteousness. At night, when the wind abated, read Whitfield's Journal, and observing how he acted on such an occasion, I was cut by it to the heart, at the sense of my lukewarmness. Once more I struggled, determined to rise, through God, above the body, the flesh, and the world, to a life of ardor and devotedness to God.

Next morning was very sick, insomuch that I was obliged to stay upon deck in the crowd. In prayer my corruption seemed to be like a mountain pressing upon me. As for the world, I detested it, for being the cause of my plague, but could not get the love of it out of my heart. I could not

find my supreme pleasure in being separated from all things unto the gospel of God, and thus my spiritual conflict was agonizing beyond measure. Beginning to grow quite outrageous with myself, and like a wild bull in a net, I saw plainly this was coming to nothing; and so in utter despair of working any deliverance for myself, I simply cast myself upon Jesus Christ, praying that if it were possible, something of a change might be wrought in my heart. Though I was a little earnest in the afternoon, the sense of my constant unprofitableness made me more miserable than ever, and my soul was fast departing in unbelief from the living God. Thus the Lord vouchsafed to me a sense of my danger, and I began to consider, What can this end in? If I am really in anguish for the low state of my soul, what hinders me from rising? Why do not I make a struggle and cry with power to God?—so I did this day, (not on my knees, for my cabin was floating with water, which had broken in at the port-hole,) and God in a measure answered my prayer. I walked the deck in great haste, for I have to strive against stupor of body almost as much as against that of the mind: I repeated and meditated on Eph. i. 11, and kept doing so, notwithstanding whatever I heard or saw, and this activity of mind on spiritual things was made a blessing.

SEPT. 8. Rose in nearly the same state as on preceding day, sick in body and wounded in spirit. However, thought I, now is the time for struggling. In prayer I was led away from my own corruptions to the more refreshing subject of God's church and ministers. About the time when I expected service, I went about the poop, but the sailors were all at work, and the boatswain swearing at them. My heart was agonized with my situation among the ungodly, compared with that of the Christian societies upon shore. When I went to take my exercise on deck, I resolved to fight hard against my dejection, and truly a hard conflict I had of it for two

hours; I was afraid to let my thoughts dwell upon the outward scene for a moment, or upon England, or friends, which would have made the matter worse. But by reciting scripture, I strove to keep my thoughts incessantly engaged in divine things; though I could not obtain joy, I was conscious of doing right; and that, painful as it was, thus to struggle up hill was the appointed narrow way. Read Leighton on Peter to-day, and found every sentence almost applicable to my case; I almost thought it good to be in tribulation, to have such precious truths appropriated to me. In the evening read the Revelations, with greater peace of mind and devotedness to God.

SEPT. 9. At last the Lord hath appeared for the comfort of his creature. Why cannot my soul be always in heaven? Dearest Lord, there is nothing on earth worthy of a moment's concern; thy work may be prosecuted best by my soul's remaining in heaven. The transcendent sweetness of the privilege of being always with God would appear to me too great, were it not for the blessed command, "Set your affections on things above," &c. "For your life is hid with Christ in God."—Life hid in God! In my walk on deck found it necessary to watch and pray, lest I should sink into dissatisfaction. Endeavored to keep in mind, that the little trifling occurrences and changes which took place around me had no concern with me; and that, considering the great work God had put upon me, I ought to be hourly considering how eminently I should be a man of prayer, thought, and heavenly-mindedness. Determined not to be discouraged by the neglect of the soldiers; and so, when I went down again, I began to read to about three, and my hearers soon increased. My heart was often very full, in describing the way of salvation by Christ, and the happiness of finding it. In the evening had sweet access to God.

SEPT. 10. Sickness this morning was about to bring on dis-

content and peevishness; but I presently recollected, that it was my business to be faithful and happy in every condition. Walked on deck with Major D. He told me I should find nothing wanting in India but a partner. This was to me a very unwelcome piece of advice; for though I am greatly delivered from all desires of a worldly nature at this time, his words recalled many thoughts of Lydia, which I could not remove so easily as I wished.

SEPT. 11. Enjoyed the blessed presence of God in prayer, great deadness to the world, and happy meditation on eternity. In my walk upon deck the Lord kept my heart in general above the influence of the idle occurrences and passing scenes around me, and I looked forward with contentment and pleasure to living among none but Mussulmans and Hindoos, to which I feel at times strong reluctance. Read Hindoostanee; at dinner many spiritual thoughts were suggested to my soul. I looked forward with delight to the time when the body would no more need to be fed with corrupting food, but would be changed, and made like the glorious body of Christ. In the afternoon looked over Vince's Astronomy till it was time to go below; prayer would have been a better preparation for reading to them; for the immediate effect of considering some things in astronomy was an extraordinary coldness of heart towards divine things and religious duties; but reading to the poor people presently warned me again; my few hearers now, I observe, are generally the same persons, which I am glad of. In the evening thought to finish a few calculations before prayer; but McK—— coming in, prevented, and thus the time, which I find most profitable, was lost. He stayed a long time, conversing upon religion. He grows visibly in grace. He now reads the Scriptures aloud in the cabin, and has one or two to hear him. At night had a solemn season of prayer, in which my eyes were a little opened to consider the holy examples of John the Baptist

and St. Paul. Oh that I might be taught and strengthened to become such a holy, self-denying, spiritual minister and missionary! Before going to bed, read Milner's Sermon on fasting. I have no doubt of the usefulness of separate seasons of fasting and prayer, though my flesh seemed to shrink from it at present, as if it were too much for my strength; yet past experience encourages me, and David Brainerd's advice. What a quickening example has he often been to me, especially on this account, that he was of a weak and sickly constitution!

SEPT. 12. An unhappy day, made so through negligence. Had a happy season of morning prayer, as usual, but wasted much of the rest of the morning in calculations, though I knew it ought to have been spent in composition. In my walk alone on deck I found it hard to keep from my former unbelieving thoughts. After dinner found myself dull, and unfit for the service of God. This wounded my peace deeply; I was almost ashamed to appear in the presence of God. With shame and humiliation, I read to the soldiers below; in prayer afterwards, in vain did I pray to enjoy the sweetness of eternity; my soul seemed left to its own stupidity, and God to have hidden his face. After reading a portion of Scripture, I began, after some deliberation, to write my sermon; and though I made little progress, I felt more satisfied at night, as having been in the path of duty. How debasing is sin! it separates the soul from God, and leaves it to grovel on earth in misery.

SEPT. 13. My soul tasted much of the love of God in prayer this morning, and rose in the desire and hope of continuing in it all day. I was disposed to ask with the bride, from my constant expectation of soon losing spiritual fervor: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I become as one that turneth aside by the flocks of thy com-

panions?" Why should I give way, and suffer my thoughts to be led by outward occurrences? Employed about sermon with rather greater sobriety and seriousness than in general.

SEPT. 14. Was again favored with a sense of the love of God in prayer this morning. Rose very feeble and dejected, but was refreshed by remembering that my body and soul are Christ's, and that when he shall call me away, "this corruptible shall put on incorruption, and this mortal put on immortality." In my walk had little opportunity of reflection, as there were so many on deck, and one and another joined me; to Captain J. I declared what I thought the will of God about duelling. After dinner all the men were paraded on the quarter-deck, to hear the decision of the court martial on one of the mutinous soldiers, which was his acquittal. Some of the articles of war were read. This left me no time for reading to them. The rest of the evening I continued writing, with my mind low, but solemn; finding a sweet relief at intervals, to stop and try to have a foretaste of heavenly glory. I seemed to have no prospect in my heart, of ever taking up my rest in this life, but was resigned, and pleased at being altogether for another world.

SEPT. 15. Had a long conversation with major D——; from his great anxiety and extraordinary humility in being willing to receive instruction from me, (indeed he seemed to think me almost infallible,) I was very earnest. With the utmost possible plainness, in every variety of expression and illustration, did I endeavor to point out the difference between the way of salvation by the law, and by the gospel. Yet without making objections, his mind seemed to continue in darkness. I next had conversation with ——, one of the cadets, who appeared to seek it. He seems very well disposed. I offered him instruction in mathematics and classics, which he accepted. Next with the chief mate, commending his leaving off swearing, which I observe is already the case.

I reminded him of the necessity of putting off the old man, and being renewed, &c. He is one the worthiest men in the ship, but we cannot continue long on religion: he is so soon out of his depth; he said he always avoided anger, ever since he heard a sermon on the subject, the finest he ever heard, one Wednesday at St. Ann's, Blackfriars. I sat with the seamen on the gun-deck, in the Boatswain's berth; at the request of one of them, I gave them a Bible, two Testaments, Baxter's Call, and some Tracts, for one mess consisting of six. As I sat there, I had a long and close conversation with the carpenter, who wished to appear better informed than the rest; he would not believe, that he was not safe in acting according to his own good thoughts: the ship's steward, whom I formerly spoke to for swearing, and received a disrespectful answer, used the same expression; I reproved him again, and received the same answer, that in his own thoughts he was innocent, for he meant nothing. I told him that his sin was in mentioning those words without meaning anything. This seemed to strike him very forcibly. Coming up, I met the purser who was ill; I presently began with him, and talked a considerable time; next with Sergeant C——, but could not go on long, as the soldiers began to gather round us, too near the quarter-deck; lastly with Corporal B——, who seemed to be in a very low state. In the evening at sun-set, I thought with pleasure, "but few more suns, and I shall be where my sun shall no more go down." My dear Lydia, my sister, and all the dear saints in England, I can be content to see no more: I have nothing to do, but to attend diligently to my work, since "the day of redemption draweth nigh." After tea in prayer, the work of a missionary before me, was, as in general, the occasion of a very serious impression on my mind. Oh, that in the actual labor and suffering, I may see its excellence!

SEPT. 17. This morning much of praise and love: began

to learn the use of the navigation tables, and the practical method of astronomical observations. As I began it with the belief of its utility, I left off without injury to my spirit. I was assisted in getting my thoughts fixed in prayer. I seemed at a long distance from the earth, and time, and near the blessed God. My soul spoke freely of its wants, particularly of the life of faith in Christ, and walking happily in him, and with him. Spent the rest of the night in thinking of Col. ii. 6, not with much success, but profited by my thoughts being summoned to aim at so spiritual a subject. Studied again Rom. vi. in order to discover the Christian motives, and found great insight into it. Oh may I walk in great humility! and if I increase in knowledge, may I remain also in lowliness of spirit!

SEPT. 22. Had some thoughts of devoting this day to prayer and fasting, but was undecided as to the latter, whether it would be right in the present weak state of my body, to omit the meal of dinner. Read in the morning a good deal of David Brainerd; his dying testimony in favor of such occasional abstinence is very weighty. I began to pray, first in reference to my own soul, that it might be made truly penitent. I endeavored to take a review of my life; the recollection made me burst into tears. My heart was quite broken. Prayed at length for my sister, my brother R—, Dr. J. E. and Lydia. After praying nearly two hours, my heart seemed to be at last really poor and broken; nothing appeared so remarkably deep-rooted and detestable, as that never-ceasing self-complacency and esteem, which attended me amidst all those causes of humiliation; I pictured myself strutting about the streets and walks of Cambridge, wrapt in content, thinking myself very amiable and admired, as much by others as by myself. Yes, it is pride which surpasses all my other sins, hiding from me the extreme guilt of laziness and lukewarmness. I could not have borne this self-

condemnation without views of Christ ; and I was shrinking continually from the search, save when I applied the blood of Christ, and confirmed my assurance of his all-sufficiency to save. Oh, that the memory of my iniquities might never cease from before me, while I sojourn in this land of sin and sorrow ! Read afterwards Psalm l., and Dan. ix., 1 Kings xvii., xxi. I then walked. With respect to the enjoyment of time and sense, how poor and worthless do they appear !

SEPT. 24. The determination with which I went to bed last night, of devoting this day to prayer and fasting, I was enabled to put into execution. In my first prayer for deliverance from worldly thoughts, depending on the power and promises of God, for fixing my soul while I prayed, I was helped to enjoy much abstinence from the world, for near an hour. Then read the history of Abraham, to see how familiarly God had revealed himself to mortal men of old. Afterwards, in prayer for my own sanctification, my soul breathed freely and ardently after the holiness of God, and this was the best season in the day. During my walk, my thoughts were heavenward, indeed, more than on common days, but not humble and careful. Endeavored to recollect all those who had desired my prayers, and wrote them down. In interceding for them, I was rather led to dwell on young ministers, that they might be stirred up to go forth as missionaries ; and for myself, that I might have more firmness, warmth, vigor, energy, and character. I prayed with some zeal, but yet with little of the presence of God humbling my heart. Three of the cadets came to me with Euclid. I sat most of the evening, endeavoring to compose on a subject, but seemed quite spent in body and mind. I very much fear, that the climate, which is extremely soft and luxurious, (lat. 35°) produces this relaxation in my frame, though I make every effort against it. If this should be the case, what will India be ?

SEPT. 27. Found much comfort and benefit in the Psalms. Proceeded but slowly in my composition. My mind was more impressed with the value of the souls in the ship, and my duty in striving to stir up myself and them, to a deep apprehension of eternal things; but it is here I feel my unfitness for a missionary. I do not know how to push things. I have a delicacy about me, which no doubt proves ruinous to souls. When I believe, and *therefore* speak, I shall then pluck souls as brands out of the burning with haste. At present, I do not, that I know of, shrink from any known method of diffusing the light of truth, but I am not ingenious in methods; I do not invent ways and means in getting at men. I want the essence of zeal, which, if no way be open, will make a way. Alas! I let men sleep, as if only in error, not as on the brink of eternal fire; yet I know not what can be done but to preach, and to read to them as often as the business of the ship will permit, and to converse with whomsoever I can get to join with me. The oaths I hear on deck move me. I enjoyed great peace and assurance in God; confident that, should we be driven from the fleet and lost, my spirit would be transported to a happier world. With Major L——, I had a long conversation on the impossibility of converting the Hindoos. I was not so anxious to combat his arguments, as desirous to say something for the conviction of himself; by the recollection of the constant objections drawn from the bigotry of the Hindoos, I was led to pray, that God would of a truth show the gospel to be his own, by causing the lighting down of his arm to be seen, by a great work in that country. India is consigned by the world, to the irrefragable chain of Satan. Oh that God may soon interfere to remove her reproach! may she “forget the shame of her youth, and not remember the reproach of her widowhood any more!” Read Milner: the mission to England by Gregory interested me much, and refreshed me with

the prospect of something to take place in India. Lord, increase my zeal ; that though I am but a feeble and obscure instrument, I may struggle out my few days in great and unremitting exertions for the demolition of paganism, and the setting up of Christ's kingdom.

SEPT. 29. (Sunday.) On rising this morning, soon after five, I found we were close to Madeira. About noon, we anchored before Funchal ; the ship was one uninterrupted scene of confusion the whole day, and my mind was lamentably distracted. After waiting till two, without having any service, and being told there could be none on account of the anchor's being to be weighed again, I went ashore. Went to the great Catholic Church, and was shocked beyond measure at the absurd ceremonies ; the splendor of the church was beyond anything I had conceived. The priests eyed me with considerable attention, amidst the crowd of officers, guessing me to be an ecclesiastic, I suppose. One of them, when he came to one ceremony more than ordinarily ridiculous, could not conceal his laughter. At other times, the few devotees there, while on their knees, would laugh and talk together. One young man, in the dress of a priest, who was showing me a place which was called the sanctuary, while service was going on in the next department, I addressed in Latin, but he did not understand. Is it possible, thought I, this can be a Christian church ? I do not know that anything shocked me so much, as the burning of incense before the picture of St. Francis. I was almost ready to shed tears with grief. A poor negro woman crossed herself at this time with much fervor and apparent contrition. I thought she might be truly an awakened soul, and longed to be able to speak to her, but could not. At dinner, met a party of about twenty ; several colonels and ladies ; everything was in the same grandeur as in London ; I was disgusted at the thoughtlessness of the company on this day. We

had great profusion of fruit, apples, pears, grapes, raisins, walnuts, almonds, and bananas, a fruit I did not like. One of the clerks, who sat next me, kept me in constant conversation, chiefly on religion; he brought forward all the difficulties in a way which showed he was used to dispute. At last Mr. — called me away to a lodging-room he had found for me; and then we read and prayed together, thus closing the Sabbath more happily than we had passed through it.

SEPT. 30. This morning my soul was still distracted, by the novelty of the scene, from a happy spiritual frame; and prayer, from the same cause, had no abiding efficacy. At night, sat with my poor host, who had been a hair-dresser in London forty years, a hearer of Basil Woodd; and talked to him of the gospel; he is a Roman Catholic from fear, but despises popery.

CHAPTER XII.

Oct. 1. The heat was exceedingly oppressive, I hardly knew how to support myself. At my lodging in the evening, I was about to read to S—— a chapter in the Bible, when E—— and a relation came in. We went to my own room, and there we had much comfortable and godly conversation, in the view of seeing each other no more. I read 2 Tim. ii. and iv. and prayed; but when I was alone, the fatigues and distractions of the day left me little disposed to enter into my own heart. After dinner to-day at Mr. Gordon's an American speaking in a very light manner of the sin of drunkenness, I thought it right to reprove him: I was surprised to see how, with all his ill humor, he was silenced: soon after, when he happened to make the common remark, of all sincere people being equally good, and was seconded by Mr. G., I combated them, and in the hearing of the whole party, defended the truth of God to a certain degree.

Oct. 3. Our troops have received sixty rounds of ball cartridge, and have this day been paraded, in consequence of which they had not time for reading. Poor souls, now that they are to take the field while I am with them, how anxiously should I watch over them! I said to Captian S—— as we were walking, without any preamble, What godly men you soldiers ought to be, who may be so suddenly called upon to give up your account! He said with a smile, he did not know he had any reason to be afraid; I tried to convince him of his error; but he seemed wrapt in self-confidence. Passed a good part of the morning in reading Psalms and

Isaiah, and often parts of Scripture, in order to recover from the great distraction occasioned by this visit to Madeira. My mind was in general at peace. Assailed by questions and conjectures about our destination; but I somewhat succeeded in having my thoughts on the better country, where there would be no more war or bloodshed. The weakness of my body was dejecting to me for a time, lest I should never be of any service in India; but peace was restored to my soul, by the sweet consideration, that all was at the disposal of the Lord.

OCT. 4. In the afternoon, had a greater number than usual below: it was more than usually profitable. I addressed them on the subject of their being soon to be called to the field. Sat among the Lascars, who were upon watch: I get to be better understood by them, but cannot yet follow them. I think with delight upon the day, when I shall be able to speak fluently to these poor creatures the precious truths of eternal life.

OCT. 5. Communion with God in prayer; little about the ministry and mission, rather in reference to my own sanctification and expectation, that I might live uninfluenced by outward things. I succeeded in maintaining for a time a spirit elevated above the visible scene; how happy is it, that God has made that a precept, the fulfillment of which is my highest joy: "Set your affections on things above, not on things on the earth!" My soul, what hast thou to do here? as thou hast bid adieu to thy friends, and to the pleasantest things of this life, so shalt thou ere long quit this mortal scene altogether, without mixing any more with the pleasant things of this world. Col. iii. which I had been reading, afforded me much useful meditation during my walk. I thought in my prayer, that the Lord had given me learning, or the reputation of it at least among men; but how much better did the possession of simplicity appear; I could have

willingly forgotten all I had ever read or learned, to be a man of the ancient primitive simplicity. Lord, give me the spirit of a true missionary, his lowliness, his patience, his love.

Oct. 6. (Sunday.) Preached on John iv. 10. The want of attention in those present, and the faults of my manner, which McK. pointed out, produced much dejection; but I endeavored to check the usual train of desponding thoughts, such as that I should never be of any use as a public preacher, that I was only fit to be a bookworm, &c., by considering that it was a sufficient privilege to me, to be permitted to have the gospel at all entrusted to me. In a conversation with Mrs. O. to-day, I was much comforted; she spoke but little, and that was so much to the purpose, that I was highly delighted; I endeavored to consider with her, to what dangers she would be most exposed. I supposed that the cares of this world, and the deceitfulness of riches, would be most likely to choke the word; but she was, like Peter, very certain this would not induce her to go back. In the afternoon I was grieved beyond measure, at seeing the Sabbath so profaned; the passengers were reading all manner of books; two, whom I knew, I reprov'd, and they laid them aside; I went below in hopes of reading Baxter; but there was no one there, as I have found to be the case every Sunday. After remaining some time in conversation with one or two, I retired in great darkness, to bemoan my own deadness, and that of the people, before God, and found my soul wonderfully revived and encouraged. I found it in my heart to pray fervently for dear Christian friends, who, I hoped, were praying for me; and it was a delightful consideration, that on this day, the cause of God and my concerns would generally go hand in hand with my praying friends. After tea McK coming in, I read Milner and some hymns; my soul all the time being full of joy, and a cheerfulness which put me on my guard.

OCT. 7. In learning the three last chapters of Ephesians, I was much blessed. I was persuaded that the prohibition of foolish talking, and jesting, was little attended to by modern Christians, and especially by myself; a saint who, like the primitive Christians, speaketh the truth in love, i. e. who enjoys a serious and happy frame, as every one ought, is little disposed to trifle; I endeavored to keep this in view through the day, and how often did it recur as a check! In the evening, the devil laid a snare for me I think, which threatened to drown my soul in perdition; the Lord save me, and keep my feet from being taken! oh may I with trembling awe cry to him for help! "Lead me not into temptation, but deliver me from evil." I humbly trust the issue will be for the benefit of my soul.

OCT. 8. I determined to give up some time to the composition of sermons, a duty which, I fear, from sloth, I have much neglected. In the afternoon, prayed as usual for the spirit of a minister and missionary, and went below, read Pilgrim's Progress, and conversed with the men about teaching some of them to read and to sing. They seemed to be very well pleased with the idea of singing. After tea, walked upon deck with Captain and Mr. S——. I talked to them of the popular parts of astronomy, endeavoring to lead it to a profitable purpose. In my cabin had a blessed time of prayer; my soul succeeded in a measure in its struggles to get away from things of sense. Oh, would to God I could live always with Christ! What is it which bewitches me to be governed by such trifles, so that so much of my mind is given to things about which I care nothing, and so little to God, whose loving kindness is better than life?

OCT. 9. In the afternoon talked to a sick man in his hammock. I observed two or three quietly drawing near, and sitting on the ground to hear. I really think there is a spirit of inquiry among the poor men. Read Baxter at the

usual place. There was more serious attention and greater numbers than I have yet seen. In the evening drew near to God in prayer. Oh how I wish I could view outward things with a strange and forgetful eye, and neither think nor say anything but in seriousness and love! I felt more ardor, and zeal, and desire to spend and be spent for God, after this afternoon's ministrations among the men. When a branch bringeth forth fruit, the Father purgeth it, that it may bring forth more fruit. But I am at best a poor languid creature. Sometimes solemn, but scarcely ever lively. By reading the sermons preached before the Missionary Society, I was much refreshed to-day. The interest so many dear and honored saints are taking in my work, and especially the accounts of so many Missionaries lately gone to Tranquebar, Surat, and the Cape, whom I had some hopes of seeing, quite gladdened my heart; I was disposed to bless God for the honor he had put on one so unworthy.

OCT. 10. Mr. S. took up much of my time by coming to learn French. By prayer before and after dinner, and watchfulness during it, I went to the men below in a serious frame; read Pilgrim's Progress; just as I was beginning Baxter, we were interrupted. On deck had some conversation with one of the sergeants, who said with some emotion, that many of the men were the better for my coming among them; and that for himself he had been brought up in this persuasion, and now things that he had almost forgotten were brought to his mind. At night, got below, without being observed, and with some Madeira and water for two of the sick men; but could not read to them, as they are allowed no light. My soul was very serious after this, in reflecting on the hardships of most men. What reason I have to be thankful myself! I had, I thought, no wish, save to be as a light burning out for God; I could rejoice to waste away the body in laboring and preaching all the day long. Let

me say now, as in the morning, "Why is his chariot so long in coming? why tarry the wheels of his chariot?" Then eternal seriousness shall pervade my soul, and I shall join his perfect creatures in fulfilling the will of the Most High.

OCT. 11. Many an animating thought was infused into my heart to-day. Read Hindoostanee most of the morning without gaining any increase to my knowledge. My temper was rather tried by it, but I was restored to peace and dependence upon God for assistance in this study by prayer. In the evening, my soul rose delighted to be employed. Walking a little on deck at night, found Corporal B——, on watch. He was quite revived, and I talked with him a good deal on divine things. But of the glory of heaven, and the nearness of it, which is my present joy to think of, I can get no one to speak. My mind is now generally very cheerful. I believe that many of my former happy times in England were produced, or at least heightened, by the presence of external aids, as of beloved saints, ordinances, &c. My chief pleasure now is, I hope, more independent. I wish to be always with God, and to look forward to the finishing of my work, and entering into rest.

OCT. 12. After wasting a great deal of time in a careless perusal of Holy Scripture, I felt very unhappy, but by prayer was excited again to peace and seriousness.

OCT. 13. (Sunday.) Service before dinner; endeavored to have my soul fixed on divine things, in seriousness, and deep conviction of the awful responsibility to God. Preached on Rom. vii. 18. Read Baxter's Call to the men, and found some parts so affecting, that I warmed them even with tears. In the evening, had a long season of communion with God, through his mercy. Prayed chiefly for the increase of my soul in grace, particularly in love and zeal. Oh the difference when God is present, and when not! The time passed happily; I seemed to fear no interruption; it was not with

difficulty that I beheld his glory, as in general ; but he was nigh me ; it was pleasant and easy to pray, and I did it for all the ministers and brethren in England, for the heathen world, and India in particular. Bless the Lord, O my soul, for all the benefits he hath done unto me. Farewell, wicked world ! from henceforth is it my desire to labor for Christ, and then to die.

Oct. 14. Alas, my days so few, my work so great, and my account so woful, what ails me that I sleep ? much time passed away this morning in reading and prayer, but want of energy wasteth time. I felt thankful for 1 Cor. xiii., that God had given such a beautiful picture of Christian temper. My attention was taken up with things which did not belong to me ; prayer however delivered me from the pain which a succession of merely earthly thoughts always produces.

Oct. 15. Spent much time with Major D. and McK. separately ; endeavoring to mediate and produce a reconciliation. Below, we sung hymns, and I read Baxter's Call. I felt pressed in spirit to speak to them the word of God. My usual deadness seemed to have vanished ; I could have poured away my life to persuade them to return. McK. came down while we sang, and was ridiculed and bantered by them all on his coming up. In the evening at prayer, my soul panted after God, and cried fervently for a short time, after a perfect conformity to the holy nature of Jesus Christ. O that I may be kept faithful a few years longer, and I shall be out of danger ! " In my Father's house are many mansions."

Oct. 16. John xv. convinced me, how little or nothing I know of abiding in Christ. " So shall ye bring forth *much* fruit." In prayer after tea, I was led to cry for sincerity and openness of heart before God. I felt that I am apt to be satisfied with a few religious affections, excited by a sense of the shortness of time, &c., but that I really enjoy little of

actual and spiritual communion with God in Christ. The thought of death and the resurrection is very sweet to me. My chief concern now seems to be, to wait patiently for it, and to beware of distrusting God's promises concerning it. The first Christians thought much of this, because they had little prospect of a comfortable stay in this world. So now that I neither enjoy the company I like, nor have the expectation of ever doing so, all my expectations are led on more naturally to the delights of another world.

OCT. 17. A conversation at dinner respecting the Indians, roused more than ever my desire to go amongst them. In the evening was blessed in prayer, by being assisted to lay my heart open before God. The Lord only knows what a poor cold creature I am, and how miserably I mis-spent my time. Oh that I may walk more in the fear of God!

OCT. 18. Had a long and earnest conversation this morning with Major D——, on the subject of our acceptance with God. He is a candid self-righteous man. I left off with begging him to read Rom. iii. with prayer. I had a great boldness also, in telling Captain O. of his sins. Read Milner; was filled with shame at night in reflecting on my unprofitableness, and on the carelessness of my walk before God. Oh, let the mercy of God spare me yet longer, that I may never dare any more to serve God, but with reverence and godly fear!

OCT. 19. Resumed the conversation with Major D—— on the same subject; he had been reading Romans iii., but could not understand it. Read Milner and Dow; my heart was departing from God, but prayer revived my soul. Found my spirit breathing after God in the evening at prayer, and hoped I should really be able to keep my eyes always on Jesus; that I should be able to labor henceforth with utter unconcern about human opinions, and with simple reference to the will and pleasure of Jesus Christ. I thought at night of

various scenes of pleasure, such as living in a useful sphere, in a beautiful country, united to Lydia; but I could see no pleasure at all in it. How is the chain broken! It seems to me as if no one thing could ever more give me pleasure, but something in connection with the eternal world. Show me something that will bring me to God, or God to me, and I am satisfied. The world without this is all nothing. Oh, my soul, why not live thus in heaven, according to thy duty and privilege?

Oct. 20. (Sunday.) Endeavored to launch away into eternity, so as to feel above and beyond all concern about men, excepting their souls. Preached on Rom. viii. 7. In the evening had my soul fixed in a measure in prayer, and intercession for missionaries. McK. told me of the same defects of manner, of which I have often heard, induced, as he said, by what they said to him about me. "Martyn is a good scholar, but not much of an orator." McK. said it was a want of easy flow, arising, as he thought, from a want of confidence in my own abilities. This reminded me of Mr. Cecil's observations; I was rather dispirited by it, as I hardly know how to remedy it; and if it be not remedied, I am afraid I shall make but a dull preacher to Indians. "But not by power, nor by might, but by my Spirit."

Oct. 21. If there be anything I do, if there be anything I leave undone, let me be perfect in prayer. So I thought in the morning. In prayer I was fervent at times, but without a spirit of deep humiliation I am never happy. The captain of the Botany-men came on board to-day; I thought of the opportunity of getting some Testaments aboard, but the fear of man prevented my asking him to take books. However, my conscience gave me no trouble when he left the ship. Now only, when I write the events of the day, do I see the matter in its true light. I am so grieved, that I would give almost anything to get them on board the Pitt. Before tea,

on the poop, I was sitting with the cadets, looking at the lightning; I said a little about having such a God for an enemy; but somehow I feel afraid of speaking frequently to them, for fear of surfeiting them. McK. sat with me at night; a squall coming on, and producing great noise on deck, our conversation turned upon death. I could have wept for the state of the poor unprepared souls in the ship; at night I was led to consider what on my death-bed would be my retrospective views. If I should look back and see a life of eminent strictness, should I lament anything, but that it was not more strict?—and yet my flesh sinks from fasting and long prayer. But oh world, flesh, and Devil, I have declared war against you all! my single inquiry should now be, through grace, what is the Lord's will? Thus, Christ strengthening me, I shall triumph in faith. My heart is distressed at the thought of my unfitness for public preaching; but through Christ's grace I shall be taught to be content with such gifts as I possess, and improve them without asking any more.

OCT. 23. Very unhappy through not being able to trust God for assistance in the ministerial work. My soul was somewhat eased by casting my burden on the Lord. In prayer in the evening I felt a blessed resignation to God, and a desire to forget, and be forgotten, by all the world for him. Wished that if I should hereafter become a more public character, I might hear the praises of men without a smile, and their censures without a sigh, and go on with perfect disregard, withdrawn from the world, looking in secret to the judgment of the great day, when the secrets of the heart shall be manifest. Oh that the deepest seriousness were uninterrupted in all my conversation!

OCT. 24. Much dejected the whole day, through mistrust of the promised grace of God to assist me in the ministerial work. I am disposed to fret that I have no time for such necessary study as learning the Hindoostanee; I turned again

and again, till my mind was quite tired. I found my little flock collected, and none others present, or not very near. They were four, and I addressed a word of exhortation and encouragement to each, and afterwards in the evening had much comfort in prayer for them. One of them asked me to explain the verse, "for every idle word," which I did in the strictest sense, according to corresponding passages in Ephesians. Oh may I henceforth be very careful to set them an example of such godly conversation!

OCT. 27. Rose in tolerable tranquillity, feeling a carnal confidence in the preparation I had made. Till service, spent much of that time which had better have been spent in prayer, in considering the subject still more. But with all my anxiety and precaution, I had no greater fluency than before. The subject was Matt. xi. 28, to which the soldiers paid little attention; they seldom indeed do, to anything encouraging. Went among them on the fore-castle afterwards, and was shocked as usual with their horrid blasphemies. I have spoken to them about swearing in such a variety of ways, that I am at a loss to know what to say to them. One man looked with the utmost arrogance and disdain, as if wondering I should call him to account: their blind and headlong course of wickedness makes me think often of the words, "Led captive by him at his will." Belol, a young Lascar from Surat, seemed to watch me with such kindness and attention in his countenance, while I was talking to the men, that I thought of the words, "had I sent thee to them, people of a strange speech, they would have hearkened to thee." These Mussulmen seem to be quite delighted, if I will but try to speak to them; and they seem eager to help me out. Was kept from prayer before dinner by McK. continuing in my cabin. Want of more prayer left me extremely light.

OCT. 28. Rose with somewhat of the same impression on my mind, as that in which I had retired last night, of the ne-

cessity of stirring myself up to activity in Christ's service, instead of being carried on in the dull routine of studies. At the beginning of my voyage, when my soul was sinking in the deep waters of troubles, my only relief was to fly to the bosom of God; but now that everything is more comfortable without and within, I ungratefully think of the time for prayer without pleasure. O Lord! who hast borne with thy miserable creature so long, "create in me a clean heart, and renew a right spirit within me." The chief point to which the Spirit of God awakened my attention, was prayer. I am not a man of prayer; I think I have something else to do besides pray. How many hundreds of millions of souls lying in heathen darkness there are—how many millions of heathen souls professing Christ—how few who preach the truth as it is in Jesus—how few among them are willing to go out to visit the deserts of paganism; and even of those few who are "thrust out,"* here is one who will not take the trouble to pray. Where then shall poor dying souls find an advocate? My soul cried out for a spirit of prayer and supplication in behalf of the church; but I know by continual experience, that I shall not only flag, but forget altogether my present resolutions, if the Lord do not quicken my slumbering conscience. But adieu! folly and sloth, I will be, through grace, the servant of Christ; and the little I can do for India, I will, which is praying for it. The rest of the evening my soul had more of the fear of God before its eyes. McK. afterwards came in, and by mere worldly conversation I grew cold and languid.

OCT. 29. A day no better than the former; notwithstanding the recollections with which I rose in the morning, concerning what ought to be the manner of my life. The morning was frittered away by reading Flavel, in reference to the subject on which I meant to write. Another thing which

* Vid. Matt. ix. 38. Luke x. 2.

always injures my spirit, without great caution, was some astronomical calculations for finding the longitude by a lunar observation. At night, as I was beginning, after some liveliness in prayer, to prosecute my work with vigor, M—— came in, and the rest of the evening might be called lost. But oh! what a weak creature I am, to be thus the sport of every trifling distraction, particularly when God and his glories invite and command my diligence! God put his fear into my heart, that I may be more watchful and spiritual!

OCT. 30. This morning about six o'clock we crossed the line. My soul kept near to God for the first part of the morning, but the finishing of the calculations again left me dissatisfied at not having gone forward in my proper work. But in the evening, God restored me to considerable peace, by enabling me to open my heart before him, and to write on my subject. O that I could begin everything with God, prosecute it in the presence of God, and then after the conclusion return far from men, to be in secret with my God!

OCT. 31. Was much delighted with a young Lascar called Belol, who spoke so slowly and distinctly for my sake, that I could understand him pretty well. On asking him how he liked one of the midshipmen, who is generally disliked, he said, "when he tells me to go aloft I go, when he tells me to go down, I go—to do that, I do it—he is my officer; he is a white man, and I a black—is not that right, Sir?" I was on the whole much charmed with this graceful, active, and amiable Mussulman. O what would I have given to have seen him a Christian! My heart burned with desire to impart the gospel of God to him!

Nov. 1. An awful and affecting day. About break of day signals of distress were fired, and a ship was observed aground near some breakers. We bore away, but the frigate stood towards her. About this time several pieces of wreck floated by us, a chest of drawers, barrels, boards, &c. I saw

a cabin door with the glass window in it pass by us. One of the frigate's boats then came alongside (i. e.) within hail, in her way to the island, for the ships were afraid to come very near, and told us it was the King George transport that was lost; but that only three officers were lost out of the whole. McK. coming in at night, said that he had just heard from the mate that our own escape was almost miraculous, for if the second mate, who was on watch from twelve to four, had not called up the captain and first mate, we should have been ashore, for we were very near, and the reef lay exactly across our track. The interest excited by the whole transaction through the ship was remarkable, and my anxiety about the sufferers engrossed most of my thoughts. Circumstances added solemnity to my prayers to-day, but the power of God, and the approach of death, kept me back from God, till my soul found its encouragement in the promises of grace. In Christ I feel safe, for I know that all things are mine, whether life or death.

Nov. 3. (Sunday.) My subject was John iii. 14, 15. I had some time for reading and prayer afterwards, but I found it hard to pray. However, I strove to keep nigh to God by repeating Scripture in my walk. The captain said we must have passed the same island, the fatal Ronas, last night, within a mile of it; and yet, though we had been looking out in every direction, we did not see it. Thus we may be well said to be walking in the "valley of the shadow of death;" but "I fear no evil; thy rod and thy staff will comfort me;" but oh! that my conversation may be in heaven, where, if I die, I hope to be! With what a spirit ought I to preach and they to hear, when every instant the ship may strike on a sand-bank! This afternoon sang, and read Baxter's Call; it was a very affecting part, and the number of hearers much greater, so that I was willing to believe that good was doing. I was wondering at myself why I did not

rejoice more, at thus having the songs of Zion sung, and the Word of God preached to as many as would come. I can ascribe it only to this, that in England, I scarcely ever had joy from God alone ; there are so many assistants to joy in the society of those we love, that it is comparatively easy to be happy ; and we are ready, (at least I was,) to account it all love of God, shed abroad in the heart by the Holy Ghost ; but I now find that true joy in God, independent of all worldly adjuncts, is what I am little acquainted with.

Nov. 4. Had very painful convictions of my deadness and unbelief ; sometimes prayer had so little effect on my mind, that I almost despaired of ever being of any use in the world. I should scarcely be acknowledged among the pious Christians as anything but a philosophical dabbler in religion : I am far too proud, instead of hanging as a child on ~~its~~ mother's breast ; I can pass my time far too pleasingly and continually with my books, and in pleasures of intellect and speculations, instead of living only upon God. The coast of South America came in view this morning ; by prayer before and after dinner, I began to enjoy more comfort in my thoughts.

Nov. 5. The reflection that my direct and proper business was to be a man of prayer, encouraged me to pray. On the poop, the number of hearers was three or four times as many, and as the gun-deck above was clear, some of the cadets and midshipmen heard. It is the singing, I believe, that attracts them. There was a solemn attention to Baxter ; two of the seamen came, which were the first I had seen. These things would make my heart overflow with gratitude, if I knew how unworthy I was of being listened to ; I endeavored to be persuaded that my proper portion every day was extreme suffering ; and while these thoughts remained, the flame of thankful love broke out. The ministry in the ship and mission were the subject of my thoughts at this time. At night my soul burned with zeal ; but these, I fear, are transient affections.

Nov. 6. A day passed more with God than any for a long time past. The prevailing reflection of my mind was this, that the whole of the proper business of my life was prayer. I might write sermons, or read the language; but intercession for the interests of the church was my direct and proper occupation, as a missionary. This thought in my mind served as a constant check to carnality, and my soul rejoiced in God. To plead with God for a more meek submission to his holy will, and for profound humility and resignation, was easy and delightful, while I felt these tempers in some degree of exercise. Passed much of the morning in Hindoostanee. Was very much tired about the middle of the day; but the trial was of short continuance, for I was enabled to embrace by faith the precious promises, and found instant deliverance from guilt and the power of corruption. The cloud passed away, and the sunshine returned. With the officers on deck I had much conversation about drunkenness. We were so near the shore of America, that I could see with a glass the forests that covered the whole land, and distinguished the trees peculiar to the tropics, with a naked stem and spreading summit. The conversation after tea turning on Hume and other infidels, I felt in a most extraordinary degree exasperated against their memory, and it was some time before I could soothe the tumult by prayer. My soul glories in the power of Jesus. "Why do the heathen rage?" occurred to my memory, as applying to those enemies of Jesus Christ, and of the happiness of human souls; but the reign of Satan and his agents shall be short. "I saw Satan like lightning fall from heaven." Began to-day to pray over the passages of Isaiah that refer to the spread of the gospel, and found God peculiarly present to my soul.

Nov. 8. Had a little more spirituality in prayer, in the middle of the day, for the church; I trust the Lord will enable me to persevere in this. Prayed in the evening with

much earnestness. My soul seemed to rejoice in calling the blessed God my God in Christ forever. I rose free from the world, and appeared to speak freely to him without interruption. From this the great day of judgment was brought to my mind, with a nearness I never before experienced. I thought how ministers would be called to be judged, one by one, by him who was no respecter of persons; and endeavored to think of all the solemn questions that would be put to them. Did you "watch for souls?" &c. Oh may the judgment of that great day be ever present to my mind!

Nov. 10. (Sunday.) My soul in that wavering state, in which it so often is on the Sabbath morning, between anxiety and that spirituality so congenial to the holy day. But it was disquieting myself in vain, as on other accounts we had no service; for soon after breakfast, a strange sail bore in sight, which the captain, from her manœuvres, took for an enemy; on which all hands were ordered to their quarters, and the ship cleared, as much as it could be, for action. However, soon after twelve, the ship bore away out of sight, but it was too late for divine service. At this I again felt a secret pleasure, which gave a deep wound to my peace. However, after some time spent in prayer, I was brought, through grace, to a somewhat different state. I therefore went and asked the mate when we were to have service; he said, not at all, if the rain continued, which it did all day. The last chapter of Colossians was very applicable to me this day, especially those words, "Continue in prayer, and watch in the same with thanksgiving; withal praying for me, that a door may be opened, that I may speak the mystery of Christ." Oh here was a door opened, but I had no heart to use the opportunity. "Say to Archippus, take heed to the ministry, that thou fulfil it." I could substitute another name for Archippus. After tea, had a most vehement and interesting dispute with Captain O., before a great number

of others. He endeavored to maintain, that drunkenness and swearing had no harm in them, and went so far as to say, that great part of the scripture was priestcraft, and that God was to blame for giving him such a nature. I pressed Captain O. with scripture till he was obliged to shift his ground. He had nothing to say, to which the Lord did not give me a ready answer; but held that drunkenness in scripture does not apply to occasional drunkenness, and that the law which forbade drunkenness was not made till man had been some-time in the world.

