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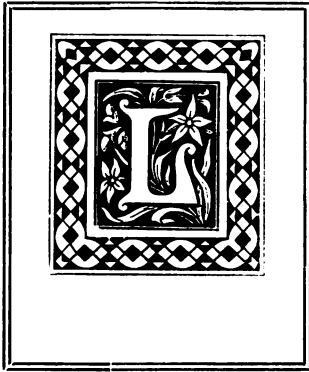
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Memoirs

OF THE LATE

REV. SAMUEL BRADBURN.



Revd. S. Bradburn.

*Engraved by Freeman from a painting by Orme,
in the possession of Mr. Lord, of Halliwell, Lancashire.*

Memoirs

OF THE LATE

REV. SAMUEL BRADBURN;

CONSISTING PRINCIPALLY OF

A Narrative of his Early Life,

WRITTEN BY HIMSELF;

AND

EXTRACTS FROM A JOURNAL,

Which he kept upwards of Forty Years.

TO WHICH IS ADDED,

A SELECTION FROM HIS MANUSCRIPTS.

BY ELIZA WEAVER BRADBURN.

LONDON :

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PREFACE.



MY ever dear and honoured Father departed this life, during the time his brethren in the ministry were assembled in London, from all parts of the kingdom, to hold their annual Conference. Several of these pious and sensible men having an opportunity of seeing his Journal, and the account which he wrote of his early life, conversion to God, and call to the ministry, were of opinion, that a selection from these and other manuscripts would form a small volume, calculated to be gratifying and useful to my father's numerous friends; and they advised me to prepare it for the press. Having no desire for public notice, the idea of becoming an editor

appeared rather formidable ; but thinking it would be wrong to refuse engaging in a work, which afforded me a favourable opportunity of benefiting my dearest relatives, and of publishing Memoirs which may be instrumental to the religious instruction of many thousands, I yielded to their advice in preparing the present volume for publication.

In various parts of the united kingdom, where my father was in the habit of preaching, from time to time, for above forty years, there are many persons still living, who, by means of his ministerial labours, were convinced of sin, and brought to the knowledge of God : many who, when suffering under the most painful dispensations of Providence, were comforted by his encouraging discourses. With what melancholy pleasure will they peruse the account of his own trials, of the agonizing sensations of his mind on some occasions, and of the heavenly love and gratitude which often filled his heart when

reflecting on the goodness of God to *him* ? To them, the MEMOIRS will be particularly pleasing, especially as the principal part was written by himself ; for, however faithfully another might narrate a series of events which formed the leading features of his life, it would be impossible for any pen but his own, to describe the varied feelings of his mind, during the occurrence of those events.

The manner in which the first article in the following pages was preserved from destruction, is rather remarkable. For several months previous to my father's death, his intellectual powers were much decayed ; and before the family were sufficiently aware of this, he destroyed many books, manuscript sermons, &c. My sisters, one day, on entering the study, where he usually sat alone, perceived him burning a pile of writings on the hearth : they rescued several from the flames, and were much gratified on

finding, among other papers, a small book very neatly written, entitled, *Some account of my early Life and Experience*. From that time, part of the family always remained with him; and proper care was taken to preserve the remainder of his manuscripts; among which was a *Journal*, containing a memorandum of every sermon he had preached from the year 1774, to 1815, with reflections on the state of his mind, circumstances, &c. during the whole of that time.

In making extracts from this *Journal*, I have not selected such only as represent the writer in the most favourable point of view, though that writer was a beloved, affectionate parent. At the commencement of my undertaking, indeed, I intended to omit some circumstances which are now inserted in the following pages: not being able to reconcile to my feelings the idea of a daughter's hand exposing to public observation, the shades in a Father's character;

but from the judicious representations of friends, competent to advise on a subject of so delicate a nature, I was induced to transcribe his own ingenuous confession of many failings and improprieties. It is worthy of remark, however, that, though the Journal contains an account of various *faults*, not one of his numerous acts of beneficence is recorded there,—no mention is made of his hospitality to strangers, benevolence to the poor, sympathy with the afflicted, and generosity to all around him. But the remembrance of many a kind, of many a noble deed is cherished by those who loved and knew him well. Oh, how often did the unexpected value of his donation kindle joy in the suppliant's eye! how often was he abundantly rewarded by the tear of gratitude!

The humility with which my father speaks of himself, even when at the height of his popularity, rendered it highly necessary, in

order to complete *the Memoirs*, that something more should be said of him than what could be gathered from his own modest account; I therefore consider myself greatly obliged to a Minister, who enjoyed his confidence and friendship upwards of twenty years, for the character he has written of him, and which follows the account of his death.

As no article has been inserted merely to increase the size of the volume, it is hoped, that the whole of the *Selection* from my father's papers, will be found equally pleasing and instructive.

E. W. B.

LONDON, Nov. 9, 1816.

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MEMOIRS, &c.

Early Life and Experience

OF THE LATE

REV. SAMUEL BRADBURN,

WRITTEN BY HIMSELF.

MY Father, SAMUEL BRADBURN, the youngest son of Isaac Bradburn, was born at Atcham, near Shrewsbury, in the year 1719. He was bred to the business of a gardener, and had, what was considered at that time, a tolerably good education. His mother, being a pious woman, took great pains to instruct him in the knowledge and fear of God; in which she was greatly assisted by Mr. Edward Bold, (her son by a former husband) who was a school-master at Atcham, for many years, and a man of unblemished character.

In the year 1738, my father first became acquainted with my mother, who was the only daughter of Samuel Jones, a noted gardener

B

at Wrexham. Their acquaintance soon increased to such an affection, that in the beginning of the year 1740, they were married in Chester, without the consent or knowledge of either of their parents, or any of their friends. Before they had been married many days, or had seen their parents, my father being scarcely twenty-one, and my mother not nineteen years of age, both ignorant of the difficulties of life, they were plunged into inexpressible distress by the following circumstance. My father was naturally fond of company, (a disposition far from being salutary to religion, and which often proved hurtful to him;) and having business one evening at an inn, he met an old acquaintance with whom he spent the time, seemingly in the greatest friendship; but when my father was about to go home, his false companion told him, he should not leave the room that night, and added, "you have now no master but the king, and you must serve him, as you have taken his money." My father, in a surprise, putting his hand into his pocket, found three guineas more than his own money, which the vile caitiff had conveyed thither unknown to him. He threw the money on the floor, and would have forced his way out; but this infamous wretch had provided against that, by securing the door; and being armed,

which my father was not, he kept him there till the next morning; and then swore before a magistrate that he had enlisted, and my father was deemed a legal soldier; and in two days after, without being able to inform his friends, that they might procure his freedom, he was hurried away to the regiment, which in a short time went abroad. The distress, or rather distraction of my mother's mind, was almost inconceivable, when on the following morning she heard the affair. And how dreadful was the alternative, either to be separated from one she tenderly loved, or to launch into an ocean of the most disagreeable circumstances! The former was too much for her even to think of,—she chose the latter, and accompanied my father through all the dangers to which he was exposed, both by sea and land; and was with him in several battles, in one of which he was much wounded. She bore her part of all his troubles, and I must say, in justice to her memory, that I never knew, nor heard of a more affectionate wife; nor of a more tender, indulgent mother; and have seldom heard of a more afflicted woman. They lived together in love, upwards of thirty-five years, had thirteen children, and I have every reason to believe her latter end was peace; she died of a

dropsy the 20th of April, 1775, aged fifty-three years. My father being a strict Church of England man, (as were all his and my mother's forefathers) and having in Germany frequently heard the Methodists, many of whom were in the army, he began to think and live more than ever agreeably to the bible; and finding his family increasing, he endeavoured to obtain his discharge when the peace was made in the year 1748; but was disappointed, as the regiment was sent to Gibraltar, at which place I was born, the 5th of Oct. O. S. 1751; and when it returned to England I was about twelve years old.*

My father being convinced of the nature and importance of true religion, and having some degree of experience in the divine life, used every possible method to bring up his children in the nurture and admonition of the Lord. He constantly took us with him on the Sabbath-day to preaching, made us daily read some portion of scripture; and every Sunday evening spent an hour in catechising us, and hearing us repeat the Psalms. Nor was it a

* Mr. Bradburn's family frequently heard him say, that during the time his parents resided at Gibraltar, he went to school a fortnight at *one penny* per week; but on the terms being raised to *three halfpence*, his mother took him away, finding it inconvenient, or thinking it unnecessary to be at such an expense in her son's education!

task to my mind to be thus employed, but rather a pleasure; for I was amazingly delighted in reading the histories of Joseph and Samson, both of which I could nearly repeat without book, before I was eight years old: and I remember with peculiar satisfaction, how the good Spirit of God used to strive with me, sometimes filling my soul with the most pleasing ideas of heaven, and the sweetest sensations of divine love; at other times alarming my fears in such a manner, that I was constrained to cry mightily to God for mercy. I ever found myself subject to awful apprehensions of spirits when alone, and had a constant sense of the nearness and connexion of the visible and invisible worlds; and being truly convinced of the heinous nature of sin, this disposition was of singular use to me, for if I did or said any thing wrong in the day, I was sure to suffer severely for it at night. Here, I cannot but remark how foolish and blame-worthy those parents are, who endeavour to make their children infidels in this respect. Nor is their objection good,—“it spoils children, and makes them fearful to be in the dark alone,” for notwithstanding their fearfulness, (as undoubtedly it will impress their tender minds with a solemn awe, so God intended it should)

yet if parents, instead of endeavouring to destroy, would avail themselves of this disposition, it might be made subservient to the best of purposes: viz. the fear of offending God; and this, far from spoiling them, would lay a foundation for lasting piety, and arm their souls against the affected incredulity of the present age. I bless God, it was serviceable to me; not only in deterring me from sin, but likewise in bringing to my mind serious and deep reflections on eternity; which at times made me very earnest in prayer to God, for that inward peace which alone could reconcile me to death; for the remembrance of it was truly bitter to my soul, especially if at any time I was afflicted, though in ever so slight a degree; as I always concluded at such times, I was going to die. An odd and simple method served to satisfy me with respect to the fear of death,—it was this, to go into the church-yard, or some lonely place at night; and if I found myself afraid, I cried and prayed till the fear was removed; if I found no fear, I was satisfied. In this way I continued till I was about thirteen years of age, accounted by all who knew me, to be one of the best boys in the town. I then lodged and boarded with my father, who had settled in Chester; and as my fear of

offending God remained, I still continued to go to preaching when there was an opportunity, though I often found myself much condemned for being careless through the day, and was greatly affected while under the sound of the gospel ; but never in such a manner as under the preaching of Mr. Guilford, whose words, like a mighty torrent, seemed to bear down every thing that stood in the way.

One evening in particular, being exceedingly cast down, and finding an uncommon weight upon my spirits, I went to preaching ; and while Mr. Guilford was describing the happiness of the righteous in glory, my heart melted like wax before the fire. In a moment all that heaviness was removed, and the love of God so abundantly shed abroad in my heart, that I could scarcely refrain from crying out in the preaching-house. All my sins seemed as if they had never been ; and I appeared to my own apprehension, to be in the midst of the glorious throng of saints and angels, of which he was then speaking, praising and adoring God and the Lamb. When preaching was over, I went into a place near St. Martin's church-yard, which adjoined the preaching-house ; and there I poured out my soul before the Lord in prayer and praise, and con-

tinued rejoicing in God my Saviour most of the night. This was in the beginning of the year 1765, and I held fast a degree of this happiness till about the month of April following; though not without frequent interruptions from different causes. I then found the spirit of those with whom I wrought stealing upon me, so that I grew quite remiss in private prayer, and every other means of grace: consequently, I became more fond of the ways of the world; insomuch, that at St. George's races, in the beginning of May, I went along with others to that cruel sport. This was truly as the letting out of water to me. I now became acquainted with many of the vilest of the vile; and by degrees, "as evil communications corrupt good manners," I first imbibed their spirit, and then followed their example; and being naturally of an impetuous temper, when I lost God, and forsook his ways, I gave full scope to every hurtful passion, becoming an absolute slave to the devil and sin.

It is impossible to express the feelings of my mind, on some occasions, during this apostacy from God; especially once, when one of the greatest reprobates I ever knew, was constrained to own, that he was shocked to hear me swear such oaths as I often did. Here

shame, fear, grief, and revenge, seemed to claim each a share of a soul, that once possessed the love of God, and walked in the light of his countenance. For a moment, I felt a degree of compunction, but gave way to despair, and drowned the conviction. I lost even the remembrance of those blessings I had enjoyed; and if any one happened to mention the Methodists, I cursed them in the most impious language I could think of; and have frequently gone into the preaching-house to make sport, and have sometimes struck the people who were near me, while they were at prayer.

In this deplorable condition, I still retained my fondness for reading; but changed my books, from religious ones, to the most profane and obscene, and the more wicked any publication was, the better it pleased me. With shame, I remember selling several religious books, unknown to my father, that I might have money to game, which was now my chief delight, and almost my ruin; for first, it caused me to neglect work most shamefully: secondly, it abused my health, by inducing me to sit up, often three nights in a week, which I could not accomplish, but by going to bed, and rising up again, and going out of a window without my parents' knowledge; by which

means, I frequently caught violent colds, and laid a foundation for many ailments, in a constitution, naturally very strong, and free from every defect; and thirdly, it swallowed up the little pocket-money I had, so that I went in debt, and was sometimes obliged to use methods, which were by no means laudable, to extricate myself.

By pursuing these courses for about four years, I became quite hardened in wickedness; nor can I recollect one good property belonging to me, except the affection I had for my mother, whom I still loved as my own soul; and not being able to bear her tender reproofs for this misconduct, nor the sight of those tears it frequently caused her to shed; and being reprehended by my father, for some complaints which had been made to him of my wicked practices, I took that opportunity to leave home, and went to lodge with some abandoned young men, in order to have my full swing, without being curbed by any one: and as I received half the wages I earned, I resolved to maintain myself on that; so I now deemed myself independent, which appeared to me a very clever thing.

Oh the madness of unthinking youth! Having now my own will, and my own way, I devoted

every Saturday night and Sunday to gaming and drinking, and often idled away Monday in some silly diversion ; so that I have frequently been obliged to work all night towards the end of the week ; and have many times lived two days on a penny loaf, rather than let my parents know I wanted any thing ; yea, such was the pride of my deceitful heart, that I would not accept of any assistance from my mother, lest it should cause me to become less inflexible to her entreaties, which I never had courage to withstand, and could only disobey by flying from her presence.

I spent almost a twelvemonth in this truly pitiable way of life, and during that time do not remember enjoying one satisfactory moment. My clothes were now almost worn out ; and my wages were not sufficient to supply me with more : yet, such was my folly, I still persisted in the same way, glorying even in my shame, till my life seemed nearly finished, and the measure of my iniquity almost full ; and to all appearance, there was but a step between me and everlasting death. But God's ways are not like man's ways. His mercy is over all his works. I experienced a striking proof of this, in being brought, without any previous design of my own, to work in the house

of a methodist. This seemed to me as mere casualty then, but soon after it appeared to be divine providence.

Just at this time I was much afflicted with pains in my bones, so that at times I could not work; and as my parents still urged me to come home, I at last consented. Being now in some measure restrained from that excess of wickedness, both at home, and where I wrought, the good Spirit of God strove exceedingly with me; but bad habits are not easily conquered; and my mind being now quite dark as to the things of God, and confirmed by almost five years practice in the ways of sin, I made use of various methods to evade the force of conviction; particularly by disputing against the truth. But this, instead of evading, rather strengthened the convictions; and so far roused me from the deadly sleep into which I had fallen, that I began to think of my wretched condition, and the dismal consequences of dying in such a state. In this half-awakened disposition, one evening, in the close of the year 1769, while I was making a few cursory remarks on the season, and looking at some decayed flowers, in a garden adjoining the house I worked in, I was suddenly carried, as it were, out of myself, with the thoughts of death

and eternity. At first I attempted to banish these ideas; but my fears were so alarmed, that I said in my heart, almost unawares, "Lord help me!" and instantly felt, as if thunder had sent these words into my soul, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Like the prodigal, I now came to myself! My sins were set, as in battle array, before me; particularly that of ingratitude to a good and gracious God. This caused my very bones to tremble, and my soul to be horribly afraid. Hell from beneath seemed moved to meet me. I stood motionless for a time, expecting the devil to take me bodily away. Now I truly experienced that sin, though it be pleasing for the present to the carnal mind, "at last it biteth like a serpent, and stingeth like an adder."

The effects of these convictions were such, that I could scarcely reach home, though but a little way off. I went to bed, but found no rest. I sunk under the weight of my distress, gave myself up to despair, and for some time, lost the use of my reason. My friends concluded I was in a high fever; for I often

raved of the day of judgment, and the eternity of hell's torments. I strove sometimes to pray; but could not; for the distracting anguish of my mind, and the gloomy apprehensions of a dreadful hereafter, which continually haunted me. In a few days I began to be something better, and was so far recovered as to be able to read, and walk about the house; but seemed to be so stupified as not to feel my misery. This proved of bad consequence to me; for three or four of my most intimate companions, who came to see me, perceiving I was better, must needs have me out with them. I endeavoured to put them off, but did not absolutely refuse, so that they prevailed. Having thus yielded a little, I lost the power of resisting; and went to a public-house, where I remained till near ten o'clock, notwithstanding it was Sunday night. When I came home, my conscience tormented me to such a degree, that I could not lie in bed; but arose and lay on the floor, lamenting I ever had a being. I then found it was not possible voluntarily to keep wicked company, without committing sin. So true are those words, "a companion of fools shall be destroyed." I therefore resolved, that from that moment I never would go into the

company of sinners, unless necessity obliged me : and glory be to God, I have hitherto been enabled to keep my resolution.

The natural reluctance I felt to speak of my experience, together with the devices of the devil, kept me from telling my condition, and much, very much did my soul suffer from this quarter ; and would have suffered far more, but for the man in whose house I wrought, whom God, I believe, directed to speak to me. He extorted some expressions, by which he discovered the state I was in, and advised me to seek God with all my heart ; mentioning, at the same time, some of his own experience, and also the willingness of Christ to receive sinners. Though I do not remember receiving any particular benefit at that time, yet his speaking to me answered two valuable purposes : viz. first, it opened the way for further conversation on religion ; and secondly, convinced me that my case was not singular ; a notion which had greatly perplexed me.

Being now able to go abroad, I had a particular desire to attend preaching ; but was ashamed to be seen : partly, because of my old companions ; and partly, on account of my bad conduct towards some of the methodists. This shame was, however, soon removed by

the spirit of bondage unto fear, which swallowed up every other passion, so that I seemed to be dead to all things but how to gain the favour of a sin-avenging God. In order to attain this, I took every method I could devise. I rose very early, that I might pray alone, before preaching, and often (mistaking the time) have been at the preaching-house at two o'clock in the morning instead of five, in the dead of winter, and have continued walking to and fro, crying, and praying, till the preacher began. I was frequently hindered from working, by the most intolerable head-aches, which grieved me much; as I had a deep sense of the duty I owed my master, and a real desire to make restitution for the time I had lost.

I have often wondered, that I should so far lose the knowledge of religion, as to endeavour to save myself by my own works; nay, so dark was my mind grown, through the deceitfulness of sin, that I did various kinds of penance. I fasted to an extreme; I roamed about the fields till the wind and rain almost caused the skin to peel off my cheeks; I often put my feet in cold water, and sat on the side of a ditch, till the pain nearly took away my senses. But what I wonder the most at, is, that notwithstanding I

attended the preaching of three able men, who were then in the Chester circuit, I never received the least benefit from their ministry, but always came away as I went. I believe this was the Lord's doing, that I might put no trust in man. I read every religious book I could get, but all seemed in vain, for I daily grew more wretched, till my bodily strength was so reduced, that my legs could scarcely support me. I now looked for nothing but a speedy death, and a miserable eternity. I remained in this despairing state about three months; except whilst some short-lived gleams of hope darted across my mind; which, however, vanished away, leaving me more miserable than before.

Sitting alone one day after dinner, musing on my melancholy condition, this verse came into my mind with great force:—

“ Arise, my soul, arise,
Shake off thy guilty fears;
The bleeding sacrifice,
In thy behalf appears;
Before the throne my surety stands,
My name is written on his hands.”

I strove to sing it, and found a small degree of comfort for some minutes. I went to work, and endeavoured to sing this verse again; but

I could not say that Christ was *my* surety; that *my* name was written on his hands; and therefore concluded I had no right to any comfort: this instantly threw me back into the depth of despair. I then felt such anguish and horror overwhelm me, that I exclaimed, "Lord Jesus Christ, thou didst die for sinners; if there be yet mercy for me, oh reveal thy love in my poor tormented heart; but if thy mercy be clean gone for ever, send down thy judgments on thy sinful creature!" This I said in the bitterness of my soul; for truly life was a burden, yet I feared to die. I went alone, and kneeled before the Lord, but could hardly find one word to utter. I came back, having no rest; I returned several times the same way, and did little else than pray till about seven o'clock in the evening, when being almost spent, I took up an old book, which lay by me, called "the Door of Salvation opened by the Key of Regeneration." The part I opened on was a description of the happiness of the saints. I read a page or two to myself; and felt a sweet calm begin to spread itself over my troubled spirit. I continued reading till my whole soul was filled with such a pleasing serenity and composure, as resembled the obedient elements, when the Lord of glory said

unto them, "peace, be still." I paused for a moment, lifted up my heart to God; and was going to proceed in reading; but the first words I cast my eyes upon were, "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." I could read no further. Such an unspeakable power accompanied the words to my soul, that being unable to contain myself, I arose from my seat, and went into the garden, where I had spent many a melancholy hour, but oh! how changed now! instead of terror and despair, I felt my heart overflowing with joy; and my eyes with grateful tears. My soul was in such an ecstasy, that my poor emaciated body was as strong and active as I ever remember it, and not at that time only, for the strength and activity remained. I now had no fear of death; but rather longed to die, knowing that the blessed Jesus was *my* Saviour; that God was reconciled to *me* through him, that nothing but the thread of life kept me from the enjoyment of his glorious presence. Now the whole creation wore a different aspect! The stars, which shone exceedingly bright, appeared more glorious than before. Such was my happy frame, that I imagined myself

in the company of the holy angels, who, I believed, were made more happy on my account: and, doubtless, those ministering spirits did feel new degrees of joy, on seeing so vile a sinner, so wretched a prodigal, come home to the arms of his heavenly father! O thou eternal God! Thou transporting delight of my soul! preserve, and support me through life, that I may at last enjoy the heaven of love, which I then felt overpowering my spirit!

Being thus brought from darkness to light, and experiencing such amazing sweetness in religion, I delayed not to join the society; though I trembled in every joint when good Mr. Bardsley gave me the first note of admittance. I thought it was so solemn a thing to join a people, of whom I conceived so high an opinion, that, but for the caution of a friend, who fore-warned me, I should have thought they were all deceived, when I became a little better acquainted with some of them. I considered every one who was in the society as little inferior to the angels, and consequently expected them to live as such, instead of looking upon the society as an hospital, wherein are different kinds of patients, who are seeking the help of the great Physician of souls.

God rarely blesseth one soul alone: his

grace generally diffuseth itself to many at the same time. It was so amongst us; numbers of young people especially, were stirred up to be in earnest. One youth about twelve years old, a son of the man with whom I wrought, was justified in as clear a manner as St. Paul, and died in the triumph of faith. In short, there was a general revival of the work of God. I could do nothing now but praise and adore my blessed Redeemer, who was truly precious to my believing soul. Every day seemed the beginning of a new life. God was first and last in my thoughts and affections. I arose in the morning with Christ in my heart; very often singing some sweet verse of a hymn; or repeating a portion of Scripture. I constantly repaired at five o'clock in the morning to the preaching house, where there was a prayer-meeting, or a sermon. I then went to work; and many blessings awaited me, while endeavouring to make some amends for the time I had trifled away.

As there were two or three of us together, of one heart and mind, we talked of God, and religion, and sang hymns during the time we were at work all day; prayed with one another before we parted at night, and enjoyed almost a perfect paradise. Two things I have

often observed, in which many people are wrong: first, supposing that attending to religion will make a man negligent in his business; and secondly, that being diligent in business has a tendency to make him careless about religion. I have frequently proved the very reverse of these reasonings, never finding a greater inclination to work, than when my soul was happy in God. Nor did I ever feel much greater happiness than sometimes when busy at work.

I continued in this heavenly state till the month of March, 1770; and received my first ticket from Mr. Shaw, at that visitation; resolving, by the grace of God, to live and die a member of the Methodist Society: and blessed be the Lord, I have never yet had even a temptation to the contrary. How mistaken are young converts with respect to their future life! I now looked upon myself as being out of the reach of every foe; and vainly imagined my warfare was over; when, alas! I was only entering the field of battle.

The first proof of my weakness and ignorance of Satan's devices was, my being overcome by anger against one of the society, a young man who upbraided me with the profession I had made. I checked the evil at

first, but yielded so far at length, that I was overcome by a temptation to strike him. I instantly felt condemnation, and attempted to make up the affair; but he, being in the same, or a worse spirit, urged the matter so far, upbraiding me in such a manner with my profession, that I felt shame rising in my heart, on account of a person who was present, and coldly said "what did I profess?" he directly replied with some warmth, "what! will you deny the work of God? that is the sin against the Holy Ghost." That moment I felt as if my heart turned in my body. I trembled like a leaf with fear. I immediately went to prayer, which afforded me some relief; but I had lost my confidence in God; and the enemy gained such advantage over me, that I fell into despair; and all the distress I had laboured under before, seemed nothing to this. I could not pray; I thought every creature knew what I had done. I read the account of Francis Spira, and concluded I had committed the same crime in effect, and should suffer a similar punishment. I was ashamed to let any one know my case, lest I should be made a public example of God's just displeasure. I continued thus about four days; during which time I could scarcely eat or sleep. I never paid

much attention to dreams, but the following made so great an impression on my mind, and was attended with such consequences, that I could not help thinking it came from God. I thought I was walking in the street in which the preaching-house is, in the utmost distress imaginable; crying to God for mercy: but heaven seemed shut to my petitions; till turning my eyes upwards, I saw the appearance of a long advertisement on the wall; but I could not read any part of it, except the name of JESUS, which was printed in capital letters at the top of it. I was exceedingly anxious to understand the advertisement, but could not: I awoke, rather eased of my burden; but still much troubled. On the following morning I related my dream to a person, who said, it was perhaps sent for a blessing. We conversed together for some time on religious subjects; at length I found freedom to tell him my condition. He cleared up the matter to me from the Scripture, in such a manner, that I was satisfied I had not committed the unpardonable sin; nor any that bore the least resemblance to what our Lord speaks of; viz. the assertion that the miracles which Christ wrought were done by the power of the devil. I no sooner believed there was place for repentance,

than I began to pray with all my heart, and that very evening, once more recovered the comfortable assurance of God's favour. Thus my blessed Lord, by this simple means, restored my soul to the paths of righteousness, for his name's sake : I again resolved to walk therein, and glory be to God, I found the way very pleasant, till another unsuspected snare of the devil was laid for me.

Having now changed my way of *living*, my *companions*, and my *books*, and finding an insatiable thirst after religious knowledge, I inadvertently plunged into a sea of polemical subjects : I had also a disposition to controversy, and having an opportunity of reading a variety of books of this sort, I began to dispute with every one 'I met ; by which means I often hurt the minds of the children of God, grieved the Holy Spirit, and injured my own soul. Not that this is by any means a necessary consequence ; for a man may *dispute earnestly* for religion, and yet neither be *proud*, nor *angry* ; but without great care, and a single eye to the glory of God, one, or both of these deadly evils will gain an advantage over him. This, experience taught me ; for while striving to split hairs, in points of opinion, my faith was weakened, my love grew cold, and

my heart, in a degree, departed from the living God. At first I was not sensible of any decline; nor did I properly know that my affections were not set on things above, till they were entirely captivated by the creature.

My soul was now much distressed; but I did not find power to pluck out the right eye, and cast it from me. I wished, indeed, to please God, but at the same time desired to gratify myself, and do my own will; therefore could gain no ground; but grew more and more infatuated every day. Instead of the spirit of prayer, and praise, my mind was filled with nothing but the romantic reveries of a blind delusive passion, which rendered me very disagreeable to myself and others, and exposed me to many and various devices of the devil.

While I was in this perplexed situation, my soul struggling between God and the creature, a peculiar providence wrought out a complete deliverance for me, in an unexpected way. I have already observed the tender affection I had for my mother, even while I was in the way to destruction; this was now, if possible, greatly increased; and I promised in my own mind, to atone for the grief I had caused her, by spending my future life agreeably to her

will. Just at this crisis, it pleased God to visit her with a very heavy affliction; which so roused my soul, and called off my attention from every other concern, that it answered two good ends: first, it made me pray with the family, when my father was absent, which I had been striving against for nearly twelve months; and secondly, it was a means of my being saved from the temptation under which I had for some time laboured.

