

David Brainerd, His Prayer Diary

I found the book, *The Life and Diary of David Brainerd* about fifteen years ago, an electronic file on Project Gutenberg, after reading about him in the book *Heroic American Christians*. I read the *Diary* to our youngest son when he was a teenager and we were delighted by this forthright and honest missionary story. I would like to introduce it to you.

Only the words written by David Brainerd can bring understanding of himself. To read 256 pages of *The Diary* reminds me of this important truth; the mind can only take in what the seat can endure.

I am therefore going to give you a little **context**, and mostly read you some of his words, letting David Brainerd tell you as much of his story as possible in our time available. I have struggled in preparation because there is so much I don't have time to tell you. Perhaps you will find an interest in the man and choose to read the entire *Diary* yourself.

Please hold questions until I am done reading.

The Life and Diary of David Brainerd was published and edited by Jonathan Edwards in 1749. It is the most read book that he published.

In preface he writes: "In the following account, the reader will have an opportunity to see, not only what were the eternal circumstances and remarkable incidents of the life of this person, and how he spent his time from day to day, as to his external behavior; but what also passed in his own heart. Here he will see the wonderful change he experienced in his mind and disposition, the manner in which the change was brought to pass, how it continued, what were its consequences in his inward frames, thought, affections, and secret exercises, through many vicissitudes and trials, for more than eight years."

Context:

* David Brainerd's diary contained four bound books in chronological order. He later rewrote the first two books, written before and during the the time he went to Yale, and included these years in his third diary book. It is written that he had the original two books destroyed.

* Please remember: this is his **private** prayer diary filled with his heart, mind, soul, and body. He is honest with himself in purpose of loving the Glory of GOD.

* I will also use information from his Journal, titled: *The Rise and Progress of a remarkable Work of Grace Amongst a number of the Indians, In the Provinces of New Jersey and Pennsylvania; by order of the Honourable Society (in Scotland) for Propagating Christian Knowledge*. This Journal, started June 19, 1745, was written in parallel to the *Diary*, and was a document detailing his missionary labor and results, not his prayer life.

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Context of his early life:

1620 - Pilgrims land on Plymouth Rock

1718 - David Brainerd is born in Haddam, Connecticut Colony, about ninety miles west, southwest of Plymouth, Massachusetts Bay Colony.

1725, He's seven or eight, "I became concerned for my soul, and terrified at the thoughts of death and was driven to the performance of duties: but it appeared a melancholy business that destroyed my eagerness to play."

1727, He's nine years old, His Father died.

February 22, 1732, George Washington is born.

1732, winter, thirteen years old, "I was roused out of carnal security, by I scarce know what means at first: but was much excited by the prevailing of a mortal sickness in Haddam. I was frequent, constant, and somewhat fervent in duties, and took delight in reading, especially Mr. Janeway's *Token For Children*." "Almost I was persuaded to be a Christian."

David is thirteen, "I was also exceedingly distressed and melancholy at the death of my mother, in March 1732. But afterwards my religious concern began to decline, and by degrees I fell back into a considerable degree of security, though I still attended secret prayer."

Context:

* 1738, About the time he begins to keep a prayer diary.

* The person narrating the published Diary sometimes changes from David Brainerd to Jonathan Edwards who condenses or explains what is happening. The tense will change from David Brainerd's "I", to Jonathan Edwards' "he".

April, He's twenty. "I designed to devote myself to the ministry: and imagined I did dedicate myself to the Lord." "I went to Mr. Fiske's (pastor at the Haddam Church), and lived with him during his life. I remember he advised me wholly to abandon young company, and associate myself with grave elderly people: which council I followed."

1739, February, "I set apart a day for secret fasting and prayer, and spent the day in almost incessant cries to God for mercy, that he would open my eyes to see the evil of sin, and the way of life by Jesus Christ. And God was pleased that day to make considerable discoveries of my heart to me. But still I trusted in all the duties I performed; though there was no manner of goodness in them, there being in them no respect to the glory of God, nor any such principle in my heart."

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July 10, "But after a considerable time spent in such like exercises and distresses, one morning, while I was walking in a solitary place, as usual, I at once saw that all my contrivances and projects to effect or procure deliverance and salvation for myself, were **utterly in vain**; I was brought quite to a stand, as **finding myself totally lost.**"

July 11, "But now the more I did in prayer or any other duty, the more I saw I was indebted to God for allowing me to ask for mercy; for I saw it was self-interest had led me to pray, and that I had never once prayed from any respect to **the glory of God.**"

July 12, "Having been thus endeavoring to pray (in respect to the glory of God) - though, as I thought, very stupid and senseless - for near half an hour, then, as I was walking in a dark thick grove, **unspeakable glory seemed to open to the view and apprehension of my soul.** I do not mean any external brightness, for I saw no such thing; nor do I intend any imagination of a body of light, somewhere in the third heavens, or any thing of the nature; but it was a new **inward apprehension or view** that I had of God, such as I never had before, nor any thing which had the least resemblance of it. I stood still, wondered, and admired! I knew that I never had seen before any thing comparable to it for excellency and beauty; it was widely different from all the conceptions that ever I had of God, or things divine. I had no particular apprehension of any one person in the Trinity, either the Father, the Son, or the Holy Ghost; **but it appeared to be divine glory.** My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in him; at least to that degree, that I had no thought (as I remember) at first about my own salvation, and scarce reflected there was such a creature as myself." God "brought me to a hearty disposition to exalt him, and set him on the throne, and principally and ultimately to aim at his honor and glory, as King of the universe." "I felt myself in a new world, and every thing about me appeared with a different aspect from what it was wont to do. At this time, the way of salvation opened to me with such infinite wisdom, suitableness, and excellency, that I wondered I should ever think of any other way of salvation;.." "**I wondered that all the world did not see and comply with this way of salvation, entirely by the righteousness of Christ.**"

1739, "In the beginning of September I went to college" at Yale, New Haven, CT.

1740, "In January.., the measles spread much in college; and I having taken the distemper, went home to Haddam."