Nov. 12. Cried to God for deliverance from that lively interest about worldly things,—such as the new scenes I visit,—with which my soul is drawn away from God. The coast of America was close to us, beautified with much romantic scenery. On going ashore, saw for a long time nothing but negro slaves, male and female, very cheerful good-looking people. As we stood on the market, a great many eyed me from top to bottom, guessing, I suppose, that I was a padre. While I waited for the boat I sat in a little shop on the quay, kept by a negro. Here a great number of negroes, men and women, came about me, and examined every part of my dress, as if they had been uncivilized savages. They had not been used to such condescension, I believe; for they stood round quite delighted, all endeavoring to assist me in speaking the words, the radical parts of most of which I knew from the Latin. One woman talked to me with great earnestness, and asked repeatedly, “Are the English baptized?” O yes, I told her, and thought, “I am one of those supposed heretics, who has a precious gospel entrusted to him, which he would preach to you if he could.”

Nov. 17. (Sunday.) “There shall be a handful of corn in the earth, upon the top of the mountains, the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth.” Psalm lxxii. 16. This has been

once fulfilled. From the gospel truths scattered by a few fishermen, saints have grown up stately as the cedars, and numerous as the blades of grass. We are now but a handful upon the earth; when shall it become a rich harvest of souls! Preached on John xvi. 8, not without fear, but with rather more tenderness than formerly. In the afternoon, had the usual service below, and answered the objections of a Roman Catholic sergeant. In the evening had a happy season of prayer. To have God for my God seemed to be the real possession of heaven on earth.

CHAPTER XIII.

ST. SALVADOR, S. A., Nov. 19, 1805.

MY DEAR SIR :

Our stay at Madeira was so short, that I was obliged to defer writing to you, till our arrival at the next port ; and now we have had such sudden notice of the sailing of this packet for Lisbon, that I shall not be able to enlarge so much as I could wish. My health has continued remarkably good ; upon the whole I bear the heat as well as any of the passengers. I have walked here for three hours together in the noontide heat of a vertical sun, without any sensible inconvenience. My mind, through the rich mercy of God, enjoys much of that peace which Christ promises to his people—"Peace I leave with you, my peace I give unto you." I seem to have lost a good deal of that saliency of spirits, which the company of my dearest friends, and the want of offensive objects around me, used to inspire. Here I am, and have enough to break the heart of any one, who has a concern for the honor of God. I perceive it, therefore, to be my business in life, not to look for enjoyment in this world, which lieth in wickedness, but to fulfil as an hireling my day, struggling against Satan, and exposed as a sheep among wolves. God, however, has so far had compassion on his unworthy servants and the perishing souls in the ship, as to gather some of his children from amongst us. There is a small party of us, who meet every day to sing and hear an exposition of scripture. The rest are very hardened and con-

temptuous; but I trust I shall have grace to instruct in meekness those who oppose themselves. In the meantime, my dear friend, you will continue to put up a prayer occasionally for me to the God of our salvation, who is the confidence of the ends of the earth, and of them who are afar off upon the sea. It is so long before we are likely to arrive in India, in consequence of the Indiamen being engaged in this expedition, that I seldom think of it. We have been already seventeen or eighteen weeks, and perhaps may be as much longer. However, my time passes very delightfully in learning the language, writing letters, and becoming more acquainted with scripture. Major L—— gives me but little encouragement to hope for the conversion of the natives of India. Being strangers themselves to the power of God over their own hearts, they see only the arm of man, and therefore despair. My general reply to them is that which consoles me; “With men it is impossible, but with God all things are possible.” I have not been much ashore, because there are no inns; but the Lord has in kindness furnished me with a very benevolent friend in Corin, who has given me a general invitation to his home. I have dined with him once, and walked round his plantation. The novelty of a tropical garden afforded me no small amusement, and much occasion of admiring the grand magnificence of the creating power of God. There is an army of 8,000 men with us, so that almost all the men I see here are military officers. This is a new scene to me. I hear nothing but the sound of the trumpet and the alarm of war. Oh! that the day were come “when nation shall no more lift up sword against nation!”

I hope, my dear Major, you maintain your ground among the enemies of the Gospel who are found in Helston. Stand fast, beloved brother, clad in the panoply of God, in truth, in righteousness, in peace, in faith, with the word of God.

I delight to offer a word of encouragement to the feeble. I know that your God, in whom you trust, will be your strong rock and defence. Eliza, I may venture to hope, grows in grace; as she reads this, let her be assured of my affectionate remembrances. In the utmost haste, I conclude, dear sir,
H. M.

Nov. 20. "Holiness becometh thine house forever." Psalm xciii. 5.—Holiness, the everlasting ornament of heaven, and the inhabitants of it. Yes, it is an ornament which my soul shall seek. Found the presence of God this morning, and my soul was delighted with his comforts; I was blessed with a clear view of my duty in respect of the ministry. Captain P., of the *W. Pitt*, Botany-Bay-man, came on board to beg me to baptize a child of Mr. Bale, who was going out in some office under government to Botany Bay. I was quite rejoiced at the Lord's thus opening a way to the convicts, without my asking it as a favor of the captain. I went aboard with twenty Testaments, a few copies of the Bible, *Saint's Rest*, *Call to the Unconverted*, *Flavel's Saint Indeed*, and a variety of tracts. The baptism was performed in the captain's cabin, before dinner. Mrs. S. and the mother stood godmothers, and Captain B. godfather. I was grieved to see with what levity they seemed to treat this sacrament. After dinner I walked out in hopes of talking with some of the convicts, but stayed so long with the chief mate conversing about them, that it grew dark. Captain B. granted my request to preach to them, and said he should be very happy to have me, whenever I should like to come. So now may the Lord give me a heart and utterance!

Nov. 24. (Sunday.) Preached on Ephes. ii. 18, and had great assistance. Oh how delightful to preach the Gospel, where the Spirit of God vouchsafes his blessing! Read and sang below in the afternoon, my heart still continuing very

happy and joyful. Having heard that the cadets are to be employed in a body in the expedition, I spoke on the subject to M—— and B——. In the evening had a season of prayer for the church in England, and for myself in the concerns of the mission, which was solemnizing.

Nov. 25. Psalm cvi. 3-5. "Remember me, O Lord, with the favor that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." I want the testimonies of the love of God; I feel often serious, often weaned from the world, but seldom joyful: O why should I not rejoice in the gladness of thy nation? Though I have lost the company of those whom I love best upon earth, the chief source of this pleasure is the same to me as to them. But I have a stupid indolence and unbelief. In prayer about the middle of the day over Isaiah xlix., found great benefit to my soul. Still there is great unbelief respecting the promises of the increase of the church. In the evening had some assistance in struggling against a carnal mind, and spiritual things were brought home to my soul with power. Oh eternity! Oh that I had constantly the remembrance of it! Feeling great energy in prayer on a certain subject, I endeavored to write upon it, but warmth of thought soon declined.

Nov. 26. Isaiah xlviii. 17. "I am the Lord thy God, that teacheth thee to profit, who leadeth thee by the way that thou shouldest go." In all my unprofitableness and waywardness, this is an encouraging support to my soul, that God will still teach his creatures how to live aright. Though I have neglected his teachings, though I have consequently been doing little or nothing, still it is the covenant attribute of God to afford his gracious instructions for the time to come. Walked more strictly and carefully to-day, and had more of the divine presence. After breakfast I was about Hindoo-

stane. Finished Orme's Hindoostan, and began Scott's History of Deccan.

Nov. 29. Psalm cxxx. 6. "My soul waiteth for the Lord, more than they that watch for the morning." Being awoke by the wind and rain long before day-light, I waited for the morning with some anxiety; but though my soul findeth more pleasure in the light of God's countenance, than the eye does in returning day, I fear I do not wait for him in the way of faith and prayer. I thought of England as I sat on the poop, but not with that degree of inward misery as when I left Cork. The benefit of perishing millions was the object, and that animated me to suffer quietly. Was much grieved at some things I heard and observed, in three of the most established saints in the ship; this, among other things, was a source of seriousness in my prayer in the afternoon. The Lord teach his ignorant creature to edify his church, as I am over thine in the Lord! let me have grace and wisdom to admonish them, not as a lord over God's heritage, but as an ensample to the flock.

Nov. 30. The gale continues; but through the loving-kindness of the Lord, I have been tolerably free from that distressing sensation of sea-sickness. How shall I become more active in improving my hours of health to his service? Did nothing this morning, but the casual exercise of reading and prayer, which filled it all up without any extraordinary exercise of devotion. I wish I had a deeper conviction of the sinfulness of sloth. Oh, when shall I make a duty of activity in holy things! Finding my mind in a solemn state, and disposed to be thankful, that God gave me to find enjoyment in this dark tempestuous scene, when others were at a loss for amusement, I retired to prayer: how affecting is the consideration, that God is present to me in a certain degree in such a place as this, where the angry ocean, lashed into surges, frowns all around with a misty darkness!

DECEMBER 1. (Sunday.) The weather being squally, and a great deal of work to do in the ship, there was no service. I passed my time very comfortably in reading the service and prayer till — came in, when I read some of Merrick's Psalms, and found my soul at times full of joy; after dinner went below, and found none but Corporal B. who could sing, all the rest of my choir being employed upon deck. He was so heavy and unwilling, and so little inclined seemingly to get my people together, that I was quite grieved; however, I was resolved to make an effort towards having something like a service, and so I stayed the usual time, singing a few hymns with him, and expounding Luke xvii. to a few people there. But it was a very melancholy season; everything seemed languid and lifeless. I went and sat on the poop to take the air, musing in some dejection at the bad appearance of things amongst us, and was ready to take refuge in the reflection, that I was not to blame, that I was willing to lay myself out for them, and never to cease instructing them for a single day, both in public and private. Had several conversations with Captain S—— S—— and S——, but all to no purpose; after advancing a little way on religion, they change the subject of conversation, or turn away. In the evening had a long and pleasant remembrance of friends, and particular scenes in England, especially at Cambridge, and took a view of what had been my thoughts with respect to my mission, and what was my present duty and prospect. I found pleasure in the thought of dying entirely to the world, and departing far from friends, and everything that can fasten me to it, in order to dwell alone with God, and learn by his immediate instruction, what is to be done for the kingdom of Christ, and to receive from him a heart and a mind to work.

DEC. 2. "Cause me to hear thy loving-kindness in the morning, for in thee do I trust. Cause me to know the way

wherein I should walk, for I lift up my heart unto Thee. Teach me to do Thy will, for Thou art my God. Thy Spirit is good, lead me into the land of uprightness." Psalm cxliii. 8, 10. Lord, I am blind and helpless, stupid and ignorant. *Cause me to hear; cause me to know; teach me to do; lead me.* When I kneel to pray, I scarcely know what to ask, so ignorant am I of my wants; when I am most enlightened by God, I see my wants more clearly. Had some thoughts of devoting this day to prayer, but sea-sickness prevented it. In the afternoon expounded Luke xviii. to the soldiers. Corporal B. came to my cabin in the evening for some music books, and I embraced the opportunity of conversing with him about the men. But I could get nothing instructive from him: the peculiar state of my own mind at the time could not bear indifference in another, on what I had my thoughts so engrossed; but I felt quite vexed at his speaking on any other business, but that of the impending scene of battle. Another of my people had occasion to come to me at night, and I had reason to lament the same want of serious reflection in him. Oh wretched creatures that we are! when shall we please Thee, O God? O teach us to gird up the loins of our minds, to be sober and holy. Make them as well as me to have a tender regard to the souls of their perishing fellow-creatures.

DEC. 3. Designed to set apart this day to fasting and prayer, in behalf of the ship. I found my soul mounting heavenward at the prospect of what was to be my employment to-day. From nine to three, my soul found the especial presence of God, in four successive seasons of prayer, but in none of these was my heart enlarged in intercession for the people of the ship. I tried again and again, but found no words to continue speaking for them, so that my object for them has not been attained, and I fear that I cannot again venture to fast with prayer for some time, as the position of

the body and exercise of mind so weakened me, and produced such a headache, that I was fit for nothing at night, nor even the next morning. From three till four interceded with serious and delightful feelings for the church, from Isaiah l, lviii. After taking some tea in the evening, I prayed again with a heart overflowing with joy; I could call God my own God in Christ; I could say in the spirit of adoption, Abba, Father; nothing appeared desirable in the universe, but God, and so I felt exceedingly happy in possessing all that was good. In prayer that God would glorify himself, I cared not by what instrument; I truly felt willing to be despised, and forgotten, so God's purposes were accomplished respecting the setting up of his kingdom in the world.

DEC. 4. "His delight is in the law of the Lord, and in his law doth he meditate day and night." Psalm i. It is the thoughtful and heavenly-minded Christian that will be the thriving one. I suppose sometimes, that an uninterrupted waiting upon God in fixed meditation would raise the soul to the highest pitch of devotion; but, alas! the weakness of the flesh interposes a barrier. If the body and mind be exercised too long, the soul sinks again; almost all this day has been lost through fatigue of body and mind. The sensible feeling of love, or joy, or the exercise of thought, put my body to pain. I was chiefly on deck, low and languid, but enjoying a peaceful serenity of mind. Going below in the afternoon, I found that Captain O. had given strict orders that no one should go down, and even set a sentry to prevent it. I went and talked to him about it; he said that any might go down, if they went for the purpose of hearing me; but my object is effectually prevented, for I hoped to call the attention of those who were careless. The Lord now direct me how to act, and strengthen me! McK. stayed with me the whole of the evening, and we were conversing about England. Dearest Lydia! never wilt thou

cease to be dear to me ; still the glory of God, and the salvation of immortal souls, is an object for which I can part with thee. Let us live then for God, separate from one another, since such is his holy will. Hereafter we shall meet in a happier region, and if we shall have lived and died, denying ourselves for God, triumphant and glorious will our meeting be.

DEC. 5. "In thy fear will I worship toward thy holy temple." Psalm v. 7. Christ is that holy temple, toward which I look in prayer : within him my prayers, poor and distracted as they are, shall come up with acceptance on his altar. How is it that my soul does not draw back into perdition ? There is an invisible intercession made on my behalf, and a secret influence operating upon me. With Captain S, a man of mild manners, though utterly destitute of religion, I converse every day : he seemed anxious that I should have my own way with respect to instructing the soldiers, and said I should have one or two serjeants to bring the men up from below, as soon as I came up myself. While walking the deck, I longed to be left alone, that my thoughts might run at random. Tender feelings on distant scenes do not leave me indisposed for communion with God ; that which is present to the outward senses is the greatest plague to me. Went among the soldiers in the afternoon, distributing oranges to those who are scorbutic. My heart was for some hours expanding with joy and love ; but I have reason to think that the state of the body has great influence on the frames and feelings of the mind. Let the rock of my consolations be not a variable feeling, but Jesus Christ and his righteousness.

DEC. 6. Visited, this morning, the ship's steward, and found him dangerously ill of a fever. In answer to a few of my questions, he said he had a good hope, gave up all his mind to religion, and put his trust in God, &c. I bid him

remember the sins of his life, his swearing, sabbath-breaking, &c., and particularly with this, that he had always been in the habit of pleasing himself, and not God. This seemed to strike him; he groaned and said, "it is very true." I went on showing the aggravations of his wickedness, and at last asked him again, "Do you believe, that if God should refuse to hear you now, in the same manner as you have refused to hear him, he would be just and right?" To this he now answered in the language of a person convinced. I put this question to him in every variety of forms, and he always returned a satisfactory answer. I began to hope his heart was melting under the influence of the spirit of God, and after asking him the other important questions, "Do you desire to become a new creature, if it should please God to spare you?" he replied, as a person unconscious of innate depravity and helplessness, but with great earnestness. I ventured to proceed to the gospel. But here I had a difficulty as before, to show him, that God would not save him for his repentance or faith, any more than for his works; in short, for nothing in himself. I then read the fifty-first Psalm to him, and John vi., and went to prayer.

DEC. 7. Expounded a chapter in St. Mark, and sang; in the afternoon a man from the upper deck continued looking down upon us with such a malicious sneer, that I had much ado to keep my temper. Presently after, another came, roaring out for my chief singer to come away, as he was wanted, and continued to disturb us with his noise. I went out at the conclusion of the service to the fore-castle, to see if the sergeant had sent for him, and there I spoke to the men with some severity. In visiting the ship's steward, whom I found recovering, I met with a sailor, and a very sensible one, waiting upon him, with whom I had a long and close conversation. As he said he would come to the same place as soon as he was off watch and hear me read, if I could

make it convenient to come, I went at eight, and expounded John v. The steward seemed to be strong in his resolutions, but had little of a right spirit.

DEC. 8. (Sunday.) Preached on Mark viii. 34, 35, and there was much attention. Going below, I found everything in greater bustle than ever. Sent for the singers, but none came. Nothing now seems to disconcert me; so in the midst of noise and oaths, I began to read Pilgrim's Progress; but presently a serjeant came by, and with many a blasphemy counted several of the watch, as he said, among my hearers, and flew off to get the sentry. I told whoever was on the watch to go up; I then went on, but immediately a squall coming on, the hatches were shut down, and I was obliged to retire after conversing with a few. Two or three soldiers felt for me more than I did for myself, and seemed to wish to atone by their attention for the ill-behavior of the rest. At night, McK—— stayed so long, that it was too late to go and read to the steward, as I intended, an omission which wounded my conscience considerably; but, oh my soul! be not dispirited in thy work, but be roused to redoubled diligence.

DEC. 9. Psalm xvii. 7, "Show thy marvellous loving-kindness, O thou that savest by thy right hand." What but marvellous loving-kindness could save such a wretched creature! By irregularity in morning duties, and putting them out of their proper place, I had nearly lost all comfortable sense of divine things. Little or nothing done in my studies. Cried to God again in behalf of myself and the ship, with some feeling sense of things. I found it most suitable to humble myself as one of them, rather than intercede for them as one more righteous. In prayer before dinner, my soul was wonderfully restored by those words in Isaiah lxvi. 10, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn

for her, that ye may suck and be satisfied with the breasts of her consolations, that ye may milk out and be delighted with the abundance of her glory." Here is a promise that our desires shall be satisfied. Those who wish the progress of the church, shall hereafter see it and enjoy it. I thought on the perfection of beauty and holiness of God's people in that day, and felt strong and fervent desires to be entirely holy unto God now, and to show myself an instance before all men of the image of Christ. Below deck afterwards I felt something of the same spirit, saying to myself, Now let my soul be ardent, let me speak as one in earnest; let me remember what I think when I am in prayer for them. Expounded Matt. xi. When I spoke to them of the guilt of Capernaum, that it repented not at the preaching of the gospel; and applied to this ship, how they had it preached every Sabbath and every day, there seemed to be much solemn attention. Stayed below for some time after to speak with an old man and soldier, who had been seized with cholera morbus this morning; but seemed to gain little ground. The same things, however, seemed to succeed with his mind as the steward's; "Have you not lived every day as you liked best yourself, without considering what was the will of God? If then God were to treat you as you have done him, i. e. not hear you, but cast you into hell, would He not be doing right?" To all which he professed his assent, with some apparent conviction. Going afterwards to the fore-castle, B., the same soldier who had behaved with such impudence to me before, took care to make one of his wicked speeches to the rest who sat near him, just as I was passing; on which I turned and entered into conversation with him and the rest, determined to see whether the devil should remain master of the field or no. B. broached the most blasphemous and abominable sentiments; said he was determined he would never pray, for if he did, he should not be

able to fight; that he was a soldier, and robbery was his business; that he would rob his father for grog; that he had often robbed, and would continue to do so. I shuddered at this wretched bravado, but persisted in showing the folly and madness of all these thoughts, till the ringleader, B., rose up and went his way, and then the rest listened to me in silence. At night, in conversation with ——, upon deck, who, with all his wickedness, would talk to me about the mission, and on every subject which forms the theme of a religionist; I told him of the horrible hypocrisy of his heart, and the danger of his state. He confessed that he did swear terribly, and had fallen much away; but there was not the slightest mark of contrition, or the least expression of better resolutions. He said that on board a man-of-war, he had made a good profession for four years, and had even suffered persecution for the cross; but in this ship there was such general indifference that he was led away. He told me many idle aspersions cast by the officers upon me; that Captain —— spoke of the men who attended me as a parcel of vagabonds. My want of success was also frequently cited, as an argument against me. Thus, alas! that which causes my pain is made use of to increase it.

DEC. 10. Psalm xxii. 27, "All the ends of the earth shall remember and be turned unto the Lord." Sooner or later, they shall remember what is preached to them; and though missionaries may not live to see the fruits of their labors, yet the memory of their words shall remain, and in due time shall be the means of turning them unto the Lord. Was much delighted with seeing all my people present this afternoon, and the pleasure with which they seemed to come—though alas! even out of these five, there are only three, of whom I can be in any wise confident. I explained Isaiah xl. and stayed to converse with two sick men. The steward is recovering fast; "I am determined," said he, "to be a good

liver, as you shall see;" but I have little hopes of him. At night, Corporal B. came to my cabin, and McK. soon after coming in, I proposed to them a regular meeting of the religious soldiers for prayer in my cabin; but they both objected to it; not, they said, because they were afraid of the cross, but they thought the trial would be too great for the others, especially as the disapprobation of Captains S. and O. would encourage the ridicule and opposition of the officers, and others. Such words from them, sufficiently proved, that it was yet too early to call any of them to such a cross; but I could not help believing, that it was fear of man which suggested this advice of theirs to me. However, let me judge charitably, and think of them in the spirit of meekness, considering myself, lest I also be tempted.

DEC. 12. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith." Eph. iii. Spiritual stability and advancement in strength are evidenced by Christ's *dwelling* in the heart, when the affections and thoughts keep Christ in view, and embrace him habitually. Oh this soul-enrapturing inhabitation, after which I pant sometimes, though but feebly! When shall I comprehend and enjoy it? Then shall I be weaned indeed from the world, and no more seek heavenly-mindedness from thinking of the shortness of time only, but by choice and preference, cleaving to Christ, and living to Him alone, though my life on earth were extended to ages. Wrote sermon, but with little success; my soul can never rejoice while my time is spent so unprofitably. In the evening and at night, had strong desires to spend and be spent in glorifying the blessed God, and wrote with some spirit, till M. came in and thus prevented me. It is God's providence which allots me the duty of conversation as well as of writing.

DEC. 13. "On thee do I wait all the day," Psalm xxv. 5.

“Mine eyes are ever toward the Lord,” 15. From having found so much comfort yesterday by continually invoking God’s presence, I hoped to-day also to have my eyes ever towards the Lord; I had not, however, so much as yesterday. In the afternoon, just as I had got down, Captain O. ordered every man up; I felt rather hurt at this; but on speaking to him, he said he did not know I was there, for he would on no account have given such an order, as he never meant to interfere in religious matters; such is the goodness of God in hushing my rising fears.

DEC. 14. “Oh, Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit.” Psalm xxx. 3. Daily do I deserve the pit of destruction—daily doth God save me from it. After experiencing such long-continued patience, let me not provoke the Lord to cast me off forever. Passed the morning in writing, and was much assisted; my mind was consequently peaceful. In the afternoon had no service below, as I was taken up in going to and fro to the sick, of whom there is now a great number. K., one of my singers, who with his profession of the gospel is yet addicted to swearing, had been dangerously ill in the morning. I told him of his sin; it seems that he is leaving it off, but he did not speak with that self-condemnation I could have wished. The condition of the sick was miserable; I could not stand it till I got some aromatic vinegar.

DEC. 15. (Sunday.) “Oh love the Lord! all ye his saints.” Psalm xxxi. 23. How cold is my love! how weak and languid my hope! Yet in speaking to Mrs. O. on the duty of joy and praise, I found my own heart a little warmed. Walked with Mrs. S. for a long time; told her very plainly what I thought needed amendment in her outward conduct, which has far too much of giddiness and levity. In the afternoon preached on deck, on Rom. iii. 21–23. The soldiers

were more attentive than I expected from the nature of the subject; but McK. told me, that he and the cuddy passengers, who had just risen from dinner, could scarcely keep their eyes open; that B. had been making his remarks again; and some of the cadets I saw laughing. How different is it to preach to such a congregation, from what it is to be amongst the congregations in England! Here there is scarcely one who encourages me by an attentive hearing, and none at all who strengthens my hand by a kind word on the subject. To-day scarcely any of my people were present, being confined by sickness; but when they are, there is not one who says a word about anything that suited, or anything they did not understand. The whole passes off their minds, without leaving the smallest impression. However, this dispensation of the Lord is humiliating, and so will do some good. I feel no despondency, but am contented to go on to the end of life, testifying, according to the best of my abilities, as long as people will stay to hear me.

DEC. 16. The thought of death was at times refreshing and joyful to me:—To die! to be with Jesus! struck me at some moments with unutterable sweetness; but I cannot enjoy much habitual comfort without profiting more in my studies.

DEC. 17. “Rivers of tears run down mine eyes, because they keep not thy law.” O Lord, be pleased to have compassion, and break this hard heart! Oh! shall I think of the eternal damnation of sinners, and not be able to melt?—I feel that I cannot. I saw something of myself this morning in prayer, when I strove to feel some grief or sorrow for the greatest number of my flock. Let it please God to display His power, by placing a new heart of flesh within me. I had some refreshing views of death, and the happiness of being free from sickness and sin, still growing weaker from the continuance of my disorder. How awful does death ap-

pear when sickness gives a nearer view of it! Yet I have no wish to live for anything agreeable in this world.

DEC. 18. "Hear, for I will speak of excellent things," "I love them that love me." "Hearken unto me, Oh ye children, for blessed are they that keep my ways. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my door—for whoso findeth me findeth life, and shall obtain favor of the Lord." Prov. viii. Blessed be the Lord my God, who now, in the time of my youth, hath inclined my heart to take the paths of righteousness and peace. It was long a doubtful case with me; but now, through God's love, I have undertaken the hardships of a Christian life, and am climbing the steep ascent. Expounded Matt. vii. below to a good number. My heart was filled with great delight, while singing—"O'er the gloomy hills of darkness." In the evening a private, of the name of Lock, the man who began the singing and then left off, came to me in great distress of mind, as he said, about his state. He had formerly made a profession, but had gone back; I talked to him as closely as possible, and prayed with him, during which he shed many tears; still I could not be satisfactorily persuaded of his uprightness. He wished to come every night to my cabin to join with me in prayer, but I told him he might come to-morrow night. He said he had often wished I would pray at the time of our meeting below; I scarcely ever thought this was at all possible, from the variety of interruptions to which we are exposed. Yet I began to consider whether it was not my duty to attempt it, and leave events with God.

DEC. 19. My sickness and dysentery continue and weaken me considerably. Aboard ship many things which I desire are not to be had; but it was a matter of great thankfulness that I had so many more comforts provided for me, than for the poor men in the same state. Oh, God knoweth how

utterly undeserving I am of such a difference being made for me. The weather not allowing me to walk, I remained unfit for everything, and felt very unhappy. It was one of those seasons, when this world appeared a tedious and tiresome place : I felt myself departing from God ; but considering that now was the time for exercising faith, I betook myself to prayer, which had the effect of relieving my mind from a sense of guilt ; but otherwise did not much comfort me. Expounded Matt. xviii. I take much delight in this sort of exercise, as it is very profitable to myself. The connection of things in the gospel suggests ideas I never before thought of. One of the quartermasters, an old man, seemingly declining fast, I talked with, and endeavored to convince him of his sins.

DEC. 20. Being very ill in the night past from sickness and colic, I began to think seriously of death. I endeavored to consider in order, what God had done for the salvation of sinners, what evidence I had of being in Christ, and the comfort I was permitted to ask for from the blessed Spirit, in case of that evidence appearing. There is not one thing I have ever done, that would give me a substantial reason for believing myself to be in Christ. It is chiefly my affections and inclinations, which convince me I am born of God, for they are now toward God. I am very often without any pleasure, but I seldom think of seeking it in the world. My taste, I have reason to believe, is for holy pleasures, and for holy employments. In prayer, after getting up, I had so much delight and joy in the consideration of heaven, and my assured title to it, that I felt far more desirous of dying than living.

DEC. 21. Walked with my mind intently fixed on heavenly subjects, but more in my thoughts than in my heart. Had a pretty good number below ; expounded Matt. x. Made slow progress in writing at night, and felt exceedingly dull

at a part where, in my first considerations of the subject, I had found a remarkable glow of animation.

DEC. 22. (Sunday.) It was a very full congregation; for some Sundays past, several of the soldiers were suffered to stay away. I preached on 2 Cor. vi. 17, 18. There seemed to be a considerable stir excited against the sermon, as there were knots of them talking about it afterwards, and they eyed me, some with spite, some with contempt. I felt a little unhappy at offending men so; but I still thought, if the whole universe were to rise up, and object to me, and despise, I could face their frowns, and retain my confidence in the truth. In the afternoon below, there was a great number hearing, perhaps near fifty. In expounding Matt. xii. the verse about the Queen of Sheba coming from the uttermost parts to hear the wisdom of Solomon, gave me a most apt occasion to observe, how shameful it was, that they would not come so far as from the fore-castle to the main hatchway to hear about Jesus Christ! My proposal to them to pray, seemed to be accepted with the greatest readiness, as they all knelt down. Through God's mercy we were not disturbed.

DEC. 24. "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell amongst them." Psalm lxxviii. 18. For the rebellious! and not ministerial gifts only I hope, but things good for the soul of the rebellious. O consolatory gospel, precious rays of grace, scattered through the Bible! Were it not for these free gifts, how could my heart ever be open, that the Lord might dwell in it!

DEC. 25. We prayed for the Captain, who had called in the purser and mate, and given his dying charge. I went in before dinner, though not sent for, but he did not speak, or seem to take any notice of me. Coming in a second time, he

desired me in a strong voice to withdraw, as he did not like to be seen in the situation in which he was. I felt much hurt, and went and poured out my soul in prayer, and found relief and happy consolation in God.

DEC. 28. About seven this morning, I was sent for by the surgeon to the captain. I saw that he was a dying man; but he was in general sensible. I began to read the most encouraging passages I could find, beginning with Isaiah lv. In John vi. he repeated in a low tone after me, "Lord, evermore send us this bread." I continued reading after breakfast, though he did not seem to wish it, only when the doctor asked him, he said Ay, ay. After reading I prayed, but I do not know that he joined; indeed he was so far gone, that it was impossible to collect anything from his look or imperfect words. On my being interrupted by the doctor, he said, "*Mind him,*" meaning that he was to attend to me. At last, after being much convulsed, he said, "I am going, I shall not be long here, Lord help me, Lord help me;" and his eyes began to close, and his breath returned successively at longer intervals, and at length he expired. The colors were hoisted half-mast-high, and we bore down to give notice of it to the Commodore, and the Commodore of the Indiamen. In prayer in the evening, I had such near and terrific views of God's judgments upon sinners in hell, that my flesh trembled for fear of them. The passages of God's holy word that proved the certainty of hell torments, were brought to me in such a way as I never before felt; I flew trembling to Jesus Christ, as if the flame were taking hold of me. Oh, Christ will indeed save me, or else I perish. McK. came in; he had been reading to-day the tract upon Eternity to the cadets and officers. They hated the sound; would not listen to it, and said he wanted to make them melancholy mad. M—— said "Martyn will never persuade me to be otherwise, with all his logic." To which Captain S., with a

serious look, said "I hope he will, M." A person from the Streatham told McK., that we had the reputation in the fleet of being a very praying ship. I wish it were more true.

DEC. 27. "Arise, O God, and plead thine own cause, remember how the foolish man reproacheth thee daily. Forget not the voice of thy enemies: the tumult of those that rise up against thee increaseth continually." Psalm lxxiv. 22, 23. In pleading for the prosperity of the church, and her deliverance from enemies, when all arguments are exhausted, we may urge this at last, that God would arise and plead his own cause. Let me remember this, when I pray in unbelief, as if God were indifferent; let me reflect that it is God's own cause, and the honor of his name concerned in it. Several circumstances seemed to suggest the propriety of setting apart this day for fasting and prayer, which I did; but for want of sufficient watchfulness and labor, I failed to derive that benefit from it which might have been expected. One thing, however, I am bound to bless the Lord for, that he helped me to come down with shame into the dust, and to weep and mourn before him, for the sins of my former life, and for my lukewarmness and unfaithfulness in my ministry. I thought it would be a proper portion for me to combat with affliction all my days; to walk solitarily with tears through the wilderness of life, full of thankful love that God had permitted such a creature to live; but my heart was not much enlarged in other petitions. In the evening, my heart was generally with God, looking forward with peace and joy to the happiness of another world.

DEC. 28. Psalm lxxxi. 13-16. Compare Isa. xlvi. 18. With what earnestness and compassion does God express his regret, that his people have not enjoyed more of spiritual comforts! Shall we then ascribe our unhappiness to God? Oh no, He is far more anxious to load us with blessings, than to deprive us of them. After tea, a conversation arising in

the cuddy about Pope's Universal Prayer, they desired me to read it, and state my objections, which I did, and had an opportunity of answering familiarly all the objections they made to the gospel. But I was again astonished at their great ignorance, and inability to comprehend anything of the divine plan, on a subject that so deeply concerns them. What can I expect to teach poor heathens, without the Almighty power of God interfering!

DEC. 29. (Sunday.) "My beloved spake, and said unto me, Rise up," &c. Cant. ii. 10, 11. Ah! why cannot I rise, and go forth, and meet my Lord? Every hindrance is removed; the wrath of God, the guilt of sin, and severity of affliction: there is nothing now in the world, that has any strong hold of my affections. Preached on 2 Peter iii. 11, taking notice at the end of these remarkable circumstances, that made the text particularly applicable to us. It was the last Sabbath of a year, which had been memorable to us from our having left our country and passed through many dangers. Secondly, within a few days they were to meet an enemy on the field of battle. Thirdly, the death of the Captain. I was enabled to be self-collected, and in some degree tender. There was a great impression; many were in tears. In the evening Major D—— and McK——, came to my cabin, and stayed nearly three hours. I read Romans vi. and vii. and explained those difficult chapters as well as I could, so that the Major, I hope, received a greater insight into them. But my own soul after these ministrations seemed to have received harm rather than good. It was an awful reflection that Judas was a preacher, perhaps a successful one. Oh let my soul tremble, lest after preaching to others, I myself should be a cast-away!

DEC. 31. Thus hath the Lord brought me to the conclusion of another year. In the evening, both by myself, and with McK., had solemn seasons of prayer. We read Psalm

xc., and conversed about the shortness of time, &c., and other subjects suggested by the conclusion of the year. I felt at night a very affecting sense of my want of love. I may have the tongue of men and angels, or all knowledge, or faith, and give my body to be burned ; yet without love, it profiteth nothing. As often as I stirred up myself to cry to God for his grace, my heart was warmed ; but it continued lively but for a short time. Oh how wretched is a soul without grace ! If I could not be made holy, I would not wish to exist ; I cannot conceive any pleasure in the universe, without having the soul restored to order and conformity to the blessed God.

CHAPTER XIV.

JANUARY 1, 1806. The last year is the most memorable of any since I began a religious life: since in it I have been thrust out to be a laborer in God's vineyard among the heathen; many dangers have I endured from seas and change of climate, and have experienced much disturbance of mind, first from preparation for my voyage, and since that, by the variety of scenes into which I have been introduced, and very severe was my mental suffering on leaving Europe; but through the never-failing mercy of the Lord, I am healthy in body, and quiet in my mind. From the perusal of my journal, I am surprised, and grieved at the unhumiliated spirit which pervades it. I have at present to mourn over my deadness of spirit, so destitute of love. However, with all my execrable dulness in divine things, I have this testimony for good, that I am perfectly weary of a life of sin, that my unprofitableness is a grievous burden to me, and I am far, very far from regretting I ever came on this delightful work. Were I to choose for myself, I could scarcely find a situation more agreeable to my taste. Onward therefore let me go, and persevere steadily in this blessed undertaking through the grace of God, dying daily to the opinions of men, and aiming with a more single eye to the glory of the everlasting God. In prayer in the evening I received much comfort; I was enabled to bring all my sorrows, and lie before God as a most wretched creature, whose barrenness testifies against him.

JAN. 4. About sunset the fleet came to an anchor; and a

signal was immediately given for the 59th regiment to prepare to land. Our men were soon ready, and received thirty-six rounds of ball cartridge; before the three boats were lowered down and filled, it was two in the morning. I stayed up to see them off; it was a melancholy scene; the privates were keeping up their spirits by affecting to joke about the approach of danger, and the ladies sitting in the cold night upon the grating of the after-hatchway overwhelmed with grief. The interest I felt in the outward scene, distracted me very much from the things that are not seen, and all I could do in prayer was to strive against this spirit. But with what horror should I reflect on the motions of sin within me, which tempted me to wish for bloodshed, as something gratifying by its sublimity! My spirit would be overwhelmed by such a consciousness of depravity, but that I can pray still deliberately against sin; and often the Lord manifested his power, by making the same sinful soul to feel a longing desire, that the blessed gospel of peace might soothe the spirits of men, and make them all live together in harmony and love. Yet the principle within me may well fill me with shame and sorrow.

UNION, IN TABLE BAY, CAPE OF GOOD HOPE,
January 4, 1806, (11 at night.)

DEAR SARGENT,

* * * * *

Saturday night,

the instant our anchor was down, when I began this letter, a signal was given for the 59th to land. I stayed up till two in the morning to take my leave of them, and was grieved to find with what levity and profaneness they were arming themselves against the fears of death. Of my own men I had taken a solemn and affecting farewell, by commending them to the grace of God. Poor souls! from the report we have of the force ashore, I fear many of them will never return.

Two days after writing the above, a battle was fought. I went ashore a few hours after it, and saw the wounded and dead lying on the field, but the particulars I have not time to relate. I beg my kindest remembrance to Mrs. S., of whom I make mention with you without ceasing in my prayers. May you both live, my beloved friends, happy in one another, but finding your chief happiness in God! Confessing that you are strangers and pilgrims upon earth, not having here a continuing city, and seeking one to come. I beg the continuance of your prayers, especially at those seasons when you intercede for the *general cause of our blessed Lord*.

I remain, ever your's affectionately,

H. MARTYN.

To the Rev. JOHN SARGENT.

JAN. 5. (Sunday.) No service; the body of our troops which had gone to join the other regiments at the rendezvous, returned this morning; after waiting near shore a considerable time, they all received orders to return to their respective ships. Two reasons are assigned for this, one that the surf was too high, the other that a large body of the enemy were stationed behind an eminence, ready to oppose their landing; no further attempt was made to-day, but the man-of-war cruised round the bay; I was mostly upon deck sharing the general anxiety, but about the middle of the day, found it necessary to withdraw for a solemn season of prayer, to bring back my soul to God. The Lord mercifully assisted his sinful creature, and the rest of the day I was enabled to maintain a more proper sense of the vanity of all outward things, and the infinite precious importance of setting the Lord always before me; I went below in the afternoon, but found the deck strewed with the soldiers all asleep; M^r.K. returned from the Duchess of Gordon to-day, and with Major D——, came to my cabin in the evening. We read Romans viii.; the Major's

objections led to the old subject of the heathen, how they should be left in such a state. I said little, when little was to be said to the purpose, and resolved all into the sovereignty of God. This dwelt very strongly on my mind, and when we prayed, I was greatly assisted to approach him as a sovereign : "Be still, and know that I am God." Remained peaceful and happy the rest of the evening.

JAN. 7. The 59th landed early this morning. Poor B. and the others gave me a last affectionate look after they were in the boats. After they were all gone I returned to pray, and found at first delightful access to God, and freedom in prayer for the poor soldiers ; but afterwards grew stupid. The idleness in which I had been these two or three days left me indisposed for exertion, and it was with the utmost difficulty that I could get my heart into anything of a right state. Had somewhat of a reviving season in prayer this evening, and was made to see especially my shameful deficiencies in love and joy. As often as I stir up this slothful heart to these divine exercises, God blesses the endeavor. O my soul, rejoice in Christ Jesus ! Love God more, and thy brother more. The commodore with two gun-brigs has been cannonading a battery. My cabin-door and windows shake at every gun.

JAN. 9—12. As I heard there was service at an English church in the afternoon, I was making preparations for going ashore ; and by this means wounded my peace of mind, by rendering myself unfit for undivided attention to divine things on this holy day ; but afterwards was much blessed in meditation on Psalm xii. 24, and felt quite happy at the prospect of the future glory of the church, and God's great mercy in restoring me to such peacefulness of mind. In the evening, the ladies were alarmed at the intelligence, that the 59th had been ordered to march with six field pieces, against the enemy, who are still in the country somewhere, though the

enemy have surrendered the fort. The Major was coming to me for our usual Sunday's service, when I was sent for to the ladies, and thus I had no one social ordinance through the day. The wind now blows a hurricane.

JAN. 13. I had been anxiously inquiring about Dr. Vanderkemp. I was much surprised to find Dr. V. so old a man, he had every appearance of being about eighty years of age; Major D. at night proposed sending them £10, which I was much pleased at, both on their own account and his own.

JAN. 21. I was agreeably surprised to be introduced to several of the Hottentot sisters, and two brethren, of whom I had read; they had travelled from Bethelsdorp, and brought the produce of their elephant hunting. The tusks and teeth were lying on the ground; the dried flesh of the rhinoceros and spring-back was in bags, dried by exposure to the sun; there were also whip-sticks an inch and a half thick, cut from the skin of the rhinoceros; I tasted some of the flesh, and wrapped myself in the kaross. The poor dear people had much expression in their countenances, and I regretted that I could not converse with them. Drank tea at Mr. L——'s, but had no conversation except with the missionaries, from whom I had an account of their manner of administering the two sacraments. With respect to meat, they were apt to be surfeited with animal food, for want of bread. The number of missionary brethren at our station should be three, for if two only, then if one is ill, too much work devolves on the other. If things at any time did not seem prosperous among the people, they would unite in prayer, after which there would always be some new manifestations of divine grace. They thought no qualifications particularly requisite for missionaries, and that young men offering themselves should not be detained in England, and then sent as missionaries, but sent at once to be assistants to established missions for two

or three years, that they might see what sort of life it is ; if they find themselves unfit they might retire without disgrace ; for some had come out from Holland, and said they could not continue missionaries, except they could be supported as gentlemen. Read, when tired with study, used to go to the house of the Hottentots, and listen to their hunting stories. They thought the Bible was given to the two missionaries only, and were greatly at a loss to know what they should do when the missionaries were dead. After they were taught, they began to say, “ Why did the boors keep away from us those little scratchi and dots ? The Caffres, Dr. V. thinks, are of Arabian origin ; they circumcise their children at fourteen years old, after the manner of the Arabs. Hottentots’ language entirely different ; great resemblance to the Hebrew, having the same conjugations, but no difference of gender in the verbs. The Hottentots were exceedingly delighted with the idea of the resurrection, as they said they should see their old friends again, but regretted it was not to take place yet awhile.

