

B R I F F A C C O U N T
O F

T H E L I F E

O F T H E

Late Rev. *CALEB SMITH*, A. M.

Minister of the Gospel, at *Newark* Mountains;
who died *October 22*, 1762.

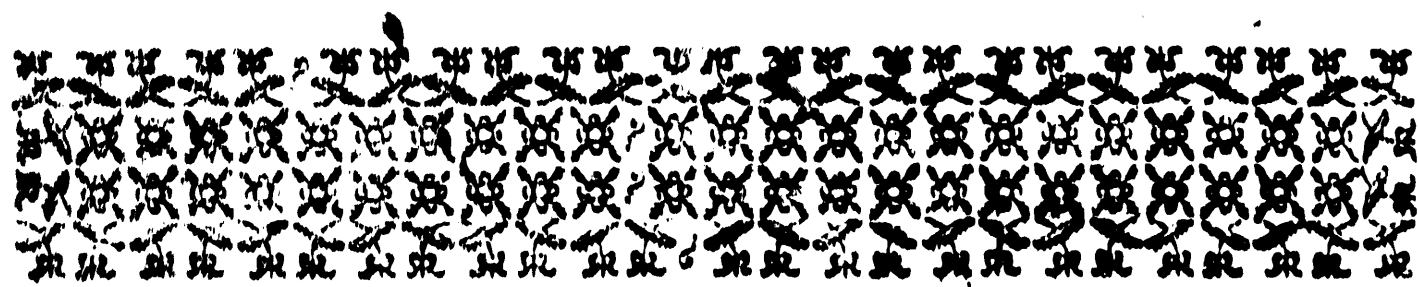
Chiefly extracted from his Diary, and other
private Papers.

Heb. vi. 11, 12. *And we desire, that every one of you
do shew the same Diligence, to the full Assurance of
Hope unto the End: That ye be not slothful, but
Followers of them, who through Faith and Patience
inherit the Promises.*



WOODBIDGE, in NEW-JERSEY:

Printed by JAMES PARKER, 1763.



P R E F A C E.

TO advance the Divine Glory, and the best Interests of Mankind, should be the ultimate Design and highest End of every rational Creature; and as 'tis hoped the Life delineated in the ensuing Pages, has a happy Tendency to answer these valuable and most important Purposes, it is apprehended a sufficient Apology for its Publication.

When the Characters of any eminently pious, are exhibited to the World after their Decease, (and consequently are out of the Reach of all humane Applause or Contempt) they are striking to Survivors and solemnly affecting: All who have a true Relish for experimental Religion, must be more or less pleased, in viewing the Illustration of it in the Life of Mr. Smith; but they who were most intimate with this Servant of God, and best knew his distinguished Worth, must find a more sensible Delight, and peculiar Satisfaction; while they mourn his Absence, they may learn many profitable Lessons; in him was exemplified, and we may trace the various Exercises of the Divine Life, the true Temper, the cheerful and steady Practice of Christianity: However some may be disappointed

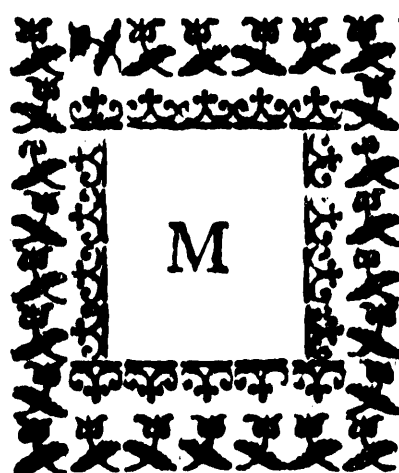
P R E F A C E.

disappointed in this Performance, yet it is to be hoped, that Persons of real Piety may find something well worth their Perusal; and be sweetly constrained by so bright an Example, (who though he be dead, yet speaketh) to live up to their Christian Character.

Should this Attempt be the Means of gaining any Soul to Christ, or prove instrumental of advancing true Christians in their Progress Heavenward, it would more than compensate the Difficulty that has attended it.

A
B R I E F A C C O U N T
O F T H E
Life of the Rev. Mr. *CALEB SMITH.*

His Birth and Parentage.

 R. CALEB SMITH, was born on *Long-Island*, in the Province of *New-York*, on the 29th Day of *December*, 1723, O. S. He was of a wealthy and honourable Family in the Town of *Brook-Haven*. His Father's Name was *William Smith*; his Mother's Maiden Name was *Hannah Sears*.

The former Part of his Life, and School-Learning.

IN early Life, Mr. *Caleb Smith* manifested a Sprightliness of Parts, and a more than common Disposition to Learning; which his Father encouraged by putting him to a Grammar School; whence, after he was well initiated in the Languages, he was sent to *Yale-College*, in *Connecticut*, *Anno Domini* 1739, in the fifteenth Year of his Age. At College he made good Proficiency in Learning; easily passed through the several Branches of Literature in which the Youth are there instructed, and took his first Degree in the Year 1743. He resided at College some Time after his Graduation, diligently pursuing his Studies, and storing up useful Knowledge.

His becoming Religious.

THE great Things of Religion made no deep Impression on his Mind in his Youth; he charges himself not only with the Follies and Imperfections of that Age, but also with some grosser Impieties. His own Words are,* ‘ On a Day preceeding a sacramental Occasion, I sat myself down to take a solemn Review of my past Life, that I might be ashamed and humbled in the Dust for all former Instances of my aggravated Guilt: And I find upon Recollection, that my original Corruption and Depravity, very early discovered itself in several abominable Ways of sinning. My Childhood was stained with the following Sins. 1. Profaneness; taking the Name of God in vain, and using bad Language, which I was addicted to till about the 16th or 17th Year of my Age. 2. Unchaste Desires and hidden Abominations of Heart; tho’ I have great Cause to bless the Name of God for his restraining Grace, who hath kept me back from the gross Acts of Adultery, and Fornication. 3. Falshood in some Instances, tho’ that is what, as far as I can remember, I was in general restrained from. 4. Disobedience to my Parents. 5. Breaking, and not sanctifying the Sabbath. 6. Passion and Ill-nature towards Equals and Inferiors, 7. Much of my precious Time mispent in vain frothy Company, Diversions, and Games. 8. Frequent Omissions of all secret Prayer, or performed in a dull slighty Manner, together with a careless Attendance upon the Worship of God, both publick and private. 9. Grieving the Spirit of God; backsliding from, and breaking my Resolutions.’

* These Charges against himself, were written after he became serious; and as he was always disposed to look on himself in the worst Light, that he might be deeply affected with his Sin, tis probable he has said more against himself, than his most intimate Acquaintance could have charged him with.

When

When he was at College, about the sixteenth Year of his Age, at a Time of remarkable Revival of Religion, he became serious. Divine Things made deep Impressions on his Mind. His Convictions led him to a rational View of the evil and hateful Nature of Sin, and the Necessity and Excellency of Holiness; yet his Experiences were by no Means so clear and satisfactory to himself as he desired. He did not think he had such clear Discoveries and Experiences, as Persons generally had, who became religious at that remarkable Time; but he found his Soul was deliberately fixed on Divine Things, stedfastly following after God, and aiming at his Glory. His Religion was not so much in Imagination and Affection, as in the Judgment and steady Bent of Soul toward God and spiritual Things. While in these Exercises, he opened his Mind to several Ministers, and conversed with them about his spiritual State; and notwithstanding he was in great Doubt as to his gracious State, yet he gave good Satisfaction to those Ministers, who were zealously engaged in promoting experimental Religion.

His coming to New-Jersey, and entering into the Ministry.

ABOUT the Time he took his second Degree, Mr. Burr, of Newark, afterward President of New-Jersey College; having a large Latin School, and wanting a Master to teach the Languages, being sensible of the Worth of Mr. Caleb Smith, wrote to him, and endeavoured to obtain him for that Purpose. Mr. Smith's Affairs would not allow him to come till Mr. Burr was otherways supplied. However, he at length came to Elizabeth-Town, where he instructed a Number of young Gentlemen in the learned Languages, and studied Divinity under the Direction of that eminently great Divine Mr. Jonathan Dickinson. At length by his, and some other neighbouring Ministers Advice, Mr. Smith offered

offered himself to Examination, and took Part of Trial, in order to be licensed to preach as a Candidate for the Ministry. The several Parts of his Trial discovered his Genius, his Learning, and Acquaintance with Divinity. At his last Examination the Presbytery's Minute is this. 'The Presbytery proceeded to further Trials of Mr. Smith, and after examining him in systematic and polemic Divinity, and a Work of Grace on his own Heart, and after his adopting the *Westminster* Confession and Catechisms, as the Confession of his Faith, were satisfied in all Parts of his Trial, and accordingly licensed him to preach the Gospel as a Candidate for the Ministry.'

After being thus licensed by the Presbytery of *New-York*, in *April* 1747, he preach'd to good Acceptance in several vacant Congregations; and about a Year after had at one and the same Time, several unanimous Calls from different Places put into the Presbytery, for him to settle in the Gospel Ministry. He was so little inclined to chuse for himself, that he was very desirous the Presbytery should determine which Call he should accept: But as they for good Reasons always decline such a Thing, he at length accepted the Call from *Newark-Mountains*, and was ordained there *November*, 30, 1748.

His Views of the Ministry, his Pulpit Performances, &c.

HE look'd upon the Ministry as the most solemn and awful Office with which Men are invested, attended with the most important Consequence to Mankind. It much affected him, to think it would be either a Savour of Life unto Life, or of Death unto Death to others; and that Ministers must give an Account of the Souls committed to their Care. He took the Ordination Vows with great Solemnity, and when he was consecrated to the pastoral Office,

Office, he applied himself to his arduous but pleasant Work with Diligence and Fidelity. 'Twas a Principle with him, not to serve God with lame and defective Sacrifices, or present him Offerings that cost him nought; endeavoured thro' the Aids of Divine Grace to bring beaten Oil for the Light of the Sanctuary: He thought it most proper for young Ministers to write their Sermons; hence for some Years after he was ordained, he always wrote his Discourses at large: He took much Pains with his Sermons, and was very methodical, supposing that Method very much assisted the Memories of his Hearers: He could not approve the Practice of entertaining an Audience with an uninterrupted Harangue: He was abundant in preaching, in Season and out of Season; it being common for him, in some of the last Years of his Life, to preach once, and sometimes twice in the Week when at Home; and at these private Lectures, he commonly preach'd without Notes. Few Men were better able to speak in the extempore Way than he; in the latter Part of his Life, he not only practis'd it, but approved of it; tho' he was far from being an Enthusiast, and esteemed it Presumption to neglect due Preparation, in Hope that the Spirit would supply all in Time of speaking; yet he was remarkable for relying on God for his Help on such Occasions; and he often mentions his experiencing the Divine Help in Time of Need, and fails not to acknowledge it with Gratitude. Some of his Sentiments on such Occasions are expressed as follows.

‘ Must fix on a Subject to speak from in the Afternoon;
 ‘ the Lord direct and help :-----Preach'd in the Meeting-
 ‘ House from *Psal.* xxii. 4. Was much afraid of being
 ‘ straitned, but had much Freedom and Comfort in the
 ‘ Exercise; blessed, for ever blessed, be God for such
 ‘ Favours.’-----again,---‘ Had considerable Freedom and
 ‘ Enlargement in speaking; for which I desire to bless and
 ‘ praise the Name of God: I desire to take Encourage-
 ‘ ment from what I have experienced this Day, not to
 ‘ give

‘ give over extempore Preaching; the Lord help me to
 ‘ trust in him, as knowing that in him are all my
 ‘ Springs.’---again,----‘ I desire to acknowledge, to the
 ‘ Glory of God, that I had a good Measure of Freedom,
 ‘ and was enabled to speak with a Degree of Life and
 ‘ Fervour; and believe upon the whole, that what I said
 ‘ was better calculated to do Good, than if I had deli-
 ‘ vered a more accurate written Discourse.’

As a Speaker.

HIS Voice was clear, audible, and agreeable; he had indeed somewhat of a Monotony; notwithstanding which Imperfection, there was something very sweet and pleasant in his Delivery. He always disliked a very noisy and boisterous Behaviour in the Pulpit; yet was commonly very affectionate and fervent, as well as grave and solemn in his Discourses; he was too sparing in Action and proper Gestures, which was a natural Defect he knew not well how to remedy; yet he in Principle, disliked much theatrical Appearance in the Pulpit.

After he was seized with his nervous and vertiginous Disorders, his Pulpit Appearances were at Times not so agreeable; he being often obliged to hold by the Desk to support himself.

His Pulpit Style was easy and intelligible, far from being low and puerile, agreeable to Persons of the best Judgment, yet adapted to the meanest Capacity: The only Sermon which he published, being that on the Death of President Burr, was composed at a Time when he was much affected with his nervous Disorders, and therefore probably not a proper Specimen of his ordinary Style. On that Occasion he writes thus: ‘ Have been
 ‘ employed in my Study, particularly in preparing a
 ‘ Funeral Sermon, &c. but have been troubled with an
 ‘ unconquerable Dullness and Inaptitude for Study, which
 ‘ has

‘ has exercised me for several Weeks past.’---- again,---‘ I
 ‘ drag on very heavily in the Sermon ; my Faculties are
 ‘ at present exceedingly dull ; this has been an humbling
 ‘ Business to me ; ’tis inconceivable what Difficulty I have
 ‘ met with in the Composition of this one Discourse ;
 ‘ Time has been when I could have wrote out (I suppose)
 ‘ near ten Discourses at large, while I have had this in
 ‘ Hand ; my Straits here sometimes seem to me a perfect
 ‘ Mystery.’