My mother having recovered a degree of health, and circumstances being then favourable, I was greatly stirred up to seek for that blessing mentioned by St. Paul, 1 Thess. v. 23, "The very God of peace sanctify you wholly." I saw clearly this was a blessing which even some believers did not enjoy; or why should the apostle pray that God would bestow it upon them? I saw likewise that they might possess it, or his prayer would have been vain.

The blessings I wanted, were not of a different nature from those already bestowed upon me: viz. humility, love, peace, joy, and resignation to the Divine will; but I desired, first, to enjoy each of these in a higher degree than I did at that time; secondly, to experience them without any intermission; and thirdly, to possess them without any of their

opposites. I still see it my privilege and duty to press after these continually.

Having now a blessed prospect of much good before me, and my soul being happy beyond expression, in the enjoyment of God, I felt an earnest desire that all my friends, and indeed, the inhabitants of the whole earth, might possess the same blessings. I therefore strove, by every means in my power, to bring all with whom I had any conversation, into the way of peace. I reproved sin wherever I saw, or heard it. I constantly prayed at home in the family, and frequently with Christian friends abroad; especially among those who met together on Sunday evenings after preaching, to provoke one another to love and good works.

I frequently accompanied the preacher on the Sabbath day to country places, where I had many opportunities of praying with the people, and of enforcing the things which they heard. Nor was my labour in vain, for while thus employed, we had many comfortable seasons. This encouraged me greatly to go forward, till the thought came into my mind, at the very moment Mr. Wesley gave me the Sacrament of the Lord's Supper, that I was called to preach: this disturbed me greatly,

and ascribing it entirely to diabolical agency, I instantly went to prayer, the only method I could take in such a case; but it proved of no great service on this occasion. I felt such a damp seize my spirits, that even my body was much affected thereby. I endeavoured to banish this thought, but found the first impression fixed and rooted, so deeply in my heart, that I could not overcome it. For a moment I yielded to think, perhaps this impression is from God; and that instant, light, and power sprung up in my soul: but my notion of a preacher, so far exceeded every idea I had of myself, that I gave way to a chain of reasonings, which soon threw me into darkness and stupidity; so that I could neither read nor pray as I ought. I grew dull and melancholy, and could hardly work at my business. My temper, likewise, became so morose, that I was a trouble to myself, and those around me; I therefore went home to work in a room alone. Here, I had many blessed visits from God, and many grievous struggles with the enemy of souls. All these I kept in my own breast, and resolved that they should never be known to any mortal; nor should they, had not God brought things to pass of which I had no conception. I was often

surprised to hear several of the most sincere people in the society, say, it was strongly impressed upon their minds, that I should be a preacher; and they warned me against resisting the Spirit of God in this point. I put these off with an indecisive answer, but never gave them to understand my own thoughts on the subject. Having been frequently pressed by persons in the society, and also by some of my mother's relations, to spend a few days with them at Wrexham, I took an opportunity of going thither at Easter, 1772. I found every one very loving and free, and I might have been happy, had not my mind been so perplexed about preaching; but the distraction of my thoughts induced me to return home the day after I went, in a most disagreeable frame of mind. As the same people continued to importune me, and my time was now at my own disposal, having completed my apprenticeship, Jan. 1, 1772, I went at Whitsuntide, and spent several days among them, more to my satisfaction than before. I met their class, prayed, and sung hymns with them from house to house; they even prevailed upon me to give two or three public exhortations to the people, who assembled with a desire to hear preaching. In these exhortations I found much freedom

both of spirit and speech, but still stifled the thoughts of preaching as much as I could, though my conscience smote me, and many severe threatenings passed through my mind; till finding no rest, and nothing prospering that I undertook, I determined to leave home, and travel till the end and nature of these things more clearly appeared: but I soon observed that change of place availed nothing. I went to Liverpool in the month of July 1772, God knows, with a very heavy heart. Here I met with a most friendly people, who behaved as if each had been related to me: such is the power of Divine love. During my stay in Liverpool, which was about four months, I frequently met a class, and spent many happy moments with honest James Edmunds, in whose house I worked: but still, my coming to this town was so far from answering the intended end, that I was often asked to preach by some of the leaders; and therefore returned home in November, fully resolved to live near to God, let the consequence be what it would, relying on his faithfulness to fulfil his own promises. This resolution helped me a little, though my distress was so extreme at times, especially when at preaching, that life became a burden, and death seemed the only way of

de~~l~~iverance. I continued in this disagreeable state till Christmas, endeavouring by various methods to obtain that peace I enjoyed before these thoughts disturbed my mind; but finding no rest, I solemnly promised God, in prayer, that if it were his will, that I should preach, and if he would make my way plain before me, I would be obedient: I instantly felt perfect ease, and remained happy in some degree, about three weeks.

At this time I went to see my old friends at Wrexham, designing to remain and work there, till the Spring, intending then to go to London: but God appointed otherwise. During my stay at Wrexham, I wrought with one of the leaders, who is now in Paradise. He often spoke closely to me on the subject of preaching, frequently mentioning the sad *woe* if I obeyed not, insomuch that I was quite overwhelmed with fear, lest I should be disobedient to the call of God, or should run when ~~he~~ did not send me. However, I kept my former resolution, prayed much, and lived near to God; and he made darkness light before me.

On Sunday, Feb. 7, 1773, Mr. Gardiner, of Tottenham, intended to preach at noon; and as I was going to the preaching-house, brother H.

said, "something makes me fear that Mr. Gardiner will not come; if he does not, I hope you will no longer let the devil keep you silent." I felt my mind greatly afflicted while he was speaking to me, but did not say a great deal, not having much doubt of Mr. Gardiner's coming. As he was an admired preacher, a crowded congregation attended to hear him. We waited in the room till the people began to go away, when I was requested to preach. O my God! Thou alone knowest what I then felt. My whole frame was so affected that I could scarcely speak or see; I trembled in such a manner, that, but for supporting myself by the pulpit, I should have fallen to the ground. While they were singing the first hymn, I lifted up my heart to God, and prayed that if I were going to act agreeably to his will, he would assist me; if not, that I might be kept from proceeding. I continued very long in the first prayer, found much enlargement of heart, and a good degree of courage, though I could not look the people in the face during the sermon. Some days before, I had been reading the account of St. Paul's proceedings at Corinth and Ephesus: on opening the bible, I was led to the same passage, and took for my text, part of the second verse of the nine

teenth chapter of the Acts of the Apostles, "Have ye received the Holy Ghost since ye believed?" I endeavoured to shew in what sense every Christian receives the Holy Ghost; viz. as a convincing, assisting, comforting, and purifying Spirit: and pointed out, as well as I could, the necessity of thus receiving the Spirit of God, from the state we are in without him, being ignorant, helpless, miserable, and unclean creatures: I then exhorted them to examine themselves whether they had thus received the Holy Ghost, &c. Upon the whole, the people seemed much affected, and I found such satisfaction in my mind, that I gave notice we should meet again in the evening; but I durst not say I would preach, being afraid to call myself a preacher.

In the evening, many of the congregation were obliged to go away for want of room; and I felt myself so raised above every thing I had ever experienced before, that I spoke between two and three hours on that sweet passage, which had been often blessed to my soul, John i. 43, and following verses. I preached at Wrexham, the Thursday and Sunday following; and on Monday returned home, where I found my friends and acquaintance quite divided in opinion concerning me. Some

were pleased, and some prejudiced, as is generally the case on such occasions. Having heard much of the Rev. John Fletcher, and having read all his excellent writings which were then extant, I resolved to go and see him, in hopes that God would, by this blessed man, further discover his will concerning me; for notwithstanding the goodness of God, in leading me into the work as already mentioned, and the satisfaction I felt in my own soul while engaged in it; yet, when I returned to my business, many doubts and fears arose in my mind. I therefore prayed the more fervently, giving myself up to God, to assist and direct me as he saw good. I went to Madeley the week before Easter, expecting great things from that worthy man of God; nor were my expectations vain. I preached in his house on Easter-day, and found much satisfaction in conversing with him; but his example affected me the most. O that I may tread in his steps, as he does in the steps of Christ! I thought like the queen of Sheba, concerning the fame of Solomon, "the half was not told me." He advised me to go forward in the name of the Lord, to be humble and diligent; and added, "if you should live to preach the gospel forty years, and be the instrument of saving only one soul,

it will be worth all your labour." These words were very encouraging to me; my soul was sweetly refreshed, and I returned home pleased with the journey, fully resolved to devote myself to the Lord, and to preach whenever an opportunity occurred. This determination I kept, but not without many hard struggles, and much opposition from without and within. However, my strength was proportioned to my day.

My method was to work four or five days in a week, and to preach on the Sabbath-day, at Wrexham, Mold, Northup, Flint, Rushton, Alfrom, and several country places, within ten or twelve miles of Chester. By these means, I had many opportunities of seeing the effects of my preaching, which to say the least, were very encouraging; and though my body was often much fatigued with walking, sometimes twenty miles, and preaching three times in a day, and at some places meeting with very rough usage, (particularly at Flint, where the people were more like savage beasts than human beings,) yet, the comfort I experienced in my own soul was an ample reward for every hardship.

In gratitude, I cannot but mention the friendship which many of the people in Chester, and

in several parts of the circuit, manifested towards me : particularly Mr. T. Lowe, who lent me horses on various occasions ; and made his house as free to me, as if it had been my home. O God, remember them all for good, when thou makest up thy jewels !

My sphere was now enlarged ; Mr. John Oliver, who was then our superintendant preacher, sent me sometimes through the circuit in his place, and got me to preach at Chester, while he attended the London conference. From that time till Christmas, I assisted Mr. Oliver and Mr. Briscoe, as they required me ; working very little at my business, but endeavouring to improve myself in the knowledge of the holy Scriptures, by reading, meditation, and prayer.

In the beginning of the year 1774, at the request of some friends, I visited Liverpool, intending only to spend a few days there ; but little thought what was before me. I preached several times, and at the desire of Mr. Morgan, who was lame, went in his place through the circuit ; and finding the harvest plentiful, at the request of the people, I continued in this circuit, particularly at Bolton and Wigan, till the month of July.

The room at Wigan being a very inconve-

nient place, and rather small for the congregation, application was made to Mr. Wesley for permission to build a chapel: he readily consented, on condition that money could be raised for that purpose. Mr. L. and Mr. D. immediately subscribed fifty pounds each, and about fifty pounds more were given by the rest of the society. It was then proposed to make a collection among our brethren in the neighbouring circuits. Mr. L. offered to go to London, if I would accompany him, to try our friends there. I consulted Messrs. Roberts and Morgan, the two preachers then on the circuit; they both thought the plan was eligible, and advised us to go. We accordingly obtained a recommendatory letter from Mr. Wesley, with another from the preachers, and left Wigan the sixth of June. We went through Manchester, Sheffield, Rotherham, Critch, Derby, Nottingham, and Loughborough; at each of which places I preached, explained the affair, and made a collection. We arrived in London the 22nd of June; and were well received, by both preachers and people, who in general seemed willing to lend a helping hand to the good cause.

I was much delighted with the friendly, noble spirit, which prevailed in general where-

ever we went. I hope the acquaintance then formed will continue to the end of my life. We stayed in London ten weeks, about three of which I was confined by a violent fever; my life was despaired of, but my work was not done. The brotherly love evidenced towards me by the Methodists in London, was so great that my heart was deeply affected at parting with them; and I wished to live and die with such a people.

When the preachers returned from the conference, Mr. Mather gave me the Minutes; and I was exceedingly affected at finding myself appointed for the Liverpool circuit, with Mr. Hopper, and my good friend Mr. Morgan. The importance of the work made so deep an impression on my mind, and I had such a sense of my own weakness, that I was greatly cast down for some time. For though before that, I had often preached two or three times in a day, yet, I considered myself as free, having no care of any particular people; this made the task abundantly more easy; but now I looked upon myself as bound to be the servant of all, for Christ's sake; and to bear a part of that burden which St. Paul seems to have thought heavier than his afflictions, "The care of all the churches." However, as I was sta-

tioned with a people, whose love had been already proved, and among whom I had seen some fruit of my feeble endeavours to save souls, and knowing Mr. Morgan to be a judicious, honest, tender-hearted man, I was rather comforted, and found a willingness, though with fear and trembling, to begin the vast and important work of a regular travelling preacher.

Our business being finished, Mr. L. and I left London, the 1st of September, and returned to Wigan, through Wycomb, Oxford, Worcester, Birmingham, Wednesbury, and Newcastle-under-Line. At Birmingham we met with Mr. T. Olivers, who shewed us every mark of brotherly love, as became a man of God. He made an excellent speech after preaching, and obtained a good collection for our chapel.

While we were absent from Wigan, some of the enemies of religion had said many ill-natured things concerning our undertaking; I therefore took the first opportunity of explaining in public, the whole of our proceedings; I heard no more of their malevolent remarks, and we pursued our way with satisfaction and success. The work of God having prospered in, and about Northwich, and having no preaching-house, a proposal was made to build

one ; but the people were very poor, and consequently not able to do it themselves. Mr. Barker gave them ground to build on, and a handsome donation towards the chapel. It was then judged expedient to make a collection, in the same way we had done for Wigan ; accordingly, Mr. Hampson and I, soon after Christmas, went to London, where we met with a friendly reception.

[The reader will observe that the foregoing narrative, extends for a short period beyond the date at which the *Journal* commences, and that consequently a small portion of the time there referred to, is noticed in the preceding pages.]

Extracts from the Journal.

“Borne down that stream of time, which no return can make.”

COWLEY.

“The spirit walks of every day deceas'd,
And smiles an angel, or a fury frowns.” YOUNG.

“I will bring the blind by a way that they knew not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.” JEHOVAH.

Liverpool, Jan. 31, 1774.—What is before me in the womb of Providence, I know not; but thou, O my God! Thou knowest, and that sufficeth. I now dedicate my soul, my body, my time, and talents, to thy service. O preserve me from ever bringing any reproach on thy cause and people! Make me more and more useful and holy, that I may with confidence look up to thee, for all I want through life; and especially, for protection and comfort in the hour of death! I do not, nor ever shall *in myself*, deserve any thing but punishment at thy hands; because I am, and shall be, while in the body, a sinful creature before

thee ; but I renounce myself, my sins, and my duties ; with every thing that I have done, suffered or received, in point of merit, and recommend myself to thy mercy, in and through the mediation of the Lord Jesus Christ alone ; on whose obedience unto death, I entirely depend, by simple faith, for pardon, holiness, and heaven ! To him be glory and dominion, for ever and ever, Amen. Rev. i. 6.

Liverpool, Sept. 30.—I feel that the work I am engaged in, is of the utmost importance. Greater gifts and graces than I possess, are requisite to do it as it ought to be done. I have already said all I know about religion ; how then shall I get through the year ? O God, my sufficiency is of thee ! If thou hast sent me to preach thy word, thou wilt teach and assist me ; if thou hast not, O let me not continue to preach !

Oct. 16.—This day I am twenty-three years old. God be merciful to me a sinner !

Bolton, Oct. 31.—I find much inward trouble, feeling my extreme ignorance, and having none to teach me any thing. I have found more matter this month than the last ; but have so little time to read and write, and so frequently to preach, that my mind is unhinged, and my thoughts quite scattered abroad.

O Lord God Almighty, assist me for Christ's sake! Preached forty-nine times this month.

Nov. 30.—By not preaching often in the same place, I have not stood in need of much variety; about forty sermons have been my extent. I now find myself greatly straitened. I see, indeed, abundance of matter in the scriptures! but alas! I know not how to bring it forth; nor even, at times, what to do for a text. Lord help me!

Dec. 31.—I conclude this year, in peace of mind, and thankfulness to God for all the mercies I have received. I have travelled many hundreds of miles, and preached several hundreds of sermons, since this time twelve-months; and have endured more affliction of body than ever I did in all my life, except when I had the small-pox. Added to this, I have been sorely tried by some who ought rather to have strengthened my hands: yet, I bless thee, my God, I am spared, and determined to live to thee.

Jan. 9, 1775.—Appointed to go to London with Mr. Hampson, to beg money towards building a chapel at Northwich.

Jan. 31.—Greatly troubled in mind, for not reproving a man that swore in the coach.

Liverpool, Feb. 1.—Thanks be to thee, O

Lord, that I am safe in my circuit again. Collecting money for preaching-houses is not my business.

Warrington, Feb. 28.—I have, without intending it before hand, made some memorandums of my own experience, and remarks on various occasions—a method which, I begin to perceive, may be made useful to myself in future. Through this month I have been much assisted in preaching at some places; but greatly embarrassed at others, for want of ability to arrange my ideas in a clear and distinct manner. Yet, I feel a dawning hope, that the Lord will bless my endeavours, and give me the help I want. My mind is exceedingly perplexed, though not condemned for any known sin. Head of the church, look upon me!—Forty sermons.

Chester, March 7.—An unkind report having been circulated, that I was turned a Socinian, I thought it my duty to go and confute such a falsehood, by preaching expressly upon the subject.

Bolton, March, 31.—On Monday, the 6th instant, I went home, partly to confute the false report of my being a Socinian; and partly to see my poor dying mother. My mind was distressed, almost beyond bearing; but hearing that our

friends at Rushton, were hurt by this vile slander, and that they expected me on the 7th instant, I left Chester to go thither, though my horse was very ill. On the road he grew worse, and I was forced to leave him, and ride an unbroken colt. Great God! save me from such another night.

Liverpool, April 8.—On the way from Prescot, I was taken ill; a little before dinner, I grew worse; and notwithstanding my friend Mrs. Wagner, at whose house I was, got me every help in her power, I continued in the most excruciating pain till Sunday morning. I then found ease; but have been very ill ever since.

Chester, April 21.—While I was at breakfast, a messenger came to inform me of my mother's death. She died the 20th instant, aged fifty-three years. A most affectionate mother she was to me! One circumstance constrains me in some measure to be resigned; God spared her life nearly *twelve years*, in answer to a prayer that I offered up, when she seemed to be dying; in which I begged she might live twelve years exactly. I was then very young, and could not bear the thoughts of losing her; but imagined I should be able to part with her after those years.

Proud Preston, May 16.—(New place,) I found great liberty in preaching, and joined a few in class. Great God, the work is thine; O prosper it!

May 31.—I feel my heart too easily affected by the company I happen to be in: hence, lightness of spirit often carries me, I know not whither; and makes me ashamed to go to prayer, either with the company, or alone when I retire.—Fifty sermons.

Wigan, June 30.—This has been a month of great exercise to both my body and mind. I have found it hard work to get matter to preach; and have been perplexed beyond measure, for a proper method of arranging my matter. Yet, I have been very happy sometimes in preaching; and if I may trust my hearers, some good has been done. I have travelled a great many miles on a poor old horse, that is ready to fall under me; and have no money to buy another. O could I but commit my cause to thee, thou guide of my youth! these little things would not try me as they do. Above all, I lament, that I have not a friend to converse with, from whom I receive any relief. O God, look upon me, for Christ's sake!—Fifty-nine sermons.

July 31.—Leeds conference began. I am

glad this year is out. It has been a tedious, uncomfortable time to me, except at some particular seasons while preaching, or when I have been retired from all but God. I am afraid of not continuing to travel, and I fear to travel. Thou supreme Jehovah! I beseech thee direct my way, and give me power to do thy will joyfully, for Christ's sake!

Leeds, Aug. 1.—I am now admitted into full connexion, and appointed assistant for Pembroke circuit, with Mr. Prickard.

Liverpool.—My horse died at Wigan, while I stopped to dine.

Haverfordwest, Aug. 23.—When I left Leeds, I had but one half-guinea in the world! George Escrick gave me another, at Bolton; and Mr. D. another, at Wigan. Out of this I paid for horse hire eleven shillings and sixpence; with twenty shillings only, and no horse, I knew not what to do. I stayed in Liverpool four days in great anxiety. On Saturday, the 12th, Mr. F. told me, he would buy me a horse, and I might pay him when I could. Some friends gave me a few pounds which brought me to Brecon, where I unexpectedly met with Mr. Wesley coming hither.

Pembroke, Aug. 31.—The beginning of this month was very unpleasant to my feelings.

It appeared as if every thing was against me. Blessed be the Lord, it ends well! My journey was long, and lonesome; and had I not met with Mr. Wesley at Brecon, I should have been quite at a loss, being brought to the last shilling. Glory be to thee, O my God! Thou didst send me timely aid. I am now in want of nothing. This circuit seems easy, and the people agreeable. O holy God, make me useful; and enable me to glorify thee in all things, through Christ my Saviour!

Carmarthen, Sept. 10.—Having no leaders here, I meet the society myself in four divisions. The married men after dinner on Sunday; the married women on Thursday evening; the single men on Saturday evening; and the single women on Sunday evening. The whole society on Tuesday evening.

Haverfordwest, Sept. 30.—By frequently meeting the classes, my spirit is greatly united to the people. It likewise furnishes me with many useful hints for preaching. This has been a very pleasant month to me; but I know not that I have grown in grace. Having a new field of action before me, and being abundantly better furnished with subjects, my whole stock being new here, I find a tendency to self-sufficiency. O God, I know thou

canst confound me in a moment, and take my understanding from me: I lay my spirit in the dust before thee, and give thee all the praise, for all I have, and all I am, and for all the good that is, or can be done.

Carmarthen, Oct. 31.—While meeting the society the 24th instant, I was seized with a violent pain in my head, which continued till I had done. I went home with some friends to supper, and endeavoured to be cheerful; but was so ill in the night, that I looked for nothing but death. I was bathed in a cold sweat: my throat grew very painful, and swelled exceedingly. Every symptom of a fever appeared, nearly the same as in London; but by a more timely application of proper remedies, it did not reach to so high a degree of malignity. I am still confined to my room; but bless the Lord, I have no pain. I feel my mind very stupid, which makes me uneasy; how far the disorder may be the cause of this, I do not know. Quicken thou me, O Lord, for Christ's sake!

Nov. 4.—Still confined, but so well that I could preach if the doctor would permit me. Lord, accept a willing mind.

Haverfordwest, Nov. 12.—Preached twice, but was very much oppressed.

Nov. 30.—I have been confined since the 13th, by a violent return of the fever. Saturday, 11th, I was remarkably low and feeble; but being unwilling to disappoint the people on Sunday, endeavoured to preach twice; though I was so hoarse, they could scarcely hear me. On Monday, 13th, I almost lost my senses, and continued in a high fever till Sunday, 26th: since then I have been mending slowly. One thing has hurt me much: I never was blistered before; and knew nothing (even if I had been perfectly reasonable) of the treatment that is suitable at such times. The blister drew exceedingly, and I was burnt up with thirst: those about me, of whose love I have no doubt, not knowing how to act, and fearing to do wrong, would not give me any thing to drink: the doctor was out of town, and I was obliged to remain in that situation, I know not how long. The consequence is, a greater affliction to me than any I have known. Yet I find no fault with any of my kind friends; to whom I desire to be very thankful, as I believe they all did their utmost to serve me.

Dec. 17.—This fortnight has been a time of sore temptation to my mind. I am pained exceedingly that I cannot do my part of the work in the circuit. O God, my evil heart

would say to thee, if it durst, kill me, or make me quite well ! Christ Jesus, forgive me !

Pembroke, Dec. 31.—O God, thou hast been good to me all my life ! Yet, what returns have I made ? I have been an ungrateful sinner ; a prodigal son ; an unfaithful servant ! Thou knowest, O thou searcher of hearts, that I want sincerely to be wholly thine ; but oh, how far I am from being what I wish ! O help me to improve the ensuing year.

Jan. 1, 1776.—This day I narrowly escaped being drowned in crossing Milford-Haven. I ventured beyond human prudence ; but I was in my duty, and God preserved me. The storm was very awful, but the Master of the universe was with me. Glory be to him !

Carmarthen, Jan. 21.—Reading Clark's account of the primitive fathers. A delightful work !

Haverfordwest, Jan. 31.—I still find my body very weak ; and a sort of pettish spirit that is easily offended, does me much harm. The cold is so severe that I cannot bear it in the country, and am hurt by being confined,

Carmarthen, April 30.—There is certainly a revival of the work of God in this place ; but the people are very ignorant, and there are some very bitter adversaries. O my

Maker, help me to do them good! I find it a greater task to preach one sermon to these people, who are mostly new hearers, than to preach ten to experienced people. I fear I look too much at my own performances, and not enough to the Lord.

Heakin, May 15.—I see little good can be done, by merely preaching once a fortnight, in places where there are no leaders, to keep the people together.

Carmarthen, May 31.—All glory be to thee, O my good God! When patience had its perfect work, thou didst deliver me from the trial. Every thing concerning me is now right: my soul is happy; my way is plain before me, and the good work prospers. All this is thy doing, O thou Most Highest! blessed be thy name, for ever and ever. Amen.

Pembroke, June 30.—I feel a deep sensibility of the least favour which I receive from man, and would sooner die than be ungrateful; but I am daily loaded with thy benefits, O Lord, and yet how ungrateful is my wayward heart to thee! O assist me to flee youthful lusts, which dreadfully war against my soul!

London, August 5.—Conference began. I fully expected to return to Wales, but am dis-

appointed through the art of a man who wished me away, that he might do what he pleased. Perhaps God has work for me in Ireland. I put myself, O Lord, into thy hands, and go cheerfully, believing that thou wilt be with me.

Sept. 3.—At sea, sailing for Dublin.

Dublin, Sept. 7.—Our voyage was very slow for want of wind, and very disagreeable for want of provisions; so that I was forced to go ashore on the Welch coast, to buy some.

Roscreagh, Sept. 13.—This day I narrowly escaped a dreadful snare of the devil. I wounded my conscience by acting very imprudently. O my God, save me from myself! I bless thee it was no worse. It was thou alone who didst preserve me; to thee be all the glory.

Limerick, Sept. 14.—I spent my last shilling.

Sept. 23.—I came among these people with fear and trembling; and God has given me great favour in their eyes. O that his word may prosper.

Sept. 30.—The beginning of this month was a time of great temptation, dissipation, and trouble, to my unstable spirit; but the latter end has been very pleasant. I am once more agreeably settled, having food and raiment, and amazing congregations. O Lord! make me useful to this loving, trifling people. The

chief danger I perceive, is from wit and face-tiousness, to which I have always been addicted. Eternal God, save me!

Limerick, Oct. 17.—Lost the way, too late to preach, hurt my mind by fretting about it.

Oct. 29.—Watch night.—Preached, prayed, and sung four hours without intermission.

Oct. 31.—This month, all praise be unto the Lord, has passed away as with down upon its feet. Yet all is not right. I want more of that love which casteth out fear. I still fear greatly at times, though I am often very happy. Preached fifty-seven times this month.

Nov. 31.—While preaching on Tuesday morning, 12th, I found a sudden swimming in my head: my stomach grew very sick; my sight, and every other sense failed me. I struggled for some time against the attack, but at last fell, apparently dead, on the floor. I was carried to bed by some of my affrighted hearers, and in a few hours grew rather better, but have not ventured to preach in the morning since. The congregations in this city are the largest, for a constancy, that I ever preached to; and in the means, they are very serious, but a spirit of levity seems to be their natural disposition, so that little good, I fear, is done. Every symptom of a consumption seems to

threaten my body at present, and my soul is too much attached to the praise of man. Alas for me!

Dec. 4.—I find my bodily strength wasting daily. O that I may die to live!

Dec. 9.—This week I have been greatly tried by some person's stealing most of the poor's money out of my desk.

Dec. 16.—Received a timely present of £L from my kind friends in Haverfordwest. Father, I thank thee!

Dec. 21.—This day I found the person who stole the poor's money. But what shall I do with him? My familiar friend, a gentleman, and a scholar!

Dec. 31.—Another year of my little life is gone, to be recalled no more! A great part of it has been dissipated by my journeyings. I have several times narrowly escaped the snares of the devil; but glory be to thee, O Lord, I have hitherto been preserved. O let me die, rather than be suffered to bring any reproach upon thy good ways! Amen!

Jan. 1, 1777.—This day I was most severely tried by an ungrateful, worthless man, the father of him who stole the poor's money. Lord, have mercy on him!

Jan. 9.—Young Mr. Hampson came to take

my place ; and informed me, that I am appointed for Dublin.

Jan. 14.—Though I have had a good deal of bodily affliction, and not a little trouble with an evil-minded man since I came here ; yet I bless the Lord that I came. The people have been truly affectionate to me.

Dublin, Feb. 3.—I hate self-sufficiency in others ; O Lord, help me to hate it in myself. O keep me from the foot of pride !

Dublin, Feb. 12.—I never find myself so happy as when I have plenty of work. I have now little to do, and am very uncomfortable. However, my body grows stronger. Glory be to God.

