



[Trumbull Journals

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November 1. 1846. Sabbath.

Another week day has been allowed me.
Twenty seven years have gone of life. And
mine since God adopted me as his child.
The burden of my years of sin, has to day
borne heavy on me; and the infirmity of
my life. This year past - has its imper-
fects to tell of - its common place prayers - its
worldly thoughts - its unstudied Bible - its
unpassed duties in personal conversation -
its wasted hours - its indolence in sleep - its
sluggishness in lessons - its shallowness of heart,
pruning. And yet I am spared. Why?
I think of Payson, of Dr Hunt, McChesne
and Stuart - men ripe, earnest, magnified
highly in the S.S. - you call'd away - while I
in the dull and weak remain. I have
not God will not take me away yet, but
my note when he has taken them. They from
the middle of their fields where they were
gathering sheaves - while have reaped & tied
together many sheaves. And now I must begin.

this may be the last of my Ministry; and
of my life. I have to day felt as I am
not want in grace; a nearness to God
and sense of sin; and of deficiency such
as I have long been without. And have
made promise to God that hence forth,
I will obey him perfectly. And to keep
it ⁱⁿ mind, here with pen write my
promise and prayer for strength to keep it.
My God, I will begin a new life with this
new grace — first to do all my Duties —
— not to show any degree or sort of sin.
I will aim to please Thee every day forward
I will set out now for a partial, but
an entire obedience — to love Thee
with all my heart, and my neighbor as
myself. And then further in my public
life as a Min. of the Gospel: I will
study Thy word, and all truth when it
can be found, in Candor, with prayer:
and will rightly agree to find out suitable
language figures and Acts, that others

and a thought of my efforts. And in
private visiting, I will try to be faithful.
Then let's say Maker - my Owner - my
Redeemer - and Purifier - I own the right
and will aim to get I am in no way
my own. I devote myself - tongue hands
heart affections imagination & memory to
Thy Service. But what is all this? Oh!
trying again what I rec'd from Thee,
and have misused abused & corrupted: The
Atonement I offer Thee I have injured and have
now need to ask Thee to repair the harm
I have done myself - Accept me thus
with all my powers not as a gift; but
as a favor to myself; fit me to serve Thee
and then make use of me - any Thou
shalt please; use me to live and work,
or to lie down and die - I put myself
at Thy disposal, do just Thy pleasure
only Sanctify and save me.

or
refrain also. David Humbley.

subt. 1800-8., 241
Not the tumults of emotion of last Sub. but
a deep desire to hear the ^g of men about
the ways of God. I am thankful for
signs that dears are built up; 16th that I
might be the instrument of leading men to
the Cross.

Success in the life of God depends much on the
vivacity and constancy of relig. impressions.
I go into my Closet and resolve not to be
in anything - that of God are strong & clear
in my mind. I enter the active & living
and hearing world. Then such things are
more vividly present, and before I think of
if the mind is where it ought not to be.
The great effort then must be to keep religious
thoughts always present. And now I resolve when
such thoughts come into my mind, my
when, to engage in prayer - and think of Jesus
on the Cross; and so, if it can be, to have God-
thoughts of Him always with me. This will be
wrestling Satan with his own weapons; or

... into Africa when he attacked
me: on whom my own heart is returned
to the full from which it was washed.

Sabb. Dec. 13. 1846.

In Santiago - Went to Cathedral, hoping for but
not finding the worship of God. As I sat there
my heart rose in prayer for the people: and
that if among them there were any burdened with
sin they might reach the Saviour's truth, that it
could be all pardoned in the Saviour's name.
I felt like a man in a desert - not a soul
to sympathize with my sorrow.

Sabb. Dec 27. 1846.

To day I have read in City. Org., with pleasure
of a heart which seems more suited to the
souls of the Aborigine. The shepherds
words about not thrusting a millstone into the sea
and Jesus' - rebuked feelings I have been
now had - a safeguard against them.
And the that came home, with unusual oral
- of every case I be at rest in the morning
place. And surely, results of the feelings in

me occur in my mind everything
body. But when misfortune comes
into my thoughts I often pray Lord before
such sin let me die just.