Notwithstanding his Disorders much affected him at Times, yet in general he composed with great Readiness. His Pen ran with a peculiar Swiftneſs upon almost any Subject, and upon any Occaſion.

The Exercises of his Mind, with Reſpect to his publick Performances.

AS he was truly a Man of Prayer, ſo eſpecially he implored Divine Aſſiſtance for his Pulpit Preparations.--- In the Day of his Study he uſed often to fall on his Knees, and ſometimes proſtrate with his Mouth in the Duſt, requeſting the Aid of the Spirit of God ; he often prayed over his Diſcourſes before they appeared in publick. Beſides his ordinary Devotion, he uſed to ſpend ſome Time on Saturday Evening, pleading and wreſtling with God for his Aſſiſtance on the Sabbath : This was alſo his Practice on the Morning of that Holy Day, in ſuch Language as this ; ‘ I pray that I may be kept from
 ‘ Preſumption, and that I may wait diligently upon God
 ‘ for his Help and Grace.’

On the Way from his own Dwelling to the Houſe of God, it was his Cuſtom (unleſs interrupted by Company) to breathe out his Soul in Prayer, acknowledging his Weakneſs, Inſufficiency, and Unworthineſs to ſpeak in the Name of Chriſt, and pleading that for the Glory of
 the

the Divine Perfections, the Interest of Religion, and the Good of immortal Souls, God would give him Strength and a Door of Utterance, and attend his Word with Power.

Notwithstanding his Diligence and Prayerfulness in preparing for the Pulpit, he had a deep Sense of his Weakness and Unworthiness, and thought himself and his Services very mean. ‘ I am a poor, guilty, worthless Creature, unfit to appear in the Sanctuary of God, much more to speak for him.’ He sometimes went from the Pulpit with great Abasement and Shame, with an Aversion to see or speak to any Person, through an Apprehension of the Meanness of his Performances.

After publick Service he commonly spent some Time in Retirement, bewailing his Imperfections, returning unfeigned Thanks to God for carrying him through the Labours of the Day, and for Liberty and Enlargement in speaking if he had any, and praying that a Blessing might follow his Labours. Some of his own Words on such Occasions are as follow. ‘ To the Lord would I commit my poor Labours in the Ministry; O for Grace to be both faithful and successful through Jesus Christ.---Was exceeding dull, and more than commonly heavy, before I began the Exercise; but desire to acknowledge to the Praise of God, had considerable Freedom and Enlargement both in Prayer and Preaching: I desire to take Encouragement in the Way of Prayerfulness, and trust in God; O that God would quicken me in his Service; I wait, O Lord, for thy Salvation through Jesus Christ.---Had a very numerous Assembly, but have great Reason to be ashamed that I was so much ensnared with the Fear of Man; my Performances were all dull to myself, and I believe were so to every Body else: O for a Sense of God, and the infinite Moment of eternal Things, when I am called to the Service of the Sanctuary.----Sought God’s Help in the
‘ Duties

‘ Duties of my sacred Calling, alone in the Field with
 ‘ some Degree of Earnestness: Preach’d from *Prov.* ii. 4.
 ‘ Had a considerable Degree of Freedom and Engaged-
 ‘ ness: The Audience attentive, and somewhat affected:
 ‘ *Laus Deo.* O that from this Day’s Experience, I
 ‘ might be stirred up to seek more earnestly to God for
 ‘ his Help, when I am about to speak in Publick.-----I
 ‘ came Home mortified and humbled, under a Sense of
 ‘ the Poverty and Meanness of my Performances, in the
 ‘ House of God; O for an Heart to seek earnestly the
 ‘ Help of God, in the Discharge of my Ministry: Lord
 ‘ pour on me a Spirit of Prayer and Supplication: I am
 ‘ often in a Day on my Knees, but alas, my wretched
 ‘ Heart is indevout; O when will Things mend with me:
 ‘ Lord appear for the Help and Deliverance of a poor
 ‘ Wretch, that is burdened with a Body of Sin and
 ‘ Death.-----I desire with my whole Heart to bless God,
 ‘ who has given me a comfortable Day; O that his
 ‘ Blessing may follow my Endeavours.----I desire with
 ‘ unfeigned Thankfulness, to acknowledge the Goodness
 ‘ of God, in strengthening me in my great Work; O that
 ‘ he would bless and succeed my Labours.-----I desire
 ‘ with all Humbleness of Mind, to acknowledge the
 ‘ Divine Goodness to me, who enabled me with some
 ‘ Freedom and Engagedness, to go through the publick
 ‘ Exercises of the Day: O that the Blessing of God
 ‘ Almighty, might attend my poor Labours, among the
 ‘ People of my Charge.’

His pastoral Visits.

He was abundant in visiting his People; was no Stran-
 ger in their Families, but taught from House to House:
 When he was about to make his Visits, he usually com-
 mitted himself to God, set apart some Time in secret, to
 implore Divine Assistance, and that he might do some
 Good by visiting; and while he passed from House to
 House,

House, he often lifted up his Heart to the Father of Lights and Mercies, that he might say something beneficial, to the Persons with whom he should converse. Besides this, there is often mention in his Diary, of his turning aside out of the Path into the Woods, or some convenient Place, and there pouring out his Soul to God, intreating a Blessing on the Persons in the Houses where he was going: When he has had Difficulty to begin or carry on religious Discourse, he says, he has often found Relief and Freedom, by a short ejaculatory Prayer. His Method of visiting will further appear, by a Specimen that shall hereafter be transcribed from his Journal.

His Catechising.

He was deeply sensible how very important it was, to have young Ones early and well instructed in the Principles of Religion; and therefore was abundant in Catechetica Exercises. He used sometimes to catechise the Children of the Family where he visited; and often at his Lectures, in the different Parts of his Congregation, he catechised the young Ones present, before he preached: But he found it very difficult, to get the Youth that were grown up, to attend catechising on Week-Days; therefore he undertook this Part of Instruction, on the Afternoon of the Sabbath, when the publick Exercises were ended. His Method throughout the Summer Season, was, to divide the young Part of his Charge, into three Classes, Children, young Women, and young Men: The Children, that is, those from 6 or 7 Years of Age, to 12 or 13, he used to catechise on one Evening, the young Women on another, and the young Men on a third; and at those Seasons, he generally had from 50 to an 100 of each Class. These were Seasons that he highly prized, not only for instructing the Youth in the Principles of Religion, but because he had such special Opportunity to address them; in particular,

cular, upon the great Concerns of their Souls and Eternity.--- This Practice he began soon after his Settlement in the Ministry, and maintained it to his Death; and found great Benefit from it: His usual Method was, to ask them first a Question out of the Assembly's Catechism, which he esteemed a valuable Summary of religious Principles; and then some Questions contained, or naturally arising, from what he had asked; concluding all in a practical Address, urging and exhorting them to comply with the great Things of Religion.

His judicious and prudent Management of his Church.

HIS natural Powers were above the ordinary Level, his Understanding quick and penetrating, and his Memory tenacious; but he was peculiarly endowed with an excellent Judgment.

His Prudence and judicious Conduct in difficult Affairs, was very remarkable: He had an happy Talent of healing Differences among his People, and scarce ever had any Thing brought to a Church Session, throughout the whole Time of his Ministry: He looked upon such a Judicature in the Church as useful, but to be used as seldom as possible: To have Weekly or Monthly Sessions, he considered as the Parent of Contention, Difference, and Ill-Blood; and the more frequently they were held, the more Business they would have: The Frequency of Church Sessions therefore he omitted; and yet there was a remarkable Harmony, Concord, and Satisfaction in his Congregation, during the whole Course of his Ministry.

His Prudence and agreeable Temper, appear also under personal Injuries; a few Instances out of many, are as follows, from his Diary.

‘ He

‘ He got warm, and seemed somewhat disgusted at me; I desire to bless God I could bear it with Calmness, without being irritated at him, whose Infirmary it is to be too much heated, when Things go contrary to his Mind.

‘ At another Time, was told of some Discourse of an unhappy temper’d Person against me; which I could bear without Tumult or Ill-Will: I desire to bless God, I feel not disposed to return Evil for Evil.

Upon being injuriously represented, he has this Remark: ‘ Had a further Trial of my Patience and Forgiveness, occasioned by some unkind Things, which I was informed, were said of me. Why should I not be contented to pass through evil Report, as well as good Report; and since my great Lord and Master was called *Beelzebub*, should I think much to be called *Beelzebub*, the God of *Ekron*?’

His Success in the Ministry.

THROUGHOUT the whole Time of his Ministry, there has been a surprising Deadness in the Things of Religion; a Season of general Backsliding and Defection through the Land; and his People partook of the spreading Degeneracy, notwithstanding all his Labour and Pains: So that there was no remarkable Revival of Religion, during the Time of his Ministry.

At various Times, there was some Shaking among the dry Bones of the Valley; but these hopeful appearances soon vanished; so that he often complained, that he almost laboured in vain, and spent his Strength for Nought, however there was nothing that made any considerable Shew, Appearance, or Noise; yet there were a Number of hopeful Conversions, under his Ministry, from Time to Time; many who attribute their first Thoughtfulness to the means administered by him, shew themselves judicious and pious Christians: And as often

as his Administrations were blessed, how exceeding thankful was he! He thought it well worth all his Labour, to be the Instrument of the Conversion of one Soul; yet was instrumental of the Conversion of several: But especially blessed in feeding the Lambs and Sheep, and in edifying the body of Christ. He used to mourn in Secret for his People, that they remained Dead, Careless, and Secure, persisting in the Way to Misery; notwithstanding all his Endeavours to reclaim them. His want of Success used to oppress him deeply, so that at Times, he almost despaired of doing any Good; but his Support was, that God had put him in the Ministry, and that his Name would be glorified by him.

His Diary and private Writings.

FROM the Time he entered into the Ministry, he wrote occasionally on Days of private Fasting, and on his Birth Day, and some other Seasons: But it does not appear that he kept a regular Journal, till the last five Years of his Life: During which Time, he was very constant in recording the Manner of spending his Time, providential Occurrences, pious Reflections, and the Exercises of his own Soul. By these Writings it appears that his Mind was constantly inclined to Divine Things, and pious Reflections, and that his conversation was in Heaven. Notwithstanding there are many Extracts from his private Papers, in this Publication; yet 'tis thought it may be acceptable, to transcribe his Journal, as it stands for the Space of a Week or ten Days, at two different Times.

The first Specimen shews him at Home, and among the People of his Charge, and is as follows.

‘ Lord’s Day Evening, March 5, 1758. Preach’d
 ‘ both Parts of the Day without Notes, from 1 Cor. ix.
 ‘ 26. The Assembly very large: Not so much Freedom
 ‘ as

‘ as I have sometimes had of late: Thanks be to the
 ‘ Name of God, that I had any Liberty: O I want more
 ‘ Life, Fervour, and Engagedness in the Ways of God :
 ‘ Lord thou canst give me more affecting Views of
 ‘ Religion: For Christ’s Sake hear my Prayers for Grace,
 ‘ and quicken me according to thy Word.’

‘ Monday Evening, *March 6.* Rose pretty early,
 ‘ read a Chapter in the Greek Testament:---Conversed
 ‘ some with poor Mr. B.----Discomposed.---Spent Part of
 ‘ the Forenoon with Mr. *A---b*, and read over the Cha-
 ‘ racter of President *Burr* in Manuscript with him:---In
 ‘ the Afternoon, made a short Visit at *B. P*’s, and attended
 ‘ upon the Funeral of an aged Man, *T. P.* blessed be
 ‘ God for some Freedom in Exhortation and Prayer, on
 ‘ that Occasion: May a Divine Blessing attend what was
 ‘ said, and may Survivors suitably lay the Providence to
 ‘ Heart. After this visited at *S. F*’s, *T. F*’s, and *S-----s*;
 ‘ was enabled to say something upon Divine Things to
 ‘ them all: O how many Opportunities have I neglected,
 ‘ in attempting to stir up my People in this Way; the
 ‘ Lord forgive me, and help me to more Zeal, Affection,
 ‘ and Faithfulness for the future. ’Tis pleasant discoursing
 ‘ on Religion with a warm Heart, but when otherwise,
 ‘ alas! alas! what Dryness, and how little Likelihood of
 ‘ doing Good: The Lord in infinite Mercy give me an
 ‘ enlarged Heart, in all the Ways of Godliness. Amen.
 ‘ So may it be.’

‘ Tuesday Evening, *March 7.* Visited this Day at
 ‘ *S. P*’s, and his Mother-in Law’s; at *B. M*’s, *D. P*’s,
 ‘ *J. P*’s, and *M. B*’s, then rode to *Newark*; and on my
 ‘ Return visited at *P.* and *E. C*’s; was enabled to say
 ‘ something for God I hope in every House:---The
 ‘ Lord follow all with his Blessing, through Jesus
 ‘ Christ.’

