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Woodman Sc

The Rev. Henry Martyn.

Published by R. B. Seeley & W. Burnside, Fleet Street, Oct. 1. 1837.

JOURNALS AND LETTERS

OF

THE REV. HENRY MARTYN, B. D.

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

EDITED BY

THE REV. S. WILBERFORCE, M. A.

RECTOR OF BRIGHSTONE.

'NEMO DITIOR EO EST, QUI SCIT SESE ET OMNIA RELINQUERE.'

THOMAS A. KEMPIS.

IN TWO VOLUMES.

VOL. I.

PUBLISHED BY R. B. SEELEY AND W. BURNSIDE:
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JOURNALS AND LETTERS.

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INTRODUCTION.

THE following volume consists of further, and often more continuous selections from the journals and letters of Mr. Martyn, than have yet been published. In compressing into one volume the biographical notice of this eminent servant of God, it was necessary to omit a great variety of interesting materials. So full indeed were his journals and letters, that it was not possible to insert nearly all which threw light upon his character and conduct. When, however, the deep interest of the Christian world, in the history of Henry Martyn, had been evidenced by the rapid sale of ten editions of his life, it seemed scarcely right to suppress for ever, all those stores of instruction which remained unemployed. Then it was that the preparation of a volume of the character of that now presented to the reader was first conceived: one which should not in any way interfere with the plan of the admirable work which relates his life: but should contain some of those portions of his letters and journals, which necessity had before excluded; and which throw new interest around those already published, by exhibiting them in their natural connection. One most interesting set of letters, which were deemed unfit for publication during the life-time of her to whom they were addressed, have been set free by her death, and were by her will bequeathed for this purpose, if it should be judged expedient so to use them. It was accordingly the intention of the narrator of Mr. Martyn's life, to have

published such a volume ; its preparation was prevented by that sudden summons which called him into his master's presence.

There need not, he trusts, be expressed by the Editor of this volume, any declaration of his deep sense of the comparative unfitness for the task, of him, upon whom its performance has devolved. He will say nothing upon this subject. There are some feelings which are wrought into the very texture of the mind, with too much vividness to bear expression. That the intimate friend of Henry Martyn should become his biographer ; that one whose mind was distinguished by the same refined delicacy, and whose soul was equally penetrated with the same divine grace ; should delineate his portraiture, was eminently fit : and the execution of the work attests this appropriateness. For it is impossible to separate in the reader's mind, the name of Martyn from that of his biographer ; the author from his subject ; the character he draws from that which he evinces ; in showing another he displays himself ;¹ and hence it were almost an unlawful action to attempt to dis sever these names, united together in the reverend affection of Christian men's remembrance. From the possibility of such a thought, the Editor of the present volume would revolt, and he desires therefore to give it to the world merely as a supplement to Henry Martyn's memoir. He has endeavoured in these extracts, to adopt the tone maintained throughout ' the Life : ' to exhibit the character of their writer, not to compose a eulogy upon him ; he does not therefore necessarily approve of every sentiment contained in these journals, but he retains them in the volume, because they throw light upon the peculiar trials and dispositions of Henry Martyn. With these feelings on his mind, he cannot

¹ This is no less true of that volume, ' the Memoirs of Mr. Thomason,' which was the production of the two last years of his life ; and which is prepared with even more skill and beauty than his first publication. Few *materials* indeed can be equal to those afforded by the Journals of Henry Martyn.

deem it out of place, to attempt to give here a slight, and therefore it must be, an imperfect sketch, of the character of him whom God has lately taken to himself. The church has ever gathered up with duteous care, the ashes of those who having "fought a good fight, and kept the faith," have finished joyfully their earthly course. She stores up for her children the memory of their example; and it were not meet that this saint of God should be taken from us, and no record of his faith and love remain. The circumstances of life in which his lot was cast, the sphere of those duties from which he never wandered, were not of a character to supply events or incidents for a continuous narrative. He walked in the low valley where the pastures of God's presence are often the greenest, where the dews of his spirit fall in richest and most fertilizing abundance, and where, if any where upon earth, the notes of purer beings might still be heard to float upon the air, and blend with the praises of the children of men. But in such a course there is little to catch the world's eye, or excite its interest. Although the work in which he is engaged is really the greatest and most enduring in its consequences, of any for which this world is the appointed theatre, yet the name of the Christian minister is not associated with events of earthly magnitude. Still the mere sketch of such a character will be deeply interesting to many; and that sacredness which belongs to the closing scene of a Christian's life, when, upon the brink of eternity, he sees what is concealed from us; when (as he stands upon the heights which overlook the future,) the light of the heavenly world is fast rising on his eyes,—may call for a short account of the last stage of his journey heavenward.

John Sargent, the eldest son of John Sargent, Esq. of Lavington, in Sussex, and Charlotte his wife, was born on the 8th day of October, 1780. He was educated at Eton: and was there remarkable amongst his contemporaries, for uniting a decided superiority in the manly sports of the play-ground, with high classical

attainments. From Eton he removed to King's College, Cambridge, where, through God's blessing, the Rev. C. Simeon was made the instrument of first leading him to serious views of religion. Under his guidance, and that of the late Rev. Thomas Lloyd, he was gradually nurtured and strengthened in the ways of God. For both of them he preserved, through life, a reverend affection: maintaining with the one an unbroken friendship; and cherishing a grateful veneration for the memory of the other. He quitted Cambridge in the year 1802, and entering at the Temple, set out in that path which appeared to be marked out for him by the providence of God.

As the heir to the family estate and its future representative in his native county, it was the desire of those, to whose wishes he deemed it a duty to yield, that he should follow the profession of the law. His own heart longed for a more entire dedication of his powers to the Redeemer's work than was possible in a course of life mainly conversant with earthly things. Yet having judged upon mature reflection that such was at the time his duty, in the true spirit of Christian submission he set himself resolutely to its performance. It was not indeed without many painful struggles that he arrived at this conclusion.

The bent of his soul towards the sacred profession was peculiarly strong. How far was he bound to listen in it for a "call from God?" How far to submit these holy desires to the wishes of parental authority? He weighed the apparently conflicting claims of duty, and acted without hesitation upon his matured conviction. In a letter written at this time to an intimate friend he thus describes what had been passing in his mind. 'I do not wonder at your wishing that I had chosen decidedly to enter the church. But what could I do? Could I indeed have been *assured* that it was God's will that I should serve him as a minister, were it to preach to the wild Indians, *nothing* should stand in the way. But I thought Mr. Simeon's observation just,

“ You are *certain* that you are acting according to your duty in obeying the wishes of your father.” Whereas I could not say so in the other case. What painful fluctuations of mind I have suffered upon this occasion is not to be described: under pain of body or loss of friends we clearly see that resignation is our duty; but here I was tossed about for a long time without being able to satisfy myself, upon a point of such importance, what was my duty. Yet under this disquietude, I committed my way unto the Lord, and I have not a doubt but that he will be with me, and somehow or other, make me in some little degree instrumental in promoting his glory. Indeed you have no idea of what I have felt. No one who has not been in a similar situation can form any notion of it.

‘ My decision will, I trust, be approved of by my heavenly Father. My one desire has been, if my heart has not deceived me, to do his will, and to devote myself entirely to his honour and glory. I shall be happy wherever I am, if I can assure myself that I am serving him in the way which he ordained me to walk in. Do not forget I beseech you to pray for me, that the love of Jesus may attend me, and his right hand lead me through the perils of the profession I am entering. When I look at the corruption and weakness of my own heart I tremble; when I behold the power and willingness to save all to the uttermost who come to him, which is in Jesus, I rejoice.’

Worldly business undertaken in this spirit, and conducted on these principles, was not likely to endanger the spirituality of his soul. The ungenial atmosphere which hangs over the seats of legal strife and the bustling scenes of earthly business could inflict little injury on him who had such a talisman within. The state of mind evinced by his letters at this time justifies a record of this date in the journal of Henry Martyn, ‘ Sargent seems to be outstripping us all.’

At no very distant period, however, it pleased God, who had thus tried the submissive faith of his servant,

by calling upon him to give up those desires which were the strongest in his soul, to open to him the path which he longed to tread. The objections of those to whose wishes he thought it a duty to yield, were removed by altered circumstances; he quitted that profession upon which in obedience to their desires he had entered, and prepared himself for undertaking that holy office to which his own inclinations had always been so strongly directed. In the years 1805 and 1806 he was successively ordained deacon and priest. He entered upon his ministry with the cure of Graffham in Sussex; which, with the small contiguous parish of Lavington, formed to the end the scene of his ministerial labours. Here with patient perseverance he continued for years "to do the work of an Evangelist," amongst those whom God had committed to him. His whole heart was given up to that ministry wherewith he had been entrusted. To be made an instrument of usefulness in God's hands—to be "a fellow-worker with God" in promoting the eternal happiness of the souls committed to him, was, through the whole of his life, his single object. And it was this active principle, under the regulation of a well-instructed conscience, which animated him to unwearied exertions in an obscure, and in many respects, unkindly portion of his Lord's vineyard. There was in his charge nothing which ministered to the gratification of earthly motives. His lot was cast amongst the ignorant and unpolished. Amongst those who could not appreciate his classical elegance of mind, or enter into the exquisite sensibility of his affection; they were the "few sheep in the wilderness;" but in them he recognized those for whom Christ shed his blood, and for them therefore he was content to labour, "to spend and to be spent," and yet neither be faint nor slothful. The spirit which breathes in a letter descriptive of his first entering upon his ministry amongst them was never abated by weariness or disappointment. 'I have already, as I told you, entered upon my ministerial labours. My parishes are

small, but I find that a small parish will produce ample occupation for a minister, if he is inclined to seek for it. The generality of my parishioners, from what I have seen and from what I hear from the present curate, are very ignorant of the true foundation on which to build,' &c.

Nor were there wanting peculiar ministerial trials in this secluded situation. There was a false spirit of religion prevalent amongst his people, which was through the whole of his ministry a source of continual rebuke and suffering to his godly soul. Antinomian on principle and in practice, they withstood continually the word of life; perverted unstable souls, and with all the insolence of spiritual pride, continually wounded his naturally sensitive heart.

In the letter which has been already quoted as describing his entrance upon the ministry, he gives the following account of this section of his flock. 'Some few are fanatical; disciples of Huntington. They came to hear me the first time I preached; whether they will continue I cannot say. The preacher amongst them, who makes my shoes, upon being asked his opinion of me, said, "that he thought I should be enabled to declare the truth," that is, he thinks me a *promising* young man. One of them the other day speaking of Mr. —, the curate, said, "he had no particular fault to find with the man, but he did not think him quite "free in the liberty;" upon my desiring an explanation of that expression, he simplified the assertion by affirming that he was rather "in bondage," rather "under the yoke." They have a jargon and cant of their own, to be ignorant of which, in their estimation, is to be carnally-minded and unregenerate. God alone can enable me to be useful either to these deluded people or the other part of my flock. I am sensible that the grace of our Saviour can alone give that singleness of heart and spirituality of mind which characterizes his people at all times. I should wish to be more sensible of my weakness in myself, and of my strength in Jesus.'

Such was the character of the flock to which the Great Head of the Church confined those labours, for which human wisdom would have selected a very different sphere. And such, in its general features, it continued through a period of twenty-five years, which he spent amongst them. He was indeed cheered by witnessing amongst his people many individual instances of altered conduct and renewed affections; he committed the bodies of many to the grave 'in sure and certain hope of the resurrection to eternal life,' and with good grounds for trusting that they would be "his crown and rejoicing at the appearing of the Lord Jesus Christ." But his discouragements were never intermitted; the careless sinfulness of some, and the delusive profession of others, were always a burden to his soul—still they were the object of his unwearied solicitude. The health of different members of his family took him often from home for a season, and led to the exercise of his ministry in more populous and instructed places. In these he was always courted and admired; and, (which to him was a far severer trial than that applause which is the common food of vanity,) he found in them, kindred minds able to return his warm affection, and "esteem him very highly in love for his work's sake." In them, above all, he was not seldom permitted to see the palpable effect of his "work and labour of love." And yet from these more inviting occupations he returned always readily and cheerfully to his own appointed task—neither envying the charge of others, nor slumbering in his own. To know that such a man continued with such effects the unintermitted labours of a holy life, may give encouragement to many who are pressed down with the apparent fruitlessness of their ministerial work. It displays most strikingly the submissive activity which is the true frame for Christian usefulness; as far apart from slothfulness as from that bustling love of action which will scarcely suffer good to be effected by another's efforts.

The same sound and sober habit of mind was evinced

in the whole complexion of his ministerial character. Deep and reverend was his affection for that branch of Christ's church, from which in infancy he had received the sacred mystery of baptism, and with whose holy orders he was now invested. There was a marked difference on this point between his judgment and feelings, and those of some whose ardent piety he most highly esteemed, and with whom he was constantly connected in active efforts for the spread of God's word and kingdom. Never, in this age of various and unbounded religious excitement was he led astray from the path of Christian sobriety. The dazzling light of novelty had no charms for him. In the province of religion the suggestions of the imagination were at once and unhesitatingly submitted to the scrutiny of a sober and searching judgment ; he was strong in the irresistible strength of a humble simplicity.

Some extracts from two of his letters upon points which have of late been often agitated amongst Christians, will well illustrate this sober and established judgment. The first was in answer to a friend who consulted him under some scruples of mind, as to the propriety of subscribing before entering at college, his assent to the Athanasian creed. The second relates to the partial separation proposed in the Bible Society.

To the first he writes thus : ' I confess that I have never felt all the difficulties that present themselves to the minds of some good and able men. I read in the New Testament that " he that believeth not shall be damned." Must I not say Amen, to this declaration of my Saviour? There can be no doubt upon that point. But then, what is that belief, the rejection of which is damnation? Some will say, ' A belief in the existence and unity of God.' Others will add, ' A belief in the existence and mission of Jesus Christ.' Others will proceed further and say, ' A belief in that God, in whose name those who believe are to be baptized, the Father, the Son, and the Holy Ghost.' Now, may I say Amen to the *first* assertion, and be deemed chari-

table? and may I say Amen to the *second* assertion, and still be deemed charitable? But when I affix my Amen to the *third* assertion, am I, who believe the one God to be distinguished by a three-fold personality, expressly revealed, and commanded to be acknowledged,—to be exclaimed against as uncharitable and unscriptural? If any man object to the *terms* used in the Athanasian creed, let him find better if he can—but if he objects to any terms except such as are to be found expressly in the word of God, let him state how it is possible to devise a form of words, which, as a symbol, shall be sufficiently clear to detect the subtleties of heretics. How could the evasion of those who some time ago seceded from our church, be exposed by more appropriate, or if you will, less objectionable expressions? There is a good remark made by one of the Fathers, whom Milner quotes (his name and precise words I do not at this moment remember) he says, ‘the blasphemies of heretics, have reduced us in our own defence to use expressions, which otherwise had not need to be adopted, concerning the mysterious article of the Holy Trinity.’

‘When it is said, ‘He therefore that will be saved, must *thus* think of the Trinity,’ I interpret the word ‘*thus*,’ so as not substantially to differ from these articles; a person might *thus* think of the Trinity who objected to the *word* ‘proceeding,’ and adopted some other to express that relation which the Holy Spirit bears to the Father and the Son.’ So also I understand the clause, ‘this is the Catholic faith, which except a man believe faithfully he cannot be saved.’ A man may believe faithfully, the Catholic faith respecting the Trinity, whilst perhaps he scruples about the use of some particular *term*.

‘Lastly, when I affirm my belief that those who reject the Triune Jehovah will perish, of course I mean those who do this deliberately and notwithstanding opportunities. I leave to God Almighty, the application of general threatenings to every particular case.’

How wisely does he hold the balance between uncharitable censure of particular errors, and latitudinarian indifference to the cause of truth !

On the second subject above mentioned, he writes as follows, August 22, 1831 :

* * * * * ' I say to the reformers, either do nothing, or do much more than you propose ; either leave us as a piece of mechanism, a mighty engine to send Bibles to the four quarters of the earth ; or if you will constitute us a devotional body, expel not merely Canaanites and Perizzites, but Hivites, Jebusites, and all the other *ites* from amongst us.'

And this sobriety of judgment was seen in his whole system of practical divinity. Whilst on the one hand, the eminent spirituality of his soul kept him at the greatest distance from a formal regard to the externals of religion, he was equally free from a slight or irreverend estimation of any of those outward observances which have been appointed or sanctioned as the means of good to Christ's church. Remembering continually that the communion of his own soul with his God, is the especial privilege of the believer in Jesus, he never suffered the individualities of the Christian character so to engross his attention, as to lose sight of his inestimable privileges as a member of the church. He did not seek to remove the sheep of Christ from that fold into which HE had gathered them, that they might enjoy singly a separate communion with their God. The foundation of this habit of mind was laid in that deep humility which formed so striking a feature in his ministerial character. There was nothing great which he thought unjustly withheld from him ; there was nothing common which he esteemed beneath his care. The ministrations of those, who in the judgment of others, could not be compared with him, were in his eyes far more valuable than his own. He praised them with that hearty self-depreciating commendation which springs from a soul, to which the pantings of vanity, or the strugglings of envy, are altogether unknown. From true

Christian charity "in honour he preferred others." Closely allied with this, was his patience as a minister of Christ. Day after day would he visit the sick-bed of his poorest cottager, and continue in spite of dullness of intellect and coldness of heart, to watch for any opening by which he might win souls to Christ. Year after year, with undiminished energy did he patiently preach to his little flock the glad tidings of salvation—and without ceasing were his prayers poured out to God for them.

Great too was his ministerial tenderness. His holy condemnation of sin was never mingled with any of the harshness of invective. When compelled to wield the sword of the Spirit for the conviction of sinners, it was 'even weeping' that he taught them what it was "to be the enemies of the cross of Christ." He could scarcely speak of the concerns of immortal souls without tears; often have I heard the voice which was telling of the return of some repentant prodigal falter with suppressed emotion, and seen the eye which by faith contemplated the realities of eternity, fill with the tear of grateful joy. None ever came to heal the wounds of souls, who possessed a softer touch, a more exquisite sensibility of spirit; he was the chosen comforter of sorrow, the "son of consolation" to wounded hearts. Though he always spoke out in condemning sin; though he dared not hide the holiness of God under a meretricious representation of his mercy, yet it was his especial delight to be in his master's hands, the means of gently kindling to a flame the smoking flax, or raising tenderly the bruised reed. Indeed it might have been said, that this was the peculiar feature of his ministerial character, if there had not been another in which all the rest seemed to be merged. The grace of God had wrought in an unusual degree within his soul, that which was the distinguishing character of Herbert's 'Pastor.' "Holiness to the Lord" was imprinted upon all his conduct. He could not bear sin; he viewed it with holy indignation. Its struggles in himself, and its frequent prevalence in

his people, were the causes of his deepest sorrow. All attempts to make light of its defilement, to lower down the standard of God to the debased conceptions of fallen man, excited within him a vehement indignation, and a holy zeal for God, which might have been deemed by those who witnessed them alone, as almost incompatible with that deep and abiding tenderness which had been breathed over his soul. It was indeed the union of these two qualities, which distinguished his ministerial character, which reached the conscience of the careless, which detected the disguises of the false professor, which comforted the broken-hearted, and encouraged the believer in new and increasing endeavours after conformity with God. The influence of his character extended beyond the limits of his own parish. Many were the brother presbyters whose hands he strengthened, whose hearts he animated, whose knowledge he increased. It was a sad, though a soothing sight, to witness on the day when the earth closed over his beloved remains, the mournful train of neighbouring pastors, who with entire submission to the master of the shepherds, wept over their own loss, saying from the heart, "Alas, my father ! alas, my brother."

But let it not be supposed by any to whom he was unknown, that the habitual holiness of his soul was shown in gloom or moroseness. If it were possible to convey to these pages a true representation of what he was in social or domestic life, it would be alone abundantly sufficient to refute for ever such mistaken views of the character of true religion. If it were possible to transfer to the canvas the varied play of intellectual elegance, the kindly glow of every generous feeling ; the healthy and vigorous actings of the affections, which were ever present in his domestic circle ;— the picture of rational enjoyment would be complete : and though much cannot be said here upon this subject, yet for the honour of religion it must not be left wholly unnoticed.

There was then in him a heartiness of affection,

which ministered to the purest happiness. There was the gaiety of a mind too much refined to be ever boisterous ; too manly to be ever frivolous ; too entirely given up to God to be ever unseasonably mirthful : a perpetual spring of holy guileless gaiety, gladdening and purifying the hearts of all those, to whom God in his mercy had given him as a companion in this world of sorrows. The character of his intellect, as well as the dispositions of his mind, tended to produce the same result. He combined a sound and discriminating judgment, with great warmth of imagination, and fervency of spirit. His mental constitution seemed to be incapable of receiving the taint of superstition ; whilst to every word of Revelation he was docile as a child ; his powers had been wisely cultivated, and the refining power of sterling piety had been exerted upon a mind which was deeply and lastingly imbued with the pervading spirit of classical elegance. This was indeed a feature of his mind which deserves especial notice. He belonged to a school of attic elegance, which is declining amongst us—a school of men, who studied the classics, not as a means by which to obtain distinction, nor merely to acquire in the knowledge of another language, a key to fresh mental attainments, but for their own sweetness. These were men whose whole spirit breathed of classical refinement. The bustle of our busy age ; its hard and unpoetical features, seeking in every thing immediate utility, exalting science above literature, and the lower and more productive provinces of science, above that which is more abstruse and intellectual, are altogether unfavourable to the production of such characters. That so few of them remain, is one of the worst signs of our literary state. In him this true spirit of a scholar was conspicuous. Such natural powers, so cultivated and so controlled, could not fail to render him a bright ornament of social life. There was too, one remarkable effect of the unusual height of holiness, to which, through God's grace, he had attained. It was the mode in which his mind passed from ordinary

to sacred subjects. It might be from mingling in the sports and merriment of childhood ; it might be from the excitement of intellectual conversation ; that he was called upon to turn his attention at once to holy things. The transition was effected in a moment. It was natural and reverend ; free from any thing of sternness ; and impressing upon every one the evident truth that his religion was no gloomy system of prohibitions and restraint. God had been honoured in his joy, and if he turned to graver objects, it was but to honour God still in a different method. It was the same wave, when it raised its sunlit crest towards the sky, or sunk again into the calm. The change could not be noted, but in the seriousness which overspread his mind, and in the increased satisfaction with which he turned from the innocent mirth of childhood, to the severer joys of an immortal being. Like most others of quick feelings, his temper was naturally hasty. Every succeeding year brought it under more entire control. By God's grace it was kept entirely free from asperity, while it possessed in a large measure the frank and sparkling quality which was its appropriate charm. The largest liberality was the natural overflow of his generous soul. He had *nothing* for himself. He seemed scarcely able to comprehend the pleasure of owning any thing unless he could give it to another. This was a frame of mind which insured the happiness of its possessor.

It must not, however, be supposed that this child of God passed through life without receiving at his Father's hands those "loving corrections" of which all are partakers. The same temper which ministered in ordinary seasons to unusual happiness, rendered him also peculiarly alive to the bitterness of the cup of affliction. He knew indeed too well, the hand which smote him, to yield to hopeless or repining sorrow. But while he justified God for all his dealings, the iron entered oftentimes into his soul. 'A pilgrim,' he says in a letter to a friend in 1805, 'will always long most for his journey's end when the inns and road are

bad and uncomfortable. Besides, even temporal good is much endeared to us by a short suspension of it, so that God by his providence, makes us enjoy it more, and at the same time be less rivetted to it. Such a paradox is the Christian life! Affliction comes not from the dust, but from His hand, who would not send it were it not necessary; but chastens us in mercy." In this spirit did he always receive the chastening of the Lord. He came out of the furnace evidently refined by its fires. Affliction lent wings to the strong desires of his soul, with which they soared to greater heights of communing with God. Some extracts from a letter to a friend, written in November 1829, a time of the deepest sorrow, will suffice to illustrate the workings of his holy soul at such a season. It pleased God to take from him his eldest son—a son endeared to his heart by every peculiarity of character, and every circumstance of education. He had never exchanged a father's care for the instruction of any other teacher; and between such a pupil and such a preceptor, the task had grown insensibly into a delight. His health, which had been for years the object of watchful solicitude, appeared to be established. He had entered upon life at the university of Cambridge: withstood the strong temptations of opening manhood, and the ensnaring seductions of early independence: and had given intimation of no inconsiderable intellectual acquirements: when from watching with delight this course of promise, his parents were called upon by a sudden attack of pulmonary disease to see the object of their hope and affection waste upon a bed of sickness; and at last to yield him up again into the hands of the God who had given him to them for a while. That bed of unseasonable decay was cheered by the calm and holy light of Christian hope; it was surrounded by hearts deeply wounded, but entirely submissive to the will of God; and supported therefore by his presence. The spirit which breathes so evidently in the following letter, was the expression of his father's habitual feelings.

Checkendon, Nov. 4, 1829.

‘ MY DEAR FRIEND,

Your love is sent to one on whom the grave closed last Sunday week. At two o'clock in the morning of the preceding Tuesday, having been carried on Monday evening by his mother and myself from his bed to his couch, and his couch to his bed, he was carried by better hands to a better rest than this poor world affords. You may conceive what our grief is: but we are looking unto Jesus, the author and finisher of our faith, not doubting but that he who enabled our beloved child in the tenderness of youth and feebleness of mortal nature, to hurl the stone into the head of that giant death, who stalked out before him daily for so many weeks, will enable us to deal as faithfully by murmuring discontent. We trust we can say it is well, it is all right, and good, and merciful, and faithful. Blessed be the Lord, he has not permitted the enemy of my soul to assail it for one moment, that I am aware of, with the thought, ‘This is a hard and severe dispensation.’ In one sense of course it is unutterably so, and I am conscious of needing it, but experience tells me what this life is, and faith tells me what the other is; and I know the name of the Lord of heaven and earth, that it is love, and I know that he doeth what he pleaseth in all parts of his dominions, and doth nothing but what is perfect. To alter it for the better is impossible, nay, the very notion is an abomination. “The Lord gave, the Lord hath taken away;” taken away “from the miseries of this sinful world,” taken away to himself, to “enormous bliss,”¹ my dearest child; shall I not then, in the midst of my sorrow, add, “Blessed be the name of the Lord.” Since we were at Torquay, I have had increasing evidence that my beloved son’s heart was right with God. Penitent, dependent on Jesus wholly, devoted to his love. Most plainly did I discover

¹ Milton.

this in the Isle of Wight,—plainer still when he was at college, a period of so much temptation, a season when his health was so good, that he seemed as likely to live as ourselves. And throughout his illness till his last breath, I can truly affirm, that he taught me more than ever I taught him; he taught me how to suffer and die. The Lord held him by the right hand, and made the yoke easy and the burden light. He had naturally a great fear of death, but his head was raised above the waves. I said to him, ‘You could not have supposed that such strength would be imparted to you.’ ‘Then praise him for it,’ was the reply. I do praise him for it, and trust that you and your’s will help us to praise Him who out of weakness maketh strong; but forget not to pray that we may all have a more holy heart, and live a more holy life, the only substantial proof of real religion.’

These were not the words of assumed submission. Such was the tone of his prayers, such was the acted language of his life. And to estimate aright the powerful workings of God’s grace, in bringing him to that state of dependent quietness, let it be remembered that his natural affections were pre-eminently warm. I can safely affirm, after a long and most intimate acquaintance with him, that I never knew any one in whom they were so strong. There was a depth of tenderness in his soul, ‘passing the love of woman,’ sublimed into the most elevated tone of manly vigour.¹ Yet such he

¹ I may be allowed to introduce here some verses, in which, after some years, he recorded his feelings upon this subject. He had been walking with us upon the shore, within sight of St. Catherine’s head, near which he had spent a winter for his son’s health. We noticed his unwonted silence, and when we returned home, he committed to paper, and put into my hands the following verses, the fruit of his silent meditation on the beach.

In Catherinam Montem.

Grata rubent aliis cum culmina montis inaurat
 Oceano subiens sol—oriensve mari.
 Cum stipant læti comites risumque jocumque,
 Cretato attulerint gaudia festa die.

always was, whenever, as was often the case in the later stages of his journey, the hand of the Lord was heavy upon him. Thus when, in 1831, he lost his aged Father, he wrote in the same strain to one who had addressed him in the language of Christian consolation.

‘ MY DEAR FRIEND,

Many thanks would I offer you for your feeling and Christian note.

This is a moment when the sympathy and supplications of Christian brethren are indeed valuable. I have suffered, and do suffer acutely. My love to my Father was never small, and of late years it has been called out amazingly. Constant intercourse has done this: but above all, the sight of Christian graces in him, especially that of humility, has increased the warmth of my love.

I could not therefore behold him on the bed of languishing and death, without having my heart rent. But I look backwards at the mercies shown me in and with him, and I look upwards to the throne of grace, before which he bows with the Redeemed; and thence I do find supplies of strength to submit meekly to the Lord; and thence I trust to find that showers of grace and blessing will descend, to abase and purify one “whose soul cleaveth to the dust,” for heaven and its endless blessedness.

Saxa mihi surgant vix visa adopertaque nimbis!
 Et vespertini littoris unda gemat!
 Et spatiar solus mecum vagabundus arena!
 Et natum orbato sit lacrymare patri!
 Huic illic quondam licuit sperare salutem:
 Sed nimis heu! fallax spes et inanis erat.
 Conquerar abreptum? questus procul absit! at ipse
 Qui fleret Jesus, non mihi flere vetat.
 Quin te lustratum, carissime, sanguine Christi
 Tam cito cœlestes lætor inisse domos.
 Non macies lethumve incumbunt sedibus istis
 Felicique nefas exulat omne loco.
 Conditus o tecum jaceam! tecumque resurgens
 Sœcula, non iterum te doliturus, agam!

I feel now like the soldier who has had one on each side of him laid low. O may this lay my pride low, and all my sins.

May I live as a dying man, unto, and upon the Lord, then death will prove to be life.'

Very shortly before his own most unexpected summons into the presence of his Master, he was again called upon to endure extreme affliction. His remaining son, who had inherited, besides his own peculiar share, the love which had been his brother's portion, was seized with dangerous sickness. His father's anguish was intense. But in his bitterest struggles not a thought but of the holiness and love of his God ever entered into his mind. The dispensation was dark to all who witnessed it. So entirely was the heart which was stricken in accordance with the will of God, that it was a sore trial of faith to believe that it was needed. It was remarked by one who knew him intimately, by one whose deep piety and matured judgment added unusual weight to such an expression, (my late father,) 'I can hardly conceive how the mind of an angel in glory can be more perfectly in accordance with the will of God than his.' For days together did I witness at this time an entire submission to God's severest appointments, which would amply justify such a declaration. Little did we then foresee the purpose of these last purifying fires, through which he entered into glory; but so deep was the impression which the sight made upon me, that I committed to paper at the time a few of the expressions of his resignation during the affliction, and of his thankfulness when it was removed.

March 30, 1833.—A day of entire hopelessness of his son's recovery; in the midst of the deepest sorrow—after speaking much of the support which he received, he added, 'What should I be now, without the gospel?'

'I am sure that my heavenly Father would not send me this agony if he did not see it to be needful for me.

And I believe that I can truly say, I would not thus lift up my finger to remove it, if it be not his will.'

And again.—When the pressure of his alarm was through God's mercy removed, and his soul was melted in gratitude, 'What an expression (he said one day) is that, "Praise waiteth for thee, O God!"' It is easy to pray to God in trouble, but to praise him, that is the real difficulty. I am sure I desire to praise him.'

Such was the habit of his soul, when as he said, 'I have not the shadow of a doubt that within six weeks we shall have laid that dear boy in yonder church-yard.' Within six weeks the ground was broken up, and the earth received her dead into her keeping until the great day; but it was the father who was taken, and the child who wept over his grave. For "His ways are past finding out." On the 26th of April he had engaged to visit the Isle of Wight. He did not arrive, but we heard that he was detained at home by a slight indisposition. Saturday the 27th. his illness increased. Medical assistance was called in. It was supposed to be a relapse of the influenza, and no sort of danger was apprehended. Such was the course of each succeeding day; there were some distressing symptoms, but none which spoke of immediate alarm. On Thursday, May 2, an eminent surgeon, well acquainted with his constitution, was summoned from London, and pronounced him free from any symptoms of immediate danger, yet that very night was the work of death begun; and on the next morning, peacefully and without a struggle, he resigned his Spirit into the hands of the God who gave it. During the course of his illness it was necessary to administer repeated opiates. In the feverish slumber which resulted from them his mind wandered, until recalled by the voice of another; and his lips spoke without the exact rein of reason. Yet even then his expressions were of the same holy nature as those which he uttered in more collected moments. From his full soul there poured forth unceasingly the pure streams of a

renewed Spirit. 'I have the greatest fear,' he said, 'of saying something in delirium which may dishonour my God. I have heard of some good people who have been permitted to do so, and I have a horror of it.' This was his fear: but so far from its accomplishment, when his reason wandered, his mouth was filled with praises. He was reasoning with sinners, or speaking with unusual clearness and beauty of the deep things of God. When he was first laid upon that bed from which he never rose, he said to one near him, 'Now from this bed to glory, or else to live more than I have ever lived to the glory of my God.' His humility of soul was strikingly exhibited in the course of this last struggle. 'Look at me,' he said to those around him, 'look at me, the vilest of sinners, but saved by grace! Amazing, that I can be saved.' And this was heard to be his continual language—exalting the grace of God which was able to save even him. He thought too at this time of the welfare of those around him. He desired that an especial message might be delivered from him to all his people. 'I would have you,' he said, 'seek out every drunkard, swearer, and sinner in this place, and warn them of God's wrath against their sins. Tell them that all I have said to them is true. That on a bed of death I more than ever felt its truth—that a death-bed is no place for repentance.' 'Tell,' said he, 'the children of this place from me, to hate sin, to strive against it, and above all things to beware of putting off the time of beginning to serve God.' Throughout the whole of this time his soul appeared to be eminently "athirst for God."

'Wrestle for me,' said he, in broken accents, but with deep earnestness, to a Christian friend who stood by his bed, 'Wrestle for me, that I may go hence to glory, or else live more like the saints in glory;' and at another time, when speaking of his earnest affection to his family, and his great happiness in them, he added with emphasis, 'but to be *holy*, to be perfectly holy, how gladly would I leave all of you, to be holy.' Nor

were there wanting in his case some of those unusual supports with which the Lord at times upholds the goings of his servants when they enter upon the dark valley of the shadow of death. His exceeding self-suspicion, and his habitual sobriety of feeling might not unnaturally have prevented the expression of any lively emotions of assured joy at the apprehension of the near approach of eternity. He had moreover a nervous shrinking from the act of dying, yet it pleased God to pour at this season a flood of heavenly light upon his soul ; he passed the streams well nigh dry-shod. ' I am safe,' was his rejoicing testimony, ' though a miserable sinner—saved by grace, I have not a doubt ;' and calling to him one eminently beloved, he said, ' You know that I have always had a horror of superstition ; I believe that I inherited it, but I wish to tell you of the extraordinary revelation of himself which it has pleased God to make to my soul ;' and then—' do not misunderstand me, I do not mean by any vision, but by unusual spiritual communion with himself.' The words, ' glory, glory,' were heard breaking from his lips as his countenance kindled into holy fervour ; and his lips spoke of ' that bright light'—which, when asked, ' what light ?' he explained to be ' the bright light of the Sun of Righteousness.'

No less than four times during the last night which he spent upon earth was he heard repeating to himself in solemn ascriptions of praise to God, " Glory be to the Father, and to the Son, and to the Holy Ghost. Amen." And when, just before the last struggle, one said to him, ' the everlasting arms are under you,' he answered with eager joy, ' I know they are—I feel them—that is enough.'

It was ' enough' for him. He had been found faithful. His Lord, on whom he relied, was able to deliver him ; he forsook not his servant who trusted in him ; but even as he passed through the waters which separate this world from the next, he put a new song into his mouth, and filled his tongue with the praises of his

Lord. And now he rests with him. That pure soul has attained the sinless state for which he panted; he is with that Saviour whom he loved; he has tried the promise of the Lord, and found his word true: "Be thou faithful unto death, and I will give thee a crown of life."

LETTERS AND JOURNALS
OF
HENRY MARTYN.

LETTERS, &c.

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 Rector of this place. We were introduced to Mrs. F. by a young man who first introduced himself to us. We took some coffee with him afterwards, and he told us he had formerly been a cornet in the 15th Light Dragoons, but had retired from the world, and had now lived in solitude nearly three years, employed in nothing but reading the Bible and visiting the sick. He was perfectly meek and gentle in his manners, and seemed quite happy. I leave you to make your own reflections on this phenomenon. From Wenlock we became pedestrians, and went successively to Shrewsbury, the Vale of Llangollen, and Chester, from whence we sailed down the Mersey to Liverpool. From this place I proceeded to Holywell, &c. alone. * * *

Thus have I been preserved by the protecting providence of God, and been endued with bodily strength to accomplish my journey with ease. 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 after the world: but as God never suffered them to be of long continuance, my mind enjoyed considerable peace.

12—19. Reading Lowth on Isaiah—Acts—and abridged Bishop Hopkins' first sermon on Regeneration. On the 19th called on ——, from whom I found that I was to go to the East Indies, not as a Missionary, but in some superior capacity; to be stationed at Calcutta, or possibly at Ceylon. This prospect of this world's happiness gave me rather pain than pleasure, which convinced me that I had before been running away from the world, rather than overcoming it. During the whole course of the day, I was more worldly than for some time past, unsettled and dissatisfied. In conversation therefore, I found great levity, pride, and bitterness. What a sink of corruption is this heart, and yet I can go on from day to day in self-seeking and self-pleasing! Lord, shew me myself; nothing but "wounds and bruises, and putrifying sores," and teach me to live by faith on Christ my all.

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 labour 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 privilege. But nothing but almighty grace is sufficient for these things, as the coldness we all feel manifests. I have been reading Hopkins's sermons to-day. I would give you my opinion of them—(I could willingly fill the sheet) but the time does not allow me. Therefore, adieu.

23. Rose with a dead weight upon my mind, found it very difficult to pray at all, and seemed very little the better for it.¹

¹ This extract from Mr. Martyn's Journal, with many others of a like nature, refer to a strictly private matter, which throughout this, and part of the two succeeding years, proved a continual source of severe affliction, often harassing his conscience, engrossing much of his time, and deeply depressing his spirits. Through the whole continuance of this trial, the increasing spirituality of his mind is remarkably evinced. To

24. Tolerably composed in the morning, and was much comforted by the promises of God's support, amidst all the trials of the world. Began Lowth this morning. In my walk out, and during the remainder of the day, the sense of my own weakness and worthlessness called me to watchfulness and dependance 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 Revelations, 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.

25. Fretful and impatient. 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.

31. Had a kind of calmness, but little sweetness in divine things. Mr. Simeon drank tea with me in the evening, but whatever be the reason, I seldom profit by the conversation of others; particularly the godly. Told me that concerning the trials and temptations attending the Christian life, I might know just as much as about the distances of the planets: Some general notions I might have, but that I really knew nothing about them. This rather humbled me, but instead of blessing the Lord, that in compassion to my weakness, he had warded off the fiery darts of the wicked, 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

give an instance of the way in which he particularly mentions it, he says, *May* 3, 1804. 'Oh, it is a sorrowful time! This business, distraction of mind from God through it, anxiety, &c. make me often droop; but the throne of grace, where Jesus intercedes for sinners, is my only refuge. My desire is to trust God entirely.' And on another occasion he adds, 'Oh in what way will the Lord work my deliverance?'

daily employments. Felt but weak in my desires after God. For want of reading the Scriptures, could not collect my thoughts in my walk.

2. In a poor and lukewarm state this morning. Resolved in my walk 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, in which I have done little or nothing. May God enable me to give this redeemed time to him. N. stayed with me a short time in the evening, 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 fervour to be like him, and of course to be like the debased Redeemer, whose unparalleled humiliation in Isaiah liii, I had been reading. But was rather gloomy at not finding myself as I wished.

3. * * * Had some strength and fervour in prayer, hoped that I should ever after esteem others better than myself.

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 toward others. Had something like poverty of spirit in Hall. Read Lowth in the afternoon, till I was quite tired. Endeavoured 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.

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 found some 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; and to be amazed at myself, in not making it a more frequent object of reflection, and yet to praise God for calling me to minister in the glorious work of the conversion of the Gentiles . . . 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.

7. Much fatigued with reading so long to-day without exercise; yet my spirits not so low as before. In the evening, just as I was going to read a few hymns which I have lately found to be delightful, was interrupted by R. who staid till nine. Rather vexed, but did not shew any chagrin. Our conversation was on mathematics, and was ended only by my hinting at the unsatisfactory nature of human science, which presently put a period to our conversation. Had some disheartening thoughts at night at the prospect of being stripped of every earthly comfort. But who is it that maketh my comforts to be a source of enjoyment! Cannot the same make cold, and hunger, and nakedness, and peril, to be a train of ministering angels conducting me to glory? 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 with reading. the 91st Psalm.

8. Generally speaking, in a more calm and composed state than for some days before.

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 shewn me by my friends. In the afternoon H— came, and we resumed our exercises of reading and prayer, suspended for many weeks. 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.

9. Had a more quiet spirit to-day, but not much more of the presence of God, through unbelieving fears in the morning, and distraction by worldly men in the evening. Read Greek Testament. From not seeing any allusion to infernal possessions any where 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. Sat a little with D. but spiritual things were not uppermost in our conversation or in my thoughts; 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—finished 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.

10. Enjoyed during the course of the morning a sweet solemnity of soul; but from wandering of thought during the morning walk, I returned with my mind more clouded. 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.

11. Rose with a violent cold and cough. 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 chap. of St. Matthew the rest. Spoke to T. about some things which I thought wrong in him; and though not conscious of using any particular harshness at the time, felt great pain at my having done it without love. Oh 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. Was low-spirited afterwards and during dinner, at the sense of contracted guilt. Drank wine with ——. But as usual nothing was said that could betray us to be the people of God. 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 Revelations 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.

12. Cold rather worse. Breakfasted with H. and had some right conversation. Read Greek Testament during morning. After dinner H. sat with me till nine, and read first some poetry, then Psalms and Hebrews. Felt some secret fears of death.

13. Heard Mr. Simeon this morning on “the certainty of the promises,” which I found to be rather appropriate to myself. Read some of the historical parts in the afternoon, and was generally composed, though sometimes exceedingly depressed in spirits.

14. Rather better this morning after taking exercise. Dined with Mr. S. and ———, whose fascinating conversation for so long a time led me far from spiritual things.

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.

16. Rose at half after six with a cold still violent. 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 every thing else, His amazing volubility left me unable to say any thing, yet I kept my temper pretty well, not however without some risings of detestable pride and contempt. Finished the sketch of sermon, and read some Psalms.

18. The morning was passed in reading Matt. xxvi. I enjoyed happy thoughts of God. 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.

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.

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.

23. * * * * * Though I felt satisfied in conscience that I had done, and meant to do my duty in this business, yet the awfulness of the occasion seemed to call upon me to make this day (Ash Wednesday) a fast. But I was, during all the morning, rather about to meditate than meditating; and about three o'clock, finding myself extremely weak and faint, and little able to think of divine things, I dined in hall—but during dinner and afterwards, could not help despising myself for this want of self-denial.

27. Received the sacrament without distraction, but

with little ardour. . . . Had a most violent headache in the evening; could do little more than commend myself to the mercy of God, as I was totally disqualified for reading and prayer.

March 1—4. Much employed in my various studies, which are rather too severe for my health.

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.

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. The lectures in chemistry and anatomy I was much engaged with, without receiving much instruction. 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. Oh what mercy shewn 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. His remarks on "Jerusalem, Jerusalem, who killest," &c. affected me much. 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.

12. Found that the omission of my journal has been attended with bad effects. 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 that had successively passed through my mind in the course of the day, which could not have been there if I had been diligent to walk 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.

15. Was able to believe God's word to my own comfort, more than for some days past. Blessed be his name for not forsaking me entirely.

18. Read the Universal History with reference to the Bachelor's prize. Called on Mr. Simeon, who advised me to desist from my purpose of writing the essay. Felt pleased afterwards at the thought of having nothing to disturb me from sacred studies, and in the views of having greater spirituality of mind preparatory to the ministry. Learnt from Mr. Simeon that my views of "Almost thou persuadest me to be a Christian," were wrong, so that all my trouble is lost.

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.

25. Rode to Lynn. Mr. Simeon went to prayer in the evening. My head ached extremely from the ride. This added to my having no intercourse with God, or reading, made me unfit for devotion at night.

May 1. Walked with — an hour in the morning, and was glad to find some points in which we did agree, as it is so seldom we meet without disputing. 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 laboured the whole day under a careless indifference about all things equally.

6. Walked to Shelford. Unsettled in mind, and unhumbled 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. Resolved for the future to use more watchfulness, and reading, and prayer.

7. Experienced some sweetness in prayer this morning, as I often do. — 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 an hospital, and marks the different cases, and enquires of the patients themselves.

8. Expressed myself contemptuously of —, who preached at St. Mary's. Such manifestations of arrogance, which embody as it were my inward pride, wound my spirit inexpressibly, not to contrition, but to a sullen sense of guilt. Read second Epistle to Timothy. I prayed with some earnestness.

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.

15. In the first half of this day, was neither dead nor lively. After reading some of the historical parts of the Old Testament, I walked in the fields, and endeavoured to consider my ways, and to lift up my heart to God. Though it availed but little, the effect afterwards was good, for I found myself more serious and watchful during the remainder of the day, particularly amongst the snares that beset me at Trinity church.

29. Received the sacrament. I fear I do not understand the nature of it, as I never receive benefit from it. Great vanity and all sinful tempers ruled in my heart, but the Lord helped me to humble myself before him in the evening, and I felt strong desires that my corrupt affections might be mortified.

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.

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. Endeavoured to convince — of the impropriety of reading newspapers on Sundays, but all in vain.