I learn to know the want of a Commission
in my preaching. During the year ending
there was one at the hospital I hope
by Commission. The bread may return after
many days.

Sabb. Day 17. 1847.

I have not much to say. My meditations have
not been very positive today, more than a wish
to see repenting souls. Labor hard in the morning
sermon, and was not well to begin with.
In my religion the intellectual connection
predominates: men are quite devoted to God,
but my inner life is loose - not fixed - not punctual
not branching in thought. I wish my soul knew
about a more practical sense of dependence on
Him for pardon; and what a more intimate
communion with Him & His Spirit. In my
sermons I am not going deep enough, or thorough

through into my subjects. And of the Bible, so
as to be able to quote its language & passages, I am
a child.

Sabb. Feb 14. 1847.

Have been thinking much lately about the
measure of freedom which I should use
and allow in intercourse with others. Dr Wilson
of Phila^a knew scarcely any one to speak to
there he was of the pulpit, but Dr James
Alexander told me his influence was greater
than almost any one's who ever came
there.

Last night I felt more like the conqueror
than ever before; and this from Christians -
their inattention to prayer meetings. The
fact is so: but I was not with it today and
resting on my Lord more. But my success
here is small. I can hardly say Lord
Why? because there is reason enough in
my own self - fretting, failures, and

in Scripture Study.

Sabb. March 7th.

How delightful a thing it would be if I could lead some one to repentance; to have one come over and be a friend of God.

We have had communion - my feelings not very much alive: the clear theoretic view I had; but my attention was more turned to ~~other~~ than to my personal necessities.

Sometimes in preaching, the look of an individ^l ~~thus~~ in my mind rather harsh feelings; and I hear one and another remember if I slipped right from ~~the~~ to the Lord's grace a cord; I have been a ~~truly~~ wicked sinner - and should have more compassion for poor men (standing from where I stood once).

I find few who have a right regard for the Sabbath among Quakers. Worth^y things are spoken of, sometimes I do it myself: but my thoughts are too much distracted ~~of~~ ~~the~~ ~~meeting~~ ~~to~~ ~~the~~ than ~~in~~ mind. Sabb. matters.

Sabbath May 30th.

It seems as tho' I were spending my strength in vain; first in not using it with industry: second in a place where it effects nothing. Some come for a few times and then fall off. Some tell me, as Simpson and Hudson, they desire to become God's Children; & rise cheered up, but it all ends, as immature fruits fall. At times I call it strange — but it is not, either looking at them or at me. I am not industrious enough; do not work enough the word of God into my mind; do not keep my soul enough in intercourse with God; and do not pray enough for these callous men around me.

It is necessary to begin more actively to seek out the people, and follow them up; do much as may be to draw them to the house of meeting and to brace God's aid — but increased more earnestly.

But the indifference, depressed Mrs. Mills me down; their absence from the meetings for prayer.

... of ... - ...
Dear father does he progress in gracious change,
Mother is she advancing praying; Caroline what
is her Christian hearing. And my brothers; I am
I mean to hear of their return to God. James might
the word came that God has noticed our prayers
for him, and I brought him to the doctors.

Sabb. August 22. 1847.

Have to note a fact wh has caught my
attention lately that I do not feel a personal
need of feeding on the word of God. I can pass
for days without any craving for it - there will
follow a perceptible lack, but to hunger for its
support and encourag^t is now common.

I live on at general principles and motives;
but the particular daily Bible life, resting on
the individ^l passages, is what I know but little of.

This produces a search of them for discourse
and exhortation. When a sermon or a prayer
meeting is to come, I must take the Bible and
seek; whereas I ought to be hand^d over to my
people the bread of my own closet.

There is not much here to encourage; while

aware of having done what I sh^d not, but of
wh I have ceased, and of wh repented - also
I have been superficial, in the study of the
Bible, in the study of my own bosom, and in
working up truth for preaching - I pray for
the region, yet cord and zeal to tolerate a
liberal. Yet I cannot accuse of myself of
gross neglect of my work; the Gospel has
been presented fairly, clearly and kindly - but
as for fruit the absence of it is to be mourned
over...