‘ Wednesday

' Wednesday Evening, *March 8.* Have Reason to
 ' be ashamed and deeply humbled, at the Consideration
 ' of exceeding Vileness; O wretched Man! When shall I
 ' obtain a Victory over the Sins that do easily beset !-----
 ' Visited at *J.* and *J. F's*; at *J. H.* and *S. O's*; at *J. B.*
 ' *J. H.* and *D. R's* :---Preach'd this Afternoon at *Spring-*
 ' *field*, from *Jer. viii. 20.* Ex Tempore: Thanks be
 ' given to God for any Freedom. Visited at *D. B.* and
 ' *R-----s*, in my return Home; as also at *W. S's*. Have
 ' been in a miserable dull Frame most of the Day: O
 ' quicken me Lord, according to thy Word.'

' *March 9.* This Day wrote in the Morning some
 ' Minutes of the Presbytery into the Book; and the
 ' Remainder of the Day and Evening, was spent in settling
 ' some College Accounts, in Company with Messieurs
 ' *G.* and *B.* with *Mr. S.---*Had a strange Deadness, and
 ' much Inattention and Wandering, in secret and Family
 ' Devotion: O for more of a devout Frame of Mind!---
 ' The Lord deliver me from vain Thoughts.'

' *March 10.* The Forenoon spent in Company with
 ' Messrs. *G-----n* and *B.---*The latter Part of the Day
 ' spent in Reading; rather more engaged in Devotion,
 ' than when among Company: O that I could learn the
 ' happy Art, of keeping an Heart affected with Divine
 ' Things, at all Times, and in all Companies.'

' Saturday, *March 11.* This Day as usual, set apart
 ' for Fasting and Prayer by myself.---I desire to lament,
 ' that I have not such an affecting Sense of my Loss, in
 ' the Death of my dear Wife, as some Time past; nor
 ' such movings of Heart in the Concerns of Religion.----
 ' My old, impoverishing, spiritual Enemy, grievously
 ' besets me: O when shall I obtain Deliverance, from this
 ' Body of Sin and Death! I fear, I greatly fear, I shall
 ' lose the Benefit of my long and distressing Affliction: I
 ' would

' would yet seek, as I think I have heartily done for
 ' Months, that I may not remain unpurged, but might
 ' come out of Tribulation, as Gold tried in the Fire.-----
 ' O my vile Heart, when wilt thou alter? Lord, thou
 ' knowest my Weakness, appear for my Help, and
 ' afford such Communications of thy Spirit and Grace,
 ' as thou seest that my needy Condition requires.

' I am indeed a poor miserable Creature, overspread
 ' with a foul Leprosy; and find by sad Experience, that
 ' in me, that is, in my Flesh, there dwells no good
 ' Thing: O for the Experience of the abundant Suffi-
 ' ciency of the Grace of Christ! This Lord is my Heart's
 ' Desire, and my daily Request to thee. Hear my
 ' Prayers for Grace, O Lord, for the dear Redeemer's
 ' Sake, hear and answer, Amen.'

' Lord's Day Evening, *March* 12. Had some Freedom
 ' in the Morning, in complying with the Memorial for a
 ' Concert of Prayer, betwixt the Hours of Seven and Eight:
 ' Endeavoured to get my Heart in some Frame for publick
 ' Exercise, but had a 'dull heavy Day, and considerably
 ' sunk with the Thoughts of having made such broken
 ' Work in Preaching.---In the Forenoon preach'd from
 ' these Words, in *Isa.* lix. 5. *They hatch Cockatrice Eggs,*
 ' *and weave the Spiders Web:* In the Afternoon from the
 ' two first Verses of the same Chapter; both Parts of the
 ' Day extempore: My hard Heart somewhat more
 ' affected with a Sense of Divine Things: In the Evening
 ' visited Mr. M. and hope not quite in vain.

' Had some Conversation on the most important
 ' Things: O for an Heart more warm with Religion!
 ' This I think is what I really desire; and this is what
 ' would make my sacred Work pleasant: O when will my
 ' bad Heart mend! Often thronged with vain silly Ima-
 ' ginations: Lord, help me to resist, and to use my
 ' utmost Endeavours, that these Birds of Prey may be
 ' drove from the Sacrifices:---Blessed Saviour, heal my
 ' distemper'd Soul.'

' Monday

' Monday Evening, *March* 13. This Day had a
 ' Disposition to frequent Prayer, but I desire to mourn
 ' the Want of Engagedness and Fervor in Devotion:
 ' Spent Part of the Day in recording presbyterial
 ' Minutes:---Read some:---This Afternoon spent part
 ' in Company with a Couple of Friends; and I have
 ' Cause to be ashamed, that I improved the Opportunity
 ' for religious Converse no better. Went out this
 ' Evening, and visited at *R. H's*, *S H's*, jun. and at
 ' *N. H's*: I desire to be thankful, had some Freedom
 ' for religious Conversation, at each House; and some
 ' Degree of Engagedness and Enlargement at the young-
 ' est Family:---It was in Answer to Prayer:---Glory to
 ' Divine Grace:---I pray God bless what was said. I have
 ' experienced at several Times, myself greatly at a Loss,
 ' how to introduce religious Conversation; but after a
 ' short Ejaculation, have found my Mouth as it were
 ' opened; may I remember this thankfully, and continue
 ' to apply to God in this Way, in such Cases.'

' Tuesday Evening, *March* 14. Slept too late this
 ' Morning, whereby precious Time was wasted: Tran-
 ' scribed presbyterial Minutes, and read some:---This
 ' Afternoon went out; visited at *J. Y's*, and found his
 ' second Daughter under deep Concern about her Soul,
 ' and exercised with sore Temptations; she told me the
 ' Sight of my poor Wife's Corps, gave her the first
 ' Shock: The Lord appear for her, and make a saving
 ' Discovery of Christ to her Soul: I desire to bless God,
 ' there appears more religious Concern among Numbers
 ' of my People, than heretofore:---O that God would
 ' revive and carry on his Work among us! Visited also
 ' at *D. S's*, and then preach'd extempore at *S-----s*, from
 ' these Words in the 3d of *Job*: *There the Wicked cease*
 ' *from troubling; and there the Weary are at Rest.* O that
 ' God would instruct and quicken me to my great Work!
 ' Hear, O Lord, my Prayer for Grace, through Jesus
 ' Christ. Amen. D Wednesday

‘ Wednesday Evening, *March* 15. Transcribed
 ‘ presbyterial Minutes in the Morning:---Endeavoured
 ‘ to comply with the Design of the Concert for Prayer:--
 ‘ Besought the Lord for his Presence and Help, in visiting
 ‘ a Number of my People:---Crossed the Mountains,
 ‘ and visited at J. L’s, who seldom attends publick
 ‘ Worship; discoursed his Wife on the Head of Religion,
 ‘ but could not get an Opportunity to see him.----Visited
 ‘ the Widow B-----, the Widow W-----, S. W:---Called
 ‘ at the Door of S. B. but no Body at Home, for which
 ‘ I was sorry; as there was a special Reason for discoursing
 ‘ the Woman of that House.---Visited at S. O’s, and at
 ‘ P. A’s, whose Wife is unwell, and asked me to pray
 ‘ for her:---Towards Night, preached *sine Notis* at D. C’s,
 ‘ from those Words in the 4th of Job: *Even as I have*
 ‘ *seen, they that plow Iniquity, and sow Wickedness, reap*
 ‘ *the same.* I desire to praise God, had some Freedom
 ‘ and Engagedness in preaching:---The Lord grant his
 ‘ Blessing on my poor Endeavours:---Was enabled in my
 ‘ several Visits, to attempt solemn Discourse.’

‘ In riding through the Woods, had some earnest
 ‘ Longings of Soul after Grace and Warmth in Religion,
 ‘ with a full Persuasion, that God could, and that he
 ‘ alone could give it me; and in that Confidence, was
 ‘ enabled on Horseback, to cry to him for it with Tears.
 ‘ Visited below the Mountains, in going up, at J. D’s,
 ‘ and in my Return at W-----’s, but not much I fear to
 ‘ any religious Purpose at either Place:---Lord, fit me
 ‘ more and more for my great Work; engage and
 ‘ prosper me in it, for Christ’s Sake.’

*The following Specimen, shews his Method of
 Writing, when Journeying.*

‘ Thursday, *April* 20, 1758. After Ten o’Clock
 ‘ set out from *Princetown*, and about Nine at Night, got
 ‘ to

‘ to *Simonson's Ferry*, on *Staten-Island*, where I lodged:
 ‘ O how difficult to maintain a Sense of Religion in
 ‘ Company; though I had some profitable Conversation
 ‘ with Mr. *W.* on the Road.’

‘ Friday, *April 21.* Rose early, had a pleasant
 ‘ Passage over the Ferry:---Spent 3 or 4 Hours with Mr.
 ‘ *S-----* at *Jamaica*:---Got to Brother *Smith's*, at *Smith-*
 ‘ *Town*, 9 o’Clock at Night; much fatigued:---My
 ‘ little Daughter *N----* wept for Joy when I came in:---
 ‘ I bless God, she and the Family were well.’

‘ Saturday, *April 22.* Had a Messenger came early
 ‘ to the House, with the Tidings, that the Wife of my
 ‘ Brother was supposed to be near her End; her Relations
 ‘ were sent for; Brother *Smith*, with two of his Sisters,
 ‘ came in Company; at *Coram*, we heard the mournful
 ‘ Tidings, that poor Sister *Smith* was no more:---We
 ‘ came to *South* toward Evening, and found a most
 ‘ sorrowful House at my Brothers; his Wife’s Parents
 ‘ were with him full of Grief:---Sister *Smith* died this
 ‘ Day, about 4 in the Morning; she had been in Bed
 ‘ with her second Child about 10 Days, and was carried
 ‘ off by a Fever; she was not quite 23 Years of Age,
 ‘ has left a Son, and Infant Daughter:---O what awful
 ‘ Havock does Death make! How remarkable, that I
 ‘ should be brought here, just at a Time to mourn with
 ‘ my poor bereaved Brother:---O that it might be better for
 ‘ me, than to have come to an House of Rejoicing! May
 ‘ I lay it to Heart as I ought to do; may the Lord sanctify
 ‘ it to all of us nearly concerned in it:---My Heart not so
 ‘ much moved, as I desired it should be.’

‘ Lord’s Day, *April 23.* The Assembly met in my
 ‘ Brother’s House; Mr. *R-----*s preach’d a good Sermon
 ‘ in the Forenoon, and baptised my Brother’s Motherless
 ‘ Infant; an affecting Sight, as the Corpse of the Mother,
 ‘ then

' then lay in a Coffin just before us:---The Body was
 ' interred not far from the House, betwixt Meetings :---
 ' My Brother, and the other near Relatives, were much
 ' affected; but none mourned so passionately as the aged
 ' Father. I preached in the Afternoon, without Notes,
 ' from *Jer. viii. 20.* pretty much straitned in Sermon,
 ' though I had some Freedom in the first Prayer:---The
 ' Lord forgive what was amiss, and sanctify the mournful
 ' Solemnity, and whatever was said on the Occasion, to
 ' all present. O that I had more Life and Engagedness
 ' in the Work and Ways of God! I have wondered at my
 ' being no more moved, and animated by this awful
 ' Providence.'

' Monday, *April 24,* Prayed in both Families, as I
 ' have done, every Morning and Evening, since I have
 ' been here:---Have admired all along, at the becoming
 ' Behaviour of Mrs. S---*th*, the Mother of my poor
 ' Sister, under this sore Bereavement:---Took Leave of
 ' Numbers of our Relatives, and of the Relatives of the
 ' Deceased; who sat out for their respective Homes.'

' Tuesday, *April 25.* About 12 o'Clock, sat out for
 ' *Southampton*, called upon an old Acquaintance or two
 ' at *Moricbees*; endeavoured to say something that might
 ' tend to excite them, to make speedy Preparation for
 ' Death and Eternity, in both Houses.---Found good
 ' Brother C---*r* at *Quaag*; he rode with me to *Southampton*,
 ' and we had much agreeable Conversation by the Way,
 ' and not a little on the best Subjects. Reached my
 ' Brother's House in the Evening: Praise be to God.'

' Wednesday, *April 26.* Spent Part of the Forenoon
 ' in Company with Mr. *W.* who came to see me:--Dined
 ' at Mr. *W.*'s; made a Visit to a Daughter of my Brother's,
 ' who is married, and at a few other Houses;--Spent the
 ' Evening agreeably with Mr. *W.* who was so good as to
 ' make us another Visit.'

' Thursday,

' Thursday, *April 27.* Took Leave of my Brother's
 ' Family pretty early, and sat out for my Mother's; had
 ' my Brother's Company, to the Path which leads to
 ' *Quaag*, where we parted very affectionately, and I hope
 ' in some Measure as became Brethren and Christians.
 ' Dined at *J. S's*, made a Visit to Mr *F---d's* Children;
 ' only two of them at Home; endeavoured to say such
 ' Things, as I should desire a Friend of mine, should say
 ' to my Children, were I deceased:---O that what I said,
 ' might be attended with the Divine Blessing! The
 ' Lord have Mercy on all these Children of my departed
 ' Friends, and give them Grace, which will be a Portion
 ' infinitely preferable to all their Wealth.---Made a Visit
 ' at *J. W's*, saw none of the Family but his Wife; I hope
 ' did not quite forget the Christian and Ministerial Cha-
 ' racter there; she appeared in a pensive Frame, on
 ' Account of her eldest Son's going into the Army,
 ' which gave me a good Opportunity to introduce religious
 ' Discourse:---O that I could learn the Divine Art, of
 ' improving Conversation for God and Eternity! Reached
 ' my Mother's in good Season:---Have had a pleasant
 ' Journey:-----O that I had been more spiritual and
 ' heavenly!'