1740, "in August following, I became so weakly and disordered, by too close application to my studies, that I was advised by my tutor to go home, and disengage my mind from study, as much as I could; **for I was grown so weak, that I began to spit blood.**"

Context:

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- * David Brainerd has consumption, what we call tuberculosis today.
- * He saw his older brother die from consumption. Consumption may run in households and so it is possible he saw his father and mother die of it, a miserable and very painful disease. The lungs are slowly destroyed, and bleeding from the nose and mouth is common. Other of his siblings die young, before and after him.
- * David knows there is no cure, and horrendous misery, especially if one is not careful with one's physical body.
- * Up to 95% of the Americas' native population died from European, Asian, African, and American diseases and parasites transmitted to new areas during the colonial period: smallpox, typhus, influenza, diphtheria, measles, chickenpox, colds, plague, dysentery, leptospirosis, Hepatitis B and D, malaria, yellow fever, cholera.
- * Disease and parasites were also transmitted by introduced animals: dogs, mice, rats, pigeons, and domesticated farm animals with fleas, lice, and ticks.
- * Death in waves crossed continents, to both English and Native. Think how this affected oral history, pagan religion, traditions, and training of native peoples who had no immunity. Cultures were destroyed before colonists appeared.

1740, While David Brainerd is gone from Yale, George Whitefield comes to New Haven and preaches. Many students are excited and include themselves in a new, spiritual way to worship God and preach his gospel.

1742, "His expulsion (from Yale) was in the winter, while in his third year at college."

Context:

- * He was at the head of his class and well liked by other students and ministers.
- * There is controversy about the leadership of Yale at this time, saying they are "**Old Lights**" in comparison to the "**New Lights**" of the Great Awakening.
- * David Brainerd tried to reconcile with the leadership many times, but was rejected.
- * David has many friends and colleagues who think he was wronged by Yale.

Spring, 1742, went to live with the Reverend Mr. Mills of Ripton, to pursue his studies with him, in order to his being fitted for the work of the ministry; where he spent the greater part of the time, till the Association licensed him to preach.

April 2, 1742, "Some time past, I had much pleasure in the prospect of the heathen being brought home to Christ, and desired that the Lord would employ me in that work: - but now, my soul more frequently desires to die, to be with Christ. O that my soul were wrapt up in divine love, and my longing desires after God increased!"

Context:

- * **His will to die versus his will to live**, in the broadest definitions of the words "live" and "die", are the poles of his daily prayer life, all his life: His consumptive body

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betrays him physically, every day, as he abuses it for Christ; He spiritually lives for the Glory of God; but He is flesh and cannot always live spiritually for the Glory of God.

July, 1742, "I was examined by the Association met at Danbury," Licensed a minister of the gospel by the Ministerial Association, at Danbury, a village in western Connecticut.

Context:

* **BUT: HE IS NOT licensed to preach** by the Eastern Connecticut Assembly, that is influenced by the Yale Rector and Tutors, and laws are made specifically directed to catch him in his crime: unlawful preaching.

* **BUT: HE CONSTANTLY PREACHES** wherever he is, sometimes two or three times a day, then travelling to the next point: home, meeting house, church, open air.

1742, 'On a Monday early in September 1742, a disconsolate young man named David Brainerd slipped silently into the woods outside the trim little Village of New Haven. As a criminal, he was bound for prison if apprehended.'

Sept 8 - Nov. 18, He is a travelling minister, preaching one or two, and sometimes three times a day, on different subjects, moving daily among his many friends.

Nov 19, At New-Haven. "Received a letter from the Reverend Mr. Pemberton of New York, desiring me speedily to go down thither, and consult about the Indian affairs in this parts."

Nov 24-25, "Came to New York". "I was examined by some gentlemen, of my Christian experience, and my acquaintance with divinity, and some other studies, in order to my improvement in that important affair of gospellizing the heathen; and was made sensible of my great ignorance and unfitness for public service."

"And in this depressed condition I was forced to go and preach to a considerable assembly, before some grave and learned ministers; but felt such a pressure from a sense of my vileness, ignorance, and unfitness to appear in public, that I was almost overcome with it; my soul was grieved for the congregation; that they should sit there to hear such a dead dog as I preach. I thought myself infinitely indebted to the people, and longed that God would reward them with the rewards of his grace. - I spent much of the evening alone."

Nov 25, Twenty-four years old. Appointed a missionary to the Indians by the Society in Scotland for Propagating Christian Knowledge. They directed he leave in the spring as "winter was not a convenient season for him first to go out into the wilderness, and enter on the difficulties and hardships he must there be exposed to."

He writes: "Committed my soul to God."

Dec, 1742, to March 22, 1743, Travelled while preaching in New England and to Woodbridge, New Jersey. The Correspondents of the Society: 'ordered him to go to a

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number of Indians, at Kaunaumuck: a place in the province of New York, in the woods between Stockbridge, (Massachusetts) and Albany, (New York).’

March 28, 1743, ‘On the Sabbath he rode five or six miles to the place near Kent in Connecticut, called Scaticoke, where dwell a number of Indians, and preached to them.’

Context:

* David Brainerd knows no Indian languages. The Correspondents knew this.

April 1, ‘Went to Mr. Sergeant’s at Stockbridge (Massachusetts).

Then, ‘I rode to Kaunaumuck (New York), near twenty miles from Stockbridge, where the Indians live with whom I am concerned, and there lodged on a little heap of straw. I was greatly exercised with inward trials and distresses all day; and in the evening, my heart was sunk, and I seemed to have no God to go to. O, that God would help me!’”

April 17, “Oh, I thought what a hell it would be, to live with such men to eternity! The Lord gave me some assistance in preaching, all day, and some resignation, and a small degree of comfort in prayer at night.”

May 18, “have but one single person to converse with, that can speak English”, his Indian interpreter.

August 22, Lord’s Day: “in the forenoon-exercise... I was guilty of soul-murder, in speaking to immortal souls in such a manner as I had then done.”