JAN. 22. Employed in writing to E—— ; my heart was full of the tenderest affection to her, and Lydia, and the people of God, but yet in many respects cold in the service of God. Went with brother Read to visit the hospital, where the wounded English were. Met with F. of the 24th, at whose request we went to his room, and met several officers. For my conformity to them I felt miserably grieved afterwards, and could have hidden my head in the dust. In prayer, God was pleased to give me to feel sorrow for my sin, and peace and tenderness of heart the rest of the evening.

JAN. 23, 24. Drank tea with Read, at Mr. V.’s, and there met Smith, a Dutch missionary. Mrs. V., who spoke English well, gave me an account of the Briewas. She said the country was under the dominion of four kings, who were

generally at war with one another ; the people were utterly averse to receive the gospel, thought they conferred an obligation by listening, and made it a plea for getting tobacco from him, &c., but showed no other disposition to persecute them than what must be expected from savage nations ; so that I really could not see that Mr. Vanderlingee had done right in leaving them.

FEB. 5. Had a little conversation with Read on the beach, not thinking it would be the last time I should see him. We spoke again of the excellency of the missionary work. The last time I had stood on the shore with a friend, speaking on the same subject, was with Lydia, at Marazion ; and this recurring to my mind, I mentioned her to Read. He said that at his first outset he did not think himself at all at liberty to think upon marriage, this text being continually suggested to him, "Seek first the kingdom of God," &c.

FEB. 8. Went aboard at five in the morning, and passed much of the day in arranging my cabin and preparations for to-morrow. A gloom seemed to hang upon all the passengers, at beginning so long a trip as from hence to India, after the weariness of so long a voyage. But there was no wind all day, so that our patience had a further trial. If the Lord vouchsafe his presence, all places are alike to me, sea or land.

FEB. 11. Had great grief and humiliation in prayer, for having said something very severe to the captain, which vexed him not a little, though I certainly did not intend it. My soul was full of anguish at having giving another unnecessary pain, and saw guilt enough in not having a rule over my tongue. Had I been breathing love to his soul, and in the habit of praying to God for him, I could not have spoken in such a manner ; I thought, Christ has sent me forth as an under-shepherd, to win the wandering sheep by every act of kindness ; and yet I, through my wickedness, drive them

farther from the fold. God was graciously pleased to open to my mind new and solemnizing views of eternal things, so that my thoughts and affections sweetly rested in heaven.

FEB. 12. Continued very unwell, so that I could engage in no regular employment. Read Isaiah and Persian at intervals. By reading Leighton's rules for a holy life, I found myself most awfully affected, and felt such a deep conviction of the necessity of holiness, and such a desire after it, that when I was amongst the rest at dinner, I felt quite grieved and shocked at every little levity. However, if I, in a little more spiritual frame, feel astonished at the universal thoughtlessness of men, what must the infinitely holy God think of them; and of me, when I conform to them! What I had been reading in Leighton, remained much on my mind. I felt altogether a new frame, a conviction and desire after such alterations, but scarcely courage to attempt it; but withal, the deepest spirit of devotion I have felt for a long time past. Towards night my soul seemed to sink in deep waters, and a horrible dread overwhelmed me. To forsake every species of earthly enjoyment, to crucify, and mortify, not only sinful pleasures, but all complacency in created enjoyments, seemed to leave me wretched; and the distance which I found in myself from that simple living upon God, and the great difficulty of attaining to it, oppressed me with darkness and distress. Yet I scarcely knew what it was that oppressed me. In prayer afterwards, it seemed to be the unawakened state of my hearers that chiefly made me melancholy.

FEB. 13. After breakfast had a solemn season in prayer, with the same impressions as yesterday, from Leighton, and tried to give up myself wholly to God, not only to be resigned solely to his will, but to seek my only pleasure from it; to depart altogether from the world, and be exactly the same in happiness, whether painful or pleasing dispensations were appointed me; I endeavored to realize again the truth,

that suffering was my appointed portion, and that it became me to expect it as my daily lot. Yet after all, I was ready to cry out, what an unfortunate creature I am, the child of sorrow and care! from my infancy I have met with nothing but contradiction; but I always solaced myself, that one day it would be better, and I should find myself comfortably settled in the enjoyment of domestic pleasures, whereas, after all the wearying labors of school and college, I am at last cut off from all my friends, and comforts, and dearest hopes, without being permitted even to hope for them any more. As I walked the deck, I found that the conversation of others, and my own gloomy surmises of my future trials, affected me far less with vexation than they formerly did; merely from this, that I took it as my portion from God, all whose dispensations I am bound to consider and receive as the fruits of infinite wisdom and love towards me. I felt therefore very quiet, and was manifestly strengthened from above with might in my inner man; therefore without any joy, without any pleasant considerations to balance my present sickness and gloom, I was contented from the reflection that it was God who did it. I pray that this may be my state, neither to be anxious to escape from this stormy sea, that was round the Cape, nor to change the tedious scene of the ship for Madras, nor to leave this world merely to get rid of the troubles of it; but to glorify God where I am, and where he puts me, and to take each day as an important trust for him, in which I have much to do both in suffering and acting. Employed in collecting from the New Testament all the passages that refer to our walking in Christ.

FEB. 15. Sickness being removed, and outward things being more agreeable, I found it more difficult to look off from all things to God, than when I was troubled; and thus have I actually been happier in affliction than at other times. I know however so well by experience now, how sweet and happy a

life it is to live by faith, that I was earnest to keep close to God, and be utterly indifferent about the outward scene.

FEB. 16. (Sunday.) Felt the utmost reluctance to the public duties of the day; but instead of laboring to perceive some pleasantness in my work, as I used to do, in order to reconcile myself to it, I calmly considered it as a cross, and then, from a principle of resignation, had my mind made up to go right through every difficulty in obedience to God. Preached from Psalm ciii. 1-4, as suitable to the occasion of its being the first service after their return from the battle. The congregation was small, and those who were there seemed to show a great deal of determined inattention and contempt, i. e. the common soldiers. The younger officers were none of them present; they annoy McK. most; to me they seldom speak. "Come, now," they said to McK., as he went down, "let us have a little of the humbug;" and then began to mimic the singing of psalms. S., in the afternoon, at which time he is always intoxicated, finding McK. reading the Bible, said "—— the Bible!" Poor unhappy creature, the terrors of God are manifestly upon his conscience, for in his drunkenness he is always talking of religion. After the service, felt very contented to be among this people, and to be left without any fruit, since such was the will of God. I continued in a solemn and mournful frame. Going below in the afternoon, I found the tailor and sergeant at the usual place of our meeting, employed in cutting out clothes. I read Luke xix., and found great freedom in speaking from several parts; there was great noise and levity all about it, so that I was at first afraid to pray, but considering that eternal things ought not to give place to the Devil, I began, and soon all was silent. Thus the Lord fulfils his promise, of making my forehead strong against their foreheads, as an adamant harder than flint. B—— sat with me in the evening; during the conversation my heart was filled with joy in God, and all that

was within me blessed his holy name ; but in prayer alone I rather endeavored to have solemn thoughts of God, and deep considerations of the necessity of perfect submission, than give way to the flow of joy. I perceived for the first time the difference between sensible sweetness in religion, and the really valuable attainments in vital godliness.

FEB. 17. Had reason enough to accuse myself of idleness. Wrote a little on a divine subject, and was somewhat solemn in the employment ; but by giving way to a light spirit, brought a sense of guilt on my mind, and a burdensome inability to be holy and devout in my thoughts. Oh what a miserable existence is life, except the time be well filled up with profitable work, and the soul conformed to the mind which was in Christ Jesus !

FEB. 18. Completed my twenty-fifth year. Let me recollect it to my own shame, and be warned by it, to spend my future years to a better purpose ; unless this be the case, it is of very little consequence to notice when such a person came into the world. Passed much of the morning in prayer, but could not succeed at all in getting an humble and contrite spirit ; my pride and self-esteem seemed unconquerable. Wrote sermon with my mind impressed with the necessity of diligence : had the usual service, and talked much to a sick man ; we continued between two ships, without any seamen fit for such difficult steering. I did not go to bed till very late, and when I did, it was with such expectation of being awakened by the summons of death, that I got little or no sleep the whole night ; nature trembled at passing into another world, but my soul was enabled to perceive God to be my reconciled Father.

FEB. 19. Private duties encroached so far on the morning, through my extreme idleness and want of energy in the performance of them, that I could do but little afterwards. Read Hindoostanee ; the gale of wind continuing, and much water

flying over the sides, all the hatches were shut down, so that there was perfect darkness below; however, I visited the sick man, being obliged to feel my way to him. I am always surprised at the perfect contentment with which they seem to lie. This man was swinging in his hammock in darkness, and heat, and damp, without a creature to speak to him, and in a burning fever. I gave him a few grapes which had been given me, to allay his thirst. How great the pleasure of doing good even to the bodies of men! He said he had been thinking of what I had told him ever since, but showed no true marks of seriousness. As I was entering in my commonplace book something from Brown of this kind, "that if from regard to God's Sabbaths, I deny myself, he will more than make it up to me," I could not help recollecting, how this had been fulfilled to me this very day; for the Sunday we sailed from the Cape, a boat coming alongside with fruit, I did not think it right to buy any, though I longed to have some to carry to sea. To-day, Mr. Reynolds, the new passenger, to whom I scarcely ever spoke, surprised me by sending me a plate of fruit, by which I have not only been refreshed, but enabled to relieve this poor sick creature. Was greatly distressed at my hardness of heart, and thought of the expediency of adding fasting to prayer, to enable me to attain to escape from the misery of pride, fulness of bread, and abundance of idleness; but from this the flesh shrinks with extraordinary dread.

FEB. 20. Prayed with earnestness for a spirit of humiliation, and after some time, was blest, through divine mercy, with a sense of my own sinfulness and ingratitude. I felt it good and suitable, that one so vile should walk through the world overwhelmed with contrition and love, receiving with grateful contentment every painful dispensation, because not worthy to enjoy the light of this world. I found it useful to try my heart in its aspect towards sinners; for when I am

disposed to be angry and bitter against them, I have seated myself in the Judge's chair, instead of lying with my face in the dust, as the basest of them all. I pray therefore, that God would glorify himself by the gifts and graces of all his creatures, and put honor upon them, but make me take my place at the bottom of them, unnoticed, unknown, and forgotten. While this temper lasted it was well enough with me; all was serene and serious; but alas! I soon lost it, and became somebody again.

FEB. 21. Employed through the day in writing sermon, and learning Hindoostance roots. Was led to pray for grace to live simply by faith, and to maintain the life of devotion, not by outward aids, but by immediate union with Christ and dependence on his grace. In general, I find, that in beginning to pray, I transport myself in imagination to some solitary spot, or to some scene which I have found favorable to devotion, and there fancy myself praying. The bad consequence of this is, that when I open my eyes and am conversant with the things around me, I am distressed and unable to maintain such a sense of God's presence; imagination seems to be a sort of help, like music, not entirely to be despised, because both have quickened the languid spirit of devotion; yet I feel that I ought to learn to live without the help of it, because in sickness and old age it may not be in exercise.

FEB. 22. Conscience greatly wounded by trifling and waste of time, when I ought to be in prayer, and by instantly after falling into the same sins, I had really felt humbled and grieved. Oh, the great forbearance of God! Found much matter for prayer in Isaiah xxvi. and xxvii. My soul is restless without God. At some moments the glimpses of His glory elevate my soul above the world, and make me follow hard after him; at other times I am carnal, full of fears about the opinions of men, and dissatisfied with my lot. Oh

for perfect holiness! oh for heaven, where the disorders of my soul shall be removed!

FEB. 23. (Sunday.) In great want of spirituality in all the public and private duties of the day. Preached on John i. 14, and was more comfortable than at any other time of the day. Was vexed with the worldly and wicked conversation of all around me; in the irritable state of mind in which I was, I rather considered my anger as corruption to be striven against, than zeal to be encouraged.

FEB. 24. Employed this morning in Hindoostanee, and the evening in writing; the afternoon below decks, and had much comfort and enjoyment in secret prayer. Saw great reason to strive against sensuality at my meals, and at dinner-time to-day was enabled to mortify my appetites, and to consider my body strictly as intended to be as no instrument of my own pleasure, but to be used and refreshed for God's service.

FEB. 26. How constantly and earnestly has God assured his people of the future ingathering of the Gentiles; I have seen it more and more of late in Isaiah, and pray, God I may be stirred up to pray fervently for the fulfilment of his promises. And oh that I myself may live with God, and behold the world and its concerns with the eye of a stranger! Endeavored to keep this text before me at dinner time, "Forgetting the things which are behind, and reaching forth unto the things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." Oh the high and holy work of a believer! Every day is given to me to obtain new grace, to put new graces into exercise, and improve those that I have, whatever they may be. God help me of his mercy to walk more evenly and holily!

FEB. 27. Rose once more after a sleepless night, and had in consequence a peevish temper to contend with. Had a comfortable and fervent season of prayer, in the morning,

while interceding for the heathen from some of the chapters in Isaiah. How striking did those words, Isaiah xlii. 8, appear to me, "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images." Lord, is not thy praise given to graven images in India? here then is thine own express word that it shall not continue to be so. And how easy is it for the mighty God, that created the heavens and stretched them out, that spread forth the earth, and that which cometh out of it; that giveth breath unto the people upon it, and spirit to them that walk therein; to effect his purposes in a moment! Who knows whether even the present generation may not see Satan's throne shaken to its base in India? Learning Hindoostanee words in the morning; in the afternoon below, and much hurt at the cold reception the men gave me.

FEB. 28. Had still much comfort and enlargement in prayer over the chapters of Isaiah. Learnt Hindoostanee words, which, however dry an employment in itself, is made so delightful to me through the mercy of God, that I could with pleasure be always at it. From the want of the usual refreshment of coffee at night, which is not to be given any more on the voyage, I was led into many reflections on self-denial in general. I find it a very hard matter to live independently of the flesh, and to feel the same pleasure in God, and the same general contentment, when deprived of accustomed indulgences, as when enjoying them. Finding I was looking forward with pleasure to the refreshment of wine and water, which I should receive at night from the cuddy, I determined to mortify this carnality, by sending it to the sick, whose necessities indeed made it a duty to do so. After this, though a little heavy, and without any sensible pleasure in religion, I felt a great hardihood of soul, and superiority to all difficulties.

MARCH 2. (Sunday.) The ship running nine knots an hour,

and the sea sometimes flying over the side, the Captain had no service. McK. coming into the cabin, read a few of the church prayers, afterwards we read sacred Scripture and some of the Homilies. Afterwards, in secret, had a solemn season of meditation and prayer on Philippians and 1 Cor. xiii. Reading some of Leighton on Peter, I was somewhat dejected at the apparent impossibility of attaining the spirituality and holiness which he describes, or at least at the pain to the flesh, with which such exertions must be attended. Went in to dinner unwillingly, yet determined to mortify all my carnal appetites. In prayer alone afterwards, my soul rose with joy, and tasted a more pure and spiritual pleasure than for a long time past. I saw nothing in the world comparable to the service of God; no possession on earth so sweet as his own image.

MARCH 3. Had some thoughts of devoting this day to fasting and prayer; but rising with a cold, and the air exceedingly damp, I thought that fasting would expose me to the attack of fever, especially while going among those who have it. Continued, however, in the spirit of prayer, and notwithstanding the great want of diligence in all I did, my soul seemed under a spiritual influence, so that I found sweet delight in prayer, and the thought of passing all my time in prayer, and keeping my body completely under for that purpose. Met with some things in Hartley on Man, on the subject of temperance, which I found useful; I want to have nothing to do with the world. May I ever remain free and disentangled, pursuing my way unnoticed through the wilderness, finding all my pleasure in secret communion with God, and in seeing him glorified!

MARCH 4. My mind tolerably spiritual, and finding pleasure in the thought of spending all my time in prayer, and crucifixion of the body; but was obliged again to defer the setting apart a day for prayer, on account of my cold, which

makes me very stupid. Employed chiefly in Hindoostanee. Still no service in the afternoon, through the illness of my people. Found an opportunity of speaking to Corporal B., who has kept away from us ever since coming abroad from the Cape. Oh how various and important are the duties of a minister! they require far more wisdom than I possess. This young man naturally has a bad temper, and the ill-will he has brought upon himself by it from all the soldiers, has unhinged his mind, and proved a temptation to forsake God and his ordinances. Had a happy season of prayer with McK. at night, but still my slothfulness and unfruitfulness is an enemy to my peace.

MARCH 5. Oh, Spirit of God! fix the eyes of thy wretched creature upon his former sins, which thou hast brought to his mind, else he will instantly forget them and think of something else, and become again self-complacent! I was made to recollect this morning something of my wickedness in my conduct years ago. Oh, since I am not now in the burning flame, what shall I do? how shall my walk and conversation be ever consistent with such miracles of mercy? How can I be so barefaced as to stand up to rebuke sin? How can I dare to be angry with sinners? Teach thou me, oh God! since it is permitted thy creature to speak to thee. This day was set apart for fasting and prayer; the morning was spent in the work of humiliation, and through mercy there was no great difficulty. The hard heart was broken, and contrite in a certain degree. At least I had not the distressing sensation of impudent hard-heartedness, which I sometimes feel at the sight of sin. In the afternoon, began to pray for the setting up of God's kingdom in the world, especially in India, and had such a season of prayer as I never had before. Notwithstanding the view I had of my dreadful guilt and depravity in the morning, at night I had

to groan again at feeling the spiritual pride founded on the exercises of the past day.

MARCH 6. Professedly engaged in writing and learning Hindoostanee words, but failed in that diligence, for which my soul seemed earnest in prayer last night and this morning. Endeavored to exercise that indifference which I ought to have, whether the ship goes faster or slower towards India, since it is God's concern. Oh for a due humility for my past idleness! oh for a sense of the infinite value of time; oh my soul! whatever thy hand findeth to do, do it with all thy might, for there is no knowledge, nor wisdom, nor device in the grave, whither thou goest!

MARCH 7. Endeavored this morning to consider Christ as the High Priest of my profession. Never do I set myself to understand the nature of my walk in Christ, without getting good to my soul. Employed as usual through the day. Heard from McK. that they are not yet tired of inveighing against my doctrines. They took occasion also to say from my salary, that "Martyn as well as the rest can share the plunder of the natives of India; whether it is just or not he does not care." This brought back the doubts I formerly had about the lawfulness of receiving anything from the company. My mind is not yet comfortable about it. I see it, however, my duty to wait in faith and patience till the Lord shall satisfy my doubts one way or other. I would wish for no species of connection with the East India Company, and notwithstanding the large sums I have borrowed on the credit of my salary, which I shall never be able to repay from any other means, I would wish to become a missionary, dependent on a society; but I know not how to decide. The Lord in mercy keep my soul in peace! Other thoughts have occurred to me since. The Company are the acknowledged proprietors of the country, the ruling powers. If I were to refuse to go there, I might, on the same account,

refuse to go to France, and preach to the French people, or body-guard of the emperor, because the present monarch who paid me was not the lawful one.

MARCH 8. My mind at ease by the foregoing considerations: but the anxiety produced by the question produced indisposition which made my body very irritable. Nothing will be so good for my health in India, as a strong faith and close walk with God, keeping my mind in perfect peace. The influence the mind has upon the body is astonishing.

MARCH 9. (Sunday.) Oh blessed Lord! what are friends, or home, or society! Thou art more than all of them to me! What friend on earth careth for my soul, or can do it any good? Who ever loved it, as thou hast loved it? Were I in the midst of them, I could seldom see them; but thou art always near. Even a father is but the author of my bodily existence, whereas my God is the Creator of my body, the Creator of my soul, the Redeemer, and Sanctifier of it; I feel that all earthly connections are unimportant; I am for God only. Rose in the morning with peacefulness and in prayer; was helped to rest by faith on the promises of God, and to be more serious about the effects of the word on the souls of the poor people, than anxious about their opinions of it. Preached from John i. 29. All very attentive as usual, but no impression seemingly. Read Jeremiah afterwards in my cabin, and was recovering from the ruffled state of mind I am generally in after preaching, when McK. by irrelevant conversation, and bringing full food to my pride, disturbed my peace; but at last it was restored, while praying for grace to live spiritually, above all carnal delights, which alas, I find it very hard to do; most of the prayers I offer up on this subject seeming to pass away like the wind. Read, prayed and sang below in the afternoon to a tolerable number. In prayer afterwards in private, had a most precious view of Christ. The wonder is how I have no there-

tofore been swallowed up with admiration of Jesus Christ, and that I should be tempted hereafter to forget to praise and love him. Oh that those happy seasons were continued! that the Spirit of truth would keep these things of Christ in the imaginations of the thoughts of my heart! I sat down under his shadow with great delight, and his fruit was sweet to my taste.

MARCH 10. My peace was much wounded by carelessness and backwardness in prayer and reading. What a miserable creature! no manifestations of Divine favor, no painful trials have yet taught me to beware of offending the great and blessed God, by walking unevenly before him. Oh that I may fear this great and holy Lord God! In prayer about the middle of the day over one of the chapters of Isaiah, was greatly restored in the spirit of my mind, and found much satisfaction at having gained some superiority over my carnal appetite, by being able to look upon the day as given me to spend in study and labors for God, and meat and drink as occasional refreshments, about which I ought not to think one minute. In the evening afterwards felt the most ardent desire to be employing myself in the language, that I might as soon as possible be able to preach the gospel; and prayed with much confidence for the presence of the Lord, and his assistance even in this study.

MARCH 11. Having had something said to me, though very groundlessly, as if I loved sleep, I determined to follow the captain's advice, and go to bed at nine, and rise at four, instead of sitting up so late as I generally do. Had much enjoyment of Divine things through the day.

MARCH 12. Felt very much withdrawn from this present world while in prayer, but my trifling way of passing my time was very distressing to me. Had a service below, and stayed to converse with Sergeants G. and C. and the sick. I read Leighton. It blows a gale again, and my own frame is

much deranged; death was brought near to view, and the precious remarks of that holy man were the means of rich and abundant comfort to me. Truly I can say—"I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better."

MARCH 14. It is the ardent desire of my soul to regard all earthly things with indifference, as one who dwells above with God. May I grow in grace! may the grace of God which bringeth salvation teach me to become daily more spiritual, more humble, more stedfast in Christ, more meek, more wise, and in all things to live soberly, righteously and godly in this present world! How shall I attain to greater heavenly-mindedness? Rose refreshed after a good night's sleep, and wrote on a subject; had much conversation with Mr. B. upon deck; he seemed much surprised when I corrected his notions on religion, but received what I said with great candor. He said there was a minister at Madras, a Dane, with whom Sir D. Baird was well acquainted, who used to speak in the same manner of religion, whose name was Schwartz. My attention was instantly roused at the venerable name, and I eagerly inquired of him all the particulars with which he was acquainted. He had often heard him preach, and Mr. Jænicke had often breakfasted with him; Schwartz, he said, had a very commanding manner, and used to preach *ex tempore* in English, at Madras. In the afternoon had a service below; much of the evening McK. passed with me, and prayed.

MARCH 16. (Sunday.) In the morning with many waverings; I was at last assisted to be somewhat spiritual and elevated above the world to God. Preached on Job xxii. 21; there was less attention than I ever saw, except once; only one officer present, and many of the soldiers standing at a distance, instead of sitting down in order. In the afternoon was much assisted below in speaking from beginning of John

v.; prayed and sang with them. Continued all the latter part of the day with affections and thoughts sweetly fixed on heaven. I seem to feel that I have nothing to do but to fulfil, as a hireling, my day, and then to die and be at rest with Jesus. Oh what are friends, what are the enjoyments of this world! how vain, how transitory!

MARCH 17. The morning employed in writing, but no diligence; in prayer cold; was roused to a sense of shame and sorrow for my indolence, towards evening; and began to work with some fervor and earnestness, as in the presence of God, but I was unhappily interrupted, and not able to resume my work the rest of the evening. Read Prideaux and Milner to McK., but my spirit was much injured by our light and worldly conversation. Oh that I may have grace to return from my evil ways!

MARCH 18. Was tried with evil tempers very early in the morning. When meeting the Major on the poop, we had a conversation about the missions at the Cape. I was grieved at his apparent hatred of them, and his disrelish of religion. In great shame for my past indolence, I cried to God, and in determined resolution began my work of writing, and with a sort of indignation against myself, continued pretty stedfast, and was made to profit. I continued in the same spirit of determined diligence, and thought with pleasure of a life, perfectly independent of earthly comforts, spent in the service of Christ. Prayed with McK. at night; but the long conversation about the things of this world afterwards injured my peace again.

MARCH 19. Still pressing myself to more diligence, but again loitering; did less this morning than yesterday. Poor B. quite delirious; let me not forget to pray for him, now that he cannot pray for himself. The Major gave some better hopes; said he was quite satisfied with himself, but could not attain that state of perfection required. Confessed that hap-

piness was only to be found in the hopes of the next world, for there was nothing worth living for in this.

MARCH 20. Fell in with the trade wind, which now carries us rapidly towards India. What tenfold need of diligence have I now, to make amends for so much lost time! Was rather more stedfast than yesterday, but still very unfruitful. Fell again into that keen anxiety about the wind and weather, and the way we were making. Alas! why cannot I leave these things with God? Had a happy and enlivening season in prayer in the middle of the day for the spread of the gospel in the distant islands, about which I had been reading. I felt a sort of regret that I could not live to see the happy day; yet I think the inhabitants of heaven must take pleasure in seeing the same things; at least I can scarce picture to myself a greater enjoyment in heaven, than seeing God glorified by the general conversion of the heathen to the Lord Jesus Christ. Read and sang below. In the evening, with McK., was more on my guard against trifling conversation, and enjoyed in consequence a sweet and happy spirituality of mind.

MARCH 21. Wounded my conscience grievously by careless walking, and following my own humor by reading other things, when the Spirit of God was calling me to prayer; in great misery at night, I cast myself at the foot of the cross, having been unable to approach God in my prayers to any purpose before; and then, through infinite mercy and love, found some tender contrition.

MARCH 23. (Sunday.) Preached on Ezek. xxxiii. 11. The wind was very high, and being on our beam, the sea beat upon the broadside, with such noise and violence, that the men could not attend well; I found it easy enough to stand, by resting my back against the weather binnacle, and I felt disposed to go on with liberty and affection; but was obliged to cut my sermon short, by which means I left out the most prominent and useful parts. In the afternoon, the tarpaulins

being over the hatches, we could have no service below ; in the evening, enjoyed a delightful and sanctifying season in prayer.

MARCH 24. The heat, which is 82, I found very relaxing, and began to be discouraged at the prospect of being unable to support the heat of India ; but after some time I recollected that this was no concern of mine ; thus I was peaceful again, by casting all my care upon God. Now this is a very precious privilege ; all that class of evils, which consist in expected suffering, I have learned through grace, by the gospel, to dismiss from my mind. Reading the account of Mr. B.'s death, I rose affected with awful apprehensions, lest on my death-bed I too should have occasion to say, "I have too much neglected prayer." Alas ! what signifies the number of times I bow my knees, unless I get good to my soul ; and what will it profit me, to have given my body to be burned, and my goods to feed the poor, if I have not personal holiness ?

MARCH 26. Passed much time before breakfast in sitting on the poop, through utter disinclination to all exertion. Such is the enervating effect of the climate ; but after staying some hours learning Hindoostanee words, 2 Timothy ii. roused me to a bodily exertion. I felt strong in spirit, resolving, if I died under it, to make the body submit to robust exercise ; so I walked the deck with great rapidity for an hour and a half. My animal spirits were altered instantly ; I felt a happy and joyful desire to brave the enervating effects of India in the service of the blessed Lord Jesus. B. dying fast ; the first thing he said to me when I visited him this afternoon, was, "Mr. Martyn, what will you choose for a kingdom ?" I made no answer to this, but thought of it a good deal afterwards. What would I choose ? Why I do not know that anything would be a heaven to me but the service of Christ, and the enjoyment of his presence. B. would say nothing

but a few sentences about religion. "I want to go to heaven," "I want Christ," "fountain of wisdom," &c. As there were two soldiers standing by his hammock, I asked him whether he would not advise them to seek Christ in their health; he said, "they should." Was comforted with observing in McK. at night a growth in grace. We read Blair's Lectures, some Scripture, and hymns together, and had much spiritual conversation about the temptations we are liable to, and our weakness against them, and the strength which is to be found in Christ. My own soul afterwards was much oppressed with guilt, and shame, at the carnality of my life and thoughts, and especially at recollecting my neglect of ministerial duty. Oh! when shall my soul be kept above the world? I feel myself more radically corrupted every day. I cannot, I really have no power to keep before my mind, one single minute, any of those thoughts which reason and affection ever make dear to me.

MARCH 27. The trade wind proving most unusually to be foul, blowing from the N.E. instead of S.E. we were obliged to go upon a losing tack to-day, and made very little way. I seemed to partake of the general impatience, and felt fretful at the prospect of such a long protracted voyage. When I meet the rest at meals, they weary me much more than they need to do, by their frivolous conversation. Sat a considerable time with the Lascars on the orlop, and conversed with them a little. They understood all my questions, but by their volubility elude my endeavors to understand them. However, I think I am improving in this. One of the new ones we took in at the Cape, a man of perfectly oriental appearance, and very grave, spoke to me with uncommon energy upon religion; the drift of all he said was to show, that notwithstanding the difference of religions, it all came to the same thing at last. In prayer before McK. came, I hoped I should be able to have my soul wholly in heaven, and the

blessed example of Jesus before my eyes, but it was not so. In reading some hymns with him afterwards, my heart was filled with much joy and love.

MARCH 28. Felt a great degree of weariness at the length of the voyage. We are now lying becalmed in the centre of the Indian ocean, but let not a discontented thought be found in my heart. I was much tried by evil temper with one of the young men in Mathematics. In prayer after this, I could do nothing, but cast myself simply upon the mercy and power of God, and cry for deliverance, which I obtained, and found my heart, through the great riches of his grace, tender and affectionate, particularly towards those to whom I had spoken with asperity.

MARCH 29. Employed all day long in preparing for tomorrow. All the dread of preaching with which I used to be tried, seemed to return. The afternoon spent as usual in visiting the sick, and sitting on the poop in pensive meditation. Alas, how little is there worth tarrying here for, but the laboring for precious souls; and oh that I may have a heart to do that!

MARCH 30. Before service was still harassed by vain fears about preaching. As pride was at the bottom of this, I found it best to consider before God in prayer, how worthless I am; why should I expect to go without contempt? Suppose God forsook me, and men in consequence scorned and trampled upon me. Who am I that I should dare to complain? O Lord, it becometh not me to be anywhere but lying in the dust. Preached on Isaiah lv. 1—3, and was assisted as usual, so as to obtain attention; afterwards read with McK. some of the homilies. In the afternoon expounded, sang, and prayed below. McK and myself read and prayed together at night, and had much agreeable conversation about Christ, particularly his life upon earth, and about the enjoyments of heaven. S. again came and made several objections to the Scriptures,

such as might strike a medical man. The poor man does not know how to praise me sufficiently now to the others, because, I suppose, I reason mildly with him about the evil of his ways, while the others take liberties with him, or ridicule him.

MARCH 31. Found the presence of God in prayer, and had clear views of my duty as a minister and missionary, and pleaded fervently for grace to be holy. Read "Sheridan on Elocution" with McK. Afterwards hearing that Hough, one of the men, was dying, I went below, but he was speechless. I was immediately struck with apprehension that I had neglected his soul. Oh, the agonizing misery of being stained with the blood of souls!

CHAPTER XV.

APRIL 1. The sense of my guilt was still almost overwhelming, but in prayer God spoke peace in a degree to my soul. The man died in the night. The last time I spoke to him, which was the last time I believe that I saw him in his senses, he seemed somewhat affected, and began to say how happy it would be to get to heaven; and after I had been telling him of his sins, he observed that his heart was all in a tremble. I did not consider him in any danger, and therefore thought I should have had many other opportunities of speaking to him. He heard the gospel from me, but God knows whether he understood it to the saving of his soul. I have no doubt but that he died for want of proper nourishment; all I can get from breakfast and at night I thought it right to give to Beasant, who is still on the borders of the grave from the same cause; want of proper meat after the weakening effects of his disease. After dinner his body was committed to the deep; every person in the ship attended, I think, crowding round in the boom and rigging. Among the sick, whom I went to afterwards, I found but one sensible, to whom I spoke about his soul, with a determination that no blood should lie at my door, if I could help it. Employments as usual, writing sermon, and learning Hindoostanee. In prayer with McK. at night, was assisted in my endeavors after humiliation. Afterwards S—— came and told me more of his mind; said I was a dangerous man in the ship,

and wished to head a party, by assembling the soldiers in the orlop contrary to the wishes of Captain O. In walking the quarter-deck to-day I had a dispute with M., whose unreasonable way of talking was very irritating; and afterward with the Major. I am very weary with the opposition of men of perverse minds, but I know that God will arise, and plead his own cause.

APRIL 2. Word was brought to me this morning that Beasant had just died. He was crawling upon his hands and knees to his breakfast, when he was taken worse, and died, as they were lifting him into his hammock. In the afternoon he was committed to the deep. As Captain F., whom I had observed dejected, told me the cause of his uneasiness was a fear lest our provisions would not hold out, I thought it a call to make it a subject of stated prayer, that God would not deliver us to the pains of fame.

APRIL 3. As the convalescent men get worse for want of fresh meat, I thought it right to be very urgent with the Captain, to allow me to send away my dinner to them, and to eat salt junk instead; and several of the passengers agreed to take it by turns to do the same; but the Captain, instead of allowing this, said he would send them a plate of meat himself, whenever there was enough. To-day there was not half enough, and I ate salt junk myself, which produced such an unquenchable thirst all the rest of the evening, that I knew not what to do with myself. How do the poor men bear it every day? My studies the same as usual. McK. and myself had an agreeable conversation at night about the enjoyments of heaven.

APRIL 6. (Sunday.) From the misery I bring myself into through pride, I was induced to cry to God for heavenly-mindedness, and especially for humility, through which only I can ever enjoy peace. Preached on Isaiah lxiii. 1. No

particular attention, but more of the officers were present. Passed the rest of the evening in reading Daniel and the Homilies, and in prayer, though I could find no freedom or comfort in it. In the afternoon collected the singers, read John xiv. with such inward tenderness of soul, that I could scarcely refrain from tears. The small number present, the departure of my dear brother B., and the absence of the two soldiers, from whom I expected better things, filled me with grief; so that I was pressed in spirit to speak with all possible earnestness, and to pray with them with fervor. I then went and expostulated as faithfully as I could, with one of those who is, I trust, not yet gone back again unto perdition: my whole soul for once seemed to be in earnest, and I went about speaking boldly to several of the sailors, and could have found it in my heart to preach to them all day long. The boatswain's-mate told me many would come and hear me, were it not for shame; the reason my servant gave me for it was, because the heat was so great below. He told me moreover that he believed the lads among the soldiers did not understand much of my sermons. Few things give me more pain than this, as I certainly do not want the power of making spiritual things plain. I dread lest I should be led away from simple preaching, by incessant attention to language. God save me from this delusion! Had a happy season in prayer in the evening, and found grace to intercede for my sister with tears. At our evening meeting, F., one of the cadets, was present; he has long been serious, but I could never by conversation be satisfied with him. McK. rather reflected on me for not having hinted to him to come in, telling me that it was my duty to go out into the highways and hedges, and compel them to come in. We all of us read and prayed; many things I had heard to humble me; but my soul was benefited; every word I heard, every thought of God was sweet, and carried away my soul to heaven.

APRIL 7. Much impressed with what I had been reading in Daniel. Oh that I were withdrawn from the body, like that holy man, and enjoyed such visits from God! For one in my situation, it is inexcusable not to be a man of prayer, when he, a man engaged in public business, was so heavenly-minded. This being the day I preached my farewell sermon last year, I sat down in the evening, and enjoyed many tender recollections of the beloved friends at Cambridge; many of them perhaps were thinking of me. I did not recollect that it was the first Monday in the month; or I should have joined in supplications for the church.

APRIL 8. In proportion to the languor I felt from the heat, my hopes of living in India declined, and views of death drew nearer. Though I have done nothing yet for Christ, yet what I shall choose I wot not. I have nothing to attract me to this life, and therefore why should I not be refreshed at the thought of death? Began writing upon another subject, and learned a few roots.

APRIL 9. Passed the morning in writing, and the afternoon in visiting the sick; but the heat was so great below, that I could not stay long. However, I bear the heat as well as any in the ship. It is here very sultry, becalmed as we are within a few miles of the line. At night my soul was much distressed at my unfaithfulness and indolence in ministerial duties, and saw the necessity of more earnestness both in labor and prayer, if I would not have more blood-guiltiness upon my soul. O that the Spirit of God may bring these thoughts to my remembrance each day! Went among the soldiers upon deck, and was glad to find that one, of whom I was in doubt, was still in the right way.

APRIL 11. McK. sitting in my cabin most of this morning, I did little but learn roots, and by unwatchfulness fell into a carnal uncomfortable frame. On going to visit the sick, I found the surgeon bleeding P., who was ill of a brain fever.

Soon after, he died ; as long as he continued in his senses, I spoke to him about his soul, but could never get any answer to the purpose. In prayer for these last few days I have been tolerably comfortable, but led to seek chiefly a spirit of diligence ; to-night the departure of this soul made me unhappy, lest I should have been chargeable with his destruction. Oh the awfulness of the ministry ! how shall I ever be pure from the blood of all men ? I do nothing all the day but in reference to my ministry ; but how do I do it ? Oh my God, there is nought upon earth that I care for, but thee and thine ; but oh, that my soul were alive to my work and roused to a holy ardor !

APRIL 12. McK. sat with me the whole morning ; but as I determined not to let this circumstance disturb me, I looked up to God, and was enabled to be more diligent than ordinarily in writing on a divine subject, and learning roots. In the afternoon my time was wholly taken up with a young man, suddenly attacked with some disorder, who was in the greatest alarm about his soul. He said to me and to all around, " Now I know what it is ; never again will I live as I have done," and much more to the same purpose, acknowledging his desert of hell. As I had no reason to doubt his sincerity, I continued to speak of the grace of God in the gospel to him. On going away, he said he should wish to see me as often as possible.

APRIL 13. (Sunday.) Preached on Acts xvi. 29-31. The subject as usual excited the deepest attention. My own heart after the sermon was averse to prayer ; but in waiting upon God he had mercy upon me, and made me to breathe after holiness and a heavenly mind, and a constant spiritual discharge of my ministry. The young man so alarmed yesterday seemed to have lost his concern about his soul, together with his fear of death. Retained through the rest of the day some tenderness of spirit, and succeeded in resisting

the proneness to trifling conversation with McK. which we are both so apt to fall into.

APRIL 17. Things wear a very gloomy aspect amongst us ; scarcely any are at all concerned about their souls. My own soul too is in a poor state, continually prone to impatience at the length of the voyage, and inordinately anxious for the appearance of land. Yet in prayer God mercifully revives and directs me. My stated prayer in the middle of the day over a chapter of Isaiah, for the setting up of Christ's kingdom among the heathen, is very often cold and formal ; yet I will, through grace, never to the end of my days give over praying for this blessed event. At night my soul felt miserably oppressed with a sense of my barrenness and deadness. Oh, I am weary of serving God in this manner. Oh, may the Holy Spirit put life and ardor into my soul !

APRIL 19. After a sleepless night, rose early, and saw the island of Ceylon, bearing west three or four leagues ; it presented a long range of hills running north and south, broken in a picturesque manner, but not lofty, and the low land between the hills and the sea was covered with trees. After being ten weeks at sea, it was very agreeable to see the never-varying horizon interrupted by dark land ; and so long had we been used to the clear breezes of the ocean, that we immediately detected the effluvia of rank vegetation. The smell from the land was exceedingly fragrant, and I felt my senses quite soothed by it ; I sat on the poop following a long train of pleasing thoughts, about the blissful period, when the native Cingalese should rear temples to Jesus, in their cinnamon groves. The day was afterwards excessively hot, while we lay becalmed. I was at first giving way to anxiety lest I should not be able to bear it long, especially as the distressing sensation of shortness of breath still continues ; but I was soon composed by considering, that, come

what will, it shall be best for me ; if I die, I die to be happy —if I live, I shall live to glorify God. Sweet necessity !

All must come, and last, and end,
As shall please my heavenly Friend.

In the evening, a breeze springing up carried us out of sight of land. The man in whom I observed some signs of grace yesterday, died suddenly this morning.

APRIL 21. On coming on deck to-day, my eyes were gratified with a sight of India. We were just opposite Tranquebar, about eight or ten miles distant, and in the course of the day, passed Cuddalore, Pondicherry, &c. I was full of thought most of the day about India, and my future residence in those plains which I saw. Feeling myself very unwell, I was reminded of my short continuance in this world. This thought is precious, and serves to check the carnal eagerness with which I am apt to wish for a stay on earth to accomplish my objects.

APRIL 23. Breakfasted with Mr. V. at Vepery, and went with him afterwards to Dr. K., with whom I spent the remainder of the day. I found him a most affectionate, and in most respects, a serious man. He gave me a vast deal of information about all the chaplains and missionaries in the country, which he promised to put in writing for me. Showed me his schools and institution of 300 caste people employed in printing, engraving, &c. Considering the little retirement I had this day, my soul was tolerably spiritual and comfortable. Early in the morning I found the solemn presence of God communicated to me, while meditating on my future work, and the probable shortness of life. How comfortable to lean on the arm of the Beloved, and to be indifferent about life or death ! Dr. K. communicated several particulars about Swartz and Gericke, with whom he was well acquainted. Felt excessively delighted with accounts

of a very late date from Bengal, describing the labors of the missionaries, and was rather agitated at the confusion of interesting thoughts that crowded upon me; but I reasoned, Why thus? God may never honor you with a missionary commission; you must expect to leave the field, and bid adieu to the world and all its concerns. Dismissed my old servant, Narayen, to-day, and took another, Samees, because he could speak Hindoostanee. Had a good deal of conversation with a Rajpoot about religion, and told him of the gospel.