Dublin, Feb. 28.—I am vexed at myself for not being more patient towards those who use me ill. Father of mercies, give me more grace. I bless the Lord, I have been the means of converting some souls since I came here. O God, bless my poor endeavours more and more !

March 31.—I find my spirit at seasons greatly oppressed, on account of the importance of the work in which I am engaged. I am now left alone in this great city, as Mr. Hampson went to England to day.

Dublin, April 30.—Upon the whole I have spent this month much to my satisfaction.

My bodily health is nearly restored ; but still I am not what I wish to be. I am delighted with the company of serious people, and profit greatly thereby ; but in the company of triflers, I am overtaken by a light spirit, which makes me mourn greatly in secret.—Preached fifty-six times.

May 16.—Dreadfully tried this evening by a cowardly, overbearing, ignorant, rich man. Ah, Lord God, forgive me !

May 31.—My time is so taken up in preaching, visiting the sick, and other outward duties, that I have very little time to be alone. I do not think this *the more excellent way* for me, but I cannot alter it at present. I feel a heavenly sweetness in preaching the gospel, and there is some fruit; yet still I fall short of the standard at which I aim. O Lord God Almighty, help me for Christ's sake !

June 4.—O how my common enemy strives to conquer me ! What opportunities to commit sin, and what fierce temptations to it ! Yet I am kept from being overcome. My God ! let me die sooner than disgrace thy good cause.

June 23.—On the 17th I went into the country with Mr. Floyd, about some business of his. Returning home to breakfast, my horse grew quite unruly, and after striving with him

for some miles, he fell down as if shot, and crushed my right knee in such a manner, that I kept my bed nearly a week. I bless God I am now better, though still very weak, and in great pain.

June 25.—Glory be to God, though I cannot yet walk, I am able once more to preach.

June 30.—I admire thy providence, O God, that I did not hurt myself when there was no preacher in town to assist me. Thou orderest all things well. O that I could always devote myself to thee! But, alas! how far am I from being altogether a consistent Christian. I would not commit any known sin for the whole world; but at one time I am impatient, at another time I trifle, and am only *sometimes* happy in thy love.

July 1.—I still find the effects of the hurt, not only in my knee, but in various parts of my body. I praise thee, O Lord, for the great love which the people manifest toward me. I want for nothing.

July 13.—Made the first Kingswood collection.

July 26.—Ever since my horse fell with me, I have found the effects of the bruise, chiefly in the small of my back, though I have striven against yielding to it. On Tuesday, the 15th

instant, I was obliged to go to bed at the house where I breakfasted ; and kept my bed till the 21st, frequently delirious through the extremity of the pain. Being advised to try sea-bathing, I removed to Ringsend, and in four or five bathings, the pain was gone, and my strength so restored, that I can now, blessed be the Lord, both preach and walk. I was much comforted by seeing so many preachers.

Whitefriar's Street, July 31.—It was a great satisfaction to my mind, that I was enabled to hold up till the preachers came, as nothing gives me more uneasiness than the people's being neglected on my account.

August 31.—I am thankful to God that I am appointed to continue in Dublin another year.

Dublin, Dec. 12.—For several days I felt a heavy complaint all over me ; but I was unwilling to yield, till I could hold out no longer. I have spent eight days and nights in great pain, chiefly owing to a swelling in my throat, much resembling what I suffered in London, in 1774, and in Wales, 1775. Blessed be the Lord, I am now better, and have ventured to take the pulpit again.

Dec. 26.—I still find the effects of the fever so much, that I cannot preach in the mornings.

Gravelwalk, Jan. 4, 1778.—Preached on

Rom. vii. 24. Too much my own experience, though I am sometimes very happy in God.

Feb. 28.—I see an inexpressible beauty in religion, and sometimes feel great happiness in the enjoyment of God my Saviour; I never hung out false colours in my life; I wish to act as in the presence of the Judge of all the earth; yet I find myself light on the balance! my heart is so entangled with the love of the creature, that I fear every thing is going wrong with me. I cannot read, I cannot preach, as I used to do. I have no desire to be free, and the object of my affections appears entirely out of my reach! I have many friends, yet none that I dare trust in this matter. O God! my help in every time of need, for Christ's sake, direct me!

March 28.—I ventured to trust a friend with the cause of my distress.

Dublin, April 2.—Mr. Wesley arrived from England on his usual tour. I dreaded his removing me as the worst of evils. Blessed be the Lord that brought us to a good understanding with each other. There is now a pleasing prospect of my obtaining the desire of my heart.

April 30.—I am inclined to marry, because I think I shall be much more steady; conse-

quently more happy and useful in such a state, than I can be single: it will also prevent foolish, lying reports about me, where I preach. People are always talking of one and another, as proper for me, and unprofitable conversation is the unavoidable consequence. A courting, fortune-hunting preacher I detest. O Lord, assist me to get the woman I love.

Gravelwalk, May 31.—It is well for me that I have to preach so often, being obliged to read and study, which in my present state of mind is a great cross to me. Sometimes a gleam of comfort darts through the dark clouds which hang heavy on my soul, but for the most part I am very much distressed. Surely a Christian minister ought to possess more fortitude!

Dublin, June 2.—My prospect is now very fair: the amiable Miss Nangle has consented to marry me. My God, I thank thee.

June 26.—Went to the man of war to meet Mr. Wesley; slept there.

June 28.—At nine o'clock this morning, Mr. Wesley married me to my lovely Betsy.

July 24.—I write the following account of my courtship and marriage to Miss Nangle, as a perpetual memorial of the goodness of God to me; and as a testimony in favour of a par-

ticular providence governing the affairs of men ; especially of those who commit their cause to God. My lovely and beloved Eliza's father, Mr. Martin Nangle, was a jeweller, in Crampton Court, Dublin : he died when she was only three years old, leaving a handsome fortune, but no will. In little more than a year, her mother, through the persuasion of friends, married Mr. John Karr, jeweller, without making any settlement either for herself, or the children, of whom there were four ; namely, my Betsy, her brother George, and two Mr. Nangle had by a former wife. About a year after this marriage, Mrs. Karr died, leaving the four children entirely to the mercy of a step-father. In a short time, Mr. Karr married the widow of Mr. Palmer, cabinet-maker, of Dublin, a woman of considerable property, and a member of the Methodist society ; she brought the children to preaching, and seemed fond of my Betsy, who was very soon deeply affected by the word, and found peace with God when she was about fourteen years old. In a short time she joined the society, and has continued an ornament to it ever since. She then began to be uneasy at the nature of her situation, seeing herself wholly dependent on a step-father and step-mother, who had an increasing family

of their own; and reflecting that their kindness might be withdrawn, or they might die as her own parents had, and leave her friendless and helpless. She therefore obtained their consent to learn to engrave seals in stones of every kind, that being a business, in some measure, connected with her father's. This sweet girl was genteelly maintained by Mr. Karr, at whose expense she received a good education: he also paid for her instruction, till she was a complete mistress of the above-mentioned art. She was turned nineteen, when we first met. It was at Rosey-bower, Mr. Karr's country-house, the third day after my arrival in Ireland, Sept. 9, 1776. The moment I saw her in the garden, my mind was uncommonly agitated, and almost lost in confusion. I trembled as if guilty of some mischief; and never felt more awkward than during the time of dinner, though I wished to behave as well as possible. When going away, my very existence seemed ready to dissolve. After remaining five nights in Dublin, I went to my appointment in Limerick; and while there (having poor health) I attempted to forget this lovely woman; especially, as I heard another preacher had made her an offer. But in spite of my endeavours, a fear possessed me, lest she should

marry: and the information that she had rejected him, afforded me as much pleasure as though a beloved friend had escaped some evil. Yet I was not sensible of my passion, till the conference following, when I expected to be removed. O my God! how hast thou seen me struggling with myself, to gain sufficient resolution to give her up, which I never could.

Mr. Karr's treatment of the preacher who had addressed Miss Nangle, made me dread the thoughts of his knowing my attachment, and I deemed it ungenerous to let *her* know, when she did not consider herself at liberty to marry without Mr. Karr's consent. I therefore endeavoured to conceal my passion from every creature. Being rudely treated one day by her step-father, who was drunk, she determined to reside under his roof no longer; and therefore removed to the house of Mrs. King, a very holy woman, and a real friend to all the preachers, particularly so to me. Here I had an opportunity of being often in Miss Nangle's company, and indeed, had little happiness out of it. I was fully persuaded Mr. Karr would never consent to our union, nor did I imagine that she had any affection for me, more than as a preacher; though I find

since our marriage, she has loved me from the time we first met, which gives me inexpressible pleasure. O God, how kind art thou to me! that such a woman should thus love so unworthy a creature. Nothing could, as I thought, be discovered like a particular regard for her in my conduct; but many saw, and spoke of it. This gave me great uneasiness; especially when she told me one day, with some warmth, that people talked of my being so often at Mrs. King's, and requested me to refrain from coming. I had now but one way left, my sanctuary in every time of trial; I prayed earnestly, very often till midnight. Mr. Wesley had written several times, desiring me to go to Londonderry. I prayed for something to prevent this journey; and verily believe, God sent afflictions and other hinderances in answer to my petitions. Being almost distracted, especially since I had discovered my affection to my darling, (who therefore absented herself,) I determined to inform my faithful friend Mrs. King of every particular: I accordingly told her my whole heart, as a child would a tender parent. She encouraged me greatly, and conversed on the subject with Mrs. Karr, who had always expressed a great friendship for me. That lady would have spoken to her husband

on my behalf; but he was sick, and she requested I would visit him. On Sunday the 29th, I found Mr. Karr very ill in bed: the following day he was much worse, with every symptom of a putrid fever; but remarkably penitent, and self-condemned, for having so often grieved the Spirit of God. I laboured to comfort him, and prayed for his happiness. On Tuesday evening I stayed till very late; returned again early on Wednesday, April 1, and as the clock struck nine, I saw him expire. What a confluence of passions I felt, God only knows, when the only man on earth I dreaded, lay a lifeless clod before me. Mr. Wesley arrived the next day, and drew all my attention to the concerns of the society: he said I was to remain in Dublin till the conference, and appeared remarkably kind. But one morning he seemed very much displeased, began to question me about marriage, and talked of my removing with him into the north.

Having had no proof of any particular affection from my Betsy, I was the more embarrassed. If I refused to accompany Mr. Wesley, I must renounce him; and that very circumstance might cause her to refuse me. My trouble was excessive, which he perceived, and softened very much towards me. I then

simply told him all : he immediately promised, not only to let me remain in Dublin, but also to use his influence to bring the matter about. I took the first opportunity of letting my precious Betsy know what had passed ; but to my surprise, she declared her determination to do nothing without the consent of Mrs. Karr, whom she considered as her mother. As soon, therefore, as Mrs. Karr had recovered a little from the shock of her husband's death, I freely told her my mind. But oh ! what were my feelings, when she declared, that she never would consent to my proposal. I wrote to Mr. Wesley, entreating him to help me. He immediately sent letters to Mrs. Karr and Betsy. Mrs. Karr returned a complaisant answer, assuring Mr. Wesley, that were Miss Nangle her own daughter, she would be guided by him ; imagining he would return the compliment, and not interfere. Instead of which, he considered the letter as a full consent, and informed both Betsy and me, that he had settled every thing. This satisfied my beloved's mind, and I gained her consent. Before Mr. Wesley arrived, I prepared every thing, giving Mrs. Karr to understand our design ; but she gave me equivocal answers. Contrary, however, to her expectations, Mr. Wes-

ley invited her to breakfast with him at Mrs. King's, the morning after his arrival, being his birthday: as soon as she entered, he began the ceremony, and married us in the parlour. Pride would not let her affront Mr. Wesley, and she was forced to appear satisfied. Thus were the wise taken in their own craftiness. Every thing has conspired on the occasion, to increase my joy. Conference began the 7th instant: the preachers are all pleased with my choice of a wife, and I trust we shall spend a comfortable year in Cork and Bandon, with Mr. Hampson.

Bandon, July 30.—After a tedious and fatiguing journey, our reception in Cork was not very inviting; however, all is peace at present, and I am resolved to live to God, and do all the good in my power. Glory be to his holy name for every thing concerning me.

Cork, Aug. 31.—Though the accommodations in Bandon are very disagreeable; yet, as my lovely Betsy is content, with her I cannot but be happy. I do not think that Eve was more suited to be a help-mate for Adam, than she is for me. In Cork we have all we want, and are surrounded with friends, many of whom are old experienced Christians, and truly alive to God. I believe I am in the

appointment of Providence, and I am thankful.

Sept. 30.—This month has been very pleasant, and I humbly trust some good has been done. I feel great pleasure in preaching; but I by no means approve of addressing the same people every morning and evening, without any change. Yet, I find it useful to myself, as it makes me read and study very closely. I feel an essential difference in this work, now that my mind is calm and happy, from what I did when it was all confusion. What devil suggests, that this happiness will not continue?

Oct. 16.—I am twenty-seven years old. Lord, I thank thee that I am.

Bandon, Dec. 31.—Watch-night, the happiest time I ever had here. A wonderful year has this been to me! What pains of body have I felt! What distracting anxiety of mind have I endured! What astonishing answers to prayer have I received! and oh! what transports of joy have I experienced! But

“The past as nothing we esteem;
And pain like pleasure’s but a dream.”

I conclude thee, thou chequered year, in bearing my testimony, that God does all things

well. I now feel his love, and praise his adorable name for every thing past and present.—
Preached forty-five times last month.

Cork, Jan. 31, 1779.—I have often been much cast down through this month, owing chiefly to forebodings about things which may never happen; and even if they should, they may be for the best. I want more faith, and a greater evenness of temper. I am either exalted above measure, and then trifle; or I am sunk down to the earth, and ready to despair. This ought not to be.—Thirty-two sermons.

Bandon, Feb. 12.—This day the Lord wrought a great deliverance for me. Coming up Calady Hill, with my Betsy, in our one-horse chaise, the wind and rain met us full in the face, and the head of the chaise being up; the horse was not able to draw, but running backwards down the hill, on a sudden he ran to one side, and overturned the chaise into a ditch, falling upon it, with us under all. He lay quiet till I and my wife crept from under it; then giving a sudden spring, he rose on his feet. It is very remarkable that we were neither of us hurt in the least. Some men who stood by, helped me to get every thing in order, and we came hither in safety.

Cork, March 31.—I have read and written

much this month, but sadly feel the want of a friend to direct my studies. All with whom I have any intimacy, know nothing of my meaning, when I speak of my ignorance. They praise my sermons, and consider me as a prodigy of learning; and yet what do I know? A little Latin, a little philosophy, history, divinity, and a little of many things; all of which serves to convince me of my own ignorance!

Bandon, April 12.—Surely vain is the friendship of man! I am here in a strange country, with a delicate wife, in very low circumstances, in an indifferent state of health; and the man who ought to be a father to me, seems even envious because the people are kind to us. O my God! thou knowest what I feel, and have felt these three weeks. O save me from the strife of tongues, and from the power of my enemies. Thou knowest that I am an enemy to none upon earth. O that I had more faith! that I might with greater confidence commit my all into thy care. O save me from the anxious suspense with which I am tormented! Surely thou wilt not leave me in this trying hour.

Cork, May 7.—At half past one in the morning, my wife was delivered of a lovely boy, O what tongue could describe the feelings of

my heart, when I saw the wan countenance of my Betsy, surrounded by her dishevelled hair, striving to smile when I received my first-born! Never was she so lovely in my esteem. My God, what is thy happiness, when such a creature as I am can feel so much!

May 18.—This day my precious boy was baptized. I have called him Ebenezer, not from a notion that the name will affect him; but to put me in mind, that I ought always to be grateful to my good and gracious God, and never distrust him who has been my helper to this day. O Lord, mark him to thyself as a vessel of honour.

May 31.—The beginning of this month was a very trying time. My body was greatly afflicted; my mind was grievously tempted and cast down; and my circumstances exceedingly straitened: but, glory be to God, all is well now. My precious Betsy is charmingly recovered; my darling child is well; my health restored; and my soul happy in, and thankful to the Most High for all things. Hallelujah! O the fond feelings of a father's heart!

Bandon, June 30.—On Friday, the 4th inst. while dining at the other end of the city, I heard the drums of the army and the independent companies beat to arms. On hastening

into town, I found all in confusion;—women crying, children frightened, the shops shut or shutting, and a universal panic spreading. The occasion of this was, a report that the French had landed, and were within a few hours march of the city. I went home, secured a few valuable articles, and committed myself and family to God in prayer. In the evening I opened my bible on Isa. xxxvii. 6, 7; and as there were very few people, I encouraged them as much as possible. In the morning it proved a false alarm.

Cork, August 31.—I have been very diligent in studying and preaching, and have enjoyed much comfort, through the whole of this month. I feel a great desire to do good, but am ready to faint at the thoughts of preaching to the same people another year, especially as I am appointed the assistant: however, my trust is in the Lord, who is all-sufficient. Thou Guide of my youth, stand by me!—Fifty-two sermons.

September 30.—Blessed be the Lord, I have spent this month in a way that gives me pleasure on reflection. I have frequently felt the presence of God in a very powerful manner, and have been assisted in preaching. I am truly thankful to thee, O Lord, for thy goodness

to me and mine. I have all, and abound.—
Fifty-four sermons.

Nov. 30.—I found much comfort in going through the epistle to the Ephesians; yet, it does not seem to be the preaching that suits some of the people. I often fear lest, by being accustomed to hear only the doctrines set forth, they should lose their taste for any thing else. Family religion seems much neglected; and close, practical sermons make many quite miserable. I bless the Lord, I have dealt very faithfully with all who have heard me. O that I could reach their consciences!

Dec. 19.—In meeting the society, I had a grievous trial from one of the stewards, who stood up and opposed me.

Dec. 31.—Hitherto hath the Lord helped me. He hath delivered me out of many troubles; he doth deliver me every moment; and I trust he will deliver me to the end.—Fifty-two sermons.

Feb. 29, 1780.—I bless thee, O Lord, for thy love through this month. I have enjoyed much peace, and frequently felt close communion with God; but at other times I have trifled. My greatest danger is among our own people, where I suspect no harm. I often perceive the amazing sublimity of the divine word; but oh! how weak is my capacity, when

going to set it forth to others. By frequently preaching, I am kept, in some measure, in the spirit of the word; and, were it only on this account, I am thankful for being put into the ministry.—Fifty sermons.

March 31.—Preaching has ever been my delight, unless when my mind has been distressed almost beyond bearing. The more I preach, the greater light I receive; and though I still think the present plan of one person's preaching every morning and night to the same people, is by no means the most eligible; yet, I am assisted in such a manner as leaves me no room to complain. Surely I may say, "In thy law do I meditate day and night." O Lord, give me to understand, and preach it aright, and bless thou it to thy people!—Fifty-three sermons.

Bandon, April 30.—O that I could always think and feel as I do now, and always act consistently with these feelings! Help me, O thou transporting delight of my soul! ever to rejoice in thee, as my chief good, as my everlasting portion. Glory be to thee that ever I was born to enjoy such exalted happiness. Thou didst see my distress, and didst comfort me. Surely it is a token for good. O Lord, I do not depend upon even these raptures, but receive them with deep humility, as the streams

of thy free love in Christ my Saviour. Glory, glory, glory be to thee, O Lord, most high!—Forty-seven sermons.

Cork, May 31.—My soul has been borne for the most part above all care, by the comfortable sense of the divine favour, which I have enjoyed. My few enemies have either become friends, or have lost all their influence; so that at present I enjoy outward as well as inward peace. Praises unbounded and eternal be unto thee, O Lord!—Fifty-one sermons.

June 30.—I cannot but observe how differently men feel when death is approaching, to what they do in health and strength. No man has been more furious against me than Mr. M.; yet how glad was he to have me visit to him, when laid low by affliction. I attended him with the greatest tenderness several times, and found him humbled before God. On Sunday evening 18th instant, he died in my arms.

July 31.—Suffered much, part of this month; but, eternal praises to my good God, all is well with me now. I have two lovely boys, and their more lovely mother is in a fair way to recover speedily. My own health is restored, and I have every temporal blessing I want. O Father of mercies! strengthen me with thy Spirit's might, to hold fast whereunto

I have attained. What a comment do I feel on that text, Psalm ciii. 13, "Like as a father pitieth his own children, so the Lord pitieth them that fear him."—Forty-six sermons.

August 2.—Indisposed, but very happy.

Cashel, August 30.—On my way to Dublin, being appointed for Keighley in Yorkshire. Eternal praises to thee, O Lord, for thy many mercies to me while in Cork. My reception was unpromising; but never did I experience greater friendship than the people have shewed to me and mine. Lord, reward them for Christ's sake! My amiable Betsy has suffered a great deal of pain; and I have frequently been afflicted: but, thanks be to God, we are brought through; have now good health, two lovely boys, and a gracious Benefactor in heaven, who never will forsake us.

Dublin, Sept. 30.—This month has been a time of severe inward exercise. The way of Providence is very dark. My youngest child ill—my money nearly all gone; those who were once my warmest friends, seem scarcely to know me; and the preacher far from being brotherly. O my constant Friend! my God and Saviour; in simple faith, I cast myself and burden upon thee! Thou seest good to humble me where I was once highly exalted. O

do thou work in me a willingness to be whatever thou wilt!

Oct.—From the 6th till the 12th, waiting in wretched anxiety for a ship; being determined to go to my appointment if possible. Heavenly Father, my trust is in thee. O support my darling wife, and make our way plain before us!

Liverpool, 13.—On sea twenty-four hours. Thanks be to God for being brought safe to England!

Keighley, Oct. 31.—In many respects I am better off here, than I expected to be; particularly as to the house, furniture, &c.; but the places are very distant from one another; the country is mountainous, dirty, and cold; the manners of the people are very rough: but what is the most distressing, one of the last year's preachers has, by his misconduct, brought a great reproach upon the cause, and upon his brethren.

Dec. 31.—Bless the Lord, we have been hitherto preserved; and though I have been greatly tempted in my mind, for the most part of the last four months, yet all is well at present. It is my wish to set out anew, and do all the good I can. Seven years since, I left home without scrip or purse, and blessed be the

Lord, I have neither saved a farthing of money or money's worth, except a few books. And though I have a family to provide for, I can trust thee, my God, as well as when alone. May faith and gratitude fill my heart !

Keighly, Feb. 28, 1781.—I have sometimes, of late, found preaching a grievous task. Confusion and deadness prevail in my mind, and quite oppress me. I fear the cause is, my concern for the affliction of my precious wife. I am confounded and miserable to see her so weak, but what can helpless love do ? I would lay down my life to rescue hers. O Lord, if ever thou didst hear me, hear me now, and spare her to me, for Christ's sake.—Forty-nine sermons.

March 27.—My mind much tried to day by selfish people.

Manchester, March 31.—How mysterious a creature am I ! I have prayed more this month than ever I did any month of my life ; and I am sure the Lord has heard me, and is graciously restoring my dear wife ; but how strange, that at times, I should be overcome by a trifling spirit ! Is it that nature driven to one extreme, rebounds to the other ? and that my joy is rapture, and my grief despair ? Be what it will, I am pained exceedingly on account of it. O my God, look

from heaven upon me and mine, and make us what thou wouldst have us to be.

April 2.—Neglected my times of private prayer, and thereby hurt my soul.

Keighley, April 30.—O Lord, thy ways are unsearchable! May I ever be enabled to adore thee, and to give every thing into thy hands. Thou dost not delight in the affliction of thy creatures; but layest thy rod upon them for their good. I give thee thanks for hearing prayer daily, and restoring my Betsy. If it be thy will, O God, remove the affliction from my Samuel: or, if thou art about to take him to thyself, assist us to be resigned. He is much more thine than ours; and thou hast overwhelmed me with mercy, in sparing his mother. All praise be to thee!—Forty-two sermons.

May 31.—Though greatly distressed to see my dear little boy dying, as it were by hair breadths, and unable to get him relief; yet, blessed be the Lord, I have enjoyed more satisfaction this month in my own soul, than I have since my departure from Cork. Glory be to thee, O my Father and Friend! that thou hast so wonderfully restored the wife of my youth, and strengthened me to labour in such a manner amongst these people.—Fifty-one sermons.

June 2.—This morning my dear *Sanny* died!

Heldwick, June 30.—The beginning of this month was a time of great inward exercise. I was very poorly in body, occasioned by trouble of mind on account of my child's illness and death. I feared for my precious wife, lest she should be thrown back. But blessed be the God of all grace, every thing is now right. Thou, O my God! didst accept the least sacrifice; thou hast taken the child, and spared the mother. O that we may live to thee, as we have been enabled to live most of this well employed month! And, do thou accept my thankful heart, and seal it ever thine, for Christ's sake.—Fifty-five sermons.

Keightley, July 31.—O Lord, assist me to realize death, that I may see the true end of life, and be every moment enabled to begin again to work out my own salvation.—Thirty-three sermons.

Aug. 1.—Preparing for the Conference, and for a removal afterwards. O God, may thy hand lead me aright, for Christ's sake.

Leeds, Aug. 6.—Conference began. Heard Mr. Wesley preach twice.

Aug. 8.—Heard Mr. Fletcher. O that I may ever remember this night!

Aug. 14.—Conference ended. Appointed for Bradford, in Yorkshire.

Bradford, in Yorkshire, Aug. 31.—The first part of this month was very pleasant; hearing that burning and shining light, Mr. Fletcher, was a great blessing to me; but the latter part has proved a time of severe inward conflict.

Bradshaw, Sept. 30.—I have a pleasant, comfortable house and garden; numbers of loving people to preach to; nor is the circuit so wide as the last. I have been much assisted in preaching; but there are several narrow-minded men, who will probably be very troublesome. O God, wherein can I act more for the general good than I do? I beseech thee shew me thy glory, and assist me to be more watchful.

Bradford, Oct. 25.—Heard Mr. Fletcher. Why am I not as holy as Mr. Fletcher? O Lord, thy grace is all-sufficient; but what a difference!

Oct. 31.—I find great pleasure in my work, and great thankfulness for being well received. Were it not for my poverty, and other afflictions, perhaps, I should be exalted above measure. O God, thou art infinitely wise, powerful, beneficent, and just! Thou canst have no delight in my misery: thou dost therefore keep

me down, in order to do me good. Lord, sanctify my want, for Christ's sake !

Dec. 31.—In general I have peace with God, and upon the whole, find no decay of faith and love ; but I might get forward more swiftly, were I faithful to the grace and opportunities with which I am favoured. I want more stability, that I may not be so easily moved with every wind, with every change of circumstances and condition in life. I look back with grief, upon some parts of the past year ; yet, I praise God for the grace which supported me. Hallelujah.—Forty-five sermons.

Feb. 17, 1782.—While I was preaching this morning, my Ebenezer died. He seemed in the very bloom of health a little before ; but being seized with convulsions, he was taken suddenly away.

Feb. 28.—When I went out to preach on Sunday morning, 17th instant, nearly four miles off, my lovely boy was poorly ; but as he had every help, I vainly imagined he would soon be better. In the midst of my sermon I found a most extraordinary impression upon my spirits, which caused me to burst into tears. Having gone through my discourse with much difficulty and confusion, I hastened home, and was told at the door of the child's

death; upon inquiry, I found he departed at the very time, I was so affected. I am now childless, and feel most acutely the loss of my pretty boy; but as his mother is spared, I ought not to repine. I wish him not back in this wretched world, which to me is more wretched for want of him. God forgive my thoughts!

March 9.—This day my precious Betsy was delivered of a girl. O God, thou art good! Shall I, can I ever forget what I felt to-day?

May 31.—I often observe, that when I preach very indifferent sermons, and to myself quite uncomfortable, the people are much blessed: on the contrary when I preach both comfortably, and in my own judgment, the greatest sermons, little or no notice is taken of them; nay, sometimes they are even blamed. This may be partly owing to the people's ignorance; partly to an unsuitableness in some sublime discourses to their wants; and partly to the wisdom of God, blessing the most, where human wisdom is least concerned.

Halifax, Aug. 31.—My journey to London was rather agreeable than otherwise, a few circumstances excepted; and the Conference more pleasant than usual in several respects; but some disaffected men have made my way very rough since I returned. At present my

temporal concerns give me great uneasiness, and my temptations are very many. O God! can I be in the call of thy providence, and be thus straitened? Yes; for temporal things are no sufficient rule to judge by. Help me then, my Maker, to trust thee, without tormenting fear.

Bramley, Sept. 30.—Though I firmly believe the leading doctrines of the Methodists, and preach them clearly; yet, as I dwell mostly on the dreadful state of man by the fall of Adam, and the recovery by Jesus Christ, and on this foundation endeavour to build inward and outward holiness, saying little or nothing about the calvinian controversy, the Independents have made me very large offers. This is the more trying to me now, as I have not above 50*l.* per annum, to maintain myself, wife, child, and servant; but fearing that temporal advantages ought not to sway me, I have refused.*

Bradford, Oct. 31.—I find great enlargement of heart, and much comfort, both when preaching, and in private. I have also, very often, great light given me into the Scriptures, even to my own astonishment. But I do not enjoy that constant sense of the divine pre-

* See a note on this subject, page 91.

sence, nor that settled habit of holiness which I greatly admire and recommend, and faintly strive to gain.—Preached thirty-eight times this month.