June 11, 1744, “This day the Presbytery met together at Newark, in order to my ordination. Was very weak and disordered in body; yet endeavored to repose my confidence in God. Spent most of the day alone; especially the forenoon. At three in the afternoon preached my probation-sermon, from Acts xxvi. 17,18. ‘Delivering thee from the people and from the Gentiles,’ etc. being a text given me for that end. Felt not well, either in body or mind; however God carried me through comfortably. Afterwards passed an examination before the Presbytery.”

Context:

* March 28, 1743, to June 11, 1745, two years +two months time as missionary.

* He’s twenty-seven years old.

* He travelled by foot or on horseback as Missionary to Indians: to Kaunaumuck, New York; Forks of Delaware River in Pennsylvania; Susquehanna River further west in Pennsylvania; and back: to New Jersey, New York, New England, New Haven. He said he rode 3,000 miles.

* In **all seasons and weather**; resting wherever he could find shelter: wigwam, hut, house, under pine branches;

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- * Little and bad food and water; and good, bad, or very bad physical and spiritual health. Always weak, headaches, pain in chest and back, light headed, loose kneed, malnourished, unable to think clearly.
- * Always, in the background of his writing, discussing “his people” with other ministers, the correspondents, and others.
- * Gathering offerings for the mission work and “his people”.
- * Success rate as Missionary at this time measured by conversion and baptism: 0.

June 18, 1745, “Set out from New Brunswick with a design to visit some Indians at a place called Crossweeksung in New Jersey, towards the sea.”

June 19, “Rode to the Indians at Crossweeksung: found few at home; discoursed to them, however, and observed them very serious and attentive. At night I was extremely worn out, and scarce able to walk or sit up. Oh, how tiresome is earth! how dull the body!”

June 19, First started writing his journal this day, required by the Scottish Mission Society. As he is busy with his people, and weaker in body, he has less time to write. (I will now report his Journal entries, also.)

June 20, “Towards night preached to the Indians again; and had more hearers than before.”s

June 21, “Rode to Freehold, to see Mr. William Tennent; and spent the day comfortably with him.”

June 22, “About noon rode to the Indians again; and near night preached to them. Found my body much strengthened, and was enabled to speak with abundant plainness and warmth. And the power of God evidently attended the word; so that sundry persons were brought under great concern for their souls, and made to shed many tears, and to wish for Christ to save them. My soul was much refreshed, and quickened in my work: and I could not but spend much time with them, in order to open both their misery and remedy. This was indeed a sweet afternoon to me.”

June 27, “My soul rejoiced to find, that God enabled me to be faithful, and that he was pleased to awaken these poor Indians by my means. O how heart-reviving and soul-refreshing is it to me to see the fruit of my labours!”

June 29, “Preached twice to the Indians; and could not but wonder at their seriousness, and the strictness of their attention. -- Blessed be God that has inclined their hearts to hear. And O how refreshing it is to me, to see them attend with such uncommon diligence and affection, with tears in their eyes, and concern in their hearts!”

July 12, Arrived at his own house in the Forks of Delaware.

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July 21, "I **baptized** my interpreter and his wife, who were the first I **baptized** among the Indians."

July 26, "Preached to my people, and afterwards **baptized** my interpreter's children." "In the evening God was pleased to help me in prayer, beyond what I have experienced for some time; especially my soul was drawn out for the enlargement of Christ's kingdom, and for the conversion of my poor people: and my soul relied on God for the accomplishment of that great work. Oh, how sweet were the thoughts of death to me at this time!"

July 31, "...he set out on his return to Crossweeksung, and arrived there the next day." "their convictions of their sinful and perishing state having, in my absence from them, been much promoted by the labours and endeavours of the Reverend Mr. William Tennent, to whom I had advised them to apply for direction, and whose house they frequented much while I was gone."

Aug 3, "Ministered to first about twenty, then fifty Indians, "old and young."

Aug 5, "In the evening...I discoursed to them, and found them universally engaged about their souls' concerns, inquiring "What they should do to be saved?" And all their conversation among themselves turned upon religious matters, in which they were much assisted by my interpreter, who was with them day and night."

Aug 6: "In the afternoon,..I again discoursed to them there. There were about fifty-five persons in all, about forty that were capable of attending divine service with understanding. I insisted upon 1 John iv. 10. "Herein is love," &c. They seemed eager of hearing; but there appeared nothing very remarkable, except their attention, till near the close of my discourse; and then divine truths were attended with a surprising influence, and produced a great concern among them. There was scarce three in forty that could refrain from tears and bitter cries. They all, as one, seemed in an agony of soul to obtain an interest in Christ; and the more I discoursed of the love and compassion of God in sending his Son to suffer for the sins of men, and the more I invited them to come and partake of his love, the more their distress was aggravated, because they felt themselves unable to come. -- It was surprising to see how their hearts seemed to be pierced with the tender and melting invitations of the gospel, when there was not a word of terror spoken..."

Context: When he writes "terror" he means "fear by hell-fire and brimstone".

Aug 8. "In the afternoon I preached to the Indians; their number was about sixty-five persons, men, women, and children: I discoursed from Luke xiv. 16-23. and was favoured with uncommon freedom in my discourse. -- There was much visible concern among them while I was discoursing publicly; but afterwards when I spoke to one and another more particularly, whom I perceived under much concern, the power

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of God seemed to descend upon the assembly "like a rushing mighty wind," and with an astonishing energy bore down all before it.

“I stood amazed at the influence that seized the audience almost universally, and could compare it to nothing more aptly than the irresistible force of a mighty torrent or swelling deluge, that with its insupportable weight and pressure bears down and sweeps before it whatever is in its way. Almost all persons of all ages were bowed down with “concern together, and scarce one was able to withstand the shock of this surprising operation. Old men and women who had been drunken wretches for many years, and some little children not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age. And it was apparent these children (some of them at least) were not merely frightened with seeing the general concern; but were made sensible of their danger, the badness of their hearts, and their misery without Christ, as some of them expressed it. The most stubborn hearts were now obliged to bow. A principal man among the Indians, who before was most secure and self-righteous, and thought his state good because he knew more than the generality of the Indians had formerly done, and who with a great degree of confidence the day before, told me "he had been a Christian more than ten years," was now brought under solemn concern for his soul, and wept bitterly. Another man advanced in years, who had been a murderer, a powow, (or conjurer,) and a notorious drunkard, was likewise brought now to cry for mercy...”