APRIL 25. Rose early, but could not enjoy morning meditations in my walk, as the young men would attach themselves to me. Passed the day at Dr. K's. At breakfast met Mr. L. the missionary; my mind uneasy for want of more retirement. Succeeded a little in getting my mind above the world, by prayer, in passing to and fro in the palanquin. With Mr. T. I had a long and regular conversation respecting the doctrines of the gospel, duties of a minister, &c. In a few days he goes to Seringapatam to be stationed as a chaplain, and I am by no means without hope that his heart is under divine influences, and that he will devote himself to the work of preaching to the natives; at dinner we met Mr. Torriano, and his two sons; the old man is a remarkable character, and a sterling saint. Our conversation together for some hours after dinner was profitable and religious, and I walked back to Mr. O. at night, much pleased with the manner in which the latter part of the day had been spent; but I cannot be happy without being more alone.

APRIL 28. This morning at breakfast, Sir E. P. came in and said: "Upon my word, Mr. Martyn, you gave us a good trimming yesterday." As this was before a large company, and I was taken by surprise, I knew not what to say. Passed most of the day in transcribing the sermon. There was nothing very awakening in it.

MAY 1. Breakfasted at Mr. H's. at Vepery. The rest of the morning passed in making calls on Mr. V., Dr. K., and the purser; the only retirement I can get is while I am in the palanquin, and there the Lord helps me to approach him for a while in reflection and prayer; but my spirit suffers for want of regularity in secret duties.

MAY 2. Passed the whole day at Dr. K's., collecting all the information I could about the ecclesiastical state of India, which I committed to paper. Young Torriano and Mr. Loveless were there, and by conversation at our meals on the future happiness of the church, much enlivened my heart. My friends expressed much regret and affection at parting with me. For myself I seem incapable of a lively sensation of any kind.

MAY 4. (Sunday.) The ship so taken up with communications with the shore, and preparations for sailing, that there was no service. As we did *not* sail, I felt sorry that I had not remained on shore to preach, as I had engaged to do; though lying in sight of the churches, I did not dare to go ashore. I passed my time in reading Scripture and prayer; my mind was very low, ever sinking in deep waters, and I wanted power from on high to support my faith; I was throughout the day wavering; sometimes enabled to rejoice in the Lord, or at least to cast all my care upon him. At other times despairing of the conversion of the heathen, or of my being ever fitted for it.

MAY 6. By reading some of the reports of the Society for Missions to Africa and the East, I again felt much refreshed, as I saw that the people of God over the world are much interested in the blessed work. I still endeavor to hold more constant fellowship with my dear brethren, as it compensates for the want of their society and encouragement. All the rest of the day everything went well with my soul. Some parts of the Prophet Malachi were made delightful and pro-

fitable to me. Oh! the name of Jesus shall be great among the heathen: in every place they shall offer incense to his name, and a pure offering. My heart expands through the world, and realizes the joyful day. God takes away the veil from my heart, and I see the veil removing from off the face of the whole earth. O come, Lord Jesus! make no long tarrying, O my God.

MAY 8. Rose unwell, yet cheerful; whether life or death awaits me, it shall be well with my pardoned soul. By trifling conversation and great unwatchfulness over my own heart, I lost much of the Divine presence. What detestable folly and ingratitude is it to forget God, and lend an ear to vanity! In prayer in the evening, it was with difficulty I could bring myself to due seriousness. With McK. at night, read Hebrews and some of D. Brainerd's Letters. Blessed be the memory of that holy man! I feel happy that I shall have his book with me in India, and thus enjoy in a manner the benefit of his company and example. The famous pagoda of Juggernaut came in sight this afternoon, much resembling in appearance Roche Rock in Cornwall; it was a large pile of building, made very visible, by being surrounded with the yellow sand close to the sea; it was so dark as to resemble a rock. This is emblematical of its use, as being employed for the worship of the spirits of darkness. The scene presented another specimen of that tremendous gloom with which the devil has overspread the land; no house near it; no noise to be heard along the bare coast, but the hollow roar of the surf.

MAY 9. Several pilot vessels appearing in sight to-day from Balasore roads, each ship took a pilot on board, and all made the best of the way to Calcutta. At night we were overtaken by that tremendous hurricane, the north-wester. From being a little in the sun to-day, I got a violent headache, which prevented me from sleeping at night. It is in

these climates that the curse of God upon the creation for man's sin is most visible ; the sun, formed to be the light and comfort of the creation, is here a dreadful enemy. I feel as much dread of being exposed to its rays after it has been up two or three hours, as I would of pushing my head into a fire ; the pleasant weather here is cloudy weather.

MAY 11. (Sunday.) Rose a little better ; instead of having Divine service, we were obliged to be all hands at the capstan. In the morning McK. and myself had prayers and reading in my cabin, and at night Franklin joined us in what I expected was my farewell prayer. I was very far from feeling suitable sensations, and, though free in words, had no humble spiritual breathing after God ; and what grieved me no less was to observe the deadness of my dear brothers, and how readily they turned to common subjects of conversation. Oh what a poor wretch I am ! nothing, however awful and powerful, is sufficient to keep me in a right frame, and the Spirit of God I am slow and unbelieving in crying for.

MAY 12. Got under weigh again ; entered the Hoogly. The flat shores on either side were covered with low wood, and I never saw land near sea, present a less interesting appearance. I felt the same surprise as I have often done elsewhere at the solitude and apparent desertion of a place much spoken of. I thought to have seen whole fleets of ships, vast numbers of natives on the shores, and appearances of cultivation, but there was nothing of the sort. A village indeed was seen running in an easterly direction from the shore into the interior, consisting, we heard, of no less than 10,000 houses ; but there seemed to be nothing doing. Five or six miserable people only were seen cutting down the jungle for firewood. My soul was revived to-day through God's never-ceasing compassion, so that I found the refreshing presence of God in secret duties ; especially was I most abundantly encouraged by reading D. Brainerd's account of the

difficulties attending a mission to the heathen. Oh, blessed be the memory of that beloved saint! no uninspired writer ever did me so much good. I felt most sweetly joyful to labor amongst the poor natives here; and my willingness was, I think, more divested of those romantic notions, which have sometimes inflated me with false spirits.

MAY 15. This morning went on board the Charlotte Yacht, which took the treasure to town, in hopes of getting to Calcutta in a few hours, but from want of wind did not reach it till ten at night. Had a good deal of conversation by the way with the Captain upon religion; my own frame was low and spiritless; in mind, from want of retirement; in body, from something of fever. The approach to Calcutta, particularly about Garden Reach, where we lay several hours, is very beautiful. The rich verdure, and variety of the trees, and the elegant mansions which they partly hide, conspire to render the same highly agreeable to the eye; but the thought of the diabolical heathenism, amidst these beauties of nature, takes away almost all the pleasure I should otherwise experience.

MAY 16. Went ashore at day-light this morning, and with some difficulty found Carey: Messrs. Brown and Buchanan being both absent from Calcutta. Joined with him in worship, which was in Bengalee, for the advantage of a few servants, who sat, however, perfectly unmoved. I could not help contrasting them with the slaves and Hottentots at Cape Town, whose hearts seemed to burn within them. I had engaged a boat to go to Serampore, when a letter from Mr. Brown found me out, and directed me to his house in the town, where I spent the rest of the day in solitude, and more comfortably and profitably than any time past. I enjoyed several solemn seasons in prayer, and more lively impressions from God's word. I felt elevated above those distressing fears and distractions which pride and worldliness engender in the mind.

Mr. Brown's moonshee, a Brahmin, came in, and disputed with me two hours about the gospel. He spoke English very well, and possessed more acuteness, good sense, moderation, and acquaintance with the Scriptures, than I could conceive to be found in an Indian. He spoke with uncommon energy and eloquence, intending to show that Christianity and Hindooism did not materially differ. He asked me to explain my system, and adduce the proofs of it from the Bible, which he said he believed was the word of God. When I asked him about his idolatry, he asked in turn what I had to say about our worshipping Christ. This led to inquiries about the Trinity, which, after hearing what I had to say, he observed was actually the Hindoo notion. I explained several things about the Jews and the Old Testament, about which he wanted information, with all which he was amazingly pleased. I feel much encouraged by this, to go to instruct them. I see that they are a religious people, as St. Paul called the Athenians, and my heart almost springs at the thought, that the time is ripening for the fullness of the Gentiles to come in.

MAY 17. The depravity of my heart, as it is in its natural frame, appeared to me to-day almost unconquerable. I could not, however long in prayer, keep the presence of God, or the power of the world to come, in my mind at all. It sunk down to its most lukewarm state, and continued in general so, in spite of my endeavors. Oh how I need a deep heart-rending work of the Spirit upon myself, before I shall save myself, or them that hear me! What I hear about my future destination has proved a trial to me to-day. My dear brethren, Brown and Buchanan, wish to keep me here, as I expected, and the Governor accedes to their wishes. I have a great many reasons for not liking this; I almost think, that to be prevented going among the heathen as a missionary would break my heart. Whether it be self-will or aught else, I cannot yet rightly ascertain; at all events, I must learn sub-

mission to everything. In the multitude of my thoughts, thy comforts delight my soul. I have been running the hurried round of thought without God. I have forgotten that he ordereth everything. I have been bearing the burden of my cares myself, instead of casting them all upon him. Much of the rest of the day passed in conversation with Mr. Brown. I feel pressed in spirit to do something for God. Everybody is diligent, but I am idle; all employed in their proper work, but I tossed in uncertainty; I want nothing but grace; I want to be perfectly holy, and to save myself and those that hear me. I have hitherto lived to little purpose, more like a clod than a servant of God; now let me burn out for God.

MAY 18. So unwell that Mr. B. did not think it right for me to preach. Went with him at ten in the morning to the new church. Mr. Brown preached on Isaiah lv. 8-11, giving a summary of Christian doctrine. On our way back we called on a pious family, when we had some agreeable and religious conversation; but their wish to keep me from the work of the mission, and retain me at Calcutta, was carried farther than mere civility, and showed an extraordinary unconcern for the souls of the poor heathens. At eight in the evening went to the old or missionary church, where I ventured to read the service; Mr. B. preached on, "Behold the Lamb of God, that taketh," &c. I was very agreeably surprised at the number, attention, and apparent liveliness of the audience; and I may safely say, that most of the young ministers that I know would rejoice to come from England, if they knew how attractive every circumstance is respecting the church. Stayed in the vestry some time after, conversing with Mr. Burney; had reason to lament great want of modesty and spirituality afterwards. Began the day with strong desires that God would exert his power and make me holy. My soul groaned out of its corruptions, and I trusted that this day I should for once be free from those vanities which I knew

too well would, without great caution, enslave my heart ; but it was not so, and towards night I was almost discouraged in my struggles after a holy mind. Yet upon the whole, no discovery of corruption is very distressing, while God supports the hope of improvement, and makes me pant earnestly for it.

MAY 19. As I was this day to be presented at the levee of the Governor-General, I had need of much prayer, that my mind might not be run away with again by new vanities ; and I was helped accordingly ; for the Lord showed me the extreme folly and emptiness of all earthly splendor. After waiting a considerable time in a crowd of military men, an aid-de-camp presented me to Sir G. Barlow, who, after one or two trifling questions, passed on. We went from the Governor's house to the college, where we were shown Tip-poo's library. One of the learned natives read us a passage in the Koran, or rather sang or chanted it. At the end of a sentence, in order to preserve the time of an equal length with that of the preceding, he drawled out the last syllable with a long and strong nasal sound, like one of the pipes of an organ, after the tune is finished. We then got into a boat, and the stream in an hour and a half helped us up to Serampore, to Mr. Brown's house. In the cool of the evening we walked to the mission-house, a few hundred yards off, and I at last saw the place about which I have so long read with pleasure ; I was introduced to all the missionaries. We sat down, about one hundred and fifty, to tea, at several long tables in an immense room. After this there was evening service in another room adjoining, by Mr. Ward. Mr. Marshman then delivered his lecture on Grammar. As his observations were chiefly confined to the Greek, and seemed intended for the young missionaries, I was rather disappointed, having expected to hear something about the Oriental languages. With Mr. M. alone, I had much conversation, and received the first encouragement to be a missionary that I

have met with since I came to this country. I blessed God in my heart for this seasonable supply of refreshment. The habitation assigned me by Mr. B. is a pagoda in his grounds, on the edge of the river. Thither I retired at night, and really felt something like superstitious dread at being in a place once inhabited as it were by devils; but yet felt disposed to be triumphantly joyful, that the temple where they were worshipped was become Christ's oratory. I prayed out aloud to my God, and the echoes returned from the vaulted roof: Oh may I so pray, that the dome of heaven may re-sound! I like my dwelling much; it is so retired and free from noise; it has so many recesses and cells, that I can hardly find my way in and out.

MAY 20. My melancholy was a little relieved by the hope, that I should not be entirely useless as a missionary. In the evening I walked with Mr. Brown, to see the evening worship at a pagoda, whither they say the god who inhabited my pagoda retired some years ago. As we walked through the dark wood, which everywhere covers the country, the cymbals and drums struck up, and never did sounds go through my heart with such horror in my life. I would have given the world to have known the language, to have preached to them. At this moment Mr. Marshman arrived, and my soul exulted that the truth would now be made known; he addressed the Brahmins with a few questions about the god; they seemed to be all agreed with Mr. M. and quite ashamed at being interrogated, when they knew they could give no answer. They were at least mute, and would not reply; and when he continued speaking, they struck up again with their detestable music, and so silenced him. We walked away in sorrow; but the scene we had witnessed gave rise to a very profitable conversation, which lasted some hours. Marshman, in conversation with me, sketched out, what he thought would be the most useful plan for me to pursue in India; which

would be to stay in Calcutta a year to learn the language, and when I went up the country, to take one or two native brethren with me, to send them forth, and preach occasionally only to confirm their word, to establish schools, and visit them. He said I should do far more good in the way of influence, than merely by actual preaching. After all, whatever God may appoint, prayer is the great thing. Oh that I may be a man of prayer! my spirit still struggles for deliverance from all my corruptions.

MAY. 22. In prayer this morning, my soul found the blessed God revealing himself in comfort to my soul. I have for many days been going on frowardly in the ways of my heart finding little pleasure in God, and less in anything else; but the Lord hath led me, and restored comfort to me. Telling Mr. Brown about my Cambridge honors, I found my pride stirred, and bitterly repented having said anything about it. Surely the increase of humility need not be neglected, when silence may do it.

* MAY 23. Was in general in a spiritual happy frame the whole day, which I cannot but ascribe to my being more diligent in prayer over the Scriptures; so that it is the neglect of this duty that keeps my soul so low.

MAY 25. (Sunday.) In the morning my heart was tolerably spiritual; I felt withdrawn from the world, and found pleasure in being alone with the blessed God. Oh what heavenly-mindedness might I enjoy by more communion with God!

MAY 26. Went up to Serampore with Mr. Brown, with whom I had much enlivening conversation. Why cannot I be like Fletcher and Brainerd, and those great men of modern times? Is anything too hard for the Lord? Cannot my stupid stony heart be made to flame with love and zeal? What is it that bewitches me, that I live such a dying life? my soul groans under its bondage. In the evening Marsh-

man called ; I walked back with him, and was not a little offended at his speaking against the use of a liturgy. I returned full of grief at the offences which arise amongst men, and determined to be more alone with the blessed God.

MAY 27. Mr. B. sent me a note from his house to the pagoda, so kind and humble that I felt quite overwhelmed and grieved, that my real character should not be better known, and less thought of.

MAY 29. Throughout this day frequent and regular in praying over the Scripture for an increase of grace, without feeling much comfort or benefit ; but at night, my soul began to be drawn up to the things of another world. In conversation at night with Mr. Brown and Marshman I was enabled to retire at once into my spirit, when the conversation became at all unprofitable. Had some conversation with Marshman alone on the prospects of the gospel in this country, and the state of religion in our hearts, for which I felt more anxious. Notwithstanding I endeavored to guard against prating only to display my experience, I found myself somewhat ruffled by the conversation, and derived no benefit from it, but felt desirous only to get away from the world, and cease from men ; my pride was a little hurt by M.'s questioning me as the merest novice. He probably sees farther into me, than I see into myself.

JUNE 2. My soul tried by the enemy, but keeping near to God. There are, it is said, breadths and lengths in the love of Christ. Was astonished this evening to think of the returns I make. I tried to have my heart affected with love to the blessed Lord Jesus. O my Redeemer ! what is it that hides thy beauties from my soul ? my only friend ! fairer than ten thousand, and altogether lovely, why do I not love thee ?

JUNE 3. Exercises of mind obliging me to wait upon God continually to purify, solemnize, and quicken me. Called at

night on a pious family in the town ; but instead of being able to edify them by godly conversation, I returned full of shame and sorrow at various inconsistencies, which might well disgrace me in the eyes of the people of God. O may they never take occasion, from the folly that they see in me, to walk carelessly themselves !

JUNE 4. Went in great dejection to church ; grieved that I could not speak with plainness and affection to the people. In prayer before sermon, I found some relief in breathing out my complaints to God, and in the sermon was sufficiently plain, I believe. At home afterwards, found my soul lively ; disposed to labor and pray. I could not feel satisfied at having merely got through my work, but was constrained to pray, Lord, let this sermon be for the conversion of many souls ; let me not preach always in vain, but let thy word at last go forth in power.

JUNE 5. Employed this morning in comparing the Persian and Nagree alphabets, and rendering some Hindoostanee stories from one into the other. Severely tried by fleshly temptations, and my mind also in the dark respecting my destination, and something dejected.

JUNE 6. Full of pain from a sore throat, and agitated with uneasy thoughts. Death seemed at hand, and I felt unwilling to die. I could not find that there was anything in my habitual state that alarmed me, nor could I disbelieve Christ's willingness to receive me ; but it appeared so melancholy to leave friends and habitation on earth.

JUNE 7. In prayer in general was more occupied with pleading for a ministerial spirit, than for other things. Such a difference is there between all that is in this miserable heart, and the holy unction that is visible on those ministers of old, that I cannot but perceive, that I have the name and shadow only of a minister.

JUNE 8. Preached at the new church for the first time, on

1 Cor. i. 23, 24. The sermon excited no small ferment; however, after some looks of surprise and whispering, the congregation became attentive and serious. I knew what I was to be on my guard against,—and therefore, that I might not have my mind full of idle thoughts about the opinions of men, I prayed both before and after, that the word might be for the conversion of souls, and that I might feel indifferent, except on this score.

JUNE 9. Somewhat melancholy at reflecting on being soon to be cut off from such delightful Christian society. But alas! why do I regret it? let me live contentedly, separated from every creature consolation, and look forward with delight and joy to the day of my departure from this world. At night, went to the mission-house, and heard Mr. Ward's monthly lecture, on the manners and customs of the Hindoos.

JUNE 10. The bilious fever with which I had been attacked continued to increase, till Mr. B. and his family began to be seriously alarmed. During the first part of the day I could feel nothing suitable to the awfulness of the occasion. I was disposed to trifle with death, and could not fix my thoughts in prayer. But on a sudden I found myself serious, and breathed forth my soul freely to God. God vouchsafed at this time to give me a sweet serenity at the prospect of death. I thought with pleasure of leaving this world of sin and sorrow; enjoyed an almost uninterrupted peace of mind.

JUNE 11. Had little enjoyment of God's presence, through a detestable lightness of spirit, which has more wounded my peace than any other evil whatsoever. Dr. Taylor visited me at night, and spoke of missionary subjects. He said he expected to live to see the temporal power of the Mahomedans destroyed.

JUNE 12. Still exceedingly feeble; I came into the house to dinner, but while there, I felt as if fainting or dying. The Lord^r was pleased to break my hard heart, and deliver me

from that satanic spirit of light and arrogant unconcern about which I groaned out my complaint to God.

JUNE 14. A pundit came to me this morning, but after having my patience tried with him, I was obliged to send him away, as he knew nothing about Hindoostanee. I was exceedingly puzzled to know, how I should ever be able to acquire any assistance in learning these languages. Alas! what trials are awaiting me. In the afternoon, while pleading for a contrite, tender spirit, but in vain, I was obliged to cease praying for that tenderness of spirit, and to go on to other petitions, and by this means was brought to a more submissive state.

JUNE 16. Heard that Dr. W. had made an intemperate attack upon me yesterday at the new church, and upon all the doctrines of the gospel. I felt, like the rest, disposed to be entertained at it; but I knew it to be wrong, and therefore found it far sweeter to retire and pray, with my mind fixed upon the more awful things of another world. McK. called on us this afternoon on his way to Delhi. I was shocked at his coldness about divine things; yet unhappily found no opportunity to speak to him on it.

JUNE 19. Rose in gloom, but that was soon dissipated by consideration, and prayer. Began after breakfast, for the first time, with a moonshee, a Cashmerian Brahmin, with whom I was much pleased. In the boat, back to Serampore, learning roots. Walked at night with Marshman and Mr. B. to the bazaar held at this time of the year, for the use of the people assembling at Juggernaut. The booth or carriage was fifty feet high, in appearance a wooden temple, with rows of wheels through the centre of it. By the side of this a native brother who attended Marshman gave away papers; and this gave occasion to disputes, which continued a considerable time between Marshman and the Brahmins. Felt somewhat hurt at night at ——'s insinuating that my

low spirits, as he called it, were owing to want of diligence. God help me to be free from this charge, and yet not desirous to make a show before men! May I walk in sweet and inward communion with him, laboring with never-ceasing diligence and care, and assured that I shall not live or labor in vain!

JUNE 20, 21. Employed in learning Hindoostanee. Hearing of Mr. Pitt's death, I was led into solemn reflections on our mortality, and the vanity of the world. Alas, what matters it to have acquired such a name as Mr. Pitt, or Lord Nelson, or Lord Cornwallis, who have all just died, if they are not the servants of God! How vast the change at the last day, when the despised children of God shall shine forth as the sun in the kingdom of their Father!

JUNE 22. (Sunday.) Labored much in prayer in the morning, that God would be pleased to keep my heart during the service from thinking about men. In public worship I was rather more heavenly-minded than on former occasions, yet still vain and wandering. At night preached on John x. 11, "I am the good Shepherd;" there was great attention. Yet felt a little dejected afterwards, as if I always preached without doing good.

JUNE 24. At day-light left Calcutta; arrived at Serampore at eight, and retired to my pagoda, intending to spend the day in fasting and prayer; but after a prayer, in which the Lord helped me to review with sorrow the wickedness of my past life, I was so overcome with fatigue that I fell asleep, and thus lost the whole morning; so I gave up my original intention. Passed the afternoon in translating the 2d chapter of St. Matthew into Hindoostanee. Had a long conversation at night with Marshman, whose desire now is, that I should give myself to the study of Hindoostanee for the sake of the Scriptures, and be ready to supply the place of Carey and Marshman in the work, should they be taken off; and for

another reason—that I might awaken the attention of the people of God in Calcutta more to missionary subjects. I was struck with the importance of having proper persons here to supply the place of these two men; but could not see that it was the path God designed for me. I felt, however, a most impatient desire that some of my friends should come out, and give themselves to the work; for which they are so much more fit in point of learning than any of the Dissenters are, and could not bear that a work of such stupendous magnitude should be endangered by their neglect, and love of the world.

JUNE 25. Set apart this day for fasting and prayer; at the remembrance of my past life, with which I generally begin, I was tenderly affected with some degree of sorrow and humiliation; afterwards for increase of grace to my own soul, and in my ministry, and in intercession for my country and friends, I could not plead with power. In prayer for the setting up of the kingdom of God in India, I felt some freedom, but little love for souls.

JUNE 26. Employed in translating St. Matthew into Hindoostanee, and reading Mirza's translation; afterwards had moonshee a little. In the afternoon walked with Mr. Brown to see Juggernaut's car drawn back to its pagoda. Many thousands of people were present, rending the air with acclamations. The car and tower was decorated with a vast number of flags, and the Brahmins were passing to and fro through the different compartments of it, catching the offerings of fruit, cowries, &c., that were thrown up to the god; for which they threw down in return small wreaths of flowers, which the people wore round their necks and in their hair. When the car stopped at the pagoda, the god, with one or two attending deities, were let down by ropes, muffled up in red cloths, a band of singers with drums and cymbals going round the car while this was performed. Before the

stumps of images, for they were not better, some of the people prostrated themselves, striking the ground twice with their foreheads; this excited more horror in me than I can well express, and I was about to stammer out in Hindoostanee, "Why do ye these things?" and to preach the gospel. The words were on my lips—though, if I had spoken, thousands would have crowded round me, and I should not have been understood. However, I felt my spirit more inflamed with zeal than I ever conceived it would be; and I thought that if I had words, I would preach to the multitudes all the day, if I lost my life for it. It was curious how the women clasped their hands, and lifted them up as if in the ecstasy of devotion, while Juggernaut was tumbled about in the most clumsy manner before their eyes. I thought with some sorrow, that Satan may exert the same influence in exciting apparently religious affections in professors of the gospel, in order to deceive souls to their eternal ruin. Dr. Taylor and Mr. Moore joined us, and distributed tracts. Mr. Ward, we heard, was at a distance preaching. On our return, we met Marshman going upon the same errand. In evening worship my heart was rather drawn out for the heathen, and my soul in general through the day enjoyed a cheering sense of God's love. Marshman joined us again, and our conversation was about supporting some native missions.

JUNE 29. (Sunday.) Preached this morning to a large congregation in the New Church, on Rom. vii. 18, and was in general raised in my thoughts and affections above this world, but love of souls is what I do not feel. God help me to seek after it!

JUNE 30. Spent the afternoon chiefly in prayer, of which my soul stood greatly in need, through the snares into which my heart had been falling. Through mercy my heart was not so far gone from God, as to find it very difficult to renounce the world again. But I found it necessary to cry for

deliverance from all my present thoughts, again to bid adieu to the world, and be no more entangled with it, but to live as if I had not a friend in the world, entirely set apart for God. My soul was blessed with peace, though I was somewhat melancholy at the pain the conflict occasioned.

JULY 1. I would consider every day as a time of contradiction to the flesh, and would expect no pleasure, but a life of hardship, labor, and humiliation. If outward things are made comfortable, through goodness and love, let God be praised; but I would not think of these things, but see them ebb or flow with equal indifference. I would consider heaven as my only dwelling-place, and on that let me be always thinking. The setting up of Christ's kingdom in the hearts of men is my delightful business upon earth; but oh, let me labor in that with a mind simply directed to Jesus! so shall I walk steadily with God.

JULY 3. Rose with some happiness in my soul, and delight in the thought of an increase of labor in the church of God. Was detained in the house at a time when I wanted prayer. In the evening walked with the family through Serampore, the natives' part. At night we had a delightful spiritual conversation. Thus my time passes most agreeably in this dear family. Lord, let me be willing to leave it and the world with joy.

JULY 7. After the first thought of indolence, self-complacency, and discontent had been dissipated, my soul was brought by the gracious Spirit to a different frame, so that it was delightful to me to think of laboring ardently for God and heathen souls, unknown and unnoticed by the creature. Oh, surely God does intend good for India ere long; or is it because I find the belief so agreeable, that I do believe it? Mirza came to me this morning; and as it was the last time I should see him, I preached the gospel to him. He said that now he had translated the Gospels, he was become a

Christian in heart, and wished to spend the remainder of his days in a corner, thinking of God. Thus fairly will even a ferocious Mussulman speak.

JULY 8. Reading with moonshee all the morning. Spent the afternoon in reading and prayer, as preparatory to a meeting of the missionaries at night. At eight, ten of us met in my pagoda. It was, throughout, a soul-refreshing ordinance to me; I felt as I wished, as if having done with the world, and standing on the very verge of heaven, rejoicing at the glorious work which God will accomplish on the earth. An idea thrown out by — pleased me very much, not on account of its practicability, but its grandeur, i. e. that there should be an annual meeting, at the Cape of Good Hope, of all the missionaries in the world.

JULY 9. Reading the sermon on the mount, in the Hindoostanee Testament, with moonshee. In the evening, went to the missionary house, drank tea, and attended their worship. These affectionate souls never fail to mention me particularly in their prayers, but I am grieved that they so mistake my occasional warmth for zeal. It is one of the things in which I am most low and backward, as the Lord, who seeth in secret, knows too well. Oh then, may any who think it worth while to take up my name into their lips, pray for the beginning rather than the continuance of zeal! Marshman, in my walk with him, kindly assured me of his great regard and union of heart with me. I would that I had more gratitude to God, for so putting it into the hearts of his people to show regard to one so undeserving. At night, had much nearness to God in prayer. I found it sweet to my spirit to reflect on my being a pilgrim on earth, with Christ for my near and dear friend, and found myself unwilling to leave off.

JULY 11. Had much plague from the vanities of my heart to-day. Some suitable thoughts coming into my mind at night, of the majesty of God, and the manner in which

angels serve him, from hearing sacred music, I was astonished at reflecting on my daring irreverence. Oh, never have I approached the Deity with anything of a proper temper. Due apprehensions of him I cannot expect to have; but surely I might walk before him with less carelessness than I do! The seraphs veil their faces with their wings, before the Lord. Oh to think that such a despicable creature should be irreverent!

JULY 13. (Sunday.) Talked to Mr. B. about L. He strongly recommended endeavoring to bring her here. I enjoy in general such sweet peace of mind, from considering myself a stranger upon earth, unknown, forgotten, that were I never thrown into any more trying circumstances than I am in at present, no change could add to my happiness. At the new church this morning, had the happiness of hearing Mr. J—— preach. I trust God will graciously keep him, and instruct him, and make him another witness of Jesus in this place. My heart was greatly refreshed, and rejoiced at it all the day.

JULY 14. The same subject engrosses my whole thoughts. Mr. B.'s arguments appear so strong, that my mind is almost made up to send for Lydia. Passed much of the morning with Mirza, the Mahometan, and endeavored to press upon his mind the truths of the gospel; in the afternoon, with moonshee. Till evening worship, passed some time profitably in reading and prayer, and God in grace and love helped me to have my affections withdrawn from the world, and to be indifferent about the event of what is now passing in my mind. Through Christian friends being with us this evening, we had some agreeable conversation on divine things.

JULY 17. Engaged in writing a sermon for Sunday. After officiating at evening worship, I felt my heart much enlarged, and disposed to exclude anything but spiritual conversation. Afterwards Mr. J. came and conversed with Mr. B. and myself, on the subject of the late attacks from the pulpit, which

we had heard. Blessed be God, Mr. J. seems really disposed to join with the followers of the Lord.

JULY 20. (Sunday.) Preached at the new church, on 2 Cor. v. 17. Mr. Marshman dined with us, and at four I went to the Bazaar, to hear him preach to the natives. I arrived at the shed before him, and found the native brethren singing, after which one of them got up, and addressed the people with such firmness and mild energy, notwithstanding their occasional contradictions and ridicule, that I was quite delighted and refreshed. To see a native Indian, an earnest advocate for Jesus, how precious! Marshman afterwards came and prayed, sang, and preached. I felt pained, that he should so frequently speak with contempt of the Brahmins, many of whom were listening with great respect and attention. The group presented all that variety of countenance, which the word is represented as producing in a heathen audience. Some inattentive, others scornful, and others seemingly melting under it. Another native brother, I believe, then addressed them. An Indian sermon about Jesus Christ was like music on my ear, and I felt inflamed to begin my work: these poor people possess more intelligence and feeling than I thought. At the end of the service, there was a sort of uproar when the papers were given away, and the attention of the populace and of some Europeans was excited.

JULY 22. Read *Hindoostanee* without moonshee. At night I saw the awful necessity of being no longer slothful, nor wasting my thoughts about such trifles, as whether I should be married or not; and felt a great degree of fear, lest the blood of the five thousand Mahometans, who Mr. B. said were to be found in Calcutta, capable of understanding a *Hindoostanee* sermon, should be required at my hand.

JULY 25. Walked from the landing-place, a mile and a half, through the native part of Calcutta, amidst crowds of

orientals of all nations. How would the spirit of St. Paul have been moved! The thought of summoning the attention of such multitudes appeared very formidable; and during the course of the evening was the occasion of many solemn thoughts and prayer, that God would deliver me from all softness of mind, fear, and self-indulgence, and make me ready to suffer shame and death for the name of the Lord Jesus.

JULY 29. Much of this morning taken up in writing to Lydia. As far as my own views extend, I feel no doubt at all about the propriety of the measure—of at least proposing it. May the Lord, in continuance of his loving kindness to her and me, direct her mind! that if she comes, I may consider it as a special gift from God, and not merely permitted by him. Marshman sat with us in the evening, and as usual was teeming with plans for the propagation of the gospel.

JULY 30. Felt the necessity of stirring myself up to a more cheerful activity in conversation, and endeavors to do any such good by constant exertion. In the afternoon and at night thinking about sermon; but my soul does not enjoy the presence of God. My prayers are with seriousness, but without affection and joy. For all the impurity and iniquity, and indolence of my heart, the Lord, I fear, hideth his face. Oh mercifully cleanse me from all filthiness of flesh and spirit!

CHAPTER XVI.

SERAMPORE, July 30, 1806.

MY DEAREST LYDIA :

On a subject so intimately connected with my happiness and future ministry, as that on which I am now about to address you, I wish to assure you, that I am not acting with precipitancy, or without much consideration and prayer, while I at last sit down to request you to come out to me to India.

May the Lord graciously direct his blind and erring creature, and not suffer the natural bias of his mind to lead him astray. You are acquainted with much of the conflict I have undergone on your account. It has been greater than you or Emma have imagined, and yet not so painful as I deserve to have found it, for having suffered my affections to fasten so inordinately on an earthly object.

Soon, however, after my final departure from Europe, God in great mercy gave me deliverance, and favored me throughout the voyage with peace of mind, indifference about all worldly connections, and devotedness to no object upon earth but the work of Christ. I gave you up entirely—not the smallest expectation remained in my mind of ever seeing you again till we should meet in heaven: and the thought of this separation was the less painful, from the consolatory persuasion that our own Father had so ordered it for our mutual good. I continued from that time to remember you in my prayers only as a Christian sister, though one very dear to me. On my arrival in this country, I saw no reason at first for supposing that marriage was advisable for a mis-

sionary. After a very short experience and inquiry afterwards, my own opinions began to change, and when a few weeks ago we received your welcome letter, and others from Mr. Simeon and Colonel Sandys, both of whom spoke of you in reference to me, I considered it even as a call from God to satisfy myself fully concerning his will.

Though I dare not say that I am under no bias, yet from every view of the subject I have been able to take, after balancing the advantages and disadvantages that may ensue to the cause in which I am engaged, always in prayer for God's direction, my reason is fully convinced of the expediency, I had almost said the necessity, of having you with me. It is possible that my reason may still be obscured by passion; let it suffice, however, to say, that now with a safe conscience, and the enjoyment of the divine presence, I calmly and deliberately make the proposal to you—and blessed be God, if it be not his will to permit it; still this step is not advancing beyond the limits of duty, because there is a variety of ways by which God can prevent it without suffering any dishonor to his cause. If He shall forbid it, I think, that by his grace, I shall even then be contented and rejoice in the pleasure of corresponding with you. Your letter dated December, 1805, was the first I received, (your former having been taken in the Bell Packet)—and I found it so animating, that I could not but reflect on the blessedness of having so dear a counsellor always near me. I can truly say, and God is my witness, that my principal desire in this affair is, that you may promote the kingdom of God in my own heart, and be the means of extending it to the heathen. My own earthly comfort and happiness are not worth a moment's notice—I would not, my dearest Lydia, influence you by any artifices or false representations. I can only say, that if you have a desire of being instrumental in establishing the blessed Redeemer's kingdom among these poor people, and will condescend to do

it by supporting the spirits, and animating the zeal, of a weak messenger of the Lord, who is apt to grow very dispirited and languid, “Come, and the Lord be with you!” It can be nothing but a sacrifice on your part, to leave your valuable friends, to come to one who is utterly unworthy of you or any other of God’s precious gifts—but you will have your reward, and I ask it not of you or of God for the sake of my own happiness, but only on account of the Gospel. If it be not calculated to promote it, may God in his mercy withhold it! For the satisfaction of your friends, I should say that you will meet with no hardships. The voyage is very agreeable, and with the people and country of India, I think you will be much pleased. The climate is very fine—the so much dreaded heat is really nothing to those who will employ their minds in useful pursuits. Idleness will make people complain of everything. The natives are the most harmless and timid creatures I ever met with. The whole country is the land of plenty and peace. Were I a missionary among the Esquimaux or Boschemen, I should never dream of introducing a female into such a scene of danger or hardship, especially one whose happiness is dearer to me than my own,—but here there is universal tranquillity,—though the multitudes are so great, that a missionary needs not go three miles from his house, without having a congregation of many thousands. You would not be left in solitude, if I were to make any distant excursion, because no chaplain is stationed where there is not a large English society. My salary is abundantly sufficient for the support of a married man, the house and number of people kept by each company’s servant being such, as to need no increase for a family establishment. As I must make the supposition of your coming, though it may be perhaps a premature liberty, I should give you some directions. This letter will reach you about the latter end of the year,—it would be very desirable, if you could be ready

for the February fleet, because the voyage will be performed in far less time than at any other season. George will find out the best ship ; one in which there is a lady of high rank in the service would be preferable. You are to be considered as coming as a visitor to Mr. Brown, who will write to you, or to Colonel Sandys, who is best qualified to give you directions about the voyage. Should I be up the country on your arrival in Bengal, Mr. Brown will be at hand to receive you, and you will find yourself immediately at home. As it will highly expedite some of the plans which we have in agitation, that you should know the language as soon as possible, take Gilchrist's Indian Stranger's guide, and occasionally on the voyage learn some of the words.

If I had room, I might enlarge on much that would be interesting to you. In my conversations with Marshman, the Baptist missionary, our hearts sometimes expand with delight and joy at the prospect of seeing all these nations of the East receive the doctrine of the Cross. He is a happy laborer ; and I only wait, I trust, to know the language, to open my mouth boldly, and make known the mystery of the Gospel. My romantic notions are for the first time almost realized,—for, in addition to the beauties of sylvan scenery, may be seen the more delightful object of multitudes of simple people sitting in the shade, listening to the words of eternal life. Much as yet is not done ; but I have seen many discover, by their looks while Marshman was peaching, that their hearts were tenderly affected. My post is not yet determined ; we expect, however, it will be Patna, a civil station, where I shall not be under military command. As you are so kindly anxious about my health, I am happy to say, that, through mercy, my health is far better than it ever was in England.

However, you shall decide, my dearest Lydia. I *must* approve your determination, because with that spirit of simple

looking to the Lord, which we both endeavor to maintain, we must not doubt that you will be divinely directed. Till I receive an answer to this, my prayers, you may be assured, will be constantly put up for you, that in this affair you may be under an especial guidance, and that in all your ways God may be abundantly glorified by you through Jesus Christ. You say in your letter, that *frequently every day* you remember my worthless name before the throne of grace. This instance of extraordinary and undeserved kindness draws my heart toward you with a tenderness which I cannot describe. Dearest Lydia, in the sweet and fond expectation of your being given to me by God, and of the happiness which I humbly hope you yourself might enjoy here, I find a pleasure in breathing out my assurance of ardent love. I have now long loved you most affectionately; and my attachment is more strong, more pure, more heavenly, because I see in you the image of Jesus Christ. I unwillingly conclude, by bidding my beloved Lydia adieu.

H. MARTYN.

JULY 31. Was blest with more of God's presence, especially in the afternoon, while reading the first three chapters of Revelations. Amidst the noise and bustle of missionary societies and plans, how much sweeter and more strengthening to have the soul withdrawn to God, and receiving an humble serious hardihood of soul. How much do I want this! Marshman's earnest recommendation to me to begin Sanscrit seems to show, that God will employ me to strike at the heart of Hindooism; may the Lord make bare his holy arm, and cause his worm to behold the downfall of the kingdom of Satan!

AUGUST 1. Set apart this day for fasting and prayer: the remembrance of my past sins was again brought to my mind. As usual, however, I felt no tender relenting for a while; by

which the Lord led me to see, that to my other wickednesses I add that of an impenitent heart, and that there is no connection between a knowledge of the head respecting sin, and godly sorrow for it, without the precious influences of the Spirit. But I found a degree of abasement at last, so as to desire to lie low before God and man, from being unworthy to be found among them. In prayer for grace to enable me to walk holily as a child of God, my heart was enlarged : in interceding for dear friends, and for the church of God, not so much so ; and at intervals was severely tried by the suggestions of Satan disposing me to a detestable levity.

AUG. 5. I was tried repeatedly, most violently with worldly, sensual thoughts, and though the grace of God was given to fight against them, yet they left such a defiling effect, that the Comforter was withdrawn.

AUG. 6. My heart waving in its state, sometimes in acute misery, separated from God by unbelief. Meditated on Song of Solomon i. 7, 8. At the close of the day, my harassed soul found grace, from a compassionate God, to be serious and composed. I felt withdrawn from the world, and disposed in my frame to speak on holding fellowship with Jesus. Glory be to God, for getting so far on my way ! I seem to be doing little good on earth, but I trust to be made more profitable soon, among the poor heathen.

AUG. 7. By a nearer view, I was in some measure convinced of the insignificance of the idols I am putting in Jehovah's room. It is only an imaginary value I affix to creatures. What is there worthy of the soul's love, but God ? And yet, oh Lord, the smallest temptation can draw me away from thee. Received much comfort from finding that I could understand my Brahmin so well, while he described the customs of Cashmere, and explained his religious views. My spirits begins to expand again with hope, that I shall be able to carry the everlasting gospel through

the regions of the east. Often vain and trifling, yet my heart felt, while thinking of the words,

Sweet the moments, rich in blessing,
Which before the cross I spend,—

oh that I could be always there, meditating on the humiliation and dying love of the Lord!

AUG. 8. I saw the absolute necessity of forcing my way through all my corrupt thoughts and guilt to the cross of Christ, and depending for all upon the grace of God; for I could make no head against them. Marshman suggested the idea of my going as a missionary to China. I felt no reluctance to encounter dangers and death, but the thought of Lydia occurred, and for the first time I felt a little entangled. But, however, I determined to leave her at the call of God, being assured of her perfect acquiescence in anything which should be for the gospel: and seeing the ease with which I could do it, I felt more satisfied in my mind than ever, that she would be no hindrance to me. I have, however, no notion whatever of going thither. Such a roving, wandering spirit, I conceive to be highly unsuitable to a missionary. The Lord opens a door in India, and the exertions of English missionaries ought to be concentrated there.