Some have evinced an interest and then
I have been back, as young Mr Arnold.
But, to be candid, I have doubted whether
the preach Gospel would exert its effect
here, as elsewhere. Still God may perhaps
disappoint by some success, soon. O that he
would! it do think, it would delight me
more than anything else wh could happen.
The tendencies to evil here are full of
sinners; examples, opinions, fashion num-
bered and interest are all against me,
that is against the Gospel.

My preaching has perhaps been more hortatory
than the state of things here w^d justify; when it sh^d
have been argumentative, not taking for granted
that my auditors believe in the doctrine. And
I have lately begun a plan of proof discourses.
these I hope to evolve and bring up the Arg^{ts}
for the Divine origin of Christ.

I am anything but tired of preaching the Gospel;
it is a pleasure, a sincere pleasure;
but success is the life of energy in any enter-
prise - and the lack of that is my grief.

I will now once more call upon God
in prayer that he will favor my work, and
acknowl. my services.

Yale^o. March 5, 1848.

Months have passed, and all basely.
I have entered on the course of Sermons
and this day preach^d the 11th on the Res. of X^c.
I have laid it down that if X^c did
live, did say and did do what the

Disciples have written of him in the four
Gospels than we have in his words a
Com. from God. That we can learn the
inspⁿ of the rest of the Bible; even of the
Princ. themes — and if they have told us
facts, as faithful Biographers, then
the case is clear. It is an authorized tea-
cher sent from God. To day one more proof
was laid upon the pile.

I have had two interesting visits lately —
a man named Andrew Colleson —
a shoemaker — Scotch — member of
Dr Youngs Ch in Perth — intemperate —
lived in Sydney and Santiago. Came in one
day with a will and I spoke to him, &
he had broken off from drinking then for a
fortnight — signed my pledge — and began
to attend Ch. Wished a child baptised,
I told him Ab law about it — he s^d it was
right, what his own minister had told

His wife too is a member, the
her views are indistinct, and yet she has
done better than he. He & she think of
coming to the Supper, she has told him
'it is a solemn thing'. He has begun family
and private prayer. Told me with much
apparent shame that he had been induced
to drink once again - but now w^d no more.

The other is a man named Thos. E. Brown
Irish, for 27 years not in a chapel;
came by the others counsel to sign the pledge,
had told Ramsay who laughed at him.
I gave him a coat, he came for first
time on the 22^d July. to Chapel. Again to
day three times and every attention - has
read Arden & now has 'rod. of Knif'.

O if the Lord will bless and convert
and save these men, only lett^y me know
that I have not come here in vain
I have also been cheered by a visit
from D^r J^r of Concepcion. Scotch - of the

long. Stamp - left home wild - pantsuished
he w^d profess Religion - married to a foreign
lady and now wishes he c^d unite with a ch-
r-
ays were very strict in admitt^g members,
and his wife wishes the same. He bot^s many
whig. books. Baxter, Henry's Com &c.

Living here I find a callousness growing;
there are things I cannot help, & souls I
can do nothing for - and can hardly fail of
having my interest deadened.

I live praying, reading, preaching, talking
and writing for the profit of men, as a thing
of course, but it seems to me as if
my life was not very positive. My
feelings are pretty steady, convictions of
sin not very marked, pantings for
holiness not strong & faith in praying to
meet for conversions not much drawn
out. As for heaven I think not much
of it - am well content with life here
w^hile to him long, if I c^d out do good -

and we prefer not going home to let
this many a year, that I may stay &
do more work. This is well, but there
is a decided lack of intimate thought
and intercourse with him.

My mind exists in Religion as a thing
of course; and I feel not the call of
God through the word of God speaking today.

This has long, has always been a defect
of my life - not perceiving daily & hourly at
the Bible - hence my mind is often meagre.
Thus I can hardly tell how new views of
difficult passages often come upon me;
and old ones strike me in a new light.