“They were almost universally praying and crying for mercy in every part of the house, and many out of doors, and numbers could neither go nor stand. Their concern was so great, each one for himself, that none seemed to take any notice of those about them, but each prayed freely for himself. And, I am led to think, they were to their own apprehension as much retired as if they had been individually by themselves in the thickest desert; or, I believe rather, that they thought nothing about any but themselves and their own states, and so were every one praying apart, although all together.”

“This concern in general was most rational and just, those who had been awakened any considerable time, complained more especially of the badness of their hearts; and those newly awakened of the badness of their lives and actions past; and all were afraid of the anger of God, and of everlasting misery as the desert of their sins. -- Some of the white people, who came out of curiosity to "hear what this babbler would say" to the poor ignorant Indians, were much awakened, and some appeared to be wounded with a view of their perishing state.

Those who had lately obtained relief, were filled with comfort at this season; they appeared calm and composed, and seemed to rejoice in Christ Jesus; and some of them took their distressed friends by the hand, telling them of the goodness of Christ, and the comfort that is to be enjoyed in him, and thence invited them to come and give up

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their hearts to him. And I could observe some of them in the most honest and unaffected manner,..lifting up their eyes to heaven, as if crying for mercy, while they saw the distress of the poor souls around them.” (Selah)

There was one remarkable instance of awakening this day.. A young Indian woman, who I believe “never knew before she had a soul, nor ever thought of any such thing, hearing that there was something strange among the Indians, came it seems to see what was the matter. In her way to the Indians she called at my lodgings, and when I told her I designed presently to preach to the Indians, laughed and seemed to mock; but went however to them. I had not proceeded far in my public discourse before she felt effectually that she had a soul; and before I had concluded my discourse, was so convinced of her sin and misery, and so distressed with concern for her soul's salvation, that she seemed like one pierced through with a dart, and cried out incessantly. She could neither go nor stand, nor sit on her seat without being held up. After public service was over, she lay flat on the ground praying earnestly, and would take no notice of, nor give any answer to, any that spoke to her. I hearkened to know what she said, and perceived the burden of her prayer to be, Guttummaukalummehe wechaumeh kmeleh Ndah, i.e. - "Have mercy on me, and help me to give you my heart." And thus she continued praying incessantly for many hours together. -- This was indeed a surprising day of God's power, and seemed enough to convince an atheist of the truth, importance, and power of God's word.”

Aug 9-10, “In the afternoon discoursed to them publicly. There were now present about seventy persons, old and young. I opened and applied the parable of the sower, Matt. xiii. Was enabled to discourse with much plainness, and found afterwards that this discourse was very instructive to them. There were many tears among them while I was discoursing publicly, but no considerable cry: yet some were much affected with a few words spoken from Matt. xi. 28. "Come unto me, all ye that labour," &c. with which I concluded my discourse. But while I was discoursing near night to two or three of the awakened persons, a divine influence seemed to attend what was spoken to them in a powerful manner, which caused the persons to cry out in anguish of soul, although I spoke not a word of terror; but, on the contrary, set before them the fulness and all-sufficiency of Christ's merits, and his willingness to save all that came to him; and thereupon pressed them to come without delay.”

The cry of these was soon heard by others, who, though scattered before, immediately gathered round. I then proceeded in the same strain of gospel-invitation, till they were all melted into tears and cries, except two or three; and seemed in the greatest distress to find and secure an interest in the great Redeemer. -- Some who had but little more than a ruffle made in their passions the day before, seemed now to be deeply affected and wounded at heart: and the concern in general appeared near as prevalent as it was the day before. There was indeed a very great mourning among them, and yet every

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one seemed to mourn apart. For so great was their concern, that almost every one was praying and crying for himself, as if none had been near. Guttummaukalumme, guttummaukalumme, i.e. "Have mercy upon me, have mercy upon me;" was the common cry.

It was very affecting to see the poor Indians, who the other day were hallooing and yelling in their idolatrous feasts and drunken frolics, now crying to God with such importunity for an interest in his dear Son! -- Found two or three persons, who, I had reason to hope, had taken comfort upon good grounds since the evening before: and these, with others that had obtained comfort, were together, and seemed to rejoice much that God was carrying on his work with such power upon others.

"When I had spent some time with these, I turned to the other Indians, and spoke to them from Luke xix. 10. "For the Son of man is come to seek," &c. I had not discoursed long before their concern rose to a great degree, and the house was filled with cries and groans. And when I insisted on the compassion, and care, of the Lord Jesus Christ for those that were lost, who thought themselves undone, and could find no way of escape, this melted them down the more, and aggravated their distress, that they could not find and come to so kind a Saviour.

Sundry persons who before had been but slightly awakened, were now deeply wounded with a sense of their sin and misery. And one man in particular, who was never before awakened, was now made to feel that "the word of the Lord was quick and powerful, sharper than any two-edged sword." He seemed to be pierced at heart with distress, and his concern appeared most rational and scriptural: for he said, "all the wickedness of his past life was brought fresh to his remembrance, and he saw all the vile actions he had done formerly as if done but yesterday."

Aug 11, "Discoursed in the forenoon from the parable of the prodigal son, Luke xv. Observed no such remarkable effect of the word upon the assembly as in days past. -- There were numbers of careless spectators of the white people; some Quakers, and others. -- In the afternoon I discoursed upon a part of St. Peter's sermon, Acts ii. and at the close of my discourse to the Indians, made an address to the white people, and divine truths seemed then to be attended with power both to English and Indians. Several of the white heathen were awakened, and could not longer be idle spectators, but found they had souls to save or lose as well as the Indians; and a great concern spread through the whole assembly."