' Friday, *April 28.* Spent the Forenoon in Company
 ' with my Mother, Brother, and Niece *H. M.* who
 ' appears to be a sensible and religiously disposed young
 ' Woman:---In the Afternoon made a Visit to Mr. *R--e's*,
 ' but he was from Home; my Brother was my Com-
 ' pany; have Reason to be ashamed, that the Conversa-
 ' tion was no more spiritual, especially considering the
 ' late awful Providence.'

' Saturday, *April 29.* Was prevented from setting out
 ' for the Old-Man's, in my Way Homeward, by a violent
 ' Storm: Had some useful Conversation with my Mother,
 ' &c. but not so much as I might have had, had my
 ' wretched Heart been more rightly turned:---O for a
 ' more devout Frame, when abroad!'

' Lord's

‘ Lord’s Day, *April 30.* Took an affectionate Leave
 ‘ of my Mother, Brother, &c. after we had joined
 ‘ together in Family Prayer, in which I had some Freedom
 ‘ and Enlargement. Rode alone to the Old Man’s,
 ‘ with a View of preaching, but got there too late for
 ‘ the Forenoon Exercise: Preach’d in the Afternoon, a
 ‘ written Discourse, from *John iii. 3. Except a Man, be*
 ‘ *born again, he cannot see the Kingdom of God.* Had
 ‘ some Freedom in speaking extempore, towards the Close:
 ‘ Praise to God.-----O that the Divine Blessing might
 ‘ accompany what was said! Have had something of a
 ‘ Fever for several Days.’

‘ Monday, *May 1.* Concluded to spend this Day,
 ‘ with my Brother-in-Laws and two Sisters, and my
 ‘ second Daughter, who is well forwarded in Reading and
 ‘ learning to Work: O that I was thankful to God, for
 ‘ the favourable Circumstances I find my two Children
 ‘ in, on this Island! Had several of the Neighbours in
 ‘ to see me:--Visited at *A. M’s*, who has a Daughter in a
 ‘ distressed Condition, particularly with a Disorder in her
 ‘ Eyes, which threatens the total Loss of Sight: I felt a
 ‘ considerable tender Compassion towards her, endeavoured
 ‘ to speak comfortably to her, as she is hopefully a Child
 ‘ of God; prayed with her at her Father’s Desire: She
 ‘ requested that I would remember her in my Prayers,
 ‘ which I have done, and hope shall yet do.’

‘ Tuesday, *May 2.* Detained by Rain in the Morning,
 ‘ took Leave about Noon: Had the Company of
 ‘ my Brothers *W--l* and *H--le*, and my Sister *H--le*; we
 ‘ called at Brother *H--le’s* Father in Law, and
 ‘ found a half Sister of his dead; she expired that Morning
 ‘ with a Dropsy and Consumptive Disorder: How
 ‘ frequent are Instances of Mortality! Two lifeless Corpses
 ‘ of Persons, nearly related to my near Friends, I have
 ‘ beheld on this Journey; beside a Seat of Desolation at
 ‘ *Princetown.*

‘ *Princetown.* O how loud are these Warnings; the
 ‘ Lord grant that I and others may hear! Was in at Mr.
 ‘ T’s, and Dr. M’s, at *Brookhaven*: Got to my Brother
 ‘ S’s at *Smith-Town*, just before Night; called by the
 ‘ Way at E. S’s Door, to ask after the Health of my
 ‘ Brother W’s Motherless Infant: The Lord take a mer-
 ‘ ciful Care of it and its Brother, and be their Covenant
 ‘ God.’

‘ Wednesday, May 3. Spent the Forenoon at my
 ‘ Brother-in-Law’s; in the Afternoon, went in Company
 ‘ with him and my Sister, to visit his Father and other
 ‘ Friends at *Smith-Town*: Had some spiritual Discourse
 ‘ with a Person who has long been in the School of
 ‘ Affliction, and it seems as if it had not been in vain;
 ‘ for she appears to have a real Relish for Religion, and
 ‘ converses upon serious and solemn Subjects, as if they
 ‘ were familiar to her Mind. Returned in the Beginning
 ‘ of the Evening to my Brother-in-Law’s, where I found
 ‘ my Nephew W. W. who goes back with me to the
 ‘ *Ferries*.

‘ Thursday, May 4. Parted affectionately with my
 ‘ dear Sister and Daughter N--y, after having prayed in
 ‘ the Family, that we might be fitted, all of us, for a
 ‘ Meeting in Heaven, if we should never meet again on
 ‘ Earth. Got to *Jamaica* about 4 o’Clock in the After-
 ‘ noon:--Here met with Messrs. S--t and W--r:---Was
 ‘ courteously entertained at Mr. S--t’s: Very dull in
 ‘ Family-Religion and wandering; the Lord quicken me
 ‘ at all Times, for my Soul cleaves to the Dust.’

‘ Friday, May 5. Rose early, and about 8 o’Clock
 ‘ mounted my Horse, and came onwards to the *Ferries*;
 ‘ waited about an Hour at the Ferry, and then had a
 ‘ quick Passage over:-----Dined at Mr. O----s:----made
 ‘ a visit at Mr. W---s:---Was affectionately received and
 ‘ entertained

‘entertained in both these Families. I understand that
 ‘good Mr. B--d, is inoculated, and like to do well, as
 ‘to present Appearances; I hope shall have an Heart to
 ‘bear him daily on my Mind, at the Throne, of Grace.
 ‘Mrs. D---n, has lost a Son with the Small-Pox, in my
 ‘Absence: The Lord support her, and sanctify the
 ‘Bereavement both to her and her’s:---Mr. S---t and
 ‘Family removed from *Newark*: The Town looks
 ‘lonely to me, and it affected me to pass by the House,
 ‘and see the Doors and Windows shut up; where I have
 ‘made so many pleasant Visits’.

‘What a changing World do I live in! What Altera-
 ‘tions in the State of my Friends! But why do I grieve!
 ‘One great Change will by-and-by finish the whole
 ‘changing Scene as to me; O that I might have
 ‘Grace always, to be found prepared for it!---Returned
 ‘safe Home in the Evening:---Found my Child and the
 ‘rest of my Family well: Thanks, everlasting Thanks,
 ‘be given by me, a poor unworthy Creature, to the
 ‘blessed God, for all his undeserved Goodness, and
 ‘manifold Benefits, both to me and mine. I have ex-
 ‘perienced largely of the Divine Beneficence in this Jour-
 ‘ney, and desire to sacrifice with the Voice of Thankf-
 ‘giving.----Find that none of my People are dead in my
 ‘Absence, which is more than I feared, as several have
 ‘been long lingring and wasting away with Chronicle
 ‘Diseases. For this I desire also to praise God.’

These Specimens are Nothing extraordinary, but
 shew his common Method of keeping a Journal.

His Prayerfulness and Fasting.

HE was much in Prayer and Fasting through the
 whole Time of his Ministry; in the last five Years of his
 Life, he set apart one Day in every Week for that Pur-
 pose, unless necessarily prevented: And as he was more
 liable

liable to Interruptions on other Days of the Week, he made choice of Saturday, having previously endeavoured to prepare for the Pulpit: His Method on some of these Days, especially preceeding the Sacrament of the Lord's Supper, was as follows.

After solemn Prayer to God, in the Morning of these Days, he wrote down a general Sketch of the Sins he was guilty, particular Corruptions, Omissions, Transgressions, &c. Then he entered into a large and particular Confession of his Iniquities and their Aggravations; then the Justice and Righteousness of God, in casting him off for ever if he pleased: After this, stated before him the Scheme of Pardon and Salvation through Jesus Christ, and mourning over his Sins and Impieties; was earnest with God, seeing that he could, consistent with the Honour of his Perfections, pardon; that he would display the Riches of his Grace, in granting him Forgiveness, and wrestled for Grace, to sanctify him, and make him a Vessel fit for the Service of God. In the Close of these Exercises he formed Resolutions, that through Divine Grace, he would live in the Denial of his Corruptions, be more in the Exercises of every Grace, and the Practice of every Duty. One of those Days affords the following Specimen.

“ December 8, 1750. This Day have been endeavouring by Fasting and Prayer, and other religious Exercises in secret, to make Preparation for the Sacrament of the Lord's Supper, at which I hope, upon the Morrow, to commemorate the dying Love of my blessed Redeemer; and having observed, in examining myself, and taking a View of my past Behaviour and Temper, several Things for which I desire to be ashamed, and deeply humbled before God, and in Reference to which, I would rely upon the rich Grace of God, in Jesus Christ, for Help and Assistance, form Resolutions as follows:

E

1. To

1. To be for the future more careful, in improving my precious Time, endeavouring to give greater Diligence, in applying myself to the various Parts of my Duty.

2. Particularly to watch against Impatience, Fretfulness, and Discontent, and carry myself with more Evenness and Sweetness of Temper, than I have done of late.

3. To guard me against perplexing Care, about worldly Things.

4. To observe a Decency that becomes a Christian, and to be moderate in the Use of lawful Enjoyments, &c.

5. To watch and strive against Coldness and Wanderings of Heart in Devotion, and upon the Lord's Day.

6. To be more strict in observing, and severe in censuring my own Faults, and to be more kind and candid, in remembering the Imperfections of others, watching that I don't needlessly speak Evil of any of my Fellow-Men.

It now appears to be Duty, and highly reasonable, thus to resolve with myself; and I would look up to him, from whom must come all my Sufficiency, to afford me Strength and Ability, to attend and observe these Resolutions."

Sometimes he placed the ten Commandments before him, that he might have a more extensive and particular View of his Vileness. On such an Occasion he writes thus:

" The Sins for which I have Reason to be deeply humbled before God: Original Depravity, Loss of God's holy Image: Natural Proneness to Evil: Aversion to that which is Good: Sins in early Childhood, in Youth, and in riper Age: Sins of Thought, Word and Deed: Omisive; Commissive; of Ignorance; Presumption, secret and open.

1. Denying

1. Denying God such a Tribute of Worship, Adoration, Love, Obedience, Praise, and Trust, as is his Due.

2. Entertaining no more worthy and honourable Conceptions of God; not studying more to keep his Ordinances pure.

3. Vain mentioning the Names, Titles, and Attributes of God.

4. Not sanctifying the Sabbath in my Heart, in my Thoughts, Words and Actions.

5. Not discharging my Duty to my Parents, and other Superiors, Equals and Inferiors.

6. Anger, Workings of Envy and Revenge.

7. Unchaste Risings of Heart.

8. Not being suitably careful of the Prosperity of my Neighbours; slothful in Business.

9. Speaking Evil of others, Dissimulation, Hypocrisy,

10. Worldly Mindedness, Discontent, Pride, Unbelief, Hardness of Heart, disorder'd Affections, Self-seeking, Indevoutness in the Duties of Religion; Aggravations attending my Transgressions:--Soul Presumptions against Light, great Privileges, many Mercies, solemn Vows, and Resolutions; against a great and holy God; against the dear Redeemer; the blessed Sanctifier; against my own Happiness, and the bad Influence of Example.

In taking a Survey of myself, at present, with Respect to my religious Concerns, I find Occasion to draw up the following Charge against myself; at the Consideration of which, I desire to be humbled, and deeply abased before God, and pray, that he would by his effectual Grace, cause in me Brokenness of Heart, and true Contrition of Spirit.

1. I am sensible I have not lived in a due Exercise of the several Graces, particularly Faith in the Blood of Christ, and Things invisible; Love to God and Christ, Heavenly-mindedness.

2. Many

2. Many Things are greatly amiss in my Temper; as in the Strength of my sensual Appetites, which ought to be more mortified and subdued; an over Anxiety at some Times about worldly Things, Pride, Ostentation, and Envy, in not being willing that others should excel and be preferred before myself; which I can discern, from a secret Reluctance to rejoice in; and do Justice to their superior Endowments; my Want of a contented, forgiving Frame of Spirit.

3. With Reference to the Duties of the Closet, I can find the following Defects: I have not read God's Word, with Endeavours to press the Truths of it upon my Heart, as I ought:--I have too much neglected serious and set Meditations upon Divine Subjects, and have attempted it sometimes without proper Engagedness: In my Devotions, there has been a great deal of Coldness and Wandrings of Heart; I have not watched unto, or in Prayer, as has been my Duty.

4. With Respect to my Family, there has been much Formality and Customariness in my worshipping God; Backwardness in discoursing of the Things of Religion; too great an Uneasiness about small Matters; not so much compassionate Tenderness as ought.

5. In Regard to my Ministry, I can plainly behold manifold great Deficiencies; too little Concern about the Welfare of my Peoples' Souls; not acting in it with such Zeal for God's Glory, and with such an ultimate View to promote the Interest of Christ's Kingdom: Not seeking so many Opportunities to deal with my People, particularly about the Concerns of their Souls, as I might:---Want of suitable Fervor, and being duly affected, when I am called to discourse with the Sick

6. Upon the Sabbath, and in God's Sanctuary, Wanderings of Thoughts, and Strayings of Affections:--Not so sequestered from the World, and taken up in the Matters of Religion, as I ought.

7. Have

7. Have not been duly impressed and stirred up, by the Deaths of several Acquaintance, lately deceased.

8. Insensibility of the Goodness of God, and Unthankfulness for the many undeserved Mercies I enjoy.

9. Much of my precious Time squandered away, and spent to no valuable Purpose.

10. Trifling Conversation, which does not sufficiently favour of Heaven, and ministerial Conversation; the bad Effects of which I perceive, in its being Food for my Corruptions."