Aug. 6, 1848.

Reading my lines written here always puts
me in heart to write more. I have
not now to mention that my preaching
has not been blessed at all for I
have cause to hope it has to Mr
Lings, Mr Gregory, Mrs Hodgson, the

collaboration of the Holy Spirit, and others
who were prepared prop. of God before.
Now for some time again there have been
apparently no signs of Divine presence.
The steady tug of preaching from week to
week does not drag upon me, and my
interest in it increases rather than
abates. Of late I have been more ten-
der in prayer - for others - and have felt
with new clearness how easily the Lord
can change the hearts & characters of men
Oh he appear for us. O that he w^d come
to shed a sp^t of prayer on his people!
O that he w^d help me to hold on & plead!

Sabb. August 20. 1848.

To day it occurred, on a q^uestⁿ me
what he. of the ark of the Lord at the
sack of Jerus.³, why did not the Lord
appear for its defence then as when the Phil-
istines had it & he cursed them. The thought was
one of doubt whether the a/c were correct.

I have felt lately as at times before the chilly
impl. of certain things about wh I have
some doubts whether they be not evil, and yet
the sp^l of some count^s. These things I have resolved
yet and then again ret^d to them - but always
find that my peace is marred - and in proportion
I am at a distance. Now this is a poor plan.

I found Colleson had fallen for a time
into intemper^{ce} again - and was not sure
but God meant it for a rebuke to me.

I wish it might be my favor to see men
here listy to the offer of the Gospel - and
yet the begging continuous prayed I find not.

Sabbath Noon. March 11. 1849.

On Thursday night I turned away from something
wh at the moment I was inclined to do, of a
grable char - with the thought coming with an
impulse, 'Why do this, I am I not striving to
become like God?' - to be sure even in that
whenever there even from an ostensible
motives of curios. often imagined to those
wh are improper? I will not do it.

Since that I have had more efforts to do.

res to be kept in the interior heart: this day they
have been more strong. But this morning wan-
dered from dreams of an idyllic, the not-
sincere nature: I wish that tone & distinction
habit were formed in me who w^d guard
even these hours of repose from evil.

I have been thinking more of late of the
primary importance of religious practices and
cultures in our's own soul & life. I am
convinced that in my wishes to do good
to the souls of others - to see them converted -
I have neglected my own heart religion. This
has been, and is now by habit, the burden
of my prayers. If in prayer, my thoughts wander
for an instant, I am ever fully uncon-
scious of my petition for others. I wish Gracious
now the must begin at home.

Sabbath Morning, March 25, 1849.

I wake and my thoughts are busy with worldly things, such as are connected with my mission. attempting to reflect on religious facts and my own state of heart, I find me I am aware of it that in some shape that is upon diffcult matters. To-day am to preach on pro & 44, no man can come - w^d that it might be an incentive to some to lay hold on power divine. My health is of late far better than ever before in Chile - how much better ought my service to the Lord, who favours me so, to be. Stringent careful purity of life, mind and lips is of the highest importance. I am inclined to go as ^{near} the hair line of what is obligatory as is possible, and $\therefore$ at times go beyond it, doing what is doubtful in its char. and even what cannot be justified. I do not think it is in my heart to commit a positive

Am, but find I am ready at times
to do all I can provided it be not exact
sin. And this marks conscience, this
renders prayer a season of shame, and
especially prayer for the aid of the Spirit
opposed to bona my work. Search me
O Lord, and try my way, and see if there
be any wicked way in me, and lead
me in the way everlasting.

As the elections are to day taking place,
and parties are excited somewhat,
I fear it wd not be safe to hold ser-
vice to night, and that most persons
will not come out - perhaps are in-
clined to desire, a at least to be very
willing not to hold a second service,
since my full preparation is not
made. Mr Lings proposed the 2^d service
sh^d be at - 3 p. m. may be I will conclude
upon that. But O! that I may keep

the day in heart with God - if any mind
is his temple that no Gentile that may
smear the Spirit there, while these hours
hold!