11. This day I would with thankfulness number among my *dies fasti*. From having risen rather later than usual, I felt rather humbled at the remembrance of mis-spent hours; and while this frame of mind continued, all the powers of my soul were perceptibly rectified. The last three chapters of St. John were peculiarly sweet, and I longed to love.

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. So then would I wander afar off, and remain in the wilderness.

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, and was convinced of the propriety of being sent thither. But 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. Wrote some letters to Christian friends and received some. 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.

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 endeavouring to construct some paper figures on dialling.

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? The particular promises, "him that overcometh will I make a pillar in the temple of my God, and he shall go no more out," &c. dwelt a long time afterwards on my mind, and diffused an affectionate reverence of God. 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 animal, 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.

26. A nervous headache prevented me reading this morning. Walked in the garden, but found it difficult to raise my heart to God. Learnt by heart St. Paul's discourse, Acts xx. and Epistle to the Philippians, as this did not require my fixing my eyes on a book. D. walked with me to Trinity Church, and with him I found myself more meek and serious than I have been for many Sundays.

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 dishonour Christ through some sin, which for want of faithful admonition remained 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 any thing on this subject) that I seek my 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 every

thing 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. Read Law on the subject, and Adams;—was employed in reading Butler's Analogy, Romans in Greek, and 2 Chronicles.

On 10th, Mr. Simeon preached on Psalm cxxxix, two last verses. "Search me, O God, and try my heart," &c. How applicable to my own case! I have little pleasure lately in divine things, owing to my fears, lest my religion should become superficial again.

14. Endeavoured for some days past to seek the increase of humility, not entirely without success, though very small.

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.

18—30. Gained no ground in all this time; stayed a few days at Shelford, but 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 cor-

ruption. Read Butler's Analogy; Jon. Edwards on the Affections; in great hopes that this book will be of essential use to me.

31. Was not diligent in improving the time between chapel, nor serious in reading and prayer. * * * Was so relaxed in the afternoon, 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. Oh my soul, compare thyself with St. Paul, and with the example and precepts of the Lord Jesus Christ. Was it not his meat and drink to do the will of his heavenly Father? At night a terrible thunderstorm 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. Visited Mrs. S. in the evening, and talked with her and her husband about religion, and went to prayer, but was ashamed to think I had prayed so hypocritically in the name of another, as it were without being myself benefited.

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.

30. Called twice on — to-day, but he was asleep. Passed this rainy morning in reading Hebrew, abridging Hopkins, and Epistle to Philippians in Greek Testament. Walked in Trinity Cloisters, was greatly distressed and miserable 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.) Felt more affection and freedom in prayer this morning, and read the Scriptures with satisfaction, but somehow or other after the walk, got wrong. Dined at — but none of us were in tune. 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. Went to church again at seven, and 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.

5. Rather hurried, from the variety of persons I had been with, but had a sweet supporting sense of God's presence in the evening, when I walked by moonlight.

6. Employed in Hebrew ; abridged Hopkins and Greek Testament.

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 labour 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.

Prayed with more satisfaction than usual, great tranquillity of mind in the evening. No change to be observed in M. though I call upon him every day.

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. Endeavoured 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.

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.

At night, on reviewing the business of the day, the subjects I had been reading fixed my sole attention. I asked myself the grounds of my faith, and why my experience was not, according to Broomhall’s conceit, all a delusion. Previous to all revelation, he had convinced himself that the soul was mortal in this way. The soul exists, and is therefore extended, therefore material, therefore dissoluble. But by this mode of reasoning, he would prove that God was mortal. Hence by proving too much, he proves nothing. But independently of this, there are links wanting in every part of the chain. What is meant by extension ? We do not know ; it is something we perceive to belong to matter. But it cannot be hence concluded, that because a thing exists, it is therefore extended, unless it be shewn that nothing exists but matter. But this cannot be proved without arguing in a circle. Again, if it

appeared that the soul were dissoluble, it would not contradict that opinion of the soul's immortality which we hold, namely, that it is immortal, not extrinsically, which no being is but the self-existent one, but only by the continued preservation of its Creator. His argument therefore in no way proves that the soul will die. Neither will the gradual advance or decline of reason in the early and later stages of life, nor the child's likeness in temper to the parents, shew it to be probable. Because were it so, no instance ought to occur, wherein a mortal disease did not affect the powers of the mind. Whereas many might occur, as Butler says, wherein persons, the moment before death, appear to be in the highest vigour of life. They discover reason, apprehension, memory, all entire, with the utmost force of affection; also the sense of shame, and honour, even to the last gasp. The child's likeness in disposition to his parents, may be accounted for, either on the hypothesis of the child's soul being produced by natural generation, or on the hypothesis that his body being similar to their's, and bodies affecting the mind, his mind resembles their's. Till this second hypothesis can be shewn to be of no weight, or of less weight than the former, no probable argument can be founded on the former. But the first chapter of Butler's Analogy is a complete answer to all attempted proofs of the materiality and mortality of the soul. Still it seems that reason cannot discover the certainty of the immortality of the soul. If any could have attained to a determinate conclusion on this point, one would suppose the ancient philosophers would have done it. But the Stoics and Epicureans denied it. Plato was the first that supported the doctrine. What his arguments are, I do not know. If they be founded on his hypothesis, that the soul is an immaterial emanation from the Deity, or soul of the world, they must be unsound. As far as I am able to suspend for a while my belief in my present notions, I should suppose that that which thinks in me was immaterial, or something essentially different from matter; for supposing it to

possess all the other properties of matter, it certainly has no inertia, for it needs no external agent to set it in motion. But concerning the immortality of it, I think I should remain in doubt.

But I hear that there is a book professing to be a revelation from a Being, who in it is declared to have created me and all things else. That I had a Creator is highly probable, and that he should make a revelation is no way absurd. I therefore examine the evidences for the truth of his Bible. The genuineness of the books of the Old and New Testament is as clearly (and more so) established as that of any other book extant. Upon this, therefore, my mind is perfectly made up. Now, amid all the arguments for the truth of Christianity, the most irresistible to me, is the foreign testimony to the martyrdom of so many of the immediate successors of the writers of those books; for I can ascribe their endurance unto death, to nothing else but to their belief in the miracles of Jesus Christ, contained in those books. I feel perfectly convinced, therefore, by this, (not concluding the other argument) that the whole system of Christianity is divine. And since adopting the Gospel as the ground of my hope and rule of my life, I feel the force of the arguments drawn from its exalted morality. In so large a work, by so many writers in such different ages, never to meet with any thing puerile, or inconsistent with their own representations of the Deity, is a circumstance quite unparalleled in any other book, whether on a different subject, or drawn from it. Respecting what is called the experience of Christians, it is certain we have no reason, from the mere contemplation of them, to ascribe the operations of our minds to an extrinsic agent, because they arise from their proper causes, and are directed to their proper ends. The truth or falsehood of pretences to the experience of divine agency must depend on the truth or falsehood of scripture. That warrants us sufficiently, for "it is God that worketh in us to will and to do of his good pleasure," which passage, while it asserts the reality of

God's influence, points out also the manner of his acting ; for he works in us to will, before he works in us to do. This effectually guards against fanaticism, for no one pretends he can put his finger on those mysterious springs that move the will, or knows where they lie : no one therefore can say, ' now God is exerting his influence.' He may reasonably indeed, and ought to ascribe every good thought to God, but still every good in him is but the effect of something preceding ; his first perception, therefore, is posterior to the moving cause ; which must hence be for ever concealed from the immediate knowledge of man.

I have been running on at random in metaphysics, —but to return. I am convinced that Christian experience in general is not a delusion. Whether mine is or not, will be seen at the last day. My object in making this journal, is to accustom myself to self-examination, to give my experience a visible form, so as to leave an impression on the memory, and so to improve my soul in holiness ; for the review of such a lasting testimony, will serve the double end of conviction and consolation. 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.

11. Strong return of old and sinful prejudices after morning service. But enjoyed tolerable peace the rest of the day.

12. Found Moyses speechless this morning. Read some of the minor prophets, and Greek Testament, and the number of the Missionary Transactions. H. drank tea with me in the evening. 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.

13. Received a letter from my sister, in which she expressed her opinion of my unfitness for the work of a Missionary. My want of Christian experience filled me with many disquieting doubts, and this thought troubled me among many others, as it has often done. '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?

Could not satisfactorily make up my mind on this subject, but retired to bed with my mind rather more calm.

14. By a watchful endeavour 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. Walked in the afternoon to Stapleford with H. but the feelings of my heart by the way, were not often those of a penitent and tender heart. When afterwards in company with C. was continually falling into levities, which my conscience condemned.

15. My spirit seemed to be still given to prayer, as yesterday morning, 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. Read Hebrew, and the Greek of Hebrews. This epistle is not only not the most uninteresting, as it formerly was, but now the

sweetest portion of Scripture I know; partly, I suppose, because I can look up to Jesus as High Priest for me. Still I may very often doubt, with reason, whether I am interested in him; yet oh, how free his love to the chief of sinners!

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.

18. Prayed with some fervour 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. Heard D. at St. Mary's. 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; not in the bitterness of unrepented sin, nor yet tender and affectionate. 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 of 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.

19. Breakfasted with C—, and was much too conformed to my old behaviour of levity and arrogance. Read Hebrew; and the Greek Testament. — drank tea with me in the evening; my hope of him is 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 to him, though he receives all I say with candour.

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.

23. I was under disquiet at the prospect of my future work abroad, encompassed with difficulties, but I trusted that I was under the guidance of infinite wisdom, and on that I could rest. From the contemplation of the maze before me, 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.

24. Walked to Shelford, when I was 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. After dinner he spoke in a very edifying manner on the subject. He said he could thank God for his creation, though so little had been done by him in these forty-four years. May I have done as much in the same time!

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. I was quite overpowered with sleep at time of evening prayer.

27. Abridged the two first sections of Edwards on Original Sin. 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.

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. Continued the abridgment of Edwards. 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, especially 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 any thing 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 wrapt up in God and heaven, and crucified to the world? How many of my days are lost, if their worth is to be measured by the standard of prevailing heavenly-mindedness! 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, shewing 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.

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. His divisions were— We little think, what is in our hearts, till we are tried; We shall soon give some awful proof when we are tried: How one sin may show us all the evil of our hearts. 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 shewing them his treasures, &c. How many times have I fallen into this sin? And had

God left me every time to shew 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!

St. John's, September 29, 1803.

How long it seems since I heard from you, my dear Sargent; and yet I have only myself to blame, for not answering a letter you sent me in the middle of August. * * * 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. Very little indeed have I done this summer. As this is the last long vacation I shall ever pass as an ἰδιώτης, 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, Jon. Edwards on Original Sin, and on the Affections, and Bishop Hopkins,—your favourite 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. Endeavoured to write on John iv. 10, but felt a degree of fretfulness at being able to produce nothing. G. staid 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! In the afternoon 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. The music at chapel led my thoughts to heaven, and I went cheerfully to Mrs. S.

H. drank tea with me afterwards. As there was in the Christian Observer something of my own, the first which 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.

2. Rose earlier than usual, and after combating some prejudices which arose, as they often do against the service of God, I prayed with some sense of the privilege of prayer, but not with enlargement. Staid to receive the sacrament at Trinity Church, chiefly from being convinced from the sermon on the subject of its importance. I was less hurried in my spirits than usually at this ordinance, but at the time of actually receiving it, my faith was not in exercise. I was in a happy frame most of the day.

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 unhumbléd 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 heathens! Well is it for my soul that the Lord is not provoked with my ignorance and perverseness in divine things. Drank tea with H. and laboured to preserve a meek and quiet spirit.

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 of late has 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; but the way to know

when to abstain and when to address them, is to have love. 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 labour incessantly for the good of souls with all self-denial.

— came at seven and staid 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.

9. Rose at six, which is earlier than of late, and passed the whole morning in great tranquillity. 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 Revelations, 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.

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.

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 hardness 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.

14. My prayers have been frequent of late, but I cannot realize the presence of Almighty God. I have not enjoyed communion with him, else there would not be such strangeness in my heart towards the world to come. 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."

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.

16. Rose sleepy and unrefreshed, and in the little time I had for reading and prayer before morning service was wandering and careless. 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 strongly to me at chapel, and filled my heart with many sweet affections.

18. The morning was employed by the declamation. 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 into him and sup with him, and he with me,” furnished me with many delightful views of the grace and condescension of my Lord.

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.

20. This morning was almost all lost, by friends coming in. 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 shews itself every hour of every day ! What long and undisturbed possession does self-complacency hold of my heart ! What plans, and dreams, and visions of futurity fill my imagination every day in which self is the prominent object ! O Lord, now that so few things without happen to me to humble my soul, let thy Spirit secretly teach me what I am.

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

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 xith 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 shew the importance of the miracle of the resurrection of Christ. He asked an account also 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 honour 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 any thing effectually. Went to bed with a painful sense of my hardness of heart and unsuitable preparation for the ministry.

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 ;

but was melancholy at the labours that awaited me. 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 shew 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. On going to prayer at night I was seized with a most violent sickness. In the pain and disorder of my body I could but commend myself faintly to God's mercy in Jesus Christ.

24—29. Busily employed in writing a sermon, and from the slow advances I made in it, was in general very melancholy. I read on the Thursday night for the first time in Trinity church.

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 the truth.

31—Nov. 5. Chief part of this week also taken up with writing on John iv. 10. yet with a mind less

gloomy than last week. The subject indeed of Christ's free and gracious offer of the living water, tended to enliven my heart. Yet for want of more reading the the scriptures, my prayers were poor.

6. I was in a most delighted and happy frame 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. Read at Trinity as usual, and 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, complained of my speaking too low, and with too little elocution. These things, with the difficulty I had found in making sermons, and the pooriness 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 contented 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 honours 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 it-

self 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!

7—10. Employed in preparing the last Sunday's sermon for Thursday, and in writing on Heb. 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.

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.

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 something 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. The incessant employment of sermon-writing has left me little leisure for quiet consideration: and so my spirits have been greatly depressed the last three weeks. The four sermons I have preached are on Job xiv. 14. John iv. 10. Psalm ix. 17. Heb. vi. 11. two of them at Trinity church. My Lolworth congregation is about

one hundred. 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 that 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 favourite of mine, though not without his faults. It seems by what your friends here say, that you do not engage with sufficient earnestness in your worldly business. I hardly know what to give as my opinion on this subject. The law is so very different from all other pursuits, in the time and labour required for it. Yet on the other hand there is Sir Matthew Hale. * * * * I never hear a word about the missionary business. If you see Mr. Wilberforce, and his mind is not too much occupied about the present affairs of national danger, ask him something about it.

I am, dear Sargent,

Yours ever truly,

H. MARTYN.

19. As H. of Magdalen had promised to preach for me to-morrow, I expected to have enjoyed this day in much private communion with God, but through carelessness the time slipped away unimproved. Learned good part of the 1st Epistle to Timothy by heart; now that I am in the ministry the instructions on this head affect me very differently. Some of my acquaintances drank wine with me. I was more careful about offending them by over-much strictness, than of offending God by conformity to the world. They left me with my

spirit wounded. I felt that I ought to have lifted up my heart to God in secret for them, and to have laboured to discountenance their vanities.

20. Was somewhat fervent this morning in prayer and intercession. The sermon, John xiv. 2, 3. was refreshing to me, and I had power to retain the comfortable impressions. After church I visited a sick woman, and prayed with her. 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.

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 !

22. A day of varied emotions of deep and painful feeling, followed by joy and peace. 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.

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.

24 to 26. Chiefly employed about my sermon, and preparing for the examination at Christmas. 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!

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 dishonour 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. Called on another woman, who was equally destitute of the knowledge of the truth. 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 Cam-

bridge. 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 shewed 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."

28 to 30. I was in an uncomfortable state for the most part of this time, through the prevalence of corruption. 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. Endeavoured 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 fervour. Do I believe that God heareth prayer? Lord, help my unbelief! Amidst all my unprofitableness and gloom, was often refreshed by the prospect of the shortness of time and approach of death.

2. Resolved upon more self-denial this morning. I have, I trust, rescinded all unnecessary expences, 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 labour 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. Was more composed throughout the day, though not without care.

3. Employed all day in writing sermon. The incessant employment of my thoughts about the necessary business of my life, parishes, pupils, sermons, sick, &c. leave far too little time for my private meditations; 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.

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 any thing 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.

5. Rode to Lolworth before breakfast, to marry a couple. On the road, all my endeavours 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.

6. Passed the whole morning 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.

7. At morning prayers in Trinity church, tasted something of the sweetness of devotion, though with no joy. Oh how much better is it to have a peaceful sense of my own wretchedness, and a humble waiting upon God for his sanctifying grace, than to talk much and appear to be somebody in religion, as I have done ! At night my soul was 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.

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. All the rest of the morning, from seven to twelve, wasted by repeated calls of friends, and in fruitless attempts to write a sermon. This left me dissatisfied with the mis-spent time, yet not quite forgetful of that temper which it was my predetermined purpose to preserve. 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.

11. (Sunday.) Preached at Lolworth on Isaiah lxiv. 7, and talked with some of the poor people at their houses on the same subject of prayer, and from the manner in which some received it, I was much rejoiced.

22. Married —. How satisfactory is it to administer the ordinance of matrimony, where the couple are pious! I felt thankful that I was delivered from all desires of the comforts of the married life. With the most desirable partner, and every prospect of happiness; I would prefer a single life, in which there are so much greater opportunities for heavenly-mindedness.

23. Overslept myself in consequence of having risen too early yesterday. This, with my cold and cough, made me unfit for every thing. I had designed this day for a fast, in order to recover from the late distraction of mind, occasioned by so much earthly business, but I had no leisure till two o'clock, when I took a long walk, towards the end of which I had some cheering sense of the divine presence.

25. (Christmas-day.) Discontent at not having finished my sermon prevented me from enjoying the morning of this blessed day, when so many were offering up their praises for the gift. Yet on my ride to Lolworth, I rejoiced in the view of my reconciliation to God, and the prospect of happiness in heaven. Oh, to get beyond the world, and to be among men as if I were elsewhere, with my life hid with Christ in God,—how sweet and peaceful!

27. Preparing all day for the evening; I was obliged to rally my sinking faith continually, that I might not shrink from it, nor be blinded by the sensual feastings of this day, from perceiving the excellency of spiritual exercises.

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 the cxixth Psalm. Called at the almshouses, and was perplexed at the accusation which two, I believe, real Christians, made against each other as being hypocrites. 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; but Bishop Horne, whom I took as a companion to the Psalms, raised in me contemptuous thoughts, which do great injury to the soul. However, 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 with little feeling. Visited a house in Wall's Lane after church, where I met with two men, to whom I gave, I think, a clear and convincing warning. I exhorted my hearers this day to *think on their ways*. May I think of mine! 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. Nevertheless, I judge that I have grown in grace in the course of the last year; for the bent of my desire is towards God, more than when I thought I was going out as a missionary, though vastly less than I expected it would have been by this time. In heavenly contemplation and abstraction from the world, my attainments have fallen far short of my expectations: in love to man, I perceive little or no increase. But in

a sense of my own worthlessness and guilt, and in a consequent subjugation of the will, and in a disposition for labour and active exertion, I am inclined to think myself gaining ground. 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 ; yet my soul approves thoroughly the life of God, and my only desire is to live entirely devoted to him. 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. I have resigned in profession the riches, the honours, and the comforts of this world, and I think it is also a resignation of the heart.

2. Spent, I hardly know how, very unprofitably ; for want of a previous regulation for a time of leisure.

3. A sense of my present deadness and unprofitableness, as likewise a regard to my bodily health, 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.

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 to labour 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 labour, 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. In all this I did not feel any desponding fear, against which I prayed, but the contrary. 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.

5. I retained on my mind the savour 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! A few friends supped with me; but though my own mind was well disposed for religious conversation, I could not lead them to it.

6. Was preparing the whole day for the evening, the subject, 2 Tim. i. 12, was very cheering and comforting to myself in the morning; but after dinner I was languid and indisposed to any exertion, and low-spirited. 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.

7. Hoping to give 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.'

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! On my road home I met with Mr. —, and sought to improve to his good the death of his brother. During the rest of the evening, I was groaning under the most dark, distrustful, and unhappy thoughts. 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; but they would not have this effect, except on account of the burden which — is to my mind; the Psalms this evening were in entire unison with my feelings. I could have repeated those words many more times, "Why art thou so heavy, O my soul, why art thou so disquieted within me?" I got most nearly to peace and happiness, by labouring to feel myself the meanest of God's creatures, and the desert I have of being consigned over to eternal punishment.

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 to 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 any thing, or do any thing to obtain it. I should judge by your account, that he could have hardly

attained the age of moral agency, and so we may hope he is among those of whom it is said, "Of such is the kingdom of heaven." 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 * * * *

I thank you for the kind interest you take in my missionary plans. But unless Providence should see fit to restore our property, I see no possibility of my going out. Most probably after all, I shall be settled at Calcutta, in that post which Mr. Grant is so anxious to procure some one to fill: for by this the pecuniary difficulties which attend my going out would be removed. * * * *

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 your's 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.

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.

12. During the day was thinking on Col. xiii. 1—3. Mr. — stayed an hour, and unexpectedly edified me much by his conversation about repentance. Walked in the afternoon, and was able to pray steadily with some seriousness. Walked about with Professor Farish till church-time. He observed that if I went out under the patronage of the East India company, there would be more danger of worldly-mindedness: on my own account I should prefer a state of poverty. Was more perplexed than ever this evening about—but that only determined me to leave the matter entirely to God.

13. Was dissatisfied at not rising so early as I might: these instances of self-indulgence have a very bad effect on my temper. Engaged on reflecting on the same subject as yesterday. Drank tea 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?

15. Heavy and distressed this morning; but I found in some measure, the truth of the promise, “cast thy burden on the Lord, and he shall sustain thee.” Walked half an hour by the river-side after dinner, endeavouring to compose my mind for extempore preaching, and this

I accordingly did at St. Giles's, 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-houses, 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. How this disastrous affair has deranged all my systems of reading, early rising, &c.

16. Went to — to breakfast, labouring 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, but I was unhappily interrupted. Called at the alms-houses in the afternoon, one old woman of eighty-four seemed to understand the word, which was new to her. Another was " all for grace," she said ; she could not bear the law and morality in preaching, manifesting a most bitter, contemptuous, and proud spirit in all her language. I asked her if she did not apprehend herself in danger of pride. ' No,' she said, ' not particularly : ' But did not she believe that the heart was *naturally* very proud ; ' O yes,' and many other things she mentioned in the same strain, allowing the general topics of humiliation, but admitting none of them into her own heart. She related with abhorrence that she had heard a friend of Mr. Simeon's preach a sermon in which the name of Jesus Christ was not so much as once mentioned. Might I not do the same, I replied, if I were to preach

on this text, "Be not high-minded but fear." I left her with those words, "If ye know these things, happy are ye if ye do them." 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, but — lay as a dead weight on my mind: yet I was relieved at intervals by saying, "I will do thy will O my God." Sat up till two in the morning losing my time by uncontrolable wanderings of thought in self-examination.

17. Was unwell with cold and headache, endeavoured to consider Matt. vi. for exposition. Drank tea at —, and expounded Matt. v. 3—5. as the company by their conversation seemed particularly to need it.

18. — breakfasted and staid great part of the morning. Had some freedom and comfort in prayer in the middle of the day. Walked in the cloisters of Trinity, and amid much carefulness and despondency, had many reviving views of Christ. With some friends I could say nothing. O the exceeding emptiness of my mind for want of more reading of the word of God in private. Dined at Professor Farish's with Owen, but left them 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 vith chap. of Matt. Perhaps the people are edified through the divine blessing; but my preachings and exhortations fall infinitely short of what I should call good.

19. Enjoyed most delightful peace and joy this morning in communion with God. Read some of Genesis. * * * * * How mortally do I hate the thought. Yet certainly will I do the will of God, if I be cut piece-meal. I bear in mind Abraham. God's promises seemed impossible to be fulfilled. Yet he obeyed, and so will I, if it be God's will, though it clogs my way. To be made fit for the

work of a missionary I resigned the comforts of a married life when they were dear to me, and that was a severe struggle ; now again will I put forth the hand of faith, though the struggle will be far more severe. How unaccountable the providence of God appears ! Yet he is wise, and righteous, and good, and so, “submissive to thy will I bow.” “Teach me to do thy will, for thou art my God.”

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. Walked with —, and tried to persuade him to accept that post in Calcutta which he has been pressed to fill, but to my surprise he cannot consent to leave his native country. 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. At dinner time, gloom began to gather. I was not prepared for the evening ; then was I 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 council. 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 awhile, 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.

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 Titus 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 livth of Isaiah, and iiii^d and ivth of 1 John afforded me much refreshment. Walked with —, not in that exercise of heavenly-mindedness and love which I expected, but through worldly conversation, I returned home dissatisfied. After dinner the sense of my ingratitude to God and indifference to the poor people at Lulworth 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.

22. Found the presence of God in prayer at night.

23. Interrupted by preparation for my journey. I went on 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.

24. Rose early, and with great difficulty attained a right spirit by prayer. Learnt some of Psalms xci. and cxix. by heart. Walked about the streets, calling at the booksellers', &c. till two o'clock. Thought little of God during my walk through this great city; when I did, however, it was with much affection. Returned, and

read St. James, and Edwards on Redemption. 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.

25. Called on Dr. Wollaston, and at the British Museum, and attended the Gresham Lecture on Music by Dr. B—. Returned, and unable to remain longer in such a dissipated, unholy state, I sought God earnestly in prayer, and found that degree of realizing faith, which is necessary for my peace. After dinner I called on —, and I stated the circumstances of my family to him, and he seemed to think that I ought to wait longer for the directions of Providence. A veil was thus cast over my future proceedings, and I went away bowed down in spirit. 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. I walked back to Mr. Bates', cheerfully resigning the conduct of this business to God.

26. Staid at home till near one; read some Greek Testament with Mr. Bates, and Jonathan Edwards on Redemption. I then 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 Hindostanee, 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. Swartz, who was settled at Tanjore, did do it

for a time, walking among the natives. Mr. G. had never seen Mr. Swartz, but corresponded with him. He was the son of a Saxon gentleman (the Saxon gentlemen never enter the ministry of the church) and had early devoted himself to the work of a missionary amongst the Indians. Besides the knowledge of the Malabar tongue, in which he was profoundly skilled and eloquent, he was a good classic, and learnt the English, Portuguese, and Dutch. He was a man of dignified and polished manners, and cheerful. We arrived at Mr. Wilberforce's to dinner; in the evening we conversed about my business; they wished me to fill the church in Calcutta very much; but advised me to wait some time and to cherish the same views. 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 Abbè, 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 Abbè 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. In my room, after difficulty at first, I realized eternal things, and retired to rest in the desire of walking more closely with God.

27. Evil tempers, and dark perverted views of divine things, made me unwilling to pray this morning, as they often do, 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. Walked in the shrubbery, and read some of Miss Hamilton on Education, till breakfast. After breakfast read a French account of the death of Louis XVI. which the Abbè put into my hands, and after some conversation with Mr. W. left them at one, and took a placè in the coach for London; had an opportunity of speaking to the landlady on the wickedness of not going to church; and on the coach-box with the driver, I was talking to him all the way; some of it he received very well, other parts not. Mr. S. called on me this morning after my return, and with him afterwards I had a really religious conversation. 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.

28. My whole morning prayer was taken up as much of late in labouring 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; but few being disposed to speak, and he deaf, the conversation on the origin of sacrifices, a subject I proposed according to his desire, was not much illustrated. On my return I found myself unhappy in mind, and unhappy in heart, 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.

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. After evening church, drank tea with Mr. S. and had a very profitable religious conversation; he seemed to desire we should part with prayer, but as my mind was rather distracted, I went away without it, but my heart smote me afterwards, accusing me of sloth. In prayer at night had many sweet thoughts of God's pardoning love, and protecting power, and interceded with unusual earnestness for my dear sister.

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 one we went to hear the charge delivered to the missionaries at the New London Tavern in Cheapside. There was nothing remarkable in it, but the conclusion was affecting. 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. Read Isaiah, and endeavoured to think about a sermon for Sunday. 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, proud, selfish, dissipated, discontented heart.

2. Left London and came to Cambridge. At first on the road my thoughts ascended freely to God, and my remarks were lively, and I began to think with pleasure on my Sunday’s sermon, but I soon grew tired.

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

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. Employed all the rest of the evening in thinking of my sermon. In prayer at night, at whatever part of myself I looked, an immense change seemed to be necessary. Except for more zeal I could only pray again and again, “Create in me a new heart, and renew a right spirit within me.”

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. After church called at two of the cottages. In one the man, the father of a large family, and in the other the mother, of whom I expected better things, told me in the course of conversation that they used the belief as their favourite prayer at night. I was perfectly shocked, not only at their accounting this prayer, but also that, after having heard the gospel so long, they should not at least know better. During my ride home I was much depressed at 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 labours 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. To these arguments I was obliged to have recourse, for the love of God and of souls was not uppermost in my thoughts.

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. I collected all the passages from the four gospels that had any reference to self-denial. It is a subject I need to preach

about to myself, and mean to do to others. 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 sin really deserves hell. O 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.

7. Oppressed with care this morning for want of time to prepare for the evening. 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.

8. Did not endeavour to maintain that child-like, humble, serious frame, which is the desire of my reflecting hours. Prepared for the evening in a more cheerful spirit than heretofore. But during my walk, anxiety on that account constantly damped those sweet and heavenly thoughts which, at intervals, arose in my mind. Made the reflection at dinner, which I have often had occasion to make when I have been most oppressed, that 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; as it seldom does. 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.

9. Read some Psalms before church, but 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.

10. Rose earlier than for some time. Considered the latter part of Ezekiel xvi. for an hour or two. In prayer about this time, I desired the true spirit of contrition, but for want of variety in expression for prayers 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.

11. When I walked, enjoyed much delight in the happiness of a soul bought with blood. I had a more clear view of the glory 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.

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. Called at three of the houses, two of the masters of them were serious men, in whom I was much comforted. 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.

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. The part I took was Ezek. xvi. 6. but I got on with difficulty; in prayer rather better. 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.

14. Having no urgent business to seize my mind this day, 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. More frequently I only feel a momentary desire and wish to enjoy such a frame. Read the beginning of the Acts, with some profit. 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!

15. Read this morning Kichener'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. Nevertheless, I accepted without thinking, an invitation from Mr. Simeon to drink tea, where I met * * L. with his fulness of anecdote engrossed the whole conversation, so that I went away at eight o'clock with the dissatisfied conviction of having lost two hours. Went home eager to read, and began to think upon Mark viii. 36. 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.

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 talents of conversation, I was neither profitable nor sober-minded. Thought about Mark viii. 36. with very little better success during the whole morning. Prayed over the promises in Isaiah xli. 42, 43.

17. A despicable indulgence in lying in bed this morning gave me such a view of the dangerous softness of my character, that I resolved on my knees, to live a life of far more self-denial than I had ever yet done, and to begin with little things. Accordingly, I ate my breakfast standing at a distance from the fire, and stood reading at the window during the morning, though the thermometer stood at the freezing point. I was so cold that I did not get on much in my work of sermon; but the effect on the flow of my thoughts was very surprising, the tone and vigour of my mind rose rapidly. No expected difficulty daunted me, but seemed to stimulate me to encounter it. 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 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. Passed the rest of the evening in writing on Ezek. xxxvii. 11—13.

18. Employed most of the day in writing on the same subject as yesterday. 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. Conversed with an old man on the road, who seemed to have a serious concern, but was building on his own foundation. I preached to him Jesus Christ. He seemed to receive the doctrines without emotions of any kind, but I hope these truths will be found to suit him the next time he is in fear.

I indulged the pleasing hope, that I had been sent to him, as Philip to the Eunuch.

This is my birth-day. Twenty-three years have elapsed since I saw the light, only four of which have been professedly given to God. Much has been left undone, much, very much remains to be done in altering my views as a Christian and a minister. Yet my past experience of the long-suffering of God, leaves me in no doubt of being carried on all the way. My desires at first were half true and half false ; but now I feel that my heart is whole for heaven, and the world in the main behind my back. Yet its passing vanities, and the flesh kept under too little, make me gain little ground. Praised be the Lord for his mercy, for his

patience, for it is that which the last year has taught me to understand. The number of my days is exactly fixed in his purpose. O may I glorify thee on the earth, and finish the work thou givest me to do through Jesus Christ!

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. Was greatly dejected when riding home, on account of their ignorance and my want of zeal. Alas! how can I expect they should feel life from my preaching, if I have it not myself. Yet I feel disposed to labour in prayer for improvement.

20. Morning passed with pupils, and preparing for the evening. 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. If ever my ministrations are of use, it is the Lord who makes them so.

21. How many dark and uncertain days in the years of my pilgrimage. 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 endeavoured 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. After a busy day sat up very late to gain a few moments to read. Read Brown's remarks on the latter part of Genesis, with some comfort and profit. 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.

22. Rose full of dark and fearful thoughts, but soon became easier by recollection and prayer.

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.

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.

25. The leisure hours of the morning were employed in writing a sermon. Omitted walking, through a self-indulgent dislike of a cold wind which blew, but loitered about instead, and in consequence was dull and unfit, for writing during the rest of the day.

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.

26. (Sunday.) Strove to maintain such a sense of the blessedness of the Sabbath, of the composure of mind which becomes me, of the excellency 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.

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 of blessed effect in recalling my mind. Sat till four with two old women at the alms-house, and then went to Farish's lecture; from that time till nine employed about a sermon to little purpose. Got on afterwards with my sermon a few pages, for which I felt thankful.

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. Was much affected with an apostrophe at the end of Biddulph's account of D—'s death.

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 fervour than I have done of late, and went to bed full of the sense of the importance of eternal things, and of living every day as my last.

6. In the morning I sought to rouse myself to

greater earnestness in prayer, and enjoyed some freedom in it. 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. Read and prayed on John xiv, and was peaceful in the course of my walk out. Looked at an iron foundry in Wall's Lane: the fierce fire raised many solemn ideas of God's power, and of hell.

7. Vexed at my loss of time. 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; my vexatious murmuring at loss of time continued afterwards, but during my walk I recovered tranquillity, and reflected that I could never be more profitably employed than in doing his will, and that 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. Visited — and then the work-house, and one of the women in the alms-house.

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! "Where sin hath abounded, grace doth much more abound." May it reign through righteousness unto eternal life.

8. During my walk, 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. I feel the need of setting apart the first day I can for the restoration of my soul by solemn prayer, for my views of eternity are becoming very dim and transient ; prayed with fervour 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 honour, 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 endeavours 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 favourable 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.

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 holy 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.

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 so dwelt upon my mind during my whole walk, that I could not raise my heart to God with any delight.

On my favourite 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.

13. My heart again this morning filled me with evil thoughts and unwillingness to approach God, from whom I had received so lately such unexpected favours and mercies. Yet in prayer it assumed a different temper. During my walk I sought without much success to have a rejoicing of hope by trust in God, in spite of the thoughts that arose to depress my mind.

14. Why do I not always maintain a humble, serious, and loving spirit?

15. Rose early, and passed the day in the enjoyment of considerable peace. 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.

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 laboured and hast not fainted."

18. (Sunday.) Employed about sermon till church time, during the service enjoyed much delight.

Mr. Simeon's sermon in the evening was very awful, and reached my conscience.

19. By rising late I was short in prayer, yet I can almost always reach beyond the world, partly indeed by the help of imagination. 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 shewing 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.

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 any thing 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 improving 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.

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 labouring and praying for them. Alas! I must have far, far more love to souls before I dare go abroad. During my walk, my mind cleared up.

22. Rose a little after five, but was not able to begin my sermon. 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 fervour, in the conviction of my unprofitableness.

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.

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.

25. (Sunday.) Read prayers in chapel. At church was not steadily tranquil. Preached at Shelford on 2 Tim. i. 10. I enjoyed much delight in the service; I spoke with freedom and clearness, and trust it was not unprofitable to the hearers.

26. Read in chapel with some difficulty, on account of the exertions of yesterday. 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 passes unimproved, but I must patiently submit to it; at night I drew near to God in prayer, and felt disposed thankfully to labour in all earnestness and simplicity, to call my poor fellow-creatures to Christ.

27, 28. Wrote during the morning on Job xxii. 21. During my walk I had many solemn thoughts on Mr. C—'s death. In the afternoon baptised five children, and found myself approaching to that levity from which I have been more free of late.

30. (Good Friday.) 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.

31. Breakfasted with S—, and retained the serious impressions of the morning prayer. After dinner, being at leisure, from having procured the promise of assistance, began to pray with great fervour, 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 invisible things which the believer is made to receive, and I was eager to read what Dr. Watts has written on the hidden life. I had never read it before, but 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. Read Watts's sermon afterwards till supper, and went into hall with my mind fully engaged in the high subject on which I had been meditating. Found — and — conversing about * * *

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All this appeared to me to be a bubble and a dream. Perhaps they would have accounted me a visionary, could they have read my mind. It was with some pity, I hope, and grief, that I contemplated in silence, men of strong minds so childishly employed.

April 1. (Easter Sunday.) Was prevented by one thing and another, from being any considerable time in prayer, which I endeavoured 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 when I could think of nothing distinctly. Called at the house of a poor woman in Wall's Lane. Her husband, who would never suffer any one to come near her till a few days before, came into the house. I went out and warned 'the wicked man that he would surely die.' He confessed that he was cut to the heart when I talked to him of eternal torment, and consented to come in and join in prayer—, which he did.

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——.

4. In my walk I was 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.

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.

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.

7. In my walk could not get near to 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. She observed once while I was not speaking to her, that she should be miserable for ever unless God would have mercy upon her, but she hoped he would for the sake of Jesus Christ. This was the

first time I had heard her mention the name of Christ. Then she said, she had no deep repentance. She wished to have more time, though but a day longer, that she might have a deeper repentance.

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 labour;” would he say so to me? I feel convinced that I do not labour 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 labour indeed, and enter deeply into this rich treasure of his word, and to grow in every grace.

9. I addressed myself with earnest prayer and a strong desire, to know and learn the epistle to the Romans in the Greek, and read the two first chapters with attention and profit.

10. I enjoyed much comfort in prayer this morning. 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. Read in the Greek the epistle to Romans, with new and enlarging views. Walked to Shelford. Very often I could see myself a lost sinner, a debtor to mercy alone. I was happy and joyful. Hoped and prayed on the road that I might in the day be aware of God's presence, and strive by all my conversation to glorify him. On my return home was not humbled enough to come near God. Supped in hall, where I had an opportunity of speaking the truth, which I did in a measure.

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 endeavoured 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.

12. . . . dwelt heavily on my mind, but in prayer at noon I committed myself in trust to God and Christ with some peace and joy. In my way to Mr. Simeon's heard part of the service in King's Chapel. The sanctity of the place and the music, brought heaven and eternal things and the presence of God very near to me.

Read at church, and unexpectedly had much solemnity and happy views. Whenever I am attentive to this world, I see vanity and vexation of spirit written upon it. Alas! how much time lost. How much sin committed this day. Yet Oh, how I long to live a life of devotedness of God.

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. After dinner wrote sermon. 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.

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. On the road to Stapleford,

anxiety about the evening kept me a good deal from the sense of the presence of God. 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 the view of the superlative excellency 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.

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.

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 however I did, and found myself delivered, through mercy, from any strong bias to prefer any thing to the service of God.

21. Found myself in a serious humble spirit at rising, and determined to fast this day, thinking I should both be able to finish my sermon more easily and have besides time for solemn prayer. Finding myself in great distress about the affair of —, not knowing at all what the will of God was, I used the 27th and 25th Psalms in prayer with some relief.

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.

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.

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.

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. Happening 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*' on sickness and death, and sat about two hours with great pain of head, sometimes sleeping, but 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!

27. Rose restored to health. Oh, how great are His mercies. 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 time of devotion, by supposing 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 such a word of conviction, but 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 woe is me if I preach not the gospel. I have also never laboured 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 in his heart, that I may be determined upon good grounds to know nothing but Jesus Christ, and him crucified.

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 sinners. 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, Ps. 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 any thing 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 thoughts, after an entire devotion to God, and forgetfulness of the world.

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 exceeding 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. Oh 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.

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.

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.

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. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." 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.

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. Then my desires are so strong, frequently to guard against the entrance of earthly thoughts, that I can use those words with truth, *Claudimini, oculi mei, claudimini*. To maintain a spiritual frame of mind, is now the subject of all my petitions, but all my endeavours 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 be departed from God by nature, that it requires such incessant labour 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.

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 while on my deficiency in human learning, and on my having neglected those branches which would have been pleasing and honourable 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 become 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 labour 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 a 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.

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 make it turn 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.

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 endeavoured 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.

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.

13. I was watchful this morning against earthly thoughts, and God sent a blessing to my spirit. I enjoyed every thing, 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 fervour; but with many vain self-exalting thoughts at so doing.

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.

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 any thing like this do I find myself) yet I ask myself, why am I not holy and heavenly-minded as Paul?

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.

18. The sciatica prevented me from sleeping much in the night, and I rose in exceeding pain of body. But I enjoyed blessed peace of mind, as I did also last night in prayer. It is the Lord, I trust, who kept me in perfect peace.

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.

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. Breakfasted 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.

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. and

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.

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 outbreaks of corruption. In my walk, enjoyed a clear and tranquil frame, and much of the presence of God, though the commendation of my sermon I yesterday received, too frequently recurred as a favourite meditation. After dinner, alas! entirely indisposed to every duty, but I was much stirred up by prayer over Rev. iii.

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

25. (Fast-day.) Preached on Hosea vi. 1. At —'s could not succeed in making the conversation profitable, though I tried repeatedly. On coming away, I was beginning to be cast down at the thought of it, but 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.

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. Upon the whole, this has been the best week I have ever passed, for faith has been more in exercise. Yet I have little sense of communications from God.

27. (Sunday.) Rose at a quarter before five, and 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. Walked in the garden with my heart continually wavering, sometimes reposing in full confidence on God, at other times made miserable by fears. My mind seemed fatigued all this day, incapable of enjoyment, though it approved supremely the things that are excellent. At times I felt myself hurried to thoughtless levity, but I cried to God for help. Indeed I was severely tried the whole day within and without. 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 any thing 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 any thing to destroy the accursed sin of my heart.

28. Oh that my soul could maintain but for one day the divine sweetness attending the exercise of humility and love! H. and S. breakfasted with me. 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.

Received a letter containing some unpleasant charges from one of our people; its first effect was to drive me nearer to God, and so give me peace.

29. Mr. K. White of Nottingham breakfasted with me. In my walk was greatly cast down, except for a short time on my return, when as I was singing or rather chanting some petitions in a low plaintive voice, I insensibly found myself sweetly engaged in prayer.

30. In prayer my heart was in my mouth, and greatly elevated in spirits, which I endeavoured 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. Some evil reports concerning me have got abroad, and no hypothesis whatever will account for my conduct. I can only say that all that I did was from pure charity, and very painful to my own feelings, and so God knoweth. May he defend the honour of his minister, and enable me still to speak with all boldness.

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. Called and found C—, so meek and humble that I felt quite happy with him, and staid with him an hour, opening the truths of the precious Gospel with great comfort to him, as I afterwards learnt. Supped with B—, in company with seven other clergymen, all conscientious. I wished much to say something to a good purpose, but had no opportunity, yet I reasonably blamed myself afterwards, for not striving more, and for not having that spirituality

of mind which might have found opportunities when there were otherwise none. Once 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 1. Engaged all day long in hall. In the intervals I endeavoured to seek after God with various success. In hall I had occasion enough to check the risings of a vain conceited spirit.

2. In hall during the morning. 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 in seriousness, and found my spirit improved. Continued at Locke till half-past eleven, and then found myself all the worse for this sort of life, employed neither in divine thoughts nor works of charity. I think it almost impossible I could ever have been faithful to Christ in any other calling, my mind is so easily led away by the least earthly study. How dull, how slow in apprehending objects of faith, so that they should have a living power upon me!

3. At breakfast, from the circumstance of my cough, the conversation turned upon death and our preparation for it. I felt myself able to look forward to it with comfort. Preached at St. Giles, on John vii. 19. in weakness both of body and mind. After dinner I prayed with comfort, though for too short a time, and preached at the same church, on the parable of the lost sheep, with more animation both of mind and outward gesture than I have ever manifested. Called upon C— after church, and had some conversation with him to my great comfort. In private prayer at night I drew near the Lord and was particularly affected at the belief of —'s danger. Oh may he at last hear my prayers for her.

4. In hall during the morning. 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.

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 suitableness of spirit.

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.

7. Breakfasted with — who said many strong things against my sermons which pained my mind not a little all the day. In a short walk 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.

8. The whole of this morning in settling the classes ; it was a joyful thing to throw off immediately afterwards all the earthly thoughts that had come upon me, — was much disturbed this evening by employing myself about something which excluded the Bible for a time, though I felt that I ought to be reading that. How easy is it, and yet how awful, to grieve the Holy Spirit of God.

9. This morning H. breakfasted with me, and left Cambridge finally. After he was gone I sat an hour in melancholy reflection on the transitory nature of earthly things, and should have continued longer, had my thoughts been fixed steadily on the subject. 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. D. read some interesting parts of Mr. Wesley's Journal among the Americans, and we discoursed also 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 suffer

these desires to decline, or that keep me from attaining their heights of holiness?

10. (Sunday.) Felt rather cast down in the service, from fear that my manner was offensive to the people. 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 rivetted 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 any thing 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 anyone 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 ownself.

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 to Shelford, he was talking chiefly of my going to India. As I am wanted in several places immediately, he had no doubt but I

should go early in the spring. 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!

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, marriage, &c. 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: as also, that I might be enabled to keep myself single for serving him more effectually. 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.

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 intercession. Walked out in the evening in great tranquillity, and on my return met with Mr. C—, with whom I was obliged to walk an hour longer. 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 improve the opportunity of acquiring human learning. All our conversation on the subject of earning, religion, &c. ended in nothing, he was convinced he was right, and all the texts of Scripture I produced, were applicable, according to him, only to the times of the apostles. How is my soul constrained to adore the sovereign mercy of God, who began his work in my proud heart, and carried it on through snares which have ruined thousands, namely, human learning and honours : and now, my soul, dost thou not esteem all things but dung and dross, compared with the excellency of the knowledge of Christ Jesus my Lord. Yea, did not gratitude constrain me, did not duty and fear of destruction, yet surely the excellency of the service of Christ would constrain me to lay down ten thousand lives in the prosecution of it. 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 calling 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.