AUG. 9. The agreeable female society I meet with in India is very dangerous to me, by producing a softness of mind, and indisposition to solitude and bold exertion. "Thou therefore endure hardness, as a good soldier of Jesus Christ." I felt, through mercy, my danger so near, that I determined without hesitation to be as little as possible in the enjoyment of those too pleasing comforts, which are so enervating. What very, very little desire have I for marriage, except when I recollect that Lydia will, I hope, be such a one, that I may live as independent as if single! Enjoyed much comfort in the blessed God. Oh how preferable is a taste of

spiritual things, to every other enjoyment in the world!
“One day in thy courts is better than a thousand.”

AUG. 10. (Sunday.) Preached at the new church on Acts iii. 26, before the Governor-General, Sir George Barlow. There were not many present, on account of the excessive closeness of the day; but they were apparently impressed.

AUG. 11. The afternoon and evening were spent in agonizing conflicts with my corrupt affections. How long, oh Lord, shall I try thy patience? Passion subsides for a moment, and I am at ease; but I have no power over my own heart. I cannot keep reason and truth in view. Yet in the name of God I will say, that heaven and earth shall pass away, before I will yield. The right hand shall be cut off, and the right eye plucked out a thousand times, but the will of God shall be done. At night, went with a wounded spirit to Mr. V. to dinner. Found to my no great satisfaction a large party of both sexes, to all of whom I was introduced. I soon felt how impossible it is for a minister to speak boldly to the people, if he visits them in their common meetings without a religious purpose. Made for one evening a fine gentleman among them; I grieved at the inconsistency of getting up to warn them of the wickedness of such a way of passing their time. I trust it will be long enough before I am found at another such party.

AUG. 12. Rose rather unhappy from a stubbornness of will; but in prayer my soul was much refreshed, so that I felt desirous only of conformity to the will of God. I was likewise enabled to pray for the outpouring of the Spirit upon many of my Christian friends, that they might be eminently holy. Isaiah lx. and Rev. xxi. coming together to-day, in the course of my daily reading, were blessed to the stirring up of my desires for a fervent laboriousness in a work so glorious as the building of the temple of God.

AUG. 13. After a night, in which I had experienced a

most piercing pain in my head, from having been exposed to the glare and heat of an unclouded meridian sun for a few minutes,—I arose restored by the goodness of my God. If so small a benefit appear a call to gratitude, how ought I to think of his mercy, in not suffering presumptuous sin to get the dominion over me!

AUG. 15. Attended Lord Lake's levee with a prodigious crowd of military officers, &c. It was as trifling as the Governor-General's. After the levee, went to Serampore. The length of time they took to carry me in the boat, through the mismanagement of the manglee, made my wicked spirit show itself by impatience. How far the Spirit of God flies from an angry mind! I did not like being alone, either, though I had the word of God with me. Oh what a preparation is this for being a missionary! How ease and prosperity spoil the temper, and go to ruin the soul! In prayer in the afternoon, I breathed for a while after humility, and holiness; but at night, in conversation with Mr. B. and Mr. Ward, I again discovered a passionate spirit. Lord, save me from presumptuous sins, that they may not after all get the dominion over me. What matters it to me, that I seem to engage in plans for the conversion of the heathen, if I do not teach myself! When I considered myself a solitary unconnected being, hastening through the world, I think I was more patient, less self-willed. Have the thoughts of marriage already injured me? The Lord save his perverse creature from every snare.

AUG. 16. Was full of joy and praise this morning, but yielding to the snares of sin afterwards brought a cloud of guilt and shame; and in the evening, though my conscience was sprinkled with the blood of Jesus, yet I could only walk carefully and mournfully. I never had a more fair opportunity of comparing the pleasures of sin and holiness than this day. In the morning, I was saying to myself, "Now how

sweet and happy is this frame ; can anything on earth equal it? Let me see the extreme folly of giving way to sinful thoughts." Yet after all this happy experience, and these reasonings, I did give way to certain sinful imaginations ; and though it was but as it were for a moment, my joys fled, and I could recover them no more for the day. I bless the Lord, that thus he teaches me the evil of sin ; and I bless and adore his patience, that bears with so much wickedness and perverseness. Marshman said so much of the necessity of my remaining at Calcutta, that though I was not nearly convinced, I was made somewhat uneasy by distraction. Found relief where only I ever find it, in prayer that God would give me that peace which passeth understanding. It is a pleasure to "cease from man, whose breath is in his nostrils."

AUG. 19. Writing and reading with moonshee, but made little advantage of the time ; less under the power of corruption. In the evening had a long conversation with Marshman, on the expediency of my fixing at Calcutta, on account of its being the seat of influence. He was very earnest as usual. His arguments are these ; That very many would probably be converted under my ministry : That I should be able to form and perpetuate a society for superintending missions : That the nearness of the Baptist Missionaries at Serampore would be of mutual advantage for counsel and encouragement : That there would be a more ready communication with England : That I might be of use in aiding and directing bodies of missionaries, who might be brought to Serampore ; and that I might more advantageously pursue oriental learning ; but that if I went up the country, all my usefulness would be confined to my individual labors ; that it would be two years before I could be understood ; that many more years would elapse before success ; that with all this, I should probably droop and lose my spirits. I was much perplexed, and so excited that I could get little sleep.

AUG. 22. Read several papers of Mr. B——'s on missionary subjects, and wrote down a vocabulary of Cashmieran words. Heard of the arrival of two new missionaries, for which I feel thankful, but found at night that I have very little of a missionary spirit. It is an awful and arduous thing to renounce every affection to earthly things, so as to live for another world.

AUG. 25. Called on Mr. Limerick and Mr. Birch; with the latter I had a good deal of conversation on the practicability of establishing schools, and uniting in a society. An officer who was there, took upon him to call in question the lawfulness of interfering with the religion of the natives, and said that at Delhi the Christians were some of the worst people there. I was glad at the prospect of meeting with these Christians. The Lord enabled me to speak boldly to the man, and to silence him. From thence I went to the Governor-General's levee, and received great attention from him, as indeed from most others here. Perhaps it is a snare of Satan to stop my mouth, and make me unwilling to preach faithfully to them. The Lord have mercy, and quicken me to diligence!

AUG. 26. Employed all day in writing. At night Marshman came, and our conversation was very refreshing and profitable. Truly the love of God is the happiness of the soul! My soul felt much sweetness at this thought, and breathed after God. At midnight Marshman came to the pagoda, and awakened me with the information, that Sir G. Barlow had sent word to Carey, not to disperse any more tracts, nor send out more native brethren, or in any way interfere with the prejudices of the natives. We did not know what to make of this; the subject so excited me, that I was again deprived of necessary sleep.

AUG. 28. Enjoyed much comfort in my soul this morning, and ardor for my work; but afterwards, consciousness of in-

dolence and unprofitableness made me uneasy. In the evening Mr. Marshman, Ward, Moore, and Rowe, came up and talked with us on the Governor's prohibition of preaching the gospel, &c. Mr. Brown's advice was full of wisdom, and weighed with them all. I was exceedingly excited, and spoke with vehemence against the measures of government, which afterwards filled me justly with shame.

AUG. 29. Passed the morning in writing sermon, afterwards with moonshee; both morning and evening felt much humbled. I felt a sort of pleasure in being despised and slighted by all mankind. Moonshee was telling me of the danger of preaching in any part of India beyond Benares, where the country had not been long in the possession of the English. I was somewhat intimidated, and dejected at the thought of a violent and cruel death. But oh, how sweet did every comfortable passage in the word of God appear, while reading it under this impression! He is my friend, who is exalted as head over all.

AUG. 31. (Sunday.) Preached in the morning at the new church, on the condemnation of the law, from Rom. iii. 19. There was much solemn attention, and my spirit was lifted up above the concern of men's opinions.

SERAMPORE, Sept. 1, 1806.

MY DEAREST LYDIA,

With this you will receive the duplicate of the letter I sent you a month ago, by the overland dispatch. May it find you prepared to come! All the thoughts and views which I have had of the subject since first addressing you, add tenfold confirmation to my first opinion; and I trust that the blessed God will graciously make it appear, that I have been acting under a right direction, by giving the precious gift to me and to the church in India. Many, many months must elapse, before I can see you, or even hear how you

shall determine. It is a consolation to me during this long suspense, that had I engaged with you before my departure, I should not have had such a satisfactory conviction of its being the will of God. I am very happy here in preparing for my delightful work; but I should be happier still, if I were sufficiently fluent in the language to be actually employed; and happiest of all, if my beloved Lydia were at my right hand, counselling and animating me. I am not very willing to end my letter to you; it is difficult not to prolong the enjoyment of speaking, as it were, to one who occupies so much of my sleeping and waking hours; but here, alas! I am aware of danger; and my dear Lydia will, I hope, pray that her unworthy friend may love no creature inordinately.

It will be base in me to depart in heart from a God of such love as I find him to be. O that I could make some returns for the riches of his love! Swiftly fly the hours of life away, and then we shall be admitted to behold his glory. The ages of darkness are rolling fast away, and shall soon usher in the gospel period, when the whole world shall be filled with his glory. Oh my beloved sister and friend, dear to me on every account, but dearest of all, for having one heart and one soul with me in the cause of Jesus and the love of God, let us pray and rejoice, and rejoice and pray, that God may be glorified, and the dying Saviour see of the travail of his soul. May the God of hope fill us with all joy and peace in believing, that we may both of us abound in hope through the power of the Holy Ghost! Now, my dearest Lydia, I cannot say what I feel—I cannot pour out my soul—I could not, if you were here; but I pray that you may love me, if it be the will of God; and I pray that God may make you more and more his child, and give me more and more love for all that is Godlike and holy,

I remain, with fervent affection,

Your's, in eternal bonds, H. MARTYN.

SEPT. 2. Employed in writing letters to England. My heart seemed to be kindled with love to God while writing to Lydia, but I know not how far it was pure

SEPT. 3. Marshman talked to me a good deal of the jealousies and envies of the different missionary societies, till I was quite harassed, and even disgusted with the accounts. Oh what mischief to the cause of God will Satan produce from this! Oh how tiresome it is to look to men, and think of men, and their plans! Oh let me walk more and more alone with the holy God, and in his light and love walk humbly in the appointed path through the world, and long to depart and be with Christ, which is far better!

SEPT. 4. Tried with violent temptation. I can see no fit emblem of my soul, but the burning bush. I may well be amazed, at the close of each day, that I am not given up to the power of Satan and sin. God inwardly supports my soul, and Christ fulfils his precious word: "my grace is sufficient for thee." Had much discussion with moonshee about religion. Heard at night from Mr. B. that some people were much stung with what they heard from me on the last Lord's day. Would that they were pricked to the heart and would cry for mercy! I feel them to be much upon my heart; and oh that I had love to cry for them more fervently!

SEPT. 8. Left Calcutta before day, and went to Serampore. Was exceedingly oppressed in my spirits, that the cause of Satan and lies should be suffered to prevail. At night, my soul found it solemnizing and composing to view death near at hand. Alas! how insignificant, how short-lived are the cares of men, the opposition of the enemies of the church, and the sufferings she undergoes!

SEPT. 11. Came up to Serampore in the morning. Two of the missionaries came at night, and talked with us a long time, till late, about their plans, &c., in consequence of the police having ordered the two new missionaries to return

home. I was quite wearied with hearing of religion only in its outward circumstances, and longed to hear a word from a broken-hearted soul, who had never heard the name of mission!

SEPT. 12. In a sorrowful state of mind, arising more from bodily causes than inward conflict; and therefore my soul found more pleasure in God than in any person or thing. Wished only to fulfil as a hireling my day, and then to bid adieu to a world so full of vanity and vexation of spirit. Marshman and Captain Wickes dined with us, but I had no inclination to join in the conversation. Oh how much talking is there to little purpose! I am tired with speculations, and making remarks upon missionary things; I want to be doing, and not till then shall I be satisfied.

SEPT. 13. By reading and thinking a little on Psalm cxlv., my soul was kindled into more love and joy than I generally experience; and our conversation was in some degree spiritual and refreshing. Heard of the arrival of Corrie and Parsons at Madras, and of my appointment to Dinapore.

SEPT. 14, 1806

MY DEAR SARGENT:—

It is now four months since I landed in this country, but I have seen little more of it than what lies between Serampore and Calcutta; and the little time that can be spent out of doors affords very small opportunities of acquiring local knowledge. My whole employment is preparing sermons and learning the language. I have grievous complaints to make, that the immense work of translating the services into the language of the East is left to Dissenters, who cannot in ten years supply the want of what we gain by a classical education. * * * * Suppose D. F., &c., would devote ten or fifteen years of their lives in this country to the sole work of getting the Scriptures translated into some of the languages

of the East, they might accomplish it easily, and they would very soon be able to superintend the learned natives who should be employed in the work. Were not the zeal of our forefathers almost evaporated in these times, a body of pious and learned young clergymen would come forth with joy to so glorious a work. * * * * * You address me as a missionary, and as if their were hardships in my way—externally there are none, except temptations may be called so, as perhaps they ought to be. The air is so soft and serene, that you might sleep at night under a tree; and maintenance so easy, that a wholesome meal may be purchased for a farthing or two.

I am this day appointed to Dinapore, in the neighborhood of Patna.

With great regard, I remain, my dear brother,
sincerely your's,

H. M.

SEPT. 15. Still unwell, and found it hard to fix my thoughts in prayer. My heart was wounded again at finding the necessity of tearing the affections away from the creature. Oh what a state is human life become from the corruption of the heart! If affliction be our lot, the soul must pause at the pain; if otherwise, the heart cleaves to an idol, and then causes the pain of separation. Passed much of the afternoon in reading a series of newspapers from England. How affecting to think, how the fashion of this world passeth away! What should I do without Christ as an everlasting portion? How vain is life, how mournful is death, and what is eternity without Christ! In the evening, Marshman and Ward came to us. By endeavoring to recollect myself as before God, I found more comfort, and was enabled to show more propriety in conversation.

SEPT. 17. At night, while I was at the missionaries', Mr.

Chamberlain arrived from up the country. Just as we rejoiced at the thought of seeing him and his wife, we found she had died in the boat! I do not know when. I was so shocked; my soul revolted at everything in this world, which God has so marked with misery—the effect of sin. Marriage seemed terrible! by exposing one to the agonizing sight of a wife dying in such circumstances.

SEPT. 21. (Sunday.) Preached at the New Church from Rom. iii. 19, 21, on Justification by Faith, and vindicated myself, by showing that all that I had advanced was agreeable to the Church of England. The sermon had the effect of convincing, or at least, of shutting the mouths of gain-sayers. The Lord enabled me to feel what I told them, when I said, “To me it is a small matter to be judged of you, or of man’s judgment.” I felt great indifference about everything in the world. At night, preached on Acts xvi.—the jailor’s question; but felt less than I ever did when preaching on that subject. Thus God in love shows his ignorant and vain creature, that it is “Not by might, nor by power, but by my spirit.” After church my soul was full of joy and love, especially when three of the missionaries joined us. I longed that we might have no conversation but what was spiritual.

SEPT. 24. Went down to Calcutta with Mr. Brown and Corrie, and found letters. My affections of love and joy were so excited by them, that it was almost too much for my poor frame. My dearest Lydia’s assurances of her love were grateful enough to my heart—but they left somewhat of a sorrowful effect, occasioned, I believe, chiefly from a fear of her suffering in any degree, and partly from the long time and distance that separate us, and an uncertainty if ever we shall be permitted to meet one another in this world. In the evening, the Lord gave me near and close and sweet communion with him on this subject, and enabled me to commit the affair with comfort into his hands. Why did I ever doubt

his love? Does He not love us far better than we love one another?

SEPT. 25. In the afternoon read with moonshee; enjoyed much of the solemn presence of God; the whole day had many happy seasons in prayer, and felt strengthened for the work of a missionary, which is speedily to begin; blessed be God! My friends are alarmed about the solitariness of my future life, and my tendency to melancholy; but, oh my dearest Lord! thou art with me; thy rod and thy staff they comfort me. I go on thine errand—and I know that thou art and wilt be with me. How easily canst thou support and refresh my heart!

SERAMPORE, Sept. 1806.

How earnestly do I long for the arrival of my dearest Lydia! Though it may prove at last no more than a waking dream, that I ever expected to receive you in India, the hope is too pleasing not to be cherished, till I am forbidden any longer to hope. Till I am assured of the contrary, I shall find a pleasure in addressing you as my own. If you are not to be mine, you will pardon me; but my expectations are greatly encouraged by the words you used when we parted at Gurlyn, that I had better *go out* free, implying, as I thought, that you would not be unwilling to follow me, if I should see it to be the will of God to make the request. I was rejoiced also to see in your letter that you unite your name with mine, when you pray that God would keep us both in the path of duty—from this I infer that you are by no means *determined* to remain separate from me. You will not suppose, my dear Lydia, that I mention these little things to influence your conduct, or to implicate you in an engagement.—No, I acknowledge that you are perfectly free—and I have no doubt that you will act as the love and wisdom of our God shall direct. Your heart is far less interested in this

business than mine, in all probability ; and this on one account I do not regret, as you will be able to see more clearly the directions of God's providence.

The commander-in-chief has at last appointed me to the station of Dinapore, near Patna ; it is not exactly the situation I wished for—though in a temporal point of view it is desirable enough. The air is good, the living cheap, the salary £1000 a year—and there is a large body of English troops there. But I should have preferred being near Benares, the heart of Hindooism. We rejoice to hear, that two other brethren are arrived at Madras on their way to Bengal, sent, I trust, by the Lord, to co-operate in overturning the kingdom of Satan in these regions. They are Corrie and Parsons, both Bengal chaplains. Their stations will be Benares and Moorshedabad—one on one side of me, and the other on the other. There are also now ten Baptist missionaries at Sêrampore. Surely good is intended for this country !

I have been just interrupted by the blaze of a funeral pile, within a hundred yards of my pagoda—I ran out—but the wretched woman had consigned herself to the flames before I reached the spot—and I saw only the remains of her and her husband. O Lord, how long shall it be ? Oh ! I shall have no rest in my spirit, till my tongue is loosed to testify against the devil, and deliver the message of God to these his unhappy bond-slaves. I stammered out something to the wicked Brahmins about the judgments of God upon them for the murder they had just committed ; but they said it was an act of her own free will. Some of the missionaries would have been there, but they are forbidden by the governor-general to preach to the natives in the British territory. Unless this prohibition is revoked by an order from home, it will amount to a total suppression of the mission.

I know of nothing else, that will give you a further idea of

the state of things here. The two ministers continue to oppose my doctrines with unabated virulence ; but they think not that they fight against God. My own heart is at present cold and slothful. Oh that my soul did burn with love and zeal ! Surely, were you here, I should act with more cheerfulness and activity with so bright a pattern before me. Continue to remember me in your prayers, as a weak brother—I shall always think of you as one to be loved and honored.

H. MARTYN.

SEPT. 27. Mr. Chamberlain breakfasted with us ; I was much and agreeably surprised with his Christian simplicity and remarkable zeal. He talked to us a good deal in an encouraging and instructive manner : by irregularity in prayer and reading, lost much of my comfort. Rode out on the course in the evening with Parsons, and had some useful conversation with him.

OCTOBER 1. Reading with moonshee and preparing sermon ; found great cause to pray for brotherly love. Preached at night at the Mission Church, on Ephes. ii. 4. Had a very refreshing conversation with Corrie afterwards ; we wished it to be for the benefit of two cadets, who supped with us, and I hope it will not be in vain. May the Lord be pleased to make me act with a single eye to his glory. How easy it is to preach about Christ Jesus the Lord, and yet to preach oneself !

OCT. 5. At night Corrie preached instead of Parsons, on John ii. 1, 2. During the whole of this evening's ordinance, my soul felt the greatness and glory of God. How little did I ever know of his great glory ! with what irreverence do we pray, and speak the awful name ! My soul was astonished at the patience of God in bearing such insults as he must do from the best. But all the salvation of men is a miracle of grace ; God will show what he can do by Jesus Christ.

OCT. 8. My time much taken up with settling my affairs, though my mind through mercy not much distracted. At night I preached at the Mission Church, on Isaiah lii. 7. "How beautiful on the mountains," &c. Was much grieved and ashamed at the extreme coldness with which I could speak on so precious and delightful a text. We had some useful conversation after church with the cadets at supper; and after they were gone, we endeavored to fix on some plan of constant communication with one another.

OCT. 12. (Sunday.) Corrie preached at the New Church, on Gal. vi. 14. "God forbid that I should glory," &c.—God be praised for another noble witness to his truth! Mr. Edmond came to take leave, and showed me some letters from some pious soldiers, stationed at Muttra and Cawnpore. The awful fall of one of them occasioned a melancholy apprehension in my own soul, lest I also should fall into the same condemnation. Lord, save thy servant from presumptuous sins. Took my leave of the saints in Calcutta in a sermon on Acts xx. 32. But how very far from being in spirit like the great Apostle!

DINAPORE, NOV. 29, 1806.

MY DEAR SIR,

Having met with nothing worth mentioning since I last wrote to you from Monghir, I sit down to mention merely, that I arrived here in safety on the 26th. I wished to be able to tell you that I was comfortably settled, and *that* has been the occasion of my delay. The bustle is now over, and I am now quietly seated in my apartments at the barracks, which I have taken at 50 rupees a month; but General Clarke tells me I must not stay here, but get into others differently situated before the hot season. It is hot even now; I can scarcely bear anything on me at night, though in the budgerow I passed many a cold night for want of

clothes. General Clarke has been exceedingly civil. On Monday I propose going to Patna to consult with Mr. Gladwin about getting a good pundit, for I find Gilchrist's Hindoostanee is too fine to be understood by any but the servants of the English. A Hindoo may be probably able to teach me something of the language of the villages. Even my own Hindoostanee I speak with greater hesitation than ever, insomuch that I feel reluctant in uttering a single sentence! yet I find by the translation that I write it more correctly. The sight of the multitudes at Patna, and on the banks toward this place, filled me with astonishment and dread, from which I have not yet recovered; and the crowds in the bazaar here have had no tendency to diminish it. What shall be done for them all? I feel constrained to pray, and to beg your prayers, for a double, yea, for a tenfold portion of the Spirit to make me equal to my work. There are four hundred European troops here, and forty-five officers. The sight of these men recalls the sorrowful remembrance of what I endured on board ship from my disdainful and abandoned countrymen among the military; they are "impudent children and stiff-hearted," and will receive, I fear, my ministrations, as all the others have done, with scorn. Yet we are unto God a sweet savor even in them that perish.

Let me know when a ship is to sail for Europe, that I may get my letters ready, though I confess I am very loth to give an hour to letter-writing, when life is slipping away, and I have done nothing yet towards this immense work. When you are certified of my arrival here, I shall hope for letters to be flowing in from all quarters. But I forget the resolution recorded at the top of the page. I remember you all affectionately, but not so much so as I ought. A brand plucked from the burning ought to love and honor the people of God more. Mrs. Brown and the children have a constant place

in my prayers. My kindest love to them all. May the Lord be with my two dear brethren under your roof, and strengthen their hearts and their hands! so will they work wonders. Remember me very kindly to all the missionaries, and all the church at Calcutta.

I am, my dear friend and brother,

Yours most sincerely,

H. MARTYN.

To the Rev. D. BROWN, Calcutta.

Nov. 30. (Sunday.) After spending some comfortable hours in reading and prayer, in my rooms, I went to the hospital and had some conversation. One of the men was exceedingly disrespectful, but through grace I maintained my temper perfectly; there were several books among them, but none religious. After dinner I carried them eight or ten; read the service for the sick, and the first part of Doddridge's Rise and Progress, which was much attended to. Walked in the evening with moonshee, and was surprised to find how similar the disputes among the Mahometans about faith and works are to our own. He perfectly agreed in the truth, that all men are sinners alike before God, and that all must be saved in a way of mere mercy. Nothing but the exercise of continually stirring up myself to diligence, could have kept me from dejection to-day; but I prayed that I might do my work with pleasure, and never even wish it to be other than God had appointed it; and though I am far enough from that spirit, a blessing attends the very prayers for it!

DEC. 1. Early this morning, I set off in my palanquin for Patna, and was much strengthened inwardly by reading the account of God's delivering his people from Egypt. I wish to believe that he will marvellously interfere for the deliverance of his elect, in these lands. Arrived at Mr. G.'s at the fort in Patna about noon, and passed most of the day with

him very agreeably. He was free and communicative on the subject of religion, and I felt greatly rejoiced in believing, that there was still grace in his heart. Something brought the remembrance of my dear Lydia so powerfully to my mind, that I could not cease thinking of her for a moment. I know not when my reflections seemed to turn so fondly towards her; at the same time I scarcely dare to wish her to come to this country. The whole country is manifestly disaffected. I was struck with the anger and contempt with which multitudes of the natives eyed me in my palanquin.

DINAPORE, Dec. 3, 1806.

MY DEAR SIR,

From a solitary walk on the banks of the river, I had just returned to my dreary rooms, and with the reflection that just at this time of the day I could be thankful for a companion, was taking up the flute to remind myself of your social meetings in worship, when your two packages of letters, which had arrived in my absence, were brought to me. For the contents of them, all I can say is, bless the Lord, O my soul! and all that is within me bless his holy name! The arrival of another dear brother, and the joy you so largely partake of in fellowship with God and with one another, act as a cordial to my soul. They show me what I want to learn, that the Lord God Omnipotent reigneth—and that they that keep the faith of Jesus are those only whom God visits with his strong consolations. I want to keep in view, that our God is the God of the whole earth—and that the heathen are given to his exalted Son, the uttermost parts of the earth for a possession.

I have now made my calls, and delivered my letters, and the result of my observations upon whom and what I have seen is, that I stand alone. Not one voice is heard saying, I wish you good luck in the name of the Lord; not one kind

thought towards me for the truth's sake. Monday I went without any introduction to Mr. G., and by the influence of your name found a very kind reception; I spent the day with him very agreeably, talking about Persian, Hindoostanee, &c., but chiefly about religion. He evidently did not speak about it merely in compliment to me, for many times he chose the subject himself.

Since I began this letter, I have been chiefly thinking of Hannah. You have indeed good reason for supposing that God hath loved her. Dear child! if she should be at this time taken to his glory, I could almost envy her lot, in being removed from a world of sin and sorrow so soon. Give my love to her—I hope we shall see together that great and glorious day which Jesus has made.

I hasten to write a few lines to each of my brethren, who have so kindly remembered me—and therefore, I conclude. You do not mention Mrs. Brown in any of your letters—I do not know why; I am sure she sends her love to me. Believe me to be, my very dear sir, yours most affectionately,

H. MARTYN.

DEC. 6. Employed in translation and parables. Moonshee walked with me in the evening, and tried my temper exceedingly by his Mahometan bigotry. I was obliged to lift up my heart to God continually, that he would enable me in patience to possess my soul. The only relief my spirit finds, while I witness the stubborn superstition of people, is to cast my care upon God. It is His own blessed cause.

DEC. 7. (Sunday.) At 10 o'clock read the church service in one of the barracks, to a tolerable congregation, and preached on Luke x. 2. There was a very solemn attention, and if I am not mistaken, some of their consciences were touched. In the morning the Lord favored me with a very happy season of prayer. Oh that I could always thus abide with God,

apart from the world! "Great peace have they that love thy law." By the little I know, I am persuaded, that there is a peace which passeth all understanding, a peace such as Christ enjoyed himself, and such as he will give his people; but the rest of the day I could not maintain that sense of the Divine presence.

DEC. 10. A dream last night was so like reality, and the impression after it was so deep upon my spirits, that I must record the date of it. It was about Lydia; I dreamt that she was arrived, but that after some conversation I said to her, "I know this is a dream; it is too soon after my letter for you to have come." Alas! it is only a dream; and with this I awoke, and sighed to think that it was indeed only a dream. Perhaps all my hope about her is but a dream! Yet, be it so! whatever God shall appoint must be good for us both, and with that I will endeavor to be tranquil and happy, pursuing my way through the wilderness with equal steadiness, whether with or without a companion.

DEC. 14. (Sunday.) Service performed by an after order, at 10 o'clock. The general was present, about twenty officers, and some of their ladies; I preached on the parable of the tares of the field. In the evening it pleased the Lord to show me something of the awful nearness of the world of spirits, and the unmeasurable importance of my having my thoughts and cares devoted to my missionary work. Thus I obtained peace.

DEC. 15. At night dined with Colonel W., and met there the society of Dinapore; never were hours so misspent. I had no conversation with them, but was witness to their general levity. In the morning my soul was seemingly in an enslaved state, but the third chapter of Revelation came home with awful solemnity to my soul; shall I lose my crown? No, I trust through grace at last to overcome, and rise conqueror over all.

DEC. 17. My soul afflicted and solemn at the sense of ex-

ceeding sinfulness ; and in morning prayer, had some melting of spirit ; but these feelings were short-lived. Employed all day in writing on the parables. Having to attend a funeral for the first time, I looked round the monuments of the burying ground, and felt an unusual awe at the sight of these mementoes of mortality.

DEC. 18. Employed in going over the former parables with the moonshee, in order to collect Hindoostanee words. At night read Sadi with moonshee, and was not a little surprised at the pure truth being so remarkably written there, in chapter ii. : truly, the devil can make himself appear in the form of an angel of light, and teach scriptural truth as well as quote it, to serve his purposes. Yet I do not find anything resembling pardon through Christ, and the gift of the Holy Ghost. Precious, precious salvation revealed in the word ! “ Thy righteousness is an everlasting righteousness, and thy law is the truth.”

DEC. 21. In the evening, after a solemn season of prayer, I received letters from Europe, one from Cousin T——, Emma, Lydia, and others. The torrent of vivid affection which passed through my heart, at receiving such assurances of regard, continued almost without intermission for four hours. Yet in reflection afterwards, the few words my dearest Lydia wrote, turned my joy into tender sympathy with her. Who knows what her heart has suffered ! After all, our God is our best portion ; and it is true that if we are never permitted to meet, we shall enjoy blissful intercourse forever in glory.

DEC. 23. Set apart the chief part of this day for prayer, with fasting ; but I do not know that my soul got much good. Oh what need have I to be stirred up by the Spirit of God, to exert myself in prayer ! Had no freedom or power in prayer, though some appearance of tenderness. Lydia is a snare to me ; I think of her so incessantly, and

with such foolish and extravagant fondness, that my heart is drawn away from God: thought at night, can that be true love, which is other than God would have it? No, that which is lawful is most genuine, when regulated by the holy law of God.

DEC. 25. Preached on Tim. i. 15, to a large congregation. The general, and Drs. W—— and S—— were present, and the latter assisted at the administration of the Sacrament. Those who remained at the Sacrament were chiefly ladies, and none of them young men. My heart still entangled with this idolatrous affection and consequently unhappy. Sometimes I gained deliverance from it for a short time, and was happy in the love of God. How awful the thought, that while perishing millions demand my every thought and care, my mind should be distracted about such an extreme trifle, as that of my own comfort! Oh, let me at last have done with it, and the merciful God save me from departing from Him, and committing that horrible crime of forsaking the fountain of living waters, and hewing out to myself broken cisterns!

CHAPTER XVII.

JANUARY 1, 1807. * * * —This year will determine whether Lydia shall be given to me or no: let the Lord order it, so that whatever the event be, it may be finally good for all souls! Received this day a truly Christian letter from Mr. H., and was greatly delighted by it, especially by an extract which he sent me, from the company's charter, authorizing and even requiring me to teach the natives.

JAN. 2. Visited the place of the school, to see how the building was going on, and in my way met many of the Europeans taking their evening exercise. They seem to hate to see me associating at all with the natives, and — gave me a hint a few days ago, about taking my exercise on foot. But if our Lord had always travelled about in his palanquin, the poor woman, who was healed by touching the hem of his garment, might have perished. Happily I am freed from the shackles of custom; and the fear of man, though not extirpated, does not prevail. In the morning in prayer breathed fervently after a submissive spirit. Alas! when any measure of it is given to me, how seldom do I maintain it!

JAN. 11. (Sunday.) Preached on the parable of the fig-tree. Great attention: I think the word is not going forth in vain. Major Young called afterwards, and with the most affectionate kindness begged me to visit them more. In the afternoon, read at the hospital. The steward, who had been an old soldier twenty-four years in India, begged me to get some instruction for his sons. On inquiry, I found he had been long stationed at Tanjore, and knew Swartz, Gericke,

&c.; that Mr. Kolhoff, Mr. Swartz's nephew, kept the school; and that Swartz baptized the natives, not by immersion, but by sprinkling, and with godfathers; and read the services both in English and Tamul. Felt much delighted at hearing anything about him. The man told me that the men at the hospital were very attentive, and thankful that I came amongst them. Passed the evening with great joy and peace, and in communion with God's people all over the world.

JAN. 31. Heard of the sudden death of a man at the hospital, and in the evening buried him. Oh, what an awful thought, that one committed to my care should have died without a private warning from me! how surely would all my guilt plunge me into the same destruction with him, and particularly blood-guiltiness, were not I permitted to trust in the death of Jesus! May the Lord in great mercy help me to be more fervent, and diligent, and faithful, to every soul amongst them! In the evening, found my heart much drawn out in prayer for the English people here.

FEBRUARY 1. (Sunday.) Preached on Luke xi. 11-13. The congregation but small, on account of a cold wind; my own spirit tried by a disposition to levity, while ministering in the service of God, in reading, and prayer. Afterwards I found my soul more solemnized. Went to the barracks, where the theatres are preparing, to see if the men were at work again, and found them. After reasoning a little with them on their wickedness, I put them to flight. In the evening, went to Colonel W., to desire his orders against such proceedings. I hoped also to be able to have some conversation with him on religion, as it was the Sabbath, but my attempts were repeatedly foiled. He said that he kept his religion to himself. Found access to the throne of grace at night, and prayed against discouragement. The Lord will open a way before me, whenever he sees it necessary. I was much rejoiced at

Colonel W.'s approval of my idea of having the service in Hindoostanee.

FEBRUARY 9, 1807.

MY DEAR SIR,

I am glad of the opportunity of asking you how you do. Really, Calcutta seems as far from me as England; and yet I suppose you cannot spare time to write to me oftener. If there were any one else in Calcutta to whom I could give commissions, I should not trouble you; but the cause of my present request is an urgent case; I tell the men to read their Bibles, and they tell me they have no Bibles to read. Be so good as to purchase for me a few, and any other religious books: for I rejoice to see that they are wanted here. The ruling powers are kindly affected towards me still, except the general, who grows daily more and more cold—chiefly, I have reason to believe, on account of what I have said about the natives. However, through grace, I am enabled to smile at contempt and opposition; and I feel determined, the more I am opposed, the more vigorously to go forward. My school-room is finished, and school-masters applying from all quarters for the other schools I am expected to institute. If my pundit does not deceive me, which is very probable, it is the general opinion that the gospel will soon spread over the country. This opinion, whether founded, as they say, on their own prophetic books, or not, may be a great means towards its actual fulfilment.

The married families whom, in compliance with their wish, I have visited, are now inviting me round; perhaps also I shall think it expedient to pay the same compliment to the families at Bankipore; as they have expressed a wish for it. Love to you all.

Yours affectionately, ever,

H. MARTYN.

TO THE REV. D. BROWN, CALCUTTA.

FEB. 15. (Sunday.) Preached on Mark viii. 35, 36. The attention of the soldiers much roused, but it is a subject that has never given me much pleasure or comfort. Strove to remain afterwards steadily in communion with Christ, and was solemn in my feelings, but felt a sluggishness in duty. At night, went to Colonel W. about a letter, and was detained a long time. I hoped to have talked about religion to him, but alas! I was forced by his conversation to speak about worldly things, to a degree that brought great guilt on my conscience. How can I preach to them about the sanctification of the Sabbath, when I have been thus myself speaking my own words, and thinking my own thoughts? Oh hide not thy face from thy miserable creature, O Lord! but restore unto me the joy of thy salvation!

FEB. 22. (Sunday.) Preached on John iv. 10. Was told at night by Major and Mrs. Y. that the congregation were much pleased. But I told them I was not pleased at hearing it: alas! I trust that I shall be enabled so to preach, as that their hearts may be pricked, or it is better I had never preached.

FEB. 25. Major Y. told me, that all the people at Bankipore wanted to have me with them; and so does the Devil too; but I trust in my God that they are widely mistaken, if they think that they ever will. I fear that this liking to my company is another proof of my unfaithfulness in private; may I be taught by all these things to be duly faithful, and instant out of season!

FEB. 27. Wrote to Mr. Brown, and felt my heart somewhat enlarged in love towards my brethren in the ministry, and the beloved saints, amongst whom I am not worthy to be numbered. In the evening, dined at the general's with a party of officers. I felt afterwards that I do not make it sufficiently a matter of duty to employ my talent in company for I think I possess sufficient versatility and influence to direc^t

the conversation to something more useful than it is commonly upon.

FEB. 28. I read the epistles to the infant churches with much interest and desire. Oh, if it would please God to make bare his arm in this country, as aforetime in Greece and Rome, and plant some churches through the land! The outward work of making them change their profession, I do not think very difficult; but to make the heart of a native of India sincere, and disposed to act with Christian generosity and magnanimity, is the work of God indeed. Oh, may I wait upon the Lord for his direction at all times, have an increase of faith and hope, a heart more disposed to labor and love, and a mind more given to prayer! So if I do not see the gospel garden planted in this wilderness, I shall still have a paradise in my soul. At night, enjoyed a very sweet solemnity of soul. I felt but an anxiety, lest sin should come in and interrupt my peace.

MARCH 1. (Sunday.) Preached on Gen. vi. 22, but through all the service I was in a conflict from a return of my disposition to levity. My soul was overwhelmed with the sense of the horrid profaneness and guilt of this, and I was disposed to ask, why is not this thorn in the flesh taken from me? but alas! had I a true spirit of penitence at the time, I could never be tempted to this sin. In the morning, the appointed hour for prayer for one another was a solemnizing season, and I found its effect all the day. In the afternoon, at the hospital as usual, and in the evening my heart was blest with the refreshing presence of my God.

MARCH 2. Struggling all day with evil temper and discontent, arising partly from bodily indisposition, but chiefly from the detection of a fraud in my moonshee.

DINAPORE, March 10.

DEAR BROTHER,

My tongue is parched, and my hand trembles, from the

violent onsets I have had this day with moonshee and pundit ; and now I hope to find some relief in communion with one, who does not deny the Lord who bought us. Ever since declaring the way by Christ, the serpent has thrown off the mask, not being able to conceal his hatred of the adorable name. Moonshee's contemptuous rejection of the truth has a tendency to dispirit me in this way. I reflect, that I shall never have the power of explaining so fully and so variously divine truths to any one, as I have to this man. News have also been brought to me that the school at Patna was at first filled with thirty or forty children, when the alarm spread, that Sahib was going to make them all Christians, and there are now only six or seven left. The school-master went round to the parents, and very sensibly said to them, " Has he made me a Christian ? when I am become one, then do you begin to fear ;" and so the master now says, (fearing, I suppose, I should give up the concern,) that in a month or two after the approaching festivals of the Hindoos and mahomedans, the school will begin to fill again. The same fear kept back the children from the school at Dinapore, till the pundit assured them there was no fear, and so brought eleven or twelve more. But observe, brother, how early Satan has begun to show his opposition ! O wicked Spirit, Jesus has bruised thy head, and shall bruise thee under our feet shortly ! Oh let us triumph in the victories of our exalted Lord !

I have just received intelligence, that similar troubles have broken out in Bankipore. The Zemindar who had engaged to let me have a place for a school has withdrawn his assent, from a fear that I am going to make them Christians. How shall I advise you to proceed, my dear brother—the Lord direct us !

The Rev. D. CORRIE.

MARCH 23, 1807.

MY DEAR SIR,

It is with no small delight that I find the day arrived for my writing to my very dear brother. Many thanks for your two letters, and for all the consolation contained in them, and many thanks to our Lord and Saviour, who has given me such a help, where I once expected to struggle on alone all my days.

A few days ago I went to Bankipore to fulfil my promise of visiting the families there; and amongst the rest called on —, a poor creature, whose black wife has made him apostatize to Mahomedanism, and build a mosque. Major — went with me, and the old man's son-in-law was there. He would not address a single word to me, nor a salutation at parting, because I found an occasion to remind him that the Son of God had suffered in the stead of sinners. The same day I went on to Patna to see how matters stood with respect to the school. Its situation is highly favorable, near an old gate now in the midst of the city, and where three ways meet; neither master nor children were there. The people immediately gathered round me in great numbers, and the crowd thickened so fast, that it was with difficulty I could regain my palanquin. My schools have been heard of among the English sooner than I wished or expected. The General observed to me one morning, that that school of mine made a very good appearance from the road; "but," said he, "you will make no proselytes." If that be all the opposition he makes, I shall not much mind. The Sunday before last I gained a point, which I trust may prove highly useful. I had translated the church service, and signified to Colonel — that I was ready to minister in the country language to the native women belonging to his soldiers of the European regiment, which he approved, but told me that it was my business to find them an order, and not his. So I issued my

command to the sergeant-major to give public notice in the barrack, that there would be divine service in the native language on the morrow. The morrow came, and the Lord sent 200 women, to whom I read the whole of the morning service. Instead of the lessons, I began Matthew, and ventured to expound a little, and but a little. Yesterday we had a service again, but I think there were not more than 100. To these I opened my mouth rather boldly; and though there was the appearance of lamentable apathy in the countenances of most of them, there were two or three, who understood and trembled at the sermon of John the Baptist. This proceeding of mine is, I believe, generally approved among the English; but the women come, I fear, rather because it is the wish of their masters. The day after attending service, they went in flocks to the Mohurrun, and even of those who are baptized, many, I am told, are so addicted to their old heathenism, that they obtain money from their husbands to give to the Brahmins. Our time of divine service in English is seven in the morning, and in Hindoostanee two in the afternoon. Very few officers attend in the morning. Our Sunday and Wednesday evening society now consists of a private, a corporal, a sergeant, and one of the young merchants, who attends to help in singing. He acts as clerk in the church, and yesterday gave us a Psalm. Being one of Mr. Burney's scholars, he has a regard for religion. Moon-shee has just read his ten commandments, and has, I find, altered several words, and made the whole more fine than as I read it at the church. Why did you translate from the Septuagint? It is not in general nearly so close to the original as the English.

To the Rev. D. CORRIE.