Great Horton, Nov. 3.—While preaching in the new chapel, I became suddenly so hoarse that I could hardly be heard, owing to the dampness of the walls.

Elland, Nov. 30.—In the beginning of the month I was greatly afflicted with pains in my head and bones. I expected a fever would follow; but by lowering my food immediately, (which has often proved efficacious) and by taking diluting drinks, I happily escaped. Having examined myself closely, respecting my eternal interest, I found nothing to fear. Christ is my only trust; in him I have righteousness and salvation. I abhor evil, and delight in that which is good.

Dec. 31.—I am more than ever convinced, that there is nothing in this world worth living for, if viewed with no other end than itself; but when considered in reference to a future state, it is not a curse, but a real blessing. I suffer much by not always keeping the connexion of both worlds in view. Surely if in this life only I have hope in Christ, I am the veriest fool on earth, to remain in my present situation; but by looking forward to an eternity

of happiness, I am supported. Glory be to God on high!

Furzingly, Jan. 31, 1783.—I have had frequent opportunities this month of searching my own heart, and have often been very happy; but I am kept low by manifold temptations, which no one knows of, but only Thou, to whom all things are naked and open. O God, save me from my fears, and strengthen this feeble soul, for Christ's sake!

Knowles, Feb. 28.—Gracious God, in mercy assist me to endure hardship, as a good soldier of Jesus Christ. O give me grace to support the trials, which thou knowest are now very heavy! Thou Sovereign of the universe, bear witness to the sincerity of my heart, in what I now promise before thee! I know I am weak; but thou art strong. Be thou my Helper, that I may ever keep this vow.*

* The vow is written in a kind of short-hand, which cannot be deciphered. The following is an exact copy:

I n w p o s t a w g p t m c, o o
 t f, o r t p; o c m t b a t l t i
 t f i p p: o b n b, b, s; o m f, o
 a t t I w n b n; t s t t o m h, w
 I m. O m p o l, e i c, o i t p, b w
 i b q n a l t 84 g. N, h t m, O m G!

This is referred to for many years, as, "I have perfectly kept my vow." "I resolve still to keep the vow, made in February, 1783," &c. &c.

Bradford, May 31.—I bless thee, O Lord, my God, for sending me timely aid. O assist me to trust in thee at all times. I have found many blessings this month while preaching; and in private have been wonderfully comforted. My way is clear; I am again blest with two children, and my precious wife is recovering fast. Bless the Lord, O my soul! Let every thing that has breath, praise the Lord.

Bramley, June 30.—Glory be to thee, O Lord, for enabling me to go through the pleasant labours of this month. Often hast thou comforted me in my own soul, while I have been striving to comfort others. Every thing in this circuit is now in a good way. An open door is before us, and the word is lovingly received. Most gracious Father, help me to be, in all things, the Christian I exhort others to be. Holy Jesus, thou Head of the church, with whom I expect to dwell through endless duration, bless my endeavours, and preserve me faithful unto death.—Fifty-four sermons.

Pennystone Inn, July 21.—Going to Conference. Wounded my conscience to-night by not reproving sin.

Bristol, July 31.—I had close trials in the beginning of this month; but a very particular

instance of the Divine attention to me in respect to temporal things. Blessed God, come what will, thou art worthy of praise from me. The Conference has so far been agreeable; I confidently trust I shall go wherever thou wouldst have me; and this is a great relief to my mind.

Aug. 2.—Appointed for Leeds.

Leeds, Sept. 30.—I have no reason to doubt that God sent me to this circuit. The people seem well pleased, and I have found much satisfaction in preaching. But I see plainly, unless I give myself trouble, I may go without the conveniences of life. Surely this ought not to be among such a people as these.

Pannel, Dec. 31.—I end this, as I have ended most years since my conversion, in keeping a watchnight. Throughout the year I have been mostly in deep waters; but God has supported me, and I feel a degree of thankfulness to him for all that is past. O that I may be enabled to live to his glory through every part of my remaining days!

Bramley, Feb. 29, 1784.—I am now in a situation peculiarly trying. My income is far short of my expenses, which distresses me exceedingly, as I would rather die than go in debt. I have a very good offer from the In-

dependents in Leeds; but what shall I do with my principles and conscience? These I will support; therefore must decline their kind offer, and trust God*—Thirty-eight sermons.

* Having suffered a good deal, both in my character and mind, on account of my manner of preaching in Dublin; particularly in regard to some expressions I used in the sincerity of my heart, relative to the calvinian controversy, and which many of my friends thought much too strong; I began, on my removal from thence, to examine whether I could not be equally useful to others, and more comfortable in my own soul, by dropping those expressions, which, however true, seemed to be hardly laudable. I made the trial, and soon found that my preaching was much more satisfactory, both to myself and the people. I therefore determined to avoid, as much as possible, meddling with any of the contested points, and to preach the truth in as inoffensive a manner as I could with a good conscience. In this spirit I came to England, and spent my first year without any uneasiness about doctrines. When I went to Bradford, I had not the most distant thought of any wrong use being made of this moderation: but some who were of the opposite opinions took occasion to represent me as a Calvinist; and not a few of our own people expressed a great deal of jealousy about me. I immediately cleared myself to any who spoke to me in private; and more expressly, if possible, at the quarterly meeting, and at large in the society. I even preached some sermons on the most doubtful points in dispute. These steps, together with my absolute refusal of the new Independent chapel, which had been offered to me, seemed to satisfy even the most scrupulous, that I was a real Methodist. However, I was urged by some warm friends, to preach more pointedly against the doctrines of *particular redemption*, and *unconditional perseverance*, as those were the only points about which

Leeds, March 31.—For several days in the last week I was very poorly, but held up till

they doubted: I did so a few times, as many of the Methodists can testify. And always in conversation with any of the Calvinists, avowed my belief of *general redemption*, and *conditional perseverance*. For about nine or ten months before I left Bradford, all was peace, or seemed so.

On my removal to Leeds, I thought of nothing but going forward in the simplicity of my heart, without paying any regard to what had passed. Herein I was exposed to a temptation quite unforeseen. The Independents, under the care of Mr. Edwards, had heard something, but not the whole of what passed in Bradford. Many of them came frequently to hear me preach; and as I touched very little on the few doctrines that distinguish them from us, (as the Leeds Methodists seemed in no danger of leaning too much towards Calvinism,) they expressed their satisfaction, not only among themselves, but to some of our people, who talking to others, raised suspicions in their minds, which made them catch at some of my words, and put constructions upon them, often the very reverse of what I designed. I had scarcely heard any thing of this, when two or three of the principal members of the Independent church informed me, that some of their friends wished me to give them a sermon at the White Chapel: and Mr. Edwards himself (whom I one day unexpectedly met) expressed an earnest desire that I would preach for him when I had time. My answer was, "I have no objection to give you a sermon, when the long days come that we can preach at seven in the morning." There was nothing new to me in preaching at such a place. It was agreeable to the Methodist plan, to the Bible, and to Mr. Wesley's declared judgment.

Before any opportunity offered of complying with their request, I was applied to by both their deacons, to know if I would leave

Saturday, when I was obliged to yield. The fever has been high; but, through divine

the Methodists, and settle with them. I was not a little surprised at this application, thinking they must have heard of my answer to the people at Bradford. I therefore answered abruptly, "I shall never suit you in my manner of explaining the Scriptures;" and instanced, Matt. xxv. 29. and 1 Tim. i. 19. and added, "I do not believe there is a damned soul in hell, but might have been a saint in heaven, if it had attended to the grace of God, as it might have done." They told me, they did not want a minister to preach points of doctrine only; but one that would take care of their souls; and that, as I believed our total fall in Adam, or original sin; and that our recovery must be by grace, through Jesus Christ, as the only foundation, they were satisfied. They wished me not to answer them then, but to consider the subject seriously, and make it a matter of solemn prayer. I came home, and revolved it in my mind for several weeks, and avoided going to preach for them, on account of this proposal. Before I called upon any of them again, they sent for me, and said, they had had a meeting with Mr. E. who told them he grew very infirm, and was not able to do as he had done; and that he offered either to take me as a co-pastor, or to give up the concerns into their hands, and preach when he could; and that they might allow something to support him during his life. It was agreed by all that Mr. E. should remain there while he lived. They observed farther, that the seats brought in 130l. per annum, and they subscribed 30l. that I should have the whole, with the dwelling-house, when he died, and they would give me at least 80l. a year till then. I told them, I had thought very seriously about the matter, and prayed over it; but that my way seemed quite shut up; for I did not see, that I was called of God to leave the Methodists. They desired me to consider that a call from a body of the

mercy, it is greatly abated. Glory be to God, I find great peace in my soul, and a peculiar

faithful, had generally been deemed a call from God, and requested me to weigh the good I might do, and the disadvantages I laboured under, as an itinerant; with the greater good I might do, and the advantages I should enjoy as a settled minister. I then spoke to my friends, and found them divided in their judgment. Some whom I greatly loved, advised me to continue in the old way, giving me their reasons. Others said, if I went to the White Chapel, they would go with me; while others advised me to get a chapel built for myself, assuring me of their assistance. To this I paid no attention, as I determined never to take any step of the kind. I examined my present situation, and compared it with the offer of the Independents. At present I had vast numbers more to preach to, than I should have with them; but I did not know their state so well, nor could I take that care of them, which I could if settled among them: yet they were taken care of by the help of leaders, &c.—this, therefore, had but little weight. At present it was very disagreeable to remove every two years at the farthest; but this has an advantage, being often the means of stirring up the mind, and preventing lukewarmness: and if any thing disagreeable happened, the time was soon at an end. At present it is very displeasing to be so often absent from my family, and exposed to colds in bad lodgings; but this was doing good that would be attended with blessings, the loss of which there was no opposite good to counterbalance.

Whether, therefore, I considered my own soul, or my usefulness, I could not see that I should be either more holy, or more useful by settling. The only thing which remained to be examined was the temporal advantage. At present my whole income did not amount to much more than 60*l.* per annum. At the utmost, it is not 70*l.* and there are many ways to take some of this away, which I should be

desire to be useful to mankind. How good is God in all things, and how wise! He removed the gloom from my mind before he afflicted my body. Now, though still very weak, I can rejoice, and praise the Lord with all my heart.—Thirty-six sermons.

free from by not travelling : so that I neither did, nor ever could make it answer. If I embraced the present offer, the lowest sum, that ever was named to me, was 80l. a year : and this only for the present, with at least 130l. in prospect ; besides the strongest assurances from the chief of the community, that they would advance whatever sum I thought necessary. This was undoubtedly a very great temptation, and many would have readily accepted it. I looked at the subject in every light, and reasoned very much concerning it. Whenever I gave way to the thoughts of complying, my mind was in darkness and distress. I therefore came to a conclusion, that temporal advantages, however great, are not sufficient motives to authorize a minister of the gospel to leave one people and go to another, without a clear probability of his doing at least as much good as he did where he was. I did not think it was possible for me to be so useful, if I left the Methodists, as I might be with them ; and therefore determined to stay, and trust God, who had always sent me help in the time of need. On the 16th of February, I told the two principal men, that I did not find liberty to come to them, and would therefore have them place no dependance on, or think any more of me. It was from principle and conscience I rejected this offer ; being resolved to go forward in the way wherein God had called and blessed me ; and to live and die a Methodist Preacher.

Leeds, March, 1784.

Woodlesford, April 30.—Through this month I have been mostly very happy in my soul, though keenly tried; however, blessed be God, my trials and bodily afflictions have produced good effects. I wish to give myself wholly to God, and the service of his people.

Wakefield, May 31.—I thank thee, O my God, that I began, and now end this month in the sensible enjoyment of thy loving presence. Thou hast often filled me with thy Spirit, and made me glad with thy salvation. I now give thee my whole soul, body, and all my concerns. O help me, for Christ's sake, to be stedfast in all thy ways.

Leeds, June 30.—My soul is at present deeply humbled before God, and filled with shame, on account of not being more devoted to him. Yet I find a most delightful peace, and solid joy, which certainly the world could never give. O my God, give me more evenness of spirit, that I may hold fast the blessings which I now possess.

Leeds, Aug. 2.—Conference ended in great peace.

Sheffield, Aug. 4.—On my way to Bristol, the place of my appointment.

Bristol, Aug. 31.—Through the whole of this month my mind has been in a confused

condition, which may partly be owing to the unsettled state I have been in, having to remove so far; and partly to the new scene of action I have entered: but the chief cause is the not having attended sufficiently to private prayer. O God, how can I neglect coming to thee? O stir me up to more than usual diligence, and shine on me, for Christ's sake!

Kingswood, Nov. 30.—O God, thou hast shewed me great love through this month. Thou hast sent such temporal helps, that I am now clear of all debt, with something to spare. Thou hast relieved my beloved wife, and in a good measure restored her. O give me power over my own spirit!—Forty-eight sermons.

Bristol, Dec. 31.—Glorious Lord, accept my unfeigned thanks for all thy mercies through the past year. I have suffered at times a good deal on account of my Betsy's affliction, and my own folly and unwatchfulness; yet, blessed be thy holy name, thou hast borne with me, heard my prayers, and supplied every want. Thou art the same for ever, O give me more grace, that I may live more to thy glory!—Forty-nine sermons.

Bath, Jan. 31, 1785.—I thank thee, O my God! for the many blessings and few crosses of the past month. All is now in a good way.

When poorly with a cold, and in much pain, I felt no tendency to murmur, but was quite resigned. Help me, Father of heaven, to live to thee, through Christ Jesus !

Bristol, Feb. 28.—To this moment of my life, Thou, O my Saviour ! hast done all things well. Thou hast again raised up my wife in answer to prayer. My three children are well, and I owe no one any thing but love.

April 30.—Suffered inexpressible anguish of spirit, on account of a preacher's having fallen into sin, and bringing a reproach on the gospel. I see, and feel that we are only kept by the power of God. I am deeply sensible of the evil of sin, and from my soul abhor it ; but I am no better than the vilest of sinners, any further than God has held me back, and changed me by his grace. I find Jesus Christ alone saves me. Glory be to him for ever ; he is precious to my soul beyond all expression!—Forty-eight sermons.

May 31.—Preaching is in general my delight ; yet this has not been the case for great part of this month : my mind is oppressed with care and fear. Still thou, O Lord, art my hope and salvation. I desire to be wholly thine, and can believe that thou wilt not leave me. O shine into my heart, that I may praise thee

with all my powers! Amen.—Forty-eight sermons.

June 12.—On Thursday, the 1st instant, I visited a person in a fever: I immediately grew sick, and felt the fever increase till Saturday, when I was forced to yield. I suffered great pain in my head and bones; but am now, through mercy, nearly recovered.

Almondsbury, June 30.—How uncertain is every earthly comfort! My lovely Betsy seemed better in health than usual, and I fondly expected her entire recovery, but she is now seized with a spitting of blood, which greatly alarms me: the cause I know not, unless it be a fright she had last Wednesday night. There was a great noise in a public house, and our window was open, the weather being very hot. She rose to shut it, without awaking me. I heard the window, and supposing thieves were breaking in, flew out of bed, and was just aiming a blow at my soul's beloved, (which must have killed her) when she spoke, and saved me. I have not gained ground this month, but rather fear I have suffered loss. The death of that glorious light of the world, Mr. Fletcher, affected me greatly. O that a portion of his spirit may fall on my poor unworthy soul! O Lord, I know thy grace is able to make me

all I wish, and ought to be. Gracious God! increase my faith, and enable me to love thee with all my ransomed powers.

Midsummer Norton, Nov. 30.—A very chequered month. Sometimes I have been overpowered with joy; and at others, swallowed up with unutterable distress. I feel such misery at the bare apprehension of losing my poor declining Betsy, that I am almost careless what I say or do. O God, look upon me for Christ's sake.—Forty-seven sermons.

Bristol, Dec. 31.—I end this year in exquisite pain of both body and mind. Coming home from Bath, the morning after Christmas-day, with a design to take my darling Betsy to the Hot-wells, my horse fell with me on the ice, rolled over my leg, and crushed me in such a manner, that I reached home with great difficulty. Here I am, without power to stir, and my dear wife unable to assist me in any thing; being so shocked at my situation, that it has increased her disorder, and her life seems in danger.—Thirty-eight sermons.

Jan. 31, 1786.—Never did I spend such a month as this has been. Suffering great pain in my sprained foot, and in horrible dread of what appears coming; I have not been in bed, nor taken off my clothes for six and twenty

nights. I have felt this day all the torment that I think my soul could bear; and this moment I apprehend myself to be the most miserable man on earth. My dearly beloved Betsy cannot be many hours in the body without a miracle. And, oh! what will become of me without her? And yet, Almighty God, I blame thee not! I have had my day; and now, night,—a dismal night is before me! Thou knowest all things, and hast all power, or thou wouldst not deserve our confidence, nor our worship; and a thousand things prove that thou dost not delight in the misery of thy creatures. Good Being! pity the most wretched of men that would not willingly sin against thee, and yet, is far from being resigned to thy dispensations: alas! how can I be resigned?—The wife of my youth expiring before me, in the twenty-ninth year of her age!—Three children, the oldest not four years old!—An emaciated body, worn out with pain, and watchfulness! And I have not money, nor property of any kind sufficient to defray the funeral expences!

Feb. 28.—On the first day of this month, about ten o'clock in the morning, my darling Betsy died, leaving me the most wretched of mortals! What I have past through during this month is beyond all expression! Despair and

killing anguish have drunk up my spirits, and nearly consumed my body. When the precious remains of my lovely wife fell as lifeless clay in my arms, I was supported by a power I never knew before ; but when on the eighth day she was to be buried, my grief was horrible ! Since then, nature being worn out, I have at times, found a degree of resignation. My dearest Betsy is mine no more ! Her triumphant soul is for ever safe in the paradise of God. Her sufferings were great, but her patience was greater. A gloom is spread over all nature by her absence, which only thou, O God, canst remove. I wish to give myself up to thee, that thou may do with me as seemeth thee good. My dearest Betsy, take my last proof of love in thine epitaph, which flows from my poor heart.

ON HER TOMBSTONE IN TEMPLE CHURCH.

"Of whom the world was not worthy." Heb. xi. 38.

Of humble spirit, tho' of taste refin'd,
Her feelings tender, but her will resign'd :
Call'd by affliction every grace to prove,
In patience perfect, and complete in love.
O'er death victorious, thro' her Saviour's might,
She reigns triumphant with the saints in fight.

March 1.—Heard Mr. Wesley at Trowbridge and Bath. My friends have *forced* me out, in hopes of recovering my health.

Bristol, March 14.—Mr. Wesley and I met the Bristol classes. He preached every evening as usual. My soul, I know not how, gains some kind of confidence, that God will yet make me a blessing, and give me to see good days.

Stroud, March 14.—Spoke on Isa. xl. 31. Eleven weeks since I preached before!

London, March 31.—My soul seems like the sea immediately after a violent storm. By the providence of God I was led to Gloucester, where I met Miss Cooke, who, in many respects, resembles my Betsy. I spoke to her on the 21st, concerning my situation, and proposed marriage, to which she soon agreed; and I now look upon myself as her husband before thee, O my God.

Bath, April 30.—While in London, I preached so often, and was so much among friends, that my mind was greatly strengthened; but when I returned to Bristol, my trouble was again renewed. Though I verily believe, God directed me to the amiable Miss Cooke, as a help-mate for me, yet, such is the custom of the world, I must not have her for several

months, and by being much alone, I am often truly wretched. O God, I look to thee, my constant refuge; save me, I beseech thee, for Christ's sake.—Forty sermons.

Stroud, May 31.—Miss Cooke being on a visit at Stroud, I have frequent opportunities of seeing her, which greatly tends to relieve my mind. Her temper and conduct convince me, that God, who saw my trouble, provided her for me, and inclined her heart to love me. Yet, I pray thee, O God, let us never be united, unless thou seest it will be for our real good. We have agreed that when we are with each other, we will pray together every day at 12 o'clock; and when absent, that we will retire, and meet each other's spirit before the throne of grace at that same hour. This I find very profitable.—Forty sermons.

Bristol, June 30.—The power of God generally attends my preaching, and I am often happy in my own soul; but, owing to my unsettled condition, my mind is restless and uncomfortable for the most part. My witness is in heaven, that I sincerely wish to be a consistent character; a real Christian in all the fluctuations of human life; but, my God! I am weakness itself, and imperfect in every thing. My forlorn state,—the recollection of what is

for ever past,—and the hopes and fears of what is before me, agitate my soul exceedingly. Well! I leave all to thee, my God!

July 31.—This month, especially the beginning of it, has been a time of care and trouble. Having lodgings to provide for 'the preachers, and every thing to prepare for the Conference, Mr. Wesley to attend, and various tempers to consult, I have had full work. Yet, even this may have been useful to me, as it has diverted my attention from my own concerns.

Gloucester, Aug. 10.—This day I was married to the amiable Sophia Cooke.

London, Aug. 31.—When my lovely Betsy died, I thought myself undone for life! Even when I was enabled to resign myself to God, I expected to go mourning all my days, as I thought I never could love another woman; but, blessed be the Lord, I was mistaken. God has given me one equally gracious, and every way suitable.

Nov. 8.—Meeting classes. Many hundreds of people are truly alive to God. This rejoices my heart.

Poplar, Nov. 30.—Though I have had a great deal of care and trouble through this month, about public concerns; yet, I have enjoyed many very precious hours with God. In

this great city, and among the richest people in our connexion, I am poorer than ever I was. This, thou knowest, O God; and thou permittest it for some good end. In thee I trust, and am persuaded thou wilt some way supply my wants. O assist me to cast my care upon thee, who hast cared for me all my life.

London, Jan. 31, 1787.—My mind is exceedingly encumbered with temporal business; I could not be much more troubled with it, were I in trade. This is, nevertheless, my official calling while here: and as it is to serve the preachers, I feel some satisfaction in taking up my cross. The preaching so seldom is quite contrary to my inclination, as those might serve tables as well, who cannot preach at all. However, I am where God placed me, and I wish to be content.

Feb. 28.—On Friday, the 2nd instant, I went to visit a man in a fever; and had not been many minutes in the room before I caught the infection. I strove, however, to meet the classes till Wednesday the 7th, when I was forced to take my bed, and soon became delirious. By the friendly and skilful assistance of Dr. Whitehead, I am once more in a good degree restored, and have preached twice. During this illness, I found no remarkable

joy, but a sweet, submissive peace, and a yieldingness to the divine will, which I would not exchange for a thousand worlds. I would not neglect any means of preserving my life; yet I look through all second causes to God, well knowing, that

“Commission’d by his Sov’reign will,
Poison can cure, and balm can kill.”

I therefore give him the praise for all the good that is done on earth.

March 31.—I have preached some of the most comfortable sermons to my own mind this month, that I ever delivered. I have been exquisitely happy in God several times, for which I wish to be thankful. Yet, I bless God, I do not make a Saviour of certain feelings. No! my dependance for all things is upon the Christ who hung upon the cross—on the Jesus who is passed into the heavens. He alone is my foundation, and on Him I build my hope of present and eternal salvation. To Him be endless glory!

Chelsea, May 31.—There are three sorts of people in our society. The truly spiritual: the regularly sincere, who live much below their privileges: and the scarcely awakened, outward-court worshippers, who just conform to

the rules enough to be kept in connexion. My God, what am *I*? Glory be to thee, I know I am thine, but I am very weak.

Rainham, June 30.—I praise God for having the blessed opportunity of meeting with some select preachers. While they make me ashamed of myself, they stir me up to diligence. I feel a great thirst after useful knowledge, and an earnest desire to be holy, and serviceable to mankind. I have no wish to live, but that I may do some good. O my God, make me what thou wilt, only preserve me from sin. All is well with me at present.

London, Aug. 31.—How uncertain is every earthly good! In the beginning of this month every thing wore a most promising aspect. My dear wife recovering charmingly; my children well; my own health never better, and clear with the world: and now, alas! all is reversed within the compass of a few days. When I came home from Snowsfields on Wednesday the 15th, I found my wife very poorly. Her complaint became alarming, and proved to be an inflammation in her bowels. Several times the physicians gave her up, and all despaired of her ever getting better. But God has heard prayer, and for some days she has recovered amazingly. Seventeen nights I have not been

in bed. I am now greatly fearful for myself, having no appetite for food, and feel almost worn out. For my own part, this would signify nothing; but I would not willingly leave my family in its present state.

Deptford, Sept. 30.—I end this month well; but oh! what a time of trouble has it been to my soul and body! Yet, blessed be the Lord, I have been supported under my affliction, and preserved from yielding to some dreadful temptations, when there were the fairest opportunities. My Sophia is getting better, and I trust will soon be perfectly restored. My soul is truly happy, and once more I praise Thee for all things.

London, Oct. 26.—By going frequently to Deptford in a hurry, to see my wife, and crossing the ferry when I was warm, I caught a violent cold, which so affected my head and throat, that I lost a week.—Blessed be God, I am now much better.

Islington, Oct. 29.—Sat up all night with Maria, expecting her to die.

London, Oct. 31.—I thought I should have had a pleasant time at Islington; but never was more mistaken. My wife's trunk was left in the coach (with above twenty pounds worth of things in it) and entirely lost. Maria's com-

plaint proves to be the small-pox, which I thought she had had. Add to this, my own mind is greatly tried, by some busy, selfish people.

March 26, 1778.—This day my son Thomas Weaver was baptized.

March 27.—Sat up all night with Mr. Charles Wesley.

March 29.—This morning at half past ten Mr. C. Wesley died.

March 31.—I feel very often, an awful apprehension, lest I should ever bring a reproach on the good cause in which I am engaged. Yet, I am not conscious of living in any allowed sin: I wish to be upright before God and man. I know, my God, that thy grace is sufficient to keep me, and on that alone I desire to depend. O let me sooner be cut off from life than be suffered to disgrace the gospel of Christ.

April 30.—I end this month in deep self-abasement before God. I see and feel that I am very ignorant, very helpless, and very unholy, compared with what I might be. Oh! I exceedingly admire wisdom, strength, and holiness in others. Great God! are they not all thy gift? Only speak, and I too shall arise, and be a greater sharer of these blessings. O

how sweet must heaven be, where all these are eternally perfect ! Labour for that rest.

May 31.—As whatever is in its nature eternal, is, properly speaking, *always beginning*; and as religion is a participation of the nature of the eternal God, and a conduct agreeable to its operations, it plainly follows, that a christian's duty is to be always beginning to enjoy, resemble, and please God. None of these can ever be done with, nor so much of them past:—they are *all ever beginning*. O God, help me to begin now !

June 30.—Several times this month I have been most shockingly tempted to a once besetting sin—anger. Blessed be God, I have escaped. O my God, I thank thee for every degree of preservation. I have also been greatly straitened for money, nor can I yet tell how to clear my way ;* but my trust is in God. If I am in his work, he will send me help: if I am not, may he convince me of my error, by leaving me to want in the time of trouble ! I would not willingly waste any thing, and if I be a preacher sent of God, he will provide. In him I trust.

London, July 28.—Conference began ; different preachers supplied in the mornings, and Mr. Wesley, as usual, every evening. Hitherto

there is no jar of any consequence among the preachers. O that all the ministers on earth were subject to some such examination of their characters. Surely nothing can remind me more of the day of judgment. I feel myself a poor sinful creature before thee, O God; but I praise thy name, man can lay nothing to my charge. O help me to devote myself anew to the service of thy people. Thou knowest I would fain be right.

Aug. 6.—The Conference ended in great peace.

Aug. 31.—I desire to be unfeignedly thankful, that I feel peace with God and all mankind. I experience what I preach, in a degree; but I want to experience it more, and without interruption, and free from the contrary. My will is to do right, and this is thy work, for once I had no such inclination. I find a power I once had not; this also is from thee. Thou hast done great things for me; praised be thy holy name. Still keep me, my good God, that I may answer thy design in all things.

West Street, Sept. 30.—I have much to praise God for, through this month; good health, my wife and four children well; my wants all supplied; our friends numerous and agreeable; an excellent house and every convenience;

peace in our borders, and a prospect of doing much good; plenty of time to read and study, and every help I can desire. Still I am, at seasons, in great heaviness. I see attainments in the bible which I have not, and without which I cannot be completely happy.

Oct. 25.—Now more afflictions! My George and Sammy very ill.

Oct. 31.—Involved again in temporal trouble. My wife's being obliged to go to Bristol, where my two boys are sick, and various circumstances, have greatly pressed down my mind. But what should I do, or be, without affliction?