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 excellence of Jesus Christ.

15. Prayed that the pressure of ministerial concerns might not disturb my mind during the day.

16. Maintained a right spirit of peace and love through the early part of the morning. — told me of many contemptuous insulting things that had been said of me, reflecting, some on my understanding, some on my condition, sincerity, 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.” As I was conscious I did not deserve the censures which were passed upon me, I committed myself to God, and in him may I abide until the indignation be overpast! My soul, alas, needs these uneasinesses in outward things, to be driven to take refuge in God.

17. (Sunday.) At church, in the service enjoyed much peace. Preached on 1 Tim. i. 15, to a full congregation. 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. Drank tea at Mr. —’s, in order to have an opportunity of expressing my sense of the misconduct of —, staying with him, who had been the means of spreading the reports about me. After tea I spoke of this, though fearful of being in perturbation, as it was before the whole family, but I put myself into the hands of God, who truly enabled me to preserve what I most wished, an unshaken composure of mind. I went away very thankful to God, who had given me the means of satisfying all those

who heard me. Afterwards, till the evening sermon, I was thinking far too much of this business and other earthly things, but Mr. Simeon's sermon on Jeremiah xxxi. 8, 9, restored me a little, and made me desire to be alone with God. In prayer at night I seemed 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.

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 'Tennant'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.

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.

Supped at B—'s in the evening, and notwithstanding a serious prayer beforehand, I was unwatchful, and too much conformed to the world. I know not how to conduct myself well in such cases.

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. Went in the afternoon with some degree of affection and zeal to Wall's Lane. Sat an hour with two old women, both above fourscore, and talked to little effect apparently. Had some comfort in prayer afterwards at home, and received B— in a serious frame. 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. "My meat is to do the will of him that sent me, and to finish his work." 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 for ever, 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 excellency 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. Oh God, do thou strengthen me, that my faith fail not, that I may not be discouraged till I have said, "It is finished."

22. Retained all this day the impression of yesterday, 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 chiefly in the summer house, 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 on the road was rather about to be with God than with him.

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.

24. I was rather watchful during the morning, and 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 ?

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.” I know how, but 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 be able 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 labouring to overcome it. But God who has 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.

26. Heard enough of the business of — to make me sick of the world. Oh, 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. viii. appeared to me to refer to sanctification. After dinner was at H—'s with a party, but repented afterwards, as it was time lost, no opportunity offering to speak for their good. 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 dulness 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 my 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 world forgetting by the world forgot.' Read and prayed with my bed-maker at night.

27. Was interrupted and distracted in prayer this morning. A funeral and calls of friends took up my time till eleven, afterwards 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. Yet it pleased the Lord to restore me, and lead me in the paths of righteousness for his name's sake. Dined at Mr. Simeon's, and then I went to the hospital, and in going remembered how frequently my treacherous heart had been wandering after vanity. I went afterwards with a party to an inspection of soldiers, but soon retired really grieved that my poor fellow-creatures, who were there in such numbers, sought their happiness in such miserable vanities. O how do they contrive to live without God. 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 labouring 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 bitter to furiousness by disappointment and envy. As I have this day been constrained to adore the mercy of God who hath saved me from recent snares, so will I now praise him for having turned me from a life of woe to the enjoyment of peace and hope. The work is real. I can no more doubt it than I can my own existence. The whole current of my desires is altered, I am walking

quite another way, though I am incessantly stumbling in that way, yet the lusts of the flesh, the lusts of the eyes, 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 as he sees himself a stranger and a pilgrim on the earth.

28. Was interrupted in prayer this morning in consequence of rising late. Read at the hospital after dinner, 1 Pet. iv. and was about a sermon till church time, many of my dear brethren in the ministry were there. 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. After supper called and spoke to poor S— for some time, but in vain.

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, shewed 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. Read to them Isaiah lv. and conversed afterwards with them in their respective wards. D— continued with me all the evening, so that not a single thing has been done this day in private. Read at night the three first chapters of the Revelations, and found them as usual very searching and awful. Prayed at night with fervor.

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! — teased and troubled my mind, but I felt confidence in the evidence of God. After dinner found my mind serious and earnest over 1 Thess. Read in the hospital Matt. vii. I rode to Lolworth and 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 fulness 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.

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. But afterwards I had a most blessed view of God and divine things. O how great is his excellency! I found my heart at times pained for want of words to praise him according to his excellent greatness. Looking forward to complete conformity to him as my great end of existence, my assurance was full. I said almost with tears, "who shall separate me from the love of Christ? Shall tribulations," &c. HIS

power being supreme delivered me from every fear. At church enjoyed some deadness to the world, but at the receiving of the sacrament my heart was hard and insensible. I knew not what to do. I seemed to have a heart of adamant, and full of pride and earthly thoughts.

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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 opinion of those who love and honour me. But I know my refuge. God is able to humble me, and to make me die to every thing but himself. In prayer at night God either shewed me myself or else Satan tempted me to his own sin, but my soul was filled with greater misery and horror than I ever yet experienced. I know not how to describe my feelings, nor how I got into them, but it was after metaphysical inquiries into the nature and end of my being, and in what consists the happiness of the soul. 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, and trusting that by to-morrow these distressing thoughts would have passed away.

2. But they returned to fill my soul with anguish; 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. At King's chapel, my heart ascended in faith to God my Saviour, and I was inclined to have my heart drawn out in tenderness and love towards God and man. I confess that I know not the end of my being, nor wherein consists the happiness of the soul, and I tremble to inquire, lest my beclouded reason, &c. (Vide Memoir.)

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.

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* * 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 any thing, 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 dishonour 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 shew the strength of faith. I will even, against hope, believe in hope.

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.

5. Walked, with my mind in peace. In the afternoon I was 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.

6. Had my heart considerably affected in prayer this morning, and wrote a sermon with some diligence, as in the sense of divine presence. At noon found peace in my soul from 1 John iii. and iv. and in walking, though human feelings often intruded. After dinner, drew nigh the Lord in prayer, and wrote part of a sermon. The sudden appearance of evil thoughts made me very unhappy, but I found refuge in God. O may the Lord receive my wandering heart, though it is continually backsliding from him, 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 dulness.

7. Extremely dull and cold in prayer, through wandering of thought before, and interruption in it, as also 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. After supper, preparing for my departure. 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.

8. (Sunday.) Rose at an early hour, but had little power in prayer. I was 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.

9. Set out on my journey in greater recollection of mind than ever heretofore; on the road the contemplation of myself shewed me the workings of vanity. Called on Mr. Grant, who told me that in case M— should accept the Missionary Church, there was no immediate opening for me, but he had little doubt there would be a chaplainship vacant before the close of the 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. Breakfasted with S—, whose account of his approaching marriage with a lady of uncommon excellence, rather excited in me a desire after a similar state—but I strove against it.

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 had just received a Lieutenant's commission in the navy; he was in company with some other officers, and used the name of God in profane swearing. As he was relating

an account I could not interrupt him to make my remarks, and 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.

11. Left London for Bath. I was on the top of the coach, and the wind blew exceedingly cold, so that for the first fifty miles, I was in great pain from the 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 the journey, enjoyed great peace, and a strong desire to live for Christ alone, forsaking the pleasures of the world, marriage, &c. There were on the coach, a purser of a man-of-war, and a gentleman's servant, to whom I found an opportunity of reading Luke xi.

12—19. Had no opportunity of getting at my journal-book. On the morning of the 12th left Bath for Exeter, and on 13th arrived at Plymouth. Continued 14th and 15th with my dear cousin T. H. 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 back-slidden, I found my soul filled with seriousness and solemnity before God.

20. I found myself unable to introduce any conversation, as my heart was not close to God, nor touched with love to God. Walked to Lamorran, and at times had enjoyment of divine things.

21. Had a very interesting conversation with my

dear — on the New Testament history and our Lord, during which I had an opportunity of telling her the most important things of the Gospel. 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.

22. Rose late, but in prayer after breakfast, the Spirit seemed to breathe on my soul. I continued in prayer a good while, and my heart was enlarged. Went to Truro church, where my own vain heart wandered. In the afternoon 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.

23. At night walked through the woods to —, in a sober and placid frame. Supped with the family and slept there. 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.

24. Breakfasted at Lamorran, and retired for two or three hours, to write a sermon for next Sunday. 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.

25. After dinner there was a meeting between — and —. — behaved in a most furious unreasonable manner, which so affected me, that though I looked up continually for help, I could scarcely speak.

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

29. (Sunday.) Read and prayed in the morning before service with seriousness, striving against those thoughts which oppressed me all the rest of the day. 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 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 endeavoured to analyze it,

that I might see how base, and mean, and worthless such a love to a speck of earth, was, compared with divine love. Then 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; but in dreams her image returned, and I awoke in the night, with my mind full of her. No one can say how deeply this unhappy affection has fixed itself; since it has nothing selfish in it that I can perceive, but is founded on the highest admiration of her piety and manners.

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. Sat up late, and read the last chapter and other parts of Revelations, and was deeply affected. Prayed with more success than lately.

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 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 labours as ever. What is the exceeding greatness of his power to usward who believe!

August 3. Wrote part of a sermon, and was very much affected with considering the holy life of our Lord on earth, and in my walk out, found my soul breathing after a conformity to him.

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. As I walked afterwards with — to Lamorran, I found she had been deeply affected, and by the rest of her conversation I received great satisfaction. Preached at Lamorran, on the parable of the lost sheep. There was the greatest attention. In the evening I walked by the water-side till late, having my heart full of praise, at first, to God, for having given me such hopes of —. I laboured 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.

6. In conversation at night, having occasion to mention to one another, the acts of great wickedness we had heard of, such as murder, &c., my soul was filled with the most awful thoughts. I felt deep concern for my poor fellow-mortals, and fear of God's judgments, but could not conceive that I could be capable of murder. My utter unprofitableness and daily waste of time came home to my conscience, and I lay down with strong desires after a life of more devotedness and diligence.

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. *

* * *

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.

8. Walked from 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 any thing that might offend him.

At Mr. B—'s, met Capt. — his lady and suite ; he was sailing one Sunday, a few weeks before, when by his climbing to the mast-head, the boat upset and went down in an instant ; he was supported by his clothes, but was taken up for dead. I asked him whether he did not receive it as an awful warning not ' to take his pleasure on God's holy day ;' he took the Lord's name in vain immediately, but he went without my having an opportunity to tell him of it. At night my illness gave me near views of death, but I was enabled to draw near to God in faith, to be saved as a poor sinner.

10. Breakfasted with —, he presently entered into the highest points of the Calvinistic scheme; his views appeared to me unscriptural, but I wanted to leave these things for others more practical, for my heart was much frozen by the conversation; he had but a slight opinion of missionary work, and on the whole, his behaviour depressed my spirits a little, though he has, I know, great affection for me. Walked in pain and weakness to Truro, with my mind scarcely reaching beyond the body. My illness made me doubt if I was designed for foreign service, but when this doubt began to disquiet my mind, I was refreshed by considering that the Lord would make me clearly understand his will if I left it to him. In the evening read Jon. Edwards.

11. Was very ill and weak all day, better at night, and had much enjoyment of God.

12. Went by water to Pilleigh, 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. During the whole time of being at Pilleigh, I had no attack of those pains, which would have prevented me entirely from preaching. This I considered as a remarkable answer to prayer.

13. Walked to Truro, and found my wandering heart rested on the way by reading the word.

14. Read 'Edwards on Original Sin.' Dined at —'s. The conversation was insipid in a very great degree. No doubt I might have introduced better subjects very easily, were my own heart in a properly spiritual state. Mr. — walked with me to Mopus, and heard from me as much as I could say with propriety.

16. Read Edwards; 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.

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 —, to the ruins of St. Bennels. I could wish to have been alone, but on our return, we rested with difficulty on the subject of religion. I found to my surprise and grief, his mind tinctured with infidelity. I was enabled to answer his arguments clearly, from Butler and Jon. Edwards.

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 endeavour 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 enquiring with the humility of a creature. The old — made me a present of Thomas-a-Kempis de Imitatione Christi, and seemed much affected at parting with me.

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. Rode to St. Michael's, and preached there on Dan. v. 23, 24. to a small congregation; walked back with —. Our conversation was somewhat on the vanity of the world. My heart afterwards was a little ruffled by the expectation of the great concourse of people to hear me, but my tranquillity was restored by prayer; yet I cannot preserve for any time, a sense of inward communion with God. The church at Kenwyn was quite full, many

outside, and many obliged to go away. At first beginning the service, I felt very uneasy from the number of people gazing, but my peace soon returned, and 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, that I feel the want of heavenly abstraction from sin and the world, and the certainty that I may receive it from above. Read Thomas à Kempis in the evening.

22. Walked to St. Hilary, with my mind agreeably employed all the way, in learning the Epistle to the Ephesians by heart.

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.

24. Abridged 'Jon. Edwards on Original Sin.' Walked out, and my mind was kept much from wandering. In the evening read Thomas à Kempis with much profit in my room.

25. Read the Pilgrim's Progress this morning to —. 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. Read à Kempis in the evening.

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. Walked in the evening with Mr. G—, and Lydia, up the hill, with the most beautiful prospect of the sea, &c. but I was unhappy from feeling the attachment to Lydia, for I was unwilling to leave her.

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, with a sort of uncertain pain, which I knew would increase to greater violence afterwards, on reflection. Walked to St. Hilary, determining in great tumult and inward pain, to be the servant of God. All the rest of the evening, in company, or alone, I could think of nothing but her excellences. My efforts were however, 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.

28. Rose with a heavy heart, and took leave of St. Hilary, where all the happier hours of my early life, were passed. — and —, accompanied me in the chaise a few miles, but the moment they left me, I walked on dwelling at large on the excellence of Lydia. I had 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, most 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 any thing in heaven or earth, could be a compensation, I said amen!

29. I walked to Truro, with my mind almost all the way 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 this 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."

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. Major Sandys calling, continued till dinner conversing about India. I consented to stay a day with him at Helston, but the thought of being so near Marazion, renewed my pain, especially taken in connexion with my going thither on the subject of my departure. After dinner walked in the garden for two

hours, reasoning with my perverse heart, and through God's mercy not without success. You preach up deadness to the world, and yet not 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. "Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need," was very precious and comforting to me. 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.

31. Passed the morning partly in reading and writing, but chiefly in business. Rode to Rosemundy, with my mind at first very unhappy, at the necessity of mortifying my self-will, in the same particulars as for some days. In conversing on the subject of India with Major Sandys, I could not help communicating the pain I felt at parting with the person, to whom I was attached; but by thus dwelling on the subject, my heart was far more distressed than ever. Found my mind more easy and submissive to God at night in prayer.

September 1. Drove to Helston, and enjoyed peace

in general. In the evening, Mr. S. the curate of Helston, and I, walked together in the garden. I rejoiced to find him seriously disposed, and endeavoured to give him what I thought scriptural views of the doctrines of the gospel.

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. Walked in a peaceful contemplation of the wisdom of God, as being a ground of resignation. When my mind was sufficiently composed into submission, I 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.

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 wrong, 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.

4. In prayer this morning, as last night, was taken up with desiring that heavenly abstraction from the world, necessary for writing on Rev. xxii. 17 ; found the utmost difficulty to fix my thoughts on the subject. At night walked to Truro, with my mind generally at peace, and rejoicing in God, devoting myself to him, with an entire resignation of idols, the world, &c.

5. Writing on Revelations xxii. 17, though greatly distracted by business : 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. Read some chapters of the Acts to her.

6. Finished the Acts with her. She engaged to be regular in the performance of those outward duties which I recommended. 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 I took leave of her, with great distress to us both.

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.

9. Rose late, and unfit for lively worship of God, in consequence of sitting up late last night.

10. Walked with Mr. H— into dock, and was able to meditate with tolerable steadiness on Scripture, yet with lamentable thoughts of vain conceit continually

offering themselves. After dinner read 'Thoresby's Journal,' and retiring, had a happy season of reading and prayer. After tea walked with F—, and after offering every argument to induce him to come to God, took my leave of him. I learnt from — that my attachment to her sister was not altogether unreturned, and the discovery gave me both pleasure and pain, but at night alone, I resigned myself entirely to the will of God.

11. Took my leave of this family, who have truly God with them in their house, and 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. Found some opportunities of speaking to — a young attorney, who knew the necessity of a change, but could not begin. While the coach stopped to change horses, we went into a garden, and sat by some water on the grass slopes. I read and explained the 23rd Psalm, to which he listened. 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. 14. Called on Mr. G—, and went away much dispirited, chiefly about —; for my own concerns I could repose on the infinite wisdom of God, who would make my way clear. The same consideration settled my mind also on —s account. Called on G—, and was thus again reminded of one too deeply in my heart. I then 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 enjoy-

ment 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.

15. Left London for Cambridge, with my mind most of the way disturbed. I took no pains to say anything for the good of the people, though I might certainly have done it.

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. My mind was not diligent, either on the road or at church. Preached on John iii. 2.

Rode home, and having little time for prayer, went to Trinity church with my desires indeed after God, and deadness 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 labour while it is day, while I am in this world. My rest remaineth for the next.

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 any body 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.

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; considered some passages for the evening.

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 any thing else.

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! Read Jon. Edwards before breakfast, but lost a great deal of time, then, and after breakfast, 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.

20. With my mind greatly dissatisfied, I prayed over 1 John iv. and found my heart much relieved. 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. I preached on Rev. vii. 22, and afterwards walked with —, whom I encouraged to continue in the grace of the gospel. Drew near to God afterwards in prayer.

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. Was somewhat relieved after breakfast, and wrote sermon with freedom. At the hour of walking out, every thing tended to recal 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, for I ought to be happy wherever God has placed me; and I am sure enough that the exchange I shall make of college, for a stormy ocean and burning plain, will not be very pleasing to the flesh. Meditated during walk, on

a subject for the evening. After dinner walked a little with —— inquiring about the voyage he had made to China; then called in Wall's Lane. In my rooms continued three hours, reading for the class, learning Scripture by heart, and praying. 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.

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 to a missionary; passed most of the evening in reading the account of the missionaries in India.

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 perhaps 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 benefitted 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.

24. Rose with my mind heavenward, after some thoughts of God in the night, but in prayer was short and superficial. Read ——'s account, and wrote to —, which took up all the morning; afterwards burnt the letter, as it contained unwarrantable charges, and betrayed a passionate spirit.

Read and prayed with my bed-maker; read a good deal of Thomas-a-Kempis, and with the 19th Psalm closed the reading of the day. But no good has been done without. By reading a-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?

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. Afterwards in my room was rather peevish. At seven went to a class, and expounded Luke ix. The rest of the evening chiefly taken up with the account of —— which I finished. 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.

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. I walked home to Cambridge alone at night, with my mind disposed to enjoy heavenly things, but for want of exertion to fix it, the time was rather wasted.

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. At morning prayer, Mr. E—— officiated, Mr. H—— opened the conference, and Mr. M—— concluded it in a prayer. I was enabled to be tolerably watchful, so as not to lose sight of the eternal world. In the evening walked to Cambridge with —. My conversation was very profitable to me. At Trinity church, preached on Phil. iv. 7. Afterwards, during the interval between supper and bed-time, was looking over the Bengalee grammar.

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 that deep seriousness which characterizes Mr. M. 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 me, and addressed him with the deep impression on my soul. Oh 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. Read some chapters in Numbers, and wrote part of a sermon till late.

29. Watched over my thoughts more steadily this day, and found the benefit, as I delighted more in God. Many argued at — in favour of the lawfulness of amusements on the Lord's day, as it was not a day enjoined in scripture, to be observed ; I could not prove decidedly that they were unlawful, but my heart was grieved at the open profaneness and vain reasonings, which will increase into more ungodliness. In prayer afterwards, I felt much affected at remembering them.

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. In prayer I was serious and earnest. I rode home from Lolworth, with my unbelieving sus-

picious heart uneasy about there being no appointment for me to India, without which, as Mr. Simeon said, to go, would be to run before the pillar and the cloud. I felt a dislike to staying longer in Cambridge than till the spring. 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.

October 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. Read in the Christian Observer. The account of a Brahmin preaching the gospel delighted me most exceedingly. I could not help blessing God for thus glorifying himself.

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. Wrote sermon. 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 endeavoured to repeat to myself the Epistle to the Ephesians, which brought me nearer to God, and kept me from darkness and peevishness. After dinner, began Halhed's Bengalee grammar, for I found that the other grammar I had been reading, was only for the corrupted Hindoostanee. In prayer, I found my soul composed to a blessed and serious view of eternity. Visited the hospital, &c. 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 labour 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 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!

3. Reading Missionary accounts, Bengalee grammar, and at church. 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. Staid at the hospital in the afternoon, endeavouring to lead the different patients to the knowledge of the way of salvation; 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; in the evening wrote part of my sermon; 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 honourable to myself. God forbid! but oh let me be found doing my duty!

4. My mind rather unfitted for the worship of God this morning by wandering thoughts; yet, by prayer, God in mercy “restored my soul, and led me in the paths of righteousness for his name’s sake.” B—— breakfasted with me, and staid late; finished a letter, and then the morning was gone; 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. Dined at —, and 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 desire 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. Was much struck with Mr. Ward's letter to a minister; 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.

5. My mind still galled at the sense of my unprofitableness. N. and B. breakfasted with me; notwithstanding my precaution I had not sufficient recollection to be profitable to them. This was a day I had intended for fasting and prayer, of which my soul greatly stands in need, but unforeseen 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 every thing can engage me more easily than he?

6. Morning passed away in reading Missionary journals, and attempting sermon; in the afternoon, was employed in officiating at the hospital, calling on W. and M. With the former I was often brought to recollect I was conversing with a dying man, and that the most serious and affecting solemnity became me. 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 thank-

fully 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.

7. (Sunday.) On my road home from Stapleford, it was the querulous inquiry of my heart, "Who will shew 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. Read some of Thomas à Kempis, and the Olney Hymns.

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 me great delight on many accounts. Speaking of me, he says, 'Let him marry, and come out at once.' I thought of Lydia with great tenderness; but without pain at my determination to go out single. 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 labour more for the benighted 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.

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 ! "

11. Received a letter this morning from K—, which melted me into tears of penitence ; I know not what spirit I was of when I wrote, and now that he has answered so mildly and patiently, I am struck with his vast superiority in Christian attainments. My selfishness and uncharitableness made me appear quite loathsome to myself, and I wrote in a spirit of great self-aborrence. Thinking of his letter and answering it, took up the whole evening. In a short walk met with — who is still gravely trifling along the path of life. I strove to retain that penitential spirit which I was conscious became me, and which was exceeding conducive to spirituality.

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.

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 endeavouring to maintain, or pray for, the two graces of fervour and humility at the same time. I cannot be happy a moment, without some conviction of my own worthlessness, and it is for the honour 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; and though the people, as appeared by the smallness of the congregation, did not appear to like my preaching quite as much as I thought they ought. Calling on several after church, I found whole families had absented themselves on frivolous excuses; to one man and his wife I gave a very awful warning, and felt as if I spoke from God; promised S—— to come on Wednesday, to read and pray with some people at his house. Now God grant that this may be the means of stirring up some attention to religion among them! 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. So much time passed in prayer, seems thrown away, when we might have bestowed it in reading or visiting. When I pray for my people, it is more because I ought to do it, than wish for it. 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.

15. In writing to —— this morning, my heart was filled with abhorrence of that Evil Spirit who is endeavouring 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 the 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 unremitted diligence and zeal, and to believe that as my day is, so shall my strength be.

16. In the course of the morning was plagued with my old temper, at the thought of the evening class-meeting; but by prayer two or three times, I was restored to a right sense of things.

Endeavoured 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 schoolmaster, 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.

17. After dinner walked to Lolworth, thinking on the subject I was to speak on; went to Smith's house, where there were about ten people, and as many children assembled. We sung 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 had never 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. As the people stood round him, for he sat in a chair in the open air, I took care to say nothing to him about religion, lest I should give countenance to what I foresee will be said of this. I think I shall apply to my Rector for an evening lecture on Wednesdays. Mr. C— gave me very pertinent advice; he told me that my preaching would not do at all for this place, and what was more, the language was seldom such as the people could understand. 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. Read Sir W. Jones's Life at night, and was better pleased with his character.

18. O the vanity and unprofitableness of the day in which there is no exercise of heavenly-mindedness! What signifies every thing 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? Yet in my room afterwards these desires had subsided, though in reading Scripture my heart was engaged, and I resolved, if nothing prevents, to appropriate some hours to-morrow to special prayer and meditation.

19. Read some of the lives of Anselm, Bernard, &c.

this morning, at intervals of leisure. I cannot help admiring those holy men who retired to a convent, and lived in the exercise of such elevated devotion ; and the consideration of it tends to quicken me to spirituality and love of God. 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. Went to a class, where, 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.

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. At night, in bed, was greatly disordered, my head was as restless on the pillow as after long and intense study. I thought upon death as perhaps near, without alarm, though without pleasure ; with a sort of melancholy.

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. Low spirits at church, through being about to preach old sermons, which I feel so ashamed of offering to God, that I believe I shall rather leave every thing undone, than not write one new one at least every week. 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 endeavouring 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 my master, was thus looking upon me. At church, I enjoyed the presence of Christ. * *

* * * *

22. Prayed this morning, that I might delight in the prospect of the social worship I was this day to engage in, and of every spiritual duty ; in which I was answered, I think. At four, I catechized the children, and from thence went home and prayed. Loitered and wasted my time after supper. Yet my soul is, I hope, gaining ground in the path of duty.

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. — called, and vexed me very much, by what I thought at the time, great folly ; presently afterwards, my pride and vanity were wounded by little circumstances, quite harmless in themselves. 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. I then went and assisted F. in Newton. 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. Afterwards, I was about to

begin the Lord's work gladly, when a most disagreeable man came and staid an hour and a half. I was exceedingly galled, but spoke seriously of religion to him. 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.

24. Calls of different men prevented me from doing any thing, but read Thomas à Kempis and Flores Bernardi a little, till two o'clock.

25. Rose early, and 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.

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. After dinner, I called on two sick persons, with one of whom I prayed. At my return to my rooms, took up Bengalee. Having occasion to consult Jon. 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?

27. Rose early, learnt some scripture, and walked.

Wrote a little of sermon before pupils came, with frequent interruptions. C. sat with me an hour before dinner, and gave me much encouragement. In my walk met T—, with whom I thought it right not to be pressing on the subject of religion. After dinner, some friends sat with me till near eight. My heart was occasionally full of joy. 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 my self upon the Lord, and found him come to my peace and composure.

28. Vide Memoir.

29. Rose early, lost time in reading Watts, from whom I seldom get a new thought. - Abridged some parts of Edwards on Sin. The rest of the morning was taken up by pupils and Major S—. 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 went away for an hour to catechise the children, but staid two hours afterwards, in order to be with Major S. I blame my dear brethren, but much more myself, for not introducing spiritual things, their 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 sor-

rows of Zion, may be removed by a prayer-hearing God.

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. Employed till pupils came, in thinking of sermon and Bengalee grammar; consented to take another pupil. 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. Dined at —'s with Major S—, my own spirit was light, and the conversation in general unprofitable. In my rooms afterwards, much in prayer, and had free meditation on sermon. 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 Bible, 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 endeavouring to write, if my mind were more spiritualized by prayer.

31. My mind was spiritual this morning, and my heart towards God. I was scarcely alone till the time of taking a walk. 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. I called on and prayed with two, and sat awhile with B. 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. On account of the ill behaviour of —, my heart was filled with impatience. 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.

2. Laboured 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 out I was thinking of Lydia, and the possibility of my having a competency; but I felt scarcely the least wish for a settlement of 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 several people, and among them 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 of grace with much delight to her. In my rooms, read for the evening class, and prayed with my heart full of awful thoughts. At the class, read Luke xvi. and prayed with some solemnity. Read Bengalee after supper.

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, not far off. I sometimes tremble at not having suffered more for Christ; but I trust I am ready to undergo it all.

4. Endeavoured 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. The time till church was nearly all taken up in finishing my sermon. During the morning service my heart was much affected, and I felt rather abstracted from the world, and happy in the prospect of greater abstraction. Mr. Thomason preached on Heb. xii. to my edification. Rode to Lolworth with Mr. C. 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!

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. In the afternoon, catechised about fifty children, and called on a woman in Wall’s Lane. Went to my rooms, expecting to do much in the many precious hours that lay before me. I was fervent in spirit at first, but all the evening and night passed in reading a little of Hopkins, and writing for the Christian Observer. 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.

6. My heart was cold and unhappy this morning; but by long and diligent prayer, I obtained some sense of God’s presence. Wrote a little of sermon; but for three hours got on so little, that I was exceedingly dejected at my unprofitableness: but found some relief in

prayer. The thought of this evening's ministrations rather oppressed me. Went to the class in which Mr. S. officiated throughout. ——'s insanity affected me very awfully to-day. God grant that my pride be not levelled with the beasts, in the same manner! 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."

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, 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 dulness 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.

8. In morning prayer, felt a most ardent desire, the same as last night, 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. With my pupils, endeavoured to set the Lord before me, not with so much effect as yesterday. Till church, went about with Professor Farish, who was canvassing for the Jacksonian professorship. * * *

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* * * Had some happy meditations in the evening at my room, on the favour 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.

9. Wrote letters, which employed me till my pupils came. Professor Farish coming to me about his business, prevented my walking, except for a short time with friends, among whom I shewed an unholy spirit. In the afternoon, 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. Most of the evening in writing letters to different M. A.'s for Professor Farish. In my rooms, began to meditate with some delight on the glory of Zion, the subject of my intended sermon, but advanced little or nothing in it.

10. Rose very early after an almost sleepless night, and continued at sermon chiefly till eleven, making little

progress. In the morning, 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 behaviour was thoughtless, to my sore vexation and grief afterwards. When shall I be delivered from this detestable levity, and inconsistency! Continued at sermon all the rest of the evening; in great dulness, partly arising from headache. A letter from my sister to day was very affecting to me. Oh 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.

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 sermon. My natural spirits were high at church, and afterwards rode to Stapleford, in a joyous sort of spirit, but with no true religion in exercise. Preached on 2 Cor. v. 20, 21. The congregation ill-behaved and inattentive. 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. Oh 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 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.

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. Breakfasted with N——, and continued two hours about mathematics, then visited a dying woman, and prayed in the midst of many people. From that time pupils, and a disagreeable man, who took up my time after dinner, when I was about to enjoy a season of devotion, catechising children and then pupil, left me no leisure for myself till near seven. I was in general at peace and earnest in prayer. The rest of the evening wrote with great slowness and inattention some sermon: though the subject furnished me with many delightful thoughts.

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. I received a letter from the French officer Vivian, the answer to which took up all the morning. I endeavoured to send a summary of the Gospel, and added some exhortations to embrace it. In a short walk out, was rather confused by present things. 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. A little before seven I 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 in the spring, or indeed for a year to come. This, together with some other little sources of vexation, made me very unhappy for a time. But I made a sudden effort to take all these things quietly, considering that these are the very seasons to exercise faith.

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. After dinner was in the town, and called on one sick man. 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.

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. Passed the morning in writing sermon, though greatly interrupted and grieved by temptations. In the afternoon after prayer visited a sick woman. A few friends took tea with me. I fell rather into levity, though I was disposed to spiritual conversation. At Trinity church felt my heart worldly; unable to realize eternity, but at last I did find my heart opened a little. Preached on Ephes. ii. 19—21.

15. 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. The morning was much interrupted, and I was peevish and idle. Wrote letters on Professor Farish's business. After dinner was sent for by Mrs. P—, and staid there and at Bate's the whole afternoon. Happily for me the Lord did not forsake me,—all this time being without prayer. In the evening read Hopkins on the first and fourth commandment, 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.

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; but by receiving a letter from one of the electors attributing my loss of his vote for Farish, to my want of earnestness, I was so vexed that I could not recover my composure and peace for a good while. Owing to pupils, &c. I was not left alone till one, when I walked a little, and met with Mr. Lloyd, whose conversation was as usual, highly spiritual and edifying. When I got to my rooms, 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 labouring after a broken heart, but staid 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.

10. (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. After dinner sat in my rooms endeavouring to recollect the events of my early life, till afternoon church, where I enjoyed great delight. I was about to offer to Mr. Thomason to preach, but I heard him on Rom. xii. 1. with great profit. By a letter from Major S—to him, 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 other 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.

19. Was distracted in prayer, and unable to feel the presence of God this morning in prayer. Read 6th commandment in Hopkins, and began sermon on it. Walked a little in Trinity cloisters, not distressed by corrupted tempers, 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. Went immediately after dinner, to catechise the children; then after taking tea, I went home, and was employed in writing on Professor F's business, and other secular business the rest of the evening.

20. Professor Farish, &c. breakfasted with me early this morning, and afterwards N——, who continued till late in the morning, for assistance in mathematical subjects. At a little interval I walked with great headache, but my heart seemed affected towards God. 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? Afterwards went to visit ——, but could get him no comfort. So I desired Mr. Simeon to call. The rest of the evening in conversing and writing letters. My heart was not in visible disorder during all this, but it is not the spiritual life that Brainerd led.

21. H— breakfasted early in the morning before his departure: in my rooms till eleven, I was employed in writing to my sister. At church in morning prayers, I did not really speak to God; pupils left me but a short time for walking before dinner, during which I unwill-

lingly met with ——. After dinner, by being at Mrs. P—'s, and at the Physic Schools to hear Cope, I lost unexpectedly a season of reading and communion with God, and was with B— and his family the next three hours. I hastened to my rooms, groaning over my unprofitableness, and impatient to be employed; wrote sermon till nine, when I 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!

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. Wrote sermon till pupils came. 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." "Christ's love resembles the Father's," he said, "because it was without beginning, without measure, without variation, and without end." The subject was delightful to me. An hour afterwards I experienced great joy and love to Christ, and with great delight and fervour 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 labour 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.

Wrote sermon the rest of the evening, and was sud-

denly humbled much at something in Hopkins. I have indeed reason to go mourning all my days.

23. Through shortness of time I was about to omit my morning portion of Scripture, yet after some deliberation, conscience prevailed, and I enjoyed a solemn seriousness in learning 'Mem' in the 119th Psalm. Wasted much time afterwards in looking over an Arabic Grammar. 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. Visited the poor Magdalene, and read Romans v. with much cheerfulness and suitableness; I have still great hopes. Then 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 por-

tion 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.

24. Days 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. In prayer at night I seemed rather far from God, and to be under a cloud.

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 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. Was much edified by Mr. Simeon's sermon on 2 Cor. iii. 18. 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. In a short conversation with two men who are serious, I found my heart exceedingly knit to them: their modesty and simplicity are quite engaging. Drank tea at Mr.

——'s, felt persuaded that he knows nothing of inward piety ; yet while so many were present, I could not be pressing on the subject. 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, ' Jesu, 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.

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 next two hours I spent with two sick men, with both of whom I prayed earnestly. In my rooms afterwards, 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 unparalleled ! Worthy is the Lamb that was slain. Rest of the evening wrote sermon ; my soul seems labouring 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 ? At night, lay a long time sleepless, and got farther and farther from God.

27. A melancholy day, the sense of my defilement and self-indulgence made me feel myself abominable. The 119th Psalm was again very solemnizing ; wrote sermon ; walked with B——. 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.

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. After dinner consented unwillingly from a sense of duty, to sit at C—'s, but had no opportunity of doing good. Went into Wall's Lane, and visited several people. Supped with Professors Farish and Jowett, and a Scotch Professor. Conversation not uninteresting.

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. In the evening visited B—, and drank tea with A—. In 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 it was with much distraction, from the fixed contemplation of divine things. Mr. Simeon preached on Gal. iii. 1.

30. Was filled with shame, and self-abhorrence, and sense of guilt, at having wasted time in bed, notwithstan-

ding the dictates of conscience. Finished the 119th Psalm; at the intervals between pupils and Euripides, walked out rather in a distracted contemptuous state of mind, from reading

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The having to preach at Trinity also, when I saw scarcely time to prepare, rather made me uneasy; but my soul enjoyed peace at last, and when I hit on the text, Ezek. xxxii. 18, "As I live," &c. I felt very happy. In the afternoon sat with —, and afterwards called on some sick. Drank tea with W—, and spoke to him freely. At my rooms, my heart drew near to God in prayer, and I found my love fervent to him, for his own blessed excellences. Read Euripides till very late; I was struck with the resemblance between the character and words of Medea, and —, in the lines 24—30, especially.

My mind was not taken up by these heathen studies as it used to be.

December 1. Morning passed as usual; 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 fervour in prayer. I continued till supper writing to my sister. 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.

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; but I was by no means happy in my ride to Lolworth. Preached on the sixth commandment; not so much

attention as last Sunday. Visited some of the people, and was mostly in a spiritual frame of mind; felt oppressed with the prospect of what I had to do this week: to prepare sermons for Trinity, to read Bishop Butler, &c. But my soul found rest by prayer. 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.

3. Morning till ten, as usual, in thinking on sermon, and reading. From ten to six, was not left alone, for B. walked with me, and after dinner I was obliged to go out immediately to the children. I have had an hour's conversation with Mr. B. 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.

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. In my walk out I seemed able to be more at ease. H. came to me in the afternoon: 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. Visited the poor Magdalene, but had my doubts of her. At my rooms, read Greek till eight, and the rest of the time in thinking of sermon. At short intervals had the presence of God, but in general was lukewarm, though not tempted to any dissatisfaction with my blessed work. This inter-

ference of preparation for examination greatly puts me out.

5. An unprofitable day. 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. It was "the hour and power of darkness." 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. As soon as I was left alone, I went to visit Mrs. C. and was much affected by reading to her Isaiah lxiii. and lxiv. On my return, met with Mr. P. and C. who drank tea, and staid till supper time. I had not a minute to lose. 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!

6. My heart was still disquieted this morning, and weak against the assaults of sin and Satan. Now did I find that the joy of the Lord shall be our strength. 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 found my mind quite blind and dead to spiritual things at first in prayer, but gained a little nearer access to God. After that, I 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. At church, Mr. Simeon preached on Psalm xl. 17. "I am poor and needy, but the Lord thinketh upon me." Oh that I were very simple and humble in heart ! 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. I left him, looking forward myself, with some dread, to the agonies of departing this life ; and then sat with Mrs. B. and Mr. Simeon. The sight of Mrs. B. in tears much affected me, and I could soon have joined her. These emotions of the soul continued in exercise, in some degree, the rest of the evening.

7. Rose early, being 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. Made no advances in my sermon, till pupils came, with whom I observed rather more propriety of conduct. Called at B—'s, and found he had died at five this morning. In my walk, 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. Made several calls, and at two houses read and prayed. Could not be about my writing till seven, when I felt some love to souls, and wrote a little more freely, by God's assistance.

8. Rose in a spirit of seriousness, and 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 morning, 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 was taken up with sermon, in general in peace, and sweet views of another world. Supped at night with — and —, at the inn. The conversation was miserable, and I came away tired, but not without the conviction, of not having endeavoured 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 !

9. (Sunday.) Vide Memoir. At * * I was struck with the contrast of my own exquisite feelings of delight, and the apparent peevishness of some present. Oh why do not they know God ? I was forcibly impressed with the reality of religion.

10. My comfortable state of mind was rather clouded this morning, by waste of time in bed ; but it returned and continued till B. told me, that in my prayer yesterday before sermon, as also at other times, 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, at this intimation, 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 any thing 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 hu-

miliation. In this spirit I walked out, and it was surprising to me, what freedom from anxiety and from inclination to sin, I found while in that state. 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. This frame continued a few hours ; and while it lasted, 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 honour 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. After catechising the children, called on Mrs. B. and upon a dying boy. 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.

11. Corruption provides me enough for morning prayer : rather declined from the affectionate spirit of yesterday. 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.

12. Enjoyed some delightful hours this morning, especially in reading the Song ; but in my first prayer was exceedingly barren and distracted. With my pupil more governed. At church, was in a light, worldly spirit, insomuch, that in prayer I was 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. With the poor Magdalene I prayed, and still believed her penitent, from reading with her. I heard the chant at King's, with the same emotions of devotion as I generally have. Rest of the evening passed in reading Euripides.

13. Rose early, and 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. After dinner friends came, and staid so long that I was not at leisure till church, when Thomason preached. Then sat an hour with B—— employed about Euripides, 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.

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. At this time my soul drew near the Lord in prayer, and found it to be a solemn season. There

was something of a sacred impression on my mind during the examination in hall; several of the poetical images in Virgil in which they had been examining, especially those taken from nature, together with the sight of the moon rising over the venerable walls, and sending its light through the painted glass, turned away my thoughts from present things and raised them to God. My spirit was stirred up to renewed resolutions to live a life of entire independence of earthly comforts, though the flesh was very weak. The rest of the evening passed in reading Euripides. In consequence of not praying with my servant when it was rather a favourable opportunity, I greatly wounded my conscience, and did not recover a comfortable state all the evening.

15. Rose early, being awakened by the music of the waits. 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 labour to feel my utter unworthiness. If men despise me or my attainments, they will do no more than what is right. Sat with the examiners till three, from which time till eight I was examining the men of the second class in the Medea. At eight I called on Mr. Simeon and Mrs. B—. This day I have been tired with the praises of men. The attention and respect of the fellows to night were remarkable.

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. Preached in the morning at Stapleford on the ninth commandment. 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 honours appear to me! Ah, thought I, you know not how little I am flattered by these intended compliments. Preached in the afternoon at Stapleford on Ezekiel xxxiii. 11. to an attentive audience. On the way back had a conversation with an aged believer, and called on another afflicted saint, whose want of meekness and patience occasioned by her great trials, rather pained me. Had an opportunity of private prayer at Shelford, 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. in which 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.

17. After morning prayer my heart was joyous, but far too light. B. breakfasted with me. The rest of the day was 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 shewed 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! In the evening wrote to my sister, and manifested a very unbecoming spirit of levity and sarcasm, and impatience to one of my pupils. Read Butler. 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 rivetted 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.

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. Read Butler at night till very late.

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 any body. I examined in Butler, with great ease to myself and clearness. Thus it pleases God to make me honourable 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, with my mind variously employed ; sometimes with sweet thoughts of God, but generally with dull thoughts, scarcely attending to any thing. I was grieved not to be able to say any thing more decisive and convincing against that ungodly book of Paley's. At night after supper, 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.

20. The promises of the church's enlargement afforded me much delightful meditation this morning : from nine till near dinner we were engaged in settling the classes. In my walk the severe cold did not shut up my thoughts within the body so much as of late. 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. Called on a woman in Wall's Lane after church.

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. On my return sat an hour with the poor Magdalene, and read the bible to her, to her seeming profit. Then dined at Mr. Simeon's with a large party of religious friends, and ladies ; but the conversation was not religious or in any way improving. So when I went away at seven, it was with regret at the time's being all lost.

Went to the class and read and spoke on Revelations ii. to the church of Ephesus, with freedom ; but was by no means satisfied with my prayer. Sat with —— and his brother, an officer in the guards ; their conversation was far more becoming Christians, than ours had been in the afternoon. 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.

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. Visited an old woman dying, full of self-righteousness ; I tried, in vain, to convince her. By going to chapel, and pupils, I was not alone till seven ; from which time I was greatly dejected, at my utter unprofitableness, and inability to write sermon. G—— and H—— had come to sup with me, and my heart enjoyed much of a humble spirit.

23. (Sunday.) In great depression of spirits, and 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 any where, or to do any thing for God ; not from zeal, but from resignation, and a sense

of utter worthlessness and unprofitableness. I was told of the death of the self-righteous woman I visited; and also of the sudden death of a dear Christian female friend. 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. Preached at L—— on the Ninth Commandment, and visited some people, and was somewhat revived by singing hymns with one latterly profane. In my ride home, still had some slavish fear. 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 any thing that can be gainsayed, I had much better not have spoken at all.

24. The whole day almost was employed in writing, in which God graciously assisted me far beyond my expectation. This was rather reviving to my spirits, and led me to thankfulness. By sitting till very late, so long without bodily motion, was chilled, the whole night, and got little sleep.

25. My morning thoughts were unworthy of this sacred day, till they were somewhat sanctified by prayer. Read at St. Edward's church, and delivered the cup at the sacrament for the first time. I longed to be rightly affected with contrition and devotion, but all in vain; I found the body of sin and death very oppressive. Preached at Lolworth on John i. 14. to a very small congregation, but with my own heart affected. On my return, dined with Mr. B. and our conversation in general was such as becometh the gospel of Christ. 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 Galatians 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.

26. Had some enjoyment in prayer ; but I need very much a day of humiliation, and continued supplication. — had breakfasted with me. Though my mind was at times spiritual, my conversation was but little agreeable to the simplicity and humility of the gospel. The whole morning was taken up by the calls of different people ; to one of my pupils I declared the counsel of God ; in my walk out endeavoured to think on the life of faith, and in a short season before dinner, found the presence of God in prayer. 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, and wrote to my brother. 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.

27. Had great difficulty to keep my mind in peace all this morning, from anxiety about this evening's ministrations. After writing a French letter to Vivian, the French officer, I went out to a funeral, and was detained by it the whole morning. I endeavoured to employ my time well, by making occasional reflections on the people about me ; but chiefly by meditating on a subject for the evening. In prayer, after this, I strove to exercise faith, and to stay my mind upon God, which he enabled me to do. At dinner, I was obliged to be engaged in the same subject of meditation, and though my mind was not quite easy, many profitable reflections suggested themselves. After dinner, I officiated at another funeral. From the deadness of my soul to holy thoughts and unfitness for duty, I thought it would have been happier for me to have

been fasting than feasting. 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 every thing 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.