APRIL 3. Received a letter from dear Corrie, and felt some apprehensions about his health. Had many sweet re-

flections on the day, when we shall tune our harps together in the kingdom of God.

APRIL 4. Much depressed in spirits, at observing the effect of the heat upon me. I thought it impossible I could ever subsist long in such a climate, and my intended journey seems out of my power. Had many solemn and sweet reflections on the probability of my dear brother Corrie and myself being soon called to leave our earthly warfare. Adored be our Lord, the prosperity of his church does not depend on our presence. Though we be cut off in the midst of our plans, it shall be at the fittest moment in the plans of God.

APRIL 9. Had occasion to mourn at the unsanctified spirit I manifested with pundit and moonshee. May God give unto me true repentance, and make me to reflect on the danger and everlasting ruin of which benighted souls are in danger, and not to trifle with them on such awful matters!

APRIL 15. At night dined with a large party at Mrs. H.'s. I came away grieved at not having shown and felt more displeasure at their vain way of spending time. After a conversation with ——, a sense of the cares attending the education of children made me greatly fear marriage. But I would not make it a subject of prayer, in any other way than that the Lord would not change his mercy, as his fickle creature changes, but appoint me one state or other, according as I may most glorify him.

APRIL 28. My soul, to-day as well as yesterday, experienced somewhat of that walk in Christ, of which my late meditations have led me to think. Oh, the divine peace, and tranquillity, of steadfastly striving to keep in the sight of God, and depend on the strength of Christ! At night had a very profitable conversation with Major and Mrs. Y., on the corruption of human nature.

APRIL 29. In my walk had much of the divine presence,

and felt desirous of being wholly engaged in the most spiritual and difficult duties; only one man came at night, and that was B. ; and he was so disgusted at the contempt and opposition of the other soldiers, who, by bringing him infidel books, suggesting doubts, and asking questions, had been endeavoring to turn him away, that I felt quite uneasy for him, especially as after reading and prayer with him, he seemed but little restored. Oh the danger of souls in this world! and what can I do for them? Lord, keep him, for thou only art able! Yet I cannot but reflect on myself, for any defect among my people. Oh had I been more spiritual and faithful, there would not have been so much sin amongst them. Called on Colonel W. this evening, and brought anguish on my soul, when I came to reflect on the levity of my conversation.

DINAPORE, May 4, 1807.

DEAR BROTHER,

You have received, I hope, my letter, accompanying the two great parcels of Dr. B.'s correspondence. Your surmise about the apparent necessity of our continuing in this world, in order to the diffusion of divine knowledge here, has sometimes been mine. It is useful to be reminded of our insignificance. The Lord is not beholden to us for what we do; but in his good pleasure appoints us to this work, out of numberless other instruments no less worthy; and if we are cut off in the midst of our plans, his great scheme is not in the least degree disordered. Every blessing attend my dear brother.

H. M.

To the Rev. D. CORRIE.

MAY 17. (Sunday.) Service at six o'clock, preached on 2 Cor. v. 20. Congregation small; afterwards breakfasted with the Y.'s, and the conversation right. Yesterday and

to-day the words, "Blessed are the pure in heart, for they shall see God," were a rule to me, and my soul benefited. It is the impurity of my heart that hides the face of my God from me. To-day I have enjoyed more life and freedom in prayer and public duties. In the afternoon, the congregation of women was large, and I felt a tender desire to speak unto them the glad tidings of salvation, but want of language produces such a repetition of the same words as is very tedious. At the hospital, speaking from Pilgrim's Progress, was also enlarged. Throughout the day, greatly encouraged to hope, especially in private prayer, that the Lord would raise up a godly seed in these parts. Alas! why should he not? but oh, may it begin by an extraordinary spirit of grace and supplication in me and his ministers.

MAY 18, 1807.

I think it will be better for us to write to one another every Monday, instead of every other Monday. A fortnight's interval is really too long for me. Long before the day of receiving and writing comes, I am impatient, so it is my intention to write you next Monday. In the ordinary course of things, you will have to wait some months at least, before any of the poor men declare themselves for God. I feel anxious for your health at this time, and shall so till the rains. Through great mercy my health and strength are supported as by a daily miracle. But O the heat! By every device of darkness and tatties I cannot keep the thermometer below 92°, and at night in bed, I seem in danger of suffocation. Let me know somewhat more particularly what the heat is, and how you contrive to bear it. The worst bad effect I experience is the utter loss of appetite. I dread the eating time, and when I succeed in swallowing anything nourishing, I rejoice it is over. You will feel the solitude of your situation very distressing, especially as you have been

always accustomed to a domestic life. A long residence in college has rather prepared me for it ; but what a privilege it is that in this dry and thirsty land, where no water is, we have a fountain of living water opened, which is sealed to the world ! I am, however, peculiarly blest here in my society. For the —s, though they know little, are seeking to know more. They have a great wish for my company and conversation on religion, and read the books I give them ; so that I am with them almost every day ; yet they fear to break decidedly with the world. I have many fears for them both. At the General's, our two characters and proceedings were fully discussed, to your praise, and my censure. Captain —, who met with you at Ghazipore, describes you as a cheerful, agreeable man, and yet a decorous clergyman ; and he said, that he would not for the world have offended you. It was observed, that it would be better, if I mixed agreeably in the same way with them, though some remarked that I should only be a stern monitor. Those who knew me, (among them the General,) denied this with great warmth. So by way of imitating your good example, I took an early occasion of calling on multitudes of others, whom I had before neglected. A Lieutenant — has been a little excited to employ himself properly, and comes to me for mathematical instruction. He is very clever, and says that he has been of a serious turn from his infancy, but does not show any good marks of it. Yesterday was in general a happy season to me. In every ministration my heart was enlarged. The Hindoostanee congregation was considerable, but I was distressed for want of words, while trying to speak a little on " I came not to call the righteous, but sinners to repentance." The unceasing repetition of the same words will, I fear, prove fatiguing to them. One of the women had been heard in the week before making very light of the service. She said that the Roman Padre used to cross himself, and do many

other fine things, but all my service was *story-telling*. This instance of contempt proved somewhat of a trial to me, as I feared they would all forsake me; their numbers and attention yesterday were an answer to my prayers. Difficulties respecting the schools have also been a trial to my spirits. Some orders I had given for schools at other places I was obliged to recall, till these are pretty firmly established. The more Satan tries to baffle us, the more closely may we cleave unto the Lord for wisdom and strength. No opposition from without disconcerts me; for sooner or later the world must yield to the great Messiah. But when my expectations are strong, that even in our life-time we shall see many a Christian church emerging from this darkness, I am damped at not finding that Holy Spirit of grace and supplication poured out on me (one of the supposed instruments) which is the general forerunner of a work of grace. However, let us not despair even of *this*. If the Lord has a work to perform, all the intermediate steps are easy to him. My reading has lately been Persian, Forster's travels over-land to England, and Leland's view of Deistical writers.

To the REV. D. CORRIE.

MAY 24. (Sunday.) Preached this morning at six o'clock, on John iii. 3. Breakfasted at Major Y.'s. As there was another person there, the conversation was not religious; but my heart smote me afterwards, when I remembered my shameful inconsistencies, unfaithfulness, and folly. The Lord open my eyes, to see the danger of souls, and my own danger, if I so trifle with them! The morning passed more profitably and comfortably afterwards, in reading and prayer. Went to native congregation with much fear, that I should not be able to say anything to engage their attention; but the Lord was better to me than my fears, and assisted me to speak very freely and copiously on Matt. x. Found fifty

sick at the hospital, who heard the Pilgrim's Progress with great delight. Some men came to-night, but my prayer with them was exceedingly poor and lifeless. Afterwards sat with the Y—s, and endeavored to show Mrs. Y., who seemed cast down with fears for her salvation, the all-sufficiency of Jesus. The discovering by her conversation some of the signs of a true work of grace, endeared her exceedingly to my heart.

MAY 26. Received letters from Mr. Brown and Marshman, which greatly refreshed and delighted me. A Portuguese and a Hindoo woman, to whom he wished to be married, came to persuade me to baptize her; but after a long conversation with him and his friends, I positively refused, till I saw proofs of repentance and faith. Though we perfectly understood one another's language, I could not make them comprehend what further was necessary to be a Christian, than being able to say the Lord's prayer, and salam to Mary. They all went away in great distress, and I felt much for them; but I trust the Lord will not suffer me to listen to my own feelings, so as to profane his holy ordinance.

MAY 29. In my walk, thought much of the persecutions we shall probably be called to endure, but felt sweetly composed in my dear Lord. For myself I find at present no fear, but that when the trying time comes I shall receive according to my day; and for the church, I glory in the opposition of men to it, for the word of Christ is fulfilled, and he will be glorified in establishing his kingdom in spite of Satan. A gentleman at Bankipore, who had sent me a native Christian, informed me that he had picked him up at a ghaut, from which the people were driving him, for defiling, by his presence, the sacred waters of the Ganges, calling him *Hucal Ahor*. The poor lad was making his way to Lucknow, but no boat would take him; I supplied him with enough to

bring him to Chunar, with directions to Corrie to help him onward.

JUNE 17. Began a letter to dear Emma, though with a blow heart. England seems to have vanished. Translated from Genesis and Romans; at night four men came, and we had a happy season. Bless the Lord, O my soul, for this rising church! Oh if I may but see some poor native brethren! in hopes of this, the epistle appears doubly delightful to me.

JUNE 18-23. On the Sunday, 21st, preached on John iii. 16, and in the afternoon with the Hindoos had some enlargement; at night six soldiers came, one new one, a foreigner; occasional visits and profitable conversation with Mrs. Y.: my chief trials have been in general from evil thoughts, but when most severely tried, I have been kept most visibly from falling, by divine restoration; but what a sink of sin is this heart! what incessant and continually recurring iniquity! Mourn, my soul, over these things; they hide the face of God from thee; oh let me be pure in heart.

JUNE 26. "As a vesture shalt thou fold them up, and they shall be changed, but thou art the same." Jesus ever the same, when nature lies in ruins, and every creature is gone; oh, let him be my portion! All time employed in translating; "Hide not thy face from me, lest I be like those that go down to the pit;" "there is a fountain opened for sin and uncleanness," and into that I plunge. Oh, may I receive the Spirit of God, "that if I live in the Spirit, I may also walk in the Spirit!" B. came at night, and gave such evident signs of grace and activity in duty, that my sinful soul was much revived. He seems endued with singular wisdom to win others, and is constantly engaged in its proceedings, as he says upon the principle of these words, "he that gathereth not with me, scattereth."

JUNE 27. At night B. came, full of joy, to say that God

had heard my prayer for him last night, for he had been much blessed with the presence of God all day, and had prevailed on two others to join us. In prayer at night, felt constrained to cry in earnest against my levity, self-complacency, and want of impression concerning the importance of the ministry.

JULY 3. Received two Europe letters, one from Lydia, and the other from Colonel Sandys. The tender emotions of love, and gratitude, and veneration for her, were again powerfully awakened in my mind, so that I could with difficulty think of anything else, yet I found myself drawn nearer to God by the pious remarks of her letter. Nature would have desired more testimonies of her love to me, but grace approved her ardent love to her Lord.

JULY 8. Went to Bankipore to baptize a child of ——'s. One of the ladies played some hymn tunes on my account. If I were provided with proper books, much good might be done by these visits, for I meet with general acceptance and deference. In the evening, buried a man, who had died in the hospital after a short illness. My conscience felt again a conviction of guilt, at considering how many precious hours I waste on trifles, and how cold and lukewarm my spirit is when addressing souls; and now another is gone in his sins, —gone to bear testimony perhaps against the unfaithfulness of his minister. My soul remained through the evening in a state of awful seriousness; and at night, with the soldiers in prayer, I found a sweet and solemn pleasure in dwelling upon our mortality. Wishing to have some conversation with the Y——s, I went there; but finding Major C. there, and the conversation trifling, I retired immediately; to speak or hear anything about the world's affairs appeared exceedingly painful.

JULY 19. (Sunday.) At the afternoon church one of the women, who is usually deeply attentive, shed tears on hearing that God writes down in a book all the evil acts and

thoughts and words of men. The congregation small, but I was assisted much with them; the young man at the hospital, and another there, of whom I had hopes, showed their hearts untouched, and seemed even quite contemptuous. Among the soldiers at night, there was a new one lately come from Cuttack; I felt very solemn in prayer, and deliberate. At night, with Major Y., my conversation, I fear, was more than they could bear. I told — that she would never enjoy peace of mind till she let the world go; and spoke in full about plays, cards, balls, &c. She observed that religious people made religion terrible by debarring persons from amusements, and some time after retired in tears. Alas! how hard is it for a rich man to enter into the kingdom of heaven! And how cruel a disappointment to my hopes! What a cutting off of right hands and plucking out of right eyes is true religion! notwithstanding that people in these days must have the bitter draught made more palatable; but the true gospel is still the same. Oh that God would send into her heart a right sense of her lost estate! she would then see it to be a very small sacrifice to part with a few paltry amusements.

JULY 30. Received letters from Europe, from Lydia, sister S., Simeon, Cecil, and Hensman. The contents so engaged me, as I went in my palanquin to Patna, and at Mr. Gladwin's, that I could think of nothing else, and so came away immediately. Still kept in ignorance about the Lord's purposes respecting Lydia, and likely to remain so some time, such is his blessed will; but my sister's letters* made my heart bleed, and proved a more severe affliction than I have experienced since being in India. Nothing but the assurance that it is the Lord, and that infinite wisdom appoints that I shall suffer this too, keeps me from deep dejection.

JULY 31. Called on some of the people and officers; but

* These letters informed him of the approaching death of his eldest sister.

my heart was so pressed, and, as it were, choked with the remembrance of my sister, my dear, dear sister; every hour do I commend her to God; oh hear my prayer!

AUG. 2. (Sunday.) Preached on Ezekiel xxxiii. 11. Two of the lieutenants, with whom I had a long and solemn conversation last night, came, and I hope found a word in season.

AUG. 3, 4. While thinking of writing to my dear sister, my heart felt ready to burst with grief; I shed many tears at the remembrance of her, and interceded for her many times with God. The Y—s give me more encouragement to hope that they are forsaking the vanities of the world.

AUG. 16. (Sunday.) In the morning preached on Rom. iii. 20. In the afternoon with the Hindoostanee congregation; the people seemed affected at some parts. Returned to my quarters, and found letters from Sally, bringing the intelligence of my elder sister's death!

AUG. 17. Continued in bitter distress; it still appears like a dream to me that she is really gone.

AUG. 18. More composed than yesterday, and returned to my work, but heart-breaking recollections come across me at intervals—my soul finding its only consolation in seeking and endeavoring to maintain a spirit of submission to the blessed God.

AUG. 26. Morning and evening, visiting one of my men, a sergeant, who is in some danger; read and conversed with him, but did not find undoubted evidence of his being under real conviction. Studies, as usual; the men came at night. Was constrained afterwards to mourn, that I do not enjoy either private or social prayer. Among other causes of this decline, I fear that I walk according to my carnal wisdom, striving to excite seriousness by natural considerations, such as the thoughts of death and judgment, instead of bringing my soul to Christ to be sanctified by his Spirit. In secret prayer at night, I cast myself, as ignorant and helpless, on

the wisdom and mercy of the Lord, that he might sanctify me in his own way, and prayed for real spirituality, that I might both live by the Spirit, and walk in the Spirit; I felt some revival. Oh may I henceforth know Christ no more after the flesh! let all old thoughts and customs die away, and all things become new. Let me live contrary to, and above my own spirit; that is, let Christ live in me, and bring into captivity every thought that exalteth itself against the knowledge of God.

SEPT. 7. Thinking with peculiar fondness of my dearest Lydia, though with some unhappiness, lest we should never meet again on earth. Yet our gracious Father will order it for the best for both of us.

SEPT. 12. To-night, after a visit to the hospital, felt my soul solemnly affected at the sin and neglect of God so awfully reigning among those poor people committed to my charge. I found great solemnity and freedom in prayer, that God would show his mighty power in converting some of them, though by the instrumentality of so weak a worm. Oh let me sow in tears; let me go forth, bearing precious seed, and I shall doubtless come again with joy. I feel cautious how I ought to apply these words of 2 Cor. ii. to myself, to whom much of their continuance in sin should be attributed; yet I often do find a melancholy comfort in them. "We are a sweet savor of Christ in them that perish."

SEPT. 16. Heard of Colonel W——'s death. How hard is my wicked heart, that I do not feel more awfully affected at this event! One committed to my charge, one with whom I used to converse familiarly, gone to give up his account to God! Perhaps he has thought, before now, oh, had my minister been more faithful, had he, instead of talking so freely on trifling and literary subjects, been instant, though out of season! Oh my God, let me live preparing for my own departure, and striving to save some poor souls around me. At

night some men came ; I felt convinced how greatly I had neglected the blessed God, "Thou hast not called upon me, O Jacob ; thou hast been weary of me, O Israel." These words occurred to me with shame and grief ; oh that I should be so stupid and wicked, as not to live for ever in the sight and love of that adorable being, who is in himself so lovely, and daily loadeth me with benefits ; now henceforth may I know nothing but this God of love.

SEPT. 18. Lived with more watchfulness and perseverance in prayer, and found my soul more serious and serene. How amazing, how unaccountable, that I should be such an enemy to myself, by living far from God ! Began the first Epistle to Corinthians. Enjoyed in the evening many refreshing and triumphant thoughts, from meditating on the resurrection of the Lord. While the shafts of death fly so quick all around, how does this glorious truth hold out a refuge from melancholy and fear !

DINAPORE, Sept. 18, 1807.

MY DEAR SIR,

I hasten to reply to two of your letters. For the consolation contained in the first, I feel grateful to your kindness. The second, I am almost disposed to call the first angry letter I have received from you. However, I know it is only your love and zeal, that make you grieve at my not standing forward to help your beloved church. You ascribe it to the agency of Satan. Let us hope, my dearest sir, that we shall live to see it fall out rather unto the furtherance of the gospel. I have now no choice left as you tell me ; and therefore it is perhaps superfluous to state again my reasons of dissent from your and Dr. B.'s opinions ; yet I *must* write them down. 1st. The evangelization of India is a more important object than preaching to the European inhabitants of Calcutta. 2nd. Therefore he that is qualified for the first

object, in any degree, by his youth and inclination for the work, should give himself to it, as he may hope that he has a divine call. But 3rd. The two objects cannot be combined in such a place as Calcutta. One consequence of my joining you would be, that we should get no one from England; for they would say, Calcutta is very well supplied. Mr. Brown and Martyn are there. No, let them hear, if it must be so, that Calcutta is destitute of the gospel. Corrie and myself can always plead, that we are engaged about a more important object; and then it will rest with the consciences of the ministers at home, young and old, whether they ought not to leave a small parish for the benefit of a great city. I am now supposing you actually gone; but blessed be God we have you still, and therefore I suffer no uneasiness.

My dear sir, it is our privilege to live without carefulness; especially may we be assured that the care of the churches is with Him, who has the government upon his shoulder. May he graciously direct all our ways! If Dr. B. is not yet gone, assure him of my affectionate wishes for his safety and happiness.

I am, dearest sir,

Yours, with unfeigned regard,

H. MARTYN.

To the Rev. D. BROWN, CALCUTTA.

SEPT. 24. What my soul longeth for and at some moments expects, is a peculiar sobriety, and inward fervor in the hearts of the ministers and missionaries here. My cowardly spirit shrinks not from ill usage of the body, but from the contempt attending my inability to continue in any one place, for any length of time, preaching the kingdom of God. Yet come what will, I trust that I shall ere long do it at Patna!

OCTOBER 21. Translating all day; in the evening had a happy and refreshing season with the men. How often,

when I have had no power in secret prayer, has the Lord proved himself to be in the midst of two or three gathered together in his name! Afterwards having occasion to call at the ——'s, I spent an hour in conversation with —— on conformity to the world. I spoke to her more freely than I ever did before to an individual; but I fear her heart is not rightly affected with respect to many other points of infinite importance.

OCT. 24. An unhappy day; received at last a letter from Lydia, in which she refuses to come, because her mother will not consent to it. Grief and disappointment threw my soul into confusion at first; but gradually, as my disorder subsided, my eyes were opened, and reason resumed its office. I could not but agree with her, that it would not be for the glory of God, nor could we expect his blessing, if she acted in disobedience to her mother. As she has said, "They that walk in crooked paths, shall not find peace;" and if she were to come with an uneasy conscience, what happiness could we either of us expect?

DINAPORE, Oct. 24, 1807.

MY DEAR LYDIA,

Though my heart is bursting with grief and disappointment, I write not to blame you. The rectitude of all your conduct secures you from censure. Permit me calmly to reply to your letter of March 5, which I have this day received.

You condemn yourself for having given me, though unintentionally, encouragement to believe that my attachment was returned. Perhaps you have. I have read your former letters with feelings less sanguine since the receipt of the last, and I am still not surprised at the interpretation I put upon them. But why accuse yourself for having written in this strain? It has not increased my expectations, nor conse-

quently embittered my disappointment. When I addressed you in my first letter on the subject, I was not induced to it by any appearances of regard you had expressed, neither at any subsequent period have my hopes of your consent been founded on a belief of your attachment to me. I knew that your conduct would be regulated, not by personal feelings, but by a sense of duty. And therefore you have nothing to blame yourself for on this head.

In your last letter you do not assign, among your reasons for refusal, a want of regard to me. In that case I could not in decency give you any further trouble. On the contrary, you say that "*present* circumstances seem to you to forbid my indulging expectations." As this leaves an opening, I presume to address you again; and till the answer arrives, must undergo another eighteen months of torturing suspense.

Alas! my rebellious heart—what a tempest agitates me! I knew not that I had made so little progress in a spirit of resignation to the Divine will. I am in my chastisement, like the bullock unaccustomed to the yoke, like a wild bull in a net, full of the fury of the Lord, the rebuke of my God. The death of my late most beloved sister almost broke my heart; but I hoped it had softened me, and made me willing to suffer. But now my heart is as though destitute of the grace of God, full of misanthropic disgust with the world, and sometimes feeling resentment against yourself and Emma, and Mr. Simeon, and in short all whom I love and honor most. Sometimes in pride and anger resolving to write neither to you, nor to any one else again. These are the motions of sin. My love and my better reason draw me to you again.

* * * * *

But now with respect to your mother, I confess that the chief and indeed only difficulty lies here. Considering that she is *your* mother, as I hoped she would be mine, and that her happiness so much depends on you; considering also

that I am God's minister, which amidst all the tumults of my soul I dare not forget, I fault in beginning to give advice, which may prove contrary to the law of God. God forbid, therefore, that I should say, disobey your parents, where the divine law does not command you to disobey them; neither do I positively take upon myself to say, that this is a case, in which the law of God requires you to act in contradiction to them. I would rather suggest to your mother some considerations, which justify me in attempting to deprive her of the company of a beloved child.

OCT. 26. A sabbath having intervened since the above was written, I find myself more tranquillized by the sacred exercises of the day. One passage of Scripture which you quote has been much on my mind, and I find it very appropriate and decisive,—that we are not to “make to ourselves crooked paths, which whoso walketh in shall not know peace.” Let me say, I must be therefore contented to wait, till you feel that the way is clear. But I intended to justify myself to Mrs. Grenfell. Let her not suppose, that I would make her or any other of my fellow-creatures miserable, that I might be happy. If there were no reason for your coming here, and the contest were only between Mrs. Grenfell and me, that is, between her happiness and mine, I would urge nothing further, but resign you to her. But I have considered, that there are many things, that might reconcile her to a separation from you (if, indeed, a separation is necessary, for if she would come along with you I should rejoice the more). First, she does not depend on you alone for the comfort of her declining years. She is surrounded by friends. She has a greater number of sons and daughters honorably established in the world, than falls to the lot of most parents—all of whom would be happy in having her amongst them. Again, if a person worthy of your hand, and settled in England, were to offer himself, Mrs. G. would not have insuper-

able objections, though it *did* deprive her of her daughter. Nay, I sometimes think, perhaps arrogantly, that had I myself remained in England, and in possession of a competency, she would not have withheld her consent. Why then should my banishment from my native country in the service of mankind, be a reason with any for inflicting an additional wound, far more painful than a separation from my dearest relatives?

I have no claim upon Mrs. G. in any way, but let her only conceive a son of her own in my circumstances. If she feels it a sacrifice, let her remember, that it is a sacrifice made to duty; that your presence here would be of essential service to the church of God, it is superfluous to attempt to prove. If you really believe of yourself as you speak, it is because you were never out of England.

Your mother cannot be so misinformed respecting India, and the voyage to it, as to be apprehensive on account of the climate or passage, in these days when multitudes of ladies every year, with constitutions as delicate as yours, go to and fro in perfect safety, and a vastly greater majority enjoy their health here than in England. With respect to my means, I need add nothing to what was said in my first letter. But alas! what is my affluence good for now? It never gave me pleasure, but when I thought you were to share it with me. Two days ago I was hastening on the alterations in my house and garden, supposing you were at hand; but now every object excites disgust. My wish upon the whole is, that if you perceive it would be your duty to come to India, were it not for your mother,—and of that you cannot doubt,—supposing I mean that your inclinations are indifferent, then you should make her acquainted with your thoughts, and let us leave it to God, how he will determine her mind.

In the meantime, since I am forbidden to hope for the

immediate pleasure of seeing you, my next request is for a mutual engagement. My own heart is engaged, I believe indissolubly.

My reason for making a request which you will account bold, is, that there can then be no possible objection to our correspondence, especially as I promise not to persuade you to leave your mother.

In the midst of my present sorrow I am constrained to remember yours. Your compassionate heart is pained from having been the cause of suffering to me. But care not for me, dearest Lydia. Next to the bliss of having you with me, my happiness is to know that you are happy. I shall have to groan long perhaps with a heavy heart; but if I am not hindered materially by it in the work of God, it will be for the benefit of my soul. You, sister beloved in the Lord, know much of the benefit of affliction. O may I have grace to follow you, though at a humble distance, in the path of patient suffering, in which you have walked so long! Day and night I cease not to pray for you, though I fear my prayers are of little value.

But as an encouragement to you to pray, I cannot help transcribing a few words from my journal, written at the time you wrote your letter to me. (7th March.) "As on the two last days (you wrote your letter on the 5th) felt no desire for a comfortable settlement in the world, scarcely pleasure at the thought of Lydia's coming, except so far as her being sent might be for the good of my soul and assistance in my work." How manifestly is there an omnipresent, all-seeing God! and how sure we may be that prayers for spiritual blessings are heard by our God and Father! O let that endearing name quell every murmur. When I am sent for to different parts of the country to officiate at marriages, I sometimes think, amidst the festivity of the company, Why does all go so easily with them, and so hardly with me?

They come together without difficulty, and I am balked and disconcerted almost every step I take, and condemned to wear away the time in uncertainty. Then I call to mind that to live without chastening is allowed to the spurious offspring, while to suffer is the privilege of the children of God.

Dearest Lydia! must I conclude? I could prolong my communion with you through many sheets; how many things have I to say to you, which I hoped to have communicated in person. But the more I write, and the more I think of you, the more my affection warms, and I should feel it difficult to keep my pen from expressions, that might not be acceptable to you.

Farewell! dearest, most beloved Lydia, remember your faithful and ever affectionate,

H. MARTYN

DINAPORE, Oct. 26, 1807.

MY DEAR SIR,

I have received your two letters of the 14th and 17th; the last contained a letter from Lydia. It is as I feared. She refuses to come, because her mother will not give her consent. Sir, you must not wonder at my pale looks, when I receive so many hard blows on my heart. Yet a Father's love appoints the trial, and I pray that it may have its intended effect. The effect of mental disorder on my bodily frame is unfortunate; trouble brings on disease, and disorders the sleep. In this way I am laboring a little now, but not much; in a few days it will pass away again. He that hath delivered, and doth deliver, is He, in whom we trust, that he will yet deliver. * * * * *

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To the Rev. D. BROWN, Calcutta.

OCT. 29—31. My soul in general solemnly affected in prayer, though not at other times; affections much more weaned and separated from worldly things: I feel resigned to see Lydia no more; had frequently sweet and happy experience of those words, “the glorious liberty of the children of God.” Who or what is there I need care for, while my business is so entirely with God?

NOV. 3. Tried by a variety of outbreakings of innate corruption, evil temper, irritability, deadness of affection in spiritual things, sinful anger against the Mahomedans, for the contempt they show the word of God; whereas I only ought to grieve and be astonished, that they are so blind, “The God of this world hath blinded the eyes of them that believe not,” &c., but the many suitable admonitions I received from the blessed word, as I was translating it, were a blessing and strength.

NOV. 13. Have had more spiritual enjoyment than of late. God has manifested himself to my soul in more love, and I have been able to cleave to him with more affection. Wherever I am, or whatever I do, or whomsoever I see, what have I to do but to think of thee, rejoice in thee, depend on thee, and to do thy work, my Saviour and my God? Oh, why do I ever depart from thee? Major and Mrs. Y., and Capt. C. dined with me and Sabat. The conversation was interesting and not unprofitable.

NOV. 15. (Sunday.) Preached on Exodus xx. 17. .The spirituality of the law; the people seemingly not much affected by it: but I was myself, both to-day and the day before, in preparing it. May these impressions of the infinite necessity of maintaining a pure heart before this holy Lord God, through the influence of the Holy Spirit, ever remain with me, that though my guilt may be washed away in Christ’s blood, I may lay it upon my conscience, to cast out the sinful thoughts of this self-deluding heart! Passed the

morning comfortably in reading the word ; the number of women was very inconsiderable, and I had no life in speaking to them. At night, while my soul was cast down within me, from a sense of my own meanness and unworthiness, and inutility to the souls committed to me, my heart was comforted by spiritual exercises with the men, particularly in prayer ; and I found it sweet to breathe after more seriousness and deadness to the world, both to myself and to them.

Nov. 19—21. My mind violently occupied with thoughts respecting the approaching spread of the gospel, and my own going to Persia. Sabat's conversion stirs up a great desire in me to go ; as by his account all the Mahometan countries are ripe for throwing off the delusion. The gracious Lord will teach me, and make my way plain before my face. Oh ! may he keep my soul in peace, and make it indifferent to me, whether I die or live, so Christ be magnified by me ! I have need to receive this spirit from him, for I feel at present unwilling to die, as if my own life and labors were necessary for this work, or as if I should be deprived of the bliss of seeing the conversion of the nations. Vain thought ! God, who keeps me here awhile, arranges every part of his plans in unerring wisdom ; and if I should be cut off in the midst of my plans, I shall still, I trust, through mercy, behold his works in heaven, and be everlastingly happy, in the never-ceasing admiration of his works and nature.

Nov. 25. Letters came from Mr. Simeon and Lydia, both of which depressed my spirits exceedingly ; though I have been wishing for some days past, that I might have it in my power to consider myself free, so as to be able to go to Persia or elsewhere ;—yet now that the wished-for permission is come, I am filled with grief : I cannot bear to part with Lydia, and she seems more necessary to me than my life ; yet her letter was to bid me a last farewell. Oh, how have I

been crossed from childhood, and yet how little benefit have I received from these chastisements of my God!

NOV. 26. Received a letter from Emma, which again had a tendency to depress my spirits; all the day I could not attain to sweet resignation to God. I seemed to be cut off forever from happiness, in not having Lydia with me.

DEC. 13. (Sunday.) Preached on Luke xii. 20. The congregation was large, and more attentive than they have ever yet been. Some of the young officers and soldiers seemed to be in deep concern. I was willing to believe that the power of God was present, if a wretch so poor and miserable can be the instrument of good to souls. Four years have I been in the ministry, and I am not sure that I have been the means of converting four souls from the error of their ways; why is this? The fault must be in myself. Prayer and secret duties seem to be where I fail; had I more power in intercession, more self-denial in persevering in prayer, it would be no doubt better for my hearers. In the afternoon discoursed much to the poor women, from the offering up of Isaac, of God's offering his Son; but I could not keep their attention at all. A half-caste man who was there told me they might understand every word I used; so I know not what to do with them, but continue to teach while the Lord sends any to hear. At the hospital read the Saint's Rest; in the evening had much freedom in exposition and prayer with the men, and affectionate spiritual conversation with dear Sabat.

DEC. 29. Tried very severely to-day by indwelling corruption. Sin is a body of death to my soul; I start with astonishment, that I can think without tears and agony of sin, which in its course would plunge me and others into shame, misery, and everlasting damnation. "Keep thy servant, O Lord, from presumptuous sins;" I walk on the edge of a precipice. Waken my soul to vigilance and circumspection,

and may the power of thy Spirit command my wicked heart into obedience and holiness! Oh happy those souls who are gone beyond danger! Oh that I could maintain that meek, and resigned, and serious frame I hope to have in my dying hour!

DEC. 31. This and last day, conscience more pure, and mind at peace. What encouragement to resist, even to blood, striving against sin! And now another year is gone, time carries me swiftly on, but I run not my race swiftly.

CHAPTER XVIII.

JANUARY 5, 1808. Scarcely do I remember a day in which my corruptions ever rose to a greater height; showed some evil temper. As soon as I walked out, I happened to observe from the top of the fort some Brahmins below in the Ganges, pretending to be absorbed in meditation. I felt provoked at the sight; but instantly the thought occurred, if these men, in the worship of their Devil, are so exact and careful, why do not those, who are taught to know the true God, meditate on him? This morning I found no corner for prayer, through the servants having made the breakfast-room my bed-room, and so I had begun the day without prayer, yet here were some Brahmins not ashamed to pray before one another, and undisturbed by the multitude of other brethren. I retired in great grief and shame, and had not a stone to cast at a living creature, but was permitted, notwithstanding my deep sense of guilt, to speak with some earnestness to God while walking.

JAN. 17. (Sunday.) In morning prayer found great fervency, and desire to be as a flame of fire for the service of God. My soul panted after the full improvement of every moment of every day. Preached on Gen. xii. 1-3, the calling of Abraham. In the afternoon, the women few, and my spirit depressed at seeing them; at the end of the remaining service, I found a pain in the breast for the first time, the consequence of over-speaking; felt quite spent in the evening, but went to bed with strong desires to be up again at my work.

JANUARY 18, 1803.

DEAR BROTHER,

Your conversation at the —— was curious, and, I doubt not, useful to them. The Lord endue his servants with a wisdom, which all their adversaries shall never be able, &c. If I happen to go to any place, there is a dumb silence on such subjects; they seem to be afraid to open their mouths before me; perhaps it is because I go so seldom among them, that they are so shy. I now never dine out, except at the General's, once in three months. Their dinner hours are at night, and that is the time when Sabat reads his chapter in English, and we pray, and I read my Persian with him; all of which is so important to him and me, that I feel justified in what I confess my inclination inculcates—seclusion. At one family where I called this week, their unkindness amounted to incivility. On coming away, my pride told me never to enter those doors again; but charity *beareth long, and is kind*, so I shall go again. You do not mention whether the pious Faqueer has been baptized yet—whether Hindoo or Mussulman. I rejoice to bless the Lord that your heart, brother beloved, is so much toward the heathen. I am in amazement myself that —— does not stir himself to this glorious work. When I consider how much greater facilities he possesses than yourself, from long habits of study, I see that the Lord has chosen you to this honorable post. Let us pray that the Holy Spirit would endue us with great powers in the acquisition of the languages; if not by supernatural gifts, yet by keeping us attentive while we read, and give us strong and retentive memories: may he make our spirits fervent in this business! When it pleases God to open my eyes to the state of the heathen, and to the degree of good one might do, I start at my past slothfulness, and feel excited to resolve that not a moment shall be lost again.

H. MARTYN.

To the Rev. D. CORRIE

JANUARY 25, 1808.

DEAR BROTHER,

One of the Hindoostanee New Testaments will soon be ready; but I want to have a press here, for the delay of having everything done at Serampore is insufferable. There are few things I regret more than not having learnt how to print. Before travelling westward, it would be worth while to go to Calcutta to learn this noble art, in order to teach it wherever we go. Yesterday we had the last of our church. The General says, I must only read the prayers for the future, as the men cannot be kept in the sun for more than half an hour. I feel at a loss to know what to do; a short sermon I must give them. I have been employed in writing Europe letters to — and —. To the latter, using every argument to draw him to India; advising him to keep his fellowship, for if he gets married, it will be impossible to get him out of England. I have not heard from — since, I know not when, but I am greatly concerned that he does not give his mind to the languages. What an awful thought may it be to all three of us in the neighborhood of such cities as Patna, Benares, and Moorshedabad, that thousands are perishing with a light close at hand! But while we are seriously preparing, and conscientiously redeeming the time for that purpose, we may hope to be free from blood-guiltiness. Last Sunday I felt greatly fatigued with speaking, and for the first time perceived symptoms of injury, by pain in the breast. Yesterday it returned just as I began the service, and I thought it impossible I should go through all the service of the day, but the Lord helped me. Saturday evening I was reading the ordination services, and think they are some of the most affecting things I ever read. What men of God were our forefathers! Oh may I learn in the same school! The Lord bless you, brother beloved, through Jesus Christ.

H. MARTYN.

To the Rev. D. CORRIE.

FEB. 8-12. Received letters from Mrs. Y. and J., but not feeling such delight in any work I could do on earth as heretofore; our days hasten to an end, and vanity is stamped on us and our works; the work of sanctification is the chief thing. Oh that my soul panted after higher attainments in that! Continued weariness about the multitudes in Patna. Would that a door were opened! Oh, if one is opened, that I may see it! I feel ashamed to live in such ease as I do; and were it not that duty keeps me to my present work of translation, I should gladly become a poor man, to mix with the lowest of the people.

FEB. 18. My birthday, which I did not recollect till it was past; this day I completed my twenty-seventh year, the body strong and healthy, but the mind childish. What a burning and shining light might I have been at this age, had I been duly careful to improve all the great advantages I have met with in this life! Yet, praised be God! my desires and hopes are strong with regard to my future usefulness; I think I have not a wish to number any more mortal years, except as they are employed in the service of Christ.

MARCH 2. Being the first day of Lent, I endeavored to pass a considerable part of it in prayer with fasting, and found, I trust, the presence of God, yet without any particular fervor. Only the heart seemed to be somewhat softened, and I felt willing to obey. The men came at night. At the hospital I found another man fearing God, who, I trust, will join us boldly when he comes out from thence.

MARCH 4. My heart at various times filled with a sense of divine love, frequently in prayer was blessed in the bringing of my soul near to God. After dinner in my walk found sweet devotion; and the ruling thoughts were, that true happiness does not consist in the gratifying of self in ease, or individual pleasure, but in conformity to God, in obeying and pleasing him, in having no will of my own, in not being

pleased with personal advantages, though I might be without guilt, nor in being displeased that the flesh is mortified. Oh, how short-lived will this triumph be! It is stretching out the arm at full length, which soon grows tired of its own weight.

MARCH 15. Called on Colonel G. of the 67th, to request the assistance of the band, to which he assented, but with rather an ill grace. My soul sweetly rejoiced all day, at the little effect the slight of men could have on my mind—"Truly a stranger intermeddleth not with his joy." The more I felt the natural man hurt at want of outward honor, the more sweetly the new man enjoyed the delights of God and the other world.

MARCH 20. Upon the whole my soul seems to be improving; I travel up hill; but I must learn, as I trust I am learning, to do the will of God without any expectation of any present pleasure attending it, but because it is the will of God. Oh that my days of vanity were at an end, and that all my thoughts and conversation might have that deep tinge of seriousness, which becomes a soldier of the cross!

APRIL 10. (Sunday.) Preached on Matt. xvi. 26. An awful subject, but apparently it little affected the people; I felt confounded, as I generally do more or less, at the lifeless manner in which I preach. When shall my soul feel? Oh when shall my heart burn as it ought, with desire to save souls? The congregations of the Hindoostanee women, and at the hospital, were large.

DINAPORE, Bahar, April 26, 1808.

DEAR E——,

What is become of you I cannot tell; and lest you also should forget your old friend, I begin with specifying accurately the spot where I am to be found.

I hope, however, that those I chiefly value continue to remember me in their prayers, as I do them without ceasing. Without this method of binding our hearts together, we should soon be as those who had never met. I freely acknowledge my own weakness. The new scenes I have witnessed these last three years have made so strong an impression, as almost to efface the remembrance of England. Even so late a period of my short life as the years spent at Cambridge, seemed to have passed in a prior state of existence; and when I think of our fellows of St. John's, they flit before my fancy, like the varied personages of the camera obscura. Yet there is nothing that would gratify me more than to hear of them. I have no correspondent at Cambridge but Mr. Simeon, who, you know, has not much to do at St. John's.

I have just been reading over all the letters I ever received from you, and cannot help expressing, how forcibly I am now struck with the sense of my own conceit and ignorance in times past, and of your unequalled charity and forbearance. Oh, my dear friend, if instead of blaming your faith, I had been trying to follow your practice, how much better would it have been for me. Continue your friendship to me, a right to which I have so often forfeited, and accept one more assurance of my unalterable attachment. I fear I shall never again see your face in the flesh; every day's experience convinces me, that with the power I shall soon possess of making known the gospel in two such large countries as India and Persia, I should never be able to live with a quiet conscience in England.

MAY 9—11. Time so excessively engaged now, that I have scarcely time to write my journal. Many at the hospital require my attendance every day. Sometimes my soul tastes sweet joy in God; but at all times I am blessed with great cheerfulness in my work; only in private prayer, the over-

whelming power of the heat on the body is a temptation to give way to weariness.

MAY 12. Calling on different people. What shall I think on my death-bed of all these opportunities of warning sinners! Oh, may the Lord seal upon my soul such a compassionate sense of their danger, that I may never have a heart to talk triflingly with them! Was grieved to find some discussions springing up among my men.

JUNE 4. In the afternoon, while we were reading the 24th of Matthew, there was an earthquake. Feeling the ground shake under me, and at the same instant some of the plaster falling from the walls, I started up. The earth continued shaking, and the doors shook to and fro. Oh, what are we before God! A little more violence, and I should have been buried under the ruins. Yea, I, and all my poor people here, swallowed up! Would to God that their hearts might be shaken by the Spirit of God, through this awful phenomenon!

JUNE 11. Rose in great pain, which had kept me awake most of the night. I felt also that I was a poor wretched creature, very low, and sunk in sin and misery. Yet found relief in prayer by considering, that Christ came to seek and save even the lost. In the evening Mirza came to say, that he could stay no longer in my service. So now I am reduced to a disagreeable predicament, and what to do I know not. "Cast thy burden upon the Lord, and he shall sustain thee."