Nov. 1.—About twelve o'clock this night, my Sammy died.

Nov. 2.—Walked to Bromley, preached, and walked back (twenty-four miles) without sitting down, or dining.

Nov. 10.—Robbed of my watch, and other things worth twenty pounds.

Nov. 15.—Twice to-day in private, I was almost overpowered with the love of God.

Nov. 28.—A day well spent in solemn communion with God.

Nov. 30.—The expences attending my lovely Sammy's funeral, his brother's illness, and my wife's journey to and from Bristol, sunk me

greatly in debt, which is always a kind of hell to me. I thought I must have sold my fine watch to help me; but I was robbed of that and other valuable articles. I saw the hand of God in this, and cast my soul and burden upon the Lord, and he put it into the hearts of two friends to send me equal to what I could have got for all that was lost. Glory be to God!

Dec. 31.—It is now the solemn noon of night. The old year is just gone, and the new is this moment beginning. Thou alone, O my Maker, art present, and seest the secrets of my soul! I thank thee for the many mercies bestowed upon me through the past year, especially through the last month. I see that, when every prop is taken away, thou canst interpose, and send relief. I bless thee for the happiness I have lately enjoyed; and for the last token of thy notice, that a friend gave me this day a watch, apparently better than the one which was taken from me. I know I am thine, and shall be with thee to all eternity.

Jan. 31, 1789.—I bless my God, he gives me proof that it is good to be much in private with him. I see it is possible to drive about with a hurrying religion, which is neither good for me, nor the people.

March 31.—I have lately had many precious

visits from God, when preaching, and in retirement. I end this month in the enjoyment of that peace which passeth all understanding; and, as far as I know my own heart, feel nothing but love to any creature. I would rather lose my existence than sin against my blessed Saviour. Yet I am frailty itself; and unsupported by grace, I am capable of all that is bad. I also feel I need the Redeemer's merits to justify me before God, after and in my best obedience.

April 30.—Much oppressed with a cold—not able to preach. I never fear death; yet I feel a desire to be more useful, if the Lord will, before my removal hence. This is just as His sovereign will shall appoint; good is His pleasure at all times to me. Only, if indulged, I would fain not outlive my usefulness.

June 30.—I end this month in a pleasing frame of mind. I have certainly much to praise God for; but my little Tommy's illness is a great deduction from my comfort. He is in thy hand, and I wish thy will to be done; yet, I have a will of my own, O God! If I had no will, whence would be the virtue of being resigned?

Leeds, July 27.—Conference began.

Aug. 4.—Conference ended in peace. Mr. Wesley preached every evening as usual.

Gloucester, July 31.—Though my dear child's long illness made his death rather desirable than otherwise; yet, there is something painful in losing part of one's existence! O death, I like thee not in thyself. God of life, save me from its sting! O merciful Lord, go with me to the place of my appointment, or suffer me not to reach it.

Manchester, Sept. 30.—I am once more very agreeably settled. I have an excellent house, with every convenience; many good friends; and, above all, a prospect of being extensively useful.

Oct. 26.—Most dreadfully afflicted with the first touch of the gout, owing to a fall from my horse.

Nov. 30.—A month of sore affliction. Not willing to believe my disorder was the gout, I treated myself improperly, and on Tuesday, 3d instant, drove it into my head and stomach, and was not only delirious, but outrageously mad till Friday, 13th instant. I took laudanum and musk in great quantities, and was blistered in several parts.

Dec. 3.—Recovering slowly. Much troubled on account of owing money.

Dec. 7.—This day sold above one hundred volumes of excellent books, towards paying my debts.

Dec. 29.—Glory be to God, I am much better, and free from debt!

Dec. 31.—My mind is happy in God, and my one desire is to live to his glory. From the ground of my heart, I bless God for this great affliction.

Jan. 31, 1790.—This severe affliction has convinced me how much the Lord can enable me to bear. It has proved my real friends; and has taught me several useful lessons.

June 30.—I bless the Lord for the many mercies, spiritual and temporal, bestowed on me through this month. Clear with the world, my family all well, my own health excellent, and my soul truly happy in God. Glory be to thee, O Lord, for all my past trials. O take me for thine own, and mould me as thou wilt. I am unworthy of thy notice; but there is abundant worth in Christ Jesus, and in him I trust.

Bristol Conference, July 31.—I feel much gratitude to God, for sparing my life when the coach was overturned; and for preserving my dear wife in so wonderful a manner. Hitherto all is well in the Conference. Surely I have great reason to be humble and serious.

Manchester, Sept. 30.—I have enjoyed many precious opportunities this month, especially in private prayer. It is truly good for me to be often alone. I never feel time a burden; on the contrary, I always find more to do than I can accomplish. This is in itself a blessing. I love work, and always did; yet I can enjoy either the company of a friend, to unbend my mind; or the company of my God and conscience in private. Glory be to God for all things!

Oct. 31.—Preached at Failsworth and N. Oldham. My health, my family, my character, and all my concerns call for praises unceasing to the greatest and best of Beings. O that my every breath were praise!

Nov. 30.—I have hurt my mind by trifling. Yet, through all, in the very worst of times, thou, O my God and Saviour, knowest that I love thee. Thou triest me with poverty that I may feel for the poor, and that my blessings may be received from thee. I thank thee, Friend of my soul, for all things.

Middleton, Jan. 31, 1791.—The having several spare days now and then, is of great use to me. What pains ought to be taken in preparing for the pulpit! O God, I feel myself

ashamed before thee, that I am not more devoted to study!

Oldham, May 31.—Never had greater temptations to sin, nor fairer opportunities of committing it; but blessed be the Lord, I have been preserved. O God, I thank thee for interposing when sin is nigh. Thou knowest I would not offend thee to gain the world.

Delph, June 22.—Narrowly escaped being killed by a dreadful fall from my horse.

Manchester, July 31.—The Conference has been conducted in a manner worthy of wise and good men. God is with us, and all our enemies will be disappointed.

Aug. 31.—I am once more at rest. How pleasing is the thought of being eternally at rest in heaven!

Sept. 30.—I have still to lament that my passions are so strong; particularly that anger should sometimes have power over me. I am entirely on thy side, O my God, in my judgment and intentions; I often feel thy peace and joy in my heart; and constantly desire to be wholly thine. But why am I so unstable? O draw my heart to thyself, and let thy love constrain me to live always within the veil.

Nov. 7.—Began the Stranger's Friend Society with Mr. Clarke.

Davyholme, Nov. 30.—I have past through some keen trials this month; but have not fainted. Still straitened in temporals, so that I cannot buy the very books I wanted. I bless God, I am not the first that has been in this situation, or I should be greatly tempted.

Salford, Dec. 31.—All is once more well. I am in health and out of debt. My dear wife and children are well; and the work is prospering. Boundless Love, I thank thee with all my soul.

Manchester, Jan. 23, 1792, and following days.—Two strangers supplied my places. This was quite providential, as my mind was very much untuned by some false brethren, who used my colleague and me very ill. Yet I feel no resentment.

March 31.—Eternal God, thou wilt judge me in that day. Thou knowest that I love thee, and would fain be uniformly devoted to thee. But I want more divine power to enable me to keep pace with my present light, and to hear the answer of my own prayers. O look upon me, and be merciful unto me, as thou usest to do to those who love thy name.

London, Aug. 15.—This day the Conference ended. We sat above seventeen hours, being determined to finish our business.

Reading, Aug. 17.—On my way to my appointment in Bristol.

Bristol, Nov. 1, 2, and 3.—Writing my sermon which I preached at the opening of Portland chapel, in order to print it, as a vindication of my doctrines, &c.

Dec. 31.—Watch-night as usual. Thus have I finished “another various year;” and my last hour will come! I have had much more honour in my public preaching this year than ever; but I know not that I have done more good. O Lord, my soul and all my concerns are in thy hand; and my desire is to be a real Christian.

Nailsea, Jan. 31, 1793.—Several times during this month I have felt my mind uncommonly solemnized, and greatly blessed in the evening when coming home. I wish to be useful to the people; but feel, more than ever, my own ignorance and weakness. I find a spirit of forgiving love towards the discontented people who have not used me well. Upon the whole, I trust I am getting forward a little.

Bristol, Feb. 1.—Seven years since my Betsy went to God. O time, how slow, and yet how swift is thy flight!

Feb. 28.—I end this month in a very solemn

frame of mind. I have preached several times lately, much to my own satisfaction; but still I am made quite wretched at times by sore temptations. I cannot keep my mind stayed on thee as I wish, O Lord; I pray thee enlarge my coast, and let thy hand be with me, and do thou keep me from evil, that it may not continue thus to grieve me. I would fain exercise faith in thy promises, O Lord; but I am very weak. My God, I am oppressed! undertake for me.

Newport, April 30.—My journey to London, though fatiguing, was very pleasant; and I trust, productive of some good. My mind is still oppressed with sore temptations; but

“ Rather I would in darkness mourn
The absence of thy peace,
Than e'er by light irreverence turn
Thy grace to wantonness.”

Bristol, May 31.—After an absence of nearly seventeen years, I paid my friends in Wales a visit. Time has altered many faces; but their love remains unimpaired. This month has been well filled. I have travelled about six hundred miles; preached forty-two sermons; expounded frequently, and prayed in public about one hundred times, besides praying in

families, and with several sick people. I bless God I am now well and hearty, and determined to live to God

June 30.—My inward trials have been very great through this month, and the present state of my mind is very unpleasant; but my hope is not confounded. Hitherto the Lord is better to me than my fears.

Birmingham, July 17.—How clearly do I see the words of Kempis verified, “Great travellers are seldom sanctified.” Lord give me more of thy spirit for Christ’s sake.

Pensford, Dec. 31.—As far as I am acquainted with mankind, I know no man that has more striking proofs of a particular providence than I have. In all my ways I do acknowledge thee, O my God! and thou dost indeed direct my paths.

Bristol, July 12, 1794.—This day, about eleven o’clock, my father died, aged seventy-five.

Bath, Sept. 30.—I feel much gratitude to thee, O my God, for the prospect of good being done in this circuit. I wish to be holy and useful; but no creature can be weaker than I feel myself.

Oct. 31.—I am now forty-three years old. Nearly twenty-two of these have been spent in preaching the gospel of Christ. I have never

attempted to save a penny ; on the contrary I have been often straitened. I feel no decay in my powers, of either soul or body ; but reason tells me, I am not likely to be long so, considering how I have wrought and suffered. O God, leave me not when my strength faileth : I would not willingly outlive my usefulness.

Nov. 30.—I see the amazing folly of being anxious about the world ; because of the shortness and uncertainty of life. Yet my mind is troubled at times, lest, when I cannot travel any longer, I shall be brought into great distress. I cannot make myself easy while I consider things in themselves ; but my God and Saviour, thou canst, yea, and thou wilt help both me and mine : to thee I look !

Dec. 31.—Of myself I can say no good ; being weaker than ever in my own esteem. But O God ! thou knowest I would be thy faithful servant. Keep me, I beseech thee, from my easily besetting sin. Thou hast seen my trouble and tears, O help me to begin anew ! I have passed through much pain, grief, care, and fear, during the last twelve months.

Manchester Conference, July 31, 1795.—Hitherto every thing in our meeting is very promising ; and will, I believe, turn out well. The prayers of so many cannot fall to the

ground. O my God, I bless thee for the spirit I have felt ever since we met. Thou rememberest how I sought in secret, and in great distress. O bless me always with this precious love.

Bath, Sept. 22.—Spent most of the night in earnest prayer.

Sept. 25.—In great distress of mind, owing to fierce temptation. O let this cup pass from me!

Feb. 17 to 29, 1796.—A long fortnight of very great pain of body and mind.

March 31.—I cannot consider this month as lost, though I have not preached once, owing to illness. I have read a great deal, and deeply considered many subjects. My heart is with the Lord, and I desire his will to be accomplished.

Bath, Aug. 12.—Notwithstanding I have been kept constantly employed, being Secretary to the Conference; yet I have found the whole a time of searching of heart, and consequently useful.*

Sept. 30.—Through this month I have suffered greatly in my mind, from grief and care, and fierce temptations. Yet I have been highly favoured many times in preaching. The congregations were large and respectable,

and I fully delivered the truth as it is in Jesus, with great satisfaction.

Nunny, Nov. 30.—Up all night owing to thieves. Much of my time this month has been whiled away, owing to my being from home, and unsettled. I am always pained when this is the case. I love study and reading; and at home enjoy the retirement which is necessary for these purposes, but I cannot abroad. One consequence is, I am obliged to be in company too much; and trifling conversation is frequently introduced, to the great hurt of my soul. Of this I totally disapprove, and always lament when it happens. Save me, O my God!

Frome, Dec. 30.—The cold was so severe last Saturday, that, on my way to Frome, I lost the feeling of my feet. This brought on the gout, which has confined me several days.

Bath, Feb. 3, 1797.—This day God noticed me in two extraordinary concerns; he sent me a friend on the road, and money to clear my way.

Leeds Conference, Aug. 5.—I never was more closely employed; but am well rewarded in seeing the preachers so loving and harmonious. Thank God!

Birmingham, Sept. 3.—On Sunday the 17th, while preaching a charity sermon in the old

dissenting chapel at Kidderminster, the front gallery gave way, and threw above a thousand people into the utmost consternation! Happily none were much hurt, as the beam was very strong, and gave way by degrees. How well it is to be on good terms with our neighbours. The minister and rulers lent the new meeting-house immediately, to which we adjourned and finished; so that the collection was not injured, but rather increased.

Birmingham, May 31, 1798.—I have cause to praise God; my most amiable wife narrowly escaped being killed by a coach falling with her, which hurt the passengers exceedingly.

Bristol, July 31.—I feel a secret pleasure, which, I trust, is innocent, on being chosen a third year Secretary to the Conference, though it is a very fatiguing and troublesome office. It delights me to be loved by such good men as the preachers. Lord, assist me so to act as to deserve their love!

Birmingham, Dec, 31.—Eternal God, thou knowest, and thou alone, what distress of soul I have endured in the past year. Thou hast supported me, so that I still live. I bless thee for my health, for having sent me help in the time of need, and for my many great mercies. I am ashamed of my unprofitableness, and sincerely

wish to live more to thy glory than ever I have done.

Feb. 28, 1799.—By going to Walsall on Sunday the 17th, I increased my cold very much, and became so hoarse, that I lost a fortnight's preaching. The uvula is greatly relaxed, and my voice almost gone. I have been much tempted to anxiety about myself and family, shouldst thou, O God, take away my power of speaking: but I know thou canst easily restore it; and as I cast my care upon thee, I trust thou wilt bless the means, and soon enable me to fill my place.

March 31.—Though confined great part of the last three weeks, I have not been idle; for I have studied and read closely, and written much. Being naturally led to preach about afflictions, I have cause to believe many have found much comfort in hearing me.

Manchester, July 29.—This morning I was chosen President of the Conference. I put my trust in thee, O God, and doubt not but thou wilt enable me to fill my office with propriety.

Sept. 30.—Part of this month has been very laborious, and sometimes unpleasant; but I hope good has been done in several respects, particularly in regard to Sunday schools; this pleases me the more, as I perceive many

are set against this institution. Lord, do thou bless it!

Manchester, Dec. 31.—I end this year as I have ended many, in the service of God; and my feelings are much the same as they have always been on such occasions. I regret my not having lived more to the glory of my God; and purpose, by his grace, to set out anew.

April 26, 1800.—In returning from Altringham on the 11th, my horse was thrown down by a cart. Through the mercy of God, I was very little hurt; but much frightened. I preached in the evening without much pain: not so on Sunday; nor have I been well since.

Collyhurst, May 8.—Enjoyed much satisfaction in this lovely situation, among my dear and good friends.

May 31.—At the desire of my physician, the worthy Dr. Percival, I went to Runcorn, that I might become quite strong. On the 16th, as I was taking the air gently, my horse was suddenly started, and he thrust so violently against the wall of the inn, that my head was cut in several places very much, and is still in great pain.

Manchester, June 12.—Still too weak to preach. This I consider a very severe trial, but wish for resignation to the will of my

God. I see clearly he can do what seemeth him good.

June 28.—Once more I begin to preach. O my God, assist me to be faithful.

July 16, 1801.—This morning at half-past 5 o'clock, my George, the last of six sons, died.*

Ivey Bridge, Aug. 30.—A month of great confusion, anxiety, and temptation. O God, pray thee, deliver me for Christ's sake.

Guernsey, Nov. 30.—The state of my mind has been very unsettled, most of this month, though often comfortable in preaching. My reception in Guernsey, far exceeds my expectation; and though my passage was disagreeable and dangerous, yet, I am glad I came, seeing such a society, and such congregations, as I did not imagine were here.

Plymouth Dock, Dec. 31.—Though through the past year I have preached to the comfort of thousands, and have travelled a great deal, without much pain of body, yet it has been a

* *Inscription on the Tomb-stone of George Bradburn.*—
By his Father.

Reader, tread softly on this sacred stone ;
Who lies beneath it never injur'd one.
If he had faults, they were through grace forgiv'n ;
Wouldst thou know all his worth—meet him in heaven.

very unhappy year to my mind. I end it, as I end every year, in the worship of God. O Lord, I never wish to spend such another.

Plymouth, Feb. 28, 1802.—O God, I thank thee for the proof of thy love through the whole of this month. Thou that canst assist so effectually in one thing, canst as easily answer prayer, and help in all things. Help me, O my God, for Christ's sake, in those concerns, which lie heavy on my unhappy soul.

Plymouth Dock, May 2.—Silent Sabbath owing to illness. I have long observed, that when I have been determined to do something extraordinary, and expected great things, I have been disappointed, and brought low. This has often proved useful to me.

Plymouth, June 30.—This month has been better filled up than any, for some years past, particularly with respect to prayer. I feel a degree of confidence in God my Saviour, that the painful cares, which have long nearly distracted me, will be removed; or, at least, softened by his kind providence relieving my wants. My present case is truly awful, being such a state of suspense about my temporal concerns. O holy Lord God, I look up to thee alone for deliverance. Thou canst easily help me out of my trouble.

Bristol Conference, July 24.—O what a trial had I to-day. Lord, help me!

July 25.—What a day of painful suspense!

July 27.—O what had I to pass through to-day! my name left out of the minutes for a year! what else could I expect for my past conduct towards thee? assist me, most gracious God, to become a new man, and to live as a Christian minister. I see, I feel the evil of sin; and do from my heart beseech thee to save me from it, for Jesus Christ's sake!

Plymouth Dock, Aug. 31.—Though the beginning of this month was a time of severe trial, yet, on the whole, I bless the Lord I have gained ground in my spiritual course, and am inexpressibly happier than I have been a long time. I trust, O God, that thou wilt help me to conquer.

Torpoint, Sept. 30.—I am not happy. My spirit is not in that settled, praying state it ought to be, nor am I satisfied. O my blessed Saviour, how well thou knowest what I want, and how easily canst thou help me! Lord Jesus, save me!

Plymouth, Oct. 31.—I feel an earnest desire to be a truly spiritual man; but I fear my heart is not sufficiently given to God, which is the real cause of my varying as I do. One thing I

I am perfectly clear in—that private prayer must be strictly attended to by me, or I shall neither get nor keep true religion alive in my soul. O Christ, undertake my cause !

Plymouth Dock, Nov. 30.—Through this month I have preached with much satisfaction ; and, I trust, to the profit of the people. I feel a degree of life in my soul, increasing a little ; but still I am perplexed with care and fear about temporal things ; so that I am not happy. I doubt my acceptance in Christ, at least at times, which gives me great pain of mind. I feel that humility is very imperfect in my heart ; and pride by no means destroyed. I have an earnest desire to be altogether holy.

Stonehouse, Dec. 1.—O Lord Jesus Christ ! I firmly believe thou wilt completely deliver me.

Dec. 31.—This year has been a very good one in one respect ; it has, at least two-thirds of it, been used more to my own spiritual improvement, than any of the last fourteen years. And though it was a severe trial to have my name left out of the Minutes, yet I believe it has made me more attentive to my own soul than perhaps any thing else could have done. On the whole, I am every way better than I have been for many years past.

Plymouth, Jan. 31, 1803.—I thank thee, O

Lord, for the precious times I have enjoyed this month, particularly in private prayer; but still I am not what I wish to be. I want more of the divine influence when in company.

Feb. 28.—I have enjoyed some very pleasing visits from the Lord this month, both in preaching and prayer, but particularly in private. My vow of February, 1783, I have completely kept this year, and do now, as much as ever, confirm it. King of glory, help me!

Torpoint, March 31.—I end this month in deep humiliation of soul, and much anxiety of mind, about my temporal concerns: yet I am truly thankful for the many mercies I enjoy.

Plymouth Dock, April 30.—Several times through this month I have hurt my mind by being unwatchful: and have frequently intruded on my times of private prayer, by not seizing the proper moment. I have likewise rendered my preaching less pleasant to myself, by not studying my sermons more, though they have been much praised.

Plymouth, June 30.—I have suffered loss in my soul this month, chiefly owing to temporal concerns, which made me pray less than usual in private. I see, I feel, that nothing will preserve the life of religion, but a constant endeavour to hold communion with God. I pray thee, O

Lord, to impress thy presence on my heart, and inspire me more powerfully with the spirit of prayer.

Manchester Conference, July 29.—These days afford little pleasure on reflection, being spent mostly in a hurry, and much confusion: yet is the state of my mind very different from what it was this time last year. O God, quicken my soul more abundantly.

July 31.—I bless thee, O Lord, for the love which the preachers manifest towards me, and for my restoration to a proper name among them.

Plymouth Dock, Sept. 30.—I see much to be thankful for; but this does not counterbalance what I feel about temporal things, which still lie heavy on my uneasy heart. My prospect seems dark and doubtful as to this life, and I drag on at a poor rate as to my soul: yet, I believe *all will be eternally well with me.*

Dec. 31. Near one o'clock in the morning.—I concluded the past year in a very profitable, and in a degree, a pleasing frame of mind. I blame myself in many things, particularly, for not living more in the soul of prayer; but I bless God for my seeing this, and for feeling a

revival of it at this hour, and a determination to begin again.

Jan. 31, 1804.—On Tuesday night, 24th instant, in returning from Millbrook I hurt my leg, but not feeling much pain, I paid no attention to it till it produced the old effects, a degree of gout in my foot, and laid me up.

Feb. 24.—On Tuesday the 7th, the gout so affected my head, that I lost my reason, and was quite mad till Wednesday morning.

Torpoint, May 31.—Through thy mercy, O my God, I have spent this month in great peace, and I give thee unfeigned thanks for the answers thou hast given to my poor prayers. In thee do I put my trust, and sincerely wish to devote myself to thy service. O God, assist me to be a truly spiritual man, for Christ's sake.

London, Aug. 14.—Conference ended: I am appointed for Bolton.

Bolton, Sept. 30.—Opened the new chapel. Owing to a wound in my ankle, I have not been at any of the country places. This is not pleasing to me, nor does it suit my health; but it is the will of God.

Nov. 30. Thanks be to thee, O Lord, that my foot is now nearly well. This month has

by no means, been a pleasant one to me. Alas! what good have I done? Perhaps every stroke of the Divine rod is necessary. O God, grant thy blessing to me, so that the end may be answered.

Dec. 31, 1804.—Held a watch-night, and concluded the year well. Thus I finish the account of thirty years: preached in that time nine thousand nine hundred and thirty-one times.

Wrexham, Jan. 1, 1805.

“Where is the fable of thy former years.”

“How swift the shuttle flies,
That weaves our shroud!”

This day thirty-one years, I left my father's house, and became a travelling Methodist preacher. My God, through what scenes of pain and pleasure hast thou graciously conducted me! My race of glory and of shame is thus far run, and I must shortly be with those who rest. Last night, in a very solemn frame of mind, I ended the year, among a goodly company of earnest Christians. I now, in deep humiliation of spirit before thee, O holy Jesus, begin this year, fully resolved to be a sincere and consistent Christian minister. O Thou, whom I delight to preach to mankind, have mercy upon me, and help me. In this ancient town I preach-

ed my first sermon, when I was a very poor young man. I am now fifty-three years old, and am considered by very many thousands, as a great minister of Christ. What I am that is good, I am by the grace of God alone. All I know, and all I have done, but make me truly ashamed of myself. Yet, I appeal to thee, thou Judge of all, I live in no known sin, and trust in thee alone for life and salvation, in time and eternity. To thee be glory for ever.

Bolton, March 31.—The beginning of this month was a time of great trouble and distress. Being twice attacked by an alarming swimming in my head, I was greatly cast down. O God, I bless thee, for sending me timely relief, both in my temporal and spiritual concerns.

Hallivell, June 30.—What with meeting the classes, visiting the country places, preaching thirty times, and printing my sermon on Psalm lxxx. 1. no month of my life was ever more completely filled with good works: yet, blessed Saviour, never was I more truly sensible of the insufficiency of human merit before God. On thee alone do I depend for any sort of title to heaven. O holy Lord Christ, help me to live to, and for thee.

Bolton, April 30, 1806.—Come life or death, I conclude this month in perfect peace with

God, and all the human race. O my God, I thank thee for all thy dealings with me to this very hour; and from my inmost soul, I wish to be resigned to thy holy will in all that is to come. Thou knowest, blessed Jesus, that my trust for every thing, here and hereafter, is in thee alone.

Leeds Conference, July 31, 1806.—I feel gratitude filling my heart for the striking proof of thy love, O my God, to me. Among thy many, many mercies, it is not the least, that thou givest me favour in the eyes of the preachers, as well as of the people. O Lord, do thou enable me to make suitable returns, by living to thy glory!

Wakefield, Jan. 31, 1807.—How many weeks have I lost for want of timely care! When I struck my ankle against a coal-box on the 25th of October, how trifling did the hurt appear! I strove to preach, though I could not ride, and thus passed two months, endeavouring to get well. On the 2d of this month I was forced to yield,—took to my bed, and have never been up since, except while the bed was made. January is now gone, I am still in bed; my ankle by no means well; and I am very much afflicted with violent pains in my knees, and with gouty symptoms flying about me.

That some good end is to be answered by this affliction, I have no doubt; and my greatest concern is, that, whatever the end may be, in our Lord's design, it may be fully answered. O death, thou hast no sting for me!

Wakefield, Feb. 28.—This confinement has given me an opportunity of proving the love of many friends, which I did not know before. As my pains have not continued long at a time, I have been well employed. I have closely examined my own heart, and feel a firm confidence in Christ, that all is well for eternity.

Nov. 30.—Greatest and best of Beings, I thank thee, with all my heart, for thy protecting care of me through this month. I conclude it with much gratitude, and much pain of mind. My God! how thou honourest me, and yet what poor returns do I make!

April 30, 1808.—How mysterious are thy ways, O Lord, towards me! In fine health, with a prospect of doing much good this week, at Leeds, Yeadon, Otley, Addingham, and other places. I was seized on Monday the 18th, with a violent pain that confined me to bed for several days, when a degree of the gout appeared in my foot. I hope to-morrow to enter fully on my delightful work of preaching Christ. That this confinement is for some particular

end, I have no doubt, though I do not yet see it.

Bristol, July 25.—Conference begun. Two hundred and forty preachers; every one of whom has his character, and his station, with sundry concernments, at heart. O Lord, assist us!

Bath, Aug. 31.—In the beginning of this month I had my patience tried a good deal, about my station; but I was enabled to bear up with uncommon calmness, and by committing my cause into the hands of my blessed Lord, by prayer and faith, my way was made plain, so that I sincerely thank God for the trial. O my God, how kindly hast thou dealt with me and mine! Glory be to thy holy name for ever.

Bath, Sept. 30.—In the course of my life, which has been *a series of divine mercies*, I never saw more striking instances of the particular providence of my God, in answer to prayer, than since I came to Bath. Every thing seemed, not only against me, but even degrading to me! and lo! all things are working together for my comfort and honour.

Jan. 31, 1809.—Through the first fortnight of this month, I suffered greatly in my mind for want of money. This was of great use to my troubled soul in a trial that followed.

When the end was answered, the Lord sent money.

June 30.—How wonderful, O Lord, are the manifestations of thy love to me! With inexpressible delight do I record them, and with my whole soul do I wish to make suitable returns. In the beginning of this month my mind was perplexed about many things, and my temper unpleasant; but being confined about a week, by a gentle touch of the gout, I find my soul entirely relieved from its gloomy bondage, and I trust, by this light affliction, I shall be an eternal gainer.

Sept. 30.—How is it, O my God, that I ever feel, with thy sacred presence in private, such inexpressible delight, and when among any people, except in the pulpit, I find it difficult to recollect a sense of thy being there. This often grieves me very much, and makes me almost hate all company.

Roud, Dec. 12.—I have rode sixty-five miles this week, without being materially wet, though there has been almost constant rain. This, my God, I ascribe to thy mercy.

Bath, Dec. 20.—Much afflicted, for which, O my Saviour, and for every affliction of my whole life, I thank thee.