28. Employed this morning in reading Erpenius's Arabic grammar, and writing to Mr. J. on public amusements. In my walk, and during dinner, was meditating on John xiii. 17. for the evening. It is good for me to have no care or comfort, but what I can get by faith ; my peace is purer. I sat in combination room an hour after dinner, but felt, on coming out, that I could hardly expect to receive God's blessing on my own heart, and this evening's ministrations, after neglecting the due means. But He graciously assisted me this evening, both in exposition of John xiii. and in prayer. For two hours afterwards employed in writing out my letter to S——, with my soul occasionally cheered by joyful views of another world.

29. Much of the morning wasted by irregular reading, Grotius's commentary, newspapers, &c. by which my mind was left more unhappy than if it had been oppressed by too much business. Visited the poor Magdalene this afternoon, she seemed to be dying. P—— and —— took wine with me, and in consequence of theological disputes, staid till nine. I was exceedingly grieved afterwards at having lost so much precious time,—never, never to be recovered ; in

which I recollected I might have been comforting many poor souls, or storing my mind with knowledge, or growing more spiritual by prayer. Smith on 'Sacred Offices,' in a part speaking of the necessity of prayer, was made very useful to me. I felt that I neither had, nor was thinking of giving so much time to prayer for my poor people as I ought.

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. In the afternoon, at the same church, on Acts xx. 21. Read and prayed afterwards with Mrs. S. and another. In the evening before church, was a little enlivened by a sense of God's mercy. At church, several things served to humble me, and make me think slightly of myself.

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 twelve-month, 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. So closes the easy part of my life, encircled by every earthly comfort, and caressed by friends, and never long under spiritual affliction. I may be perhaps said scarcely to have experienced trouble, but now farewell ease; if I may presume to conjecture, the next year will bring with it difficulties or death. Perhaps I shall never see the termination of another year; now, therefore, O Lord, into thy hands I commit my spirit, for thou hast redeemed me, oh Lord, thou God of truth. May I be saved by thy grace, and be sanctified to do thy will now, and to all eternity, through Jesus Christ. Amen.

January 1, 1805. (See Memoirs.) P. 93, ed. 10.

2. 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: read at church with seriousness, and no temptation at all to levity. — 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. After an hour in my rooms, I went to W——'s, where I expounded the 12th chapter of St. John. In prayer I was more free from false fervour, and was more deliberate and orderly. Thence I went to an old woman who was dying, and read and prayed with her.

3. Read a little of Basil on the first Psalm. I was

struck with his eloquence, but found little evangelic truth. I found solemnity and seriousness at different times in prayer this morning, but in my walk, my heart was ever beholding vanity. At church I was in a very insensible state, but my thoughts were afterwards more 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 labouring and praying for souls, without ever being honoured 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.

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. After dinner 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.

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 have 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 tomorrow, studying how I might speak with the greatest

possible plainness. The afternoon was passed with ——, who has been long oppressed with doubts and fears. 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. Read and prayed in the family.

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 sung with the children. In the evening read one of Jon. Edwards's sermons with ——, whose conversation full of levity and inconsistency, especially considering the day, was very painful to me; his incessant loquacity was tiresome to me, almost beyond bearing. 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.

7. Left B——, and arrived at dinner in Brunswick Square, where I passed the remainder of the evening very agreeably with old Mr. and Mrs. Bates, for their favourite subject was religion. I called on Mr. Grant, who told me I might certainly consider myself as destined for India, though I was not yet appointed. He

had however no doubt that I should be very soon. The situation he has been endeavouring to get for me, was that of Chaplain to Fort William. 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.

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. Read some of the Psalms at home, and 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 a chapter was read, and Mr. ——— prayed, and then we sung, 'Salvation, oh the joyful sound,' with great joy; my own mind was in general quiet and collected, but I was very slothful in conversation.

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 excellency, and been filled with wonder and delight, that so mean a creature should belong to him as much as angels.

10. Walked about the grounds before breakfast, and 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. I was a long time engaged in writing to ——, because it was on a subject on which I knew not my own mind ; it was about Lydia : after some deliberation, I ventured to request a correspondence with her ; but my heart felt submissive before God, how he should ordain it.

11. After breakfast began to read Isaiah, being in great need of being quickened by God, and warned by his word, and I found some life in the exercise of reading and prayer. 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 soon 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 seemed to feel again the pain of parting with Lydia, but 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 need to expect, after the levity and neglect of the day. But God is plenteous in goodness, and rich in mercy. He dealeth not with us after our sins, neither rewardeth us after our iniquities.

12. Left London in low spirits, partly from illness and partly from the dissipation of my thoughts from delight in God. During the whole journey, I was exceedingly stupid and heavy, generally thinking of Lydia : 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. I was in some doubt whether I should send the letter to E——, as it was taking a very important step, and I could scarcely foresee all the consequences. However I did send it, and may now be said to have engaged myself to Lydia.

13. (Sunday.) Rose in great self-abasement, and shame, and grief, at having no fruits of labour 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 un-mixed 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. Mr. Simeon preached on "Ye cannot serve God and mammon," in a most clear and powerful manner. Found much edification at night in reading some parts of the sermons of that great man, Jonathan Edwards, as I did of quickening in the morning from David Brainerd.

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. By walking time I was become peevish, though

prayer at intervals in the morning had given me momentary tranquillity. Continued diligently watching over my own frame, and striving to sooth it into comfort and happiness by dependence on God. Catechized the children the whole afternoon, and by reason of standing in the cold and keeping them in order, I was excessively fatigued. Did little all the rest of the evening; 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 at first to depart, but I saw it to be nobler to live out the troubles of life.

15. I was sorely tried this morning by an unhappy spirit of distrust and anxiety, from which repeated prayer gave me only a temporary relief. 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. I thought of my dear Lydia as he spoke thus, but without regret, except that I had written that letter, for my inclination entirely coincided with Mr. Simeon's opinions. Went to meet a person at whose house I had been entertained some years ago. There was a great deal of abuse of missionaries, especially of those at Otaheite, and with all this there was of course a considerable number of errors asserted. Against all which the Lord enabled me to keep my ground and to bear testimony; with the bible in my hand and Christ at my right hand strengthening me, I can do all things. What though the world believe not, God abideth true, and my hope in him shall be stedfast.

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, longer than for a few moments after prayer. At times, 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.

17. Endeavoured 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. Having but one pupil this term, 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.

18. Read in Edwards, and wrote on a subject. In my walk was thinking on "Wilt thou be made whole," After dinner ———'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; this 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.

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

20. (Sunday.) Rose with my mind serious and concerned for souls; had power to keep the world out of sight, almost as soon as it intruded; from Cambridge to Lolworth I was enabled to pass my time in prayer, in the sweet, serious, sedate sense of God's presence. I

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 excellency in the work, and I longed to be conformed to Jesus Christ in it. Preached on Rom. vii. 18, heard the children at school, and 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.

21. Walked with W——, and was tolerably under self-command. Passed the whole afternoon in catechizing, and was as before, greatly fatigued. 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.

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

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this country, my accounts may be all ready and right. Felt more persuaded of my call than ever, indeed there was scarcely a shadow of a doubt left. Rejoice, oh my soul, thou shalt be the servant of thy God in this life, and then in the next for all the boundless ages of eternity.

23. Uncomfortable most of this day from a sense of mis-spent time. 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 excited 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.

24. Waited in the greatest expectation for a letter from Mr. Grant; reading in the meantime the Hindostanee, but no letter came. Then 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 up to. May I know those evangelical mysteries. Passed the rest of the morning in meditation on a subject for a sermon. Spent the afternoon with some friends very delightfully. We sung 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.

25. Rose early, and wrote sermon before breakfast, afterwards read Hindoostanee. Continued the whole morning in expectation of a letter; at last it came, and contained Mr. Grant's urgent request that I might go in eight days, but I found it was illegal for the Bishop to ordain before twenty-four. 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. At night, it was rather better. 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, particularly to the Ephesians, Philippians, Thessalonians, and Colossians, 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.

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. Till midnight, continued slowly writing with repeated intervals and distraction. 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.

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. Sat an hour after church, with a woman apparently dying. I talked a great deal to her, and concluded with prayer. 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. Prayed at night with my bed-maker.

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. Walked with B. who told me there was disapprobation with some people yesterday morning 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 honour 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 thoughts 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.

29. In my walk, was chiefly thinking on subjects for the evening. In the afternoon, wrote to S——, expressing high things, such as ardour 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.

30. With much painful conviction of my constant unprofitableness, I had sometimes drawings of heart towards God. This morning, read Hindoostanee grammar, and meditated on a subject; heard a sermon at St. Mary's; read and prayed over the three first chapters of Ephesians, with some comfort and spirituality. In my walk, meditated still on sermon. 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 every thing good, I have every reason to abhor myself in dust and ashes. Mr. Simeon told me on going away, that he supposed I should not go for nine or ten weeks; this rather displeased me. I cried to God for deliverance from my discontented, unholy spirit, and obtained some relief. Read Ephesians with some comfort, with Grotius, but most of the time thinking on 1 Cor. xxiii. 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.

31. After passing the first part of the morning in prayer, with first of Philipians I sat with Mr. Simeon conversing on chap. i. 23, 24. Finding myself in great stupidity, I took up the Hindoostanee grammar, that the time might not pass away without any profit. 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. Thought a long while at night on 1 Cor. i. 23, 24. but could not begin to write. I am miserable while I see the time hasting away and nothing of it redeemed.

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. Wrote a little on 1 Cor. i. 23, 24. with great slowness and difficulty. 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. Went to C. and sat with him an hour. 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.

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. Read Judges and Colossians. Walked with B. with my spirit a little more guarded than usual. I came with grief and shame to the throne of grace, confessing how much time I could find for comparative trifles, such as sleeping, walk-

ing, 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. Continued writing most of the evening, but interrupted by a long train of reflections on my solitary tour in Wales, and the sort of life which awaits me. 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.

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. Was exceedingly delighted with a sermon on sanctuary blessings, in the 'American Preacher.' Here again I found it necessary to repress such 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. In the afternoon catechised the children. 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.

5. C. stayed so late this morning, that I had no time except to write a letter. I was enabled, however, to stay upon God by faith, feeling assured he would keep my soul in peace, and instruct me how to perform my public duties. In my walk endeavoured to think on a subject for the evening, as also at dinner-time. I spoke on the latter part of 2 Thess. xi. 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.

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, and I was more uncomfortable than when my mind was oppressed by excess of care. In the evening I 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 solitude, 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 require the agreement of all the heads, and then a grace to pass the senate, before the petition could be presented to the King: all which will tend to 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 the confusion of worldly things, I need not much fear the influence of distracting vanities.

8. Began my farewell sermon, and wrote till the time of walking, and was engaged in the subject with my mind at peace. In the afternoon, 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, for he restored my soul in a good measure. 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.

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 any thing 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.

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. At church in the afternoon, my heart at times was full. The kind expression 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.

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. Heb. i. and ii. was my portion this morning; the rest of the morning was spent in calls. After dinner, catechized the children two hours and a quarter; from them to my pupil; then C. came and staid till ten o'clock. In great vexation I tried till midnight to get something done, but wrote very little.

12. Breakfasted with C——, but my mind was so uneasy for want of spiritual duties, that I could not say any thing at all. Afterwards on reading Hebrews, and prayer, my peace and comfort returned. I endeavoured 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 steadily to enjoy that peace which passeth all understanding.

13. I sought of God in prayer a spiritual frame, and

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 any thing at all for his glory.

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.

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.

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 fervour 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 every thing 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 any thing 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.

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 fervour. 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. Called on the sick woman, and prayed by her ; my heart was joyful in my ride home. At church in the evening, at the first hymn was affected to tears, with a sense of God's love, and the happiness I enjoyed in his favour, and so in a less degree the rest of the service.

18. My birthday ; 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. After dinner catechized children. At night the Lord mercifully assisted me much in my studies. Especially in preparing to

speak on Hebrews iv. 3, and Rev. xxii. 11. 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.

19. Passed the morning in reading, prayer, and meditation, on Heb. ii. 3, and Rev. xxii. 11, with my mind generally impressed with a solemn sense of duty. 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 endeavoured 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. Read and prayed with my bed-maker at night. 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.

20. Rose early, and found it long before my mind was solemnized to any seriousness in prayer. At length however it was, and I felt some sobriety of spirit.

21. Walked to Drayton, about five miles off, to see a woman who attends Lolworth church. 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 visited ——. 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 do without it. The rest of the evening wrote a farewell sermon.

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

23. Employed in writing on Rev. iii. 20: 1st Epistle of Peter was still very profitable to my soul. Having had occasion to think on death as near, from having an oppression on my lungs, 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.

24. (Sunday.) Riding home from Lolworth, I was enabled to be in prayer much of the time. I was labouring 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 communion with God. I endeavoured to realize my future life as a missionary, to ask whether I could be satisfied at resigning for ever 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. Read and prayed with H—— at night.

25. Rose with my mind uncomfortable and unbelieving, but by prayer recovered a little of heavenly-mindedness 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 Degree, as the heads were to meet to-day. Drew up a skeleton for this evening, and walked a little in the court in great tranquillity of mind. After dinner catechized the children, and presently after,

went to tea at P.'s Read the latter part of Acts viii. On my taking occasion from Philip's seeing the Eunuch no more, to speak of my short fellowship, some were in tears. Much of the rest of the evening passed in reading Hindoostanee, during which time I wounded my conscience by not approaching God in prayer, which I foolishly delayed to a later 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.

26. Had intended to devote this morning to prayer, but this mandate business kept me out of doors all the time. 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. Called on the Master, the Registrar, the Vice-Chancellor ; 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, yet when I went at the appointed hour to the same poor creature, it was with some inward tenderness. A lady, ignorant of the true way of salvation, was with her all the while I was there, and so I could only explain the way to

Christ so as to suit both, without any thing particular to her.

27. Nothing will compensate for the want of close walking with God, and private fervent prayer. After an hour with my pupil, I supped with him, and 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.

28. The whole of the morning I was employed in calling on the Master, and Cotton, and assembling the seniors, who consented to let my grace come before the senate. I was a long time in the senate-house, and was about to have my grace read before the dissolution of the congregation, when most of the caput objected to the shortness of the notice. I thought it prudent to withhold my grace, and give timely notice. Called next on the public orator, who wanted a congregation as well as myself. At last I got home, and after passing some time in prayer, got rid of earthly cares and perplexities. 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 1. Was again sent for by the master, and passed the whole morning in the same troublesome application as before. Called next on the public orator, but he not being at home, I lost a whole hour expecting him. I received good to my soul, at the sight of a most striking engraving of an angel, contemplating with wonder the cross of Christ. This was before my mind

all the day. At last, after waiting in vain, I went to the Vice-Chancellor, and could not obtain his permission to call a congregation; though some of the caput, whose objection had obliged me to defer the grace, were perfectly satisfied when I called this morning. He would not have opposed it, he said, had he known it had been signed by so many of the heads; this was a sad oversight of his, he should have informed himself of this, the consequence will probably be, that I shall lose the degree or my fellowship. I felt some little disappointment in the evening on recollecting it, but it soon passed away, as I was not myself to blame. Walked with B.; our conversation not unprofitable; he told me of an objectionable part of my last sermon, and I felt the force of his reproof, also of a fault in my usual preaching; these objections gave me pain, and I felt unwilling to get up and preach; but blessed be God who giveth me counsel.

2. Found the presence of God at intervals this morning in prayer. After one part of the prayer, I could not help reflecting on the deep devotion that came upon me for a few moments, while I declared I had rightfully no other business each day but to do his will, as a servant constantly regarding his pleasure. In the afternoon my heart had wandered; I was unfit for prayer, but was restored to it.

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 laboured 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 labours. 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 fervour, 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 his sickle and reap. Read and prayed with H—— at night: Acts xx. was deeply affecting to me.

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 all the remainder of the day, in which I should be engaged so much outwardly. 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.

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! The rest of the afternoon was engaged with ——, and in preparation for departure.

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.

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 most furious and abandoned character; he seemed a little affected and humbled, but the more sober one had learned to affect infidelity. Took up my abode in Brunswick Square.

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; though almost overcome with fatigue and sleep at night; I was helped to be serious and devout in prayer.

8. Went to Dr. Gilchrist, and received some instructions from him respecting the pronunciation of Hindoostanee. Afterwards went with Mr. Grant to the India House; he said he had no doubt I should be nominated, but on account of the press of business, he could not say when mine would be brought forward; time enough, however, he said, for me to go out by this fleet. But I now begin to fear it will not be so. Left Mr. G. in great dejection, yet striving to leave it willingly all with God.

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.

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,

according to our directions ; at eight the service began. 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. In the sacrament, which followed, I had a little more love and tenderness than before ; after this came the ordination, which 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.

Walked to St. John's Chapel, Bedford Row. Mr. Cecil preached very well on Jonah ii. 4.

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 any thing that might hinder my work. At night felt my body quite wasted with the fatigues of the day, but not tired with the Lord's work.

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, with his classes, 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 fulness for the public duties of the ministry. In the afternoon read *Hindoostanee* ; *Acts xx.*, and *Thess v.*, were much blessed, as they often are, to the spiritualizing of my mind. I went to bed in a serious spirit, desiring very much that I might rise in the same state the next morning.

13. In prayer had a sort of fervour, which was des-

titute 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.

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.

15. Was very dull with a cold, and 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. After dinner, sat with Mr. —, with whom I had a long conversation. 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 any thing can be so called, an 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.

16. Went to London; at times I was engaged in prayer with some fervour, 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.

17. (Sunday.) Left London, in order to get to Ockham in time, so early, that I had not time for prayer all the way there, twenty-five miles; I was uneasy for

want of communion with God. Immediately after my arrival, went to church, when I preached on 1 Tim. i. 15. The subject was soothing to my own disordered spirit, and some old people there 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.

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.

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 Hindostanee till I went to Gilchrist, from whom I returned rather discouraged at my want of progress. 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. O 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.

20. Was depressed in spirit, at my lukewarmness and unprofitableness. 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.

21. Read Hindoostanee, till I went to Gilchrist, where I continued till one. 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 missions 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.

22. Both in private, and especially in family prayer, I was solemn and serious. 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, which I did not, scarcely at all, when I last read an account of him. 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.

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.

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!

25. Came to London by the coach. 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.

26. Rose earlier than of late, and 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 any thing.

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.

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. Endeavoured to prepare myself by communion with God for the company I was going into. Dined at O.'s, to meet Sir William Young. After dinner I had a good deal of conversation 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.

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 labour, 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 honour and glory to God, even as I hope to do in heaven.

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; I preached to a very large audience on 2 Cor. v. 20, 21: 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 xxth 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; on entering into conversation with him, 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. On my offering him some money, which I saw he needed, he confessed his poverty; he was thankful for my little donation, and I repeated my advice of seeking divine consolations.

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. Went with Mr. G. towards the India House. He said that he was that day about to take the necessary steps for bringing forward the business of the chaplains, and that by to-morrow night I should know whether I could go or not. In prayer at night, my soul panted after God, and longed to be entirely conformed to his image.

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; going to Mr. Grant's, I found that the chaplaincies had been agreed to, after two hour's debate, and some obloquy thrown upon Mr. Grant by the chairman, for his connexion with Mr. Wilberforce, and *those people*. Mr. G. said that though my nomination had not taken place, the case was now beyond danger, and that I should appear before the court in a couple of days in my canonicals. I felt very indignant at this, not so much I think from

personal pride, as on account of the degradation of my office. Mr. G. pleasantly said, 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.

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.

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

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 neighbouring parish, as he was taking leave of me, turned aside to shed tears; this affected me more than any thing. 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.

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 the university, with its towers and spires, was out of sight in an instant. Arrived in town late.

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.

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.

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 resolution.

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, honoured 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.

18. Chiefly engaged in writing; the middle of the

day was with Mr. B. in the west end of town, and Hyde Park. The sight of the vain splendour of carriages, dress, &c. raised solemn thoughts.

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 oftentime 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.

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.

24. Keenly disappointed at finding no letter from Lydia; thus it pleases God in the riches of his grace, to quash at once all my beginnings of entanglement. Oh may it be to make me more entirely his own. “The Lord shall be the portion of mine inheritance, and of my cup.” 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. Went to Russel Square, and 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.

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 engage 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 birds-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.

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.

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.

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 seeds 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 particular 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 1. Wrote sermon at night, till late, and was much assisted in it, my heart was affected, and my mind so active, that I could get little sleep.

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 staid 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 for ever.

3. Rose in much the same spirit; there was nothing on earth that seemed worth my notice one moment, but labouring 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.

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

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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.

7. In the evening read the farewell discourse in John xiv—xvi. with much comfort and benefit, and was enabled to reflect with encouragement, that the Spirit of truth would guide me into all truth.

8. Attended Courtenay again before breakfast. The rest of the 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, who had taken the best seamen from the company's ships, 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 shew; whatever it is, let me rejoice in thinking it will be entirely for the best.

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

10. Heard Mr. Thomson preach a missionary ser-

mon 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 a 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.

11. Writing diligently to-day, and found my mind solemnized by my work.

12. (Sunday.) In the afternoon, preached a sermon for the children of a charity school, on Luke xi. 11—13. I was very inanimate, partly from ill health, partly from a desire of guarding against improper gestures. 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 endeavouring to correct me. Drank tea at Lady Catharine's. Our conversation at night was on important subjects, and my soul seemed to be very near the enjoyment of these things, but the particular nature of 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.

13. Attended Courtenay after breakfast, at which I was much enlivened by conversation with Mr. B. on religious subjects. I read Flavel's Method of Grace, and wrote to S——. Then 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; yet by some fervency in prayer I was a little restored. 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 labours exerted in his beloved service! Amen.

15. Read prayers at Mr. Newton's, and preached on Eph. 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. I again made a covenant with myself which I found it very difficult to keep.

16. Breakfasted with Mr. P——. Joined with his family in worship, he prayed himself in a very simple

and devout strain. My heart was full of joy and thankfulness that a person in his station was found so pious.

17. Was very sleepy and stupid this whole morning, in consequence of having lost my sleep for three or four nights past ; if there were any necessity of bearing the inconveniences of these lodgings, or any good to be got, I would quietly bear them, but as this has the effect of making me unfit for duty in the day, I shall change them. 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 fervour. 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.

18. Changed my lodgings. I offered my services to the mistress of the house to officiate at family worship, but she said she had no time to spare for it. I talked a great deal to her, but she could not listen to reason.

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 labour 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.

20. O 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 ministration demands it. Oh, what a living after the flesh is this!

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. Cecil called to-day, (when S—— was with me,) 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.

22. Endeavoured 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. By a letter from B—— to-day, 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. H——, to whom I had made application for the loan which Major S—— found it inconvenient to advance, dined with me, and surprised me by the difficulty he started. 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; all the directors were present I think. 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.

23. Humbled this morning at thought of my waste of time and self-indulgence. After reading 1 Tim. i. 11. I went out to —— . As I walked, my soul was full of holy ardour, to war a good warfare, and to trample sin and Satan under feet. My interview with —— was such as hurt my feelings. He did not like to advance the money without some security. I went to Mr. G's to talk to him on the subject; but after waiting two hours could not see him. 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.

24. Breakfasted with Mr. P——, and was as much delighted with his kindness as I was hurt by the extreme coldness of —— afterwards, to whom I mentioned my

pecuniary difficulties. I felt more acutely than ever I did in my life the shame attending poverty. Nothing but the remembrance that I was not to blame supported me. Whatever comes to me in the way of Providence is and must be for my good.

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. Dined and spent the evening at Dr. ——'s with Mr. Atkinson. The conversation throughout was highly spiritual and profitable, and encouraging to me.

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. This Sabbath evening was attended with greater comfort and profit than most of the former. Blessed be God for the continuance of his loving kindness!

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. After writing some letters, prayed, and read 2 Tim. i. 11. but could not find that spirituality come from it, which I often have. O 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.

29. It pleased God to keep my heart right this morning, though yesterday and this morning I had so little regularity in secret duties. Went to Morden, with

—, where the time passed rather unprofitably. In the afternoon 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.

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 harbour 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.

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 of 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 sometime 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.

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, for ever in this life, have rather dejected me to-day. Ah! nature, thou hast still tears to shed for thyself! Was employed in writing sermon all day. 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. Yet to-night I have been thinking much of Lydia. Memory has been at work to unnerve my soul, but reason, and honour, and love to Christ and to souls, shall prevail. Amen. God help me.

2. (Whitsunday.) 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 views 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. With resignation and peace, can I look forward to a life of labour and entire seclusion from earthly comforts, while Jesus thus stands near me, changing me into his own holy image.

3. Received a letter from Major S—— to-day, which rather hurt my feelings ; but I reflected that it is not my own fault, so far as I can see, that I am so poor as to be beholden to another for assistance ; it comes from the natural Providence of God.

Went to the Eclectic, where there were nine ministers besides myself. The subject was the 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 felt as cold as an anchorite on the subject as to my own feelings, but I was much perplexed all the rest of the evening about it. I clearly perceived that my own inclination upon the whole was not to marriage. The fear of being involved in worldly cares, and numberless troubles, which I do not now foresee, make me tremble and dislike the thoughts of such connections. When I think of Brainerd, how he lived among the Indians ; travelling freely from place to place : can I conceive he would have been so useful had he been married. I remember also that Owens, who had been so many years in the West Indies as a missionary, gave his advice against marriage. Swartz was never married, nor St. Paul. On the other hand, when I suppose another in my circumstances, fixed at a settlement without company,

without society, in a scene and climate of such temptation, I say without hesitation, he ought to be married. I have recollected this evening very much my feelings when I walked through Wales; how I longed then to have some friend to speak to, and the three weeks seemed an age without one. And I have often thought how valuable would be the counsel and comfort of a Christian brother in India. These advantages would be attained by marrying. I feel anxious also that as many Christians as possible should go to India, and any one willing to go would be a valuable addition. But yet voluntary celibacy seems so much more noble and glorious, and so much more beneficial in the way of example, that I am loth to relinquish the idea of it. In short, 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. But now I feel, through grace, an astonishing difference. 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.

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. Slept very little in the night.

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-labourer. 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. My mind has all this day been very strongly inclined to marriage, and has been consequently uncomfortable, for in proportion to its want of simplicity is it unhappy. But Mr. Cecil said to-day, he thought Lydia's decision would fully declare the will of God. With this I am again comforted, for now hath the Lord taken the matter into his own hands. Whatever he decides upon I shall rejoice, and though I confess I think she will not consent to go, I shall then have the question finally settled.

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. Called this morning on Mr. Parry, who told me the embargo would be taken off in a few days, but the fleet would not sail in less than a fortnight. 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 every thing, but by prayer over the iird and ivth 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 all of us about spiritual things, our hearts burned within us. I was delighted to hear the same truths lisped in foreign accents. He also described in a most interesting detail, the manner in which the French preyed upon them at Dort, where he was one of the magistracy. Discussion in the evening was about my marriage again; they were all strenuous advocates for it. Wrote at night with great freedom, but my body is very weak from the fatigue I have already undergone. 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.

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 favour 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. I have not felt such heart-rending pain, since I parted with her in Cornwall. But the Lord brought me to consider the folly and wickedness of all this. Shall I hesitate to keep my days in constant solitude, who am but a brand plucked from the burning? I could not help saying, Go, Hindoos, go on in your

misery, let Satan still rule over you, for he that was appointed to labour among you, is consulting his ease. No, thought I, hell and earth shall never keep me back from my work. I am cast down, but not destroyed; I began to consider, why am I so uneasy, "Cast thy care upon him, for he careth for you." "In every thing by prayer, &c." These promises were graciously fulfilled, before long, to me.

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 alone of all men could best sympathize; 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. Continued all the evening writing sermon, and reading Pilgrim's Progress, with successions of vivid emotions of pain and pleasure. My heart was sometimes ready to break with agony, at being torn from its dearest idol, and at other times I was visited by a few moments of sublime and

enraptured joy. Such is the conflict: why have my friends mentioned this subject? It has torn open old wounds, and I am again bleeding. With all my honours 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.

9. (Sunday.) My heart is still pained. It 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 know 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 honour to be received and treated well by an European. I should have no difficulty in getting some country place, as it was the lowest situation of all; and the salary less than a chaplaincy to a brigade.

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 for this, I am cut off from the hope of Lydia ; but I did perceive that a life of labour for immortal souls, was better riches than all this which I was seeing. The sight also of H. in a fit, very much affected me ; so that in my own room at night, I found a melancholy pleasure in sitting at the window in the dark, looking at the skies. 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. Meditated on a subject to speak on in the morning.

11. Came to town in H.'s carriage ; he begged me to come again, as certainly some good was doing.

12. Discontented this morning with every thing ; 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.

13. Employed in going about buying books, and packing up, &c. but much time outwardly was given to meditation on a subject with little success. At times of prayer had some affection, particularly at those hours when I felt most unwilling and unfit to pray at all. Had I a more tender sense of mercy, I should have delighted to write on the subject I had chosen ; yet it is very sweet to be desiring such a state. I would wish, like Mary, to be weeping at the feet of Jesus.

14. Employed in writing on the same subject ; more watchful and near the Lord, and of course more peace

and comfort. Dr. F.'s words (who called this morning) made some animal impression, 'The Lord be with you; and I think that he will be with you too.' Sent off all my luggage, as preparatory to its going on board. Dined at Mr. Cecil's, he endeavoured 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.

16. I thought it probable, from illness, that death might be at hand, and this was before me all the day; sometimes I was exceedingly refreshed and comforted at the thought, at other times I felt unwilling and afraid to die. Shed tears at night, at the thought of my departure, and the roaring sea, that would soon be rolling between me and all that is dear to me upon earth.

17. Attended the Eclectic; Mr. Wood, 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 enquiries, without coming at any thing. 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 us 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 endeavoured 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 any thing, 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. I prayed 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.

18. Walked to Hampstead, found myself uncomfortable through carnality of thought. By endeavouring 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.

20. Learnt that it was probable that we should sail next week. Passed the latter part of the day alone, and enjoyed much more comfort and peace than for some time. I read the Acts with great delight, and afterwards at other parts of the day, enjoyed access to God, though at first there was great strangeness, from being so much out of doors, engaged in temporal matters.

21. Went to Hampstead. In the coach, after some difficulty, I brought the two persons who were with me, to conversation on religion. They had the common objections, and argued very warmly against me. But the Lord fulfilled his promise in giving me a mouth and wisdom.

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. Read 2 Corinthians till church. Mr. Cecil preached on Psalm xxiii. 3. Walked after church, with Mr. Grant, who advised me to leave town this week. Walked alone afterwards, with a sober, but rather melancholy frame. Walked home from Hampstead in the evening with the ——'s. The conversation part of the way was on divine subjects, but I endeavoured 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 a 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.

TO MRS. HITCHINS.

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 once 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. The time of sailing is not yet certain. The ships are getting round to Portsmouth fast. I shall leave town this week, probably not before Thursday. As my ship is one of the latest, we shall probably not be detained long there. If we were, it would not be safe to venture to Plymouth, scarcely indeed could I wish it.

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.

26. Met a large party at Mr. Grant's. I had here a great marvel for my pride. The remarkable attention

paid to me was far too pleasing to my corrupt nature, and was of course followed by unhappiness. It seems I am likely to stay another week.

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.

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.

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.

30. (Sunday.) After breakfasting with —— went down with him to Mitcham. Felt some pain at observing in him a tendency to laxity in certain points of doctrine. Preached at Mitcham church. Returning towards town in the evening we stopped at Clapham church, where, though the service was begun, Mr. Venn begged me so much to preach, that I did on 1 Cor. xxiii. 24. "We preach," &c. to a very attentive people. Mr. Wilberforce, Mr H— and Mr. Thornton, &c. were there. Spent the rest of the evening with Mr. Wilberforce.

July 1. Came with Mr. Thornton to the Admiralty, Lord Barham's, and took my leave. In my rooms read Jon. Edwards, and 1 Sam. chiefly till Corrie called. In the evening Corrie sat again with me and refreshed my heart by spiritual conversation. At night in prayer, my

soul, with so much company and earthly work lately, was tired, yet longed seemingly above all things, to spend and to be spent for the Lord Jesus Christ.

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. Our conversation lasted for an hour and a half. Went to take coach for M——, but being too late, walked to London bridge, where the sight of the shipping, as reminding me of my approaching departure, was very agreeable to me.

3. Exceedingly weak in body, and uneasy in mind. Felt the utmost reluctance to every exertion of either. 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.

4. Walked before breakfast in the grounds, in a sort of sorrowful solemnity, yet with much peace of mind. In the family worship took my leave of them in St. Paul's words, and "Now brethren, I commend you," &c. 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! My soul may almost burst with astonishment at its own wickedness, but at the same time trusting to mercy, I will rise and go and try to make men happy. The Lord God go with me. Let my right hand forget his cunning, if I remember not Jerusalem above my chief joy.

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; I left home about three o'clock in W. H——'s carriage, and reached Alton; 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. Slept very little that night from extreme debility. 10th, I went to Portsmouth, where we arrived to breakfast, and found friends from Cambridge. Went with my things on board the Union at the Motherbank. Mr. Simeon read and prayed in the afternoon, thinking I was to go on board for the last time, Mr. Simeon first prayed and then myself. On our way to the ship, we sung 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. Rose at four the next morning, in expectation of the return of my friends, but they did not come till late. I passed my time in thinking on Matt. v. 3. Went ashore with them to the Isle of Wight, and dined at St. John's, after which the party rode to see the grounds, and those of Sir Nash Grose. I endeavoured to have my mind right in all this. Slept on board.

14. (Sunday) Friends came on board early, I read and preached on Matt. v. 2—4. to the ship's company, passengers, soldiers, &c. Dined ashore. On our return in the evening, Mr. Simeon read and preached. I went ashore with them in the evening, much against my will, but was enlivened and refreshed in my spirit, as we sung hymns by moonlight on the water.

15. Mr. Simeon read 1 Peter i. and I prayed with some degree of solemnity. We walked to see the dock-yard, and the hulks. I found no sort of amusement in it, because my heart was near to God.

Portsmouth, July 15, 1805.

MY DEAR COUSINS,

I went on board on Friday, expecting to sail immediately, but we have since been informed that government will not suffer us to depart till tidings shall have been received from Lord Nelson. I make haste therefore to request you will send me another letter, directed to me on board the Union, East Indiaman. Yesterday morning I read the service and preached on deck to the ship's crew. My text was Matt. v. 2—4. Every thing was conducted with the utmost decorum. Mr. Simeon preached to them in the evening. There was the utmost attention, and one of the officers was in tears. I have generally lived on board since my arrival, and find my cabin as comfortable as my room in college, but my numerous friends here from Cambridge and London are continually bringing me ashore. I am through mercy very well, but on the road down as I was undressing at night I fainted, fell into convulsions and lost my senses. The fit did not last long; it was brought on probably by fatigue of mind and body. But how frail is my life. I thought then that I was dying, but it pleases God to uphold me from day to day. May he also give me grace to devote myself anew to his service. God bless you, my beloved friends, remember me sometimes in your prayers.

I remain now as ever, affectionately yours,

H. MARTYN.

16. The Commodore called at the inn to desire that all persons might be awaked, as the fleet would sail to-day, in consequence of which we went immediately after breakfast to the quay, to go aboard in the purser's boat; but after waiting five hours, 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.

17. Early in the morning I was awakened by the signal gun from the commander of the convoy, Captain Byng, and found when I got up that we had weighed anchor from St. Helen's, and were now at the back of the Isle of Wight ; so I had 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.

18. Rose still troubled with sickness ; was obliged to pass the morning in the poop, able neither to walk nor read, but towards the middle of the day grew better. The weather was exceedingly fine. As we came off Plymouth to-day, I wished to pray for my dear cousins 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, and 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. Was grieved to hear the captain swear: the surgeon I found by conversation to be a sort of religious man. Had some serious conversation with one of the cadets, and afterwards in the cabin. A cutter from Cowes came alongside, and brought Mr. Simeon's present of Bibles and other things.

19. In prayer after breakfast, my soul gained something in spirituality. Little done this morning, and partly on account of the interest with which I watched the shore, as it appeared more and more. Carn-math first caught my eye, and led me to think of my dear sister particularly; then the Lizard. As we were at dinner, the ship came round St. Anthony's, and soon after we came to anchor off Falmouth. The Diana coming in soon after, ran aground, and hoisted the union midway up the main mast, as a signal of distress. Three others also of our ships ran aground, but got off; one ran foul of the Commodore, and carried away his jib-boom. In the midst of all this we were mercifully preserved; but our captain, to my great grief, swore repeatedly on account of the great danger of bringing so many ships to so small a place. I was affected almost to tears, at being so disappointed in him, but did not think it expedient in the hurry to tell him of it. May God convince him of his sin when

I shall speak to him, or before. Passed the afternoon writing to all my friends round about, desiring them to come and see me. I seemed to be entirely at home, the scene about me was so familiar, and my friends so near. I was rather flurried 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. For the first time I had forgot health, and ease of body, since I have been at sea. I walked on deck, endeavouring 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. Mr. Kearie joined me, so that I had not long to meditate, but endeavoured 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 the commanding 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.

20. Read some of Whitfield's Journal, and found it a greater spur than any I have received a long time. A young man only twenty-three preaching the gospel to crowded congregations in London, and then going to Georgia. I have thought with exceeding tenderness of Lydia to-day; how I long to see her, but if it be the Lord's will, he will open a way. I shall not take any steps to produce a meeting. 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. After a pleasant passage down the channel, we came to in this harbour yesterday evening, and are ordered to continue till accounts shall be received of the combined fleets. 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. * * * You will have time now, I think, to send me a letter, and I need not assure you how acceptable it will be. I have sent a short letter to my cousin at Marazion. How happy should I be if she 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.

21. (Thursday.) Had some fervour this morning in praying for zeal: on account of the rain, the captain said it was inconvenient to have divine service in the morning, so I went ashore as soon as I could, and arrived just in time to hear the latter part of the sermon, "On the excellency and knowledge of Christ Jesus our Lord." 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. Most of the cadets and officers went on shore. Lent some of the tracts to-day, and one Testament. 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. I am still thinking with exceeding tenderness of Lydia, and have been strongly induced to go to her, but I dare not; let the Lord open the way, if it is his will.

22. Another idle day; oh, how great is the sum of my mis-spent hours, when every moment ought to be charged with important work. After much deliberation, and waiting till the evening mail came in, and calling on the Commodore, 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. Early on the 25th went in the mail to Marazion; all the way I was speaking to the two coachmen, and thought they were much affected. I arrived at Marazion 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. In great tumult I walked up to St. Hilary, whence, after dining, I returned to Mr. Grenfell's, but on account of the number of persons there, I had not an opportunity of being alone with Lydia. Went back to Falmouth with G. I was more disposed to talk of Lydia all the way, but roused myself to a sense of my duty, and addressed him on the subject of religion. The next day I was exceedingly melancholy at what had taken place between Lydia and

myself, and at the thought of being separated from her. I could not bring myself to believe that God had settled the whole matter, because I was not willing to believe it. The day after being Saturday, I was employed diligently in preparing for to-morrow, and my mind was less the subject of distracting thoughts.

TO MISS LYDIA GRENFELL, MARAZION.

July 27, 1805. Union, Falmouth Harbour.

* * * 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.

28. (Sunday.) Preached in the morning, on board, on John iii. 3. In the afternoon at Falmouth church, on 1 Cor. i. 20—26.

29. My gloom returned. Walked to Lamorran; alternately repining at my dispensation, and giving it up 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.

30. Dined at Mr. H——'s, and walked in the evening with his daughters. Then visited a sick man, and prayed with him. Waited afterwards, in great fatigue of body, and almost stupid with agitation of mind, expecting to go on board for the last time; but no boat

coming, I went back to Mr. R.'s, about midnight, and slept a little; the prayer at night was a little relief. I lay down in the enjoyment of the consolations of Jesus, but rose very early at the sound of the signal guns, as miserable as ever.

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 favour, 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. In the afternoon went ashore in the hopes of finding a letter, but there was none, nor did I see any of my friends. 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. Rose in great anguish of mind, but prayer relieved me a little. The wind continuing foul, I went ashore after breakfast; but before this, sat down to write to Lydia, hoping to relieve the burden of my mind. I wrote in great turbulence, but in a little time my tumult unaccountably subsided, and I enjoyed a peace to which I have been for some time a stranger. I felt exceedingly willing to leave her, and to go on my way rejoicing. I could not account for this except by ascribing it to the gracious influence of God. The first few Psalms were exceedingly comfortable to me. Received a letter this evening 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.

2. Continued on board all day, expecting to sail every hour. Unbelieving and dejected at rising; but obtained refreshment by prayer. My soul, though a little sorrowful, yet was impressed with holy solemnity, while walking up and down the poop repeating hymns. Talked a good deal to the sentry there. In the afternoon, read Edwards's Sermons, learnt Hindoostanee roots, and tried to converse a little with the Lascars. Talked a great deal with Ensign B——, and Major D——, on religion, the former seems exceedingly opposed, the latter very different. My time passes happily with God; I have no other companion.

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. Lost much time by being called out incessantly by the various signals and reports about sailing. Endeavoured to pass my time at intervals in reading and prayer. After a signal made by the Commodore for all the Captains to come on board of him, we learnt that we were to wait the motions of the Brest fleet, as we might be of use in assisting against them. In consequence every man's station was appointed in case of battle; mine is with the surgeons in the cockpit. I feel so indifferent whether death or life awaits me, that I have no fear at being exposed upon deck. One of the soldiers asked me this morning for a book, and I gave him a Testament, several tracts, and

a hymn-book, and a book of prayers. Gave the Captain a tract on swearing ; had a long conversation with a company's surgeon on the Madras establishment, who said he committed no sin at all. Continued to have happy seasons of prayer, especially after every meal. A soldier, to-day, fell down the fore hatch-way, and was let blood ; he was too ill to be spoken to, but by going to see him, I had an opportunity of being amongst the women, and found I should be easily able to read to them, without being disturbed, as they were about the middle of the ship, directly under the main hatch-way. B. put a letter into my hand written by himself, describing with much simple propriety, his spiritual circumstances, of which he could find no opportunity of speaking immediately to me, on account of the crowded state of the ship. 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. The attention of the ship seems all alive at the unexpected prospect of being engaged in battle, but I felt very little concerned indeed. In the midst of the bustle, 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, at which I was not present, 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 fervour. 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 all going astray.

4. (Sunday.) Very heavy. Preached on 2 Cor. v. 20, 21. with more life than I expected. I waited on board the rest of the day, to be at hand if there should be evening service ; but towards night it blew a heavy squall to the south, attended with rain. 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 ;—I shall never see it upon earth. But if it shall take place here !—much more in heaven. From the violence of the gale every part of the ship was in confusion, by their using the necessary precautions, so that I went below to the soldiers' berths, in hopes of being able to read to them,—I found it impossible. Conversed with Corporal B. The poor man was in very low spirits ; but I tried to revive him, and by so doing refreshed myself. We stood together at the main hatchway looking wistfully at the raging sea, and sighed at thinking of the happy societies of God's people, who were now joining in sweet communion together, in public worship. 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. I am in some hopes that swearing does not abound quite so much.

5. For want of sleep in the night, rose unrefreshed. 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. Called afterwards on Miss D. an aged saint, and then went on board.

Falmouth, Aug. 5, 1805.

MY DEAR BROTHER,

After the many farewels you have received from me, you are surprised, though not, I am willing to hope, displeased, at hearing once more from me. Immediately after my last letter I went on board, supposing that by this time we should be many leagues at sea; but the wind veered, and blew strong from the S. and S. W. the whole week till Saturday, when the Commodore, in consequence of an express he had received, sent for all the Captains in the fleet, to inform them that government wished to muster all the effective force in the channel, to oppose the Brest fleet, which it was supposed would be soon out. The delay occasioned by this new order is unlimited, and occasions much discontent in the fleet; but I find continual satisfaction in recurring to the first Great Cause of all these events—only I sometimes doubt whether it is ever destined for me to visit the shores of India. The belief generally prevails amongst us that the troops on board are intended to co-operate in taking the Cape of Good Hope; and that we are to wait off Ireland to join another fleet. These reports have set the minds of our young men afloat; and I cannot walk the deck without interfering with knots of consulting politicians; my own mind is not much disturbed with speculation on human events at this time. I find the words of that hymn which I have met with in your little book far more in unison with my feelings,

‘ From earth I rise,
And seek the joys
At his right hand:
I all on earth forsake;
Its wisdom, fame and power,
And Him my only portion make,
My shield and tower.’

I have little expectation of finding a letter from Stoke to-night, though wishes often become expectations. I am afraid of troubling you by requesting such frequent letters from you both, but the opportunities will soon cease. I never forget to remember you twice a day in my prayers. Do you kindly continue your occasional intercessions for your unworthy brother and fellow-labourer in the gospel.

I remain with affectionate regard,
Your's in our blessed Lord,
H. MARTYN.

6 to 10. I am now at sea in a melancholy state of body and mind. The 6th I passed on shore writing letters. Meeting with Mr. T. I walked with him, and endeavoured to explain the system of divine truth. Dined at Mr. H.'s. My mind was in general in a very cold state, indisposed for spiritual conversation. In the evening the whole family walked. I was in the walk a little elevated in my thoughts, and as I stood on the shore near the Swan-pool, looked forward with delight to passing the great deep for the sake of the poor heathen. 7th, Preached at Falmouth church on Psalm iii. 1. with much comfort; after church set off to walk to St. Hilary. Reached Hilaton in three hours in extraordinary spirits. The joy of my soul was very great. Every object around me called forth praise and gratitude to God. Perhaps it might have been joy at the prospect of seeing Lydia, but I asked myself at the time, whether out of love to God, I was willing to turn back and see her no more. I persuaded myself that I could. But perhaps had I been put to the trial, it would have been otherwise. I arrived safe at St. Hilary, 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 seriously 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, but on our return to St. Hilary, I found an express for me from Falmouth, with notice that orders had arrived for the fleet's sailing. So I returned in the mail to Falmouth, in no small disappointment; and yet much pleased and satisfied with the discovery which I thought I had made this morning. My mind was so full of it, that I made no effort to speak to the coachman and others on divine things; what I said was to little purpose. I thought at the time, it was the last opportunity I should ever have with them, and yet I could not overcome my reluctance to speak. O may I tremble for the future to indulge such sinful neglects.