The number of the Indians, old and young, was now upwards of seventy, and one or two were newly awakened this day, who never had appeared "to be moved with concern for their souls before. -- Those who had obtained relief and comfort, and had given hopeful evidences of having passed a saving change, appeared humble and devout, and behaved in an agreeable and Christian-like manner. I was refreshed to see the tenderness of conscience manifest in some of them, one instance of which I cannot

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but notice. Perceiving one of them very sorrowful in the morning, I inquired into the cause of her sorrow, and found the difficulty was, she had been angry with her child the evening before, and was now exercised with fears, lest her anger had been inordinate and sinful, which so grieved her, that she waked and began to sob before day-light, and continued weeping for several hours together.”

Aug 24, “Spent the forenoon in discoursing to some of the Indians, in order to their receiving the ordinance of **baptism**. When I had opened the nature of the ordinance, the obligations attending it, the duty of devoting ourselves to God in it, and the privilege of being in covenant with him, sundry of them seemed to be filled with love to God, and delighted with the thoughts of giving up themselves to him in that solemn and public manner, melted and refreshed with the hopes of enjoying the blessed Redeemer.”

Aug 25, “In the afternoon discoursed from Rev. iii. 20. at which time the Indians behaved seriously, though many others were vain. -- Afterwards **baptized** twenty-five persons of the Indians, fifteen adults, and ten children. Most of the adults I have comfortable reason to hope are renewed persons; and there was not one of them but what I entertained some hopes of in that respect, though the case of two or three of them appeared more doubtful.

“After the crowd of spectators was gone, I called the **baptized** persons together, and discoursed to them in particular, at the same time inviting others to attend. I minded them of the solemn obligations they were now under to live to God, warned them of the evil and dreadful consequences of careless living, especially after this public profession of Christianity; gave them directions for their future conduct, and encouraged them to watchfulness and devotion, by setting before them the comfort and happy conclusion of a religious life. Their hearts were engaged and cheerful in duty, and they rejoiced that they had in a public and solemn manner dedicated themselves to God. -- Love seemed to reign among them! They took each other by the hand with tenderness and affection, as if their hearts were knit together, while I was discoursing to them: and all their deportment toward each other was such, that a serious spectator might justly be excited to cry out with admiration, "Behold how they love one another!" Sundry of the other Indians, at seeing and hearing these things, were much affected, and wept bitterly, longing to be partakers of the same joy and comfort that these discovered by their very countenances as well as conduct.”

Aug 26, “Preached to my people from John vi. 51-55. Opened to them the persevering nature of those consolations Christ gives his people, and which I trusted he had bestowed upon some in that assembly; showed them that such have already the "beginnings of eternal life," (ver. 54.) and that their heaven shall speedily be completed, &c.

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I no sooner began to discourse in this strain, but the dear Christians in the congregation began to be melted with affection to, and desire of, the enjoyment of Christ, and of a state of perfect purity. They wept affectionately, and yet joyfully, and their tears and sobs discovered brokenness of heart, and yet were attended with real comfort and sweetness; so that this was a tender, affectionate, humble, delightful melting, and appeared to be the genuine effect of a Spirit of adoption, and very far from that spirit of bondage that they not long since laboured under. The influence seemed to spread from these through the whole assembly, and there quickly appeared a wonderful concern among them. Many who had not yet found Christ as an all-sufficient Saviour, were surprisingly engaged in seeking after him. It was indeed a lovely and very desirable assembly. Their number was now about ninety-five persons, old and young, and almost all affected either with joy in Christ Jesus, or with utmost concern to obtain an interest in him.” (Selah)

“...asked them, if they could not be willing to spend the remainder of the day in prayer for me, that God would go with me, and succeed my endeavours for the conversion of those poor souls. They cheerfully complied with the motion, and soon after I left them (the sun being then about an hour and a half high at night) they began, and continued praying all night,) till break of day, or very near, never mistrusting, they tell me, till they went out and viewed the stars, and saw the morning-star a considerable height, that it was later than common bedtime.”

Aug 27, “...set out on a journey towards the Forks of Delaware, designing to go from thence to Susquehannah, before he returned to Crossweeksung.

Sept 5, At Forks of Delaware, Discoursed to the Indians from the parable of the sower, afterwards conversed particularly with sundry persons, which occasioned them to weep, and even cry out in an affecting manner, and seized others with surprise and concern; and I doubt not but that a divine power accompanied what was then spoken. Sundry of these persons had been with me to Crossweeksung, and had there seen, and some of them, I trust, felt the power of God's word in an effectual and saving manner. I asked one of them, who had obtained comfort, and given hopeful evidences of being truly religious, Why he now cried? He replied, "When he thought how Christ was slain like a lamb, and spilt his blood for sinners, he could not help crying, when he was all alone:" and thereupon burst out into tears and cries again. I then asked his wife, who had likewise been abundantly comforted, wherefore she cried? She answered, "She was grieved that the Indians here would not come to Christ, as well as those at Crossweeksung." I asked her if she found a heart to pray for them, and whether Christ had seemed to be near to her of late in prayer, as in time past? (which is my usual method of expressing a sense of the divine presence.) She replied, "Yes, he had been near to her; and that at some times when she had been praying alone, her heart loved

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to pray so, that she could not bear to leave the place, but wanted to stay and pray longer.”

Sept 13, At Susquehanna. The Indians of this place are counted the most drunken, mischievous, and ruffianly fellows of any in these parts: and Satan seems to have his seat in this town in an eminent manner.

Sept 15, “Visited the chief of the Delawares again; was kindly received by him, and discoursed to the Indians in the afternoon. Still entertained hopes that God would open their hearts to receive the gospel, though many of them in the place were so drunk from day to day, that I could get no opportunity to speak to them.

Sept 19, Visited an Indian town called Juncauta, situate on an island in Susquehannah...they now seemed resolved to retain their pagan notions, and persist in their idolatrous practices.

Oct 3, he left the Forks of Delaware, and travelled towards Crossweeksung, where he arrived on Saturday, and continued from day to day in a comfortable state of mind.”

Oct 5, “Preached to my people from John xiv. 1-6. The divine presence seemed to be in the assembly. Numbers were affected with divine truths, and it was a season of comfort to some in particular. -- O what a difference is there between these and the Indians I had lately treated with upon Susquehannah!”