In the Evening of one of those Days, he writes thus :
 ' I have been engaging the Day past (besides finishing
 ' Preparations for the Morrow) in Fasting and Prayer,
 ' and desire to be humbly thankful, to find in my Heart
 ' Longings after Divine Grace, especially for my Purifi-
 ' cation :--I have had a Day or two past, a most grievous
 ' Attack from the Corruptions of my own Heart, in a
 ' Case which ought to be exceedingly abasing to me, and
 ' for which I desire to be ashamed before God: I pray
 ' God, this may serve to let me into a thorough Knowledge
 ' what I am, and how absolutely necessary Divine Grace
 ' is for my Help, to give me Victory over Sin; and the
 ' Blood of Christ, for my Justification before God. I
 ' think I do desire more than ever, to know the worst of
 ' myself; if God, whose Eyes are as a Flame of Fire,
 ' sees that I labour under any Deception, I pray he would
 ' of his infinite Goodness and abundant Mercy, undeceive
 ' me, and let me know where I am, and what I am,
 ' that I may not hold any Lie in my right Hand: This
 ' I am sure of, that I ought incessantly, and with utmost
 ' Importunity, to seek after clearer and more Soul-
 ' affecting, transforming Views of Divine Things, than
 ' I have ever yet had; but I find that my own Strength is
 ' Weakness, and that unless God help me by his Grace,
 ' I must be undone:----I had my Heart touched in a
 ' Measure,

• Measure, with a Consideration of my Abuse of the
 • dying Love of Christ, and the base Sights I had put
 • upon a bleeding Saviour; but I greatly suspect, whether
 • all was not mere natural Passion:---But this I think, I
 • desire so to behold him whom my Sins have pierced,
 • as that I may mourn with unfeigned Bitterness of Soul:
 • I can't bear the Thoughts of living at that dead legal
 • Rate I have done; and do sincerely, I think, wish for
 • a Child-like Liberty in acting for God: I seem to myself
 • to long to love God supremely, and Christ above all
 • that's dear to me; (but yet greatly fear, I have no true
 • Love to God or Christ at all). I pray God, I may
 • never rest easy Day nor Night, until I have better
 • Satisfaction, how Matters stand betwixt God and my
 • Soul; and until I can, with solid Grounds of Hope,
 • view Christ as my Saviour, myself as his unreservedly
 • willing Disciple, both to live and die to him.

• I would beg of God, that I may be enabled to come
 • to Christ as a Sinner, in myself deserving of Hell; and
 • that I may be emptied thoroughly of my own Strength
 • and Righteousness, and come as a vile Transgressor to
 • Christ, for free Redemption and Salvation."

The following is another Paper, on one of those Occasions.

• This Day I have set apart for secret Fasting and
 • Prayer, but shall be interrupted by a Call I have, to
 • preach upon a Funeral Occasion, out of my own Parish;
 • but myself determined to spend as much of the Day as
 • I can, in afflicting my Soul for my Sins, and in earnestly
 • seeking to God for his Grace:---I am grieved to think,
 • that for some Days past, I have not found in my Soul
 • that Engagedness in seeking after the Grace of God,
 • as I did about a Week ago; I desire to be ashamed and
 • humbled deeply before God, that my Thoughts have
 • been wandering after Vanity; I have endeavoured to
 • recal and fix them upon the most important Things,
 • but

• but they have still flown off, before I was aware, from
 • Time to Time:—I this Day desire to plead with God
 • for Help, that I may not return to Folly, and that he
 • would give me Strength to watch against all sinful
 • Motions and Thoughts:—O that I had a steady Reso-
 • lution, to oppose with all my Might, the irregular
 • Motions of my own Heart! Lord, create in me a clean
 • Heart, and renew within me a right Spirit! Without
 • Divine Help and Grace I shall perish under the strong
 • Bond of Iniquity: O for Christ to save me from the
 • Power of my own Corruptions, and to redeem me from
 • the Prevalence of all Iniquity, as well as from the Guilt
 • of Sin! O God, leave me not, take not thy Holy Spirit
 • from me; but be Surety for a poor, impatient, sinful
 • Worm for Good: I desire to be made more importunate
 • for Grace; I want to have a transforming View of the
 • Lord's Christ, that my foolish, carnal, worldly, sinful
 • Heart, might have an effectual Turn to God. O thou
 • God of all Grace, bear me onward powerfully by the
 • Influences of thy good and holy Spirit, until my Oppo-
 • sition be quite vanquished, and I shall embrace with my
 • whole Heart, Christ as my Saviour. Amen.'

Sometimes he noted down, the general Ends and
 Designs of secret Fasting; as for Instance. The Ends of
 a secret Fast are;

1. The Mortification of Sin, and the bringing the
 Body into Subjection to the Mind, and rendering it
 compliant to the Dictates of Reason and Religion
2. To beg Guidance and Direction, and seek the
 Presence and Blessing of God, when we are about to enter
 upon Undertakings of great Importance. *Psa. viii. 21.*
23. Luke vi. 12.
3. To deprecate the Judgments of God. *2 Chron. xx.*
3. Joel i. 14. Esther iv. David upon the Sickness of his
Child. 2 Sam. xii.

4. To express Sympathy with, and to interceed for our Brethren, or the Church of God, when in Distress.

5. To obtain Pardon and Peace after a Fall.

6. To procure Supplies of Divine Grace, for the right Discharge of Duties, and for a due and profitable Attendance upon solemn Ordinances.

7. To obtain high Degrees of Communion with God.

Notwithstanding he was thus frequent in Prayer, yet he was very distant from any Thing that is superstitious and pharisaical; he had not the least Thought of making a Righteousness of it, or recommending himself to God thereby; for the Righteousness of Christ was his sole Dependance for Justification: But he used this only as an appointed Means, wherein he was determined to wait upon God.

When he began the Practice of weekly Fasting, thus he writes.

‘ This Morning a Week ago, a holy God was pleased
 ‘ to make a wide Breach upon me, in taking away the
 ‘ Wife of my Bosom, with a Stroke of his righteous
 ‘ Hand: I have therefore thought proper, to set apart
 ‘ this Day for secret Fasting and Prayer, besides finishing
 ‘ some Part of my Preparations for the approaching
 ‘ Lord’s Day; and this Practice, I am resolved by the
 ‘ Help of God’s Grace, to continue upon the last Day of
 ‘ every Week, without I am necessarily prevented, for
 ‘ some considerable Time, without setting any particular
 ‘ Time:---And I would now look to God, that he would
 ‘ by his Grace, so Influence my Heart, and would
 ‘ so order Things in his Providence, that I may be enabled
 ‘ to keep this, which I judge in my present Circum-
 ‘ stances, to be a necessary Resolution: And it is my
 ‘ earnest Prayer to God, he would keep me from a self-
 ‘ righteous, pharisaic Spirit, in Regard to this Practice;
 ‘ but that I may engage in it warmly and heartily, in the
 ‘ Strength

‘ Strength of God, for the Health of my Soul, only as
 ‘ an appointed Means. Now the Work I have before
 ‘ me this Day, is in particular ;

‘ 1. To get my Heart affectionately moved and
 ‘ touched, with a Sense of the Loss I sustain, by the
 ‘ Death of so dear and excellent a Companion; to the
 ‘ End I may be led to suitable Grief, at the Cause of
 ‘ this Controversy which God hath, and indeed hath
 ‘ for a long Time, had with me. Therefore;

‘ 2. One main Part of my Work this Day, is to search
 ‘ after, and find out my Sins, which have tound me out
 ‘ by their deserved Punishment; and in Consequence;
 ‘ to be abased and deeply humbled under the mighty
 ‘ Hand of God for them.

‘ 3. To endeavour after a deep and affecting Sense of
 ‘ my own Corruption and Weakness, and the absolute
 ‘ Need I stand in of the Grace of God, to help and keep
 ‘ me from falling, even while I think I stand.

‘ 4. A farther Part of my Work, is humbly and
 ‘ earnestly to wrestle with God, for all that Grace I
 ‘ stand in Need of, and shall most certainly want; that
 ‘ so by the Presence of his Grace with me at all Times
 ‘ my great Loss may not only be sustained, but more
 ‘ than made up.

‘ 5. Another Part of my Work shall be, to plead
 ‘ importunately with God, that my long and heavy
 ‘ Afflictions may answer their End upon me, and that
 ‘ they may really prove Physick to my distemper’d Soul.

‘ 6. To seek of God a deep and affecting Sense of the
 ‘ infinite Weight and Importance of Divine Things,
 ‘ and for an Heart to serve him with Uprightness, and
 ‘ with more Christian Liberty, Zeal and Engagedness,
 ‘ than ever yet I have done, especially in the Discharge
 ‘ of my Work : To cast my Soul upon the Mercy of
 ‘ God, through the Mediation and Merits of his Son

‘ Jesus Christ ; and at the same Time, to commit the
 ‘ Cares and Concerns of my broken Family, especially
 ‘ my three Children, to the kind all-disposing Providence
 ‘ of God, making him my Refuge, in this my Time
 ‘ of Need. In all which Particulars, I would humbly
 ‘ bespeak the Divine Blessing upon me, that I may do
 ‘ this great Work effectually, and to his Acceptance,
 ‘ through Jesus Christ. Amen.’

As he was much in Prayer for spiritual Views of God and Divine Things ; for Mastery over his Corruptions, and Freedom from them ; for quickening Grace, Zeal, and Activity in the Ways of God ; so upon various Occasions he received special Answer to Prayer, so that he often took Notice of it. Thus he writes on a certain Occasion : ‘ Had Freedom, Engagedness, and Enlarge-
 ‘ ment in religious Conversation ; it was in Answer to
 ‘ Prayer :---Glory to Divine Grace. I have experienced
 ‘ at several Times myself greatly at a Loss, how to
 ‘ introduce religious Conversation ; but after a short
 ‘ Ejaculation, have found my Mouth as it were opened ;
 ‘ may I remember this thankfully, and continue to apply
 ‘ to God in this Way, in all such Cases.’

Upon a certain Time, he found a remarkable Divine Blessing attend this Practice, being in Company with some Gentlemen, who used prophane Language ; he was in no wise at a Loss to know what was Duty in these Circumstances, but he was diffident about the Manner of performing it, so as to answer the End, as they were Persons who made a splendid Appearance. ‘ But after lifting up my
 ‘ Heart to God for Help, rebuked them ; and they at once
 ‘ acknowledged their Fault, and refrained the rest of the
 ‘ Time I was in their Company :---I desire to give God
 ‘ Thanks for his Smile in this particular :---I would hence
 ‘ take Encouragement to be faithful, and leave the Event
 ‘ with God, after having looked to him for Wisdom to
 ‘ direct.’

On Sacramental Occasions, and Covenanting.

Soon after he entered into the Ministry, he drew a solemn Covenant, which he often renewed, and is as follows. ‘ O most great and glorious God, I who am a
 ‘ vile Sinner, do desire to approach thy sacred Majesty,
 ‘ under a Sense of my great Guilt, and utter Unworthi-
 ‘ ness of any favourable Regard from thee; acknow-
 ‘ ledging that if thou shouldest forever banish me from
 ‘ the Happiness of Heaven, and make me everlastingly
 ‘ miserable in Hell, it is what my Sins have justly
 ‘ deserved at thy Hands; but as thou hast graciously
 ‘ encouraged me to hope in thy Mercy, and required me
 ‘ to give up myself to thee, I do this Day in the most
 ‘ solemn Manner, make choice of that God whose Name
 ‘ is *Jehovah*, Father, Son and Holy Ghost, to be my
 ‘ God.

‘ I do now accept the Lord Jesus Christ for my Saviour
 ‘ and only Redeemer, and resolve to depend upon his
 ‘ Merits and Mediation alone, for the Pardon of my
 ‘ Sins, and Acceptance in the Sight of God. And I do
 ‘ also avouch the Holy Ghost for my Sanctifier, promising
 ‘ to seek his enlightening quickening Influences, and to
 ‘ cherish them on my Heart. I do likewise take thy holy
 ‘ Word for the Rule of my Faith and Practice, and
 ‘ renouncing all other Lords that have had Dominion
 ‘ over me, do resolve through thy Grace, to spend the
 ‘ Rest of my Life in thy Service and Fear.

‘ I do now give up and submit all my temporal Con-
 ‘ cerns to thy Disposal, desiring Grace from thee, to
 ‘ have my Will entirely subjected to thy holy sovereign
 ‘ Will in all Things. And I do hereby reserve Liberty
 ‘ to renew, ratify, and make any such further Additions
 ‘ to this Covenant as shall be found needful, so as to make
 ‘ nothing void which is herein contained. I would now,
 ‘ O God, humbly hope for sanctifying Grace, and Ability

' to serve thee, according to the Tenor and Intent of this
 ' my sacred Obligation. I would depend upon an Interest
 ' in thy beloved Son, thy Favour through him, and
 ' Grace to live to thee, whatever else thou art pleased to
 ' deny me. And now, O heavenly Father, ratify this
 ' Covenant in Heaven, and afford me Grace and Strength
 ' stedfastly to adhere to it as long as I live. Amen.
 ' So be it.

CALEB SMITH.'