Dec. 30.—Through this year I have keenly

felt thy hand, O God; yet thou hast supported me; and in some degree, made the very severest trial of great use to my soul. In every thing, I see mercy mixed with justice. And perhaps, what has given me the greatest shock, was an answer to my own prayers.

June 30, 1810.—How clearly do I see the emptiness of all worldly possessions! Yet, how painfully do I feel the condition I am in for want of a little more! The comfort I get from many of my money-loving friends is, “you don’t know the worth of money!” Perhaps, this is true: certain it is, that I view no man worth, for himself, more money than what he spends.

Bristol, Aug. 31.—Thus have I spent two years more in the Bath circuit. Had I been determined to go thither in my own will, I should sometimes have felt wretched; but as I went in the spirit of humble resignation, I have been supported in some keen trials, and have cause to conclude, that I was sent there by the Lord.

Bristol, Oct. 31.—On Monday the 15th instant, riding through the city, on my way to Chew Stoke, the mare slipt on her side, threw me on the curb-stone, and broke my shoulder-bone. I soon had medical aid, and every at-

ention ; but not being able to put on my coat, I could not go to preach all this time. Surely no preachers ever behaved better to one another than my colleagues have to me. God bless them! Whatever may be the design of the Lord, in laying me aside for a season, I am certain it is for my good some way. I never had such a fall in my life, nor did I ever feel more strength to bear pain. I thank thee, my God, for this affliction. O bless it to me!

Dec. 31.—The best watch-night I ever saw. Thirty-four sermons.

Jan. 1, 1811. One o'clock.—Glory be to thee, O God, who hast graciously preserved me through another year. I have ended it well. My hope is in God.

Jan. 31.—I was alarmed a good deal, on the 15th instant, by a touch in my head, much like the vertigo, which attacked me so violently in Bolton, on the 8th and 9th of March, 1805. Blessed be the Lord, I was soon relieved by putting my feet in hot water, and taking an emetic.

Feb. 28.—In the beginning of this month, when my head was too light to bear riding, I took Mr. Robinson's place in the city, and he kindly took mine in the country. I was tried greatly for want of money, when just in the

right moment, in answer to prayer, I received an anonymous letter, inclosing a five pound note! The person, O Lord, is known to thee, though not to me. O do thou bless him for ever! I took the money as from thine own hand, and thank thee for it.

Kingswood, March 31.—I end this month in a blessed state of mind, glory be to God. In the conclusion of my last sermon, I was as happy as my soul could well bear, wanting only my Saviour's order to take my flight to everlasting glory! This is the more pleasing, as my outward trials are very great.

Bristol, April 30.—Ever since Tuesday the 23d, I have felt shooting pains, and disagreeable feelings in my spirit, such as have generally preceded a touch of the gout. Under the apprehension of this being the case, I am very thankful that Mr. Nind has at Mr. Taylor's request, taken the circuit for me. My trust is in thee, O my God, that thou wilt support me.

May 20.—Busy getting signatures to petitions against Lord Sidmouth's cruel bill.

May 22.—Glory be to God, that the bill against the itinerant plan of preaching, was rejected in the House of Lords last night, without a division!

May 31.—In the beginning of this month I endured much pain in my feet, which proved to be the gout; yet, I bless the Lord, I have not missed preaching once on the Sabbath, nor very many times on the week days, owing to the preachers' kindness in changing with me.

June 30.—Much of this month has been spent in the Lord's work; yet I have not prayed so much as I ought in private, and therefore I have not so clear an evidence of the divine approbation as at times I feel. Yet, O my God, I thank thee for thy blessed aid, while I was preaching thy gospel to so many good hearers. Surely, surely, thou wilt yet lift me out of deep waters.

Sheffield Conference, July 27.—Being the representative for the Bristol district, this week was spent in the Stationing Committee appointing circuits for the preachers. A most important work!

Aug. 2.—Preached on Heb. ii. 14, 15. Never less in my own eyes in all my life.

Aug. 13.—The Conference concluded at six this evening, with the Sacrament.

Bristol, Aug. 31.—About midnight, Wednesday the 14th, between Tewksbury and Gloucester, the mail-coach was overturned, by which I received such a blow on my head, that

the passengers supposed I was dead. The pain did not continue long.

Kingswood, Nov. 28.—Preached on Isa. xxi. 12; a good time. That God, who never fails to help me in his work, was very present!

Dec. 31.—Brought through various afflictions, and much trouble of mind on account of temporal things, I end this year in health of body, and in humble prayer; hoping, if spared, to see better days in this life. O God, enlarge my coast, for Christ's sake.

Bristol, April 30, 1812.—During this month I have been confined a good deal, and have preached but little, which is always a cross to me: preaching being my chief delight. Still I do not consider the time lost; for I have done many things which were before neglected. Glory be to thee, O Lord, for all that is past! thou hast done all things well.

Liverpool, Sept. 30.—My goods are all come safe. My family are as well as I could expect them to be after so long a journey. The society is in good order,—all peace at the quarterly meeting; the preachers united in love; and the congregations large and attentive. O Lord Christ, assist me to be grateful, diligent, and useful!

Dec. 31.—Ended the year well, having a

good congregation; all, with the preachers, on our knees in solemn silence when the clock struck twelve. Then we began the new year in prayer and praise to God our Saviour. I thank him for all that is past, and trust him for all that is to come.

Jan. 16, 1813.—For several weeks I have been much troubled with a very disagreeable cough and short breathing, which at last compelled me to yield, and has confined me all the week.

Jan. 19.—Still confined. Death seems at the door, but Christ is mine.

March 3.—I wrote nineteen letters in two days.

July 31.—Though I felt much care and fear, lest the preachers should not be well provided for at the Conference, yet all turned out well, thanks be unto thee, O Lord. I have spent a year in this town, I hope to the good of many hundreds of souls; and now I begin again, sincerely praying to be more holy and useful than ever. O my God, assist and direct me!

Nov. 12.—Still confined to the house, owing to the effects of the gout; however, I hope to preach to-morrow, “if the Lord will.”

Nov. 13.—Glory be to thee, O God!—my soul is ready for thy call.

Jan. 31, 1814.—After travelling forty miles through various circuits, and enduring a share of many troubles, I appear to myself as a very unprofitable servant. Yet I have reason to be thankful, that the Lord has blessed my preaching to many. I love the good work, and have never saved one penny since I set out. I now give up my all to the Lord Jesus.

March 31.—I live in no known sin; but I often feel a painful shame that my very best doings come far short of what I desire. I am a poor unworthy creature before thee. O holy Lord God, I have no hope of salvation but in thy righteousness.

April, 30.—On Easter day I preached in the forenoon at Mount Pleasant, and gave the sacrament to a large company of communicants; and was as well and hearty as ever. I preached in Brunswick Chapel at three, without the least inconvenience, till I was saying, “the grace of our Lord Jesus Christ, and the love of God;” intending to say, “and the communion of the Holy Ghost, &c.” when in a moment, as quick as lightning, my power of speech was taken away, so that I could not utter one word. I felt no pain, nor the least confusion in my reason, or mind, in any respect. I got a person

to preach in the evening, at Mount Pleasant, when I could but just tell the people what had happened to me, and not that without great pain in my breast-bone, which has confined me until now.

May 1.—Being twenty days silent, and not ailing any thing, except being weak in my voice, engaging in the work again was like beginning to learn to preach; and oh, how pleased I was to hear myself once more!

June 30.—Having a little spare time, by being so well assisted by my worthy brethren, I have reviewed my life, as put down in this book, for the last forty years. I see much to be done in my heart to complete the image of Christ. In point of doctrine, I have ever firmly believed the whole truth as held by the Methodists, and preached it most faithfully; and in some grievous afflictions, when the spirit of prayer was divinely breathed into my heart, I was greatly stirred up, and often very happy.

Aug. 24.—So far, O God, thou hast graciously assisted me with money to get on my way. My greatest trouble now is my eyes, which are very sore. Holy Lord God, I look to thee for help, as my good physician.

London, Aug. 31.—My blessed Lord, thou hast preserved and brought me in safety to

this wonderful city, and restored my eyes to perfect soundness.

Sept. 30.—It is cause of great thankfulness of heart to me, that, though I feel pleased with being appointed to London, it is not of my own choice, but of the Lord's. The circuit is much more laborious than I expected.

Oct. 31.—Thou, Lord, hast brought me through this month, and given me a great proof of thy love in restoring my poor afflicted wife to a degree of health. All praise to Thee!

Nov. 30.—This month seems as “a day of small things,” especially in temporals. O Lord, to thee alone I look. How quickly thou canst help me!

Dec. 31.—Another year is gone for ever! Glory be to thee, O Lord, for the many proofs of thy love which thou hast bestowed upon me throughout the whole of it. I thank thee for grace to help me in the time of trial, and for thy still remaining promises.

Jan. 31, 1815.—Another winter month is gone. I thank thee, O God, that thou hast helped me through the cares and fears which it presented to my mind. O thou Sovereign Lord of time and eternity, on thee alone I trust for all.

Feb. 28.—Great God, I would fain be thine wholly, and for ever. I feel much pleasure in preaching, and meeting the people.

April 30.—Glory be to thee, O Lord, for every mercy and blessing. I have many things to praise thee for. O Almighty Jehovah, help me in this time of need; and, in thine own way, send me what I want. Strengthen my faith; and, thy will be done on earth, as it is done in heaven.

June 30.—Through this month many things have happened of an extraordinary nature, and many lives been lost; but glory be to God, I am well, as are all my family.

Aug. 26.—On Sunday morning, 20th instant, while I was preaching, the wind rose in my head, and hindered my speaking plainly, so that I was forced to leave off. I bless God, it did not trouble me long; but went away in the evening.

Oct. 1.—Forenoon,—Southwark, preached on Isaiah xl. 3. Evening,—Walworth.

[This is the last sentence in my dear and honoured father's journal; his sight being so much impaired, that he could no longer write legibly. The mental faculties also of this great man were fast declining; and they who loved him, perceived, with inexpressible pain of mind,

a considerable alteration in his manner of preaching. His memory often failed him, and his intellects were at times rather deranged. The lamp of his understanding, which had long burned so brightly, and had guided many a soul to everlasting happiness, now cast a feeble ray; yet, at times, there was a momentary splendour, not unworthy of his former popularity: and oh! how cheering is the blessed assurance that the flame which to mortal eyes was extinguished by the hand of death, will blaze with increasing lustre throughout the ages of eternity!

Though much enfeebled in mind and body by slight paralytic attacks, my father attended to the duties of his station till December, when he was no longer able to declare the glad tidings of salvation. The diligence and perseverance which he manifested in the work of the Lord are worthy of remembrance;—but I check myself, as the delineation of his character is reserved for a hand capable of presenting the world with a faithful portrait, and shall merely relate a few particulars, more immediately connected with the last illness and death of this beloved parent. When no longer capable of preaching, he frequently attended the

ministry of others, though indisposition sometimes obliged him to return home before the service was concluded. In family worship also, my father still offered up the morning and evening sacrifices of prayer and praise, whenever his strength would allow. It is true, his voice was feeble—his sentences were broken; and they who regard only the outward appearance, might have said, that his petitions were far from being eloquently presented; but God looks at the heart, and he forsakes not his children when they are brought low.

The only amusements my father had for several months previous to his death, were hearing some of the family read, and walking out with my beloved mother, who was, to the last hour, his constant and affectionate companion. We observed with pleasure, that, notwithstanding my father's love of employment, and natural quickness of temper, he never murmured at his bad sight, and inability to spend any part of the day in reading and writing, which were his most favourite occupations. Nor was this patience the effect of insensibility; for there were seasons, when he was aware of the declension of his intellectual powers; more than once, pathetically saying, "I do not feel as I used to feel;—it seems as if twilight came

over my mind:—the shades of evening are stealing on my soul!”

When the time of Conference drew near, my dear father occasionally expressed great pleasure at the idea of meeting the preachers, many of whom were much attached to him; and intended to have the gratification of once more taking his seat among them: but we saw him daily decline, and believed that the awful hour of separation was at hand.

July 21, the last Sabbath my father spent on earth, he was affected, even to tears, by an interview with Mr. G. Marsden: on this respected friend's making kind inquiries concerning his health, my father mentioned his great difficulty of breathing; and added, “If I had but more breath, I could preach.” The short conversation which followed was striking, but I cannot remember what passed with sufficient accuracy to relate it. I recollect, however, that my dear father, in answer to one of Mr. Marsden's questions, emphatically said, “Christ is my all, and *in* all!”

The following day, while my mother was meeting her class, he went into the vestry, and prayed in a connected and very affecting manner. On Wednesday morning he was much gratified at one of the preacher's coming to

breakfast; and, with few exceptions, conversed rationally with him on different subjects. We particularly noticed his earnestness at family prayer; and when sitting silent afterwards, he was evidently engaged in holy meditation.

Ah! how little did we think that was the last time we should sit together! About ten o'clock, while going up stairs, he fell backwards, it is supposed, in an apoplectic fit.— I must here omit some distressing circumstances, which would draw the tears of sympathy from the eyes of many who loved him well. By dwelling even a few moments on sufferings so recently witnessed, feelings are excited which render me almost incapable of proceeding in the narrative. Where is the child that can calmly call to mind, and relate the last agonies of an affectionate parent? However admirably we may reason on the subject, still—the death-bed of a parent is an unlovely sight; and it is painful to attempt any description of the surrounding scene. We had not the mournful pleasure of conversing with my father after his fall; for it was with great difficulty he answered, in monosyllables, a few questions which were put to him. But he was at times perfectly sensible; and on my afflicted mother's saying, "Do you feel Jesus Christ precious? Is he your

friend?" my father made an effort to speak, and at length distinctly replied in the affirmative. Being unable to expectorate, the phlegm continually accumulated, and rendered respiration extremely difficult: yet, not the least degree of impatience was manifested. From Thursday afternoon, till Friday morning, July 26th, he was evidently dying. We felt the violent throbbings of that heart which had so often sympathized with the unhappy, and rejoiced with those whom his benevolence had made glad. We marked the hue of death on his once highly animated countenance.—There are sensations which no earthly language can describe; but they who have affectionate parents will imagine what we felt, when beholding my father struggle in the convulsions of death. Oh, at that moment of agony, what a piercing cry was uttered by the dear relatives who surrounded him! What a fervent prayer was breathed for his release! And God was nigh at hand—a very present help in the time of trouble. My father heaved his last sigh at ten minutes past four o'clock on Friday morning, July 26th. The spirits of the blessed were surely near that bed of death: but above all, the Husband of the widow, and the Father of the fatherless, was our consolation. My mother

was particularly impressed with a sense of his divine presence, and more than once observed, "this house seems full of God."

When contemplating the pale corpse of a beloved friend—an affectionate relative—oh! how inexpressibly soothing is the idea that he will suffer no more—that he will be happy for ever; and that we, through the merits of our merciful Redeemer, shall soon rejoice together!

Many of the preachers who had been long intimate with my father, came to look once more at their aged friend, and to comfort his family. Consoling indeed, in the time of affliction, is the company of Christian friends—of pious ministers; and we were highly favoured in this respect. They brought to our remembrance, the great and precious promises of God to his suffering children: they prayed—they wept with us; and we shall ever remember with gratitude, these affectionate attentions.]

For the following impartial Sketch of my beloved and honoured Father's character, I am indebted to a Minister, who was acquainted with him many years.

Sketch of his Character.

FROM an attentive perusal of the foregoing sheets, candid and judicious readers may be able to form a tolerably correct estimate of the great outlines of MR. BRADBURN'S character. Discovering that their contents bear all the internal marks of truth, they will be gratified in observing, how a man, placed in circumstances highly unfavourable to either mental or religious improvement, conquered difficulties which to the bulk of mankind would prove insuperable, and became, not only a man of sincere piety, but an eminent and successful minister of the gospel. It will be obvious to them, that, without entering into minute or unnecessary detail, he has extenuated nothing which he conceived was to his own disadvantage, either as a Christian or a minister; while, at the same time, as might be expected from his correct taste and sound judgment, he has passed over in silence the numerous excellencies which rendered him an object of love and esteem to many thousands. Several of these who still

survive, can well remember his amazing popularity; and they will, no doubt, feel a peculiar interest in becoming acquainted with the workings of his heart, as described by himself, when that popularity was at its greatest height. It will afford them peculiar pleasure to learn, from his own honest account, that while it was discernible to others, he stood upon an eminence as a preacher, which extremely few have ever reached, he was generally sunk into the depths of self-abasement. Recollecting the ease, propriety, and force, with which he delivered those discourses, which not only afforded them so many intellectual feasts, but also edified them in righteousness, they will be delighted to accompany him into retirement, where his language was that of profound humility.

Having made these few general observations, I shall attempt to delineate a few traits of his character; a task which, for the honour of his memory, and the credit of that religious body, in the first rank of whose ministers he long held a distinguished place, I sincerely wish had been undertaken by an abler hand.

From the circumstances in which Mr. Bradburn's parents were placed, he was left to be his own instructor, or live and die without any considerable acquaintance with even English

literature; for no stress can be laid upon his having been *two weeks* at school. Were there not indubitable evidence, that from such unpromising beginnings, he rose to such extraordinary eminence in his profession as he did, the most able theorist would be ready to declare the thing impossible. It is highly probable that the history of the world affords few, if any similar instances. With the ordinary assistance of education, many have become famous, as scholars and divines: but to be remarkable for a knowledge of divinity, as Mr. Bradburn was, without any advantage from education, and to eclipse, in his pulpit discourses, the great mass of those who had been favoured with every advantage for improvement, demonstrate that he possessed a mind formed upon no ordinary scale. But notwithstanding the extraordinary mental powers with which he was endowed by the Father of spirits, there is no reason to suppose that they would have ever been called into exercise, for either his own profit, or that of others, had he not become, at an early period of life, truly religious: nay, there is abundant reason to believe, considering the great strength of his passions, in addition to the vicious habits which he early contracted, that had he deferred much

longer to accept proffered mercy, his premature death would have been the consequence.

His own account of his conversion to God, his subsequent dreadful fall into sin, and his restoration afterwards to a sense of the Divine favour, afford the strongest proof of his impartiality, as his own biographer. Indeed, the whole of his narrative, together with his journal, evinces the undeviating regard which he paid to truth and sincerity.

Engaged in a laborious business, in order to obtain a subsistence, and consequently prevented from devoting any considerable portion of his time to reading and study, the progress which he made in general knowledge, previous to his becoming an itinerant preacher, is truly astonishing. Possessed of a strong, clear, and comprehensive understanding, great strength of memory, uncommon powers of invention, a good taste, and a lively imagination, he needed little more reading, to be a good, animated, original preacher, than what furnished him with the first principles of divinity; principles which he soon learned to develop, to his own improvement, and the edification of the multitudes which attended on his ministry. His popularity continued to increase, till it reached its greatest height, where for a time

it remained stationary ; after which, it gradually, and for some years almost imperceptibly declined, until at length, (alas !) no more than the mighty ruins of his penetrating and capacious mind were discernible in his public discourses ! But even those ruins were respected, nay, revered, by observers of sense and humanity.

But though Mr. Bradburn, previous to his being wholly devoted to the work of the ministry, read comparatively little, having little leisure for the purpose, yet he afterwards became a very general reader ; nay, there is reason to believe that very few ministers in this or any other age were equally well read. He read leisurely, with much judgment and taste ; and as his memory was very tenacious, he could afterwards recollect, not only the leading sentiments of an author, but often the very words in which those sentiments were conveyed. Of this I had many proofs, while engaged in conversation with him, on the subject of books and authors. Until his memory began to fail, he seemed to have forgotten little of the substance of what he had ever read.

Having cursorily mentioned his amazing popularity, it may be proper to notice in what it chiefly consisted ; by what gradations he arrived at it ; and what methods he adopted to

maintain it so long. That he was, immediately on his going to travel, substantially a good preacher, and considerably popular, is certain; but it is equally so, that for much of his early popularity, he was indebted to his youth, the liveliness of his imagination, and the natural warmth with which he delivered his discourses. Had he then, instead of diligently improving his mind, by reading and study, given himself up to indolence, he would soon have been observed to copy himself, and his sermons no longer bearing the stamp of originality, his fame would have been of very short duration.

His popularity, which was that of the most legitimate sort, arose from the soundness of his doctrines, the judicious arrangement of his subjects, the simplicity, purity, and correctness of his style, and the *easy* and *natural*, but at the same time, *affectionate* manner in which he delivered his discourses. He made it a point never to speak at random from the pulpit; and hence, having properly digested his subject, before he discussed it in public, he generally addressed his audience with that native ease, simplicity, and affection, which all good judges admire, but which exceedingly few have ever attained. By means of much reading, and

close study, he, through the Divine blessing, gradually arrived at the summit of his popularity, where, by continuing to use the methods by which he rose to it, he remained for several years.

He seldom or never was rapid in his delivery ; and though several parts of some of his discourses were highly impassioned, yet he generally possessed so much self-command, even in the midst of his highest flights, as equally preserved him from *extravagance* of manner on the one hand, and *impropriety* of expression on the other. ' I say generally ; for upon some rare occasions, the exuberance of his wit, and the liveliness of his imagination, betrayed him into the use of a few expressions, which neither well comported with the dignity of his subject, nor the superior talents which he possessed.

Mr. Bradburn possessed that fervour of generosity, that warmth of benevolence, that sympathetic feeling for the sufferings of others, and that *chivalry* of friendship, which will cause his memory to be cherished by thousands, who knew him well, and had judgment sufficient to appreciate his worth. But while few men ever could boast of a greater number of real friends than he ; it ought not

to be concealed, that the uncommonly strong language in which he often expressed himself in company, together with his not always keeping his extraordinary wit and gaiety within the bounds of prudence, procured him several enemies. Some of these, who still survive, and who did not form a true estimate of his character, as a Christian; (for of his natural and acquired abilities, there was but one opinion;) will probably, on perusing his Narrative and Journal, correct the judgment which they formed from partial evidence. But without attempting to justify such extraordinary sallies of wit, and extravagant phrases as occasionally marked his conversation; it may be urged, by way of palliation, that as he devoted much of his time to close reading and study, he generally made the times allotted to social intercourse the seasons of his greatest relaxation. Thinking no ill, "where no ill seemed," and judging of others from the feelings of his own generous heart, he little imagined that any, who to the utmost limit of their capacity seemed to enjoy his wit and sprightly conversation, would, in his absence, declare him to be *nearly* if not *entirely* destitute of true religion. His was not the prudence of Dr. Samuel Clarke, who, when in a

state of relaxation with his learned and select friends, was in the habit of commanding them to *be serious*, whenever he observed the approach of persons of ordinary capacities and attainments. Had Mr Bradburn, when similarly circumstanced, imitated the learned Doctor, he would have escaped much of the censure lavished upon him by some, who never had grasp sufficient to combine the various parts of his character into one whole, nor sense nor humility enough to doubt the justness of their own decisions.

In addition to his becoming a capital English scholar, Mr. Bradburn, by indefatigable labour, acquired some knowledge of Latin, Greek, and Hebrew; but to a critical knowledge of any of those languages he made no pretensions. It does not follow, however, that he was not better acquainted with them than several who have obtained academical honours, and made great pretensions to learning. That knowledge, even of languages, which ordinary minds must spend much time and labour to attain, he was capable of acquiring in a short period, and with comparatively little difficulty.

In the doctrines of the gospel, Mr. Bradburn was sound and clear, throughout the whole course of his ministry. His early acquaintance

with some of Fletcher's Checks to Antinomianism, assisted him, not only to see the Calvinian controversy in a proper point of view, but to distinguish clearly betwixt the sterling gold of orthodoxy, with which the writings of Calvinists abound, and what we conceive to be, the base ore of their distinguishing tenets. Into that controversy he entered deeply and warmly, in the city of Dublin; where he found one part of the society Calvinists, and the other Arminians; a case not very uncommon in the early stages of Methodism. It is not to be supposed, whatever degrees of sense and piety these parties may have possessed, that their discordant sentiments would not frequently prove a source of vexation to each other. This was in fact the case, until Mr. Bradburn, by his able, warm, and pointed sermons, so offended most, if not the whole of the Calvinistic party, as to cause them to withdraw from the society. In effecting this, Mr. Bradburn, who was then young, bold, and enterprising, fell occasionally into a harshness of manner, and severity of expression, which his more enlightened mind and matured judgment afterwards condemned.

Who, not acquainted with the proneness of men to run from one extreme into another

could imagine, that Mr. Bradburn, whose discourses in Dublin were not only intolerable to Calvinists, but more or less offensive to Arminians, should, without any change in his religious creed, shortly after his return to England, be seriously accused of Calvinism! Such, however, was the case, which may be accounted for thus:—In Dublin, he *formally*, and with much *severity* of language, attacked Calvinism; but at Bradford and Leeds, losing view of its peculiarities, and so preaching, which is generally the best method, as if the Calvinian controversy had never existed, his ministry was equally acceptable to judicious Calvinists, and well-informed Arminians. Meantime, some Methodists, no way remarkable for strength of intellect, or general information, could not conceive how it was possible for him to be esteemed, beloved, nay, followed and admired by Calvinists, without adopting the peculiarities of their creed; not considering that the points on which Calvinists and Arminians are still at issue, affect neither the foundation nor the superstructure of true religion.

The manner in which Mr. Bradburn conducted himself when accused of being a Calvinist, and when he had tempting offers to

leave the connection, is highly to his credit; nor does he, perhaps, in any part of his life, appear to more advantage, as a man of God, than when, after balancing what might be fairly urged for and against his accepting a respectable congregation, with a handsome income, he concluded that it was his duty to *live and die a METHODIST PREACHER!* This resolution, formed at so early a period of his ministry, he, in opposition to flattering prospects of worldly ease and prosperity, kept inviolate. Yes! *honest, loving, generous* SAMUEL BRADBURN, the remembrance of whom will long fill the eye of affection, thou didst *live and die a METHODIST PREACHER!*

At one period of Mr. Bradburn's ministry, and that not long after he had filled the office of president, with credit to himself, and entirely to the satisfaction of his brethren, the Conference felt themselves under the painful necessity of so far censuring him, as to determine that, for one year, his name should not appear in the Minutes. Extraordinary events afford opportunities for fully displaying the virtues, as well as vices of individuals, and of corporate bodies. Bringing a president, a great man, and a man whom it was almost impossible to know and not to love, to the bar of the Conference, to be judged for

his conduct, was no ordinary event! On that solemn, but awfully sublime occasion, the Conference appeared to peculiar advantage: and never, in all the glory of Mr. Bradburn's popularity, when listening crowds hung upon his lips, did he appear so truly great in the eyes of enlightened reason and religion, as when he not only bowed submissively to his sentence, but heartily thanked, as his *real friends*, those preachers who had been the immediate instruments of causing his conduct to be investigated! His labours having been continued, as usual, throughout that year, he was at the following Conference, without a dissenting voice, restored to a proper name, as he still had a place among his brethren! His own views and feelings, upon this momentous occasion, are well expressed in his Journal.

Mr. Bradburn's Memoirs, afford many proofs that we are extremely apt, from appearances, to judge erroneously. How very few that ever, for any length of time, witnessed his extraordinary vivacity in company, would expect to find that in private he poured out his soul to God in such strains of humility, praise, love, and gratitude, as his Memoirs demonstrate he did!

Never, perhaps, did the social principle, in

conjunction with so much wit, operate more strongly in any man than in Mr. Bradburn. His wit, which might justly be termed the quintessence of good sense, he had at command upon all occasions; but his piety and benevolence generally prevented him from abusing it to the purposes of personal satire. By a quick, but not unnatural transition, he could proceed from a gay, to a serious subject, and so blend, whenever he chose, the lively with the serious, as to render his conversation the delight of all who had sufficient sense and taste to discern its value. That his wit and vivacity were not *always* kept within due bounds, was well known to his best friends and greatest admirers; and sensibly felt and deplored by himself. How often in his narrative and journal, does he accuse himself of unsteadiness, trifling, and levity! Many, whose knowledge of him is confined to a sort of traditional mutilated account, of some of the most extraordinary effusions of his wit, taken out of the connection in which they stood when produced, imagine, to use the language of a modern author, that "his life was one continued round of merriment and whim." But this is a gross mistake; for with all his wit and gaiety, he was a man of seriousness; and, let me add,

a man of numberless sorrows and afflictions. I knew him long, and, I think, well, and never found any difficulty, notwithstanding his eccentricities, in believing him to be a man of sincere piety; but I confess, his narrative and journal give me a much higher idea of his attainments in religion, than, without perusing them, I could possibly form.