9th. Found this morning, that orders had been received last night for the detention of the fleet, on account of the Rochefort squadrons being out. In consequence of which, I set off again for St. Hilary, though not without some hesitation. 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; at Polkerris I waited for R. from St. Hilary, in a house, and had much spiritual conversation with the old people. Rode on Richard's horse to St. Hilary; called on my way at Gurlyn. My mind not in 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.

10. Rose very early, with uneasiness increased by seeing the wind northerly; walked away at seven to Gatzyn, feeling little or no pleasure at the thought of seeing Lydia; 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, and instantly got into a chaise with Mr. R. who had been awaked by the signal gun at five in the morning, and had come for me. At Hildon I got a horse, with which I rode to Falmouth, meeting on the road another express sent after me by R——. I arrived about twelve, and instantly went on board ; almost all the other ships were under weigh, but the Union had got entangled in the chains. The Commodore expressed his anger as he passed, at this delay, but I blessed the Lord, who had thus saved his poor creature from shame and trouble. How delusive are schemes of pleasure ; at nine in the morning I was sitting at ease, with the person dearest to me on earth, intending to go out with her afterwards to see the different views, to visit some persons with her, and to preach on the morrow ; four hours only elapsed, and I was under sail from England ! The anxiety to get on board, and the joy I felt at not being left behind, absorbed other sorrowful considerations for a time ; wrote several letters as soon as I was on board.

When I was left a little at leisure, my spirits began to sink ; yet how backward was I to draw near to my God. I found relief occasionally, yet still was slow to fly to this refuge of my weary soul. Was meditating on a subject for to-morrow. As more of the land gradually appeared behind the Lizard, I watched with my spy-glass for the mound, but in consequence of lying to for the purser, and thus dropping astern of the fleet, night came on before we weathered the point. Oh, let not my soul be deceived and distracted by these foolish vanities, but now that 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.

Union, Falmouth, August 10, 1805.

MY DEAR MISS LYDIA,

It will perhaps be some satisfaction to yourself and your mother, to know that I was in time. Our ship was entangled in the chain, and was by that means the only one not under weigh when I arrived. It seems that most of the people on board had given me up, and did not mean to wait for me. I cannot but feel sensibly this instance of divine mercy in thus preserving me from the great trouble that would have attended the loss of my passage. Mount's Bay will soon be in sight, and recal you all once more to my affectionate remembrance. * * * * *

I bid you a long Farewell. God ever bless you, and help you sometimes to intercede for me.

H. MARTYN.

Union, August 10, 1805.

MY DEAREST COUSIN,

We are at last under sail, the pilot will carry back my last farewell to you. This morning at nine o'clock, I had just finished reading 'Horne on the Psalms,' to Lydia and your mother at Gurlyn, when a messenger from St. Hilary brought an account of an express from

Falmouth; how delusive are our schemes of delight. It was but yesterday that I went to St. Hilary; this morning after breakfast, Lydia and myself were to have taken a walk to view the grounds, and then to have gone to T——; then to-morrow I was to have preached at St. Hilary and Marazion, but four hours only have elapsed, and the shores of England are receding from my sight. But I bless God for having sent the fleet into Falmouth; I go with far greater contentment and peace than when I left Portsmouth; the Lord will do all things well, and with him I cheerfully leave the management of this and every other affair for time and eternity through Jesus Christ. And now with gratitude to you for your kind counsel and sympathizing affection, I bid you once more adieu. May God bless my dear brother in his ministry, and bless you both in your family and in your own souls; this is my daily prayer, and will continue to be so. Pray that a more peculiar unction may be vouchsafed to me, now that I am actually embarked in the cause of Christ, and that I may not go forth in vain. May the Lord prosper his word in the thing whereunto he sends it. It will be a bitter disappointment if I do not receive letters from you both by the next fleet. I have not a moment more. I subscribe my name for the last time in England.

Your's with everlasting affection,

H. MARTYN.

11. (Sunday.) Rose dejected in spirit. (Vide Memoir.) 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.

12. A day of the most severe trial to me; was vomiting all the morning, this rendered me incapable of removing by prayer or reading, the dreadful gloom that hung upon my mind: not a ray of pleasure or even hope appeared in any quarter. 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 colours 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. The pains of memory were all that I felt. Till bed-time I passed the hours away with reading some of the most sorrowful Psalms, and those hymns which were most suitable to me. I was almost the whole day engaged in ejaculatory prayer to God, but it was without power. Kneeling brought on retching immediately. No thoughts, but those of God's tenderest love and kindness could I have borne. Would you go back, I said, and leave the poor heathen to perish, now that they are, as it were, looking out with anxious expectation for glad tidings of eternal joy? Oh no, but how can I be supported? I now find by experience, that I am weak as water. My faith fails, nothing seems destined for me now, but to drag on a miserable existence. Oh, my dear friends in England, while in the midst of health, and joy, and hope, what an imperfect idea did we form of the sufferings by which it must be accomplished! 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. We continued steering for Cork, within a few points of the wind, in consequence of which we made little head-way, though the breeze was very fresh. Went to bed very sick.

13. Rose much better, 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 M'K——, 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 M'K—— 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. Came in sight of Ireland this evening.

14. Had again this morning much enjoyment in private prayer, but the time afterwards was interrupted by the confusion of coming into harbour; 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. Visited a corporal who had been sick a good while, he seemed in real concern about his soul. Sat some time with the seamen, and heard one of them read Isaiah lv. Gave some bibles and tracts. 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. I must alter my hours somehow in order to gain time.

Cork Harbour, 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 to 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 any thing 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. Amidst the extreme gloom of my mind this day I found great comfort in interceding earnestly for my beloved friends all over England. If you have heard from Marazion since Sunday I should be curious to know whether the fleet was observed passing. Whether it was or not I am very sure that more persons than one were praying for its preservation. 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 any thing 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 days 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 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 among the soldiers and sailors, and pray that some may be awakened to a serious concern for their souls. We have a Venetian on board who speaks French; to him I have been preaching the Gospel in that language. I have given him a French Testament. Tracts and bibles I have dispersed in numbers. Yesterday Ireland came in sight, and to-day we came to anchor in the Cove of Cork. We are now in the midst of a vast number of transports filled with troops. It is now certain from our coming here that we are to join in some expedition, probably the Cape of Good Hope, or the Brazils; any where so long as the Lord goes with me. If it should please God to send me another letter from you, which I scarcely dare hope, do not forget to tell me as much as you can about Lydia. I cannot write to her, or I should find the greatest relief and pleasure even in transmitting upon paper the assurances of my tenderest love. And 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.

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

16. After a disturbed night, in which vain fancy pained me with thoughts of Lydia, I rose with my mind also hankering after this world, as I was afraid it would be. Going forth in God's service appeared more desirable than any thing else. Laid out a good deal of money in books. Walked out of Cork alone, sorrowful at not having been of any spiritual good to a single individual in it.

17. After a happy season in prayer after breakfast,

began writing a sermon, which employed me all the day after. Rowed ashore for exercise. My mind seemed made up to a long and continued course of opposition to the flesh. Came on board. Attempted several times to have some conversation with the soldiers, but they were so full of preparations for a review, that I could find no opportunity.

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 begun 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 we 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 gave 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 in preaching. I consider it as

an awful occasion in which I should labour mightily. Mr. K. was going on a party of pleasure, with some of the passengers, but I convinced him of the sinfulness of it, and so he staid. At half after five we had service, I preached on Psalm iv. 21, 22. There were not many passengers present, but the profoundest attention in those that were.

19. Had again a long and blessed season in prayer. (Vide Memoir.) Visited the soldiers, &c. between decks, and began the Pilgrim's Progress with a party of soldiers and their wives, promising to continue it.

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 further 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.

21. The same enjoyment of morning prayer. By Mr. K. lounging with me, I was very inconveniently deprived of most of the morning. Continued the Colossians, thought on my sermon, but in a very desultory way. After dinner, read one of Hannah More's tracts to the people, and talked to them about swearing. The evening slipped away in an unprofitable manner; I began it indeed with a solemn season of prayer, in which I strove to realize the certainty of my death; perhaps it is very near. I felt pleasure in the prospect.

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 mercy and goodness 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. Went on board the *Ann*, in order to convey some books to Mr. B. which, however, I did not do ; I unhappily chose a most improper time for my visit, as the ship had just been in a state of mutiny. The soldiers on board, exasperated at the treatment of the officers, had resolved a night or two before, to kill the sentinels, and then to murder the captain and officers ; when they were detected, a scuffle ensued, the men pointed one of the great guns toward the quarter-deck, but they were overcome, and nine of the ringleaders put in irons ; a court martial was sitting on them when I came on board. Mr. T.’s situation appeared so dreadful, that I returned to the *Union*, as to a kind family of friends, thankful to God for his mercy in ordering my lot to fall in pleasanter places. The remainder of the morning I walked the deck for exercise, and had some useful conversation with the surgeon. 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.

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. On going away, I proposed to Captain B. to preach next Sunday, but he did not seem to accede to my proposal. I went away much shocked at the iniquitous state of the ship, and found no sympathizing sentiments in our shipmates who returned with me to the Union, for they treated it with that levity which characterizes wicked men, when treating of sin. Afterwards went ashore on the east point of the harbour, with the Lascars who were going to water, and some others. 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 had 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 any thing I had seen. Yet I felt no disposition to do any thing but labour 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 shewed 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. On my return to the beach, the boat not being ready, I walked to see some ruins near Colonel Fitzgerald's, and afterwards sat on the turf near the rocks, reading Acts xxi. with great comfort. Oh, what should I do without God. In the afternoon went below, and read Pilgrim's Progress for about an hour. Afterwards wrote a little of sermon; but 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 endeavoured to advise him on the subject. Orders arrived to the Commodore to detain us, for fear of immediate invasion, in which case the ships might be of use. This will probably delay us a month.

24. After prayer to God for the continuance of the word of life among the poor soldiers, and that He would order the hearts of the commanding officers, I went to Captain O. and beginning to tell him of what the subaltern had been saying, he begged me not to mind that, but to continue my labours among them.

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. Read chiefly in Samuel to-day. Colonel H. and another officer of the 21st dined with us. The conversation was about

regiments, and firemen, and officers, &c. 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 congregations 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.

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 consider-

able 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 endeavoured 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.

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 every thing 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. Endeavoured 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 endeavoured 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.

28. The whole fleet sailed out of Cork harbour, under convoy of the Diadem 64, Belliqueux 64, Leda and Narcissus frigates, but the wind proving westerly, and the ships making a great deal of lee way, we came to anchor again under the windward shore: I was very uncomfortable from sickness, but wrote several letters. Passed the rest of the day in dejection: being scarcely able to keep from vomiting. I could not continue long enough at a time in prayer, to enjoy the presence of God. It would have been some pleasure and relief to have been able to read 'Pilgrim's Progress' to the soldiers, but the ship was in the utmost confusion, and most of the soldiers on deck helping to wash her.

29. The fleet at anchor still outside the land; in a thick fog all day; felt very uncomfortable from sea-sickness; found the consolatory parts of the prophets most suited to my state; read Hindoostanee most of the morning; conversed a good deal with Captain S——; or rather told him what I thought of importance for him to know, for he made no answer. Read as usual in the afternoon to the soldiers; at night, as is often the case, prayed with great fervour for zeal.

30. The swell was so much increased this morning, that I continued very sick. Employed the intervals of ease in prayer, that God would enable the soul to rise above the body, and make me peaceful, patient, and resigned, in all the bodily suffering that awaits me. 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. As there was a prospect of a gale of wind, and the Commodore had probably no order to proceed, the fleet weighed, and by dinner time were moored again in Cork harbour. Finished Robertson, and 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 ardour, 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.

31. Rose ill with a bilious headache ; in my prayer and general thoughts in the morning felt resigned and happy at the prospect of death and heaven. Went aboard the *W. Pitt*, Indiaman, to see young C——, and gave him the best advice I could. Received a letter from E. just such an one as has often refreshed me. The wind becoming fair about the middle of the day, a signal was made for sailing. I went ashore to get some things, and returned just as the anchor was up. In one minute we were under weigh, and sailed out of the harbour with a fair wind and fine weather. My spirits much better, but I want to live nearer to God, and to find him my all-satisfying portion.

September 1. (Sunday.) A very melancholy sabbath. From the swell last night, I was so tossed in my cot, that I got scarcely any sleep. Soon after I rose, and before breakfast, in great faintness and fever, began to

be, and 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 so tried as this day three weeks. But my anguish at times was inexpressible, when I awoke from my disturbed dreams, to find myself actually on my way, with a long sea rolling between me and all that I hold dear in this life. 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.

2. Still sick. Passed a good part of the morning in meditation and prayer over Isaiah lx. and lxvi. The promises respecting the church, and the future joy of every member of it in heaven, were applied with sweetness and consolation to my fainting spirit. The conversation in the afternoon, in the cuddy, turning upon swearing, I had an opportunity of speaking on the subject. The poor people are all so sick as well as myself, that there is no reading to them yet. The swell increased so much towards evening, that I soon got into my cot to keep myself from sickness. Still able to pray at intervals to the blessed God.

3. A day of bitterness and distress. To describe the variety of perplexing, heart-rending, agonizing thoughts, &c.¹ Coming into my cabin 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

¹ Vide Memoir.

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 ardour to be doing the Lord's work : I never felt such a marked sensibility ; my present languor, not arising from repeated sickness, disposes me to think I shall never live to see India ; or it is the confinement of this crowded ship which disagrees with me. 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, and tumbling so much on a heavy sea, we are no further on than the latitude of the Lizard, and 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 whatever 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.

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 for 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 any thing 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 any thing 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 you are 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. Read the Pilgrim's Progress in the afternoon to the soldiers. Read Dow's Hindoostan. M'K. read to me several chapters in Revelations; felt very ill. Oh, this mortal dying frame! When shall this corruptible put on incorruption, and this mortal, immortality?

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. The rest of the morning, stood in the air, in a sort of patient stupidity, very sick and cold. The wind was blowing a heavy gale, accompanied with rain. At dinner the ship heeled so much, and the wind was so high, that one or two of the officers were evidently much alarmed; on account of the numbers present I could not well speak to them. 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 labour 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 endeavour 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 shewn to manifest my contempt of death, but now I found 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." The wind continues blowing violently from the south west, (i. e.) directly in our teeth. Our course being westerly, we are scarcely a degree south of the Lizard, though some way to the west of Ireland. At the close of day all the rest of the fleet were almost out of sight, ours being the heaviest sailor of all. We shall meet them again indeed at Madeira, the appointed rendezvous, but we are in danger of being taken.

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. About four in the morning M'K. came and sat in my cabin, and the awfulness of the scene led us to a very solemn conversation. To

avoid the violent tossing of the ship I continued in my cot. When he went away I lay and endeavoured to realize my speedy appearance before God in judgment. I was not long without sorrowful convictions of my sinfulness, and renewed my supplications for mercy in the name of Jesus ; I had no doubts of the willingness of God to save me ; but an assured hope. I felt peaceful, and on the whole desirous to depart ; but no joy. I was chiefly led to think of the many poor souls in the ship, and for their sakes to pray that they might have longer time for repentance, and that the terrors of this night might be of lasting benefit. At the same time 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. When I got up we were going under bare poles, the sea covered with so thick a mist, from the spray and rain, that nothing could be seen but the tops of the nearest waves, which seemed to be running even with the windward side of the ship. I was again faint with sickness ; on getting up continued upon deck, and found an opportunity of talking a good deal to M—— who was much terrified ; but after pointing out the way of salvation, I found he doubted the truth of Christianity itself. Continued very sick during the day. 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 ardour 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 mea-

sure. 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. Meeting with Corporal R. I talked to him, but was grieved to find how little he seemed to relish serious conversation; but however, I have learnt, I hope, to make allowance for the weak. Tolerably comfortable in mind the rest of the evening. M'K. lounged with me the finest part of the evening, when I was expecting a season of comfortable reading and prayer; I was beginning to be vexed, but I checked my chagrin, and read some chapters and hymns to him.

8. (Sunday.) Rose in nearly the same state as on preceding days, 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 upon 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. The weather was fine, and the fleet all around in crowded sail, made a fine appearance, but to a discontented mind nothing is agreeable. Went below again, and read several chapters of the Acts, with much profit and comfort. 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. However, much of this depression arises from the body. At five, we had divine service, I read the thanksgiving for deliverance from storm. Preached on Gal. iii. 10. The soldiers not very attentive. B——, and the officers began to ridicule it instantly, and left the deck. I did not feel the least irritated at their conduct, but was cheered by our Lord's words, "If they have kept my saying, they will keep your's also." 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 Revelation with greater peace of mind and devotedness to God.

9. At last the Lord hath appeared for the comfort of his creature. In prayer, launched sweetly into eternity, and found joy unspeakable in thinking of my future rest, and the boundless love and joy I should for ever taste in His beloved presence hereafter; I found no difficulty, as generally, to stir myself up to the contemplation of heaven, but my soul, through grace, realized it, and delighted to dwell by faith, in those blissful scenes. Now, 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. Endeavoured 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. After dinner, went below deck, and found at first but few; for as the weather grows fine and warmer, they are up in the air. I waited some time and nobody came; I went away for a little time to get a book for a woman, who refused it; reproved a soldier for swearing, and felt hurt at the insolence of another, who ridiculed it just as I turned my back. 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. My chief concern was that this season of peace, &c. (See Memoir.)

10. Sickness this morning was about to bring on discontent and peevishness, but I presently recollected that it was my business to be faithful and happy in every condition. Endeavoured to consider what should be my study, &c. (See Memoir.) 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.

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 warmed 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 M'K—— coming in, prevented, and thus the time, which I find most profitable, was lost. He stayed a long time conversing on 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.

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 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 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.

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 fervour: "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 companions?" 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. In my walk on deck, &c. (Mem. Page 125.) I retired to pray for them and myself. I could willingly have fasted with them, were it not that such conduct in me on this particular day, would have been remarked.

14. Was again favoured with a sense of the love of God in prayer this morning. When I rose I was 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 corruption 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 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. Walked at night on deck, while they were at supper, and found the time and scene favourable to serious and solemn meditation. 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. Read at night some chapters of Revelation in the Greek Testament.

15. (Sunday.) He that testifieth these things, &c. (See Memoir p. 126.) As I read these words in the Greek Testament to night, they struck my mind much. Though I have enjoyment at present through mercy, yet I think I could humbly say with the beloved divine, when the Lord says to me, *Ἐρχομαι*,—*Ναὶ ἔρχῃ Κύριε Ἰησοῦ*. The glory of the heavenly Jerusalem appeared so enrapturing, about verse 21, 23, that I said, almost in unbelief, Let me truly find these things to be fulfilled to my soul when I die. The words directly after came in as a security, “And the nations of them which are saved shall walk in the light of it.” B—— said immediately after service, ‘Mr. Martyn sends us to hell every Sunday.’ I was astonished at this, as I mentioned our condition by the law very slightly, “but we have piped unto you, and ye have not danced.” Talking with Mr. V——, who told me of this, I was surprised to see how confused his views were of the way of salvation, and I was even more struck with the necessity of divine illumination, when I consider that serious persons, clever and sensible, are sometimes so slow in coming to any thing like an accurate apprehension of divine truth. How

little did I myself see of the glory of the gospel till lately. Prayed after sermon in my cabin, but found my thoughts too much excited to fix calmly on spiritual things, and so I walked out with some pain and humiliation. Had a long conversation with Major D——; from his great anxiety and extraordinary humility in being willing to receive instruction from me, (indeed he seems to think me almost infallible) I was very earnest. With the utmost possible plainness, in every variety of expression and illustration, did I endeavour 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 of 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. Went below in hopes of reading Baxter's Call to the Unconverted, but there was no getting down, as they were leaking out water, so I sat with the seamen on the gun-deck, in the boatswain's birth; 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 Serjeant 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. I can get nothing from him, poor fellow; I hardly know what difficulties he may have to contend with. As I walked 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 is in general, the occasion of a very serious impression on my mind. Oh, that in the actual labour and suffering, I may see its excellence.

16. Two things,¹ &c. The flesh seemed very unwilling to submit to such self-denial, especially as the bodily frame, from weakness, seems scarcely able to support it; however, I can but try. In my walk on deck, my flesh seemed again to shrink very much from fasting and prayer. Learnt a few hymn tunes on the flute, some of which recalled the assemblies of the saints at Cambridge. In the evening began to pray as in the morning, with great barrenness, but I continued, relying on his covenant mercy, ‘Lord, to whom shall I go,’ must be my constant cry. The necessity and excellency of my mission work, appeared so strong, that I set about the language with great earnestness and delight.

17. A very happy season in prayer 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; received

¹ Vide Memoir, p. 127.

W. and M. with their Euclid. In the morning M'K—and the surgeon came to my cabin; I read to them Augustine's Confessions, from Milner. When they were gone, 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. iv. 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! It began to blow hard again; the calmness and pleasure with which I contemplated death rather made me fear I did not fear it enough.

18. Having had little or no sleep in the night past, through the motion of the ship, rose ill and continued so all day. Stood upon deck most of the morning; tried to encourage myself in the Lord; but had little fixedness of thought; yet, through mercy, had none of those heart-rending desires after this world, which I had before suffered under. At intervals read the Song of Solomon, and Milner, but head-ache and sickness would not allow of continuance in reading. Looking at the sea, my soul was enabled to rejoice in the great maker of it, as my God, and I thought so long and so forcibly on the happiness of the blessed state hereafter, that I almost began to doubt whether it were not too good to be true: the rest of the day read when I could. Read Ephesians, "That Christ may dwell in your hearts by faith," &c. Why are these things continued, if God is not willing to bestow them? I began therefore to set myself to keep my thoughts fixed on them, but passed insensibly to consider of the Lord's dealings with me the last four or five years. It is an occasion of thankfulness, that I am more disposed to labour and die in the service, than ever I was.

20. (Vide Mem. p. 128.) Continued to read on in Isaiah, the passages referring to the call of the gentiles ; that one in particular, " I will not give my glory unto another, nor my praise unto graven images," I thought so remarkable, that I could not but plead it with some ardour, that God would fulfil the truth of it in India, which for numberless ages has been sunk in idolatry.

21. (See Memoir p. 128.) Passed some time with the astronomical tables. In the afternoon read Milner, and had the young men as usual.

22. (See Memoir p. 128.) 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 favour 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 endeavoured 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. We are just to the south of all Europe, &c. (See Mem. p. 130.)

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. Endeavoured 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, vigour, energy, and character. I prayed with some zeal, but yet with little of the presence of God humbling my heart. M'K. coming in, we had a great deal of conversation on the subject of fasting. I then went below, and began Baxter's Call to the Unconverted. Three of the cadets came to me with Euclid. I sat most of the evening, endeavouring 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^o) produces this relaxation in my frame, though I make every effort against it. If this should be the case, what will India be?

25. (See Memoir.) The Hindoostanee I learn is vastly too fine for these men. They not only very seldom understand my way of speaking, but are ignorant

of many particular words very common in Gilchrist, which are Arabic, I suppose.

26. Read Hindoostanee, and made some calculations. In the afternoon, not being able to go below, I continued reading. Began Gilchrist's larger work, and was discouraged at the confusion of it. On the poop at sunset, I had many happy reflections on the heavenly glory, and in prayer found great delight in the presence of the blessed Lord.

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. (Vide Memoir.) 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, but I found little opportunity. On my return to the Union, 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 shew 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.” Wrote sermon with some freedom, but was soon interrupted by M'K. to whom I read Milner; the part I read was the mission to England by Gregory; it 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.

28. Again permitted to enjoy a happy abstraction from the world. Lost much of the morning as to any instructive purpose, in getting things to rights in my cabin, and making preparations for landing at Madeira, which it was thought we should see to-day. My thoughts were very much engaged. (Vide Memoir.)

29. (Sunday.) On rising this morning, soon after five, I found we were close to Madeira: the hills presented a very grand appearance, they rose almost perpendicularly from the sea; had a brown tinge; here and there a few folds of green; scarcely any cultivation; and a house here and there was to be seen, like a white speck on the declivity. 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. On entering the parade at Funchal, I perceived I was in a foreign country, the houses were all large and stately, even the poorest, and the middle of it was a walk of orange trees. The Portuguese carriers, dressed only in an open shirt, and pair of drawers, untanned leather half boots, and small conical caps, were bowing

and uncovering to one another with great gravity and respect, &c :—they were goading on their yokes of oxen. Priests, in cap, gown, and cassock, and women with rosaries, and beads, were passing in every direction. I went directly to Mr. —, to whom I had been given letters, and was grieved to find him with his clerks in his counting-house, doing business as on a common day; so there was no hope of preaching to-day. He gave me an invitation to take my meals at his house, which I accepted with great thankfulness, as there was not a bed or a meal to be had at the two inns—a West India fleet having preoccupied them. Till dinner, I went to the great Catholic Church, and was shocked beyond measure at the absurd ceremonies; the splendour of the church was beyond any thing 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 shewing 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 any thing 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 fervour, 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; every thing 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 shewed 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.

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. Most of the morning passed away in waiting to get on board. Going to the ship with the Captain, I was obliged to step with him on board the *Diadem*, Sir H. Popham. Sir H. was holding a levee of all the captains and colonels, and giving them orders for the approaching expedition. My mind was much recovered at this time ; I walked the larboard side of the quarter-deck, undisturbed by the bustle. I could not help reflecting with shame on myself, while I observed Sir H.'s earnestness of manner, in expressing himself. Till dinner, wrote letters. 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. This evening I met an old Saxon gentleman, with whom I spoke of the gospel : we conversed chiefly in French. He agreed with me when I spoke of the way of salvation by Jesus Christ, and then quoted this beautiful sonnet written, by Debareaux, I think, which was praised by Boileau.

Grande Dieu ! tes jugemens sont remplis d'équité,
 Toujours tu prends plaisir à nous être propice,
 Mais j'ai tant fait de mal que jamais ta bonté,
 Ne me pardonnera sans blesser ta justice,
 Oui Seigneur ! la grandeur de mon impiété,
 Ne laisse à ton pouvoir que la choix de supplice,
 Ton intérêt oppose à ma félicité
 Et la clemence même attend que je perisse,
 Content de ton desir, puisqu'il t'est glorieux,
 Offense toi, des pleurs qui coulent de mes yeux,
 Jonne, frappe, il est temps, rends moi guerre pour guerre,
 J'adore en perissant la raison qui t'aigris,
 Mais dessus quel endroit tombera la tonnerre,
 Qui ne soit tout couvert du sang de Jesus Christ ?

October 1. After breakfast retired with Mr. L—— to his room, and read the whole of Gibert's sermons to him. He corrected my pronunciation with great care and attention, and pointed out several remarkable niceties. When the celebrated La Perouse touched last at Madeira, Mr. L. being introduced, conversed with him. La Perouse confessed that he spoke French better than any foreigner he ever heard. The rest of the morning I walked about with S——, the hairdresser, to the shops, and he acted as my interpreter. 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 humour, 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.

2. After writing a letter at Mr. G——'s, I lost many hours in waiting for a boat, to take me on board. To and fro from the boat to the street did I pass, in the greatest bustle and crowd of people I was almost ever in; it was owing to their being obliged to water, &c. one hundred and fifty sail in a few hours. As our water boat was placed a little beyond the surf, our carpenter and myself got into a little boat, which put us on board our own. In our way out, I endeavoured to lead the carpenter, who is a most discontented man, to the knowledge of the truth, but I believe I spoke to little purpose. In the evening on board wrote letters. Mr.

Edwards sent on board two dozen of Madeira for the use of the sick soldiers.

3. The East and West India fleets sailed this morning at sun-rise, but to what place bound is not yet known. 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 Captain 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. In the afternoon read Milner. The evening was much interrupted; was obliged from weakness and faintness to be on deck, where I was assailed by questions and conjectures about our destination. The Cape, Teneriffe, the West Indies, Mexico, &c. are some of the places mentioned; 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. Read Jude, and Revelations i. and Colossians ii. with much comfort and edification.

4. Read Hindoostanee. In my walk enjoyed a peaceful mind, reflecting on what I had been reading; (Colos. i.) in the afternoon, had a greater number than usual below; it was a part of the Cheap Repository I read, and it was more than usually profitable. I addressed them on the subject of their being soon to be called to the field. In the evening I could do little or

nothing from head-ache. Walked a good deal upon deck, and sat among the Lascars, who were upon watch, endeavouring to understand their conversation, but I could not yet; conversed a little with the one who spoke French. 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.

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 fulfilment 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. The iird of Colossians, which I had been reading, afforded me much useful meditation during my walk. In the afternoon read Milner, and below to the men, and heard the young men in Euclid. After tea, prayer;—passed the rest of the evening in reflecting for to-morrow. I have been helped to be rather more watchful to-day. The words of Milner have dwelt much upon my mind, 'to believe, to suffer, and to love, was the primitive taste.' I do not know that any uninspired sentence ever affected me so much. 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 learnt, to be a man of the ancient primitive simplicity. Lord, give me the spirit of a true missionary, his lowliness, his patience, his love. The thermometer has been above 80 to-day in my cabin, without a breath of wind, yet I have borne it with ease.

6. (Sunday.) Preached on John iv. 10. The want of attention in those present, and the faults of my manner, which M'K. pointed out, produced much dejection, but I endeavoured 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 I had no right to expect success; that it was a sufficient privilege to me, to be permitted to have the gospel at all entrusted to me; and that I might be very well satisfied in labouring in vain to the end of my days. 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 endeavoured 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 on the quarter deck; two, whom I knew, I reproved, 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 M'K. 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.

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 endeavoured to keep this in view through the day, and how often did it recur as a check. I felt uncomfortable from sickness, and so sat a good while on the poop, reading hymns; but I found it hard to realize the happiness of heaven, at which I longed to arrive. At dinner, my mind was occasionally abstracted from outward things, by reflecting on the subject of the hymns, particularly 'Vital spark of heavenly flame.' Went below in the afternoon, but the noise from some of the ship business was so great in that part, that they told me it was in vain to read; had a long conversation with two seamen. 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. Conversing with the purser to-night, upon the quarter-deck, I found he had once been two days in company with one of the Danish missionaries at Tranquebar, but he could not give me many particulars about him. I staid a long time listening to his narrative about many parts of the world he had seen, but did not observe that my religious remarks were attended to; he told me he was well acquainted with Mr. Brown of Calcutta, and gave a very high character of him.

8. I determined to give up some time to the composition of sermons, a duty which, I fear, from sloth, I have much neglected. Wrote on a subject the rest of the morning. The violent exercise I took on deck, seemed to relieve and lighten both body and mind. 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, endeavouring 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.

9. Wrote on a subject and walked with Mrs. O. 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 enquiry among the poor men. Read Baxter late; 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 any thing but in seriousness and love. I felt more ardour, 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 honoured 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 honour he had put on one so unworthy.

10. Employed as yesterday. 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 his request, I supplied him with a Bible, which he wanted to buy, and a hymn-book, and another book. They found a man in the regiment for me who promised to assist to-morrow in singing, as he had formerly sung in a choir. 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 labouring 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. We saw some of the flying fish to-day; though I believe it was not the first time. I had seen them before, but taken them for birds. The poor little things are emblems of my soul. They rise to a little height, but in a minute or two their fins are dry, and then they drop into the waves.

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 delighting 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. In two or three days, I have been led much to think and pray for Lydia in this respect, lest she should be disquieted on my account. I know not how this thought has arisen now, and not before.

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; the time below deck was spent in singing with B—— and L——; the men got round us in great numbers, and seemed disposed to assist with great readiness.

12. (Sunday.) Service before dinner; endeavoured to have my soul fixed on divine things, in seriousness, and deep conviction of the awful responsibility to God. Preached on Rom. vii. 18. Went below in the afternoon, and talked a little in Hindoostanee with Cadi; he could understand me tolerably, but I could not follow him. Read Baxter's Call to the men, and found some parts so affecting, that I warned 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. M'K. coming in, we read several chapters of the Bible together. 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 labour for Christ, and then to die.

14. Alas, my days so few, my work so great, and my account so woeful, what ails me that I sleep? much time passed away this morning in reading and prayer, but want of energy wasted my time. I felt thankful for 1 Cor. xiii. that God had given such a beautiful picture of Christian temper; my prayers were chiefly for myself; my ostensible employment, was writing on a subject, but I did little. M'K. indeed prevented much; my attention during my walk on deck 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.

15. Spent much time with Major D. and M'K. separately; endeavouring to mediate and produce a reconciliation; M'K. acts with great propriety. I am understood by the blacks better still, but I cannot catch their words. 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. M'K. came down while we sung, and was ridiculed and bantered by them all on his coming up. To-day, one of the waiters at table fell into an apoplectic fit, brought on it is said by drunkenness. Awful state! he is still raving. I still enjoy health and strength, though the thermometer, which has been gradually rising to 80°, is to-day 85°. 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."

16. The first part of the morning was spent with some distraction in desultory reading. John xv. convinced me how little or nothing I know of abiding in Christ. "So shall ye bring forth *much* fruit." Enjoyed some happy reflections this evening, as I sat refreshed

by the evening breeze on the poop. 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.

17. Little done to-day. 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-spend my time. Oh that I may walk more in the fear of God.

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 great boldness also, in telling Captain O. of his sins. In the afternoon was again prevented going below; had some conversation with G—— in French, and C—— in Hindoostanee. M'K passed the evening with me: we 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.

19. Finished writing a sermon before breakfast, and afterwards was employed in reading and prayer, and considering the sermon; the heat made it impossible to

continue in my cabin for head-ache, and so I was obliged to be much on deck. 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 labour 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.

20. (Sunday.) Endeavoured as usual to launch away into eternity, so as to feel above, and beyond, all concern about men, excepting their souls. Preached on Rom. viii. 7, but not freely, owing perhaps to following the divisions and short sentences of Jonathan Edwards too closely. In the evening had my soul fixed in a measure in prayer, and intercession for missionaries in different parts, but especially for those at Sierra Leone, in the latitude of which place we were to-day. M'K. who passed much of the evening with me, 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.' M'K. 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."

21. If there be any thing I do, if there be any thing 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 character of the captain hindered me. The fear of man, too, operated; for all round him were engaged in such busy inquiry about news from the Commodore, that the fear of ridicule, I believe, prevented my asking him to take the 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 any thing to get them on board the Pitt. I bless God I shall have one more opportunity; the fleet are to rendezvous in St. Salvador, South America, according to fresh orders received to-day. In the afternoon I could get no lower than the gun-deck, the sailors' berth, where meeting with Cade, I read to him and the rest of the Lascars, the prayer of Parboter, which I had been translating into Hindoostanee. They seemed to understand me perfectly; Cade corrected my pronunciation in a few words, and one or two other words they did not understand, but I was surprised at being able to gain their attention at all. 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. I believe indeed it cannot be fear of men, because I speak as plainly as possible to them in preaching. In the evening had the presence of the Lord in prayer, the ease and peace of my own soul in the contemplation of faith * * * were as usual my subject, and fitness for the mission. In the latter, I have received an encouraging answer, as at night. I conversed

tolerably with the blacks, and even understood a little what they said. Mr. K. sat with me at night, a squall coming on, and producing great noise on deck, our conversation led to 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 any thing, 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 shall 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. I read three chapters of Corinthians on the subject, and learnt, 1. "That the spirit divideth severally as he will," and, 2. "Covet earnestly the best gifts."

22. Passed the morning till dinner, in prayer and reading; first, prayed for the presence of God and due preparation, afterwards, in reference to the ministry, and then for all Christian friends in England, with much freedom and increase of seriousness. The rest of the day till evening, I had intended to continue in fasting and prayer for the church at large, but not being able to get any air, in consequence of rain, I grew so exceedingly weak, as to be fit for nothing more. In the afternoon Cade came to my cabin, and I read to him sentences from the prayers of Parboter. I desired him to repeat it in English, from which I found that he understood scarcely a quarter of it, yet he, and all with him, a day or two before, pretended to listen with great interest while I read it. I felt not a little disconcerted at this. When we came to the simple sentence, Ec, &c. I could not help asking, do *you* believe you shall ever be saved by the blood of Christ? He declined an-

swearing for some time, but said at last, 'Who hath seen the blood of God?' with the contemptuous smile of a modern sceptic, and then began to tell a long and laboured story which he said was in the Koran. I am afraid I shall be able to get but little good from him; one thing however I have perhaps learnt, that the attention of an Indian audience is not to be depended upon. At night read Flavel, but was much taken up by ——. He came to relate his encounter with some of the most bitter opponents of religion below; they still believe him to be a hypocrite, and want to draw him back again. Of me they said little, and that not in my favour. They gave me up as a mad enthusiast; I was very little offended at this, my soul wants more of God. I have no inclination to harass myself any more about the trifles of this world.

23. Continuing weak and low-spirited. My heart tried with great distrust, Very unhappy through not being able to trust God for assistance in the ministerial work. The weakness and languor of my body under the heat, made me fear I never should be useful as a preacher in India. About the middle of the day, I considered, what means this misery? Is it not of God that I am led into outward trials and difficulties, that my faith may be tried? Supposing that you are obliged to return, or even that you never see India, but wither and die hereabouts, what is that to you? Do the will of God to-day where you are, and leave the rest to him. My soul was somewhat eased by casting my burden on the Lord, and the rest of the day I enjoyed a solemn tranquillity. 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.

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. The heat also was so oppressive, that I could hardly tell how to place my body at rest. In the afternoon went below again, and read Baxter, and sung. Going down a second time, 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. Came on a little better at night in writing.

25. Rather more tranquil in my mind to-day ; felt the exceeding privilege of prayer in upholding my head even in the midst of the thoughts which disquieted me. I wished I had had more time for longer communion with God. Unhappily when I have more time and a mind more at ease, I can go on too long in quietness without intimate communion. Writing all the morning ; advancing very slowly. Went below in the afternoon, but found none to hear. Had great satisfaction in reflecting this evening on the proofs that my hourly wisdom was not to repine, and look for a change, but to consider what is my duty in the existing circumstances, and then to do it in dependence on grace. Nothing better than this can be adopted.

26. Employed most of the day about my sermon, and found much assistance. Blessed be God, he is always better to me than my fears. In the afternoon we sang a number of hymns below. In the evening tasted great joy in the consideration of a part of my subject. Was much pleased to-day at the manœuvring of the ships which passed under the Commodore's stern

in succession, and received orders, ourselves among the rest, to proceed as fast as we could, with the Leda and fastest-sailing ships for St. Salvador.

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 any thing encouraging. Went among them on the forecastle 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.” Had some close conversation with Ser. G——. Poor B—— who was the person I went to visit at the forecastle, was so extremely ill as not to be able to speak. 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 unto 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. They addressed me as I past to-day ; but though I can speak a little to them, I cannot converse with them. Was kept from prayer before dinner by Mr. K. continuing in my cabin. Want of more prayer left me extremely light. In the afternoon, not being able to get below, I read 1 Chron. and enjoyed sweet reflections, and intercession for my beloved friends in England. My dear sister lay very near my heart.

28. Rose with somewhat of the same impression on my mind, as that in which I had retired last night, of

the necessity 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 every thing 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,'¹ 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. Entered passages from Hooker into Common Place Book, and read Flavel on the subject I wished to write on. Mr. K. afterwards came in, and by mere worldly conversation I grew cold and languid.

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

¹ Vid. Matt. ix. 38. Luke x. 2.

reference to the subject on which I meant to write. Another thing which 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 vigour, M—— came in, and the rest of the evening might be called lost. I read Milner and Dow. 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!

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. Had some conversation with a young man, who keeps close to me notwithstanding the scoffs of the rest. In general I was in much dejection to-day, partly from a bodily cause, but chiefly on account of my sinful propensity to a continual absent departure from God, through laziness, and a continuing from him through unbelief. 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. Oh that I could begin every thing 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.

31. This morning was lost in a great measure, by the confusion the ship was in, from the idle ceremony of ducking, &c. I thought it right to be present at the procession of Neptune; at short intervals I read Hindoostanee, and was careful not to let my heart wander from God, in vanity and unbelief. In the afternoon read Dow, as there was no getting below. 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; he said he knew the Farree and Arabic. I tried him by writing his name in Arabic;

he repeated the Persian alphabet exceedingly well, as I supposed, from his way of pronouncing the peculiar gutturals; he was highly pleased at a story from Gilchrist which I read to him, and said he perfectly understood me. 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!

November 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 the middle of the morning we tacked again towards her after the frigate, and from the mast head two ships were observed aground. Presently one disappeared, and we were struck with a sort of panic, from concluding she must have gone to pieces. At last the breakers came in sight to us upon deck, and soon after two white sand banks behind them, terminated either way by a long reef of frightful rocks. Looking steadily with my glass, I saw two men on the beach, and presently after could count twelve or thirteen on the top of the beach, which seemed to be green. Looking again, I saw a pole elevated with a hat or jacket on the top of it, and a clump of men round it, and at different parts of the beach parties of men and one or two ladies. The rocks and surf were frightful. The appearance was that of columns alternately white and dark. The white ones gradually melting away, and succeeded by others, so prodigiously high were the breakers. 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 frigates' 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, that one of them was General Yorke of the artillery. We then sent a boat on board the frigate, and learnt that the other ship was supposed to be the Britannia, and that every sailor on board had perished. So much only we know, but wait with anxiety for to-morrow for further information. The Leda had not received all her boats back when night drew on. M'K. 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. M'K. and myself prayed together for the first time to-night.

2. We obtained no further intelligence respecting the ship. I was employed all the day in writing, but M'K. took away much of the precious time. In the afternoon we sung below. Finished Dow. At night enjoyed much serenity and solemnity of mind at getting my work done.

3. Sunday. Was composed and comfortable in prayer, and free from that distraction and anxiety which generally haunts me when about to preach ; my subject was John iii. 14, 15. I had some time for reading and prayer afterwards, but I found it hard to pray ; and something in Archbishop Leighton very much dejected me. However, I strove to keep nigh to God by repeating Scripture, in my walk. One squadron which had

been detached from the main fleet, yesterday rejoined it, in consequence of the loss we had sustained, and to-day we are left behind by all but one. Our captain was much concerned at navigating in these unknown seas alone, and therefore fired a shot, and made signal for that one ship to come down, which at first she refused to do, but presently hoisted signal of an enemy in sight. So that one alarm succeeded another with us; but they were all dissipated towards night by the main fleet appearing from the mast-head. 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 sung 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, and feel happy 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. In the evening, till interrupted by M'K., the Lord answered my supplications, by shewing he was with me of a truth. I was grieved at being interrupted; he sat with me till very late, when he proposed prayer; but I told him we had better have stated seasons, and not wait till we were exhausted by the day.

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 one at all, or any thing 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; this moment, while I am writing, we have been speaking the Europe, who tells us the Britannia was lost on the reef, but that all were saved.

5. Morning chiefly passed by making extracts in my common-place-book from Milner, and from Edwards on Faith. 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 endeavoured 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.

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. In prayer at different times, my soul seemed to increase in holiness. 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 distinguish 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.

7. In general, to-day, formal in prayer, particularly in the one over Isaiah, in the middle of the day. Oh how soon doth spiritual-mindedness hasten to decay. This truth I seem to be learning, that the utmost efforts of reason are insufficient to elicit one spark of true holiness from the mind ; unless the Spirit lighten the sacrifice with fire from heaven, there it remains dead and cold.

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 for ever. 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 endeavoured 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.

9. Uneasy as usual on the Saturday, through excessive anxiety about being prepared. Oh would that my care were from a wish to approve myself to God. Had a long conversation with the Captain this evening ; made several ineffectual efforts to introduce religion. In the afternoon, sung below, and expounded a chapter ; passed the rest of the evening in thinking of my subject.

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. The soldiers had ten rounds of ball cartridges. M., who was to command the cadets on the poop under Major D., sat with me some time during the state of suspense. I was much pleased with his remarks, which were suitable to the solemnity of the occasion. His post was that of great danger, and he seemed prepared to die. To the Captain I could say nothing of a religious nature ; he was in a great ferment, and told me he was determined rather to fight till the ship sunk, than strike to a privateer. 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. Had a service below in the afternoon, where, besides singing, we had Baxter, and an Exposition of the Scriptures. Many were present, and with them two of the cadets on the deck above, and the surgeon. After tea, had a most vehement and interesting dispute with Captain O. in the cuddy, before a great number of the others. He endeavoured 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. This began from our hearing the boatswain's mate using the song they sometimes sing out in pulling a hard rope.—(This man has lately attended me regularly, and I was quite shocked at hearing him use such a string of blasphemies.) 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 sometime in the world.

11. Writing letters all day. In the afternoon a pilot came on board—told us that had we continued to steer as we were doing, we should have run upon some rocks, where many ships have been lost. Oh how sweet to

perceive such repeated instances of God's guardian care. At night, as we drew near St. Salvador, we were much alarmed at the danger of running aground. As they sounded, the depth was from ten to seven, and from seven to five fathoms. The Captain roared out in a fury to the pilot, 'four fathom and the ship is aground!' However, we soon got into deep water, and came to just outside the harbour.

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. On coming out, 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 good-looking cheerful people. As we stood on the market, a great many eyed me from top to bottom, guessing, I suppose, that I was a padre. The town exactly resembled Funchal, &c. (Vide Memoir, p. 137.) While I waited for the boat, which was a long time, 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 endeavouring 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 intrusted to him which he would preach to you if he could.' A boy exchanged a rosary with a cross, for one which I had found on the wall without one.

13. Early this morning there was a great storm. (See Memoir, p. 139.) Much of the morning passed in reading and prayer. Read the Portuguese grammar. Found some comfort in prayer over Isaiah, in the middle of the day. Afterwards visited one of the seamen, who was

sick in his hammock. Endeavoured to fix my thoughts on a subject ; but my mind has been much disturbed with the outward frame ; and the heat, moreover, very oppressive.

14. "As for me I will call upon God, and the Lord shall save me. Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice." Psalm lv. 16, 17. This, I set down as my resolve in the morning, but the bustle of the day has prevailed to prevent my practising it. In the morning, however, my soul enjoyed nearness to God, and some seriousness of spirit. Went ashore with Major D.