JUNE 12. (Sunday.) Preached on Ephesians ii. 18. In the afternoon to the women on the Parable of the Unjust Steward. Felt so ill from a cold affecting my head, that I hardly knew what to do with myself; but as it ceased a few minutes before the men came at night, I was unexpectedly able to go amongst them, and preached with clearness and freedom, from Rom. iii. 20.

JUNE 15. In the afternoon, read an account of Turkey.

The bad effects of the book were so great, that I found instant need of prayer, and I do not know when I have had such divine and animating feelings. Oh, it is thy Spirit that makes me pant for the skies. It is he that shall make me trample the world and my lusts beneath my feet, and urge my onward course toward the crown of life. But at night my joy was succeeded by such unconquerable levity, that I could not command myself at Mrs. S——'s, (where they had but a small and sober party to meet me,) sufficiently to make the conversation serious, and so retired in great shame.

JUNE 22—25. The days when I watch over my heart, and remember my Lord as the hours pass away, have been very sweet; and when it is otherwise, the merest trifle discomposes me. One day with Colonel G. I had rather a sharp conversation. I had come to excuse myself from an invitation to dine at the mess with the General. I also mentioned, that I disliked meeting any large party of officers, where I was sure to hear so much swearing. This made him angry, he said his mess consisted of gentlemen.—“Well,” said I, “I believe you are a gentleman; yet you swear.” He then began to say, there was no harm in it; I mentioned the third commandment; he said there was a great deal of nonsense like that. Such contempt of the Scriptures moved me not a little; but when I was about to go on, another person came in.

JULY 31. (Sunday.) The 67th did not attend church, because they had a field-day, to prepare for the approach of the Commander-in-Chief. Thus the Sabbaths of the supreme God are made to give way. Why do they not prepare for the coming of the Lord Jesus Christ? At night preached to the men on “So run, that ye may obtain.” My poor weak body has been reminding me of its decay to-day. The services much fatigued me. But the exercise of my mind eats out my bodily strength most. I was obliged to go into the

garden this evening, and strive to shake out all thoughts of the subject on which I was afterwards to preach. The consideration of my decay led me to many happy and consoling views in prayer, as I could rejoice in my unchanging friend.

AUGUST 22, 1808.

MY DEAR SIR,

Your next letter will, I hope, mention the day of your leaving Chunar. I have been looking at the list of the passengers per Preston, with almost as much anxiety as yourself. The arrival of your sister will deprive me of much of the time you would otherwise spend with me, but I ought to rejoice in all that would add to your comfort. This week the first proof-sheet of the Persian and Hindoostanee gospel arrived. This week the Ganges inundated us; all communication between my quarters and the barracks was cut off, so that the men could not come. When the water began to subside, the smell was so intolerable, that I was obliged to make a precipitate retreat to Major Stewart's. During my absence, a child was to be buried. "Well," said the Papists, "where is Mr. Martyn?" "If I were the god-father of that child," said one, "I would have him sent to the right-about." Thus, something or other is constantly happening to try one's spirit. "In the multitude of my thoughts thy comforts delight my soul."

H. MARTYN.

Rev. D. CORRIE.

AUG. 29—SEPT. 10. Nothing worth noticing, but the arrival of my dear brother Corrie, from Chunar. On the Lord's day, the 4th of September, he preached for me; in the afternoon I discoursed to a few women on Luke xix. 10. At night he preached for me to the men, on 2 Cor. vi. 17. The rest of the week passed agreeably in conversation on the

kingdom of God, and in prayer together. F. at all times present. On the night of the 10th, under a depressing sense of my own want of spirituality, I passed a considerable time in prayer, and was favored with near approaches to the blessed God.

Oct. 1. Passed a most trying day from the excessive heat, without strength to support it. Dear F— most assiduous in his care of me, especially in reading to me ; thus even in this life have I found sons and brothers, &c., according to the promise of the Lord. Yet I looked back at times with fond regret to England, and contrasted the fresh bracing air of my native land, at this season, with the stagnant debilitating atmosphere of this sickening climate. My expectation of much usefulness to the church was very low, as I scarcely believed it possible that I should live through another rainy season.

Oct. 2. (Sunday.) As I found it vain to attempt to go through the service in the present weak and sore state of my lungs, I desired the order for divine service to be countermanded. The morning of the sabbath passed alone, yet with some sweet enjoyment. His temporal mercies in so far restoring my health, seemed a loud call to praise, and the privilege of being permitted to join the people of God, though but in spirit, in general intercession, was refreshing to my spirits. In the evening visited the hospital, to see a man who had sent for me, and found him, to appearance, evangelically humbled. At night preached to my men, on Eph. ii. 4, in a low tone, and did not find myself the worse for it.

Oct. 4. Went on to Bankipore, where I breakfasted, but not meeting with the reception which I expected, I altered my resolution of staying, and went back immediately. Happy that I have a friend in heaven, who can never be unkind.

Oct. 28. Prayed that I might this day be kept from my besetting sins of vanity and levity, but I did not strive against them as I ought ; while reading the second chapter of the

service at Mr. G——'s, my heart seemed to love Christ ; but oh, when shall I walk steadfastly with him !

NOVEMBER 1. Enjoyed much peace and solemnity all the day. Frequently in prayer ; and the more I prayed, the more pleasant prayer became ; but, oh, how wonderful that this should not be remembered by me, to stir me up to seek this communion with God ! what is it that infatuates me at other times ?

Nov. 2. While lying in bed, had some dreadful sensations, as if I was given up by God to destruction, and was about to lose my senses. I never felt Satan so near ; I began to pray aloud, as a dying wretch on the very brink of ruin, and pleaded with a God of truth his own declarations and promises ; thus I found peace, and my agitated spirit returned to its rest.

Nov. 10. Much indisposition and irritability, and betrayed my evil temper against a servant. Alas ! these are new evils. Ease and opulence bring with them danger to the soul ; where is that poor and lowly spirit, which I ought to have, especially in dealing with the natives of this country, who above all ought to be treated with peculiar tenderness ? My heart was stung with the sense of my sin. Oh may I by divine grace attain to more of the image of Christ ! Heard the boys at the school read the 1st chapter of Genesis. At the hospital was much affected with love and pity towards a poor man, deeply humbled, and under concern for his soul. Never did I with such confidence speak to him of Christ ; but he could not immediately lay hold on the hope ; he thought something was to be done by himself.

Nov. 22. Almost free from my trials, or at least greatly strengthened from above, to cast away vile thoughts at once without parleying with them, and consequently enjoyed much of the divine presence, and elevating views of future glory. At night ministered to my men with great delight

and profit to my own soul, from Philippians i. May the pattern of the great Apostle be always before me! Let me have nought to do on earth but the work my Lord hath appointed me. Were it not for that, let me rather desire to die, and be with Christ, which is far better.

DEC. 14. Received a letter from Lydia, which renewed my pain; though it contained nothing but what I expected. Prayer was my only relief, and I did find peace by casting my care on God. At night ministered to the men with much freedom and life, because speaking from my inmost heart, on Col. iii. 2.

DEC. 16, 17. Writing letters. My mind somewhat sorrowful about Lydia, that I am not to see her more till after death. Had some sweet reflections on my little connection with the world:

I all on earth forsake,
Its wisdom, fame, and power,
And him my only portion make,
My shield and tower.

DECEMBER 31, 1808.

MY DEAR SIR,

On the review of the last year, I give praise to God who hath graciously preserved my life, notwithstanding the attacks which threatened its destruction, and hath prolonged it to another year. Every day he gives me, I account gain, as it enables me to advance a little way farther in the work which I have so much at heart. Oh if it be his will that I should live to finish it, how happy should I be! But he knows best. To him I leave all; present mercies demand my praise; my mercies multiply as my moments; Oh that my praises could as constantly ascend! My progress in divine things has not been sensible, but I am more than ever convinced of the happiness of wisdom's ways.

The Rev. D. CORRIE.

MARCH 27, 1809.

My expected removal has given a new turn to my thoughts, and produced a little dejection. It has always happened hitherto, that whenever I have begun to feel an attachment to places, persons, or things, of a merely temporary nature, I have been carried away from them. Amen! May I live as a stranger and pilgrim upon the earth! May we be brought to that better country, where painful changes are known no more! Every blessing attend you!

H. MARTYN.

To the Rev. D. CORRIE.

SEPTEMBER 4, 1809.

MY DEAR SIR,

Go on with the church, and, perhaps by the time it is built, some brother from Cambridge will join us. I am rather surprised, that now the ice is broken, others are not already come. Captain R. has sent me several letters from Calcutta, all very pleasing as far as a judgment can be formed by man; there is no reason to doubt of him. The conviction of my own ignorance on all points is gaining on me so fast, that I am become a skeptic on all subjects except the word of God. One good effect I trust may be produced, that of my being kept from rash censures. The three weeks I was on the water, and this last week, I have been speculating incessantly, without gaining one particle of knowledge. I cannot find out, by what magic language conveys ideas, and while I remain in this radical ignorance, I feel that I shall never be able to relish any human compositions. The same cause does not operate to make me disrelish the word of God, because what I have learned from that is satisfying, which nothing else in the world is; and also because I perceive superlative wisdom in the little I have yet been able to understand of the language of the Old Testament. Capt. and Mrs. H—— arrived on Saturday, and dined with me on that

day and yesterday. In a note he sent after he went away, he says, "I have left you with warmer sentiments of religion, and with more confirmed resolutions for the future practice of it."

H. MARTYN.

The Rev. D. CORRIE.

SEPTEMBER 23, 1809. Finding that writing in Latin or Greek,* (which I resorted to for secrecy,) leaves my journal an insignificant detail, for want of being able to express myself as I wish, I return to the English. I continue occasionally to look towards the Hebrew, but not with the eagerness I once did; want of success damps my ardor.

OCT. 16. One day this week, dining at —, I had a stiff dispute with —, an elderly man. It began by my rebuking him for swearing. Instead of taking it as they usually do, he kindled, and used some harsh language and harsher looks. But I was not in the smallest degree disconcerted, but persisted that I had done my duty. He then went on to ridicule the Scriptures, declaring his contempt of Christianity, *i. e.* the story and theory of the business, as he expressed it. We were happily at opposite corners of the table, so that the discussion, which lasted a long while, was a sermon to all present; though he never allowed me to finish a sentence fairly, I got out enough to make me pleased that the thing had taken place. He was continually withdrawing, couching his wish for time under the mask of respect for my profession, but I would not allow him. "No," I said, "I provoke discussion. Many here, perhaps, are as infidel as yourself. Let us hear what can be said against the prophet Jonah and the whale." The conception of our Lord, and the Song of Solomon, were the chief objects of his at-

* From the 24th of January to the 24th September, 1809, Mr. Martyn's Journal was written in Latin or Greek

tack. I could not get to say one twentieth part of what I wished, but still it was better than nothing. The ice being broken, I went on to tell the company present how shameful it was to defile their mouths with the allusions which I had heard, but would not notice before.

OCT. 23. Dined at the Brigade Major's, with the chief persons of the station. I could gain no attention while saying grace; and the moment the ladies withdrew, the conversation took such a turn, that I was obliged to make a hasty retreat; oh, the mercy to have escaped their evil ways!

CAWNPORE, October 23, 1809.

DEAREST SIR,

Your letter of the 13th is just come to hand. Dear Mrs. Brown! by this time she has received the melancholy intelligence. But oh! the God whom she serves will comfort her. He will enable her to submit, without repining, to the severest dispensations; and though she is now in heaviness, with the rest of the church of God, through manifold afflictions, her faith thus tried by fire, shall be found unto praise, and honor, and glory, at the appearing of Jesus Christ. It is *the Lord*; let this silence every murmur. Charge her to cherish her precious life; not for her family only, but the church in India. You are essential to us, and she to you. She must live therefore, and must for the general good dismiss all earth-born woes, ere they prey on the little remnant of her strength. * * * * *

Your's, ever affectionately

H. MARTYN.

To the Rev. D. BROWN, Calcutta.

NOVEMBER 5. (Sunday.) Preached to the dragoons on the parable of the Prodigal Son, at sun-rise; at ten o'clock at head-quarters, on Elijah and the prophets of Baal: several

ladies were present, but few else. Received letters from Colonel S. which filled my soul with wonder, love, and praise. Oh, what hath God wrought! Oh, how shall I praise him! and those dear friends, too, whom he hath given to be our companions in immortality and glory. Oh, how I could clasp them to my heart, especially —. Oh, what an encouragement have we to pray more and more! O may his kingdom come! Amen. Amen.

Nov. 19. (Sunday.) Preached at sun-rise to the dragoons, on John i. 17. "The law was given by Moses." At eleven at head-quarters, on Rom. iii. 19. Received a letter from Mr. Simeon, mentioning S—'s illness; consumption has seized her, as it did my mother and sister, and will carry her off, as it did them; and now I am the only one left. Oh, my dear —, though I know you are well prepared, how does nature bleed at the thought of a beloved sister's drooping and dying! Yet still to see those whom I love go before me, without so much as a doubt of their going to glory, will, I hope, soothe my sorrow. How soon shall I follow? I know it must be soon. The paleness and fatigue I exhibit after every season of preaching, show plainly that death is settled in my lungs.

JANUARY 1, 1810. Nothing important has occurred this last year, but my removal to Cawnpore, and the commencement of my ministry, as I hope it may be called, among the Gentiles. This, with my endeavors to instruct the servants, has been blessed by the Lord, to the improvement of my temper and behavior towards them, as I hope that I am more patient with them than before, though I have, alas! very much still to reproach myself with on this head. This whole year also, I have been more or less engaged in investigating the nature of language, with little further benefit as yet, than being enabled by it often to select the most proper words, even of those I never saw before.

JANUARY 1, 1810.

A change of date, that calls for serious thought. Another year gone, dear brother. How soon the tale will be told! May every succeeding year find us increasingly laborious and holy, so that when time shall be no more, and rolling years shall cease to move, we may rest, as faithful servants of our Lord, who have done their work! Well, but now for my congregation of the poor, the blind, the maimed, and the lame. I went without fear, trusting to myself and not to the Lord, and accordingly I was put to shame; that is, I did not read half as well as the preceding days. I shuffled and stammered, and indeed I am persuaded, that there were many sentences the poor things did not understand at all. I spoke of the dry land, rivers, &c.; here I mentioned Gunga, (Ganges) "a good river;" but there were others as good. God loves Hindoos, but does he not love others also? He gave them a good river, but to others as good. All are alike before God." This was received with applause. On the work of the fourth day, "Thus sun and moon are lamps. Shall I worship a candle in my hand? As a candle in the house, so is the sun in the sky." Applause from the Mahomedans. There were also hisses; but whether these betokened displeasure against me, or the worship of the sun, I do not know. I then charged them to worship Gunga and sun and moon no more, but the honor they used to give to them henceforward to give to God their Maker. Who knows but even this was a blow struck, at least a branch lopped from the tree of heathenism? The number was about 550. You need not be deterred, dear brother, if this simple way of teaching do any good.

H. MARTYN.

To the Rev. D. CORRIE.

JAN. 18. (Sunday.) My birth-day; to-day I completed my twenty-ninth year: how much had D. Brainerd done at

this time of life ! I once used to flatter myself when reading his life, that when entering my thirtieth year, I might have the happiness of seeing an Indian congregation of saints won to the gospel through my preaching. Alas ! how far is this from being the case ; scarcely even an European can I fix upon as having been awakened under my ministry since coming here.

MARCH 4. (Sunday.) Sermon both at the General's and to the artillery, on the parable of the prodigal ; my own heart was affected with the love of God, and the people of both congregations were visibly affected too. After all, the rod of God's strength is the simple preaching of Jesus Christ. Preached to the natives in the afternoon.

MARCH 23. A letter from Mr. Simeon brought me the news of my dear sister's death, an event I have long looked upon as certain, yet it affected me much, very solemnly and tenderly ; she was my dear counsellor and guide for a long time in the Christian way, and she has finished her own journey very happily. My soul, through grace, shall pursue the same path, till I meet her again in heaven. Oh, this vain world ! what is there now in this howling wilderness to charm me ? I have not a relation left, to whom I feel bound by the ties of Christian fellowship ; and I am resolved to form no new connection of a worldly nature, so that I may henceforward hope to live entirely as a man of another world.

CAWNPORE, March 30, 1810.

Since you kindly bid me, my beloved friend, consider you in the place of that dear sister, whom it has pleased God in his wisdom to take from me, I gratefully accept the offer of a correspondence, which it has ever been the anxious wish of my heart to establish. Your kindness is the more acceptable, because it is shown in the day of affliction. Though I had heard of my dearest sister's illness some months before

I received the account of her death, and though the nature of her disorder was such as left me not a ray of hope, so that I was mercifully prepared for the event; still the certainty of it fills me with anguish. It is not that she has left me, for I never expected to see her more on earth. I have no doubt of meeting her in heaven, but I cannot bear to think of the pangs of dissolution she underwent, which have been unfortunately detailed to me with too much particularity. Would that I had never heard them, or could efface them from my remembrance! But oh, may I learn what the Lord is teaching me by these repeated strokes! May I learn meekness and resignation! May the world always appear as vain as it does now, and my continuance in it as short and uncertain! How frightful is the desolation which death makes! and how appalling his visits, when he enters one's family! I would rather never have been born, than be born and die, were it not for Jesus, the prince of life, the resurrection and the life. How inexpressibly precious is this Saviour, when eternity seems near! I hope often to communicate with you on these subjects, and in return for your kind and consolatory letters, to send you from time to time accounts of myself and my proceedings. Through you, I can hear of all my friends in the west. When I first heard of the loss I was likely to suffer, and began to reflect on my own friendless situation, you were much in my thoughts, whether you would be silent on this occasion or no? whether you would persist in your resolution? Friends indeed I have, and brethren, blessed be God! but two brothers cannot supply the place of one sister. When month after month passed away, and no letter came from you, I almost abandoned the hope of ever hearing from you again. It only remained to wait the result of my last application through Emma. You have kindly anticipated my request, and I need scarcely add, are more endeared to me than ever.

Of your illness, my dearest Lydia, I had heard nothing, and it was well for me that I did not.

Your's, ever affectionately,

H. MARTYN.

To Miss L. GRENFELL.

CAWNPORE, April 16, 1810.

DEAREST SIR,

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18. I do not know whether I may venture to tell you that I have a pain in my breast, occasioned, I fear, from over-exertion of my lungs on the Sundays; the Sunday before last it made its first appearance, and I was tolerably careful the whole week. Last Sunday it came on again at night, and I was obliged to leave my men in the midst. To-day (Wednesday) it is not gone. Such a symptom in my constitution is alarming; but let me assure you that in future I will be as careful as possible, if it be not too late. I do not know whether it is really a love to my work, or only the love of life; but I should be more contented to depart if I had finished the translation of the Epistles. The will of our God be done! Pray for me. Prayer lengthened Hezekiah's life; perhaps it may mine.

Your's, ever affectionately,

H. MARTYN.

To the Rev. D. BROWN.

APRIL 18. Major F—— called; I determined to be more careful; but short as the conversation was, it hurt me. These symptoms are alarming in such a consumptive constitution as mine; yet why shall I say alarming, if my time is come in the will of God? At the apprehended approaches of death, my guilt and neglects rise to view, and make me often unhappy; but though cast down, I am not dismayed.

CAWNPORE, April 19, 1810.

I begin my correspondence with my beloved Lydia, not without a fear of its being soon to end. Shall I venture to tell you, that our family complaint has again made its appearance in me, with more unpleasant symptoms than it has ever yet done? However, God, who two years ago redeemed my life from destruction, may again, for his church's sake, interpose for my deliverance. Though, alas! what am I, that my place should not instantly be supplied with far more efficient instruments? The symptoms I mentioned are chiefly a pain in the chest, occasioned, I suppose, by over-exertion the two last Sundays, and incapacitating me at present from all public duty, and even from conversation. You were mistaken in supposing that my former illness originated from study. Study never makes me ill—scarcely ever fatigues me—but my lungs! death is seated there; it is speaking that kills me. May it give others life. “Death worketh in us, but life in you.” Nature intended me, as I should judge from the structure of my frame, for chamber-counsel, not for a pleader at the bar. But the call of Jesus Christ bids me cry aloud, and spare not. As his minister, I am a debtor both to the Greek and the Barbarian. How can I be silent when I have both ever before me, and my debt not paid? You would suggest that energies more restrained will eventually be more efficient. I am aware of this, and mean to act upon this principle in future, if the resolution is not formed too late. But you know how apt we are to outstep the bounds of prudence, when there is no kind monitor at hand to warn us of the consequences.

Had I been favored with the one I wanted, I might not now have had occasion to mourn. You smile at my allusion; at least I hope so, for I am hardly in earnest. I have long since ceased to repine at the decree, that keeps us as far asunder as the east is from the west; and yet am far from

regretting that I ever knew you. The remembrance of you calls forth the exercise of delightful affections, and has kept me from many a snare. How wise and good is our God, in all his dealings with his children! Had I yielded to the suggestions of flesh and blood, and remained in England as I should have done, without the effectual working of his power I should without doubt have sunk with my sisters into an early grave. Whereas here, to say the least, I may live a few years, so as to accomplish a very important work. His keeping you from me, appears also, at this season of bodily infirmity, to be an occasion of thankfulness. Death, I think, would be a less welcome visitor to me, if he came to take me from a wife, and that wife were you. Now if I die, I die unnoticed, involving none in calamity. Oh that I could trust him for all that is to come, and love him with that perfect love, which casteth out fear! for to say the truth, my confidence is sometimes shaken. To appear before the Judge of quick and dead is a much more awful thought in sickness than in health. Yet I dare not doubt the all-sufficiency of Jesus Christ; nor can I, with the utmost ingenuity of unbelief, resist the reasonings of St. Paul, all whose reasons seem to be drawn up on purpose to work into the mind the persuasion, that God will glorify himself by the salvation of sinners through Jesus Christ. I wish I could more enter into the meaning of this "chosen vessel." He seems to move in a world by himself, and sometimes to utter the unspeakable words, such as my natural understanding discerneth not; and when I turn to commentators, I find that I have passed out of the spiritual, to the material world, and have got amongst men like myself. But soon, as he says, we shall no longer see as in a glass, by reflected rays, but see as we are seen, and know as we are known.

APRIL 25. After another interval, I resume my pen. Through the mercy of God I am again quite well; but my

mind is a good deal distressed at Sabat's conduct. I forbear writing what I think, in the hope that my fears may prove groundless ; but indeed the children of the East are adepts in deceit. Their duplicity appears to me so disgusting at this moment, that I can only find relief from my growing misanthropy by remembering Him, who is the faithful and true witness ; in whom all the promises of God are yea and amen ; and by turning to the faithful in Europe—children that will not lie. Where shall we find sincerity in a native of the East ? Yesterday I dined in a private way with ——. After one year's inspection of me, they begin to lose their dread, and venture to invite me. Our conversation was occasionally religious, but topics of this nature are so new to fashionable people, and those upon which they have thought so much less than on any other, that often from the shame of having nothing to say, they pass to other subjects, where they can be more at home. I was asked after dinner if I liked music. On my professing to be an admirer of harmony, cantos were performed and songs sung. After a time I inquired if they had no sacred music. It was now recollected, that they had some of Handel's, but it could not be found. A promise however was made, that next time I came, it should be produced. Instead of it, the 145th Psalm-tune was played, but none of the ladies could recollect enough of the tune to sing it. I observed, that all our talents and powers should be consecrated to the service of Him who gave them. To this no reply was made ; but the reproof was felt. I asked the lady of the house, if she read poetry, and then proceeded to mention Cowper, whose poems it seems were in the library ; but the lady had never heard of the book. This was produced, and I read some passages. Poor people ! here a little, and there a little, is a rule to be observed in speaking to them.

APRIL 26. From speaking to my men last night, and again

to-day conversing long with some natives, my chest is again in pain, so much that I can hardly speak. Well! now I am taught, and will take more care in future. My sheet being full, I must bid you adieu. The Lord ever bless and keep you! Believe me to be with the truest affection,

Yours ever,

H. MARTYN.

APRIL 29. (Sunday.) Preached to the artillery half an hour before sunrise, on Acts xx. 21. To spare my chest, I spoke low and deliberately, in consequence of which there was more solemnity, and my heart was affected. Afterwards at the General's, on Matt. xi. 28. I could do no more; for what with reading the baptismal service twice, and a funeral, I could neither speak to the fakirs nor to my men at night.

CAWNPORE, June 11, 1810.

DEAREST SIR,

The excessive heat, by depriving me of my rest at night, keeps me between sleeping and waking all day. This is one reason, why I have been remiss in answering your letters. It must not however be concealed, that the man Daniel Corrie has kept me so long talking that I have had no time for writing since his arrival.

Your idea about presenting splendid copies of the Scriptures to native great men has often struck me; but my counsel is, not to do it with the first edition. I have too little faith in the instruments, to believe that the first editions will be excellent; and if they should be found defective, we cannot, after once presenting the great men with one book, repeat the thing.

Before the second edition of the Arabic, what say you to my carrying the first with me to Arabia, having under the other arm the Persian to be examined at Shiraz or Tehran? By the time they are both ready I shall have nearly finished my seven years, and may go on furlough.

I am glad to find you promising to give yourself wholly to your plans. I always tremble, lest Mrs. Brown should order you home ; but I must not suspect her ; she has the soul of a missionary. If you go soon, we shall all droop and die. Your Polyglot speculations are fine ; but Polyglots are biblical luxuries, intended for the gratification of men of two tongues or more. We must first feed those that have but one, especially as single tongues are growing upon us so fast.

JUNE 12. To-day I have requested the Commander of the forces to detain D. Corrie here to assist me ; he said he did not like to make innovations, but would keep him here for two or three months. This will be a great relief to my laboring chest, for I am still far from being out of the fear of consumption. Tell me that you have prayed for me.

Your's, &c.

H. M.

To the Rev. D. BROWN.

CAWNPORE, Aug. 14, 1810.

With what delight do I sit down to begin a letter to my beloved Lydia! Yours of the 5th of February, which I received a few days ago, was written, I perceive, in considerable embarrassment. You thought it possible it might find me married, or about to be so. Let me begin therefore, with assuring you with more truth than Gehazi did his master, "Thy servant went no whither:" my heart has not strayed from Marazion, or Gurlyn, or wherever you are. Five long years have passed, and I am still faithful. Happy would it be, if I could say that I had been equally true to my profession of love for Him who is fairer than ten thousand, and altogether lovely. Yet to the praise of his grace let me recollect, that twice five years have passed away, since I began to know him, and I am still not gone from him. On the contrary, time and experience have endeared the Lord to me more and more, so that I feel less inclination, and see

less reason for leaving him. What is there, alas! in the world, were it even everlasting?

I rejoice at the accounts you give me of your continued good health and labors of love. Though you are not so usefully employed as you might be in India, yet as that must not be, I contemplate with delight your exertions at the other end of the world. May you be instrumental in bringing many sons and daughters to glory! What is become of St. Hilary, and its fairy scenes? When I think of Malachy, and the old man, and your sister, and Josepha, &c., how some are dead, and the rest are dispersed, and their place occupied by strangers, it seems all like a dream.

I do not know whether you understand how we go on. I must endeavor to give you a clearer idea of it.

We all live here in bungalows, or thatched houses, on a piece of ground enclosed. Next to mine is the church, not yet opened for public worship; but which we make use of at night with the men of the 53rd. Corrie lives with me, and Miss Corrie with the Sherwoods. We usually rise at day-break, and breakfast at six. Immediately after breakfast we pray together, after which I translate into Arabic with Sabat, who lives in a small bungalow on my ground. We dine at twelve, and sit recreating ourselves with talking a little about dear friends in England. In the afternoon, I translate with Mirza Fitrut into Hindoostanee, and Corrie employs himself in teaching some native Christian boys, whom he is educating with great care, in hopes of their being fit for the office of catechist. I have also a school on my premises, for natives; but it is not well attended. There are not above sixteen Hindoo boys in it at present; half of them read the book of Genesis. At sunset we ride or drive, and then meet at the church, where we often raise the song of praise, with as much joy, through the grace and presence of our Lord, as you do in England. At ten we are all asleep. Thus we go on. To

the hardships of missionaries, we are strangers; yet not averse, I trust, to encounter them, when we are called. My work at present is evidently to translate; hereafter I may itinerate. Dear Corrie, I fear, never will; he always suffers from moving about in the day-time. But I should have said something about my health, as I find my death was reported at Cambridge. I thank God, I am perfectly well, though not very strong in my lungs; they do not seem affected yet, but I cannot speak long without uneasiness. From the nature of my complaint, if it deserves the name, it is evident that England is the last place I should go to. I should go home only to find a grave. How shall I therefore ever see you more on this side of eternity? Well! be it so, since such is the will of God: we shall meet, through grace, in the realms of bliss.

I am truly sorry to see my paper fail. Write as often as possible, every three months at least. Tell me where you go, and whom you see, and what you read.

17th. I am sorry to conclude with saying, that my yesterday's boasted health proved a mistake; I was seized with violent sickness in the night, but to-day am better. Continue to pray for me, and believe me to be

Your ever affectionate,

H. MARTYN.

CAWNPORE, August 17, 1810.

MY DEAR G——,

I rejoice exceedingly in your kind remembrance of me, but above all that you stand fast in the Lord, and are still pressing towards the mark, for the prize of the high calling of God in Christ Jesus. The sickness and faintness, in which I was obliged to conclude the inclosed letter, are now nearly removed; but I am resolved to quit, for a while, my native assistants, mere exhausters of my strength, and recreate

myself on the river—though, alas! it will be no recreation to me—for I am never so miserable as when idle. This last short sickness has, I trust, been blessed much to me. I sought not immediately for consolations, but for grace, patiently to endure and to glory in tribulation; in this way I found peace. Oh this surely is bliss, to have our will absorbed in the divine will. In this state are the spirits of just men made perfect in heaven. The spread of the gospel in these parts is now become an interesting subject to you—such is the universal change. I have not much to say about it. All the English missionaries and chaplains confine their attention almost exclusively to the translation of the scriptures, this appearing at present the first thing to be done. To preach so as to be understood, is no easy matter; nor even to translate.

H. MARTYN.

CAWNPORE, August 22, 1810.

DEAREST SIR,

Shall I come down, or shall I not? I have an aversion to Calcutta, with all the talking and preaching to which I shall be tempted there; yet you insist upon it; and sooner or later I must pass through it to the sea, or I shall be buried there.

We hope to be on the river in a day or two; not to go far from Cawnpore. On Sunday I preached twice, and have hardly recovered my breath yet. I want silence and diversion, a little dog to play with; or what would be best of all, a dear little child, such as Fanny was when I left her. Perhaps you could learn, when the ships usually sail for Mocha. I have set my heart upon going there; I could be there and back in six months.

H. MARTYN.

To the Rev. DAVID BROWN, Calcutta.

FROM THE GANGES, October 6, 1810.

MY DEAREST LYDIA,

Though I have had no letter from you very lately, nor have anything particular to say, yet having been days on the water without a person to speak to, tired also with reading and thinking, I mean to indulge myself with a little of what is always agreeable to me, and sometimes good for me; for as my affection for you has something sacred in it, being founded on, or at least cemented by, an union of spirit in the Lord Jesus; so my separation also from you produced a deadness to the world, at least for a time, which leaves a solemn impression as often as I think of it. Add to this, that as I must not indulge the hope of ever seeing you again in this world, I cannot think of you without thinking also of that world where we shall meet. You mention in one of your letters my coming to England, as that which may eventually prove a duty. You ought to have added, that in case I do come, you will consider it a duty not to let me come away again without you. But I am not likely to put you to the trial. Useless as I am here, I often think I should be still more so at home. Though my voice fails me, I can translate and converse. At home I should be nothing without being able to lift up my voice on high. I have just left my station, Cawnpore, in order to be silent six months. I have no cough, nor any sign of consumption, except that reading prayers, or preaching, or a slight cold, brings on pain in the chest. I am advised, therefore, to recruit my strength by rest. So I am come forth, with my face towards Calcutta, with an ulterior view to the sea.

I think of having my portrait taken in Calcutta, as I promised Mr. Simeon five years ago. Sabat's picture would also be a curiosity. Yesterday I carried Colonel Wood to dine with me, at the Nabob Bahir Ali's. Sabat was there. The Colonel, who had been reading by the way the account

of his conversion, in the Asiatic and East Society Report, which I had given him, eyed him with no great complacency, and observed in French, that Sabat might not understand him, "Il a l'air d'un sauvage." Sabat's countenance is indeed terrible; noble when he is pleased, but with the look of an assassin when he is out of humor.

Nov. 5. Calcutta. Arrived the last day in October. Constant conversation with dear friends here has brought on the pain in the chest again, so that I do not attempt to preach. In two or three weeks I shall embark for the Gulf of Persia, where, if I live, I shall solace myself in my hours of solitude, with writing to you.

Farewell, beloved friend; pray for me, as you do, I am sure; and doubt not of an unceasing interest in the heart and prayers of your ever affectionate,

H. MARTYN.

JANUARY 1, 1811. The weakness which has come upon me in the course of the last year, if it should not give an entire new turn to my life, is likely to be productive of events in the course of the present year, which I little expected, or at least did not expect so soon. I now pass from India to Arabia, not knowing what things shall befall me there; but assured that an ever faithful God and Saviour will be with me in all places whithersoever I go. May he guide and protect me! and after prospering me in the thing whereunto I go, bring me back again to my delightful work in India! It would be a painful thought indeed to suppose myself about to return no more. Having succeeded, apparently, through his blessing, in the Hindoostanee New Testament, I feel much encouraged, and could wish to be spared in order to finish the Bible.

AT SEA, COAST OF MALABAR, Feb. 3, 1811.

The last letter I wrote to you, my dearest Lydia, was dated November 1810. I continued in Calcutta to the end of the year, preaching once a week, and reading the word in some happy little companies, with whom I enjoyed that sweet communion, which all in this vale of tears have reason to be thankful for, but especially those whose lot is cast in a heathen land. On New-year's day at Mr. Brown's urgent request, I preached a sermon for the Bible Society, recommending an immediate attention to the state of the native Christians. At the time I left Calcutta they talked of forming an auxiliary society. Leaving Calcutta was so much like leaving England, that I went on board my boat without giving them notice, and so escaped the pain of bidding them farewell. The group is rather interesting, and I am happy to say not averse to religious instruction; I mean the Europeans. As for the Asiatics, they are, in language, customs, and religion, as far removed from us, as if they were inhabitants of another planet. I speak a little Arabic sometimes to the sailors; but their contempt of the gospel, and attachment to their own superstition, make their conversion appear impossible. How stupendous that power, which can make these people the followers of the Lamb, when they so nearly resemble Satan in pride and wickedness! The first part of the voyage I was without employment, and almost without thought, suffering as usual so much from sea-sickness, that I had not spirits to do anything but sit upon the poop, surveying the wide waste of waters blue. This continued all down the bay of Bengal. At length in the neighborhood of Ceylon we found smooth water, and came to and anchor off Columbo, the principal station in the island. The captain, having proposed to his passengers that they should go ashore and refresh themselves with a walk in the Cinnamon gardens, Mr. E. and myself availed ourselves of the offer, and

went off to inhale the cinnamon breeze. The walk was delightful. The huts of the natives, who are (in that neighborhood, at least) most of them Protestants, are built in thick groves of cocoanut-tree, with openings here and there, discovering the sea. Everything bore the appearance of contentment. I contemplated them with delight, and was almost glad that I could not speak with them, lest further acquaintance should have dissipated the pleasing ideas their appearance gave birth to. In the gardens I cut off a piece of the bark for you. It will not be so fragrant as that which is properly prepared; but it will not have lost its fine smell, I hope, when it reaches you.

At Captain R.'s, the Chief Secretary to Government, we met a good part of the European society of Columbo. The party was like most mixed parties in England, where much is said that need not be remembered. The next day we stretched across the gulf of Manaan and soon came in sight of Cape Comorin, the great promontory of India. At a distance the green waves seemed to wash the foot of the mountain; but on a nearer approach little churches were seen, apparently on the beach, with a row of little huts on each side. Was it these maritime situations, that recalled to my mind Perran church and town in the way to —; or that my thoughts wander too often on the beach to the east of T——? You do not tell me, whether you ever walk there, and imagine the billows that break at your feet, to have made their way from India. But why should I wish to know? Had I observed silence on that day and thenceforward, I should have spared you much trouble, and myself much pain. Yet I am far from regretting that I spoke; since I am persuaded that all things will work together for good. I sometimes try to put such a number of things together, as shall produce the greatest happiness possible, and I find, that even in imagination I cannot satisfy myself. I

set myself to see what is that “ Good for the sons of men, which they should do under heaven all the days of their life,” and I find that paradise is not here. Many things are delightful, some things are almost all one could wish ; but yet in all beauty there is deformity ; in the most perfect something is wanting, and there is no hope of its ever being otherwise, “ That which is crooked cannot be made straight, and that which is wanting cannot be numbered.” So that the expectation of happiness on earth seems chimerical to the last degree. In my schemes of happiness I place myself of course with you, blessed with great success in the ministry, and seeing all India turning to the Lord. Yet it is evident, that with these joys there would be mingled many sorrows. The care of all the churches was a burden to the mighty mind of St. Paul. As for what we should be together, I judge of it from our friends. Are they quite beyond the vexations of common life ? I think not—still I do not say that it is a question, whether they gained or lost by marrying. Their affections will live when ours (I should rather say mine) are dead. Perhaps it may not be the effect of celibacy ; but I certainly begin to feel a wonderful indifference to all but myself. From seldom seeing a creature that cares for me, and never one that depends at all upon me, I begin to look round upon men with reciprocal apathy. It sometimes calls itself deadness to the world, but I much fear, that it is deadness of heart. I am exempt from worldly cares myself, and therefore do not feel for others. Having got out of the stream into still water, I go round and round in my own little circle. This supposed deterioration you will ascribe to my humility ; therefore I add, that Mr. Brown could not help remarking the difference between what I am and what I was, and observed, on seeing my picture, which was taken at Calcutta for Mr. Simeon, and is thought a striking likeness, that it was not Martyn that arrived in India, but

Martyn the recluse. 10. To-day my affections seem to have revived a little. I have been often deceived in times past, and erroneously called animal spirits, joy in the Holy Ghost. Yet I trust that I can say with truth, "To them who believe, He is precious!" "Yes, Thou art precious to my soul, my transport and my trust." No thought now is so sweet, as that which those words suggest—"In Christ." Our destinies thus inseparably united with those of the Son of God! What is too great to be expected? all things are yours, for ye are Christ's! We may ask what we will, and it shall be given to us. Now, why do I ever lose sight of him! or fancy myself without him, or try to do anything without him? Break off a branch from a tree, and how long will it be before it withers? To-day, my beloved sister, I rejoice in you before the Lord; I rejoice in you as a member of the mystic body; I pray that your prayers for one who is unworthy of your remembrance may be heard, and bring down tenfold blessings on yourself. How good is the Lord in giving me grace to rejoice with his chosen, all over the earth! even with those, who are at this moment going up with the voice of joy and praise, to tread his courts and sing his praise. There is not an object about me but is depressing. Yet my heart expands with delight at the presence of a gracious God, and the assurance that my separation from his people is only temporary. On the 7th we landed at Goa, the capital of the Portuguese possessions in the east. I reckoned much on my visit to Goa, expecting from its being the residence of the Archbishop and many ecclesiastics, that I should obtain such information about the Christians in India, as would render it superfluous to make inquiries elsewhere; but I was much disappointed. Perhaps it was owing to our being accompanied by several officers, English and Portuguese, that the Archbishop and his principal agents would not be seen; but so it was, that I scarcely met with a man who

could make himself intelligible. We are shown what strangers usually see, the churches and monasteries, but I wanted to contemplate man, the only thing on earth almost that possesses any interest for me. I beheld the stupendous magnificence of their noble churches without emotion, except to regret that the gospel was not preached in them. In one of the monasteries we saw the tomb of Francis Xavier, the Apostle of India, most richly ornamented, as well as the room in which it stands, with paintings and figures in bronze, done in Italy. The Friar, who showed us the tomb, happening to speak of the grace of God in the heart, without which—said he, as he held the sacramental wafer—the body of Christ profits nothing; I began a conversation with him, which however came to nothing.

We visited among many other places the convent of Nuns. After a long altercation with the lady porter, we were admitted to the ante-chamber, in which was the grate, a window with iron bars, behind which the poor prisoners make their appearance. While my companions were purchasing their trinkets, I was employed in examining their countenances, which I did with great attention. In what possible way, thought I, can you support existence if you do not find your happiness in God? They all looked ill and discontented—those, at least, whose countenances expressed anything.

18. (Bombay.) Thus far I am brought in safety. On this day I complete my 30th year. “Here I raise my Ebenezer; Hither by thy help I’m come.” 27. It is sweet to reflect, that we shall at last reach our home. I am here amongst men who are indeed aliens to the commonwealth of Israel, and without God in the world. I hear many of those amongst whom I live bring idle objections against religion, such as I have answered a hundred times. How insensible are men of the world to all that God is doing! How unconscious of his purposes concerning his church! How incapa-

ble, seemingly, of comprehending the existence of it! I feel the meaning of St. Paul's words—"Hath abounded toward us in all wisdom and prudence, having made known to us the mystery of his will, that he would gather in one all things in Christ." Well! let us bless the Lord—"All thy children shall be taught of the Lord, and great shall be the peace of thy children."

Farewell, my beloved Lydia, and believe me to be

Ever your's most affectionately,

H. MARTYN.

GOA, February 8, 1811.

DEAREST SIR,

All down the Bay of Bengal I suffered so much from seasickness, that I had not spirits to prepare a letter for you. This is the reason you did not hear from Ceylon. We did not touch at Point de Galle, but passed on to Columbo, where we arrived on the 22d. Mr. Elphinstone and myself went ashore to refresh ourselves with a walk in the cinnamon-garden. In our way thither I did not forget, you may be sure, to inquire whether the vine flourished and the pomegranate budded; but I was disappointed in not meeting with any who could give me the information I wanted. Mr. Twisleton was not at home, and General Maitland was ill at Mount Lavinia. From our Cingalese guide, who spoke English very well, Mr. E. was endeavoring to learn something about Boodh and his temples. "Sir," said the man, "I am a Christian, a Protestant, and do not worship stocks and stones." My heart bounded at hearing this; I got nearer, and began to question the sable brother touching the common faith. He did not, however, seem to know much, or to have felt as I hoped he had.