At the Conference in 1814, he was appointed to labour in the London East circuit. His mental powers then, and for several months after, though perhaps, considerably impaired, continued so strong, and acted so in union with each other, as to enable him to fill the pulpit, in general, with considerable respectability. I heard him shortly after that period deliver a few discourses, which would have been no discredit to him during the time of his greatest popularity. Memory, that amazing power of the soul, for the strength of which he had been so long remarkable, first evidently failed in him; and after it had failed so far as to render him unable to combine, in a masterly manner, the various parts of a discourse, so as to constitute a proper and consistent whole, his other mental powers rapidly declined. Of this declension, however, he seemed to form no idea, nor consequently imagine that it was the

principal cause why he was no longer expected to preach. But neither on account of his not preaching, nor indeed on any other account, did he appear in the least uneasy. The few times that I had the melancholy pleasure of visiting him, after he had ceased preaching, it appeared to me, that humility, meekness, simplicity, and godly sincerity were evident, not only in his conversation, but even in his silence. Without the least appearance of gloom or melancholy, he seemed to have nearly, if not entirely, divested himself of all that wit and gaiety, for which he had been so long remarkable. In short, I found him in that humble, patient, happy, and resigned frame of spirit, which became an aged minister of Christ, who had so long, so often, so well, and so successfully preached the Gospel of salvation.

His old and much esteemed friend, Dr. Hamilton, to whom he paid a farewell visit a short time before his death, spoke of him to me, after that event, in strong terms of love and esteem. The Doctor, who knew him well, not only when his popularity was at its zenith, but during its decline, and even till its extinction, speaks of him, not only as a man of extraordinary talents, especially for the pulpit, but as a man of sincere, unaffected piety; and ob-

serves that he witnessed with pleasure his progress in spiritual religion, from the time of his last appointment for London, till that of his decease.

After having for several weeks ceased to write, he, on March 13, 1816, with much difficulty wrote a short letter to his friend, the Rev. George Marsden, in which he says, among other things, "I am forced to let preaching alone, and cast myself wholly on the Lord Jesus, who has been, and ever will be, my all in all."

At the time of his decease, the Conference being assembled in London, as a token of respect to the memory of a man whom they all sincerely loved, not only appointed a certain number of the senior preachers to join the funeral procession, at Finsbury Square, on its way to the New Chapel, but waited there themselves, as a Conference, to join in the funeral solemnities. Dr. Adam Clarke read the burial service; and the Rev. James Wood, and the Rev. Henry Moore, each delivered from the pulpit a suitable address to the immense crowd assembled upon the occasion.

It will afford a degree of innocent pleasure to Mr. Bradburn's surviving relations and nu-

merous friends, to know that his grave is separated by no more than a brick wall from the vault of his warm and venerable friend, the Rev. JOHN WESLEY.

A

SELECTION

FROM THE

Manuscripts of the Deceased.

A SELECTION, &c.

A REVERIE.

SUPPOSE in this solemn retirement, at this awful moment, thy guardian angel should assume a body, (suppose of electric fire, or interwoven sun-beams,) and stand visible before thee, what would he say to thee concerning thy past life? He might say,—When thou wast born I was present, and received from Jesus Christ a charge to watch over thee, in all thy ways: this I have carefully done above seven and forty years. I have been present with thee in all places, alone or in company; on sea or land. I have noticed thy every word, action, look, temper, desire, hope, fear, joy, sorrow, love, hatred. I saw (for I was with thee) the openings of thy infant mind. With unspeakable delight, I saw thee read thy primer, and observed thy broken-half-reasonings concerning God and his creation. I saw thee in dan-

ger of being drowned by falling over a bridge, when thou wast but four years old : I saw thee soon after, in danger of being burnt to death, when the bed was in flames about thee ; in both of these dangers I saved thee. I saw thee concerned for thy sins, when not seven years old, and my fellow angels rejoiced with me at the sight. I stood near thee in the entry, when thy sister and playmates ran away from thee, and thou, for the first time in thy life, didst say a bad word : I see the recollection of it shocks thee, it did so at the moment thou hadst uttered the words : I saw, and endeavoured to forward the deep distress of thy soul on the account of this sin. It was I that made thee dream that thou wast in hell ; I moved thy fears, and caused the anguish which thou didst feel on seeing thyself lost : I softened the despair that almost distracted thee, by exciting a hope that thou shouldst get away from that horrid place and company, of which thou hast this moment a clear recollection : I held thy senses fast in sleep, while I used thy imagination, lest thy trouble should awake thee : I was charmed to see thee, in the midst of thy own torments, concerned for others, resolving, if thou couldst but escape, that thou wouldst warn every creature in thy reach, to

beware of sin, lest they should come there ; and in this disposition I suffered thee to awake. I marked with pleasure thy extreme fondness for thy mother, and often turned it to thy advantage. The angels which had charge of thy relations acted in concert with me, and we often held councils together, on any changes that were produced, either by sins or duties. Thou canst conceive in a measure, the grief of an angel, by what thou hast felt when thy soul has been filled with divine love. What painful, tender, affectionate yearnings have moved thy soul at such seasons ! Thou didst then feel a portion of that disinterested love, which made the blessed Jesus die for sinners ; and thou couldst then have freely done the same. The holy, submissive mournings of thy lowly, peaceful spirit, resemble the grief thou hast often caused me, when I have seen thee yield to the suggestions of the Tempter, who has been continually seeking thy destruction. Thousands of times have I frustrated his designs, and brought thee off unhurt. To this end, I have caused thee to make mistakes ; yea, I have caused thee to fail in thine attempts to be wicked, by stupifying thy senses, and rendering thee incapable of committing the sins thou didst determine and endeavour to commit.

Think what I have felt when thy grand enemy gained the victory over thee: how freely, had it been consistent with my duty, would I have borne part of the blame! With what backwardness have I gone to Jesus Christ, to clear myself while the evil spirit laughed me to scorn! Think, for it may be of great use to thee, how often thou hast acted contrary to the clearest convictions of conscience, and the most solemn warnings to beware. Think of the great love of God thy Saviour to thee in every thing, and this as one instance, that he appointed me to watch over thee, to prevent thy falling into sin, as far as possible, consistent with thy being an accountable creature—to assist in bringing thee to repentance—to save thee from dangers and troubles, or deliver thee out of them. It was I who kept thee at eight years old from being crushed to death by the cart-wheel, that hurt thee so much when thou wouldst not stop a few moments for it to pass by. I saw thee sensible, in a degree, of the danger thou hadst escaped: but how soon didst thou forget it! It was I that filled thy mind with the awful reflections on the invisible world, which made thee afraid to be alone after doing any thing wrong. I saw the extreme grief of thy soul, when thy mother was thought in a

dying state, at the time thou wast but twelve years old. I was present when thou didst resolve, if God would spare her twelve years, thou wouldst devote thyself to his service. I assisted in her recovery; and though thou didst not keep thy vow a week, yet God granted thy request, and spared her twelve years almost to a day. O what pleasure didst thou afford me, when I saw thee at thirteen years old, repenting in earnest of thy past sins! I beheld thee crying out for mercy, in the very bitterness of thy soul; and assisted in praising God on thy account soon after, when he was pleased to pardon all thy sins, causing thee to rejoice with joy unspeakable, and full of glory. How sweetly did thy artless prayers and praises delight me! But oh! when thou didst turn into the way of evil, suffering sinners to entice thee, how did I mourn over thee! It was I that caused thee so frequently to lose at gaming. I caused thee to fall and hurt thyself many times, when thou wast about to do some mischief. I was glad to see thee, when alone, lament thy fall from God, and I strove to bring thee back before thou didst go quite astray. O never forget the sad time when thou first gavest way to the enemy, and didst fall into drunkenness, sweating, lying, gaming, and spending the whole sabbath in sin and folly. I had no com-

fort from thee for four years. Thou didst not at last, even remember the love thou hadst felt, nor the promises thou hadst made. Thou wast indeed wretched in thyself, and sin was truly grievous in its consequences to thee; but thou wouldst not forsake it. I forwarded the natural tendency of the means to produce the end: since thou wouldst sin, I inflicted punishment upon thee. It was I that caused the pains which almost distracted thee. I rendered thy attempts to get money fruitless. I hindered thee from thy purposes to be agreeable to others. I caused thee sometimes to be overcome, in fighting, by those who were weaker than thou, that the shame might cause thee to repent. I observed thy *generosity, kindness to strangers, love to thy mother, compassion for those in trouble*, and many other good qualities: but I saw thee *resentful, headstrong, extravagant*, and *thoughtless*. I saw when the Tempter urged thee to take improper ways to get money, and I prevented thy going with those who were thy companions. I brought the poverty and affliction upon thee, that caused thee to cry to God for help. Hadst thou prospered when in thy sins, thou wouldst not have returned to thy Saviour any more. Trouble alone, and just the trouble thou hadst, could do thee good.

HINTS

RESPECTING PRAYER AND SELF-EXAMINATION.

*Of God.*

AN infinite, eternal, and incomprehensible Spirit: the immortal, invisible, and self-existent Jehovah; glorious in holiness, fearful in praises, doing wonders. The first and the last. The God of nature, of grace, and of glory. The sovereign Ruler of all things, visible and invisible. The greatest and the best of beings. Wonderful in counsel, and excellent in working. His way is in the whirlwind, and his judgments are a great deep. Thou that didst make me—Thou dwellest in light which no man can approach unto; and darkness is thy pavilion round about thee. Heaven is thy throne, the earth is thy footstool, and eternity is the habitation of thine honour. Thou doest what seemeth good unto thee among the inhabitants of heaven, and the sojourners on earth. Thou settest up one, and

puttest down another, and life and death are at thy disposal. Thou searchest the hearts, and triest the reigns of the children of men. Thou fillest all places with thy presence, and nothing can be hid from thine eye. In thee I live, and move, and have my being; and from thee I derive my every blessing. Thou unchangeably lovest righteousness, and hatest iniquity. Thou art surrounded by millions of holy beings, who never sinned against thee: these delight to do thy will, are happy in thy love, and cease not day and night to chaunt thy praise, and celebrate thy glory.—Glory be to thee, O Lord most high! Thou dwellest between the cherubim, inhabiting the praises of Israel, completely happy in thyself—in the goodness of thy nature, and the harmony of thy attributes. Holy, holy, holy Lord God of hosts! the whole earth is full of thy glory; yea, all thy works praise thee! O tune thou my heart, that I may bear some humble part in the universal concert, and breathe with all my soul to thee unfeigned thanks and praises!

Of Myself.

My body is a composition of the elements of fire, air, earth, and water. It is a part of the

visible world, mere matter, and must, ere long, corrupt, and return to dust, and be no way superior to the most insignificant reptile. Yet, it is honourable even now, being the temple of the Holy Ghost, and shall, in the time appointed, be raised up, and fashioned like unto the glorious body of my adorable Redeemer. Then some attention is due to it, while it is the residence of my spirit. O indulgent God! give me grace to bear whatever pain thou shalt appoint, or permit to befall this breathing clod; and let not its dissolution be without timely notice. Enable me to keep it in proper subjection, and to spend no more time in attending to it, than is necessary to keep it clean and healthy. May none of the creatures thou hast ordained for its support, ever become a snare to my better part! Assist me to use my meat, and drink, and sleep, and every creature in the strictest temperance. Preserve me, O thou ever blessed God, from my easily besetting sin! Thou knowest my frame: thou rememberest that I am dust. O let me sooner be cut off in the midst of my years, than be suffered to bring any reproach on thy cause or people! I beseech thee, when powerful temptations come in my way, give me strength to resist, or force me to escape, or some way keep me from falling

into the snares of the devil. Thou hast wonderfully delivered me hitherto : but, my God ! what horrible danger have I been exposed to ! and how near the brink of ruin ! Surely, thou wilt keep me from evil which my enlightened soul abhors. Give me also dominion over my tongue.—O that I might only use it to display and promote thy glory, by always speaking what has a tendency to make my hearers wiser, better, or happier than they were before. This is the sincere wish of my heart : but what should I do without thine aid, O Lord Jesus Christ ! To thee I look for pardon for the past ; and on thee I rely for strength, for the future. My soul is a rational and immortal spirit. A part of the invisible world, soon to return to God who gave it. The design of my soul being connected with my body, was to display the glory of God, to regain his image, and to be happy in his love. This great design can only be accomplished through the agency of the Holy Ghost, to which all who believe in Christ are entitled. Christ having died to redeem lost sinners, he has sent the blessed Spirit to convince of sin, of righteousness, and of judgment. Jesus, Son of the living God, help me to be attentive to this thy Spirit, that I may fully answer the end of my creation, re-

demption, and inspiration. Surely, O Lord, I have great cause to trust thee, and many singular motives, to be earnestly devoted to thee. Thou hast been striving with me ever since I remember any thing. My body, soul, situation, connexions, and circumstances have all been conducted, and over-ruled by thy particular providence. My parents, my constitution, my education were appointed by thee. Thou didst early in my youth awaken me to repentance, and didst quickly pardon my sins. Thou didst raise me, as by a chain of miracles, to preach thine everlasting gospel, and hast blest me with success in my labours. I acknowledge thy goodness in all these things though I have made the most ungrateful returns for them. I have been an unfaithful, unthankful, and unprofitable servant. O Lord, my Maker, my Redeemer,—my Sanctifier,—my adorable Friend,—my Father,—my God, and my all; look in mercy upon me, and enter not into judgment with me! Cast me not out from thy presence, and take not thy Holy Spirit from me. Thou mightest in justice have often left me to myself; but, blessed be thy name, thou hast never failed me nor forsaken me. Here I am alone in thy presence this moment, deeply sensible of my

total unworthiness of thy regard, I lay myself at thy feet, and with shame and confusion of face, I renounce all dependance on any thing I have ever done or suffered. I renounce, in point of merit, my alms-giving, my preaching, my experience, and every thing that I have or am; and as a poor, ignorant, insignificant worm, desire to look to thee for grace and glory, and all inferior blessings, through the merits of Jesus Christ alone. For his sake I beseech thee to accept of my mean and unworthy offering of prayer and praise. And, O blessed Saviour, give me a piercing sense of thy dying love to me; and help me to retain that sense continually. Remember, O Lord, thy sufferings and promises—the garden and the cross, and still assist and enlighten me by thy good Spirit, that I may conform to thy will in all things, and rise above my natural temper and many infirmities. O save me from anger, levity, and vain-glory, “from all mischief,” &c.—vide Litany. Bless my understanding and memory, that I may know and retain those things which are of importance to my own soul, and to the souls of others. May my will ever accord with thine, so that I may be contentedly resigned under every dispensation of thy providence. O holy God! I want

to be more spiritual and devoted. And Thou, thou infinite fulness of all possible perfection, canst make me all I want, and all I ought to be. Glory, glory be to thee for ever !

Of Temporal Things.

O thou that numberest the hairs of my head, keep me from all the evils to which I am exposed ! from falls and hurts, to which I am always liable in my present situation. Give me and mine bread to eat, and raiment to put on, lest I be poor and go in debt, and be tempted to murmur at thy dealings with me ! Grant me health and strength, that I may not be a cringing dependant on others. And oh, never let me live to be so old as to be childish, peevish, or covetous ! O my Maker, hear me in these above all !

Leeds, Feb. 23, 1784.

I believe in one God, Father, Son, and Holy Ghost ; who is infinite in wisdom, power, goodness, justice, and holiness : who is omniscient and omnipresent ; eternal, unchangeable, and incomprehensible : inconceivably glorious, and supremely happy in himself, independent on men and angels.

I believe that all things were made by him, whether visible or invisible : and that the works of creation may, with the strictest propriety, be attributed to our Lord Jesus Christ, even as to the Father.

I believe that Jesus Christ has two distinct natures, human and divine ; being properly God and man : that as he is God, he had no beginning, and can have no end : and that as he is man, he was born of a pure virgin, being the son of God, without any other father : that he died upon the cross without the gates of Jerusalem, literally and truly ; and arose the third day from the grave. I believe that he ascended up into heaven, where he ever liveth to make intercession for sinners.—I believe that the Holy Ghost descended upon the Apostles at the day of Pentecost, agreeably to the promise of Christ, made to them while he was upon earth, and that they enjoyed him in a fuller sense than ever he was enjoyed before. I believe the Holy Ghost still continues to move upon the minds of men ; and that without his influence no human being can know, enjoy, or do any thing that is good ; forasmuch as all men are, by nature, totally blind, wicked, and helpless, and must for ever remain so, unless the Spirit of God enlighten,

quicken, and assist them. I believe that in a greater or a less degree, he enlightens, quickens, and assists every man that comes into the world; so that all may be saved, if it be not their own fault; and that although God takes much more pains (so to speak) with some than he does with others, yet that no one ever was, or ever will be lost, for want of sufficient light and power.

I believe that the Holy Ghost thus operates on the souls of men in consequence of Christ's having died for all men, to redeem them with his precious blood. I believe that if the Holy Ghost be attended to, he will enable the vilest sinner to repent of his sins, and to believe in the Lord Jesus Christ: and that this repentance and faith (in such a degree as God sees fit) are necessary in order to the sinner's being forgiven. I believe that when, by grace, we truly repent and believe in Christ, the Spirit of God bears testimony to the conscience of the penitent believer, that his sins are all forgiven, and enables him to rejoice in hope of the glory of God. I believe that it is the duty and privilege of every Christian to live in the enjoyment of this Spirit, till his soul is purified from the remains of corrupt nature, and fitted to dwell with God and holy angels. I believe that it is

the indispensable duty of every Christian to walk agreeably to the word of God in the constant use of every means of grace, therein set forth; and in the practice of every personal and relative duty, setting the example of Christ before him, endeavouring to tread in his steps. And inasmuch as the most exemplary Christian will, of necessity, constantly come short in his performance of the demands of the holy law of God, I believe that he will always stand in need of forgiveness; and that the greatest saint on earth will find cause to cry out, "God be merciful to me a sinner!" In short, I believe the divinity of Christ; the total depravity of human nature by original sin; universal redemption by Christ's death; and justification by faith alone, without any merit of our own, in whole, or in part; being freely saved by grace.

I believe that without holiness no man shall see God: and that we are made holy by the Holy Ghost changing our nature, and destroying every thing in us that is contrary to the moral image of God; and enabling us to devote ourselves to the service and glory of God in all things.

I believe that when souls are truly born again, it is their privilege to walk in the light of God's countenance; and that they have such

grace given them, in the use of the means, as will be abundantly sufficient to enable them to resist all temptations to sin; to bear all trials with a proper spirit, and live in a growing meetness for heaven: and, though there are some texts of scripture which I cannot explain to my satisfaction, consistently with the doctrine of the unavoidable perseverance of believers; yet, I believe God will do great things before any such shall perish, I believe the resurrection of the body, general judgment, &c.

RULES FOR CONVERSATION,

DESIGNED FOR MY OWN USE.

Read them over now!

As I am often obliged to be in mixed companies, and frequently among strangers, I find it is absolutely necessary to adopt some fixed rules for my conversation; in order to prevent myself from being hurt, or hurting others. I therefore write what follows, in the simplicity of my heart, that I may be put in remembrance of what I think I ought never to de-

viate from; and that if I should, I may see my error, and amend.

Rule 1.—When alone, be as though all the world saw you; when in company, as though none saw you but God. Then you will not err far.

Rule 2.—Speak to every man and woman, in public and private, on any subject, as if you were sure that what you said would be spoken again.

Rule 3.—Be always collected in your thoughts, though in ever so great a hurry outwardly. Be stedfast. Command your looks. Never let your mind be absent.

Rule 4.—Never forget you are a minister of the glorious Gospel of Jesus Christ. Act in character as such: beware of levity and joking.

Rule 5.—Avoid as much as possible, going into company, or forming acquaintance with persons who are likely to tempt you to act otherwise; especially when travelling.

Rule 6.—Neither in, nor out of the pulpit, ever mention general professions, nations, or sects in a bad sense: nor at all, unless it be in such a way, that if all present belonged to such a profession, nation or sect, they could not be offended at you, as “such a one is a soldier, lawyer, &c. a Scotchman, Frenchman, &c. a Quaker, Baptist, &c. and therefore he is

something bad." Profession, nation, or sect, can make no real difference in any one. A French Papist lawyer, may be as good as an English Methodist preacher.

Rule 7.—Never mention an author, unless you have read some of his works; except by way of inquiry. Nor a book unless you can give some account of the subject.

Rule 8.—Never wish to be thought expert at any thing which does not do credit to your official character; and if possible, let nothing be wanting that would do credit to it. Walking, running, jumping, swimming, riding, fighting, dancing, wrestling, climbing, and the like, are exercises that if you excelled ever so in them, do no honour to your office, but the reverse; therefore never seem to have known any thing about them. The being passionately fond of painting, music, buildings, and fine sights, &c. does not suit well with the dignity of your high calling; therefore, though it is no harm to know something of these things, or to talk a little of them on some occasions; yet as they are no embellishment to the character of a minister, beware how you discover even a knowledge of them; as that very knowledge might make some suspect you for a waster of your time; than which nothing

can be a greater stigma to your character. "Redeeming the time," belongs to preachers in a double sense; therefore, take care that you not only redeem it, but leave no room for any one even to *suspect* that you do not.

To which end, *Rule 9.*—Go as seldom as possible into the same company, and never stay above an hour and a half at one time, unless something very useful be the subject of conversation. If you have weight and worth enough to be desired, you have weight enough to keep to your rule, and go away; if you have not weight to be desired, the sooner you go, the better for you and the company.

Rule 10.—Be seen abroad as little as possible. The closet, the pulpit, and the apartments of the sick, ought to have the most of your time: therefore, beware of making your person familiar to people who frequent public walks, gardens, bookshops, or even streets.

Rule 11.—Never say any thing for the sake of saying it, but always have some pointed end in view. Do not suffer your ambition to overcome your fortitude: to prevent which, imagine those with whom you are conversing, to be deep, thinking critics. This will be a check upon you, and make you always willing to listen to any one; whether he, or she, speak

sense or nonsense. It is no great trouble to sit silent; and modesty is ever commendable. Never *seem* to know more than the company you are in. Never tell long stories.

Rule 12.—Let a suitableness to the company, be always observed in what you say. Young, or old; vulgar, or learned; poor, or rich; proud, or humble; religious, or profane; grave, or gay, &c. What is proper to one, may be ridiculous to another. Know what company you are in, before you suffer yourself to speak of particular things; lest you should do hurt; rather than good; by enlarging on some vice of which any one present may be guilty, and so make him think you mean him. A wise man may say, or do a foolish thing; and you have known a very foolish man say a very good thing.

Rule 13.—Never give advice unasked; nor take part in a conversation, that is not some way directed to you: but never be ashamed, nor backward to give your advice or opinion, when requested, unless you see plainly, that it would be attended with some bad consequence.

Rule 14.—Never be positive in your own opinion, nor contradict another bluntly; but yield to the decision of the company. Never use too strong expressions. Never *seem* angry

at being contradicted, but (though ever so determined) be cool, and cautious. Never dispute if you can avoid it; nor be ashamed to own a fault.

Rule 15.—Never seem to have heard a story, which any one tells in company for new: much less must you relate it after him; as if he had not told it right.

Rule 16.—In relating any thing, keep clear of repetitions, digressions, and hackneyed expressions: above all, avoid speaking of yourself, either good or bad; unless it is on some very particular occasion, to a private friend: and even then,

“Beware, too rashly how you speak the whole,
The vileness or the treasures of your soul.”

Talk sparingly of the marvellous.

Rule 17.—On things that seem mysterious in writings, which you do not want to be despised, say as the philosopher did concerning the writings of Heraclitus, “What I understand is excellent; and I presume what I understand not, to be so too.—1780.

Some general Rules to be observed in preparing for the Pulpit.

Rule 1.—Never be any where, nor in any temper, that would unfit you for preaching. It is a reproach for a minister of Jesus Christ to say, I am not prepared to preach.

Rule 2.—Have always a number of texts on a slip of paper in your pocket, as a kind of *corps de reserve*, with the subjects of which you are well acquainted, so that you can never be taken by surprise.

Rule 3.—In studying a sermon in your common duty, be more concerned about what the people stand in need of, than about gaining their applause for having preached a fine, useless sermon.

Rule 4.—It is not easy always to have the mind determined on the text, so that it is sometimes perplexed in the midst of variety, even during singing and prayer. In this case, be firm before you take the pulpit, and as much as possible, in fixing, fix! And be not moved to change your subject, because of some coming in, who heard it before.

Rule 5.—If possible, be alone an hour, and

in the pulpit five minutes before the time, that you may be in the spirit of preaching, and have Christ with you.

Some general Rules to be observed in Preaching.

Rule 1.—Remember you are speaking for God: keep a sense of his presence on your mind, that you may say nothing unbecoming the dignity of a Christian minister.

Rule 2.—Never lose the absolute command of your voice and temper. Avoid every appearance of haughtiness and rash anger. If doors should be violently shut when people come in late; or if dogs should run about; children cry; or whatever disturbance may be made; recollect instantly, where, and who you are, that you may not speak one unguarded word: the people who assemble to hear the word of God from you are worthy of respectful treatment.

Rule 3.—Speak, if possible, so as to be heard by all present who are not deaf. Look, when you give out the page of the hymn-book, to the farthest person, and you will easily perceive if

to hear you, and, of course, how to regulate your voice. Should the place require a louder voice than usual, speak more deliberately, so as to preserve a steady command of the attention of your hearers, without injuring the beauty of your discourse, or being out of breath: you cannot long speak loud and fast.

Rule 4.—Always suppose persons present who hold opposite doctrines to those you are advancing; and that they are sensible, learned men: this will have a good effect in guarding you against asserting any thing rashly, or without the best proof you can produce in favour of your thesis. Yet beware of disguising your real sentiments, or softening the truth for fear of giving offence,—“The fear of man bringeth a snare.” You may speak with becoming modesty and candor, and yet use great plainness of speech. Say nothing merely to irritate a supposed adversary, as provoking language is no argument; and “the wrath of man worketh not the righteousness of God.” In general, observe a proper distinction between doctrines and persons: argue upon one, but speak sparingly of the other, rather saying Socinianism than Socinians, Calvinism than Calvinists, unless some special reason require you to be personal, which sometimes may be the case.

Rule 5.—Be truly humble in your own soul, as if Jesus Christ were visibly with you in the pulpit. Feel your total insufficiency to do any good without the aid of his Spirit. At the same time carefully avoid the despicable affectation of pretending to think yourself unfit to be so employed. This sort of cant is generally considered by judicious hearers, as mere egotism, and a contemptible way of fishing for praise. Strive to draw the attention of the audience to your subject, not at all to yourself. Take care how you make the smallest apology for what you have said, or are going to say: to apologize to man for delivering to him a message from God must be utterly improper. If you “speak as the oracles of God,” you will need no apology; if you do not, no apology can excuse you. With a modest, but manly firmness, be at home in the pulpit, feeling a degree of confidence in your own ability to treat the argumentative part of your subject with justice and propriety. This does not imply one spark of pride.

Rule 6.—Being satisfied as to the uprightness of your design and motives, expect without fear or doubt the assistance of the Holy Ghost in your work. With the honour of Jesus Christ, and the good of mankind in view, feel

the importance of all you say, and enforce it with zeal and energy. Preach always as well as you can, ever carefully attentive to the sacred suggestions and influences of the Divine Spirit,—enlightening your mind, helping your memory, and affecting your heart; still recollecting, that, “No rhapsody, no incoherency, whether the things spoken be true or false, cometh of the Spirit of Christ.” See Wesley on Matt. v. 9.

Rule 7.—As explaining the Holy Scriptures is one grand part of a Christian minister’s work, take care that you attempt nothing of the kind, till you have thoroughly examined the clear and full meaning of the Holy Ghost, according to the utmost of your power, using every help you can get to this end. Beware of allegorizing, or, as some call it, spiritualizing, lest the true sense of the divine word should be lost in the figurative, which proves nothing. Therefore, whatever doctrines are to be believed,—whatever duties are to be performed,—or whatever points of inward religion are to be experienced, have well chosen texts to confirm what you advance. The truths being thus established, you may endeavour to impress them on the minds and hearts of your hearers, by historical facts,—by the illustration of figures; parables, allegories, similes, and

various comparisons : nor fear the full force of language adorned with all the fire of poetry, and the beauties of a glowing imagination ; no, nor when rightly managed, shrink from giving free scope to your active and feeling powers, in the richest charms of pulpit eloquence. Only remember before you begin to enforce or apply any thing, it must be clearly defined and proved in a calm and rational manner, with all the cool firmness of a Christian philosopher. In every point of your pulpit engagement, be neither an *air-balloon*, nor a *steam-engine* ; but be as the moon walking in brightness, and as the sun in all his glory.