15. Employed all day in writing letters. Called in the afternoon on board the William Pitt, East Indian, to see Cecil.

16. "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts ; we shall be satisfied with the goodness of thy house, even of thy holy temple." Psalm lxxv. 4. To approach unto God, and to dwell in his courts, is the only satisfaction my soul desireth.

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 serjeant. As the time for sending letters was prolonged, I wrote some more ; in the evening had a happy season of prayer, though it was but short. To have God for my God seemed to be the real possession of heaven on earth.

18. Went ashore at 6 o'clock. (See Mem. 140.)

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, with the unfortunate Captain of the *Britannia*, that I shall not be able to enlarge so much as I could wish. We were present at part of the disastrous scene, the particulars of which you will have read before the receipt of this letter. The ships had gone to pieces before we arrived, but we could perceive many of the people walking about on the sands. A peculiar providence preserved us from being lost on the same rocks, for we past close to them twice in the night without perceiving them ; the first time, however, we had no suspicion of being within many miles of them ; and the second time, two days after, on joining the main fleet, from which we had been detached, it appeared we must have past within a mile of them, and yet could not see them, they were so low. From the time of this event we were a single ship till we reached *St. Salvador*. We crossed the Tropic of Cancer on the 10th of October, and the Line on the 30th. My health has continued remarkably good, occasionally indeed I suffer from relaxation and weakness ; but upon the whole I bear the heat as well as any of the passengers. I have walked here for three hours together in the noon-tide 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 honour 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 on the orlop deck to sing and hear an exposition of Scripture. The rest are very hardened and contemptuous; but I trust I shall have grace to instruct in meekness those who oppose themselves. In the mean time, 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 Lamdren 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. Compliments to ——. Those who are united to me in the sacred bond of the Gospel must not be forgotten. In the utmost haste, I conclude, dear sir,

H. M.

20. "Holiness becometh thine house for ever," 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 blest 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 favour 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 staid 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.

23. (See Mem. p. 147, 148.) They revived the dispute, but they were now more prepared, and began to act on the offensive. Lamented my danger with much apparent tenderness; the chief speaker said, 'he was my friend,' but alas, his friendship could not bring me to heaven with him. Well, said I, I am willing to become a Roman Catholic, if you can convince me that it is the true religion, but first, let me ask, you will expect me to worship images, and the Virgin?—Yes. What in spite of the second commandment?—Yes. In defence of the worship of the Virgin, they said, 'She is the mother of God.' They quoted also the text at the end of John, "Woman, behold thy son." "Son, behold thy mother:" Saying that these words were addressed to us in the person of John. 'But what ground is here for worshipping her?' said I, 'we don't worship our parents'; but they ceased immediately to act on the defensive. I asked one 'whether he believed his present life as a friar was according to the will of God?' he said, 'he did not know.' Here I began to breathe again, for, thought I, this man is certainly not upright in the sight of God, but his tenderness, affection, and humility, so exactly resembling the true demeanour of saints, made me tremble to think what little evidence I had in my own temper, of being more right in my principles than he. We parted with mutual lamentations over one another. (Vide Mem. p. 148.)

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. Baptised a child which was brought from the Comet, East-Indiaman. Read and sung 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——, the former of whom seemed to be thinking

with some seriousness. 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.

25. Psalm cvi. 3—5. “Remember me, O Lord, with the favour 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. Went on board the *W. Pitt*, East Indiaman, and conversed a considerable time with young Cecil. 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 endeavoured to write upon it, but warmth of thought soon declined. Another cadet conversed with me very seriously this evening, on the subject of the approaching expedition. In an affray ashore the night before, one officer was killed, one dangerously wounded, three missing, all belonging to the *Glory*. Oh, in what a state are they hurried to judgment.

26. Isaiah xlvi. 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 Hindoostanee. Finished Orme's Hindoostan, and began Scott's History of Deccan. Heard that one of the soldiers was dying, and went down instantly, but the poor man was insensible. He had been ill a long time, and I knew nothing of it.

27. The same subject remained on my mind this morning in prayer; employed about sermon and Hindoostanee. In the midst of preparations for war, we met this afternoon and sang. I expounded 1 Cor. xv. which for want of time, I had omitted this morning, when I read the funeral service over the man. He was not committed to the deep over the ship's side, but carried out to some distance in the bay. The Lascars in the boat would not touch the body. Had free access to God in prayer in the evening. Dear friends in England and the church in general, were as last night, the subject of my intercession; afterwards wrote sermon.

28. "Pray for the peace of Jerusalem, they shall prosper that love thee." Psalm cxxii. I seldom read this psalm without a pensive pleasure, arising from the recollection of the day when I took leave of Cambridge; they that love the church of God will prosper in their souls, and they that are prosperous themselves, will be sure to pray that the church may prosper; so these imply each other. This morning the fleet sailed from St. Salvador. I have been with my friend Signor Antonio, only 'as a wayfaring man, that tarrieth but for a night.' Yet hath the Lord put it into his heart to send me on after a godly sort. Once more we prosecute our voyage; a few more passages, and I shall find myself in the scene of my ministry; a few more changes and journeys, and I am in eternity. Read Hindoostanee in the afternoon; expounded Luke xvi. In the evening sat as much as I could with M'K. who is ill of a fever, but from sea-sickness I was obliged

to be frequently on deck. Kneeling down to prayer at night, brought on vertigo and sickness.

29. Ps. 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 was sea-sick all the morning, and very weak from its continuance yesterday and to-day. 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.

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. The hatches being fastened down, there was no light to read below, and besides, the heat was so great, that with my weak state of stomach, I could not have borne it. 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. Employed till bed-time in preparation for tomorrow.

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; every thing 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—— saved from the *Britannia*, 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 every thing 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.

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. My own mind was deeply impressed with the awfulness of the occasion, and wanted to see something of the same spirit in him, especially as he himself was one of the persons concerned in the approaching danger. But there was nothing of the sort ; I was grieved with his intolerable lukewarmness and littleness of thought. Perhaps it was the peculiar state of my own mind at the time, that 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.

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.

4. "His delight is in the law of the Lord, and in his law doth he meditate day and night." Ps. 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. M'K. 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.

5. "In thy fear will I worship toward thy holy temple." Ps. lvii. 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 unto perdition? There is an invisible intercession made on my behalf, and a secret influence operating upon me. Employed as usual in reading the Hindoo Storyteller, and writing sermon. Found an opportunity of speaking to Captain —— about his evil temper and peevishness; it was no small cross, for he is so terrible, scarcely any one can approach him, and I was obliged to use all my address; he bore it very well, and confessed it wrong. 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. My mind has been running on Lydia, and the happy scenes in England, very much; particularly on that day when I walked with her on the sea-shore, and with a wistful eye looked over the blue waves that were to bear me from her. 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.

6. Our Captain going aboard the Commodore, by a signal, brought back the information, that the Cape was our object, and that a stout resistance was expected; and that it would be five weeks yet before we should arrive thither. The minds of all were set in motion by this account, as few, I believe, expected hard fighting. My thoughts, always, alas! too vividly alive to what does not belong to me, needed to be calmed and spiritualized by prayer, and the Lord helped me to meditation on things in connexion with eternity. Visited this morning, the ship's steward, and found him dangerously ill of a fever; it was a melancholy sight. He lay convulsed, with the gunner standing by him, holding a burning lamp, which would scarcely burn, the air was so bad, and the place withal so hot, being directly under the copper, that it was altogether almost intolerable. As it was not convenient for him to attend to me then, I promised to come in the afternoon, which I did, after a very solemn season in prayer for a fit frame to minister to a dying man. 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 ques-

tion 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 question, '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. In the evening on deck by moonlight, I had a conversation for nearly an hour, directly in point, on the subject of religion, with Mrs. S. I was surprised at her increase of religious knowledge of late. The most important part was this, that when I asked her, 'Can you say that you would do all the will of God, without any reserve, as far as you know it?' She said, 'that I would.' 'Why, then it is very plain, (said I,) that you ought to see day by day, what the will of God is, if you wish to practise it.' On this she promised that she would read the Bible every day for the future.

7. Expounded a chapter in St. Mark, and sung; 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 serjeant 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 ex-

pounded John v. One of the midshipmen came and was very attentive ; I did not go to prayer, as in the place to which he had shifted, the hammocks were putting up all around, and many persons around us about their different business. The steward seemed to be strong in his resolutions, but had little of a right spirit.

8. (Sunday.) Preached on Mark viii. 34, 35. and there was much attention. Going below, I found every thing 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 behaviour of the rest. At night M'K. staid 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.

9. Psalm xvii. 7. " Shew 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 Psalm 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. They shall surely be delighted with the abundance of her glory. 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 shew 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. Staid 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 shewing 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.

10. Psalm xxvii. 32. " 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 labours, yet the memory of their words shall remain, and in due time shall be the means of turning them unto the Lord. Employed in writing. 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 staid 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 M'K. 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 their's to me. However, let me judge charitably, and think of them in the spirit of meekness, considering myself, lest I also be tempted.

11. " Who is the king of glory ? " Psalm xxiv. 8. My ignorant heart, which knows little of Jesus Christ, has need to ask this question. Oh may the blessed Spirit take of the things of Christ, and shew them unto me. May I be more self-abased, self-emptied, and by a more spiritual communion, abide in Christ, and have his love abiding in me. May I walk in him, and grow up into Him in all things, and be changed into his image from glory to glory ! Oh when shall I learn to know Christ and heavenly things. Employed in writing, but with scarcely any progress. There were rather more singers and hearers below than for some time. I felt myself so little disposed for spiritual exercises, that I was thinking of not going down, as supposing the men were as unwilling as myself. However, recollecting that they might be well disposed to hear, at times when I was very little inclined to speak, I went down, and had a profitable season. Expounded Matt. v. to them. In the evening prayed with some fervour for a ministerial spirit.

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 ad-

vancement in strength are evidenced by Christ's *dwell-
ing* 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. A considerable number attended in the afternoon, perhaps about twenty. Expounded Matt. vi. 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.

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. Employed as usual in writing. 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. M. again deprived me of the best part of the evening.

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 for ever. 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 till 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. Continued writing in the evening, and then began to read Rev. ii. and iii. with great impression and earnestness, but Mr. K. entered and interrupted my reflections; I read Milner to him.

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. There being something to do in the ship, we had no service before dinner. M^cK. passed a great deal of the morning with me; I read Leighton and the Bible to him: found great difficulty in keeping my mind from dejection; visited the sick below deck; 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 M^cK. 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 any

thing that suited, or any thing 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. Corporal C. one of my singers who was ill, seemed to be brought to see the necessity of a more stedfast adherence to God, so that I hope here is another soul revived. My servant at night spoke also in a way that surprised me; I began to talk to him as usual, much against my will, never dreaming of an intelligent answer, but unexpectedly heard sounds that made me turn round to look at him with double interest and pleasure. M'K. came in the evening, I read several hymns, and Rev. iii. and after some preparation of mind went to prayer with him; and found more self-recollection, more of the over-awing presence of God, more suitableness and simplicity of expression than for a long time past. My soul continued in a very serious and happy frame.

16. Suffered considerably from pain, and from the cold damp weather; went below in the afternoon, but could have no service; finished Milner; read Harmer's Observations; employed in the evening with thinking on a subject; 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.

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. Wrote freely till M.

came in. 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. Could not go below because the hatches were down. Read Scripture instead, with much comfort. How awful does death appear when sickness gives a nearer view of it! Yet I have no wish to live for any thing agreeable in this world. Felt much pain at what I observed in M^r.K. at night. The Lord save him from his besetting sins.

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—I shall obtain favour 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. "How excellent is the loving kindness of God, therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life; in thy light shall we see light," Psalm xxxvi. 7—9. Writing still with slow progress. Had some conversation with ——, who was wrecked in the *Britannia*, and endeavoured to call his attention to the proper thoughts on the subject. He said that immediately after the *Britannia* had got clear of the *Streatham*, the officers on the fore-castle called out they were close to breakers; the ship was too much disabled to get away, and in a few minutes struck with tremendous force upon a perpendicular rock, by which every man in the ship was thrown down, while the passengers stood in the stern in great consternation, every moment expecting death. He

Mr. M. went forward, as he thought for the last time, supposing the ship would part in the middle. But the ship, after beating some time upon the rock, got off, they know not how, and floated into deep water about two miles from the rocks, where the crew were saved by the Comet. 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. M'K. to whom I mentioned it, did not approve it; but I saw no good reason in what he said. F. with whom I had a little conversation, still continues an example to the rest in liveliness and love. He said some were growing cold; but I warned him against forming hasty judgments.

19. The sudden change from warm weather to a cold damp atmosphere, which took place a few days ago, is very trying to my constitution. 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. Wrote sermon this morning, but the weather not allowing me to walk, I remained unfit for every thing, 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 quarter masters, an old man, seemingly declining fast, I talked with, and endeavoured to convince him of his sins. In the evening prayed. Lock did not come; neither was he at our afternoon meeting. His wife was there; she was suffered to come on board to see him at Portsmouth, and contrived to escape notice till the fleet sailed. They lived both on his single ration, by which means she remained unnoticed as a supernumerary, till we got near Madeira. The captain in great anger said she should go ashore there; but happily for the poor thing, he changed his mind, and suffered her to go on and have full allowance. M'K. staid with me two hours at night; I read to him.

20. Being very ill in the night past from sickness and cholic, I began to think seriously of death, as I lay awake upon the cot. I endeavoured 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.

Much of this morning passed upon deck, as it was a dry day ; I was much restored by walking. In the afternoon, only three out of six of my people were present, and they seemed very dull, especially Beasant. There were however several others. Had some conversation again with the old quarter-master. He seemed alarmed and humbled. Expounded to them Matthew ix. and felt determined to have prayer, if there had been opportunity ; but the noise of the children of the married people, and the sailors, who were all about us, talking as if nothing were going forward, seemed to prove that this was not the favourable time for beginning. Felt much dejected the remainder of the evening, at the state of religion in the ship, especially in the want of primitive simplicity and love, in those who profess it. Called to see the Captain, though I had been told he did not like to speak, he was so ill, as thinking I might nevertheless read ; but he was engaged with the Surgeon. It is a very trying time to the whole ship. At night with M'K. read Leighton and Philippians, and prayed.

21. Writing all the morning with sufficient freedom, and 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.

22. (Sunday.) “ Thou preparest a table before me in the presence of mine enemies.” As the ship was lying to for those astern, they made use of the opportunity of having divine service at the time, though it was two hours earlier than usual. 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. Coming up, I met Major D——, who asked me if I had been praying with them ; and on my asking him how he came to suppose it, he said, he thought I always gave them a prayer. This greatly encouraged me to continue. He then told me of my preaching, that it was not calculated to win people to religion, for I set the duties of religion in so terrific a light, that people were revolted. I felt the force of his remark, and determined for the future to make more use of the love of God in the gospel, and my heart melted with joy at the thought of the precious tidings, and the angelic work of proclaiming them. The Major asked me also what was meant by *the Law*. I told him the Ten Commandments ; said he, ' I always supposed it meant the gospel, I could never conceive how I should be saved without the law.' I was astonished, and could not help saying to him, ' if you, with your desire of information, have been so mistaken, what can I expect the poor soldiers to understand?' He had read Rom. iii. five times over, he said, but could not understand it at all ; upon which I proposed that we should meet and consider the matter ; so after I had had time to pray for divine assistance, with the assurance that if he was sincere, God would certainly teach him, we met in my cabin, and I began the epistle. He stopped me every verse he did not understand ; at the 14th, 20th, and 25th, of chap i. : in chap ii. he brought an objection against salvation by

grace, from verse 6. Verse 12 and 15 required a good deal of explanation, and the language of 25—27. In chap. iii. from 3 to 8, I found I did not understand myself, but here he helped me out by several pertinent remarks. In 19. he did not perceive what it was the apostle's design to prove, but misunderstood it exceedingly. In explaining 21 and 22, a light began to break in upon his mind; on verse 31, he asked what was the use of God's giving the law at all; I referred him back to 20, and he then clearly understood it, and repeated the idea in a very satisfactory manner. Chap. iv. and v. suggested much subject of conversation again. I pointed out the two objects of faith here spoken of, "believing on him that justifieth the ungodly:"—A conviction that we were ungodly, or that God was willing to justify such. We stopped at the end of the vth, of which chapter he said, after some consideration, 'it is very consolatory;' and then again, 'there is something irresistibly fascinating in this chapter.' I was beyond measure delighted at his increasing understanding, and yet I cannot rejoice without trembling. He said he should be glad to come again on the same business. Soon after he went away, M'K. came, and we rejoiced together; he said that during my sermon to-day, he had felt the utmost opposition and contempt, and found his evil nature ready to burst out in open abuse of me, but he had just been pleading with God, to deliver him from this temptation of Satan, and he now told me it was right, and hoped I should go on to preach boldly, however offensive the truth might be. I have now nothing to complain of, but a hard and unthankful heart, which is slow to praise God, and apt to be afraid of those opportunities of more extended service, which I had even prayed for.

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! Wrote on Luke xi. 10, 11. but was obliged to relinquish the attempt of preparing it by to-morrow. Scarcely any below in the afternoon, yet we sung, and I expounded Matt. xiv. to three Serjeants and two Corporals. My heart enjoyed prayer much to-day, and in my intercourse with others, and amidst outward scenes, felt happy in communion with God. M'K. spent much of the evening with me with little benefit.

25. (Christmas-day.) F. consented to have prayers, no sermon. 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. Captain M's friend, the Captain of the Sarah Christiana, came on board, and the staff-surgeon from the hospital ship, by a signal made for that purpose. The Sarah Christiana coming down in an opposite direction to fetch him, ran so near us, that there was the utmost noise and confusion upon deck. We could almost touch her from our larboard quarter. The mate said there was imminent danger, as one or other of the two ships would have inevitably gone to the bottom.

26. About seven this morning, I was sent for by the surgeon to the captain. I saw that he was a dying man; his eyes rolled in his head, his speech was gone, but he was in general sensible. And the doctor by applying his ear close to his mouth, could sometimes make out a few of his words. 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, Aye, aye. After reading I prayed, but I do not know that he joined, indeed he was so far gone, that it was impossible to collect any thing 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 purser, the chief-mate, the surgeon, his servant, and myself, were the persons present. He died about eleven in the morning. The colours were hoisted half mast high, and we bore down to give notice of it to the Commodore, and the Commodore of the Indiamen. The Sarah Christiana, when she saw our signal, fired minute guns, so that the whole scene was very affecting. The place being engaged in the afternoon, I passed the time in conversing with the sick. One of the seamen, a Scotchman, seemed to hear gladly. 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. M'K. came in, and we conversed together of the melancholy events of the day. He had been reading to-day in the steerage, 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 M'K. that we had the reputation in the fleet of being a very praying ship.

I wish it were more true. Blessed be God for raising up such a person as M'K. Now that they have broken with him, and given him the downright name of methodist, he is much more bold to speak the word without fear.

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 honour 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 labour, 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; sometimes I was sunk in great dejection, from finding myself utterly averse to pray at all, owing to the fatigue of mind and body. From the same cause in the afternoon, I was very languid amongst the people, except at intervals, when my soul burned with delight and love. In the evening, M'K. and myself read and prayed together, and my heart was generally with God, looking forward with peace and joy to the happiness of another world.

28. Psalm lxxx. 13—16. "O that my people had

hearkened unto me, and Israel had walked in my ways ! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him : but their time should have endured for ever. He should have fed them also with the finest of the wheat : and with honey out of the rock should I have satisfied thee." Similar to this in Isaiah—" O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." 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. Employed all day in writing, and in general able to find the repose of my soul, in being alone with God, forgetful of outward concerns. Sung in the afternoon, and expounded Matt. xix. 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 any thing of the divine plan, in a subject that so deeply concerns them. What can I expect to teach poor heathens without the Almighty power of God interfering !

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. Separated from my friends and country for ever in this life, I have nothing to distract me from hearing the voice of my beloved, and coming away from this world and walking with him in love, amidst the flowers that perfume the air of Paradise, and the harmony of the happy spirits

who are singing his praise. But alas ! my heart is cold and slothful. 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. Visited and conversed with Mr. M—— twice to-day, and marked some passages for him to read. His heart seems tender. There was a considerable number on the orlop in the afternoon. Expounded Matt. xix. and prayed. In the evening Major Davison and M'Kenzie came to my cabin, and staid 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 ; afterwards I prayed with 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.

30. An unprofitable day, in which I was ostensibly employed in thinking about sermon, but could do little ; yet in prayer and reading scripture was comfortable. In the afternoon I visited the sick ; M'K. spent most of the evening with me. I read to him, and through the mercy of God enjoyed a happy frame of mind, with heavenly glories continually in view.

31. Thus hath the Lord brought me to the conclusion of another year. (See Memoir.) In the evening, both by myself, and with M'K. 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.

January 1, 1806. Still on my voyage; arrived nearly as far as the Cape of Good Hope. Though seven months have elapsed since my embarkation, and three or four must pass ere I can reach my final destination, I feel little fatigue or impatience; rather am I troubled that each day flies quick, so that I have scarcely time to get anything done. 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 labourer in God's vineyard among the heathen; many dangers have I inured 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 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. This

morning passed as usual in reading Scripture, and prayer, and writing, but M'K. much interrupted and disturbed me. However, by prayer, I strove to exercise faith, though my mind was exceedingly distressed at my repeated want of improvement. In the afternoon read Luke xiv. and spoke upon the barren fig-tree, to a considerable number. How long ago should I have been cut down for my barrenness, had not the great Intercessor in mere compassion pleaded for me. 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.

2. Read Luke xv. in the afternoon below; visited M——; the signal being made for bending cables, set my thoughts that way, and made me wish with some impatience for land. Read to M'K.

3. Was assisted a little, and wrote with more freedom. Read in the afternoon John vi.; as I thought from our nearness to land, it might be the last occasion of our meeting, I concluded with prayer. Some men were standing by us laughing, and Captain O—— came in the midst of it, but waited till the prayer was over. After visiting some sick, I found on coming upon deck, that land was discovered; the high lands at the Cape were distinctly visible eighty miles off. In the evening M'K. and Corporal B—— came to my cabin; I read several of the most suitable portions of Scripture I could find, and was afterwards enabled to commend them to God with solemnity and affection. M'K. continued with me afterwards, but grieved me much by what I thought inconsistent levity, on so solemn an occasion. My heart was filled with joy and peace, when left alone; again at prayer at night I drew near to the Lord with ease and power. "Bless the Lord O my soul, and all that is within me bless his holy name." He restoreth my soul. I will hearken what the Lord God shall say concerning me, for he shall speak peace to his people; but let them not turn again to folly.

4. Continued to approach the land ; about sunset the fleet came to an anchor between Robber's Island and the land on that side, farthest from Cape Town, 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 fitted it was two in the morning. I staid 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 cadets with M'K. who is one of their officers all went on board the Duchess of Gordon, the general rendezvous of the company's troops. I could get to speak to none of my people, but Corporals B—— and B——. I said to Serjeant G——, it is now high time to be decided in religion, he replied with a sigh ; to Captain S. and the cadets I endeavoured to speak in a general way. I this day signed my name as a witness to Captain O. and Major D.'s wills ; Captain O. left his with me ; I passed my time at intervals in writing for to-morrow. The interest I felt in the outward scene, distracted me very much from the things which 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 sins 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 staid 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. They returned however, about the middle of the next day, the General not thinking it safe to land, either on account of the surf, or because he had received information of a large body of the enemy being in readiness behind an eminence, to receive them. Nothing was done the remainder of that day, (yesterday) but to-day, Monday 6, three regiments have landed without opposition, as we see very plainly from our ship, and the landing of the whole army is now going on; the 59th are to leave the ship at three to-morrow morning. 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, as I am just informed that the ship which carries the intelligence, is to sail to-morrow, and I have not written a *single letter yet to my relations*. 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.

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 strewn with the soldiers all asleep; M'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.

6. Several regiments effected a landing this morning on the eastern shore, as we could see plainly from our ship. The Indiamen were ordered to get under weigh, and the men-of-war drew up close to the shore, to protect the

landing. No enemy appeared to oppose them ; but one of the gun-brigs threw several shells ashore, to dislodge some of them who stood with a gun planted near the beach. The two first officers who landed were two Lieut-Colonels, who were wounded immediately by two spent balls from sharp-shooters. One boat was stove by the surge's dashing her against the rocks, and out of sixty-three in her, only eleven were saved. On a neighbouring eminence we saw a party of the enemy as we supposed, from their being dressed in blue. The troops continued in sight, on the side of a hill covered with sand interspersed with bushes, as if not designing to march on till the whole should be landed. There were a few huts near the beach, which were left with every thing in them. One of our midshipmen brought away some leaves of Dutch books ; they were an English Grammar in Dutch, and a Catechism ; the stools and tables the soldiers broke up for firing. Further up the hill there was a house exactly resembling our farm houses in England, with out-houses, barns, &c. It seemed to be abandoned. A gun-brig belonging to our squadron coming in from Rio Janeiro, began instantly to fire at a battery, which returned it, so that from this, and the throwing of shells, and the number of signals made by the men-of-war, there was important cannonading. I was upon deck the whole day, and again suffered at first from the consciousness of idleness, but by prayer and watchfulness was enabled to be more with God afterwards and read. Still I drank too much into the spirit of those around me, instead of having those solemn impressions which the scene presented. The soldiers and cadets (who had returned from the Duke of Gordon,) were all eager to get ashore, so that there was more levity and trifling about death than ever. As the 59th expected to be called on every hour, I found on my going below, there was little hope of getting my people together ; as most were asleep, I was obliged to return rather disappointed. — who is so sick that he cannot land, was very keenly scoffed at by the brutal

B——, who accused him of hypocrisy in religion, and of feigning illness. Though I was not quite satisfied with ——, and wished to persuade him to try at least to land, I rebuked B—— pretty sharply. At intervals wrote a letter to Sargent.

7. The 59th landed early this morning; then the cadets with M'K. at their head, who commanded a company of East India troops. Afterwards twelve of our seamen, who form a part of a Marine battalion, composed of seamen from the different ships, armed with pikes to the number of 1200. 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 any thing 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 endeavour. O my soul rejoice in Christ Jesus! Love God more, and thy brother more. Began a letter to Mr. Simeon at night. Found from Mr. S. who had been ashore to offer his services to the General, that the enemy were entrenched within a mile of them, that there were few or no French troops, and that many English families had been to visit the army. Four privates were wounded at the time of the first landing, besides the two field officers. Dutchmen also were wounded, taken prisoners and humanely sent on board the hospital ship. Mr. S's. boat was upset by the surf, and he thrown ashore. Hearing loud screams at night, I ran out and found a Lascar had fallen over board, a rope was thrown to him just in time to save his life. The commodore with two gun-brigs has been cannonading a battery. My cabin-door and window shake at every gun.

8. Ten o'clock. When I got up, the army had left the shore, except the company's troops who remained to guard the landing place ; but soon after seven, a most tremendous fire of Artillery began behind a mountain abreast of the ship ; it seemed as if the mountain itself were torn by intestine convulsions. The smoke rose from a lesser eminence on the right of the hill, and on the top of it troops were seen rushing down the farther declivity ; then came such a long drawn fire of musketry, that I could not have conceived any thing like it. We all shuddered at considering what a multitude of souls must be passing into eternity. The poor ladies were in a dreadful condition, every peal seemed to go through their hearts ; I have just been endeavouring to do what I can to keep up their spirits. The sound is now retiring, and the enemy are seen retreating along the low ground on the right towards the town. Soon after writing this I went ashore and saw M'K. &c. and Cecil, with whom I had an agreeable conversation on Divine things. The cadets of our ship had erected a little shed made of bushes and straw, and here at their desire I partook of their cheer. Three Highlanders came to the lines just as I arrived, all wounded in the hand. In consequence of their report of the number of the wounded, a party of East India troops with slings and barrows, attended by a body of cadets with arms, under Major Lumsden, were ordered to march to the field of battle. I attached myself to these, and marched six miles through the soft burning sand with them. The first we came to was a Highlander, who had been shot through the thigh, and had walked some way from the field and lay spent under some bushes. He was taken care of and we went on, and passed the whole of the larger hill without seeing any thing. The ground then opened into a most extensive plain which extended from the sea to the blue mountains at a great distance on the east. On the right was the little hill, to which we were attracted by seeing some English soldiers ; we found that they were some wounded men of the 24th. They had all been taken care

of by the surgeons of the Staff. Three were mortally wounded. One who was shot through the lungs was spitting blood and yet very sensible. The surgeon desired me to spread a great coat over him as they left him, as I did this I talked to him a little of the blessed gospel, and begged him to cry for mercy through Jesus Christ. The poor man feebly turned his head in some surprize, but took no further notice, I was sorry to be obliged to leave him and go on after the troops, from whom I was not allowed to be absent out of a regard to my safety. On the top of the little hill lay Captain F. of the Grenadiers of the same regiment, dead, shot by a ball entering his neck and passing into his head. I shuddered with horror at the sight; his face and bosom were covered with thick blood, and his limbs rigid and contracted as if he had died in great agony. Near him were several others dead, picked off by the rifle men of the enemy. We then descended into the plain where the two armies had been drawn up. A Marine of the Belliqueux gave me a full account of the position of the armies and particulars of the battle. We soon met with some of the 59th, one a corporal, who often joins us in singing and who gave the pleasing intelligence, that the regiment had escaped unhurt, except Captain McPherson. In the rear of the enemy's army there were some farm-houses, which we had converted into a receptacle for the sick, and in which there were already two hundred, chiefly English, with a few of the enemy. Here I entered and found that six officers were wounded; but as the surgeon said they should not be disturbed, I did not go in, especially as they were not dangerously wounded. In one room I found a Dutch captain wounded, with whom I had a good deal of conversation in French. After a few questions about the army and the Cape, I could not help enquiring about Dr. Vanderkemp; he said he had seen him, but believed he was not at the Cape, nor knew how I might hear of him. The spectacle at these houses was horrid. The wounded soldiers lay ranged within and without covered with blood and

gore. While the India troops remained here, I walked out into the field of battle with the surgeon. On the right wing where they had been attacked by the Highland regiment, the dead and wounded seemed to have been strewed in great numbers, from the knapsacks, &c. Some of them were still remaining; with a Frenchman whom I found amongst them I had some conversation. All whom we approached cried out instantly for water. One poor Hottentot I asked about Dr. V., I saw by his manner that he knew him; he lay with extraordinary patience under his wound on the burning sand; I did what I could to make his position comfortable, and laid near him some bread, which I found on the ground. Another Hottentot lay struggling with his mouth in the dust, and the blood flowing out of it, cursing the Dutch in English, in the most horrid language; I told him he should rather forgive them, and asked him about God, and after telling him of the gospel, begged he would pray to Jesus Christ; but he did not attend. While the surgeon went back to get his instrument in hopes of saving the man's life, a Highland soldier came up, and asked me in a rough tone, 'who are you?' I told him, an Englishman, he said, 'no, no; you are French,' and was going to present his musquet. As I saw he was rather intoxicated, and might in mere wantonness fire, I went up to him and told him that if he liked he might take me prisoner to the English army, but that I was certainly an English clergyman. The man was pacified at last. The surgeon on his return found the thigh bone of the poor Hottentot broken, and therefore left him to die. After this I found an opportunity of retiring and lay down among the bushes, and lifted up my soul to God. I cast my eyes over the plain which a few hours before had been the scene of bloodshed and death, and mourned over the dreadful effects of sin. How reviving to my thoughts were the blue mountains on the east, where I conceived the Missionaries labouring to spread the Gospel of peace and love. The Dutch captain told me it was to save his

honour, the Dutch governor made such a stout resistance. Oh! that ambitious men at-home could see the miseries of war, the agonies of dying men left neglected on the field, and the wretched relatives driven from their homes. In the house of the sick, there was among others a picture of a preacher, Kolver I think his name was. Perhaps some children of God lived here, I prayed with much enlargement for the spread of the gospel, and found by this means my own soul much recovered from the distraction occasioned by the multitude of outward things that had engaged my attention. We marched back in the evening to the English lines at the place of embarkation; the ground all the way was soft sand, covered with low bushes, consisting of a great variety of heaths flowering, and some wild myrtles and geraniums; round the farm-houses were some yellow spots of fallow land, but I observed no enclosures. The surf was high when we came to go on board, and the swell was so great that I began to be in fear. On arriving near to where the Union should be, we heard from a neighbouring ship that she had weighed and gone out. Being very cold and hungry I began to grow discontented, and in that state of mind I felt very unwilling to die if it should please God to command the waves to swallow me up; but on farther consideration I thought how much more it became me to be thankful, and by meditating on "Bless the Lord, O my soul," Psalm ciii. my reflections were quite changed; I rejoiced in spirit, and looked upon the threatening waves with a placid aspect, as those which might be commissioned to launch me away to a happy world, where the wicked cease from troubling, and the weary are at rest. After a hard pull we reached the Europe, East Indiaman, and begged for a night's lodging, which they gave us; though not any meat, which I was so much in want of.

9—12. (See Memoir.) 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. It blew too hard to admit of our going ashore ; and the men were so employed, that there was no opportunity for divine service. In the afternoon, when I went out, I found there was a most dreadful fight among the soldiers ; all the sailors and passengers were around, unable to separate them ; my interference had the effect of restoring them to order. 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. (See Memoir.)

13. I had been anxiously inquiring about Dr. Vanderkemp. (See Memoir.) He called for Mr. Read, and I was beyond measure delighted at the happiness of seeing him too. I found they had quitted their situation among the Hottentots, through the persecution of the boors, and had now resided in Cape Town since July last. We all admired the providence of God in sending out our expedition from England, just at that very time to take away their place and nation. I joined their family service, though it was all in Dutch ; there were several females, and one young man who had some thoughts of devoting himself to the missionary service. Mr. Read read a chapter and expounded it with great fluency, and Dr. Vanderkemp prayed ; though the hymn was in Dutch, the tune was a well-known English one, and in that I joined with great joy. Dr. V. and Mr. R. walked back with me to my lodgings. I was much surprised to find Dr. V. so old a man, he had every appearance of being about eighty years of age ; the circum-

stance of meeting with these beloved and highly honoured brethren so filled me with joy and gratitude for the goodness of God's providence, that I hardly knew what to do. Major D. at night proposed sending them £10. which I was much pleased at, both on their account and his own.

14. Again lost many precious hours, by waiting for one person and another before I could get on board. As I was in a very carnal state, I passed as much of the afternoon as I could, in prayer and reading, and was brought through mercy to something of a more holy heavenly-minded frame. Captain N.'s body was brought ashore this evening in a boat, towed by another, in which was a flag half-mast high. As we left the ship a gun was fired by her, and she continued firing minute guns to the number of 34, the years of his age. The scene was remarkably solemn. Most of the Captains of Indiamen attended the funeral, which was likely to have met with an interruption by my having neglected to bring the Prayer-book with me; in the utmost confusion I sent to all the English families, but none could be found, and so I went to the church, where, through the ignorance of the proper ceremonies, the corpse had arrived before me, and began the service without a Prayer-book, and read the Psalms and lessons from my Bible. At the critical moment, while the body was putting into the grave, Mr. Read who had been running about to get a book, put one into my hand without any one perceiving it, and thus the whole service went on with propriety and decorum. Afterwards walked with him. (See Memoir, p. 161.)

16—20. (See Memoir, pp. 162, 163.)

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-buck 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. Lasream'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.

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. We spoke to some of them. At the barrack we 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.

23, 24. (See Memoir, p. 169.) 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 shewed 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. If any blame were to attach to them, I should be disposed to lay it to Mrs. V. who seemed a very light high-spirited woman, very unfit for a missionary's wife.

25—31. (See Memoir, p. 164—167.)

31. Very dissatisfied at losing much time through the calls of P—— and C——, but in my walk, spoke with great vehemence against some fashionable sins, from which they would be in danger in India. I do not know when I have felt such indignation, as at hearing of the sin which gave occasion to our discourse. Oh when shall the cruel wickedness of this world have an end. Afterwards went home, and prayed for a more tender compassion towards sinners, &c. (See Memoir.)

February 1 to 5. (See Memoir, pp. 167, 168.)

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. However, I felt not the slightest desire of marriage under my present circumstances, and often find reason to bless God for keeping me single. Brother Read went on board the transport which was to convey him, and the new Landrost, Captain Kylee, of the 59th, to Algoa Bay; it sailed the next day, and I saw no more of him.

6. Getting ready for sea, and reading Prideaux, and Persian. Wrote to Hensman. Baptized a son of Mr. W. of the Europe, a civilian of the Madras establishment. Enjoyed at night a blessed season in prayer.

7. Waiting to go on board. Called with Lieutenant K. on F. W. but found he was ill in the country. A south-easter coming on in the afternoon, we were detained ashore; read Prideaux.

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.

9. (Sunday.) There being the appearance of a south easter in the morning, we expected a signal every minute for going to sea, and on this account the Captain would have no service; passed the morning in reading the service with M'K; in the afternoon a breeze sprung up; the Indiamen, with all the men-of-war, and the trans-

ports bound to India for provisions, got under weigh. At night M'K. and myself read and prayed together.

10. After a disturbed night, I rose sick, and continued very ill throughout the day; the time passed away very painfully and tediously in reading a little, and slumbering. Read Leighton in the evening, and found as usual the writings of that holy man blest to my spirit's real good, and saw the sinfulness of giving way too much to the influence of the body, and suffering it to chain down the soul to earth; for what should I do in a long sickness preceding death?

11. Rose rather better through mercy, but the motion of the ship was so great, that I was still uncomfortable, and could do little in my cabin, nor walk much on deck, from extreme feebleness. In the afternoon a strange sail appearing in the north-east, we ran away before the wind in chase of her, by which means the motion ceasing, I had a little ease. She proved to be a friend, and as we supposed, a homeward-bound Indiaman. 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 given 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. M'K. and myself read and prayed together at night.

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! Went below after dinner, and with some difficulty got a few together to sing. I came up deeply sorrowful at the awfully-hardened state of the soldiers, and felt still more keenly the unconcern of some of whom I hoped better things. I go down the main hatchway and stand in the midst of a few, without their taking the slightest notice of me, except it be by giving a look of dread. After a little while they call one or two of the singers, in such a manner as shows they think they are doing me a great favour. I comfort myself at such times by saying, 'Lord, it is for thy sake I suffer such slights, enable me to persevere notwithstanding.' 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.

13. Still too sick from the motion to apply regularly to study. Rose early, and as usual sat in my chair; too sick and weak to dress myself. My state of mind at such times is gloomy beyond measure. 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 endeavoured 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 labours 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.

14. So ill the whole morning with a head-ache, that I could not sit in my cabin; yet through grace; my mind

continued in the same contented spirit as yesterday. I neither looked back nor looked forward, but endeavoured to be pleased with the dispensations of the day. Spoke to M'K. a good deal on this subject, and on that uncharitable, slanderous disposition which we are apt to indulge. Found my usual place at the main hatchway occupied in the afternoon; so I returned and passed some time in prayer, for the stedfast maintenance of this spirit of submission. But though in several seasons of prayer I had fixed and solemn thoughts, there was a want of love to God. Was beginning, with some profit, to meditate on a subject, when M'K. coming in interrupted me. We passed some time in reading and prayer, after which I read Hindoostanee.

15. Chiefly employed in writing. 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.

16. (Sunday.) Felt the utmost reluctance to the public duties of the day; but instead of labouring 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 M'K. most; to me they seldom speak. 'Come now,' they said to M'K. 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 M'K 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, thinking much of those words of Ezekiel, "Not to many people of a strange speech, and of an hard language, whose words thou canst not understand. Surely had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee ; for they will not hearken unto me ; for all the house of Israel are impudent and hard-hearted." Going below in the afternoon, I found the tailor and serjeant 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, 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 endeavoured to have solemn thoughts of God, and deep considerations of the necessity of perfect submission, than gave 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, according to those remarkable words of Leighton, which rather surprised me at first. (Rules for a holy life, Sec. iii. 9.) "Mortify all affections towards inward sensible spiritual delight in grace, and the following of devotion with sensible sweetness in the lower faculties or powers of the soul, which are no wise real sanctity and holiness in themselves, but certain gifts of God to

help our infirmity." M'K. prayed in my cabin to night, and our tempers and conversations more Christian than ordinarily.

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.

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. Read *Hindoostanee*. As we were scudding at the rate of nine knots an hour, before a gale of wind, there would have been the utmost danger in running foul of a ship, which we had almost done at night; we continued between two ships without any seaman fit for such difficult steering, so that I felt more alarm than at any time since we first sailed. I did not go to bed till very late, and when I did, it was with such expectation of being awaked 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.

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 dark-

ness 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 shewed no true marks of seriousness. As I was entering in my common-place 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. Lost much time in looking at the sea, which presented a magnificent sight, and which I enjoyed more, from its being the first time of my being in a gale without sickness ; through the whole of the day was wandering in prayer, and in my thoughts and conversation. Read Prideaux and Milner's sermons with M'K. at night. 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.

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 honour 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. In the afternoon, going below, could get no one of my singers, so after waiting some time in vain, I came away. Wrote sermon at night with tolerable freedom, and read Prideaux with M'K.

21. Employed through the day in writing sermon, and learning Hindoostanee 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 favourable 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 to 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. M'K. and myself read and prayed at night. I was rejoiced to find so much of a Christian spirit in him, as he shewed in an unpleasant squabble that has taken place in the cuddy.

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. Continued writing and learning roots. Had the usual service below to-day and yesterday, and conversed with two sick men. 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.

23. (Sunday.) In great want of spirituality in all the public and private duties of the day. On rising in the morning, after a sleepless night, was most severely tried in my temper, by several little cross accidents. Preached on John i. 14. and was more comfortable than at any other time of the day. Walking the quarter-deck, 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. Read below in the afternoon.

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. Read Prideaux with M'K. at night.

25. A sleepless night again gave me occasion to contend with an extreme irritability, arising from nervous weakness. Passed the morning as usual in Hindoostanee; in my walk on deck was tried very painfully by peevishness and censoriousness. A considerable number were present in the afternoon. Read and prayed with M'K. at night.

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. Endeavoured 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. Learnt Hindoostanee roots in the morning, and wrote in the evening, except when M'K. was with me. In the afternoon the young men came to me for mathematics. God help me of his mercy to walk more evenly and holily.

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. What is caste? What are inveterate prejudices, and civil power, and priestly bigotry, when once the Lord shall set to his hand? 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.

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. Continued a good while on deck, that fatigue might induce sleep at night. Below in the afternoon, and began St. John; no marks of seriousness in any of the sick. 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 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 1. Chiefly engaged in preparing for to-morrow. Found myself again become inordinately interested about our progress, instead of quietly leaving it with God. In the afternoon, nothing could be done below but visiting the sick. Cast down at night at the difficulties of a Christian life and ministry, but was helped to go forward, and found some comfort and repose at last.

2. (Sunday.) The ship running nine knots an hour, and the sea sometimes flying over the side, the Captain had no service. M'K. 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. Found, on going below, B. ill of a fever, and all the other singers either ill, or so weak that they could not sing. However, I read some hymns and explained a chapter, but found no fit opportunity for prayer. M^cK. afterwards by his conversation was a great comfort and relief to me, I found my affection much increased to him, and had reason to bless God for him, especially now that the image of Christ is more visible in him. We read and prayed together. 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.

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, that I found useful ; I want 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. I am as happy as I can be on earth, without more grace. In the afternoon, having no service, all being ill, I talked very fully and solemnly to one of the corporals, who is rather serious, on the necessity of a thorough self-devotedness to God ; this was by the side of poor B.'s hammock, who confirmed what I said. Governed my temper a little better with the young men at mathematics.

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 aboard 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 M'K. at night, but still my slothfulness and unfruitfulness is an enemy to my peace.

5. (See Memoir, p. 117.)

Oh, that I knew how to be duly abased! 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! What shall I think of myself in comparison of others? How ought I to kiss the very dust beneath their feet, from a consciousness of my inferiority! And in my thoughts of God and his dealings, how ought I to be wrapt in constant astonishment! 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, oh God! since it is permitted the 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. My whole soul wrestled with God. I knew not how to leave off urging with him the fulfilment of his promise, chiefly pleading His own glorious power. The rest of the evening I had not much to myself, the cadets with their mathematics, and M'K. being with me. Wrote a little at intervals. 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.

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. Afternoon passed as usual in visiting the sick; reading mathematics with the young men; reading to M'K. Prideaux; and writing. Endeavoured 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!

7. Endeavoured 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 M'K. that they are not yet tired with 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 any thing 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. A man who has unjustly got possession of an estate, hires me as a minister to preach to his servants, and pays me a salary: the money wherewith he pays me comes unjustly to him, but justly to me. 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 pays me is not the lawful one. If there were a company of Mahomedan merchants or Mahomedan princes in possession of the country, should I hesitate to accept an offer of officiating as chaplain among them, and receiving a salary?

8. Rose very early and found great assistance in my studies, 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 my mind has upon the body is astonishing. Chiefly employed in preparing for to-morrow.

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 born for God only. (See Memoir, page 160.) 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 M'K. 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 sung below in the afternoon to a tolerable number. In prayer afterwards in private, had a most precious view of Christ, as a friend that sticketh closer than a brother. Oh how sweet was it to pray to Him. I hardly knew how to contemplate Him with praise enough ; his adorable excellences more and more seemed to open the longer I spoke to him. Who shall shew forth all His praise? I can conceive it to be a theme long enough for eternity. The wonder is how I have not heretofore 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 want no other happiness, no other sort of heaven. I sat down under his shadow with great delight, and his fruit was sweet to my taste. At night prayed with M'K.

10. Rose after a sleepless night, unfit for any great exertion of mind, and so passed the morning in making entries into my common place-book. My peace was much wounded by carelessness and backwardness in prayer and reading. What a miserable creature ! no manifestations of Divine favour, 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 labours for God, and meat and drink as occasional refreshments, about which I ought not to think one minute. One of the sick gave me some hopes of him this afternoon. Beasant scarcely out of danger. 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.