Oct 7, “Being called by the church and people of East Hampton on Long Island, as a member of a council, to assist and advise in affairs of difficulty in that church, I set out on my journey this morning, before it was well light...”

Oct 24, At Crossweeksung. “ Discoursed from John iv. 13, 14. There was a great attention, a desirable affection, and an unaffected melting in the assembly... I have oftentimes thought they would cheerfully and diligently attend divine worship twenty-four hours together, had they an opportunity so to do.”

Oct 26, “... most of them now understanding something of the English language.”

Oct 29, “About noon rode and viewed the Indian lands at Cranberry: was much dejected, and greatly perplexed in mind; knew not how to see any body again, my soul was so sunk within me. Oh that these trials might make me more humble and holy. Oh that God would keep me from giving way to sinful dejection, which may hinder my usefulness.”

Nov 1, “I **baptized** fourteen persons of the Indians, six adults and eight children: one of these was near fourscore years of age, and I have reason to hope God has brought her savingly home to Himself. Two of the others were men of “fifty years old, who had been singular and remarkable, even among the Indians, for their wickedness; one of them had been a murderer, and both notorious drunkards, as well as excessively

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quarrelsome; but now I cannot but hope both are become subjects of God's special grace, especially the worst of them.

Nov 3, **Baptized** a child this day, and perceived sundry of the **baptized** persons affected with the administration of this ordinance, as being thereby reminded of their own solemn engagements.

Nov 5, “He left the Indians, and spent the remaining part of this week in travelling to various parts of New Jersey, in order to get a collection for the use of the Indians, and to obtain a schoolmaster to instruct them.

Dec 21, “I am conscious to myself that my labours are as great and constant as my nature will bear, and that ordinarily I go to the extent of my strength; so that I do all I can: but the misery is, I do not labour with that heavenly temper, that single eye to the glory of God, that I long for.”

“My people having now attained to a considerable degree of knowledge in the principles of Christianity, I thought it proper to set up a catechetical lecture among them; and this evening attempted something in that form; proposing questions to them agreeable to the Reverend Assembly's Shorter Catechism, receiving their answers, and then explaining and insisting as appeared necessary and proper upon each question. After which I endeavoured to make some practical improvement of the whole. This was the method I entered upon. -- They were able readily and rationally to answer many important questions I proposed to them: so that, upon trial, I found their doctrinal knowledge to exceed my own expectations.”

Dec 22, “This was likewise a season of comfort to some souls, and in particular to one,..who never before obtained any settled comfort, though I have abundant reason to think she had passed a saving change some days before. -- She now appeared in a heavenly frame of mind, composed and delighted with the divine will. When I came to discourse particularly with her, and to inquire of her, how she got relief and deliverance from the spiritual distresses she had lately been under, she answered in broken English, "Me try, me try, save myself, last my strength be all gone, (meaning her ability to save herself,) could not me stir bit further. Then last, me forced let Jesus Christ alone, send me hell if he please." I said, But you was not willing to go to hell, was you? She replied, "Could not me help it. My heart he would wicked for all. Could not me make him good;" (meaning she saw it was right she should go to hell because her heart was wicked, and would be so after all she could do to mend it). I “asked her, how she got out of this case? She answered still in the same broken language, "By by my heart be glad desperately." I asked her why her heart was glad? She replied, "Glad my heart Jesus Christ do what he please with me. Then me think, glad my heart Jesus Christ send me hell. Did not me care where he put me, me love him for all," &c.”

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“And she could not readily be convinced but that she was willing to go to hell, if Christ was pleased to send her there. Though the truth evidently was, her will was swallowed up in the divine will, that she could not frame any hell in her imagination that would be dreadful or undesirable, provided it was but the will of God to send her to it. -- Toward night discoursed to them again in the catechetical method I entered upon the evening before. And when I came to improve the truths I had explained to them, and to answer that question, “But how shall I know whether God has chosen me to everlasting life,” by pressing them to come and give up their hearts to Christ, and thereby “to make their election sure;” they then appeared much affected: and the persons under concern were afresh engaged in seeking after an interest in him; while some others who had obtained comfort before, were refreshed to find that love to God in themselves, which was an evidence of his electing love to them.”

Dec 29, Lord’s Day. After public worship was over, I went to my house, proposing to preach again after a short season of intermission. But they soon came in one after another, with tears in their eyes, to know “what they should do to be saved.” And the divine Spirit in such a manner set home upon their hearts what I spoke to them, that the house was soon filled with cries and groans. They all flocked together upon this occasion, and those whom had reason to think in a Christless state, were almost universally seized with concern for their souls.

It was an amazing season of power among them, and seemed as if God had “bowed the heavens, and come down.” So astonishingly prevalent was the operation upon old as well as young, that it seemed as if none would be left in a secure and natural state, but that God was now about to convert all the world. And I was ready to think then, that I should never again despair of the conversion of any man or woman living, be they who or what they would.” “The concern and religious affection was such, that I could not pretend to have any formal religious exercise among them; but spent the time in discoursing to one and another, as I thought most proper and seasonable for each, and sometimes addressed them all together, and finally concluded with prayer. -- Such were their circumstances at this season, that I could scarce have half an hour’s rest from speaking from about half an hour before twelve o’clock, (at which time I began public worship,) till past seven at night. There appeared to be four or five persons newly awakened this day and the evening before, some of whom but very lately came among us.”

Dec 31, The Indians are now gathered together from all quarters to this place, and have built them little cottages, so that more than twenty families live within a quarter of a mile of me. A very convenient situation in regard both of public and private instruction.

Jan 5, 1746, while we were engaged in the first prayer, the power of God seemed to descend upon the assembly in such a remarkable manner, and so many appeared under

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pressing concern for their souls, that I thought it much more expedient to insist upon the plentiful provision made by divine grace for the redemption of perishing sinners, and to press them to a speedy acceptance of the great salvation, than to ask them questions about doctrinal points. What was most practicable, seemed most seasonable to be insisted upon, while numbers appeared so extraordinarily solicitous to obtain an interest in the great Redeemer. **Baptized** two persons this day; one adult (the woman particularly mentioned in my Journal of Dec. 22) and one child.”