Rule 8.—Keep in mind on all occasions, that, though your subject is above all others, important to rational and immortal beings, yet, you are speaking to those who are encompassed with human frailties, and engaged in various callings in the world, so that they have, in general, neither time nor taste for long sermons. How seldom do any people complain of the shortness of a sermon !—how often of its being too long ! What a fool then is he who spends his time and strength merely to be blamed ! Besides, long preaching is mostly owing to the subject not being studied enough. Nor must you forget that mere preaching, be the

matter ever so good, is no part of the worship of God. And as the worship of God (namely, praise, thanksgiving, adoration, and prayer) is the grand design of Christian assemblies, or ought to be so; then be sure always to conclude your sermon so as to leave time for singing and prayer. In general, in the *week-nights* a sermon should not exceed half an hour, or thirty-five minutes. The same after dinner. On Sunday forenoon and evening, it may be forty-five or fifty minutes; certainly, unless on some very extraordinary occasion, the sermon ought to be finished under the hour. Consider yourself, and remember what you have felt on hearing long sermons. Upon the whole, let the *use* of your sermon appear to your hearers. Let your terms be clear and simple; and your manner loving, yet forcible and dignified. Better always to be twenty minutes under than one minute over the hour. Beware of long introductions and definitions. Leave room for a close and warm application. O my God and Saviour, assist me!

I first drew up these rules in the city of Cork in Ireland, in the year 1779.

Frequently read the foregoing rules, and examine your public conduct by them, and con-

sider whether they can be any way improved. Look over books which relate to public preaching. Be always willing to learn.

A PRAYER BEFORE PREACHING.

GREAT and holy God, be merciful to me, a poor sinner. I am now going to preach in thy name, and in thy presence. Blessed Jesus ! I am thine ambassador : thou wilt judge me in the great day according to this work. O do thou so teach and assist me, by thy Spirit, that my matter and manner, my temper and design, may be approved of by thee particularly. O Lord, enable me to be tenderly affectionate towards the people, and impartially faithful in delivering thy word to them.

O thou King of eternity ! inspire my heart with the Holy Ghost, that I may be zealous and lively, without pride and false fire ; and meek and lowly, without cringing meanness. Hear me, most gracious God, and O prosper my endeavours, and make me a wise winner of souls, who shall be a cause of rejoicing to me in thy kingdom. All and every thing good for thy name's sake ! Amen ! Amen !

A LETTER

From Mr. Bradburn to a young Preacher.

My dear Brother,

I am well pleased with your letter, as it shews a good spirit, and a very proper disposition for one in your situation. Your questions are of great importance; but you must look farther than mortals to get them answered to your satisfaction. However you need not doubt of receiving all the help that I can give you at any time.

To maintain variety, and to have always something substantial, it will be necessary to observe two things;—read much, and study closely: without this you have no ground to go upon.

Lay yourself under a rigid restraint when you are preaching, that neither deadness, nor great freedom, may be able to make you either deviate from your point in hand, to get a supply from foreign subjects, or prompt you to say all you can on the one under present consideration. There are two sorts of preachers

that I totally disapprove of—systematical and essay preachers. The first takes a text, only that he may repeat his creed. He begins with the fall of man, and runs through a body of divinity; so that when you have heard him once, you have, in effect, heard him always.

The second makes a discourse, or theme on some subject, and then puts a text at the top, as a kind of motto, which serves to introduce his harangue, and no more. Be not you like unto those; always make your sermon out of your text, and all full of substantial matter; so you will find a rich variety, and be enabled to bring forth abundance of provision to nourish the people of God, instead of feeding them with chaff.

To take a paragraph of a chapter, or sometimes a whole chapter, is highly proper: only be careful that it be a passage which you can explain, and that when explained, will be of some use to the people. Never be tedious, but always brief and clear. This method will greatly help you. I frequently make use of it, and never find it fail to please the congregation; and depend upon it, if the people be not pleased with the preacher, they will not profit under him.

It is said that "introductions are preachers'

crosses." I do not let them be mine ; for if no natural, easy introduction offers, I begin without one. But in general you can be at no loss, for a thousand things may serve this purpose, as times, places, circumstances require. Only let it be short, and have an immediate connection with your subject. The conclusion of a discourse is of great consequence ; it should always lead to the disposition of mind in which you wish to leave your hearers : it should be short and pathetic ; and such as naturally flows from the subject.

Frequently to insist on the parables I would not recommend ; it requires a great deal of skill to manage a parable well. However, some of the parables are easier than others ; only carefully avoid that execrable method of making them go upon *all-fours*. I mean the making a system of divinity of each of them. For instance,—I heard a person take for his text Luke x. from 30—35, and truly my heart ached to hear the fellow spout away in spite of common sense ; telling us that the *certain man was Adam* ; the *thieves* were the *devil* and *sin* ; the *being wounded* by them meant the *fall* and its *effects* ; the *Priest* and *Levite* were the *moral* and *ceremonial laws* ; the *Samaritan* was *Jesus Christ* ; the *beast* was the *gospel* ;

the *inn* the *church*; the *host*, *God*, &c. In short, I am ashamed to send such stuff on paper. Yet it was preached in a parish church some time after in the same manner, by one called a *gospel minister*! Now to see the absurdity of this exposition, look at the last clause of the 37th verse: "Go thou and do likewise." What! go and redeem the world as Christ did? No, but go and shew mercy to every one in distress according to your power. Thus, in every parable you will find a pointed end which the parable is to illustrate: keep this end in view, or you will crucify the word of God, and do worse than nothing. To be concise, and yet sufficiently clear in proving what you advance, you may write your principal arguments, and clear them from every obscurity, before you go into the pulpit; and reduce them to as small a number as possible, and never let your reasoning be abstruse or far-fetched.

You should have some knowledge of logic, and, if possible, thoroughly understand it, as it is of great service; but never use any logical terms in the pulpit. In general, keep your divisions covered, and be as simple as possible in delivering your discourse.

Remember your business is to save souls,

and that if this end be not answered, your reading, praying, studying, and preaching, will turn to poor account at last. Spend at least eight hours every day alone.

When you have read the books I recommended, write again to

Your truly affectionate

SAMUEL BRADBURN.

A LETTER

From Mr. Bradburn to Mrs. G. at Carnarvon.

Haverfordwest, Feb. 19, 1776.

Dear Madam,

This morning I had the pleasure of receiving your very welcome letter of the 5th instant, and have now an opportunity of informing you, that your fears respecting my being troubled, are without foundation; they who have spiritual things for their subjects are never troublesome correspondents to me.

The night you mention I remember per-

fectly well, likewise the words I spoke, viz. the labourer who comes late into the vineyard, cannot expect the same degree of happiness as those who come in early in the morning. This you take for granted alludes to age and youth; but this I am not willing to grant; for the bible makes no mention, any where that I remember, of age and youth, respecting any difference in going to heaven. Our Lord's advice, with regard to little children, is not at all in point. It is the grace of God, received and improved, that must bring us to those peaceful mansions.

With regard to the parable, it will prove no doctrine; for parables were never intended to prove any thing. If you think proper, I will make an apology for using the words "Coming into the vineyard, &c." as that parable was not designed to represent the final rewards of the saints at the day of judgment, but to shew that the nation of the Jews, who had been called to be the people of God above a thousand years before, and had borne the burden and heat of the day, that is, the toil and bondage of many ceremonies, should have no preference in the esteem of God above the Gentiles, who were called at the last hour, or at the end of the Jewish dispensation; for it is said, verse

16, "*the last shall be first, and the first last,*" that is, the Gentiles, who waited long ere the gospel was preached to them, shall be first in receiving it; and the Jews, to whom it was first offered, from an inward scorn and pride, shall reject or receive it but slowly; and Christ adds this confirmation of it, "*for many be called but few chosen;*" that is, though multitudes of Jews were called to believe in Christ, that few accepted the calling.

There is another reason why this parable cannot refer to the final rewards of heaven: in the 11th verse it is said some of them "*murmured against the good man of the house.*" Now there shall be no envy against their fellow-saints, nor murmuring against God in the heavenly state: but the Jews, and even the Jewish converts to Christianity, are often ready to murmur that the gospel should be preached to the Gentile world, and that the heathens should enjoy privileges equal with their own. Perhaps this parable might be intended to point out to us,

1. The different dispensations of the grace of God; vide Matt. xxv. 14—31. Rom. ii. 1. Tit. ii. 11. It is probable that the labourers who were called early in the morning, verse 1. are intended to illustrate the dispensation of

Adam, Enoch, and Noah, Gen. iii. 15. Gen. v. 24, Gen. vi. 9. The labourers of the third hour may refer to the dispensation of Abraham, Lot, Isaac, Jacob, and Joseph; Gen. xii. 3. Gen. xvii. 1. Gen. xix. 16—22. Gen. xxi. 12. Gen. xxii. 18. Gen. xxviii. 14. Gen. xxxii. 28. Gen. xxxix. 2. Gen. xlix. 22—27. The labourers of the sixth and ninth hours, may set forth the dispensation of Moses, and the prophets Samuel, Elijah, Isaiah, Jeremiah, Ezekiel, Daniel, &c. See the whole history of these renowned worthies, and many more beautifully epitomized by St. Stephen, in Acts vii. and by St. Paul, in the 11th of Hebrews. The eleventh hour labourers being last, and yet equal, if not superior to all the rest, clearly point out the dispensation of the Gospel of Christ, his apostles, and all true Christians, to the end of the world. Mark i. 15. Matt. xi. 45.

2. Another end designed by this parable, is to set forth the goodness of God in calling mankind to be partakers of his grace, and to be employed in his service; and his equity or justice, in rewarding all those who fear him, and work righteousness under any dispensation; see Gen. xviii. 25. Job xxxiv. 19—24. Rom. iii. 6. Rom. x. 12—13. Eccles. xii. 13—14. Matt. xxv. 31.

3. We may learn an excellent lesson from this parable, as it shews us the nature of serving God, viz. to labour in his vineyard; we must labour for those blessings from God of which we stand in need; viz. light to direct us, and power to assist us: and we must labour to advance the glory of God, and the good of our own souls, and of our fellow creatures, by using the blessings he bestows upon us in the best manner we can. A failure in either of these respects will be attended with a most dangerous consequence; for if we do not labour to receive blessings from God by prayer and faith, we shall not be able to withstand temptation, to bear afflictions with patience and resignation, to take up, and carry our daily cross, &c. and if we do not these things, we cannot glorify God,—cannot be useful to our neighbours,—cannot work out our own salvation: we shall fall from God, shall be lost, and undone for ever with the unprofitable servant.

So much for the parable; with regard to the doctrine to which you seem to except, I abide by it: viz. that there are various degrees of happiness or glory, in the kingdom of heaven; and I doubt not, that you, dear madam, will be of the same mind, when you have read what

follows; wherein you have the undisguised sentiments of my heart.

As an introduction to the subject, it will be necessary to observe, that,

First, 1. All mankind have sinned against God, by transgressing his holy law: it is therefore appointed for all men once to die, and after death to come to judgment.

2. The very word judgment implies and pre-supposes a state of probation.

3. Probation always signifies a state in which the probationer may, or may not be faithful to some charge with which he is entrusted.

4. Faithfulness always implies a reward; unfaithfulness, punishment.

Secondly, 1. The Lord Jesus Christ, by the grace of God, hath tasted death for *every* man, and hath thereby restored every man to such a capacity, and bestowed on every man such a degree of the divine life, that they are considered in the holy scriptures, as stewards who are accountable to God as a Judge, for the use they have made of those talents which he, as a master, has entrusted them with.

2. This life, from the time that we are capable of judging between right and wrong, of discerning good from evil, till we are either in heaven, or till our day of grace is past, is our

state of probation; wherein we may either improve or squander the grace of God, which he has, through Christ, committed to our care.

Thirdly, 1. Then cometh the end!—the day of judgment, when the earth and the heavens shall pass away. The graves shall be opened, and the dead shall arise, and we shall all stand before the judgment-seat of Christ.

2. Then the wicked,—they who have not improved their talents, who have either wasted or buried their Lord's substance, shall be banished from the presence of the Lord, and from the glory of his power;—“*These shall go away into everlasting punishment;*”—to their different degrees of misery, for ever!

3. But the righteous,—they who have believed in, and loved, and obeyed the ever blessed God, according to their different dispensations,—who have improved their talents, who have been faithful unto death,—these shall go away into everlasting life; into their father's house, where “*there are many mansions;*” many degrees of glory. As “*one star differeth from another star in glory, so also is the resurrection of the dead:*” which words, though originally intended to set forth the transcendent glory of the righteous after the resurrection of their bodies, point out, at the same time,

a difference in their degrees of glory, according to the different capacities of spirits, and their different degrees of preparation.

If all the souls in heaven were of one mould, and make, and inclination, yet there might be different sizes of capacity even in the same genus, and a different degree of preparation for the same delights and enjoyments: therefore, though all the spirits of the just were uniform in their natures and pleasures, and all perfect; yet one spirit might possess more happiness and glory than another, because it is more capacious of intellectual blessings, and better prepared for them. So when vessels of various sizes are thrown into the same ocean, there will be a great difference in the quantity of the liquid which they receive, though all may be full to the brim, and all made of the richest metal.

There is much evidence of this truth in the holy scripture. Our Saviour intimates such a difference of rewards in several of his expressions; Matt. xix. 28. Matt. xx. 20—23. Matt. x. 41—42. Our Lord has fixed a just proportion between the work and the reward; so that, notwithstanding every blessing comes from God, and is the free gift of grace through our Saviour's merits, yet, according to the degree

of our goodness here, will be the degree of our glory hereafter.

We are told that the torments of hell shall admit of various degrees and distinctions, Matt. xi. 21—24. Luke xii. 47—48. And may we not, by a parallel reasoning, suppose there will be various orders and degrees of reward in heaven, as well as punishment in hell ? since there is scarcely greater variety in the degrees of wickedness among sinners on earth, than there is of holiness among saints ; vide 1 Cor. iii. 8. 1 Cor. iii. 12—15. 1 Cor. xv. 41—42. 2 Cor. v. 10. 2 Cor. ix. 6. Gal. vi. 6—9. Eph. vi. 8. Rev. xxii. 12. Dan. xii. 2—3.

The reason of man, and the light of nature, entirely concur with the scriptures in this point. The glory of heaven is prepared for those who are prepared for it in a state of grace. Some of the spirits in heaven may be trained up by their stations and sacred services on earth for more elevated employments and joys on high. Can we imagine that the soul of David, the sweet psalmist, the prophet, and the king of Israel, has no higher degree of glory than his own infant child ? Deborah, Dorcas, and Rahab are mentioned in the book of God as partakers of the same glory ; but surely we can never

suppose them possessed of the same mansion in those peaceful regions. Noah, Job, and Daniel are in the same kingdom of immortal felicity with Samson, Gideon, and Jephthah; but the very nature of things would contradict the notion of their being all possessed of an equal degree of that felicity, considering the great difference there is in their characters. Can we reasonably think that the infant, who just made his appearance in this world, and instantly returned to God, can have the same degree of glory with "*Paul the aged*," who did and suffered so much in, and for the cause of God? Would it not torture all true experience, to believe that the thief who went to paradise from the cross (having brought himself to that shameful end by his wicked life) should enjoy an equal share of bliss with the beloved Saint John, and Timothy, who from their youth served the Most High? Is it consonant with either scripture or reason, to suppose that a person, who all his life abounded with this world's goods, who never was much tried, or exercised with either temptation, or poverty, persecution or affliction; but passed through this valley of visions almost unmolested, can be blessed with the same degree of happiness that

a person will experience who has waded through seas of tribulation, yea, of blood, to the kingdom ; who has endured hardships as a good soldier of Christ for a long time ?

Once more, can any thing be more absurd, than to imagine that David, and Peter, and thousands who fell into sin, and disgraced the cause of God, are as high in glory now as they would have been, had they held fast faith and a pure conscience stedfast to the end ? I have been the more prolix upon this subject, as it is a favourite one. I am indebted to an excellent book, " A Treatise on the Happiness of separate Spirits," for many of the ideas and arguments I have made use of. If you have not this book at hand, I will bring it with me, if I am spared to see you ; the perusal of it will greatly conduce to your comfort. Excuse my recommending it to you. I am fond of most of the works of the author, Dr. Watts, and am apt to think others are so too, or would be if they read him. I do not send this as a letter, for, in fact, it is rather two sermons. I can do no more at present ; if you choose, I will preach them when I come to Carnarvon.

As you were the cause of my touching upon this subject, you must blame yourself, if it displeases you. Let me know your thoughts

soon, and write freely; I wish to improve and correct myself by every means.

I trust I shall see you ere long, please God, in Carnarvon; if not, I hope to meet you in some bright mansion in that world of bliss; meantime with love to —, I remain, in the unity of the spirit,

Dear madam,

Your truly affectionate brother,

And very humble servant,

SAMUEL BRADBURN.

EXTRACT OF A LETTER

From Mr. Bradburn to the Rev. Dr. Coks.

Cork, 1779.

Reverend and dear Sir,

As I have every reason to believe, that a sincere love of truth was the only motive that induced you to take the trouble of writing your friendly epistle of the 1st instant, I delay not a moment to send you a plain, categorical an-

swer. I do this the more freely, as there is no error in the world I more sincerely detest and abhor than that of which the preachers, to whom you allude, are pleased to accuse me.

I am truly surprised that any man should ever suspect me to be an *Arian*, as I never preached many sermons, immediately following one another, wherein I did not professedly, or relatively, speak in the most explicit manner of the divinity of Christ.

The only shadow of a reason that any one can assign for entertaining such an unjust and uncharitable suspicion of me, is, that I was once very intimate with a gentleman, who was at that time intimate with another, who was an *Arian*. But surely this will prove too much; for I am intimate with several in this kingdom, and in England too, who are *Romanists* and *Calvinists*; but I hope I shall not be suspected to be either the one or the other; because I converse with them: yet, I declare again, I know no other reason any one can have for suspecting me to be an *Arian* than the above.

At Leeds Conference, 1775, I signed the Minutes of the Conference. This I thought was in effect declaring to God and the world, that I believed and taught the Methodist doctrine, and no other. In London, 1776, Mr.

T. T. taxed me with preaching *too much* on the divinity of Christ, and with being *too warm against the Arians*. I suppose the reason of this was, lest, being a young man, I should go out of my depth. I told Mr. Wesley I used none but scriptural arguments, and all seemed satisfied. I came from that Conference to Ireland, and have been here ever since, during which time I have not varied a hair's breadth from what I then believed.

But to put the matter beyond all doubt, I now most solemnly and religiously declare, I always did, and do now believe, that "Jesus Christ is the one Supreme, Eternal, Independent, Self-existent Jehovah; that He is, in the most extensive sense of the word, equal with the Father." I do believe, the same Jesus who tasted death for the sin of the world,—who was born of the Virgin Mary, and buried in Joseph's sepulchre, was, as touching his human nature, *as truly man as I am*; and as touching his divine nature, as truly Almighty God from all eternity as the Father. The distinguishing tenet of *Arius* was, he believed *there was a time when the Son was not*: *Soci-nus* believed *he had no being at all till he was conceived in the Virgin Mary*: I believe, in the grammatical sense of the Athanasian creed,

that *Jesus Christ is, as touching his Godhead, without beginning, the Father of eternity.* In other words, I believe a distinct personality and precise co-equality in the glorious Trinity. What can I say more? I believe, if Jesus Christ be not God Almighty, omniscient, omnipresent, and eternal, he is not only "a worm," but an arrant impostor. If he, Jesus Christ, be not *truly and essentially God*, not by office or investiture, but according to the proper meaning of the word, the infinite and incomprehensible Jehovah, the scriptures are nothing but lies, the gospel is a mere fiction, and the whole Christian dispensation is false. In fine, if Jesus Christ be not the eternal God, he is a greater deceiver, and consequently a greater sinner than Judas, Pilate, or Mahomet; I might add, (with reverence to the adorable name of my precious Redeemer,) than the devil himself: for I do not remember any of these professing to be God; but Jesus "thought it no robbery to be equal with God" in his essential attributes, his works, and the worship due to his Divine Majesty from men and angels.

FRAGMENTS.

A. D. 1776.

Reason and passion may lead us astray ; but faith in the holy scriptures will be a sure refuge, and assist us to trust God, in spite of various appearances, till we have full proof that he doth all things well. Good Being ! why should I not confide in thee ?

The comforts of religion are very doubtful, when never felt but in public worship. It is when we are *alone with God*, that we can judge best whether they will bear the test. The comfort we receive in *public*, if genuine, will always dispose us to *private prayer*, and if we have an opportunity at such times, great will be the blessing.

Has my spirit no medium, or power of improvement, but through sensation and reflection ? and is their co-operation the grand cause of these associations of my ideas which alternately delight, perplex, and distress me ? What then is the influence of the Holy Ghost ? Of this supernatural inspiration the bible con-

stantly speaks. I believed this divine book when my soul was miserable beyond expression on account of sin. I feared death and hell, till in an agony of despair, I would, most willingly have been the vilest reptile that ever crawled, sooner than what I was;—when at my common work, I felt a most powerful influence overwhelm my whole soul with such inexpressible delight in God—the God I so dreaded before, that joy and gratitude swallowed up my whole existence. What had ideas, produced by the above cause, to do with this astonishing change? I was not exercising my faculty of reflection on any particular object. I had not—I have not now, any idea of what I then felt, that bears the least analogy to any thing called objects of sense. Sunk into a depth of humility before God, as if utterly lost in my own unworthiness, and yet raised to such a consciousness of his approbation, as filled me indeed “with joy unspeakable and full of glory.” Nor must an infidel think to rob me of this blessed witness of God’s Spirit, by speaking of its being a sudden reverie. More than seven years have I enjoyed the same happiness from the same cause, though interrupted at times. I cannot give this to myself; it is thy work, O my God. Glory be to thee!

Whatever appearances there may be in the dispensations of Divine Providence, let it never be forgotten or neglected, that God is infinitely wise, powerful, beneficent, and just. He doth all things well: and all things work together for their good, who love him. If, then, I love God, all things work together for my good: if I love him not, that ought to give me more concern than any thing in the universe. It is but very low experience that leads people to talk of trusting God with their *souls*, when they cannot trust him with their *bodies*, and *temporal affairs*. Are the concerns of time to be compared with those of eternity?

For the Soul,—

“ If all my sins did on me lie,
 And Satan stood accusing by,
 I'd plunge me in the purple flood,
 And drown them all in Jesu's blood.”

For the Body,—

“ With peaceful mind, thy course of duty run;
 God nothing does, nor suffers to be done,
 But thou wouldst do thyself, if thou couldst see
 The end of all events as well as He.”

In affliction it often happens that the anxious soul is too impatient to be delivered, not rightly considering the Lord's design in sending the trial. This frequently causes a slow removal of the pain, weakness, or effects there-

of, in order to convince the soul of what it might soon have known by asking counsel of the Lord. Thus in the plagues of Egypt, the frogs were only slain and left dead upon the land, that the reality of the thing might appear, and time allowed for consideration and repentance, while the Egyptians were gathering and destroying them.

The love of God in the heart is not our Saviour ; and should not be depended on, only as an evidence of our having saving faith in Christ. Therefore, when the soul is most happy, great care should be taken that our comforts be rightly used,—that no wrong inferences be drawn from present feelings. All comfort should be received as from the hand of Christ, and the language of the soul should be, **My whole dependence is upon thee, O Lord ! I am unworthy of this happiness ; shew me how I may improve it to thy glory. I thank thee for it, and desire to rejoice with trembling before thee. This would at once prevent levity and presumption ; and would lead every Christian to speak of his attainments with a proper diffidence.**

A proud professor values himself on his knowledge, and makes *his* creed the standard

for *all*. Hence bigotry. An humble Christian, of deep experience, is liable to the opposite extreme; and from the mean opinion he has of himself, may give too much liberty to others: this is an abuse of candor. Humility is not *telling lies*, pretending to be *ignorant* and *wicked*, when I know I am neither; but it is *a right view of myself and of my God*.

It is certain that *nothing* can produce *nothing*; but something is produced;—therefore there must be a *first cause*. I exist, and did not give existence to myself; therefore there must be a Being, who, greater than man, gave existence to the first of human beings. Hence the folly of atheism. “The fool hath said in his heart, there is no God.” Why hath he said so? because he is a fool! Why hath he said it in his *heart*? lest every one should *know* him to be a fool!

As Christians are to give up their wills to the will of God, so they ought to give up their wisdom to his wisdom. This would prevent many troublesome reasonings and disputes about incomprehensible subjects; such as the torments of evil angels and men, the eternity of hell; strange providences; salvation by a Mediator, &c.

The happiness of God cannot arise from his works of creation, nor from his government of these. His eternity and absolute perfection exclude the possibility of this. It must arise from the goodness of his nature, and the complete unchangeable perfection of his attributes. If so, and the happiness of spirits, whether angels or men, consists in a participation of the Divine nature,—and that it must, may be easily gathered from facts, reason, and scripture;—then how foolish, how criminal to strive for happiness in things pertaining merely to the body and this life!

It is dreadful to see two men with drawn swords endeavouring to wound, or, if possible, to kill each other. Let a Christian keep such fencers in his mind, whenever he is provoked in a dispute or quarrel with any one. Whence the cutting words, the stabbing suggestions, with which one strives to wound the feelings of another? Is it not his design to make the other angry? And is not this as much a worse fencing, in the sight of a holy God, as spirit is greater than matter—as soul is greater than body? He who endeavours to irritate and wound the soul of another, is endeavouring to make him sin against God! What then must be the real state of such a one before God? Where

is brotherly love? Where is communion with God? Where is any thing that deserves the name of religion? He who strives to provoke any one to an unholy temper, is striving to drive away the Holy Ghost! What can the greatest rebel against Christ do more? If such a one does not suffer in his heart and conscience for striving to hurt another's soul, it is because he has no real religion; and if he has real religion, and of course must suffer, is not every provoking, irritating word he utters, doing himself a greater injury, than all the men on earth, or all the devils in hell could do him, if he endeavoured to keep Christ in view, and acted as in his immediate presence?

Objection—But he, or she, strove to provoke me! &c.

Answer—Did you think he was right in doing so? Did you not believe he was wicked herein? And would you be like what you condemn? Alas! you are, as all such are, an inconsistent character.—Bear but a little,—take wrong for a few minutes, in general, and you are sure to conquer with a clear conscience.

O blessed Jesus! put thyself in me, that I may act like thee! Amen.

THE END.

LINES

on the

Death

OF THE REV. SAMUEL BRADBURN.

Could native wit, or eloquence impart,
To life a date beyond what mortals know ;
Thou hadst not, Bradburn, felt the mortal dart,
And turn'd our songs to elegies of woe :
But ah ! the brightest child of man
Must 'neath the clods lie low.

Then what avail vivacity and sense,
The wit to sparkle, or the gifts to please ;
They cannot death disarm, nor life dispense,
When awful Wisdom calls the spirit hence,
We fade like a storm-blasted leaf upon autumnal trees ;
And sink to dust, and nothingness, by slow or quick degrees.

The mind which now has left its clod
Was of no common cast,
'Twas form'd in nature's patent mould,
And sparkled to the last ;
Tho' partial clouds o'ercast his end,
Yet faith was in his eye,
And hope believes his name inroll'd
In characters of living gold, above yon starry sky.

And art thou gone, O man of shining parts,
 Who charm'd our fancies and who raised our hearts?
 Yes, thou art gone,—no more shall friends invite,
 He lies beneath the dust who gave delight.
 His spirit to that happy choir
 Eternally belongs,
 Whose tears are turn'd to transports sweet,
 Whose sighs are chang'd to songs.

His tongue was sweeter than the Orphean lyre,
 How oft did list'ning crowds his strains admire!
 Charmed with the music of his eloquence,
 His strains persuasive, and superior sense;
 The sprightly vein, the elegance of speech,
 Which none could rival, and but few could reach.

He had a noble intellectual store,
 In his large soul, whence rich ideas flow'd;
 Replete with anecdote, and fancy's lore,
 His ready thought, and elocution glow'd;
 His *wit* alone was keen; his *heart* was mild,
 A sage in sense, in simpleness a child.

His generous heart for every woe could feel,
 And down his cheeks the ready tear would steal,
 If others wept, his countenance was sad;
 If others smiled, his feeling soul was glad;
 For he was nature's child, and all might trace
 In him the sympathising man, the friend of human race.

His end was sudden, mercy shut the door
 On a long train of ills, the foes of age;
 Now heaven's mysteries his thoughts explore,
 Beyond the reach of men or demon's rage;
 He cannot now a human weakness show,
 He cannot now a pang of anguish know;
 Or see the pointed shaft by rage or envy thrown,
 Or mourn another's miseries or languish o'er his own.

Redeeming mercy was his darling theme,

And who on such a theme could him excel? ¹

Who would with such impressive pathos dwell

On all the glories of Emanuel's name?

The Lamb his boast, his confidence, his glory, and desire,

What heaven-born melting eloquence will such a theme inspire,

His subject here, and now the song of his celestial lyre!

JOSHUA MARSDEN.

Blackburn, Nov. 15, 1816.

R. Edwards, Printer,
Crane-court, Fleet-street, London.

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