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. Employed in Hindoostanee and sermon, though in consequence of want of sleep the preceding night I was very languid and dull. Prayed with M'K. at night.

12. After another very disturbed night, rose with the larboard watch at four, but could do little; my stomach was deranged, and my eyes heavy with sleep. Thought and wrote a little on a subject; 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 staid to converse with Serjeants G. and C. and the sick; M'K. sat with me the whole of the evening. I read Leighton. It blows a gale again, and my own frame 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."

13. The gale continuing all night, I got little or no sleep; rose at the same time as yesterday and walked about before day; could do scarcely anything the whole day from sleepiness and fatigue; my frame of mind was very poor and idle; in prayer seemed to speak nothing but unmeaning words: with shame for my listlessness and unprofitableness, the day closed.

14. 'Suavissima vita est indies sentire se fieri meliorem.' So I can say from former experience more than from present. But oh, 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 candour. 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 Swartz. 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; Swartz he said had a very commanding manner, and used to preach extempore in English at Madras; he died very poor. In the afternoon had a service below; much of the evening M'K. passed with me, and prayed.

15. Unwell all day with sickness, sleepiness, and headache, and passed much of the time upon deck sitting at the gangway looking at the sea. I enjoyed in general peaceful thoughts, tender recollections, and

happy prospects. Preparing myself in the evening for my subject for to-morrow.

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. Found poor Beasant rather delirious. M'K. and myself read and prayed together at night. 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, like 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!

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 fervour 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 M'K., but my spirit was much injured by our light and worldly conversation. Oh that I may have grace to return from my evil ways.

18. Was tried with evil temper 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. Had service below deck in the afternoon. Beasant, I fear, still delirious. The young men, whom I have accounted serious, seldom present. 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 M'K. at night; but the long conversation about the things of this world afterwards injured my peace again.

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 dissatisfied with himself, but could not attain that state of perfection required. Confessed that happiness was only to be found in the hopes of the next world, for there was nothing worth living for in this. I was also much pleased at hearing and observing some things of M'K. which testified his growth in grace. M'K. came again at night, and notwithstanding my previous care, my soul was injured by trifling. We read Prideaux and Milner. How shall I at the close of my life and ministry be able to appeal to God and men, how holily, justly, and unblameably I have behaved myself.

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 have 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 sung below. Beasant still delirious. In the evening with M'K. was more on my guard against trifling conversa-

tion, and enjoyed in consequence a sweet and happy spirituality of mind.

21. Wounded my conscience grievously by careless walking, and following my own humour 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. Finished writing on one subject, and began to think of another. Found that B. had recovered his senses. Learnt Hindoostanee roots at night. Read scripture with M'K.

22. Still pained with a sense of guilt, but found some sorrow and contrition in prayer; and, while this lasted, was of course more careful and spiritual in my frame and conversation. Prepared for to-morrow. Going below, found the singers all ill again. Crossed the Tropic of Capricorn.

23. (Sunday.) Preached on Ezek. xxxiii, 11. The wind was very high, almost a gale, so that we were going eight knots an hour, and being on our beam, the sea beat upon the broad-side, 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. Read and prayed with M'K. at night, and continued to enjoy much tranquillity of mind the rest of the evening.

24. The trade increased to a gale; and, the Commodore making it almost a foul wind by the course he steers, the ship was very uneasy. After a few hours passed without sleep, I rose at day-light, and sat on the poop. Presently a dark and violent squall coming on, the Commodore fired two guns, the occasion of which we discovered as soon as it cleared, by finding a trans-

port near us had carried away her main and mizen-masts. 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. Was somewhat assisted this morning in meditating on a divine subject. 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!

25. Learned Hindoostanee roots in the morning. In the evening, S—— paid me a visit, for the first time; he came, he said, to know my opinion of him; he was rather intoxicated. After some conversation, as consistent as I could make it, I charged him with his most notorious sins; I said but little; it seemed however to cut him to the heart, for he changed countenance and said, Now you are too hard upon me, and went away. M'K. and myself read and prayed at night.

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. still delirious and 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 any thing 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 M'K. at night a growth in grace. I think my regard for him increases daily. 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.

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. Idly employed this morning in writing on a subject. Found B. better. 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 endeavours 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 a perfectly oriental appearance, and very grave, spoke to me with uncommon energy upon religion; the drift of all he said was to shew, that notwithstanding the difference of religions, it all came to the same thing at last. In prayer before M'K. 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.

28. The days pass away in great uniformity. Employed in writing, but made no great advances; 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. M'K. prayed with me at night.

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 labouring for precious souls, and oh that I may have a heart to do that! Began to grow more lively and active in my spirit towards night. Captain O—— and F——, who have had some unpleasant disagreements about the soldiers, both told me their story. I endeavoured to explain to each as much as I could the intentions of the other, and from what I observed afterwards, I think my endeavours were not in vain.

30. By rising too early, was rather dull and troubled with head-ache most of the day. 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 M'K. some of the homilies. In the afternoon expounded, sung, and prayed below. A soldier of the name of B—— this morning, threw himself overboard, as it is supposed. M'K 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.

31. The whole morning taken up in opening my boxes of books, and clearing them from insects, which had much damaged them; some of the insects were of great size. The rest of the day till night, spent exactly as usual, going below to see the sick, and sitting upon the poop for air. Found the presence of God in prayer afterwards, 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 M'K. Afterwards hearing that Hough, one of the men, was dying, I went below, but he was speechless. I was immediately struck with apprehensions that I had neglected his soul. Oh, the agonizing misery of being stained with the blood of souls!

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 M'K. at night, was assisted in my endeavours 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 afterwards 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.

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. Thus is my brother gone. He with whom I had conversed on divine things, and sung and prayed, is entered into that glory of which we used to discourse. To

his multiplied sorrows upon earth he has bid an everlasting adieu ; and why should I care any thing at all about this world ? This is not our rest ; God takes his children one after another, and brings them home. May I follow his faith and patience, till with him I inherit the promises. 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 famine. Employed in writing, learning roots, reading Prideaux, and finished Sheridan's Elocution with M'K. at night. The passengers are full of murmurs, that the tea and wine are all out, but I endeavour to hold aloof.

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. M'K. and myself had an agreeable conversation at night about the enjoyments of heaven.

4. (Good Friday.) Passed this day in prayer and fasting. (See Mem. p. 172.)

5. Through weakness of body could do little.. Before breakfast wrote on the same subject, but all the rest of the day was preparing for to-morrow. Among the sick this afternoon found one who had taken to his hammock before, whom I endeavoured to awake, but in vain. Soon after going upon deck, I heard that he was dead. Mr. R. from the William, Transport, came on board, and gave us hope of a speedy arrival.

6. (Easter 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. Buried the poor man this morning, and felt more impressed than at any funeral since I have been aboard. Preached on Isaiah lxiii. 1. No particular attention, but more of the officers were present. I took occasion to speak to Corporal B. 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 fervour. 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, and they were besides, afraid of getting the fever from the sick. He told me moreover, when I asked him, that he believed the lads among the soldiers did not understand much of what they heard 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 satis-

fied with him. M'K. 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.

7. Found myself 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. Employed as usual, but with no diligence; in great shame at night finished the subject I had been writing upon.

8. Becalmed within a degree of the line. 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 learnt a few roots. Passed the afternoon as usual, in visiting the sick and sitting upon the poop for air. M'K. and myself read and prayed together in the evening. I was sorry to observe that our delays continued to breed more quarrels between the passengers and ship officers.

9. Rose early, so weak, so languid, that I could do nothing but sit on the poop. 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 labour 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. At the close of each day I feel the awful necessity of more devotion, but at the beginning of the heat go on as before.

10. Crossed the line this morning in about longitude 87° east. Spent the morning in writing and reading; finished Prideaux's History. After coming up from below, 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. At night wrote and learnt roots.

11. By M'K's sitting in my cabin most of this morning, did little but learn roots, and by unwatchfulness fell into a carnal uncomfortable frame. With some trouble got together two or three of the men to sing, and expounded a chapter to them. 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 ardour. M'K. prayed at night with me.

12. Early this morning buried the man. M'K. 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. Passed the evening in preparing for to-morrow.

13. (Sunday.) Preached on Acts xvi. 29—31. The subject as usual excited the deepest attention. With M'K. read afterwards Amos and some of the Homilies. 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. It poured such torrents of rain for the rest of the day that the tarpaulins were over all the hatches; but I went down among the sick, and found many, both among the sailors and soldiers. 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 M'K. which we are both so apt to fall into. We passed the evening in reading Scripture and hymns and prayer.

14. The want of sleep these three last nights, rendered me unfit for study to-day. Attempted to write, but in vain. Read Harmer's Observations, and finished the first volume; was not a little tried by irritability; but in prayer about the middle of the day, found comfort and tranquillity to my soul. As the sick had been removed for the benefit of the air from the orlop to the gun-deck, I sat among them there on the starboard side of the main-hatchway, and had our service of singing and reading.

There were a good many present ; conversed afterwards with a sailor lying in his hammock very ill. Was much teased with the accusations of the captain, the commander of the troops, the surgeon, the sick, &c., all of whom complain of, and abuse one another to me.

15. This day passed as usual. Employed in writing in the morning, but as M'K. sat with me I did but little. In the afternoon with the sick, and at night read and prayed with M'K. Afterwards came S. and went over the same grounds. Enjoyed in general comfortable seasons in prayer, and sometimes hope to preserve through the day the temper of Jesus Christ. I find that I am again become like the others in anxiety about the end of the voyage.

16. Writing all the morning with M'K. with me, but very uneasy in my body through indisposition. In the afternoon had a service below on the gun-deck, which was well attended, and visited the sick seamen. Found on my coming up that the captain and two of the cadets had been quarrelling, in consequence of which the former ordered them to be confined to their cabin, and demanded a sentry to be stationed over them by Captain O. I had been a peace-maker in one instance to-day between the captain and a cadet ; but here I did not interfere, because I thought they deserved what they suffered. Read the Asiatic Annual Register with M'K. at night.

17. In the morning wrote ; in the afternoon had service below, which was well attended, but from some cause, chiefly my own carnality, it was dull. The sick men shew no marks of a work of grace. 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 ardour into my soul.

18. Found rather more liveliness and activity in my mind this day; finished the subject on which I had been writing, and was able to plead for the accomplishment of God's promise to His Church from the latter chapters of Micah. Especially was my heart affected with those words, "He shall stand, and feed in the strength of the Lord, in the Majesty of the name of the Lord his God, and they shall abide: for now shall he be great unto the ends of the earth." Oh the inexpressible glory of one great Shepherd! when shall he be great unto the ends of the earth! In my walk upon deck endeavoured as my mind was in frame, to meditate on the words, "How beautiful on the mountains," &c. The service in the afternoon was well attended by the seamen, and one of the sick seamen began to discover something of a gracious spirit.

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. The surgeon finding him as he said, sulky, came to me to beg me to persuade him to take what was necessary ; I went to him, but he was speechless, yet not supposed in danger. At sunset I buried him. Employed, as far as my sleepiness would permit me, in preparing for to-morrow.

20. (Sunday.) Rose much refreshed through the mercy of my God. Preached on Rev. xxii. 17. a farewell sermon, &c. (See Memoir, p. 173.) My soul was blessed with much of the presence of God in secret. Zeph. iii. was very sweet by its assurances of God's tender love. I continued in a happy spiritual state with M'K. at night ; and we read several portions of scripture with edification, and increase, I hope, of mutual love ; but S. coming in, and leading me into a stile of conversation different, though all along about religion, I lost much of the clear views of eternity I had enjoyed. Poor S. is evidently under convictions ; was much shocked when I told him in answer to his questions, that, if he died in his present state, he would perish. He wanted much to know what I would have him to do, and promised on his arrival in India he would do it. He said I ought not to have thought no good had been done in the ship, for that I had made him think, and that he and B. had been brought to believe that a religious character was an amiable one.

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.

Employed in preparations for going ashore. The poor soldier of whom I hoped very well, died very unexpectedly this morning, and was buried in the afternoon. I was full of thought most of the day about India, and my future residence in those plains which I saw. The land was low all along except Pondicherry, I think. Feeling myself very unwell, I was reminded of my no long 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.

22. (See Memoir, p. 174.)

23. The constant presence of servants, and all the rooms opening into one another, left me no place for prayer all day till night. However, the Lord did not forsake me, for in my walk among the cocoa-nut trees that surrounded the house, I found access to him as well as in secret ejaculations. Employed myself chiefly in transcribing a sermon. Mr. O. called with me in his bands, at Dr. K.'s, who was not at home, and the other clergyman Mr. V. On Romans viii. I had solemn reflections at night, and found my soul much restored.

24. 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. Shewed 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 labours 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 honour 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.

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.

26. Most of the day harassed by interruptions from several morning calls, &c. so that I had little or no time left for preparation for to-morrow's subject. Towards night, I walked out with Samees in a pensive and melancholy mood. (See Memoir, p. 175.)

27. (Sunday.) Enjoyed some solemn moments this morning. This is my first Sabbath in India. May all the time I pass in it, be a Sabbath of heavenly rest, and blessedness to my soul. Went to Mr. V.'s in a

palanquin, and after breakfast, proceed in his bandy to the church at Fort St. George. I assisted Mr. V. in part of the service, and preached on Luke x. 41, 42. There was much attention, and Lord William sent to Dr. Kerr, afterwards to request a copy of the sermon ; but I believe it was generally thought too severe. After dinner, went to Blacktown. (See Memoir, p. 176.) With young Torriano, I had some conversation respecting his entering the ministry, as he spoke the Malabar tongue fluently. Walked home at night enjoying the presence of God.

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. About five in the evening, I walked to Dr. K.’s, and found my way across the fields, which much resembled those near Cambridge ; I stopped some time to take a view of the men drawing toddy from the tree, and their manner of ploughing. Had much conversation with Dr. K. &c. (See Memoir, p. 176.)

29. Spent the day at Mr. Torriano’s, whose house is two miles farther in the country ; Dr. Kerr, Loveless, and young Torriano, passed much of the morning in conversation with me. I continued transcribing the sermon. The hot land winds set in to-day, but I did not feel oppressed by the heat, which was owing partly to my being washed with water by two servants. The thermometer was near 100°. In prayer alone, my soul found access to God, who, notwithstanding my great hindrance for want of a place of retirement, and my carelessness in seeking him by ejaculations, mercifully draws nigh to me. In a walk with the two young Torrianos, was much comforted and refreshed by conversation.

30. Breakfasted at Sir E—— P——s, with Captain S. Cole of the Culloden. I had a good deal of con-

versation about our friends at St. Hilary and Marazion. Continued at home the rest of the day transcribing sermon, and reading Zechariah. In the evening drove with Dr. Kerr to Mr. Faulkner's, the Persian translator, five or six miles in the country. We had some useful conversation about the languages. On my return, walked by moonlight in the grounds, &c. (See Memoir, p. 176.)

May 1. Breakfasted at Mr. H.'s at Vepery. The rest of the morning passed in making calls on Mr. V. Dr. Kerr, 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. Walked home alone from Dr. Kerr's, where I dined, and had a good deal of conversation with Mr. and Mrs. O. about religion.

2. Passed the whole day at Dr. Kerr'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. Cecil dined with us; in our walk home I repeated my usual advice to him. My friends expressed much regret and affection at parting with me. For myself I seem incapable of a lively sensation of any kind.

3. After passing half the day to little purpose I at last got every thing ready, and took my leave of Mr. O's family. Ram Sing the Rajpoot seemed really very sorry. Waited a long time at the Purser's. At length, however, I got all my things into a boat. Samees, my boy, resolved to go to the ship with me, but was so much frightened at the surf, as they were pushing the boat to meet it, that he ran away and I saw no more of him. I was much surprised and pleased at seeing the dexterity of two men near us in a catamaran, which is nothing more than beams of eight feet long and half foot in diameter, lashed together in the simplest manner. When they came to the breakers, which

raised their little bark so as almost to stand on an end, they rose up and kept themselves perpendicular, and instantly sat down as they passed it, having glided over the roaring surge with all the ease and gracefulness of a Marine animal. Got safely on board about sunset.

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 in the morning at the fort—in the afternoon at the Black town. 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. M'K. sat with me in the evening.

5. More comfort and peace this morning, and saw there was nothing for me to attend to but my duty. Busied in packing-up. This morning we went to sea under convoy of the Victor sloop of war. Passed the afternoon among the sick seamen, and found it an interesting season.

6. Rose in the deepest melancholy; I seemed left without a motion, overcome by the relaxing power of the climate. I looked forward to an idle, worthless life spent in India to no purpose—exertion seemed like death; indeed absolutely impossible, and this filled my soul with an awful sense of guilt; but it pleased God afterwards in prayer to afford me some deliverance, by enabling me to exercise faith, that though it went so badly with me now, it should by and by be otherwise. The recollection too that I was a sinner saved, and therefore bound to the most fervent gratitude, was of use in stirring me considerably. 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 endeavour 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 every thing went well with my soul. Some parts of the Prophet Malachi were made delightful and profitable to me. Oh! his name 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 realises 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.

7. Very cheerful the whole day, enjoying the presence of God, and happy in being employed in his service. Employed in transcribing sermon and learning Bengalee. Passed the afternoon on the poop reading Sale's Al Coran. Being abreast of Vizagapatam at noon, I did not forget to pray for the young Missionaries there.

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 M'K. at night, read Hebrews and some of D. Brainerd's Letters, by which we were both much affected. 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 dark so as to resemble a rock. This is emblematical of its use, as being

employed for the worship of the spirits of darkness. Poor India erected a monument of her shame by this huge building on the coast. Here is heathenism staring the stranger in the face on his arrival off the land. The scene presented another specimen of that tremendous gloom, with which the devil has over-spread the land ; no house near it ; we conceived no noise to be heard along the bare coast, but the hollow roar of the surf.

9. Several pilot vessels appearing in sight to-day from Balasore roads, each ship of us 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. It appeared dark in that direction the whole afternoon, and as night drew on the distant lightning became visible, incessantly flashing through half the hemisphere. After a few drops of rain the squall reached us, and in an instant tore every sail to bits. All was uproar in the ship ; the noise was so great from the flapping of the sails, the rushing of the wind through the rigging, and the continued roll of thunder, that the voices of the pilot, captain, and officers to the man of the helm, were scarcely audible. All they could do was to let her run before it, the consequence of which would have been, that had we been further on our way we should have grounded on some sand banks, two or three of which run out of the mouth of the Hoogly, passing N. and S. The incessant lightning made the dreadful scene constantly visible. When nature began to shrink at approaching dissolution, I was much reconciled to it, by considering, what have I here ? Why should I wish to live ? Is it not better to go and be with Jesus, and be free from my body of sin and death ? But for the sake of the poor unconverted souls in the ship, I prayed earnestly for her preservation. 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 hot fire; the pleasant weather here is cloudy weather.

10. Continued at anchor out of sight of land, and it was afternoon before new sails could be bent. After sailing a little way we brought up again. Still out of sight of land. My headach and fever much increased to-day, so that I could do nothing but sit in the air. In prayer in the evening, God manifested himself in great love to my soul. In communion with the blessed Lord I felt very happy and joyful, without a wish or care for this miserable world. Went to bed early in order to remove the ague by a sudorific. Thunder and lightning the whole night.

11. (Sunday.) Rose a little better; instead of having Divine service, we were obliged to be all hands at the capstern; we proceeded but a little and came to anchor off Saugur Island. In the morning M.K. 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.

12. Got under weigh again; entered the Hoogly and came to anchor a little above Culper. 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. In North Wales I was often struck with the want of life and motion at very celebrated places. So here 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 fire-wood. 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 labour 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.

13. Weighed this morning ; but there being no wind, came to anchor again. Afterwards we got under weigh, passed through Diamond harbour, and struck upon the fatal James and Mary, a sand bank just above it. It was a very dangerous and awful situation, and was so felt by every person, for night came on while we were in this state, and the wind was never-ceasing on that side which was uppermost. The captain considered the vessel as lost. Retired as soon as possible for prayer, and found my soul in peace at the prospect of death. After lying in this state for about two hours, we found to our great joy that she was going off ; presently we were in deep water and put out an anchor immediately. M'K., Franklin and myself met in my cabin, and there we praised our God for this great deliverance. My heart was much enlarged in prayer with them. How sweet and happy are those seasons when I am stirred up to the duty of praise. Oh, why am I so slow to the performance of it, when I have such constant occasion and never fail to receive benefit from it. The Diana, East Indiaman, got aground very near us just after we did, and is not off yet.

14. Weighed, and got as far as Miampore, about twenty-five miles from Calcutta, and there we anchored again. Employed chiefly in writing to Mr. Simeon and E. The villages on either side present a most perfect picture of moral tranquillity, but there is a want of variety. I now want nothing but to be settled among the poor people.

15. This morning went on board the Charlotte, Yacht, which took our 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.

16. Went ashore at day-light this morning, and with some difficulty found Carey : Messrs. Brown and Buchanan being both absent from Calcutta. With him I breakfasted, 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. After breakfast Carey began to translate with a Pundit, from a Sanscrit manuscript. Presently after Dr. Taylor came in. 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 distrac-

tions, which pride and worldliness engender in the mind. Employed at times in writing to Mr. Simeon. Mr. Brown's moonshee, a Brahmin of the name of B. Roy came in and disputed with me two hours about the gospel. I was really surprised at him; 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 to 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 fulness of the gentiles to come in.

17. A day more unprofitable than the foregoing; 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 endeavours. Oh how I need a deep heart-rending work of the Spirit upon my self, 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 submission to every thing. 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 every thing. I have been bearing the burden of my cares myself, instead of casting them all upon him. Mr. B. came in to-day from Serampore, and gave me directions how to proceed; continued at home writing to E. In the afternoon went on board, but without being able to get my things away. Much of the rest of the day passed in conversation with Mr. Brown. I feel pressed in spirit to do something for God. Every body 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.

18. So unwell with a cold and sore throat, 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. Jefferies read one part, Mr. Limerick another of the service, and 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.

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 splendour. After waiting a considerable time in a crowd of military men, an aid-de-camp presented me to Sir J. Barlowe, who, after one or two trifling questions, passed on. We went from the Governor's house to the college, where we were shown Tippoo's library. One of the learned natives read us a passage in the Koran, or rather sung 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 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. Mauliman 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. Finding my sore throat and cough much increased, I thought there might be some danger, and felt rather low at the prospect of death. I could scarcely tell why. The constant uneasiness I am in from the bites of the musquitoes, made me rather fretful also. My 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 resound. 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.

20. Employed in preparing a sermon for to-morrow, and while walking about for this purpose, my body and mind active, 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. The pagoda was in a court, surrounded by a wall, and the way up to it was by a flight of steps on each side. The people to the number of about fifty were standing on the outside, and playing the instruments. In the centre of the building was the idol,

a little ugly black image, about two feet high, with a few lights burning round him. At intervals they prostrated themselves, with their foreheads to the earth. I shivered at being in the neighbourhood of hell; my heart was ready to burst at the dreadful state to which the Devil had brought my poor fellow-creatures. 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 alone 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.

21. Went down to Calcutta; and preached at night in the Old Church, on 1 Cor. i. 1—3. to a moderately large congregation. M'K. came home with me, and grieved me by many inconsistencies in his temper and conversation.

22. In prayer this morning my soul found the blessed God revealing himself in comfort to my soul. I have for many days, in a way, been going on frowardly

in the ways of my heart, finding little pleasure in God, and less in any thing else ; but the Lord hath led me, and restored comfort to me. Went up to Serampore to dinner. In the afternoon was solemnized in prayer ; but as usual, lost much peace by unwatchfulness. In our walk at sunset, met Mr. Marshman, with whom I continued talking about the languages. Telling Mr. Brown about my Cambridge honours, 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.

23. Was in general in a spiritual happy frame the whole day, which I cannot but ascribe to my being more diligent and frequent in prayer over the Scriptures, so that it is the neglect of this duty that keeps my soul so low. Began the Bengalee grammar, and got on considerably. Continued my letters to Mr. Simeon and E. At night we attended a conference of the missionaries on this subject, " Whether God could save sinners without the death of Christ." Messrs. Carey, Marshman, and Ward spoke, Mr. Brown and myself. I offered what might be said on the opposite side of the question to that which the rest took ; to shew that he might have saved them without Christ. About fourteen of the Bengalee brethren were present and spoke on the subject. Ram Roteen prayed.

23. Not so regular in duties, and of course not so comfortable in mind. Went down to Calcutta and spent most of the day in preparing for to-morrow, and learning Hindostanee roots.

24. (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. In the evening at the Old Church I preached on 1 Tim. i. 15. The subject as usual gained much attention, but my own soul had little enjoyment.

26. Writing letters in the morning ; in the evening

went up to Serampore with Mr. Brown, with whom I had much enlivening conversation. Why cannot I be like Fletcher and Brainerd, and those men of modern times? Is any thing 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 Marshman 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.

27. Employed all day in writing letters; frequently in prayer, but unable to maintain a spiritual frame any time together. 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.

28. In secret duties found myself somewhat more moved, but could not preserve a right spirit; writing letters all day, and felt quite impatient at being kept from the language. In the evening officiated at the family worship, Mr. B. being at Calcutta; I had conversation on religion with a young lady in the house.

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 endeavoured 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

to cease from them ; 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. Employed incessantly in writing letters.

30. The day passed much as yesterday, but I was more elated and puffed up, and found it harder to preserve a serious spirit. Towards evening the consideration of the shortness of time quickened me to a more spiritual frame ; officiated as usual at evening worship ; writing letters all day.

June 1. (Sunday.) In the morning at the New Church Mr. J. preached, I officiated at the Sacrament with Mr. Limerick ; found little comfort in the ordinance. In general through the day was obliged to be continually in prayer, through inward corruption, vanity, concern about this world, want of the fear of God. Preached at night at the Missionary Church on the three last verses of St. Matthew.

2. Called with Mr. Brown on M^cK. ; the rest of the day employed in writing letters. 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 ?

3. Writing letters all day ; and exercises of mind still the same, 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.

4. Begun the Nagree alphabet, and by giving some

attention made myself master of it in a very short time, so that I could write in it. Prepared myself also for the evening. 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 labour 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.

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. Felt fatigued towards evening, as if the day were too long, a thing I have not found for some time. Visited with Mr. Brown some of the European shops. Dined at night with Mr. Udney's family at Chowringee, and was much refreshed with the serious and sensible conversation of Mr. U. But I see that amid the want of activity and decision so remarkable among the friends of religion here I must begin at last to act for myself, though I am no more qualified than a child. At present this is the state of things; I wish to fix at Benares; but that being a military station I should be liable to a removal at the will of the commander-in-chief. Besides, that if I were to report myself to him he would most probably order me to Delhi. These things however remain to be tried, whether I may not get to be appointed to Benares and continued there; Mr. U. thinks that I may. If not, I must endeavour to be fixed at Patna as civil chaplain; but there are difficulties in the way of this, for by the company's regulations I ought by my seniority to be at a military station. May the Lord be pleased to direct our way through this labyrinth. I shall endeavour to

have an audience of the governor-general, and state the whole of my views to him.

6. After a sleepless night, full of pain from a sore throat, and agitated with uneasy thoughts, I rose at gun-fire, and was rowed up in Mr. Brown's boat to Serampore. Death seemed at hand, and I felt unwilling to die. I could not find that there was any thing 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.

7. Went down to Calcutta, and passed the day chiefly in preparing for to-morrow. In the evening, was greatly revived and animated by a funeral sermon I read of Mr. Slater's, and every way greatly impressed. 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.

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. At night preached at the mission church on 2 Cor. v. 9.

9. Called on Mr. Birch and his family; afterwards on Mr. Harrington. Received instructions in writing Nagree, from the first master in the college; returned to Serampore with Mr. B. and Mr. Myers, and passed the time very agreeably in serious conversation, singing hymns, and reading; at evening worship I read and prayed; was somewhat melancholy at reflecting on being soon to be cut off from such delightful Christian society. But alas! why do I regret it. Sweet is human

friendship, sweet is the communion of Christian friends, but sweeter far is fellowship with God on earth, and the enjoyment of the society of his saints in heaven ; therefore 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. Found myself very unwell, but supposed it was only from having had little sleep the night before.

10. After a night spent in great disorder of body and mind I rose, but was obliged to keep my bed most of the day ; 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. I could derive no comfort from reflecting on my past life ; indeed exactly in proportion as I looked for evidences of grace, I lost that brokenness of heart which I wished to retain, and could not lie with simplicity at the foot of the cross. 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. Dr. Taylor was sent for in the evening. In the night I was very ill, but enjoyed an almost uninterrupted peace of mind.

11. A little recovered, so as to read some of Hindoostanee grammar, but was fatigued by it. 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.

12. Still exceedingly feeble ; endeavoured to think on a subject, and was much irritated at being unable to

write a word. Mrs B. and afterwards Mr. B. paid me a visit ; I came into the house to dinner, but while there I felt as if fainting or dying, and indeed really thought I was departing this life. I was brought back again to the pagoda ; and then on my bed I began to pray as on the verge of eternity. The Lord 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. From this time I lay in tears, interceding for the unfortunate natives of this country ; thinking with myself, that the most despised soodar of India, was of as much value in the sight of God, as the King of Great Britain : through the rest of the day my soul remained in a spirit of contrition.

13. The same spirit continued. I lay unable to read, and no one read to me, so that the long day was dragged away in slumbering.

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. Sickness and the climate have increased the irritability of my temper, and occasions of trying it occur constantly. 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. Officiated at evening worship.

15. (Sunday.) Found my mouth salivated this morning from calomel. Attended the morning service at the mission house ; Mr. Marsden preached. After service, Marshman and Carey talked with me in the usual cheering way about missionary things, but my mind was dark. In the afternoon was rather more comfortable in prayer, and at evening worship was assisted to go through the duties of it with checrfulness. Read some of Whitfield's Sermons.

16. Ostensibly about Hindoostanee, but doing little from weakness—the effect of medicine. 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. M'Kenzie 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. Had somewhat more of God's presence at night in prayer.

17. Rose in great melancholy, but the rest of the day though the body was in a very oppressed state, my soul was a little more active and lively; I longed to be ardent in his service. Read the language, and wrote a little on a divine subject.

18. Continued to enjoy near access to the Lord today as yesterday. Employed myself in the way to Calcutta, in learning roots; suffered a little from dejection, purely owing to a bodily cause, for my soul was inwardly happy. In the afternoon we drank tea at Mr. Myers', and went from thence to church; where I read prayers, and Mr. B. preached on 1 Peter iv. 14. "On their part he is evil spoken of, but on your part he is glorified."

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. Officiated at evening worship. 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, was owing to want of diligence. God help me to be free from this charge, and yet not desirous to make a shew before men. May I walk in sweet and inward communion with him, labouring with never-ceasing diligence and care, and assured that I shall not live or labour in vain.

20. Employed in writing sermon, and 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. They that are wise shall shine as the brightness of the firmament. In the afternoon read with moonshee. Officiated at evening prayer.

21. Went down to Calcutta, and read some Hindoostanee with moonshee in the boat. The rest of the day passed in preparing sermon. In prayer I had frequently the blessing of the presence of God, especially in reference to my ministry. Rode out at night upon the course in Mr. B's. carriage.

22. (Sunday.) Attended at the New Church, and heard Mr. Jeffreys on the evidences of Christianity; I had laboured much in prayer in the morning that God would be pleased to keep my heart during the service from thinking about men, and I could say as I was going, "I will go up to thy house in the multitude of thy mercies, and in thy fear will I worship toward thy holy temple." In public worship I was rather more heavenly-minded than on former occasions, yet still vain and wandering. At night preached on John x. 2. "I am the good Shepherd;" there was great attention. Yet felt a little dejected afterwards, as if I always preached without doing good.

23. Spent the morning with Mirza Phitrut, who read over with me the Hindoostanee translation of the two first chapters of Genesis. I knew enough to point out several errors, which he corrected; the exercise was improving to myself. Afterwards read the Hindoo Story-teller with moonshee, and tired him with attention to the work. Dined at the governor-general's, and passed the time without thinking on any particular subject; had a little conversation with Captain Burnet, a military man on my right-hand, and controverted some of his sentiments rather warmly.

24. At day-light left Calcutta, and had my temper greatly exercised by the neglects and improper behaviour of the servants and boatmen. 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 2nd chapter of St. Matthew into Hindoostanee. Had a long conversation at night with Marshman, whose desire now is, that I should stay at Serampore, give myself to the study of Hindostanee 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. M. recommended that the serious people in Calcutta should unite in a society

for the support of missions, and each subscribe fifty rupees a month for their maintenance. Ten members with this subscription could support sixty or seventy native brethren. He wished me also to see the duty of their all remaining in the country, learning the language, and instructing their servants. My mind was so filled and excited by the first part of our conversation, that I could not sleep for many hours after going to bed. He told me that the people were surfeited with the gospel, and that they needed to be exhorted to duty.

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.

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 extacy 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.

27. Employed about Hindoostanee with moonshee most of the day, with my mind cheerful and composed.

28. Came down to Calcutta, and spent the morning in Hindoostanee; had moonshee in the afternoon. My heart was yielding to many vanities most of this day. Oh that I may value communion with God, which none but the pure in heart can enjoy. "Keep thy heart with all diligence, for out of it are the issues of life."

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. In the evening preached at the Missionary Church, on Dan. v. 23, 24. with rather more affection. B. who had this day landed from Madras was there; we met with mutual surprise.

30. Read the Hindoostanee translation of Genesis iii.

with Mirza ; afterwards went up to Serampore in the boat, learning roots. 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. Called at the Missionary house, and saw Mr. Marsden previous to the commencement of his missionary career. Now the plans of God are I trust taking another step forward.

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, labour, 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 labour in that with a mind simply directed to Jesus ; so shall I walk steadily with God. Employed with moonshee all day. In evening prayer was confused. Watchful in a greater degree over my heart.

2. Mr. Brown proposed a prayer meeting between ourselves and the missionaries previous to the departure of Dr. Taylor for Surat. It was a season of grace to my soul, for some sense of the vast importance of the occasion dwelt upon my mind in prayer, and I desired earnestly to live zealously, labouring for souls in every possible way, with more honesty and openness. In the evening went to Marshman, and proposed it. There were at his house many agreeable sights ; one pundit

was translating Scripture into Sanscrit, another into Guzerati, and a table was covered with materials for a Chinese Dictionary. Employed with moonshee in Hindoo Storyteller, and in learning to write the Persian characters.

3. Rose with some happiness in my soul, and delight in the thought of an increase of labour in the church of God. Employed morning as usual, and in thinking of subject for sermon. 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.

4. Moonshee being sick, I read by myself, and employed the time in extracting idioms, and useful phrases from the Hindoo Storyteller, and exercised myself in the Persian character, by writing out the beginning of a native elegy. My soul in general comfortably and solemnly to Godward. Oh may the Lord never suffer my soul to be moved, nor cause my enemies to triumph over me.

5. Went down to Calcutta, read with moonshee in the boat, and passed the afternoon also with him, but I do not seem to improve at all in conversation. Rode out with Mr. B. in the carriage in the evening, and afterwards spent a great deal too much time in conversation, for which my conscience condemned me.

6. (Sunday.) Laboured to have my mind impressed with holy things, particularly because I expected to have a personal attack from the pulpit. Mr. L. preached from 2 Pet. i. 13, and spoke with sufficient plainness against me and my doctrines. Called them inconsistent, extravagant, and absurd. He drew a vast variety of false inferences from the doctrines, and thence argued against the doctrines themselves. To say that repentance is the gift of God, was to induce men to sit still and wait for God. To teach that nature was wholly

corrupt, was to lead men to despair ; that men thinking the righteousness of Christ sufficient to justify, will account it unnecessary to have any of their own : this last assertion moved me considerably, and I started at hearing such downright heresy. He spoke of me as one of those who understand neither what they say, nor whereof they affirm : and as speaking only to gratify self-sufficiency, pride, and uncharitableness. I rejoiced at having the Sacrament of the Lord's Supper afterwards, as the solemnities of that blessed ordinance sweetly tended to soothe the asperities, and dissipate the contempt which was rising ; and I think I administered the cup to —— and —— with sincere good will. At night I preached on John iv. 10, at the mission church, and blessed be God ! with an enlarged heart. I saw —— in tears, and that encouraged me to hope that perhaps some were savingly affected, but I feel no desire except that my God should be glorified. If any are awakened at hearing me, let me not hear of it if I should glory.

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 labouring 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 before his departure to his native place, Benares, 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 and profligate Mussulman speak. Went back to Serampore.

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-re-

freshing 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. The Lord will, I hope, hear our prayers for our dear brother, on whose account we met, previous to his departure for Surat. 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.

9. Dull and languid from the exertions and late hours of yesterday. 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 of it. 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 my prayer.

10. Employed during the morning with moonshee. At morning and evening worship enjoyed freedom of access to God in prayer. Mr. Brown's return in the evening with another Christian friend, added greatly to my pleasure. Marshman joined us at night, but these enjoyments, from being too eagerly entered into, often leave my soul carnally delighted only, instead of bringing me nearer to God. Wrote sermon at night.

11. Had much plague from the vanities of my heart to-day. Was chiefly writing sermon, and but little with moonshee. 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 any thing 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!

12. Most of this morning employed about sermon. In the afternoon went down to Calcutta with Mr. B. and all his family; we passed the time very agreeably in singing hymns. Found Europe letters on our arrival, but were disappointed in not finding Corrie, or Parsons, in the list of passengers. My letters were from Lydia, T. H., and Emma; Mr. Simeon, and Sargent. All their first letters had been taken in the Bell Packet. I longed to see Lydia's, but the Lord saw it good, no doubt, not to suffer it to arrive. The one I did receive from her was very animating, and showed the extraordinary zeal and activity of her mind. Mr. Simeon's letter contained her praises, and even he seemed to regret that I had gone without her. My thoughts were so occupied with these letters, that I could get little or no sleep.

13. (Sunday.) Talked to Mr. B. about L., and read her letter to him. He strongly recommended the measure of endeavouring to bring her here, and was clear that my future situation in the country would be such as to make it necessary to be married. A letter from Colonel Sandys, which he opened afterwards, spoke in the highest terms of her. The subject of marriage was revived in my mind, but I feel rather a reluctance to it. I enjoy in general such sweet peace of mind, from considering myself a stranger upon earth, unconnected with any persons; 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. Jefferies 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. At night preached at the missionary church, on Eph. ii. 1—3, to a small congregation. Sat up late with Mr. B., considering the same subject as we had been conversing on before, and it dwelt so much on my mind, that I got hardly any sleep the whole night.

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. I could scarcely have any reasonable doubts remaining, that her presence would most abundantly promote the ends of the mission. A letter from Colonel Sandys gave us hopes that some valuable missionaries may, ere long, be introduced into the country. Passed much of the morning with Mirza, the Mahometan, and endeavoured 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. At night, with Mr. B., paid my first visit to Mrs. Johnson.

15. Most of the day with moonshee ; at intervals, thinking on subject for sermon. My affections seemed to be growing more strong towards Lydia than I could wish, as I fear my judgment will no longer remain unbiassed. The subject is constantly on my mind, and imagination heightens the advantages to be obtained from her presence. And yet, on the other hand, there is such a sweet happiness in living unconnected with any creature, and hastening through this life with not

one single attraction to detain my desires here, that I am often very unwilling to exchange a life of celibacy, for one of which I know nothing, except that it is in general a life of care.

16. Morning with moonshee ; afterwards preparing myself for church. Preached at night at missionary church, on Isaiah lxiii. 1. Both in prayers and sermon I felt my heart much more affected than I expected, and there seemed to be some impression on a few of the people. I feel to be thankful to God, and grateful to the people, that they continue to hear me with such attention. My thoughts this day have been rather averse to marriage. Anxiety about the education and conversion of children rather terrifies me.

17. Employed as usual at night.

18. Engaged in writing a sermon for Sunday. After officiating at evening worship, I felt my heart much enlarged, and disposed to exclude any thing 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 rank with the followers of the Lord.

19. Still writing, and but a short time with moonshee. Mr. B. revived all the thoughts of marriage as strongly as ever. Read some of Barrow's Travels in Africa, by way of recreation.

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, sung, and preached. If I were to be very severe with him, I should say that there is a want of

seriousness, tenderness, and dignity in his address, and 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. Read prayers at night at the missionary church; Mr. B. preached on the unspeakable gift.

21. Morning with moonshee. Young —— from England dined with us. Returned to Serampore rather in a low state of mind, arising from deprivation of a society of which I had been too fond. Ill with a cold, and want of sleep towards night, this made me still more stupid and cold.

22. Read Hindoostanee without moonshee. Not being able to get to the pagoda from the incessant rain, I passed the latter part of the day in the house, reading the life of Francis Xavier. I was exceedingly roused at the astonishing example of that great saint, and began to consider, whether it was not my duty to live, as he did, in voluntary poverty and celibacy. I was not easy till I had determined to follow the same course, when I should perceive that the kingdom of God would be more advanced by it. 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.

23. Employed in Hindoostanee and writing sermon. Moonshee narrowly escaped drowning in coming to me, the wind is so high on the river; the boat having upset. At night visited Marshman, and consulted with him on the subject which is pending in my mind. Wrote out a letter for Lydia, but am not yet determined to send it.

24. Reading Hindoostanee by myself, and found it more useful than with moonshee, and when tired read Barrow's travels in China, and Xavier. In the afternoon Mr. B. brought up Buchanan's Mission from Calcutta; I was much struck with it, and was very powerfully excited by Archbishop Wake's letter to the missionaries. Oh how shall I adore God enough, for the honour He has put upon so wretched a creature, by sending him with the Gospel to these countries. Let me never, never be entangled with the affairs of this world, that I may please Him, who hath called me to be a soldier. At night wrote sermon.

25. Endeavoured to walk more closely with God to-day, by more frequent prayer and greater watchfulness—and consequently found my soul more serious and steady. The thought of the Mahometans and Heathens lies very heavy upon my mind. The former who are in Calcutta, I seem to think are consigned to me by God, because nobody preaches in Hindoostanee. Employed the morning in sermon and Hindoostanee. In the afternoon went down to Calcutta. In the boat read Wrangham's Essay and some of Mr. Lloyd's letters, when young. What knowledge have some believers of the deep things of God! I felt myself peculiarly deficient in that experimental knowledge of Christ, with which Mr. Lloyd was particularly favoured. 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 deli-

ver 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.

26. Hindoostanee and sermon. In the evening drove out with Mr. Brown. My soul in general impressed with the awfulness of my missionary work, and often shrinking from its difficulties.

27. (Sunday.) Read prayers at the New Church. Dr. Ward preached. At night I preached at the Missionary Church, on Ephes. ii. 4—7. My soul throughout the day more disposed to seriousness and holy conversation than to vanity; yet at Mr. Myers', where we took tea, I was miserably insipid and unprofitable.

28. At a shop this morning met with Captain S. who presently entered into conversation with me; I found him very deranged, yet he dissembled his dislike of me. In the boat to Serampore, we read Mitchell's Essay on 'evangelizing India,' and were much pleased and profited. Whatever plans and speculations may be agitated, I felt it my duty to think only of putting my hand to the work without delay. Felt very unhappy at having other work put upon me, which will keep me from making progress in the language. Nothing but waiting upon God constantly for direction, and an assurance that his never-ceasing love will direct my way, would keep me from constant vexation. I scarcely do any thing in the language, from having my time so constantly taken up with writing sermons.

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. Staid up till midnight in finishing the letter to Lydia

30. Hindoostanee with Moonshee. Felt the neces-

sity of stirring myself up to a more cheerful activity in conversation, and endeavours 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 true 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!

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 favoured 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 missionary—or rather the subject did not offer itself to my mind. The Baptist Missionaries indeed recommended it and Mr. Brown; but not knowing any proper person in this country, they were not very pressing upon the subject, and I accordingly gave no attention to it. 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. From the account which Mr. Simeon received of you from Mr. Thomason he seemed in his letter to me to regret that he had so strongly dissuaded me from thinking about you at the time of my leaving England. Colonel Sandys spoke in such terms of you, and of the advantages to result from your presence in this country, that Mr. B. became very earnest for me to endeavour to prevail upon you. Your letter to me perfectly delighted him and induced him to say that you would be the greatest aid to the mission I could possibly meet with. I knew my own heart too well not to be distrustful of it, especially as my affections were again awakened, and accordingly all my labour and prayer have been to check their influence, that I might see clearly the path of duty.

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 dishonour 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 every thing. 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 labourer; 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 beau-

ties 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 preaching, 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.

The people of Calcutta are very desirous of keeping me at the Mission Church, and offer to any evangelical clergyman a chaplain's salary and a house besides. I am of course deaf to such a proposal ; but it is strange that no one in England is *tempted* by such an inviting situation. I am actually going to mention it to cousin T. H. and Emma. Not, as you may suppose with much hope of success ; but I think that possibly the chapel at Dock may be too much for him, and he will have here a sphere of still greater importance. As this will be sent by the Overland Dispatch, there is some danger of its not reaching you ;—you will therefore receive a duplicate, and perhaps a triplicate by the ships that will arrive in England a month or two after. I cannot write now to any of my friends. I will therefore trouble you, if you have opportunity, to say that I have received no letters since I left England, but one from each of these—Cousin T. and Emma, Simeon, Sargent, Bates—of my own family I have heard nothing. Assure any of them whom you may see of the continuance of my affectionate regard—especially dear Emma. I did not know that it was permitted me to write to you—or I fear she would not have found me so faithful a correspondent on the voyage. As I have heretofore addressed you through her, it is probable that I may be now disposed to address her through you—or what will be best of all, that we both of us address her in one letter from India. However, you shall decide, my dearest Lydia, I *must* ap-

prove your determination, because with that spirit of simple-looking to the Lord, which we both endeavour 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.

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! Wrote sermon, and read Hindoostanee successively in the day. At night finished Mitchell's excellent essay. Had reason to believe to-day, that I should certainly be sent to Benares, as a military chaplain. This coming with 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, and be the mere servant of every soul, 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.