Jan 13, I must say, my health is so much impaired, and my spirits so wasted with my labours, and solitary manner of living, (there being no human creature in the house with me,) that their repeated and almost incessant application to me for help and direction, are sometimes exceeding burdensome, and so exhaust my spirits, that I become fit for nothing at all, entirely unable to prosecute any business sometimes for days together. And what contributes much toward this difficulty is, that I am obliged to spend much time in communicating a little matter to them; there being oftentimes many things necessary to be premised, before I can speak directly to what I principally aim at; which things would readily be taken for granted, where there was a competency of doctrinal knowledge.”

Jan 19, “Discoursed to my people from Isa. lv. 7. -- Towards night catechized in my ordinary method. And this appeared to be a powerful season of grace among us. Numbers were much affected. Convictions were powerfully revived; and divers of the Christians refreshed and strengthened; and one weary, heavy-laden soul, I have abundant reason to hope, brought to true rest and solid comfort in Christ, who afterwards gave me such an account of God's dealing with his soul, as was abundantly satisfying as well as refreshing to me.”

Feb 1, “This day the person I had made choice of and engaged for a schoolmaster among the Indians, arrived among us, and was heartily welcomed by my people universally.”

Feb 9, “**Baptized** three persons, two adults and one child. The adults, I have reason to hope, were both truly pious. There was a considerable melting in the assembly, while I was discoursing particularly to the persons, and administering the ordinance.”

“...set out on a journey to the Forks of Delaware, to visit the Indians there. He performed the journey under great weakness, and sometimes was exercised with much pain; but says nothing of dejection and melancholy.”

Feb 19, “There appeared a great solemnity, and some concern and affection, among the Indians belonging to these parts, as well as a sweet melting among those who came with me. -- Divers of the Indians here seemed to have their prejudices and aversion to Christianity removed, and appeared well disposed and inclined to hear the word of God.”

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Feb 23, "After public service, discoursed particularly with sundry of them, and invited them to go down to Crossweeksung, and tarry there at least for some time; knowing they would then be free from the scoffs and temptations of the opposing pagans, as well as in the way of hearing divine truths discoursed of, both in public and private. And got a promise of some of them, that they would speedily pay us a visit, and attend some further instructions."

Feb 24 "...he left the Forks of Delaware, to return to Crossweeksung; and spent the whole week till Saturday, before he arrived there; but preached by the way every day, excepting one;"

March 9, "There appeared to be a powerful divine influence in the congregation. Sundry that I have reason to think are truly pious, were so deeply affected with a sense of their own barrenness, and their unworthy treatment of the blessed Redeemer, that they looked on him as pierced by themselves, and mourned, yea, some of them were in bitterness as for a first-born."

"While we were singing, there was one (the woman mentioned in my Journal of Feb. 9) who, I may venture to say, if I may be allowed to say so much of any person I ever saw, was "filled with joy unspeakable and full of glory," and could not but burst forth in prayer and praises to God before us all, with many tears, crying sometimes in English and sometimes in Indian, "O blessed Lord, do come, do come! O do take me away, do let me die and go to Jesus Christ! I am afraid if I live I shall sin again! O do let me die now! O dear Jesus, do come! I cannot stay, I cannot stay! O how can I live in this world! do take my soul away from this sinful place! O let me never sin any more! O what shall I do, what shall I do! dear Jesus, O dear Jesus..."

"I asked her, if Christ was not now sweet to her soul? Whereupon, turning to me with tears in her eyes, and with all the tokens of deep humility I ever saw in any person, she said, "I have many times heard you speak of the goodness and the sweetness of Christ, that he was better than all the world. But O! I knew nothing what you meant, I never believed you! I never believed you! But now I know it is true!" or words to that effect. -- I answered, And do you see enough in Christ for the greatest of sinners? She replied, "O! enough, enough! for all the sinners in the world if they would but come." And when I asked her, if she could not tell them of the goodness of Christ; turning herself about to some poor Christless souls who stood by, and were much affected, she said, "Oh! there is enough in Christ for you, if you would but come! O strive, strive to give up your hearts to him!" &c. And upon hearing something of the glory of heaven mentioned, that there was no sin in that world, she again fell into the same ecstasy of joy, and desire of Christ's coming; repeating her former expressions, "O dear Lord, do let me go! O what shall I do, what shall I do! I want to go to Christ! I cannot live! O do let me die!"

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"She continued in this sweet frame for more than two hours, before she was well able to get home." Now she viewed divine truths as living realities; and could say, **"I know these things are so, I feel they are true!"** -- Now her soul was resigned to the divine will in the most tender points; so that when I said to her, What if God should take away your husband from you, (who was then very sick,) how do you think you could bear that? She replied, "He belongs to God, and not to me; he may do with him just what he pleases. And when I questioned her, how she could be willing to die, and leave her little infant; and what she thought would become of it in that case? She answered, "God will take care of it. It belongs to him, he will take care of it."

"Mar 16, Lord's day. **Baptized** the woman particularly mentioned in my Journal of last Lord's day; who now, as well as then, appeared to be in a devout, humble, and excellent frame of mind."

April 25, "Of late I apprehended that a number of persons in my congregation were proper subjects of the ordinance of the Lord's supper, and that it might be seasonable speedily to administer it to them: and having taken advice of some of the reverend correspondents in this solemn affair; I accordingly proposed and appointed the next Lord's day, with leave of Divine Providence, for the administration of this ordinance; and this day, as preparatory thereto, was set apart for solemn fasting and prayer. The design of this preparatory solemnity was to implore the blessing of God upon our renewing covenant with him and with one another, to walk together in the fear of God, in love "and Christian fellowship: and to entreat that his presence might be with us in our designed approach to his table; as well as to humble ourselves before God on account of the apparent withdrawalment (at least in a measure) of that blessed influence which has been so prevalent upon persons of all ages among us; as also on account of the rising appearance of carelessness, vanity, and vice among some, who, some time since, appeared to be touched and affected with divine truths, and brought to some sensibility of their miserable and perishing state by nature."