Some Time after, on a Day preceeding the Sacrament,
 he writes thus : ' I have endeavoured to spend this Day in
 ' Fasting and Prayer:----This Evening renewed my
 ' Covenant with God, and made a new Dedication of
 ' myself and my all to him:----O that I might keep
 ' Covenant with God for the future, better than ever
 ' I have done heretofore : To-morrow being appointed
 ' for the Administration of the Sacrament of the Lord's
 ' Supper, I beg for the Presence and Blessing of God,
 ' with me and upon me, through Jesus Christ.' And
 in this Manner he frequently renewed his Covenant.

His deep Sense of the Corruption of his Heart.

Few Men ever maintained a greater Sense of the
 Corruption of their own Nature, and evil Disposition of
 Heart than he; which will best appear by his own
 emphatical Words: ' O how hateful do I look to myself,
 ' but I have Reason to believe far less so to myself, than
 ' I do in the Eyes of an holy God! I earnestly desire a
 ' broken Heart, can only groan, but not weep; I am
 ' ready to say, O that my Head were Waters, and my
 ' Eyes a Fountain of Tears, that I might weep Day and
 ' Night for the Sin that easily besets me! I find by sad
 ' Experience, that my own Strength is Weakness, and
 ' without the Lord's Help my Corruption will prove my
 ' my

• my Ruin; my Heart is pierced with a Sense of my
 • Foolishness, and exceeding Corruption: O God, I am
 • as a Beast before thee, foolish and without Under-
 • standing.

• Have Reason to be ashamed and deeply humbled
 • before God, under a Sense of my own exceeding Vile-
 • ness; sure I am more brutish than any Man, and have
 • not the Understanding of a Man; O for a broken
 • purified Heart; give it me, O God of Mercy, for
 • Christ's Sake!----To thee, O Lord, would I look for
 • Zeal and Engagedness, Wisdom and Direction, though
 • I am indeed unworthy, utterly unworthy to look
 • up towards thy Throne of Mercy; but Lord, pity
 • a vile Worm, and take not thy holy Spirit from me:----
 • Help me to honour thy Name, though I myself deserve
 • Shame and everlasting Contempt:---I deserve not to be
 • employed in thy Service, or to be used as thy Instrument
 • in doing Good; yet Lord, I would plead, that notwith-
 • standing my own Sinfulness, thou wouldest make me a
 • Vessel of Honour, fitted for thy own Use. I am so
 • exceeding base and corrupt, that it appears very doubtful
 • whether I have a Spark of Grace:----O what struggling
 • against Corruption!---One Moment I am vanquished,
 • the next I am endeavouring to make a Stand, groaning
 • and sobbing under a Sense of my Body of Sin and
 • Death, and breaking out into strong Cries to God for
 • Mercy, Grace and Help; sometimes casting myself
 • on the Floor, as being the fittest Place for me, there
 • with my Mouth in the Dust, judging and condemning
 • myself; had ever any poor Creature such a Contest!
 • O Jesus, Jesus, thou Son of David, thou Son of God,
 • if thou wilt, thou canst help and save me!' Thus was he
 always sensible of the Corruption of his Heart, which
 was his great Grief from Day to Day.

His Hopes and Fears.

The Satisfaction and Evidence he had of his own good Estate, did not chiefly depend upon a clear distinguishing Work of Grace in his Soul, when he first became religious, nor in frequent spiritual Discoveries, enlarged Affections, clear Views of Christ and his Love, sensible Access to God by lively Faith, and satisfying immediate Communion with him.† Such clear sensible Views of Divine Things Mr. *Smith* desired, would have thought them a Favour, and laments the Want of them, but did not much enjoy, till his last Sickness. He does not often, if any where in his private Writings, state the Grounds of his Hopes; but he sometimes did to some of his Brethren in the Ministry, with whom he had a peculiar Intimacy. The Tenor and Import of what he used to say on that Head, was as follows. That so far as he knew his Heart, he sincerely relied on the Righteousness and Merit of Jesus Christ, for Justification and Acceptance with God: That not only his Judgment was set against Sin, but that he really hated it, and endeavoured steadily to oppose it in himself and others: That he earnestly desired to be more conformed to God; that so far as he knew his own Heart, he preferred the Glory of God, and Interest of Religion, to every worldly Thing, and laboured to act according to what he thought to be the Will of God; made Conscience of all his Ways, and complied with practical Duty.

By which it appears, that his Evidence depended much upon a steady, sincere, practical Conformity to the Will of God, and he judged of his Love to God by keeping his Commandments; which is certainly the most scriptural

† Some Christians have abundance of these spiritual Discoveries, and make them the principal Ground of their Hope, without sufficiently considering the Evidence of a good Estate, arising from a practical Conformity to the Law of God.

Method of judging of our good Estate; and not so liable to mistake, as when we judge by the inward Frames and Exercises of the Mind, which often fail us in a Time of Trial, when practical self-denying Duties are to be complied with; as appears in *Peter's Case*.

Mr. *Smith* had many Doubts and Fears concerning the State of his Soul, and at some Seasons almost ready to determine it to be bad. He was inclined to look upon himself in the worst Light, that he might be humbled with a Sense of his Vileness: He was far from thinking highly of his own Attainments, and very ready to condemn himself; but the very Exercises of his Mind under those Fears, manifest the lively Exertions of Grace, as Repentance, Humility, Faith, Love, &c. And his Care and Caution, and holy Jealousy of himself, was really an Evidence in his Favour.

What follows is a small Specimen of his Thoughts, and Exercises of Mind, respecting his own State.

‘ Extremely dead and lifeless in Devotion, full of Heart-
 ‘ wanderings and Confusion of Mind:---I am greatly in
 ‘ the Dark about my own spiritual State; much afraid
 ‘ that Things never have, and are not yet right with me:
 ‘ I think, I desire to see what I really am; the Lord shew
 ‘ me myself as I am; Sin and the World, and the Crea-
 ‘ tures as they are; and the glorious Redeemer as he is:--O
 ‘ for a Sight of this wonderful King of *Zion* in his Beauty!
 ‘ The Lord hear my Prayer, grant me Deliverance and
 ‘ Freedom.

‘ Yet greatly in the Dark, and Reason to be awfully
 ‘ afraid, that Nothing is right with me:---The Lord help
 ‘ me to give no Rest to my Soul, until I have some better
 ‘ Evidence, that my Peace is really made with God.----
 ‘ Full of Darkness respecting my spiritual Condition:---Oh
 ‘ for Light! O for a Child-like Liberty in the Service of
 ‘ God! This is what I think is really my Heart's Desire:
 ‘ But O the abominable Corruptions of my own Heart:--

‘ The

• The Lord keep me by the Power of his Grace, and
 • purify me from all Filthiness of Flesh and Spirit, and
 • may I be found perfecting Holiness in the Fear of God.

• Sure of all Men, I have the most foolish inconsistent
 • Heart; would to God I could entirely give it up to
 • himself and Jesus Christ: I know this would be greatly
 • for my Peace, Happiness and Usefulness:--My poor
 • silly Heart has been much divided I fear all my Days:--
 • O! I would be more absolutely surrendered up to God,
 • and have my Affections to the best and most perfect of
 • Beings: How happy should I be, if I had an Heart
 • glowing with intense Love to God and the blessed
 • Emanuel: If I am not deceived, this is what I sometimes
 • earnestly long for; but alas, alas! I can't find it. Thou
 • great Father of my Spirit, take the Work, take the
 • Work into thine own Hand, and give my wretched
 • Heart a Turn as it ought to have. Thine Help, O
 • Father of Mercies, I greatly need; without it I shall
 • most surely perish. I would cast myself at thy Feet,
 • sensible that I deserve no Mercy or Favour; but yet
 • would plead for it: Hear me, O Lord, for thy own
 • Name's Sake. I think Sin is in a Measure my daily
 • Burden; cannot say but I do mourn my Sinfulness;
 • but alas! I fear my Sorrows are not truly of a godly
 • Sort. O merciful God, for thy own Name's Sake, and
 • for thy Son's Sake, give me what I lack, that thou seest
 • I need.

• Have had some Relentings for Sin; O that they were
 • genuine, *i. e.* evangelical: Feel I hope, some Longings
 • of Soul after God and Goodness, but cannot tell whether
 • they spring from a gracious Root or not. O for some
 • Tokens of the Love of God! O for an Heart supremely
 • fixed upon God, the best Good, and the only Source of
 • true Happiness. Have this Day more of a Sense of
 • Religion, than for some Time past:--I have endeavoured

‘ to fast and pray; have had some Longings for Victory
 ‘ over the Corruptions of my Nature, some humbling
 ‘ Sense of my exceeding Vileness.’

After he was prevailingly settled with Respect to his State God-ward, he could easily discern his Declensions, Backslidings and Sins. ‘ I think I really mourn the
 ‘ Ruins of my fallen State, and have had some affecting
 ‘ Sense of my great Sinfulness, in every Relation of my
 ‘ Life; and feel, I hope, some Longings of Soul after
 ‘ God and Goodness:---Have had considerable Enlarge-
 ‘ ment, particularly in pleading Christ’s Sufferings; and
 ‘ have several Times bewailed this Day with Tears, my
 ‘ Wretchedness, on Account of my natural Corruption,
 ‘ and many actual Sins, and was enabled to importune
 ‘ for spiritual Healing.’

*His Humility ; his Desire to know himself, and to
 be told of his Faults.*

HE in a particular Manner shone in the Grace of Humility; he not only maintained an affecting Sense of the Depravity of humane Nature, but he had a deep Apprehension of himself, as being one of the vilest of Men, and was disposed to prefer others to himself: His natural Constitution was rather modest than forward, and his Religion inclined him to think meanly of himself, of his own Abilities and Acquirements, and thence he never thrust himself into Business, or appear’d in the least intrusive. He could easily find an Excuse for the Blemishes and Failings which appeared in his Fellow-Men, but was not inclined to invent any for his own: He endeavoured to maintain a constant Sense of the Divine Greatness, Holiness, Omniscience, Omnipresence, Condescension, and Humiliation of Jesus Christ; which disposed him to low and abasing Thoughts of himself: He was very desirous of knowing himself, his Failings and Imperfections, that

he might reform as much as possible: He was also very sensible, how apt all are to have a blind Side to themselves, and not see some Failings, which yet stand in a very conspicuous Light to the World of Mankind. He was therefore not only much in Self-Examination and Prayer to God, that he might know himself, but also entered into a friendly Agreement with one of his Brethren in the Ministry, to tell him all his Faults: By this Agreement, they were mutually obliged with utmost Freedom, to acquaint each other with all Things that they thought to be Failings, Oddities, or disagreeable in them, which might in any Measure be altered; and not only what they themselves thought, but also what they had heard mentioned by others as faulty, or disagreeable in their Tempers, Conduct, &c. This friendly Agreement was discharged to their mutual Satisfaction, though with great Freedom and Particularity.

*His Temper and Behaviour on various Occurrences,
upon his Reception of Mercies.*

GRATITUDE that is so rare among Mankind, was peculiarly manifest in him; when he received Favours from his Fellow-Men, his Heart inclined him to a grateful Acknowledgment, and he endeavoured as far as in him lay, to make suitable Returns: He thought all the Instruments of Kindnesses deserved particular Notice; but above all, he was abundant in ascribing Thanks to God his Supreme Benefactor, and pleading for an Heart to improve his Mercies aright.

Upon his seeing Persons guilty of gross Sins.

SIN was his peculiar Abhorrence, as he hated it in himself, and was grieved to behold it in others: He writes upon seeing a Person overcome with spirituous Liquors: ‘Alas, alas, how deformed does strong Drink render

' render Men ! Methinks could such see how vile and ugly
 ' they appear, it must needs shame them into a Retor-
 ' mation : Lord help me to discharge my Duty faithfully
 ' to such.--Was this Evening informed of an Instance of
 ' Intemperance in a Member of this Church ; for this I
 ' desire to mourn and be humbled, and beg of God I may
 ' be directed to a right Conduct: O what Want have I of
 ' Wisdom and Resolution, Zeal and Fortitude in my
 ' Ministry!----Had many melancholly Thoughts about
 ' poor Mr.----- who has lately fallen in a most open
 ' Manner into the grossest Intemperance: The Lord help
 ' him to repent, and remain stedfast for the future:---O
 ' that while I think I stand, I might take heed lest I fall !
 ' This Evening informed of some Misdemeanors in some
 ' Members, &c. which greatly shocked and troubled
 ' me:---The Lord humble me under a Sense of this
 ' Matter, and help me to act wisely in Relation to it:---
 ' Lord, hast thou not said, let such as lack Wisdom seek
 ' of thee, who giveth to all liberally, and upbraideth
 ' not:---My Heart is grievously burdened, and much
 ' embarrassed in my Mind, about the Information:---O
 ' how just is God, how righteous is the Providence
 ' whereby I am afflicted in this Sort ; in the Case of others
 ' I behold my own Vileness:---O Lord, appear for my
 ' Help, and enable me to fall upon such Measures as
 ' thou wilt own and bless !'