2. Morning passed in reading with moonshee, and looking over the preface in manuscript, to the Ramayuna. My soul enjoyed not much continued sense of God's presence, till the afternoon, when I received something of the spirit of seriousness. In the afternoon went to Calcutta alone, and passed the time profitably and sweetly in solemn thoughts. Oh that I had always a poverty of spirit to mortify all vanity, pride, and levity. Drank tea at Mr. Myers, and found myself disposed to spiritual conversation. Officiated at their evening worship. At night my soul rejoiced in the Lord, and all that was within me praised his holy name. Felt more joy and desire to preach the precious gospel, than since I have been in India.

3. (Sunday. At the new church read the second service, and assisted at the Sacrament; hard-hearted at this feast of the Lord's dying love. At night preached at missionary church, at John i. 14, but with very little life. Found on my return, Mr. B. who had come from Serampore, and stayed up with him till a late hour.

4. Rose in the night on account of Mr. B. who had been obliged to send for a physician, but through mercy, his attack appears not serious. My morning was

taken up in making calls. I endeavoured to recommend the institution of schools, over the country, but they seemed not to enter into the idea. From Mr. Birch I learnt that at the French settlement of Chandernagur there was a college of monks, united under the name of the Thibet mission, but that none were there now. From Mr. and Mrs. Jefferies, I had such a formidable account of Chunar, that I felt serious regret that I had written to Lydia, or that I had given a flattering account of India, though undesignedly. Passed most of the remainder of the day in Mr. Brown's chamber, enjoying at times very profitable conversation. My mind was much affected with my want of humiliation, and tenderness in preaching.

5. A day of sorrow. 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. Being left alone in the afternoon, by the departure of Mr. and Mrs. B. for Serampore, I was assisted in the work of preparing sermon; and at night had some satisfaction, though mixed with much melancholy.

6. My heart wavering in its state, sometimes in acute misery, separated from God by unbelief. Meditate 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. There were very few people at church, and those not very attentive. However, I enjoyed peace in my own soul. 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.

7. No increase of knowledge or grace to-day, except that 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 spirit begins to expand again with hope, that I shall be able to carry the everlasting gospel through the regions of the east. After dining with Mr. Myers, I went up with him and his daughter to Serampore. 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!

8. Officiated at morning and evening worship, with some benefit to my soul, but severely tried through the day with sinful thoughts hiding the face of God from me. I saw the absolute necessity at night, 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. Employed in writing sermon all day. Marshman drank tea with us; 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 any thing 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.

9. Went down to Calcutta, with Mr. Myers' family.

Reading Pascal's Thoughts in the boat ; my thoughts rather to God-ward. Dined at Mr. Myers'. 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 ! Wrote sermon, and 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."

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. Dined at Mr. Myers's, and was much pleased with the serious and suitable conversation to which they all seemed disposed, though I was myself able to say nothing to the purpose. At night found benefit to my soul from the preparation for the evening. Preached at the Mission church, on John i. 29. with some freedom and power. A violent squall came on just as I was beginning, and continued the whole time ; by exerting myself too much to be heard in it I grew hoarse, and almost lost the power of articulation.

11. I seem to have found my besetting sin to be different from what I supposed ; and dreadful indeed is its power. 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.

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. Learnt from my moon-shee to-day, that from my knowing the original it was of little use my reading the translation of the gospels, and accordingly in reading another book I found myself much more backward than I thought. My engagements at Calcutta begin, I see plainly, to retard my progress very much.

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! Employed with moonshee, and preparing for the evening: I make no progress in the language, but rather go backward. My soul has been serious and comfortable. At

Mr. Myers's, enjoyed refreshing conversation on the happiness of seeing the conversion of the natives. Preached at night at the Mission church on Matt. iii. 21—23. to a small congregation. The people seemed stirred up to serious concern.

14. Employed with moonshee, and in writing to Mr. Simeon. Dined at Mr. Myers'. Rode out in the evening on the course; my soul not serious through the day; irregularity in secret duties injured my peace.

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 shew 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.

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 any thing 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 away 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. Did little or nothing to-day. Employed partly in turning over Butler, to abridge; and putting down thoughts on a text. Marshman came in at night, and 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.

17. (Sunday.) After much perplexity and discussion, whether I should or should not go down to Calcutta, it was determined that Mr. B., though ill, should go. In this instance at least I felt no reluctance to labour, and I desired to be forward in the service of God. After officiating at family worship, I retired to my pagoda and passed the time in a sorrowful conflict with my unruly affections.

18. Employed all day in writing sermon.

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 be probably 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 En-

gland: 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 labours; 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.

20. Again greatly distressed with a sense of guilt; Satan seemed to be forcing my soul from God. Employed as usual with moonshee, and in writing sermon. In the evening, in the exercise of faith and prayer, I found peace of conscience, and my soul breathed after conformity to God. Afterwards attended the reading of the Hindoostanee Testament, by Marshman, with a pundit and a moonshee.

21. Writing and employed with moonshee. Went on with Marshman and his assistants in the Hindoostanee gospels. A large Cobra-di-Capella was brought to me, which had been taken in the walks; a person would not survive the bite two minutes I was told. How constant is the preserving providence of God! and by how small means he can suddenly transport us into eternity! Marshman spent the evening with us. I felt very lively, but as usual at such times, prone to levity.

22. Disturbed by Marshman and Ward running into the pagoda, in pursuit of a poor boy who had been carried off in a boat by a party of his friends, headed by a Brahmin, for staying with the missionaries, inquiring about the gospel. Their boats overtook the kidnappers, and rescued the lad. Read several papers of Mr. B—'s on missionary subjects, and wrote down a vocabulary of Cashmerian words. Wrote a duplicate of the letter to Lydia. 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.

23. Morning employed as usual. In the afternoon went alone to Calcutta. In the boat sought after the presence of God, and found my heart refreshed and comforted.

24. (Sunday.) At the new church, Mr. Jefferies preached. I preached in the evening on Matt. xi. 28, without much heart, yet the people as attentive as possible.

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.

26. Employed all day in writing, and in general dejected, partly from bodily disorder and want of sleep for two or three nights. 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.

27. Wrote sermon in the morning ; in the afternoon moonshee came and told me, that at Agra I should not be able to preach, because the English territory was so small and surrounded by the enemy, and that the country was in a disturbed state. He said the best places for me were Benares, Patna, or Moorshedabad ; for these would be disposed to listen to me. He gave me some instances of the cruelty of the native powers, towards servants of the English, and said he did not doubt but they would maim or murder me, without regard to my pacific character. The subject dwelt with some influence on my mind. Alas ! who knows what I have yet to go through upon earth ? It was not long since that a Roman Catholic missionary was murdered at Delhi by the Mussulmans ; yet I hope to preach the gospel there. The Lord knows my weakness, and will give me grace in the trying hour to die for the name of the Lord Jesus.

28. Enjoyed much comfort in my soul this morning, and ardour for my work ; but afterwards consciousness of indolence 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. (See Memoir, p. 189.)

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.

30. Went down to Calcutta in the morning; able to do little or nothing from constant sleepiness. In the afternoon wrote part of a sermon for to-morrow. The heat of the college, to which we this day removed, was very oppressive. Took an airing with Mr. B. in the carriage, and drank tea with Mr. Myers.

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. That old servant of God, Capt. W., dined with us, and our conversation was spiritual. What he said at going away about the Holy Spirit, and the necessity of having him with us, dwelt much upon my mind. At night, at the Mission church, preached on Isaiah iv. 5. The safety of the church had been a subject very delightful and reviving, when preparing; but I spoke with little feeling.

September 1. Rose very weary after a sleepless night, and more troubled on account of the sinfulness of my thoughts. Found deliverance in prayer; the holy breathings of the Psalmist in Psalm cxix, were also made profitable for me: I learnt that I should probably be sent to Berhampore, only two days' distance from Calcutta.

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. I sometimes regret that I had not obtained a promise from you of following me, at the time of our

last parting at Gurlyn—as I am occasionally apt to be excessively impatient at the long delay. Many, many months must elapse before I can see you or even hear how you shall determine. The instant your mind is made up, you will send a letter by the overland dispatch. George will let you know how it is to be prepared, as the Company have given some printed directions. 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 it being the will of God. The commander in chief is in doubt to which of the three following stations he shall appoint me, Benares, Patna, or Moorshedabad ; it will be the last most probably ; this is only two days journey from Calcutta ; I shall take my departure in about six weeks. In the hour that remains, I must endeavour to write to my dear sister Emma, and to Sally. By the fleet which will sail hence in about two months, they will receive longer letters. You will then, I hope, have left England. 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. Oh 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,
Yours, in eternal bonds,
H. MARTYN.

2. Employed the first part of the day 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. Afterwards with moonshee.

3. Much of the morning passed at the mission house, looking over the new books. Read the Report of the Church Missionary Society, and a number of missionary reports. Attended Marshman in the evening ; he 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 !

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." Passed the morning with moonshee, reading preface to the Gulistan. Began in the afternoon to write to dear Sargent. 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!

5. Day passed in the same employment as usual; reading Hindoostanee with moonshee and by myself, and writing to Sargent; went on with Marshman in the review of the translation; he drank tea with us in the evening.

6. Morning with moonshee; in the afternoon went down to Calcutta, reading to him by the way. Found continuance and increase in comfort by frequency and regularity in prayer. At night dined at Mr. Udney's, and passed the time very agreeably; his heart seemed very lively and warm in the cause of God.

7. (Sunday.) Read at the new church, and Dr. W. preached on the different degrees of future happiness, from which he proceeded to attack my doctrines, and my last sermon in particular. We received the sacrament of the Lord's Supper, and I was glad of the blessed ordinance, as it tended much to compose my mind, and to soften it to compassion and love towards all mankind. Preached at night at the Mission church, on Mark viii. 34, 35.

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!

9. Continued to read Overton, and Sadee with moonshee: the latter part of the day my soul was in

misery through consciousness of guilt. Oh that I should be so wicked as to try the patience of God in the way I do! Notwithstanding that I found some ease in applying to the blood of Jesus, and crying for the Holy regenerating Spirit, a gloom constantly gathered on my mind; no sweet refreshing thoughts of the other world came into my mind; what reason have I to cry, "Take not thy Holy Spirit from me."

10. Went down to Calcutta with Mr. B. and passed the day in reading Hindoostanee grammar, and writing letters.

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.

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. Even about Lydia I felt exceedingly indifferent, and 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. Employed all day in writing letters; 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.

13. Went down to Calcutta with Mr. B. and Mrs. Myers. 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. In the evening rode out with Mr. B., and af-

terwards drank tea with two of the missionaries and their wives at Mr. Myers'. Some symptoms of a complaint, which at this time of the year is dangerous, were the means of producing serious reflection on my being in an instant called away from all these things which so strongly excite my feelings. "Let your moderation be known unto all men: the Lord is at hand."

14. (Sunday.) Rose stupid and unwell after a sleepless night. At the New Church Mr. J. began to read a homily by way of sermon, after a preface stating the diversity of opinions that had of late appeared in the pulpit. At the Mission Church at night I felt very unwell, and unfit to preach, but I was enabled to go on without hesitation from 2 Cor. vi. 17, 18.

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 there were hard-

ships 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 neighbourhood of Patna.

With great regard, I remain, my dear brother,
Sincerely your's,

H. M.

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. Called with Mr. B. on Mr. Udney, then went up with him to Serampore, and passed much of the afternoon in reading with him 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 endeavouring to recollect myself as before God, I found more comfort, and was enabled to shew more propriety in conversation.

16. Passed the day with moonshee in Hindoostanee and writing sermon. In the evening wrote to Lydia.

17. The blaze of a funeral pile this morning near the pagoda drew my attention—I ran out, but the unfortunate woman had committed herself to the flames before I arrived. The remains of the two bodies were visible. 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 every thing in this world, which God has so marked with misery—the effect of sin. I felt reluctance to engage in every worldly connection. Marriage seemed terrible! by exposing one to the agonizing sight of a wife dying in such circumstances.

18. Was still solemnly impressed throughout the day. Employed in writing sermon and reading Sadi with moonshee.

19. Happy all day in the love of God. By more carefulness over my thoughts, and seeking him in ejaculations, I was raised through grace above temptation.

20. Went down to Calcutta with Mr. Brown, where soon after our arrival we had the happiness of meeting our dear brethren Corrie and Parsons. I rode out with them in the evening on the course, and passed most of the time in conversation about European friends.

21. (Sunday.) Preached at the New Church from Rom. iii. 19, 21, on justification by faith, and vindicated myself by shewing 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 every thing in the world. At night preached on Acts xii. the jailor’s question; but felt less than I ever did when preaching on that subject. Thus God in love shews 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.

22. Went with my two brethren to the fort, and called in the town on Major and Mr. Jefferies. Saw in the orderly book, that Dr. W. and myself were ordered to repair to our respective stations without delay. After dinner went up to Serampore, leaving Parsons in Cal-

cutta. Two of the missionaries went up with us. I earnestly desired suitable conversation; and we sung some hymns with joy.

23. Reading Sadi with moonshee. My mind in general in peace.

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 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? Called this morning on L., but found no opportunity of speaking to him as I intended about his doctrines. Walked in the evening on the top of the house with Corrie, and had some refreshing conversation. At the Mission church, Brown preached.

25. Went to Serampore with Mr. B. and Parsons; 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. Ward and Moore visited me at night.

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. About a fortnight ago I sent you a letter accompanying the duplicate of the one sent over-land in August. If these shall have arrived safe, you will perhaps have left England before this reaches it. But if not, let me intreat you to delay not a moment. Yet how will my dear sister Emma be able to part with you and George—but above all your *mother*? I feel very much for you and for them—but I have no doubt at all about your health and happiness in this country.

The commander-in-chief has at last appointed me to the station of Dinapore, near Patna, and I shall accordingly take my departure for that place as soon as I can make the necessary preparations. 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*l.* 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 Serampore. Surely good is intended for this country!

Captain Wickes,—the good old Captain Wickes, who has brought out so many missionaries to India, is now here. He reminds me of Uncle S. 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? O 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. If Corrie brings me a letter from you, and the fleet is not sailed, which however is not likely, I shall write to you again. Colonel Sandys will receive a letter from me and Mr. Brown by this fleet. Continue to remember me in your prayers, as a weak brother—I shall always think of you as one to be loved and honoured.

H. MARTYN.

26. Employed as usual in Hindoostanee; visited Marshman at night. He and Mr. Carey sat with us in the evening. My heart still continuing some degree of watchfulness, but enjoying less sweetness.

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; spoke also to Yokul in Bengallee. Went down to Calcutta with Mr. B. and Parson, reading Sadi by the way. 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.

28. (Sunday.) Read the service at the church; L. preached an intemperate sermon against the doctrine of justification by faith. At night Corrie preached at the Mission Church on 2 Thess. i. "the Lord Jesus shall be revealed," &c.

29. Morning passed away to little purpose, busy in making preparations for my departure. In the afternoon preparing sermon. At night went to the governor-general's dinner, and found myself sitting by the side of Dr. W.

30. Remained all day at Calcutta, writing sermon and reading with moonshee.

October 1. Reading with moonshee and preparing sermon; found great cause to pray for brotherly love. Preached at night at the Mission Church on Eph. 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.

2. After reading awhile with moonshee, went up to Serampore with Mr. B. and Corrie. Corrie officiated at evening worship; my soul in general sought after the enjoyments of another world, in preference to any conversation with the creature, but was cold and lifeless in the glorious subject of the mission.

3. Writing on a divine subject. In the evening crossed the river with Corrie, and walked over Sir G. Barlow's park.

4. Went to Calcutta with Corrie, and at night went with him to Mr. Rolt's, where we met a party of the missionaries; we sang several hymns and prayed; my heart was excited by their exercises to spiritual activity and joy.

5. Prayed with my dear brother Corrie this morning; afterwards with two cadets he prayed. At the New Church I read, and Mr. J. preached 2nd and 3rd parts of the Homily on Salvation. The very clear exhibition of divine truth, which was thus exhibited, was very rejoicing to our hearts. I assisted Mr. L. at the administration of the Sacrament, and felt somewhat more of a tender and humble spirit. 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 shew what he can do by Jesus Christ.

6. Was left alone in Calcutta, and passed the time with moonshee, and writing. At night drank tea at Mr. Myers, and at their evening worship found my heart greatly enlarged in prayer. My heart continued to enjoy much of the love of God. In the morning went

to the levee with Corrie and Parsons. The governor-general was as marked in his attention as could be; would that it were on account of his love to the truth!

7. Employed as usual; long conversations with the Mussulman, moonshee, and Bholanath the Brahmin. Dined at Mr. Myers', and officiated at family worship. Went on board some budgerows, and fixed on one belonging to Patna.

8. My time much taken up with settling my affairs, though my mind through mercy not much distracted. Corrie and Parsons came from Serampore. 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 endeavoured to fix on some plan of constant communication with one another.

9. Went to Serampore with Parsons and Corrie.

10. For want of sleep was dull and dejected all the day, yet by grace enabled to strive against the sin which dwelleth in my members, so as to be in tolerable peace. At night the missionaries, &c. met us at the pagoda for the purpose of commending me to the grace of God. (See Memoir, p. 191.)

11. Went down early to Calcutta. Passed the morning in preparing things. Spent the evening at Mr. Myers's. Mr. M. read and prayed, and concluded with prayer. The blessed God, &c. (See Mem. p. 191.)

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. Oh may abundant gifts and grace rest on my beloved brother, that the works of God may shew themselves forth in him. Mr. Edmond came to take leave, and shewed 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. At night I 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! After passing much of the day in visiting shops and taking leave of friends, I went up by land to Barrackpore with Mr. Brown, happy in general.

14. Wasted much time in insignificant preparation. Corrie came to me in the afternoon at the pagoda and prayed with me.

15. Took my leave of the family at Aldeen in morning worship; but I have always found my heart most unable to be tender and solemn, when occasions most require it. At eleven I set off in a budgerow with Mr. B. Corrie, and Parsons. Marshman saw us as we passed the mission house and could not help coming aboard. He dined with us, and after going on a little way left us with a prayer. About sun-set we landed at the house of the former French Governor, and walked five miles through villages to Chandernagore, where we waited at an hotel till the boats came up. With the French host I found a liberty I could not have hoped for in his language, and was so enabled to preach the gospel to him. There are two Italian monks in this place, who say mass every day. I wished much to visit the fathers, if there had been time. A person of Calcutta, here for his health, troubled us with his profaneness, but we did not let him go unwarned, nor kept back the counsel of God. At night in the budgerow I prayed with my dear brethren.

16. Rose somewhat dejected, and walked on to Chinsurah, the Dutch settlement, about three miles. There we breakfasted, and dined with Mr. Forsyth, the missionary. We all enjoyed great happiness in the presence and blessing of our God. Mr. Forsyth came on with us from Chinsurah, till we stopped at sun-set opposite Bandell, a Portuguese settlement, and then we had divine service. I prayed and found my heart greatly

enlarged. After his departure our conversation was suitable and spiritual. How sweet is prayer to my soul at this time. I seem as if I never could be tired, not only of spiritual joys, but of spiritual employments, since they are now the same.

17. My dear brethren, on account of the bad weather, were obliged to leave me to-day. So we spent the whole morning, &c. (See Mem. p. 193.) In prayer I was very far from a state of seriousness and affection. Indeed I have often remarked, that I have never yet prayed comfortably with friends, when it has been preceded by a chapter of the Revelation. Perhaps because I depend too much on the feelings which the imagery of that book excites, instead of putting myself into the hands of the Spirit, the only author of the prayer of faith. They went away in their boat, and I was left alone for the first time, with none but natives. (See Mem. p. 193, to Oct. 23, p. 198.)

23. Dispatched my hirkaru to Cutwa, to give notice of my arrival to Mr. Chamberlain. In the evening arrived there, and spent some hours at his house, built of bamboo, in the centre of a solitary garden. Every thing was calculated to inspire melancholy. He had evening worship in Bengalee, with two converted natives, and with his servant and mine. I received from him Ram Boshoo's tract against the Brahmins, and a Bengalee hymn book. At night he walked with me to my budgerow. After breakfast he read and prayed; he gave me a particular account of his own call to the work of a missionary. Before we parted in the afternoon, we sung, and I prayed. As we were approaching the place where he intended, after leaving me, to preach, the tow-rope broke, and we were carried down the stream, &c. (See Mem. p. 198—218.)

Berhampore, Oct. 27, 1806.

MY DEAR SIR,

I have enjoyed uninterrupted health and spirits through divine mercy till to-day. * * Why did not

I write from Gazipore? Why because, Sir, I could hear of no such place. I was rather anxious about your little boat the day you left me, it blew so violently. As soon as you were out of sight, the men laid down the rope, and would not track any more for the day. They were about to put back into a nulla, but found that pre-occupied by so many boats, that we were obliged to lie on the naked shore, exposed to the direct stream and wind. The budgerow made a good deal of water by beating about on the ground, but I am happy to say, she has not leaked since.

18. The day after lay to in a nulla, a little above Troksaugur.

19. The first solitary sabbath spent among the heathen, but my soul not forsaken of God. I think some of you were praying for me that day, for I enjoyed almost the same communion with you, as if you were present.

20. At a village which the boatmen said was Nuddea, (which could not be if the map is right, in placing it the other side of the river,) I had some stammering conversation with a Brahmin at the worship of Dhoorga. He disputed with great heat, and his tongue ran faster than I could follow, while the people that were about us shouted applause. But I continued to ask questions without making any remarks upon the answers, and among the rest, could not help enquiring whether Marshman's stories about Krishnoo and Brimha stealing the horse, &c. were true. He confessed the truth of them, and seemed to feel the consequences which I forbore to press, but told him of the way of the gospel. He grew quite mild, and asked me at last with apparent seriousness what I thought? Was idol worship really true or false?

21. Came to at a desert place on the eastern bank.

22. In my morning walk, the musalchee brought an old fisherman to, and was about with all arrogance to make a requisition of his fish without paying for them. The old man was overjoyed at receiving money.

I recollected your advice, and threatened to send them all to prison, if I found out any thing of the sort again.

Passed through a number of boats preparing to commit the effigies of Dhoorga to the water. Came to for the night near Agaradeep, where I walked. The women and children fled at the sight of me.

23. Dispatched my hirkaru to Cutwa, to announce my approach to Mr. Chamberlain, and in the evening arrived there myself. The curious appearance of the interior of his bamboo house, seemed to mark it for the residence of a recluse. In the garden behind there was a white circular building. I asked, What is that? The tomb of my first dear wife. I strenuously recommended him to demolish it.

24. Mr. Chamberlain came on with me to a village called Serampore. We passed the time in reading and mutual prayers for one another, and for you all. Thus once more I received that refreshment of spirit which comes from the blessing of God on Christian communion. Just before we parted the tow-rope broke. We were carried down with great rapidity, running foul of several boats, none of which however would lend any help. The manglee and his assistant at last jumped overboard, and succeeded in reaching the shore with the rope. I thought there was great danger, and therefore saw reason to bless God for the deliverance.

25. Returning to the boat rather later than usual, from the evening walk, saw a wild boar galloping parallel to the river. I had not a gun with me, or I might have killed him, as he was within reach of a fusee ball.

26. Yesterday I again enjoyed a happy sabbath. Through the different hours of the day, I was with you in spirit, and particularly remembered Mr. Jefferies. All I suppose are still looking anxiously to him.

Tell Marshman, with my affectionate remembrances, that I have seriously begun the Sanscrit Grammar, but cannot say whereabouts I am in it, being enveloped at present in a thick cloud, occasioned by the counter operations of Goor, Ouddhi, Loop, Lop, Look, &c. with the

exceptions, limitations, anomalies, &c. If the mysteries I meet with should not clear up, I shall trouble him with a question or two respecting them.

In the tract in the Persian character, I have found the inclosed errata, which I thought it right to send to Mr. Ward. With the moonshee I have began to translate the Acts, in order to give him some employment when away from me. I wish Mr. Marshman would say whether this man can be of any use in going on with the Arabic Hindoo translation, and if so, whether he shall proceed with the Acts and Epistles, or take some part of the Old Testament.

The servants continue sufficiently attentive. The goat yields milk enough for breakfast, and more is procured every day from the shore. The toast and biscuits are still good. Two kids were met with at Cutva. Besides that, my gun supplies me with snipes, minas, &c. enough to make a change with the curry.

28. Last evening after writing the above, I looked round the cantonments and walked into the hospital. While I was talking to one of the sick a surgeon entered. Not knowing what he might think of it, I went up and made a speech. I did not know him, but I was immediately recognised by my old schoolfellow and townsman, Marshall, for whom I had brought letters. This morning I went at daylight, in hopes of getting the men together to preach to them, but after wandering through the wards of the hospital, I could not make them rise and assemble. But as Marshall says that at nine they will be together, I think it right to wait till then. In the mean time, let me chide you for letting me find no letter from you at the dak-house. * *

Berhampore, with respect to appearance at least, is the finest thing I have seen in India. After waiting till eleven I can get no permission, and so I go on my way. Remember me most affectionately to all.

I remain, your's most truly,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

Rajemahl, November 8, 1806.

MY DEAR SIR,

At Jungypoor I found Mr. C——'s letter, and received another from Mr. R——, the commercial resident there, offering his assistance, and inviting me to spend the day with him. Accordingly I called upon him, intending to be guided by circumstances, but found his conversation so much less cordial than his letter, that I concluded his invitation must have been purely a form, and so after staying two hours to say all I could, I took my leave. On Sunday, November 2, we entered the Ganges, and arrived at Chandny on Monday. I found Messrs Ellerton and Grant, and went up with them the next day to Gomalty, stopping by the way to look at one of their schools. The cheerful faces of the little boys sitting cross-legged on their mats round the floor, much delighted me. While they displayed their powers of reading, their fathers, mothers, &c. crowded in great numbers round the door and windows.

Thursday I baptised Mr. C——'s child, preached and administered the Sacrament. Sir H. V. D. who was godfather, stayed to hear the sermon, but did not communicate. I found no opportunity of a private conversation with him, though I sought it. Friday I left Gomalty with Mr. Grant, who is now in the budgerow with me, and to-day we arrived at Rajemahl.

Your letter, together with Parson's and Corrie's, reached me at a time when I needed spiritual refreshment, and they had the effect of reviving my heart. I hope that our God is making our faith and love to grow exceedingly. Glory be to his name, that he is with us too in India. We may surely hope that something good is near at hand for the heathen. But I am somewhat surprised at the extraordinary fear and unwillingness of the people to take the tracts. I have at this place again met with a rebuff. Only one person, a Brahmin, would take a tract, and he, I believe, chiefly from respect to Mr. Grant. The Dawk moonshee, when he found what it was about, returned the tract he had received, saying

that a person, who had his legs in two different boats, went on his way uncomfortably.

I wished for more particulars about Jefferies' sermon. I wish much to see Buchanan's letter. There is a box of books in a corner of the room I inhabited at the college for Elliott I believe; will you be so good as to forward it. We must stay no longer. With much affection for you all,

I remain, my dear Sir,

Your's in the best of bonds,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

Monghir, November 17, 1806.

MY DEAR SIR,

I am now within eight days of my journey's end, and blessed be God, in perfect health and spirits. This mode of travelling is so very agreeable, that I could almost wish I had farther to go. At the different villages through which I have passed, I have never been able to leave a tract, except by forcing one or two upon a man, till Saturday at Jangheera when I stood in the bazaar and gave away a good many. Last night at another village finding as usual that no one could read, I inquired if there was no Brahmin—There was, but he was gone to another town—Then give him these when he comes back, said I, putting into his hand a few tracts. This morning we visited the hot spring in our way to this place. After examining the waters and listening with due attention to the legendary tale, I felt a desire of leading some of these lame and impotent folk to our Bethesda, and so began to question the Surdar Brahmin; but they all spoke a language different from mine. I see from this, and numberless other instances that I shall have almost a new language to learn, in order to be intelligible to the lower Hindoos. But to return; not finding utterance I began to speak to them by means of Marshman's paper, and gave away a great number of

tracts. They followed me to the budgerow, and there I gave some Testaments. My fame arrived here before me, and some men had travelled on from the spring, having heard that Sahib was giving away copies of the Ramayon! I told them it was not the Ramayon, but something better, and parted with as many or more than I could spare. One poor fellow who was selling gun- rods begged and intreated me for one, after I had refused to give any more, even with tears. So, I could not hold out—when he got it, he clasped it with rapture, still thinking it to be the Ramayon. Thus, the word of God gets the honour which belongs to it, from persons who do not intend it, as our Saviour on the cross had his proper titles superscribed by a person who meant no such thing. They scorned the tracts because they were small—all wanted a bura kitab.

At Rajemahl, where I wrote my last letter to you I met with some of the hill people, and took down in writing a few names of things in their language—*abba* is father. The same night we met with a manglee, or chief of one of the hills—I told him that wicked men when they die go downward to the place of fire—but good men upward to God. He seemed much concerned at the former truth and remained pensive—nothing gained his attention but that—which he repeated, go to a place of fire! They sacrifice buffaloes, goats, and pigeons, and drink the blood. Perhaps this universal prevalence of sacrifices may be used at last for the universal conversion of the world. My employment at this time consists chiefly in arranging and writing on the parables ;—these I hope to have ready by the time the children of the schools are able to read,—and in translating the Acts with moonshee, who takes great delight in this work. Sanscrit sleeps a little, though I am daily more convinced of the absolute necessity of it in order to know the country Hindoostanee. I wish Marshman would say whether we can be of any use in helping forward the translations by taking any part. Diffusion of the Scriptures must be our great engine. Happily

our enemies do not equal us in generosity—no Korans or Ramayons to give away.

Let me beg you to send me all the *texts* that are given out at the two churches. The delightful intelligence your letter contained about the prosperity of ministers and people continues to refresh my soul, and the kind remembrances of me which so many of them make in their prayers are, I believe, drawing down the supplies of grace which I need. Dear little George and Hannah I will endeavour to remember as you desire. May the Lord take them for his own.

My most affectionate love to all the church which is in your house. Greet them that love us in the faith.

I remain, my very dear sir,

Your's in everlasting bonds,

H. MARTYN.

To the Rev. D. Brown, Calcutta.

27. Called on General C. this morning, and dined at his Bungalow at night, with two young officers. Most of the day spent with moonshee in translating. My spirit frequently overwhelmed within me with fear, on account of the greatness and difficulty of my future work; and when I thought of Lydia, I almost dreaded the thoughts of her being introduced into such a life.

28. Breakfasted with General C. Passed the rest of the morning in translating. Removed in the afternoon to the barrack. Throughout the day greatly depressed in spirits, but in my evening walk my drooping soul was visited in meditation by a gracious God. He taught me to see more clearly, that I was now brought to act in the presence of God and Christ, and a great cloud of witnesses; that the more closely I walked with God the more unconcerned I should be about the opinions of men, whose behaviour sometimes cuts me to the heart; that I should still be a sweet savour unto God, in them that perish, and that very soon I should be removed to that happy place where there are none

but saints. Reading Hart's hymn on Gethsemane I felt very tenderly affected. The Saviour seemed to be before me in all his woes, a man of sorrows and acquainted with grief. How little have I ever known of his Spirit! After seeing the European regiment drawn up, I felt as I used to feel on board ship. Though I have such an aversion to the sight of my own countrymen, because they are "impudent children, and stiff-necked," yet Jesus wept over Jerusalem. Oh, henceforward let me live with Christ alone.

29. Employed in hearing translation, writing to Mr. Brown, and writing a sermon on a parable. In this latter was much assisted. Oh, I know the more I undertake to do for God, the more I shall be assisted to do for him. Was in general much dejected through fear and unbelief; but in my evening walk, was enabled to keep near to God, in comfort and peace. Dined at the General's. Called in my way on ———, who was as uncivil to me as he well could be; but this created not the smallest uneasiness in me, as I expected it.

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 any thing 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 account of Dr. Stacey's absence, he seems to consider himself as my only friend, and so has invited me continually to his house. On Monday I propose going to Patna to con-

sult 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 bazar 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 savour even in them that perish. I expected without a doubt to find a letter here from you; and perhaps some from Europe. I shall endeavour for the future to expect no letters, and then I cannot be disappointed.

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. About the time that Corrie and Parsons are leaving you, I shall have a great list of books and other articles ready, but I cannot recollect any now. 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 honour 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.

30. (Sunday.) By the order of the General, the soldiers attended in one of the barracks, and I read the prayers to them upon the long drum ; but as there was no place for them to sit down, I was desired to give them no sermon. 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 at the anger and contempt with which multitudes of the natives eyed me in my palanquin.

2. Having collected what information I could obtain about the schools in Patna, and desired Mr. G. to get a palanquin for me, I left Patna, and in my way back called on Mr. D., the Judge, and Mr. F. at Bankipore. Mr. F.'s conversation with me about the natives was again a great trial to my spirit; but in the multitude of my troubled thoughts I still saw that there is a strong consolation in the hope set before us. Let men do their worst, let me be torn to pieces, and my dear L. torn from me; or let me labour for fifty years amidst scorn, and never seeing one soul converted, still it shall not be worse for my soul, in eternity, nor worse for it in time. Though the heathen rage and the English people imagine a vain thing, the Lord Jesus who controls all events is my friend, my master, my God, my all. On the Rock of Ages when I feel my foot rest, my head is lifted up above all mine enemies round about, and I sing, yea I will sing praises unto the Lord. If I am not much mistaken, sore trials are awaiting me from without. Yet the time will come, when they will be over. Oh what sweet refuge to the weary soul does the grave appear. There the wicked cease from troubling, and there the weary are at rest. Here every man I meet is an enemy; being an enemy to God, he is an enemy to

me also on that account ; but he is an enemy too to me, because I am an Englishman. Oh what a place must heaven be, where there are none but friends. England appears almost a heaven upon earth, because there one is not viewed as an unjust intruder ; but, oh ! the heaven of my God ! the general assembly of the first-born, the spirits of the just made perfect, and Jesus ! Oh, let me for a little moment labour and suffer reproach ! Reached Dinapore about the middle of the day ; at the bottom full of despondency and unbelief, though upheld, as it were at the moment of falling, by the hand of God. “ When I said my foot slippeth, thy mercy, O Lord ! held me up.” Passed the afternoon about Acts viii. with moonshee.

3. Passed the day in the usual employment ; in the evening, after a melancholy walk, I returned very much depressed in spirits, when I found letters from Mr. Brown, Corrie, Parsons, and Thompson. Encouraging letters from four ministers in India ought, I am sure, to excite my fervent affection to the blessed God and to strengthen my faith. Wrote to Mr. Brown, Parsons, and Corrie.

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 shew 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. Sunday morning, by the general's order, the men were ordered to attend at one of the barracks, where the only article of ecclesiastical furniture was a long drum. On this I read prayers, but as there was no seat for any one I was desired not to detain them by a sermon. 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 with 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. He made me a present of his works, promises to get a good pundit; and what is best of all, has almost engaged to undertake a Persian translation of the New Testament. He begs to know if you have got chapter 13 of Matthew, which Mr. Chambers translated—and desires the missionaries to send him a copy of every thing they have printed. On my way back I called on the judge, and offered to come over to Bankipore to officiate to them on the Sabbath. They are going to take this into consideration.

I have found out two schools in Dinapore. The masters have waited on me with specimens of their Nagree writing—the Devu Nagree tracts they could not read at all—the common Nagree of the Testament they could make out pretty well. I shall set on foot one or two schools here without delay, and by the time the scholars are able to read we can get books ready for them.

Since I began this letter I have been chiefly thinking of Hannah. You have indeed good reason for sup-

posing 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, your's most affectionately,

H. MARTYN.

December 5. I have received my arrears of pay—but the pay-master requires a certificate from Mr. Hall, which I beg you to direct B ——— to get. How shall I send this money to you? Let me know as soon as possible, as perhaps I may get robbed of all this cash. Robberies are so frequent here that every officer is obliged to keep a choukardar—I have one in my verandah.

4. Called on the general, and met a very large party of officers; afterwards on Dr. S. and spent the whole morning with him, receiving instructions, &c. Looked at a bungalow with him, which I think of buying. Had much conversation with him on the late proceedings against Mr. Brown. Received in the afternoon Bythner's *Lyra Prophetica* from Mr. Gladwin, and sent him the first volume of the *Ramayon*. After finishing *Acts viii.* with moonshee, I wrote to Mr. Udney. Still full of fears and unbelief, and despondency, till towards evening, when my soul was blessed with the Divine presence.

5. Low spirited about my work; I seem to be at a stand, not knowing what course to take, as I have yet no means of learning the language of the place, nor of setting on foot schools. Morning spent in transacting temporal business. Afternoon with moonshee. Wrote

to Thompson, and finished a sermon. Proceeded once more with the parables.

6. Employed in translation and parables. Dr. S. called and went with me to a Europe shop. 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.

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 afternoon read prayers, and another section of Doddridge at the hospital; still the most devout attention; no appearance of ridicule; afterwards baptized a child. In the morning the Lord favoured 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.

8. Was much helped in my work of the parables. Blessed be God! Employed about them all day, till late at night, and in general cheerful in my spirit.

9. A pundit came to me to-day, and translated some Hindoostanee stories into the dialect of Bahar and Sanscrit. By his advice I resumed the Sanscrit grammar, as the shortest way of coming at the Bhakha of all parts of India. Read hard in it all the rest of the day.

10. Began the work of translating the parables into the Bahar dialect. I left the moonshee and pundit together to execute it. The moonshee from his Rekhtu version explained it to the pundit, who accordingly

wrote it down in the village dialect. The moonshee observed to me at night, &c. See Memoir, p. 224. While they were at work I called on the two commanding officers of the native and European regiment here. The colonel I found to be a most intelligent man, who had seen a great deal of Europe and India. Knowing my object, he began to talk about the Christian churches he had seen, and gave me a great deal of information about missions and Roman Catholic churches in all parts of India, of which I had no notion. I accordingly went to my quarters and drew up a Latin letter, which I thought of sending to all the Roman Catholic missionaries round me, containing all necessary questions. Called at the hospital and barracks to inquire about the men who could sing. The pundit's question raises my hopes. It is an instance of the truth striking the mind. The Lord be praised, may he speedily make bare his holy arm! 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 endeavour to be tranquil and happy, pursuing my way through the wilderness with equal steadiness, whether with or without a companion.

11. Going on in Sanscrit, and set the moonshee to work on the parables. In the afternoon wrote out two letters for the missionaries. In the evening had a happy and refreshing season of prayer; afterwards wrote on a parable in Hindoostanee. Much time went away, by my thoughts dwelling with fondness on the dear friends at Dock, and retracing my former friendships.

12. Day passed in the usual employments.

13. Sent letters to the Roman Catholic missionaries at Boglipore, Bettra, and Agra. Employed in endeavouring to make a grammar of the Bahar dialect, in the translation of the parables, and in Sanscrit grammar. At night began a sermon on the Sacrament.

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. Much of the rest of the day I was in great distraction, owing to the incessant recurrence of thoughts about Lydia. My impatience and fear respecting her, sometimes rose to such a height, that I felt almost as at Falmouth, when I was leaving Europe, as I thought to see her no more. But in the evening it pleased the Lord to shew 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. I prayed in sincerity and fervor, that if there were any obstacle in the sight of God, the Lord might never suffer us to meet. Officiated at the hospital, and read another section of Doddridge; men still very attentive.

15. Employed the morning in going over, with the pundit, some of the parables in Baharee, but I was somewhat in a dilemma to determine how to spread the knowledge of the truth, when I found by his account that every four kos the language changes, and by the specimens he gave me of sentences in the dialects across the water at Gyan, and some other places, they appear to differ so much, that a book in one dialect would be unintelligible to those of another. I thought it best for the present to get the four gospels translated respectively into four different dialects, so that the whole province of Bahar might have the four amongst them, and to add to these the book of Genesis, some of the Psalms, the ten commandments, and the sermon on the mount, in all the dialects. At night dined with Colonel W. and met there the society of Dinapore; never were hours so mis-

spent. I had no conversation with them, but was witness to their general levity. Received letters from dear Mr. Simeon and dear Sargent, by his brother, and was greatly refreshed. How sweet the delights of Christian friendship, and what must heaven be—I very often say,—where there are none but humble kind and holy children of God. Such society would of itself be heaven to me after the extreme disgust I feel at the ways of worldly people. 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 though grace at last to overcome, and rise conqueror over all.

16. Morning with Pundit in Sanscrit; afternoon in hearing a parable in the Bahar dialect. Continued till late at night writing on parable, with my soul much impressed with the immeasurable importance of my work, and the wickedness and cruelty of wasting a moment, when so many nations are, as it were, waiting till I do my work. Felt eager for the morning to come again, that I might resume my labour.

17. My soul afflicted and solemn at the sense of exceeding sinfulness; and in morning prayer as on the preceding 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 mementos of mortality.

18. Employed in going over the former parable with the moonshees, in order to collect Hindoostanee words. Received letters from Mr. Brown, Corrie, Parsons, and Marshman. From him I found that L. had published his sermon, a piece of intelligence which much disturbed me, as I feared it might be the occasion of bringing me before the public, and distracting my time and attention from my missionary work. However, every event is of God. He will cause all things to work together for good. 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 any thing 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.”

19. Morning frittered away by marrying a couple, and calling on the General, &c. I requested him to put a stop to the games on Sunday ; as on the last Sunday I had spoken without effect to some men who were playing at fives. He referred to Colonel W. At night dined at Major Y's. ; I came away most grievously uneasy at spending so much precious time so disagreeably. Yet this is the poor flock over which I am appointed. The Lord help me to care for them, while they are not caring for themselves ! Most of to-day spent in reading the Bahar parables, and writing to Marshman.

20. Reading over the parables with the Pundit and moonshee, in order to find out the peculiarities of the Bahar verb, which seems considerably more intricate than the common Hindoostanee. Afternoon passed rather profitably in conversation with the Pundit about the Hindoo superstitions, and method of learning Sanscrit. He told me he had taught Sir G. Barlow, some Rajah, and 200 Brahmins. It is this perhaps that makes him so proud, for he and my moonshee are as proud as they can well be. While giving the moonshee the first part of John iii, &c. See Memoir, p. 223. In the evening had a refreshing season in prayer, by which the peace and comfort of my soul were much increased. Fixed on a spot for a school.

21. (Sunday.) Preached to a good number, on 1 Cor. xi. 24—26 ; not much fixed attention ; the General and Dr. S. present, but Dr. W. not. From the length of the service without any interval of singing, and baptizing a child after, I could not sit or stand

without pain, and seemed quite spent ; but having recruited, I officiated at the hospital, and found the men very attentive. Had a good deal of conversation with one of them, a shrewd sort of man, whose pertness, so offensive to one's proud feelings, I took as an exercise of patience and forbearance. He said he hated that methodistical way of talking about the heart, &c, but said, however, that it was an uncommon thing to hear any thing of this kind in India, and that after a few more Sundays, I should see some effect. Received a letter from the missionary at Boglipore, written in rather elegant Latin, and requesting assistance to get a pundit, as he had but just arrived in the country. 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 for ever in glory.

22. Called on Colonel W——, and delivered what I went for, which was to excuse myself from attending more parties. Usual employment of the parables. Began to translate St. John's Epistles, at Marshman's request. Thinking far too much of dear Lydia all day.

23. Sent an answer to the missionary at Boglipore. All the morning employed with pundit, in the most unprofitable way, without being able to obtain from him one single ray of light on the subject. He is at present utterly unable to teach, but perhaps all the rest are as bad. I do not know that my patience was ever more tried. Went on the rest of the day with translations and parables, and read some of Micheen's Elegy with moonshee, and gave him the Hebrew letters, that he may be able to read, and eventually learn Hebrew.

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.

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.

26. More unconcerned about this present world, and consequently, happier all day. Employments as usual.

27. Still peaceful and raised above my carnal and worldly desires. Called on Dr. S——, and Captain S——, about purchasing a bungalow. Perplexed and unable to decide, but thought with increased pleasure and comfort of my house eternal in the heavens. Wrote sermon in the evening, and was much assisted. Pundit, moonshee, and myself, still employed about the parables.

28. (Sunday.) Preached on the parable of the pounds. There was a greater impression than I have yet observed ; Dr. S—— was present. In the after-

noon, and at the hospital, there was great attention, while I went on with Doddridge. But I had reason throughout the day, to groan at my own formality; was favoured with a precious season of prayer in the evening.

29. Time lost, and thoughts distracted, by changing my quarters. Captain S—— sat with me a long time, persuading me to buy his house. I had prayed for direction in this business, and now I rejoice to think that I did not involve myself in debt, which I was about to do. Reading some of the Epistle of St. John, to my moonshee, he seemed to view it with great contempt; so far above the wisdom of this world is its divine simplicity: it is only when the soul is full of love, that it can use the language of St. John. Some fiery darts of infidelity were shot into my mind by Satan, but by grace the shield of faith received them. At night finished what I have been long about, the account of the incarnation, and passion, and the wisdom and necessity of it, and also a statement of the doctrine of the Trinity. My own heart was moved, by simply giving a narrative of the love and sufferings of Jesus; and at night in prayer, my soul was raised above all doubts, and above all fears, whether this doctrine be true, and whether it shall be known throughout the earth. My heart was drawn forth to praise God for Christ, to praise Christ for his love, and I found comfort in repeating again and again, “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!”

30. Employed about the parables. In the afternoon wrote a letter to brother ——. Experienced much of the presence of God with me in the evening, both in prayer and singing the hymn, ‘Day of judgment, day of wonders,’ &c. I was drawn in prayer, especially to worship and adore the great Messiah, and to feel assured that he shall reign. If his blood was shed for his people, what a very small and trifling thing is it, for mine to be shed in the same cause.

31. Received this morning a formal note from Mr.

G. to inform me that the congregation of Dinapore were very well satisfied with my written sermons, but did not like extempore preaching. My carnal nature was exceedingly roused at this. I thought it a very indecent interference with what did not belong to them; but on maturer reflection considered, that I ought to make all lawful compliances to render the word of God acceptable. In the evening had some profitable meditation and prayer on the occasion of the close of the year, and felt communion with the saints of God in the world, whose minds were probably turned to the consideration of the same awful things.

THE END OF VOL. I.