April 27, "Administered the sacrament of the Lord's supper to twenty-three persons of the Indians, (the number of men and women being near equal,) divers others, to the number of five or six, being now absent at the Forks of Delaware, who would otherwise have communicated with us." "And never did I see such an appearance of Christian love among any people in all my life. It was so remarkable, that one might well have cried with an agreeable surprise, "Behold how they love one another!" I think there could be no greater tokens of mutual affection among the people of God in the early days of Christianity, than what now appeared here. The sight was so desirable, and so well becoming the gospel, that nothing less could be said of it, than that it was "the doing of the Lord," the genuine operations of him "who is love!"

May 3, "Rode from Elizabeth-town home to my people, at or near Cranberry; whither they are now removed, and where, I hope, God will settle them as a Christian

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congregation.”

May 5, “Visited my people again, and took care of their worldly concerns, giving them directions relating to their business. -- I daily discover more and more of what importance it is like to be to their religious interests, that they become laborious and industrious, acquainted with the affairs of husbandry, and able, in a good measure, to raise the necessaries and comforts of life within themselves; for their present method of living greatly exposes them to temptations of various kinds.”

May 9, “**Baptized** one man this day, (the conjurer, murderer, &c. mentioned in my Journal of August 8, 1745, and February 1, 1746,) who appears to be such a remarkable instance of divine grace, that I cannot omit some brief account of him here.”

May 23, “In the evening was visited by my brother John Brainerd; the first visit I have ever received from any near relative since I have been a missionary.”

June 1, Lord’s day. “Preached both forenoon and afternoon from Matt. xi. 27, 28. -- I then **baptized** ten persons, five adults and five children, and was not a little refreshed with this “addition made to the church of such as, I hope, shall be saved.”

June 3, “A considerable number of my people met together early in the day in a retired place in the woods, and prayed, sang, and conversed of divine things; and were seen by some religious persons of the white people, to be affected and engaged, and divers of them in tears, in these religious exercises.”

June 19, “Visited my people with two of the reverend correspondents. Spent some time in conversation with some of them upon spiritual things; and took some care of their worldly concerns. This day makes up a complete year from the first time of my preaching to these Indians in New Jersey. -- What amazing things has God wrought in this space of time for these poor people!”

July 13, Lord’s day. “In the forenoon discoursed on the bread of life, from John vi. 35 Administered the sacrament of the Lord's supper to thirty-one persons of the Indians. God seemed to be present in this ordinance; the communicants were sweetly melted and refreshed, most of them. Oh, how they melted, even when the elements were first uncovered! There was scarcely a dry eye among them when I took off the linen, and showed them the symbols of Christ's broken body.”

Aug 10, Lord’s day. “Discoursed to my people, both parts of the day, from Acts iii. 19. “Repent ye, therefore,' &c. In discoursing of repentance in the forenoon, God helped me, so that my discourse was searching; some were in tears, both of the Indians and white people, and the word of God was attended with some power. Afterwards **baptized** six persons; three adults, and three children.”

Aug 11, “Being about to set out on a journey to Susquehannah the next day,..I spent some time this day in prayer with my people, that God would bless and succeed my

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intended journey; that he would send forth his blessed Spirit with his word, and set up his kingdom among the poor Indians in the wilderness. Preached from Acts iv. 31. And when they had prayed, the place was shaken,' &c. God helped me, and my interpreter also: there was a shaking and melting among us; and divers, I doubt not, were in some measure filled with the Holy Ghost.”

Aug 12, ...he set out on his journey towards Susquehannah, and six of his Christian Indians with him, whom he had chosen out of his congregation, as those that he judged most fit to assist him in the business he was going upon.

Sept 10, Rode near twenty miles homeward. Was much solicited to preach, but was utterly unable, through bodily weakness. Was extremely overdone with the heat and showers this day, and coughed up a considerable quantity of blood.

Sept 20, “Arrived among my own people, just at night: found them praying together; went in, and gave them some account of God's dealings with me and my companions in the journey; which seemed affecting to them.”

Sept 27, “Spent this day, as well as the whole week past, under a great degree of bodily weakness, exercised with a violent cough, and a considerable fever. I had no appetite to any kind of food; and frequently brought up what I ate, as soon as it was down; and oftentimes had little rest in my bed by reason of pains in my breast and back. I was able, however, to ride over to my people about two miles every day, and take some care of those who were then at work upon a small house for me to reside in amongst the Indians.

Oct 5, “Lord’s day. Was still very weak...” “Discoursed before the administration of the sacrament, from John i. 29. ‘Behold the Lamb of God, that taketh away the sin of the world. After sermon baptized two persons. Then administered the Lord's supper to near forty communicants of the Indians, besides divers dear Christians of the white people.”

Oct 27, Spent the day in overseeing and directing the Indians about mending the fence round their wheat: was able to walk with them, and contrive their business, all the forenoon.

Nov. 3, “Being now in so weak and low a state, that I was utterly incapable of performing my work, and having little hope of recovery, unless by much riding, I thought it my duty to take a long journey into New England, and to divert myself among my friends, whom I had not now seen for a long time. And accordingly took leave of my congregation this day. -- Before I left my people, I visited them all in their respective houses, and discoursed to each one, as I thought most proper and suitable for their circumstances, and found great freedom and assistance in so doing

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Nov 5, Rode to Elizabeth-town; intending as soon as possible to prosecute my journey into New England. But was, in an hour or two after my arrival, taken much worse. Was sick, often bedridden until March, staying with Jonathon Dickenson,

Mar 18-20, 1747, This was the last interview that he ever had with his people. About eleven o'clock the same day he left them.

Oct 9, 1747, In Jonathan Edwards' home, Northampton, Massachusetts: 'Towards day, his eyes fixed; and he continued lying immovable, till about six o'clock in the morning, and then expired, on Friday, Oct. 9, 1747; when his soul, as we may well conclude, was received by his dear Lord and Master, as an eminently faithful servant, into that state of perfection of holiness, and fruition of God, which he had so often and so ardently longed for; and was welcomed by the glorious assembly in the upper world, as one peculiarly fitted to join them in their blessed employ and enjoyment.'