As he was a Person of great Modesty, so he was often
 fearful at the Beginning of his Reproofs, which he
 administered to those who were guilty ; for Instance :
 ' In my Way Home, rode Part of the Way with a Person
 ' whom I had long desired to talk with alone, about a
 ' Point of moral Conduct ; knowing him to be a Man of
 ' a pretty rough Disposition, I was distressed how to
 ' begin, and anxious what Reception I should meet
 ' with ; however, having first lifted up my Heart to
 ' God for Direction and Resolution, I opened the Matter,
 ' and

‘ and dealt plainly and affectionately with him, setting
 ‘ forth the awful Consequences of such a Practice, in
 ‘ Reference to himself and Family. this World and
 ‘ another: He said little or nothing, till I was about to
 ‘ part with him on the Road, and then with Tears
 ‘ flowing, he gave me his Hand, and thanked me over
 ‘ and over: I bless God for this Encouragement, and
 ‘ think myself much to blame, I have not attempted the
 ‘ same sooner: I have several Times undertaken private
 ‘ Reproof, with a fearful trembling Heart, and have
 ‘ met with a kinder Reception than I expected; this
 ‘ should encourage me to go on; I beg of God it may:--
 ‘ Was surprised to hear One take the Name of God in
 ‘ vain, rebuked him, and parted with him weeping.’

His publick Usefulness.

HIS Sphere of Usefulness reached far beyond the Limits of his own Congregation: Not long after his Settlement in the Ministry, he was notwithstanding his Youth, made a Trustee of the College of *New-Jersey*, and was very active, and much engaged in promoting the Welfare of that Infant Seminary of Learning. Soon after he was a Trustee, he was chose Clerk of that Corporation, and continued their Register, till the College was removed from *Newark* to *Princetown*; when by Reason of his Distance, it became necessary to put another in his Place.

When that Seminary of Learning was very remarkably frowned upon, by the Death of one President soon after another, Mr. *Smith* was chose to preside some Months at College, and that at a Time, when the Discharge of such a Trust was difficult. Here he was often led to the Throne of Grace for Wisdom and Direction; thus he writes: ‘ The Lord give me Wisdom in this critical and
 ‘ difficult

' difficult State of the College: The Lord appear for
 ' the Help of this poor Society.'----and again,----The
 ' Lord give me Light and Wisdom.'--at another Time,--
 ' Rose before Light, and by that Means got some Time
 ' for secret Prayer:--Lord quicken me, and give me
 ' Life Divine:---The Lord grant me his Presence and
 ' Help: Father of Mercies, grant me all that Prudence
 ' and Wisdom, that thou seest I shall *here* greatly stand
 ' in Need of:--I look to thee for Light and Direction,
 ' in this and every other Affair:---The Lord direct me
 ' how to conduct, in my present difficult Station:---
 ' O that God would incline the Hearts of all here, to live
 ' in Love and Friendship one with another:---The Lord
 ' have Mercy on this School of the Prophets, and heal
 ' its Division, and diffuse a Spirit of Love and Peace.'
 While presiding at College, he filled his Station with a
 good Degree of Honour and Reputation, and to the no
 small Advantage of that Society.

He was very useful in the Presbytery to which he
 belonged; much employed in draughting difficult Wri-
 ings; was for many Years their stated Clerk or Register,
 and for some Years, was made Choice of as their
 Correspondent, in writing Letters over Sea, and to
 distant Parts.

At Sessions of Presbytery, he had a remarkable Facility
 in managing their publick Affairs, having a ready
 Insight into Matters, and able to speak well upon such
 Occasions. His well known Catholicism and friendly
 Disposition, rendered him very serviceable in moderating
 and reconciling contending Parties: Indeed his Modesty
 kept him too much hid, so that his Usefulness this Way,
 began to be known to the Synod, but a little Time before
 Death deprived them of so valuable a Member.

His

His Attempts to promote useful Knowledge.

AS he loved Knowledge, and endeavoured to increase in it, he readily attempted such Methods as tended to promote it, whether in himself or others: Two Methods shall be mentioned, which he (and others associated with him) used to promote Knowledge; in which Society he was a very important, active, and useful Member.

First Method. The select Company being met for the first Time, by Agreement among themselves, each Member had a Question, Theme or Subject, on which he was to prepare a Disputation for the next Meeting; at which Time, or at every Meeting after the first, every Member defended his Subject or Question syllogistically, while some one or other of the Company opposed him: When the syllogistic Dispute was finished, the same Question was debated by any or all the Company, in free Conversation, with due Decorum, till every one had said what he pleased upon the Head: Then another defended or denied his Question; and then another, till each Question was debated; after which they all agreed upon new Questions for the next Meeting.

Another Exercise at these Meetings was this, every Member in Order, gave the Company an Account of the Books he had read since the last Meeting, what the Author or Authors treated upon, how they managed their Subject, what was the Tenor of their Discourse, whether they treated ill or well, with a Recapitulation and Rehearsal of as may entertaining Things met with in his Reading, as his Memory would help him to, and the Company's Time would allow them to hear: This Part of their Exercise made them read with Care every Book, and review well before they went to the next Meeting; by which Means, they had the better fix'd in their Memories whatever they read.

Another

Another Advantage was, that each Member was in a Sort made acquainted, with the Books and Subjects that the others had read.

Second Method. He with the neighbouring Ministers to the Number of Eight or Ten, met once a Month; at the first Meeting, they had by Agreement each of them a Text of Scripture, on which they were to compose a Sermon, fairly written at the next Meeting: Some one of the Number delivered his Sermon in the Congregation where they met: After the publick Exercise the select Company retired, where they with all Freedom and Friendship, made their Remarks upon the publick Performance, *viz.* The Pronunciation, Gestures, &c. of the Speaker; after which they took the written Sermon, and read Part, or the Whole as they pleased, making Remarks upon the Orthography, Grammar, Sense, and Orthodoxy of the Performance, as also upon the Explanation of the Text, raising the Doctrine, planning the Discourse, and in short, on the whole Structure of the Sermon. At the next Meeting, another delivered a Sermon, followed with the like Criticisms; thus they took their Turns in Course. This Method Mr. *Smith* thought peculiarly useful to younger Ministers, and not without some Advantage to the Elder.

He was also as ready to use Means to promote vital Religion; for which End he joined with a Number of the neighbouring Ministers, who for several Years met once a Quarter, to spend the Day in Prayer and Fasting in private; at which Seasons, Part of the Day was spent in Conversation upon the great Things of Religion, especially on the Ways and Methods, by which they might best promote the great Ends of their Ministry, in their several Congregations.

His

His Marriages.

WHILE he was at *Elizabeth-Town*, he there formed an Acquaintance with Miss *Martha Dickinson*, the youngest Daughter of the Rev. Mr. *Jonathan Dickinson*, and was married to her on the 7th Day of *September*, 1749, a Lady endowed with many amiable Qualities; she was superior to most of her Sex in Strength of Genius, her intellectual Powers were quick and penetrating, she had a Thirst for Knowledge, and was greatly delighted in Reading: Kindness, Ease, and Friendship composed her natural Temper; she was an agreeable Companion, very obliging in her Behaviour, and admired and loved by all who had the Happiness of her Acquaintance. As she was blessed with an early religious Education, so the Things of Eternity began betimes to exercise her; She had serious Impressions upon her Mind even from her Childhood, and began a Course of secret Prayer while Young. And altho' she was subject to Melancholly at Seasons, and consequently to Fears and Doubts about her spiritual State, yet towards the latter Part of her Life, she had much greater Satisfaction.

She was one whose Memory is still dear to the Society in which she lived, and to all her Acquaintance; she was a most faithful Friend, an amiable and affectionate Companion, and the Heart of her Husband safely trusted in her: And thus he lived with her in great Harmony, Love and Delight, almost Eight Years; by her he had Three Daughters, who are still alive; and may the Lord spare their Lives, and cause them to inherit the Virtues and Graces of their Parents. He had a peculiar Trial of his Grace, his Patience, and Kindness in the latter Part of his Wife's Life, she being confined to her Bed for near a Twelve Month before her Death; which was on *August* the 20th, One Thousand Seven Hundred and Fifty Seven: When God was pleased in his Holy Providence,

Providence, to remove her from him; he then set himself with all Diligence to seek, that this severe Stroke might become a sanctified Affliction to him. He made it for a long Time after, a Part of his constant Address to God, for Grace to improve the bereaving Providence aright, and Wisdom to conduct himself as a Christian and Minister, in his widowed State.

In about two Years after his first Wife's Decease, he made Choice of, and placed his Affections upon a young Lady, who is a Person of a reputable Family in *New-England*, Daughter to the late Honourable Major *Foot*, of *Branford*, in *Connecticut*: To this young Gentlewoman, who is endowed with many amiable Virtues to render her an agreeable Companion, he was married on the 17th of *October*, 1759, whom (after living three Years with her lacking a few Days, in great Love and conjugal Felicity,) he left a desolate Widow, with an only Son, to whom may the Father of Lights grant a double Portion of the Spirit and Gifts of his Father.

When he was about to enter into the Marriage Relation, he deliberately weighed its important Nature, both in itself and Consequences, and set apart some Time to seek the Divine Direction: Previous to his second Marriage, he gives an Account of various Days that he spent in Fasting and Prayer, with a particular View to the changing of his Condition; and after he had made known his Mind to the Person whom he chose, he mentions two Days in particular at different Times, that they set apart by Agreement to seek Wisdom from on high, in a Matter of so great Importance. Thus he writes on one of those Days:

‘ This is the Day I agreed with Miss *Rebecca Foot*, to
 ‘ set apart for extraordinary Prayer and Fasting, to seek
 ‘ Divine Direction and the Blessing of God, in an Affair
 ‘ of great Importance; I have sought unto God to assist

• her and myself in the Duties of the Day: I think, I
 • never in any Affair whatever, found myself more
 • disposed to rely upon God for Direction, and commit
 • myself wholly to his Disposal; I certainly have Love and
 • Tenderness enough for her Person, but would much
 • rather act contrary to my own Affections, than contrary
 • to the Will of him, who knows infinitely best what is
 • best for me. What I have to do this Day is;

• 1. To get my Heart deeply affected, with a Sense
 • of my own Vileness and exceeding Sinfulness, and
 • especially to mourn over, and be humbled for the Sins
 • of my former Marriage: O that my Head were Waters,
 • and my Eyes a Fountain of Tears, that I might weep
 • over my manifold Failures, towards my dear and
 • excellent Companion, who is gone.||

• 2. To seek earnestly that God would take me under
 • his kind Care, and conduct us both aright in this
 • weighty Affair, that we may do what God shall approve
 • of, and be well pleased with.

• 3. I am this Day to seek the Blessing of Heaven upon
 • us both, that if we should be permitted to meet as
 • Bosom Friends, we might be made Comforts and rich
 • Blessings to one another; may God assist my dear
 • Friend and me, in supplicating the Throne of Grace
 • for each other! Lord pour on us a Spirit of Prayer.'

His Discharge of relative Duties.

After he was joined in this endearing Relation, as
 with Prayer he entered into it, so he was very careful to
 be much in Prayer afterwards: He made it his Practice,

The Sense of his Deficiencies manifest a remarkable Tenderness of
 Conscience, for there scarce ever was a Man of more sincere Love and
 tender Affection towards his Wife, and who more constantly discharged
 all the endearing Duties of the conjugal Relation.

as often as he conveniently could, besides the stated Worship of his Family and Closet, to pray privately with his Wife alone ; and as he was blessed with two very agreeable Companions, so surely few ever excelled him in the Character of a Husband ; he was affectionate, kind, condescending and obliging, and always ready to make large Allowances for the Infirmities of the weaker Sex ; Nothing did he esteem hard, that would be an Ease, Assistance, and Kindness to his Companion.

He was likewise a most indulgent Father, and the Ease and Goodness of his natural Temper, might here sometimes be carried to too great a Length, so that Indulgence appeared sometimes as his Foible ; and altho' he was perhaps too sparing at Seasons of the Rod of Correction, yet when he administered it, it was with great Caution and Wisdom ; he looked upon it as wicked, unbecoming a Man and a Christian, to correct in a Passion ; sometimes he corrected his Children directly upon their committing the Fault, and then if he had Opportunity afterwards retired, and prayed with them in Secret, that it might be sanctified to them. We shall give one Instance of his Method of correcting, as we find it left by him in his Diary.

Thus he writes upon such an Occasion : ‘ Administred
 ‘ Correction to one in my Family, and was enabled to
 ‘ do it I hope from a Sense of Duty, and felt I trust both
 ‘ Compassion and Resolution ; I desire to have my own
 ‘ Heart affected with this Trial : I think, I can say, that
 ‘ chastising is my strange Work ; Lord, help me to
 ‘ govern my Family in that wise, kind, and resolute
 ‘ Manner that I ought!---Upon another Occasion,----
 ‘ I thought proper to-Day to call ----- to an Account
 ‘ for some evil Things in her Behaviour, and had her
 ‘ Sister present, discoursed with them solemnly and
 ‘ affectionately, warned them against Vice and Wicked-
 ‘ nels,

ness, and corrected ----- with some Severity, as I thought her Fault required it: I wept plentifully while I discoursed with them, and while I used the Rod: O that God would bless this Chastisement and my Admonitions, and Counsel to them both! He used to be much in earnest Prayer for his Children, that God would make them Subjects of his Grace: 'Lord hear my Prayers for my Motherless little Ones.'

As a Son.

HE was full of filial Duty, Love, and Respect; he carried himself with all possible Complaisance and Obedience to his aged Parent, whose Heart was much bound up in him: When absent, he looked upon it his Duty to remember her in his Prayers, and even to his Death was remarkable for his filial Duty.

As a Master.

He was kind and easy, full of Mercy and Condescension.

As a Friend.