This place has most miserably disappointed me. I did not care about churches or convents; but I did expect to find

men, bishops and archbishops, learned friars and scowling inquisitors; but Goa, as I had imagined it, does not exist. Wherever we went, a black padre was deputed to show us the church, and if a white one appeared, it was only to show his ignorance. At the Inquisition we were just admitted within the gates, and that was all. I entreated the padre to let us see the hall; but no—no Englishman now was allowed to go there.

H. MARTYN.

FEB. 17. (Sunday.) A tempestuous sea putting us all in disorder, we had no service; for myself, having had two nights' rest broken from the same cause, I was fit for nothing during the forenoon; in the afternoon, I had an affecting season in prayer, in which I was shown something of my sinfulness. How desperate were my case without grace! and how impossible to hope even now, without such strong and repeated assurances on God's part of his willingness to save! Indeed, it is nothing but his Spirit's power, that enables me to believe at all the things that are freely given us of God. I feel happy when reading, that the enjoyments of heaven consist so much in adoration of God. This is as my heart would have it. I would that all should adore, but especially that I myself should lie prostrate. As for self, contemptible self, I feel myself saying, let it be forgotten forever; henceforth let Christ live, let Christ reign, let Him be glorified forever.

FEB. 18. Came to anchor at Bombay. This day I finish the 30th year of my unprofitable life, an age in which Brainerd had finished his course. He gained about a hundred savages to the gospel; I can scarcely number the twentieth part. If I cannot act, and rejoice, and love with the ardor some did, oh let me at least be holy, and sober, and wise!

FEBRUARY 26, 1811.

I write just now because I am in your neighborhood, and must say a last farewell before I lose sight of your country and mine—ill-fated India, as —— calls it. I long to be with you again at Cawnpore for many reasons. Peacefully preaching the word of life to a people daily edified, is the nearest approach to heaven below. But to move from place to place, hurried away without having time to do good, is vexatious to the spirit, as well as harassing to the body. The sea, too, I loath. Under the pressure of sea-sickness I resolved, that if ever I got back safe to India, it should not be a trifle that should move me from it again. We had prayer in the cabin every night, with all the passengers. About the end of the week we sail, if God will, for the Gulf. Had I been a little sooner, Sir J. O. might have taken me in the *Lion* man-of-war; but what is clearly the appointment of Providence I do not repine at. I went aboard my ship to-day, the *Mercury*. There are no accommodations for passengers, but I am to have part of the Captain's cabin. Though most of the crew are Europeans, twelve artillery-men are to be sent to help to work the guns, and another cruiser with like complement is to accompany her, and a third is to follow; so strong and desperate are these pestilent Ishmaelites! Hearing last Saturday, that some sons of Belial, members of the Bapre hunt, intended to have a great race the following day, I informed Mr. ——, at whose house I was staying, and recommended the interference of the secular arm. He accordingly sent to forbid it. The messengers of the Bapre hunt were exceedingly exasperated; some came to church expecting to hear a sermon against hunting; but I merely preached to them on "the one thing needful." Finding nothing to lay hold of, they had the race on Monday, and ran *Hypocrite* against *Martha* and *Mary*. And now, dearest brother, may God abundantly bless you in your work, and in your own

soul; keep you in health and strength, that if it be his will, we may have the comfort of meeting once more below!

H. MARTYN.

To the Rev. D. CORRIE.

MARCH 1. Called on Sir J. Mackintosh,* and found his conversation, as it is generally said to be, very instructive and entertaining. He thought, that the world would soon be Europeanized, in order that the gospel might spread over the world. He observed that caste was broken down in Egypt, and the oriental world made Greek, by the successors of Alexander, in order to make way for the religion of Christ. He thought that little was to be apprehended, and little hoped for, from the exertions of missionaries. Dined at Farish's with a party of some very amiable and well-behaved young men. What a remarkable difference between the old inhabitants of India, and the new comers! This is owing to the number of religious families in England.

MUSCAT, April 22, 1811.

MY DEAREST LYDIA,

I am now in Arabia Felix; to judge from the aspect of the country, it has little pretensions to the name, unless burning barren rocks convey an idea of felicity; but perhaps, as there is a promise in reserve for the sons of Joktan, their land may one day be blest indeed.

We sailed from Bombay on Lady-day; and on the morning of Easter saw the land of Mekran in Persia. After another week's sail across the mouth of the Gulf, we arrived here, and expect to proceed up the Gulf to Bushire, as soon as we have taken in our water. You will be happy to learn,

* Sir James in recording this call in his journal, speaks of Martyn as "a man of acuteness and learning." "We had two or three hours good discussion on grammar and metaphysics."

that the murderous pirates against whom we were sent, having received notice of our approach, are all got out of the way ; so that I am no longer liable to be shot in a battle, or to decapitation after it, if it be lawful to judge from appearances. These pestilent Ishmaelites indeed, whose hand is against every man, will escape, and the community suffer ; but that selfish friendship, of which you once confessed yourself guilty, will think only of the preservation of a friend. This last marine excursion has been the pleasantest I ever made, as I have been able to pursue my studies with less interruption than when ashore. My little congregation of forty or fifty Europeans does not try my strength on Sundays ; and my two companions are men who read their Bible every day. In addition to all these comforts, I have to bless God for having kept me more than usually free from the sorrowful mind. We must not always say with Watts, “the sorrows of the mind be banished from the place ;” but if freedom from trouble be offered us, we may choose it rather. I do not know anything more delightful than to meet with a Christian brother, where only strangers and foreigners were expected. This pleasure I enjoyed just before leaving Bombay ; a ropemaker, who had just come from England, understood from my sermon that I was one he might speak to, so he came and opened his heart, and we rejoiced together. In this ship I find another of the household of faith. In another ship which accompanies us, there are two Armenians, who do nothing but read the Testament. One of them will, I hope, accompany me to Shiraz, in Persia, which is his native country.

We are likely to be detained here some days ; but the ship that will carry our letters to India sails immediately, so that I can send but one letter to England, and one to Calcutta. When will our correspondence be established ? I have been trying to effect it these six years, and it is only yet in train.

Why there was no letter from you in those dated June and July, 1810, I cannot conjecture, except that you had not received any of mine, and would write no more. But I am not yet without hopes that a letter in the beloved hand will yet overtake me somewhere. My kindest and most affectionate remembrances to all the Western circle. Is it because he is your brother, that I love — so much? or because he is the last come into the number? The angels love and wait upon the righteous who need no repentance; but there is joy, whenever another heir of salvation is born into the family. Read Eph. i. I cannot wish you all these spiritual blessings, since they already are all yours; but I pray that we may have the spirit of wisdom and knowledge, to know that they are ours. It is a chapter I keep in mind every day in prayer. We cannot believe too much, or hope too much. Happy our eyes that they see, and our ears that they hear!

Believe me to be ever, my dearest Lydia,
Your most affectionate,

H. MARTYN.

MAY 22. Landed at Bushire this morning in good health; how unceasing are the mercies of the Lord! blessed be his goodness, may he still preserve me from danger, and above all, make my journey a source of future good to this kingdom of Persia, into which I am now come. We were hospitably received by the acting Resident. In the evening I walked out by the sea-side, to recollect myself, to review the past, and look forward to the future.

MAY 27. Very ill, from head-ache and overpowering sleepiness, arising, as I suppose, from a stroke of the sun. As often as I attempted to read, I fell asleep, and awoke in weakness and pain. How easily may existence be embittered! still I will say, “not my will, but thine be done.”

In the evening, a Jewish goldsmith called with a fine boy, who read the Hebrew fluently. Grief has marked the countenance of the eastern Jews, in a way that makes them indescribably interesting. I could have wept, while looking at them. O Lord, how long? Wilt thine anger burn for ever—is not justice yet satisfied? This afflicted people are as much oppressed in Persia as ever. Their women are not allowed to veil, as all others are required to do; hence, if there be one more than ordinarily beautiful, she is soon known, and a Khan or the King sends for her, makes her a Mahometan, and puts her into the harem. As soon as he is tired, she is given to another, and then to another, till she becomes the property of the most menial servant; such is the degradation to which the daughters of Israel are subjected.

MAY 28. Through the infinite and unmerited goodness of God, I am again restored, and able to do something in the way of reading. The Resident gave us some account this evening of the moral state of Persia. It is enough to make one shudder. If God rained down fire upon Sodom and Gomorrha, how is it, that this nation is not blotted out from under heaven? I do not remember to have heard such things of the Hindoos, except the Seiks; they seem to rival the Mahometans.

MAY 30. Our Persian gresses being ready, we set off this evening for Shiraz. It was a fine moonlight night, about ten o'clock, when we marched out of the gate of Bushire, and began to make our way over the plain. This was the first time we had any of us put off the European; and the novelty of our situation supplied us with many subjects for conversation for about two hours; when we began to flag and grow sleepy, and the Kafila was pretty quiet, one of the muleteers on foot began to sing.

SHIRAZ, June 23, 1811.

MY DEAREST LYDIA,

How continually I think of you, and indeed converse with you, it is impossible to say. But on the Lord's day in particular, I find you much in my thoughts, because it is on that day that I look abroad, and take a view of the universal church, of which I observe that the saints in England form the most conspicuous part. On that day too, I indulge myself with a view of the past, and look over again those happy days, when in company with those I loved, I went up to the house of God with a voice of praise. How then should I fail to remember her, who, of all that are dear to me, is the dearest? It is true, that I cannot look back upon many days, nor even many hours passed with you;—would they had been more;—but we have insensibly become more acquainted with each other, so that, on my part at least, it may be said, that separation has brought us nearer to one another. It was a momentary interview, but the love is lasting, everlasting. Whether we ever meet again or not, I am sure that you will continue to feel an interest in all that befalls me.

After the death of my dear sister, you bid me consider, that I had one sister left while you remained; and you cannot imagine how consolatory to my mind this assurance is. To know that there is one who is willing to think of me, and has leisure to do so, is soothing to a degree that none can know, but those who have, like me, lost all their relations.

I sent you a letter from Muscat in Arabia, which I hope you received; for if not, report will again erase my name from the catalogue of the living, as I sent no other to Europe. Let me here say, with praise to our ever-gracious heavenly Father, that I am in perfect health; of my spirits I cannot say much; I fancy they would be better, were "the beloved Persis" by my side. This name, which I once gave you

occurs to me at this moment, I suppose, because I am in Persia, entrenched in one of its valleys, separated from Indian friends by chains of mountains and a roaring sea, among a people depraved beyond all belief, in the power of a tyrant guilty of every species of atrocity. Imagine a pale person seated on a Persian carpet, in a room without table or chair, with a pair of formidable mustachios, and habited as a Persian, and you see me.

JUNE 26. Here I expect to remain six months. The reason is this; I found on my arrival here, that our attempts at Persian translation in India were good for nothing; at the same time they proposed, with my assistance, to make a new translation. It was an offer I could not refuse, as they speak the purest dialect of the Persian. My host is a man of rank, his name Jaffier Ali Khan, who tries to make the period of my captivity as agreeable as possible. His wife,—for he has but one—never appears; parties of young ladies come to see her; but though they stay days in the house, he dare not go into the room where they are. Without intending a compliment to your sex, I must say, that the society here, from the exclusion of females, is as dull as it can well be. Perhaps, however, to a stranger like myself, the most social circles would be insipid. I am visited by all the great and the learned; the former come out of respect to my country, the latter to my profession. The conversation with the latter is always upon religion: and it would be strange indeed, if, with the armor of truth on the right hand and on the left, I were not able to combat with success, the upholders of such a system of absurdity and sin. As the Persians are a far more unprejudiced and inquisitive people than the Indians, and do not stand quite so much in awe of an Englishman, as the timid natives of Hindoostan, I hope they will learn something from me; the hope of this reconciles me to the necessity imposed on me of staying here; about the translation I

dare not be sanguine. The prevailing opinion concerning me is, that I have repaired to Shiraz in order to become a Mussulman. Others, more sagacious, say, that I shall bring from India some more, under pretence of making them Mussulmans, but, in reality, to seize the place. They do not seem to have thought of my wish, to have them converted to my religion ; they have been so long accustomed to remain without proselytes to their own. I shall probably have very little to write about for some months to come, and therefore I reserve the extracts of my journal since I last wrote to you, for some other opportunity, besides that the ambassador with whose dispatches this will go, is just leaving Shiraz.

JULY 2. The Mahomedans now come in such numbers to visit me, that I am obliged, for the sake of my translation-work, to decline seeing them. To-day one of the apostate sons of Israel was brought by a party of them, to prove the divine mission of Mahommed from the Hebrew Scriptures ; but with all his sophistry he proved nothing. I can almost say with St. Paul, I feel continual pity in my heart for them, and love them for their Father's sake, and find a pleasure in praying for them. While speaking of the return of the Jews to Jerusalem, I observed, that the "gospel of the kingdom must first be preached in all the world, and then shall the end come." He replied with a sneer, "And this event, I suppose you mean to say, is beginning to take place by your bringing the gospel to Persia."

JULY 5. I am so incessantly occupied with visitors and my work, that I have hardly a moment for myself. I have more and more reason to rejoice at my being sent here ; there is such an extraordinary stir about religion throughout the city, that some good must come of it. I sometimes sigh for a little Christian communion ; yet even from these Mahomedans I hear remarks that do me good ; to-day, for instance, my assistant observed, "how he loved those twelve persons ;"

yes, said I, and not those twelve only, but all those who shall believe in him ; as he said, " I pray not for them alone, but for all them who shall believe on me through their word." Even the enemy is constrained to wonder at the love of Christ. Shall not the object of it say, What manner of love is this ? I have seen Europe newspapers of only four months date, so that I am delightfully near you. May we live near one another in the unity of the Spirit, having one Lord, one hope, one God and Father ! In your prayers for me, pray that utterance may be given me, that I may open my mouth boldly, to make known the mysteries of the gospel. I often envy my Persian hearers the freedom and eloquence with which they speak to me. Were I but possessed of their powers, I sometimes think that I should win them all ; but the work is God's, and the faith of his people does not stand in the wisdom of men, but in the power of God. Remember me as usual with the most unfeigned affection to all my dear friends. This is now the seventh letter I send you, without having received an answer.

Farewell, your's,

Ever most affectionately,

H. MARTYN

SHIRAZ, Sept. 8, 1811.

MY DEAREST LYDIA,

A courier on his way to the capital affords me the unexpected pleasure of addressing my most beloved friend. It is now six months since I left India, and in all that time I have not heard from thence. The dear friends there, happy in each other's society, do not enough call to mind my forlorn condition. Here I am still, beset by cavilling infidels, and making very little progress in my translation, and half disposed to give it up, and come away. My kind host, to relieve the tedium of being always within a walled town, pitched

a tent for me in a garden a little distance, and there I lived amidst clusters of grapes, by the side of a clear stream; but nothing compensates for the loss of the excellent of the earth. It is my business, however, as you will say, and ought to be my effort, to make saints where I cannot find them. I do use the means in a certain way; but frigid reasoning with men of perverse minds seldom brings men to Christ. However, as they require it, I reason, and accordingly challenged them to prove the divine mission of their prophet. In consequence of this, a learned Arabic Treatise was written by one, who was considered as the most able man, and put into my hands; copies of it were also given to the college and the learned. The writer of it said, that if I could give a satisfactory answer to it, he would become a Christian, and, at all events, would make my reply as public as I pleased. I did answer it, and after some faint efforts on his part to defend himself, he acknowledged the force of my arguments, but was afraid to let them be generally known. He then began to inquire about the gospel, but was not satisfied with my statement. He required me to prove from the very beginning the divine mission of Moses, as well as of Christ; the truth of the Scriptures, &c. With very little hope that any good will come of it, I am now employed in drawing out the evidences of the truth; but oh, that I could converse, and reason, and plead with power from on high! How powerless are the best-directed arguments, till the Holy Ghost renders them effectual!

A few days ago I was just on the eve of my departure for Ispahan, as I thought, and my translator had consented to accompany me as far as Bagdad; but just as we were setting out, news came that the Persians and Turks were fighting thereabouts, and that the road was in consequence impassable. I do not know what the Lord's purpose may be in keep-

ing me here ; but I trust it will be for the furtherance of the gospel of Christ, and in that belief I abide contentedly.

I am happy to say that I am quite well, indeed never better ; no returns of pain in the chest since I left India. May I soon receive the welcome news that you, also, are well and prospering, even as your soul prospers ! I read your letters incessantly, and try to find out something new, as I generally do ; but I begin to look with pain at the distant date of the last. I cannot tell what to think ; but I cast all my care upon him who hath already done wonders for me, and am sure that, come what will, it shall be good, it shall be best. How sweet the privilege, that we may lie as little children before him ! I find that my wisdom is folly, and my care useless ; so that I try to live on from day to day, happy in his love and care. May that God who hath loved us, and given us everlasting consolation, and good hope through grace, bless, love, and keep my ever dearest friend ! and dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty, may she enjoy that sweet tranquillity which the world cannot disturb ! Dearest Lydia ! pray for me, and believe me to be ever most faithfully and affectionately yours,

H. MARTYN.

SHIRAZ, Sept. 12, 1811.

DEAREST BROTHER,

I can hardly conceive, or at least am not willing to believe, that you would forget me six successive months ; I conclude, therefore, that you must have written, though I have not seen your hand-writing since I left Calcutta.

The Persian translation goes on but slowly. I and my translator have been engaged in a controversy with his uncle, which has left us little leisure for anything else. As there is nothing at all in this dull place to take the attention of the

people—no trade, manufactures, or news—every event at all novel is interesting to them. You may conceive, therefore, what a strong sensation was produced by the stab I aimed at the vitals of Mahommed. Before five people had seen what I wrote, defences of Islam swarmed into ephemeral being from all the Moulwee maggots of the place, but the more judicious men were ashamed to let me see them. One Moollah, called Aga Acber, was determined to distinguish himself. He wrote with great acrimony on the margin of my pamphlet; but passion had blinded his reason, so that he smote the wind.

I do not find myself improving in Persian; indeed I take no pains to speak it well, not perceiving it to be of much consequence. India is the land, where we can act at present with most effect. It is true that the Persians are more susceptible, but the terrors of an inquisition are always hanging over them. I can now conceive no greater happiness, than to be settled for life in India, superintending native schools, as we did at Patna and Chunar. To preach so as to be readily understood by the poor, is a difficulty that appears to me almost insuperable.

However, why should we despair? If I live to see India again, I shall set to, and learn Hindee in order to preach. The day may come, when even our word may be with the Holy Ghost and with power. It is now almost a year since I left Cawnpore, and my journey is but beginning: when shall I ever get back again? I am often tempted to get away from this prison, but again I recollect, that some years hence, I shall say, When I was at Shiraz, why did not I get the New Testament done? What difference would a few months have made? In August I passed some days at a vineyard, about a parasang from the city, where my host pitched a tent for me; but it was so cold at night, that I was glad to get back to the city again. Though I occupy a room in his house, I provide for myself. Victuals are cheap enough,

especially fruit ; the grapes, pears, and water-melons are delicious ; indeed, such a country for fruit I had no conception of. I have a fine horse, which I bought for less than a hundred rupees, on which I ride every morning round the walls. My vain servant, Zachariah, anxious that his master should appear like an ameer, furnished him, i. e. the horse, with a saddle, or rather a pillion, which fairly covers his whole back ; it has all the colors of the rainbow ; but yellow is predominant, and from it hang down four large tassels, also yellow. But all my finery does not defend me from the boys. Some cry out, Ho, Russ ; others cry out, Feringee ! One day a brickbat was flung at me, and hit me on the hip with such force, that I felt it quite a providential escape. Most of the day I am about the translation, sometimes at a leisure hour trying at Isaiah, in order to get help from the Persian Jews. My Hebrew reveries have quite disappeared, merely for want of leisure. I forgot to say, that I have been to visit the ruins of Persepolis ; but this, with many other things, must be reserved for a hot afternoon at Cawnpore.

What would I give for a few lines from you, to say how the men come on, and whether their numbers are increasing, whether you meet the S——'s at the evening repast, as when I was there ? My kindest love to them, your sister, and all that love us in the truth. May the grace of the Lord Jesus Christ be with your spirit, and with your faithful and affectionate brother.

H. MARTYN.

Rev. D. CORRIE.

SHIRAZ, October 21, 1811.

MY DEAREST LYDIA,

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It is, I think, about a month since I wrote to you, and so little has occurred since, that I find scarcely anything in my journal, and nothing worth transcribing. This state of inactivity is becoming very

irksome to me. I cannot get these Persians to work, and while they are idle, I am sitting here to no purpose. Sabat's laziness used to provoke me excessively; but Persians I find are as torpid as Arabs, when their salary does not depend on their exertions; and both very inferior to the feeble Indian, whom they affect to despise. My translator comes about sunrise, corrects a little, and is off, and I see no more of him for the day. Meanwhile I sit fretting, or should do so, as I did at first, were it not for a blessed employment, which so beguiles the tediousness of the day, that I hardly perceive it passing. It is the study of the Psalms in the Hebrew. I have long had it in contemplation, in the assurance, from the number of flat and obscure passages that occur in the translations, that the original has not been hitherto perfectly understood. I am delighted to find, that many of the most unmeaning verses in the version turn out, on close examination, to contain a direct reference to the Lord our Saviour. The testimony of Jesus is indeed the spirit of prophecy. He is never lost sight of. Let them touch what subject they will, they must always let fall something about him. Such should we be, looking always to him. I have often attempted the 84th Psalm, endeared to me on many accounts, as you know, but have not yet succeeded. The glorious 16th Psalm I hope I have mastered. I write with the ardor of a student, communicating his discoveries, and describing his difficulties to a fellow-student.

I think of you incessantly, too much, I fear, sometimes; yet the recollection of you is generally attended with an exercise of resignation to his will. In prayer I often feel what you described five years ago as having felt,—a particular pleasure in viewing you as with me before the Lord, and entreating our common Father to bless both his children. When I sit and muse, my spirit flies away to you, and attends you at Gurlyn, Penzance, Plymouth Dock, and sometimes

with your brother in London. If you acknowledge a kindred feeling still, we are not separated; our spirits have met and blended. I still continue without intelligence from India; since last January I have heard nothing of any one person whom I love. My consolation is, that the Lord has you all under his care, and is carrying on his work in the world by your means, and that when I emerge, I shall find that some progress is made in India especially, the country I now regard as my own. Persia is, in many respects, a field ripe for the harvest. Vast numbers secretly hate and despise the superstition imposed on them, and as many of them as have heard the gospel approve it; but they dare not hazard their lives for the name of the Lord Jesus.

Though I have complained above of the inactivity of my translator, I have reason to bless the Lord that he thus supplies Gibeonites for the help of his true Israel. They are employed in a work, of the importance of which they are unconscious, and are making provision for future Persian saints, whose time is, I suppose, now near. Roll back, ye crowded years, your thick array! Let the long, long period of darkness and sin at last give way to the brighter hours of light and liberty, which wait on the wings of the sun of righteousness. Perhaps we witness the dawn of the day of glory: and if not, the desire that we feel, that Jesus may be glorified, and the nations acknowledge his sway, is the earnest of the Spirit, that when he shall appear, we shall also appear with him in glory. Kind love to all the saints who are waiting his coming.

Your's with true affection,

My ever dearest Lydia.

H. MARTYN.

It is now determined that we leave Shiraz in a week, and as the road through Persia is impassable through the com-

motions, which are always disturbing some part or other of this unhappy country, I must go back to Bushire.

OCT. 27-29. Finished Psalm xii. Reading the 5th of St. Matthew to Zachariah my servant. Felt awfully convinced of guilt; how fearlessly do I give way to causeless anger, speaking contemptuously of men, as if I had never read this chapter! The Lord deliver me from all my wickedness, and write his holy law upon my heart, that I may walk circumspectly before him all the remaining days of my life!

Nov. 1. Everything was prepared for our journey to Bagdad by the Persian Gulf; and a large party of Shiraz ladies, chiefly of Mirza Seid Ali's family, had determined to accompany us; partly from a wish to visit the tombs, and partly to have the company of their relations a little longer. But a letter arriving, with the intelligence that Bagdad was all in confusion, our kafilâ separated, and I resolved to go on through Persia to Armenia, and so to Syria. But the season was too far advanced for me to think of traversing the regions of Caucasus just then; so I made up my mind to winter at Shiraz.

SHIRAZ, December 12, 1811

DEAREST BROTHER,

Your letters of January 28 and April 22 have just reached me. After being a whole year without any tidings of you, you may conceive how much they have tended to revive my spirits. Indeed I know not how to be sufficiently thankful to our God and Father for giving me a brother, who is indeed a brother to my soul, and thus follows me with affectionate prayers wherever I go, and more than supplies my place to the precious flock, over whom the Holy Ghost hath made us overseers. There is only one thing in your letters, that makes me uneasy; and that is, the oppression you complain

of in the hot weather. As you will have to pass another hot season at Cawnpore, and I do not know how many more, I must again urge you to spare yourself. I am endeavoring to learn the true use of time in a new way, by placing myself in idea twenty or thirty years in advance, and then considering how I ought to have managed twenty or thirty years ago. In racing violently for a year or two, and then breaking down? In this way I have reasoned myself into contentment, about staying so long at Shiraz. I thought at first, what will the government in India think of my being away so long, or what will my friends think? Shall I not appear to all a wandering shepherd, leaving the flock, and running about for my own pleasure? But placing myself twenty years on in time, I say, why could I not stay at Shiraz long enough to get a New Testament done there, even if I had been detained there on that account three or six years? What work of equal importance can ever come from me? So that now I am resolved to wait here till the New Testament is finished, though I incur the displeasure of Government, or even be dismissed the service. I have been many times on the eve of my departure, as my translator promised to accompany me to Bagdad; but that city being in great confusion, he is afraid to trust himself there; so I resolved to go westward through the north of Persia, but found it impossible, on account of the snow which blocks up the roads in winter, to proceed till spring. Here I am, therefore, for three months more; our Testament will be finished, please God, in six weeks. I go on as usual, riding round the walls in the morning, and singing hymns at night over my milk and water, for tea I have none, though I much want it. I am with you in spirit almost every evening, and feel a bliss I cannot describe, in being one with the dear saints of God all over the earth, through one Lord and one spirit.

They continued throwing stones at me every day, till hap-

pening one day to tell Jaffier Ali Khan, my host, how one as big as my fist had hit me in the back, he wrote to the Governor, who sent an order to all the gates, that if any one insulted me, he should be bastinadoed, and the next day came himself in state to pay me a visit. These measures have had the desired effect; they now call me the Feringee Nabob, and very civilly offer me the Calean; but indeed the Persian commonality are very brutes; the Soofies declare themselves unable to account for the fierceness of their countrymen, except it be from the influence of Islam. After speaking in my praise, one of them added, "and there are the Hindoos too, (who have brought the guns,) when I saw their gentleness, I was quite charmed with them; but as for our Iranees, they delight in nothing but tormenting their fellow-creatures." These Soofies are quite the methodists of the East. They delight in everything Christian, except in being exclusive. They consider that all will finally return to God, from whom they emanated, or rather of whom they are only different forms. The doctrine of the Trinity they admired, but not the atonement; because the Mahommedans, they say, consider Iman Hosyn as also crucified for the sins of men: and to everything Mahommedan they have a particular aversion. Yet, withal, they conform externally. From these, however, you will perceive the first Persian church will be formed, judging after the manner of men. The employment of my leisure hours is translating the Psalms into Persian. What will poor Fitrut do, when he gets to the poetical books? Job, I hope, you have let him pass over. The Books of Solomon are also in a very sorry condition in the English. The Prophets are all much easier, and consequently better done. I hear there is a man at Yezid, that has fallen into the same way of thinking as myself about the letters, and professes to have found out all the arts and sciences from them. I should be glad to compare

notes with him. It is now time for me to bid you good night. We have had ice on the pools some time, but no snow yet. They build their houses without chimneys, so if we want a fire, we must take the smoke along with it. I prefer wrapping myself in my sheepskin.

Your accounts of the progress of the kingdom of God among you are truly refreshing. Tell dear H—— and the men of both regiments, that I salute them much in the Lord, and make mention of them in my prayers. May I continue to hear thus of their state, and if I am spared to see them again, may we make it evident, that we have grown in grace! Affectionate remembrances to your sister and S——; I hope they continue to prosecute their labors of love. Remember me to the people of Cawnpore who inquire, &c. Why have not I mentioned Col. P——? It is not because he is not in my heart, for there is hardly a man in the world, whom I love and honor more. My most Christian salutations to him.

Your's affectionately,

H. MARTYN.

To the Rev. D. CORRIE.

JANUARY 1-8, 1812. Spared by mercy to see the beginning of another year. The last has been in some respects a memorable year; transported in safety to Shiraz, I have been led by the particular providence of God to undertake a work, the idea of which never entered my mind till my arrival here, but which has gone on without material interruption, and is now nearly finished. To all appearance, the present year will be more perilous than any I have seen; but if I live to complete the Persian New Testament, my life after that will be of less importance. But whether life or death be mine, may Christ be magnified in me! If he has work for me to do, I cannot die.

MAY 12. A little before sunset I left the city, and at ten at night the cafila started. Here ended my stay at Shiraz.

JULY 9, TEBRIZ. Made an extraordinary effort, and, as a Tartar was going off instantly to Constantinople, wrote letters to Mr. Grant for permission to come to England, and to Mr. Simeon and Lydia, informing them of it, but I have scarcely the remotest expectation of seeing it, except by looking at the Almighty power of God. Dined at night at the Ambassador's, who said, he was determined to give every possible eclat to my book, by presenting it himself to the king. My fever never ceased to rage till the 21st, during all which time every effort was made to subdue it, till I had lost all my strength, and almost all my reason. They now administer bark, and it may please God to bless the tonics; but I seem too far gone, and can only say, "having a desire to depart and be with Christ, which is far better."

TEBRIZ, July 12, 1812.

MY DEAREST LYDIA,

I have only time to say that I have received your letter of February 14. Shall I pain your heart by adding, that I am in such a state of sickness and pain, that I can hardly write to you! Let me rather observe, to obviate the gloomy apprehension my letters to Mr. Grant and Mr. Simeon may excite, that I am likely soon to be delivered from my fever. Whether I shall gain strength enough to go on, rests on our heavenly Father, in whose hands are all my times. Oh, his precious grace! His eternal unchanging love in Christ to my soul never appeared more clear, more sweet, more strong. I ought to inform you, that in consequence of the state to which I am reduced by travelling so far over-land without having half accomplished my journey, and the consequent impossibility of returning to India the same way, I have applied for leave to come on furlough to England. Perhaps

you will be gratified by this intelligence; but oh, my dear Lydia, I must faithfully tell you, that the probability of my reaching England alive, is but small; and this I say, that your expectations of seeing me again may be moderate, as mine are of seeing you. Why have you not written more about yourself? However, I am thankful for knowing that you are alive and well. Kindest love to all the saints you usually mention.

Your's ever most faithfully and affectionately,

H. MARTYN.

TEBRIZ, July 12, 1812.

MY DEAREST FRIEND AND BROTHER,

The Tartar courier for Constantinople, who has been delayed some days on our account, being to be despatched instantly, my little strength also being nearly exhausted by writing to Mr. Grant a letter to be laid before the court,—I have only to notice some of the particulars of your letter of February of this year. It is not now before me, neither have I strength to search for it among my papers; but from the frequent attentive perusals I gave it during my intervals of ease, I do not imagine that any of it has escaped my memory. At present I am in a high fever, and cannot properly recollect myself. I shall ever love and be grateful to Mr. Thornton for his kind attention to my family.

The increase of godly young men is precious news. If I sink into the grave in India, my place will be supplied an hundred-fold. You will learn from Mr. Grant, that I have applied for leave to come to England on furlough; a measure you will disapprove; but you would not, were you to see the pitiable condition to which I am reduced, and knew what it is to traverse the continent of Asia in the destitute state in which I am. If you wish not to see me, I can say that I think it most probable that you will not; the way be-

fore me being not better than that passed over, which has nearly killed me.

I would not pain your heart, my dear brother; but we who are in Jesus have the privilege of viewing life and death as nearly the same, since both are one; and I thank a gracious Lord, that sickness never came at a time when I was more free from apparent reasons for living. Nothing seemingly remains for me to do, but to follow the rest of my family to the tomb. Let not the book written against Mahommedanism be published, till approved in India. A European, who has not lived amongst them, cannot imagine how differently they see, imagine, reason, object, from what we do. This I had full opportunity of observing during my eleven months residence at Shiraz. During that time I was engaged in a written controversy with one of the most learned and temperate doctors there. He began. I replied what was unanswerable; then I subjoined a second more direct attack on the glaring absurdities of Mahommedanism, with a statement of the nature and evidences of Christianity. The Soofies then as well as himself desired a demonstration from the very beginning, of the truth of any revelation. As this third treatise contained an examination of the doctrine of the Soofies, and pointed out that their object was attainable by the Gospel, and by that only, it was read with interest, and convinced many. There is not a single Europeanism in the whole that I know of, as my friend and interpreter would not write anything that he could not perfectly comprehend. But I am exhausted; pray for me, beloved brother, and believe that I am, as long as life lection lasts,

Yours, affectionately

H. MARTYN.

To the Rev. C. SIMEON.

TEBRIZ, August 8.

MY DEAREST BROTHER AND FRIEND,

Ever since I wrote, about a month I believe, I have been lying upon the bed of sickness for twenty days or more; the fever raged with great violence, and for a long time every species of medicine was tried in vain. After I had given up every hope of recovery, it pleased God to abate the fever; but incessant head-aches succeeded, which allowed me no rest day or night. I was reduced still lower, and am now a mere skeleton; but as they are now less frequent, I suppose it to be the will of God, that I should be raised up to life again. I am now sitting in my chair, and wrote the will with a strong hand; but as you see, I cannot write so now. Kindest love to Mr. John Thornton, for whose temporal and spiritual prosperity I daily pray.

Your ever affectionate friend and brother,

H. MARTYN.

To the Rev. C. SIMON.

AUGUST 29. A day much to be remembered for the remarkable recovery of strength, with which it pleased God to favor me. I immediately began to gird up my loins, and prepare myself for my journey.

AUG. 21-31. Making preparations for my journey to Constantinople, a route recommended to me by Sir Gore as safer, and one in which he could give me letters of recommendation to two Turkish governors. With such advantages held forth, I could not but adopt this plan; and the delightful thought of being brought to the borders of Europe without sustaining any injury, contributed more than anything else, I believe, to restore my health and spirits. Sir Gore, wishing me not to travel in the same unprotected way that I had done, procured from the prince a mihmander for me, together with an order for the use of Chappar horses all the way to Erivan.

These post-horses, I was told, were nothing else than the beasts the prince's servants levy on every village ; on which I determined not to use them, and began to look out for a muleteer and cafila.

TEBRIZ, August 28, 1812.

MY DEAREST LYDIA,

I wrote to you last in great disorder. My fever had approached nearly to delirium, and my debility was so great, that it seemed impossible I could withstand the power of disease many days.

Sabat, about whom you inquire so regularly, I have heard nothing of this long time. My friends in India have long since given me up as lost or gone out of reach, and if they wrote, they would probably not mention him, as he is far from being a favorite with any of them. —, who is himself of an impatient temper, cannot tolerate him ; indeed I am pronounced to be the only man in Bengal, who could have lived with him so long. He is, to be sure, the most tormenting creature I ever yet chanced to deal with—peevish, proud, suspicious, greedy ; he used to give daily more and more distressing proof of his never having received the saving grace of God. But of this you will say nothing ; while his interesting story is yet fresh in the memory of people, his failings had better not be mentioned. The poor Arab wrote me a querulous epistle from Calcutta, complaining that no one took notice of him, now that I was gone ; and then he proceeds to abuse his best friends. I have not yet written to reprove him for his unchristian sentiments ; and when I do, I know it will be to no purpose, after all the private lectures I have given him. My course from Constantinople is so uncertain, that I hardly know where to desire you to direct to me ; I believe Malta is the only place, for there I must stop in my way home. Soon we shall have occasion for pen and

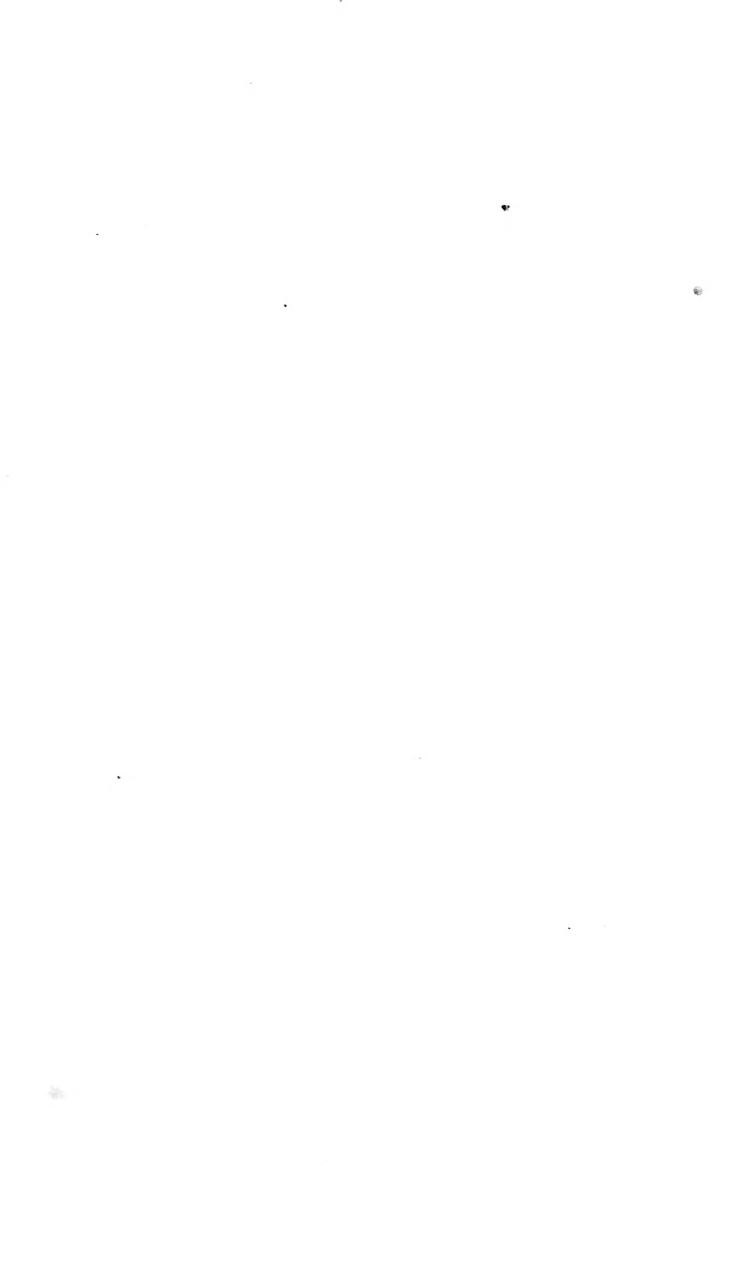
ink no more ; but I trust I shall shortly see thee face to face.
Love to all the saints.

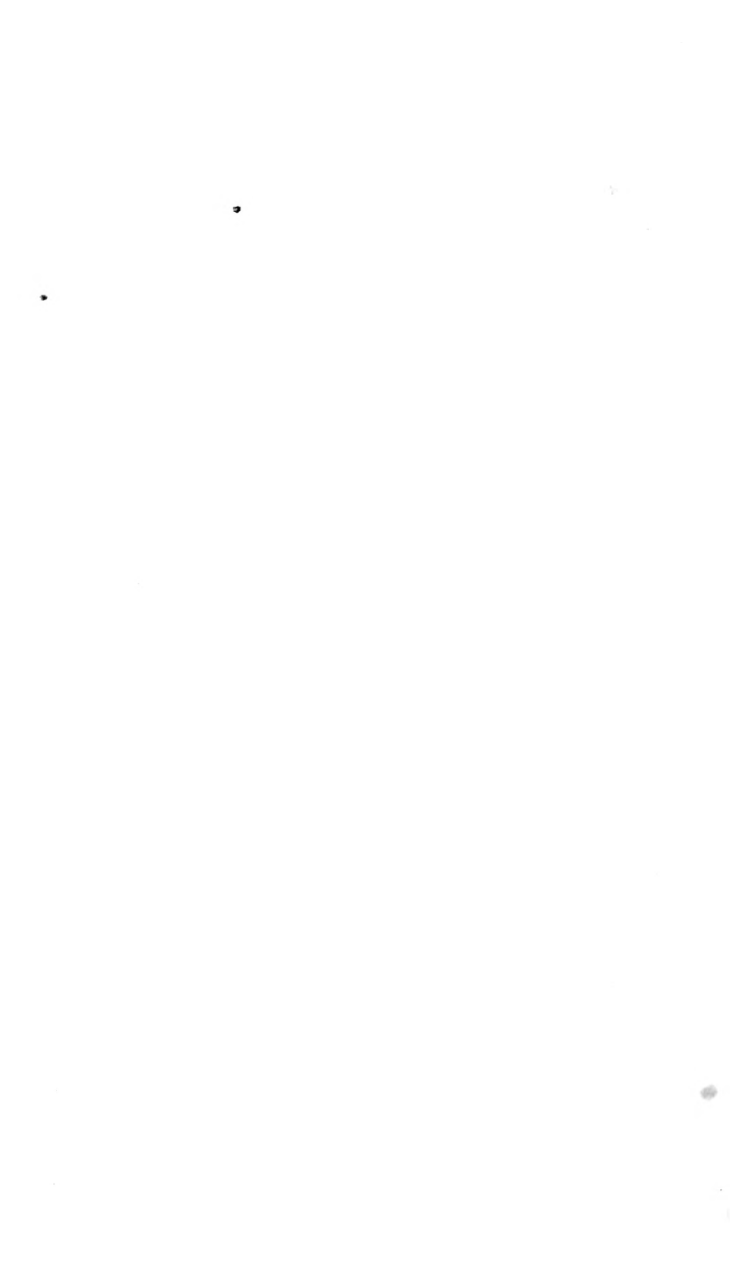
Believe me to be yours ever,
most faithfully and affectionately,

H. MARTYN.

[The above appears to have been the last letter written by Mr. Martyn. On the second of September, he set out for Constantinople. His Journal, from that date, is printed entire in the Memoir. The last entry was made at Tocat, on the sixth of October ; on the sixteenth of the same month he entered into rest.]

THE END.





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