IN this Character, those best acquainted with him may freely say, few have ever equalled him: Such Friends as he are seldom found; he not only talked but felt the Cause of his Friends; *Rejoicing with them that did rejoice, and weeping with them that wept*; even his Comforters, he comforted, and eased the Burdens of the Afflicted, by bearing them himself: To do Offices of Kindness was the Delight of his Soul, and he never appeared better pleased, than when he was warmly engaged in this Way to gratify them: Such who have try'd him, cannot but retain a lasting Remembrance of his Chearfulness in undertaking, Fidelity and Successfulness in managing every Matter Importance committed to

to his Trust; and neighbouring Ministers especially, will ever know, that by the Death of Mr. Smith, they have lost not only an accomplished Scholar, an exemplary Christian, but a most agreeable and valuable Friend.

His Candor.

HE was not forward to pass Sentence concerning the spiritual State of others, and if there appeared Occasion for it, was inclined to think favourably; it grieved him to see valuable and good Men rash in condemning others, and because they did not unite with them in Opinion, hastily censure them as graceless, and Enemies to God. His Candor was peculiarly exercised towards young Ministers, altho' few Men were ever better qualified to make Remarks upon their Performances; yet his was always Remarks of Kindness, taking Notice of those Parts that were excellent: He hated a carping Disposition, and he was not only a Father, but Brother to young Ministers, admitting them without Reserve to all Intimacy and Familiarity, as though they had been his Equals.

His diligent Improvement of Time.

HE was very sensible how precious Time is, and very careful to improve it well; and if ever he thought his Time spent unprofitably, it caused him Grief and penitent Reflections: But his own Words will best illustrate this Matter. ' Slept too late this Morning, whereby
' precious Time was wasted :---O for the Presence and
' Help of God, to improve my Time as I ought to do!--
' Enable me, O Lord, to watch against the Enemies of
' my Soul, Peace, and Comfort :---O for a Sense of that
' Shortness and Uncertainty of Life, and the Preciousness
' of Time!--O for an Heart to redeem Time, because
' the Days are Evil :--Lord help me to work, while the
' Day

‘ Day lasts, knowing that the Night cometh, wherein no
 ‘ Man can work.’ When he had spent Time in Company,
 if he did not apprehend that he had done, or gotten some
 Good, it gave him Pain in Reflection; if he was enabled
 to say any Thing that tended to the Divine Honour, he
 was thankful for it; but if the Time was spent without
 some Engagedness for God; the losing and misimproving
 of so much Time, he much lamented: As he writes,
 ‘ Spent most of the Day in Conversation with Mr.-----
 ‘ but not with that lively Sense of Divine Things as I
 ‘ ought, and should be glad to maintain:---Generally
 ‘ find that Company unfits me for Devotion:---Lord,
 ‘ teach me the Divine Art of living always as being in
 ‘ the Presence of God!--Too much Time spent in Conver-
 ‘ sation:---O that I could improve these Seasons better!--
 ‘ O for quickening Grace! grant me thy Help, O Lord,
 ‘ and warmer Zeal to run in the ways of Duty, Religion,
 ‘ and Godliness:---How difficult to keep up a Sense of
 ‘ Divine Things in a Crowd!--O for the Heavenly Art
 ‘ of living always with an affecting View of Eternal
 ‘ Things!--My Time is lost too much of it here in C----
 ‘ which is very difficult to avoid, tho’ I endeavour that
 ‘ such Seasons may not be wholly lost.’

Upon his Birth Day, it was his Custom to review his
 Life, and consider how he had spent his Time; making
 pious Reflections as he found Occasion. Upon one of
 those Days, he writes as follows:

‘ *December* 29th, 1750. Through the wonderful
 ‘ Patience and Forbearance of God, he has added another
 ‘ Year to my Life, and I have this Day entered upon
 ‘ the 28th Year of my Age; and I think it proper to
 ‘ employ a few Thoughts upon this Occasion; and upon
 ‘ Reflection, I find that the most of my past Days by far,
 ‘ have been spent very unprofitably, either as to myself
 ‘ or others:---God grant I may walk humbly all the few
 ‘ Days

‘ Days I have yet to live :---How few they may be, God
 ‘ only knows !---O ! that I might henceforward set my-
 ‘ self wth greater Diligence than ever to redeem Time,
 ‘ since so many of my Days have been lavished away, in
 ‘ Folly, Sloth, and Sin : By the Grace of God assisting,
 ‘ I resolve to make Religion more and more my Business,
 ‘ and to attend to the Concerns of my Soul and Eternity,
 ‘ as the one Thing needful. I would hope, that the last
 ‘ Year of my Life has been improved to some better
 ‘ Purpose, than many of the former : But alas ! how
 ‘ much of my precious Time, even in the past Year,
 ‘ hath been utterly lost :---How many Sins have I com-
 ‘ mitted in the several Relations I stand in, as a Minister,
 ‘ a professing Christian, as a Husband, as the Head of a
 ‘ Family, &c. Manifold indeed have been my Defects,
 ‘ in the Discharge of the various Duties which have been
 ‘ incumbent upon me, and with some particular Corrup-
 ‘ tions I have often been beset ; although I trust I have
 ‘ been enabled to pray with Sincerity of Heart, and to
 ‘ keep up something of a Watch against them :---And
 ‘ I desire to mourn, that I have done it no more, and
 ‘ would fly to the Blood of Christ for cleansing from the
 ‘ Guilt of all my past Iniquities :---Blessed be God, there
 ‘ is a Sufficiency of Atonement in him. This I desire
 ‘ to make my only Trust for Pardon and Acceptance
 ‘ with God : And as I am now beginning a New Year of
 ‘ my Life, I desire to commit myself to God ; beseeching
 ‘ of him, to afford me the constant gracious Influences
 ‘ of his Holy Spirit, to guide and keep my Feet in the
 ‘ Way of his Testimonies, and to preserve me by his own
 ‘ Power, through Faith, safe unto his Heavenly King-
 ‘ dom, for the Sake of Jesus Christ. Amen.’

His Views of Death, his own and others.

HE was wise to consider his latter End ; the Frailty
 of his Nature, and the Shortness of Life was much upon his
 his

his Mind ; he usually kept a deep Sense of the Nearness of Death and Eternity ; his nervous vertiginous Disorders stimulated him to Engagedness, in making Preparation for his last Change ; for these Disorders made him apprehensive that his Death might be very sudden, and that an Apoplectic Fit might some Time or other transmit him to Eternity ; so that he seldom speaks of his Indisposition, but he has some pious Reflection ; as, ‘ Find myself somewhat indisposed ; the Lord fit me for whatever is before me : O that I could get Good from every Trial ! I feel poorly of late ; Lord, help me to make a right Improvement of my bodily Infirmities, and give me Wisdom to consider and prepare for my latter End.’ When at Prayer at a Funeral : ‘ In my Prayer felt a sudden Shoot in my Head, but I desire to be thankful it was only for a Moment, and I felt entirely well : O that I might be warned by this Disorder in my Head, to stand on my Watch-Tower, with my Loins girt, and my Lamp burning.’

The Death of others made him earnest with God, to give him Grace to improve such Dispensations : ‘ O that God would help me to improve it right, and learn me by this awful Visitation, the Uncertainty of Life, the Vanity of the World, the infinite Moment of making God my All, and of being prepared for Heaven, where a Number of my dear Friends the excellent Ones of the Earth are gone ; Lord, in thy abundant Mercy, help me to remember their Deaths, as that I may be thereby weaned from this vain World, and roused to work while the Day lasts, since the Night cometh, in which no Man can work.’ Upon the Death of his own Parishioners, he has many valuable pious Reflections : ‘ Lord, sanctify this Death to me, and quicken me to greater Diligence in my Duty towards a dying People : O ! that it may be sanctified to the Relatives, and may all the Society take Warning : Lord, forgive me
‘ wherein

wherein I have failed of my Duty towards the Deceased,
 let not the Blood of my People's Souls cleave to my
 Skirts, &c.

On Occasion of a sudden and remarkable Death he
 has this Reflection :---‘ O what Reason have I, and all, to
 watch, for we know not the Hour!--I desire to re-
 member this Instance, and the awful Circumstances
 attending it, for my future Incitement to Duty :---O
 what Reason have I to be in Readiness always ; and what
 Cause to urge others with all Plainness and Solemnity,
 to prepare without Delay for Death!--O that I might
 be wise to make proper Remarks upon Providential
 Dealings.’ Such were his Views and Exercises, till he
 was seized with a Dysentery, on the second Day of
October, 1762 ; which Distemper proved the Means of
 putting an End to his useful Life. When he was first
 taken ill, Death did not appear so terrible to him as it
 had done at some other Seasons ; yet he was not without
 some Clouds and Darknes : Under those Difficulties he
 earnestly sought the Light of God's Countenance, and
 prayed much, that if God should restore him to Health,
 this Sicknes might be blessed to make him more abun-
 dantly useful ; but if it should be to Death, that he might
 be prepared for that solemn Hour. In the latter Part of
 his Illness, he had clear and satisfactory Views of the Love
 and Favour of God ; every Gloom, Fear, and Doubt
 was removed, he found that the Sting of Death was taken
 away, and that he could meet the King of Terrors with
 Calmness, Resignation and Joy : Altho' his Disorder
 was very obstinate, and at Seasons he was in Extremity of
 Pain, yet his Patience under it was very observeable to
 those who attended him.

At Times when he reflected upon the Scarcity of
 Ministers, the Circumstances of his own Congregation
 and desolate Family, he found himself willing to continue
 in the Body, and to glorify Christ here upon Earth,
 I but

but upon other Considerations, was willing rather to be absent from the Body, and present with the Lord; he desired to depart to be with Christ, which was far better: Thus he waited with holy Submission in Triumph over Death, in Divine Light and Joy, often being heard to breathe, ‘ Lord Jesus, why is thy Chariot Wheel so long ‘ in coming.’ The Sabbath Morning before his Death, when he himself, and others around him, thought him a dying, being suddenly seized with some unusual Pain or Difficulty, upon reviving he expressed himself thus: ‘ I hoped to have been gone, and been with Jesus Christ ‘ before this Time.’

His People being deeply sensible of the Importance of their worthy Pastor, set apart the *Tuesday* of that Week, as a Day of Prayer and Fasting, calling in the Assistance of some neighbouring Ministers upon that Occasion: On the Evening of that Day, one of the Ministers present, asked him, if he had such Hopes of future Happiness, that he could meet Death with Satisfaction? he answered, that he could triumph over Death, and with Chearfulness commit his Soul into the Hands of Jesus: The Minister then asked him, if he had met with any remarkable Change as to the State of his Soul, since the Beginning of this his Sickness, which he thought he had not experienced in Years past, which might be the Ground of his present Hope and Satisfaction. He replied, no; and signified he was upon the same Foundation that he had been for some Years. A little before his Death, he desired his Wife to sing the Four last Stanzas in the Seventeenth Psalm of Dr. *Watts’s* Version, long Metre; she asked him, whether it would not do to read it to him? but he replied, he desired it sung; and while she sung it, he appeared to be in peculiar Raptures, as though every Word of it was his own.

3. **WHAT** Sinners value, I resign,
Lord, 'tis enough that thou art mine;
I shall behold thy blisful Face,
And stand compleat in Righteousness.
4. This Life's a Dream, an empty Show;
But the bright World to which I go
Hath Joys substantial and sincere,
When shall I wake and find me there?
5. O glorious Hour! O blest'd Abode!
I shall be near and like my God!
And Flesh and Sin no more controul
The sacred Pleasures of my Soul.
6. My Flesh shall slumber in the Ground,
Till the last Trumpet's solemn Sound;
Then burst the Chains with sweet Surprise,
And in my Saviour's Image rise.

On *Friday* Morning before Day, he perceived himself upon the Borders of Eternity; and having ordered his Family to him, he took Leave of them in a most Christian and rational Manner, recommending them to the indulging Providence of God, the Word of his Power and Grace, and pressed them to make sure their Peace with God, and to obtain a Part in the Merits of Jesus Christ. About five o'Clock he ordered his little Son *Apollos*, to be bro't and laid in his Arms; and as he was so weak he was unable to lift his Arm, he ordered them to raise it and lay it over the Child, and then made a very rational Prayer, and blessed him. A few Minutes before he expired, his Wife sitting by him, asked whether he had comfortable Views of his Departure, and that Angels were ready to convey his Soul to Heaven? he answered, that his Views were unspeakably comfortable, and that the Thought was ravishing and transporting.

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As he had often made it his Petition in Life, to have the right Exercise of his intellectual Powers, in his dying Moments ; so God remarkably granted him his Desires ; for when dying, his Wife asked him, how Death felt, and what were the Sensations he had of dying ? He informed her, his Mind was calm, clear and composed as ever it was, but that he could not communicate the Ideas of his Feelings to her, only that he felt an unspeakable Weakness through all the Parts of his Body ; that all his Strength ~~was~~ gone in a Manner, that he never felt any like it before : And thus he fell asleep in Death, in great Composure and Peace, on *Friday* Morning, about 6 o'Clock, the 22d of *October*, 1762. Aged Thirty Eight Years and Ten Months.

His Funeral was attended on the Sabbath following, by a large Assembly of People, and a Number of Ministers ; upon which Occasion one of the Ministers preached a Sermon from these Words : *For me to live is Christ, and to die is Gain.* Philip i. 21.

In the Afternoon, another of the Ministers preached from *Ezekiel* xxii. 30 : *And I sought for a Man among them, that should make up the Hedge, and stand in the Gap before me, for the Land, that I should not destroy it ; but found none.*