

THE  
WORKS  
OF  
PRESIDENT EDWARDS,  
IN FOUR VOLUMES.

*REPRINT OF THE WORCESTER EDITION,*

WITH

VALUABLE ADDITIONS AND A COPIOUS GENERAL INDEX.

VOL. I.

CONTAINING

- I. MEMOIRS OF PRESIDENT EDWARDS.
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AN ACCOUNT OF THE LIFE  
OF THE  
REV. DAVID BRAINERD,

MINISTER OF THE GOSPEL; MISSIONARY TO THE INDIANS FROM THE HONORABLE  
SOCIETY, IN SCOTLAND, FOR THE PROPAGATION OF CHRISTIAN KNOWLEDGE;  
AND PASTOR OF A CHURCH OF CHRISTIAN INDIANS IN NEW-JERSEY;

WHO DIED AT NORTHAMPTON, IN NEW ENGLAND, OCTOBER 9TH, 1747, IN THE 30TH  
YEAR OF HIS AGE:

CHIEFLY TAKEN FROM HIS OWN DIARY, AND OTHER PRIVATE WRITINGS,  
WRITTEN FOR HIS OWN USE.

## ADVERTISEMENT TO THE WORCESTER EDITION.

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THE particular account, given in this book, of Mr. BRAINERD, save that part which relates to his last exercises and his death, we have been constrained to omit. This omission is not only a matter of necessity, as we had not room for the entire account but we think of propriety, as it consists almost wholly of extracts from Mr. BRAINERD'S Diary, and in his own words. A few brief remarks are indeed interspersed by Mr. EDWARDS, to connect the extracts, and give the whole the cast of a continued Narrative. But the account taken at large is too much of a mere compilation to be numbered properly among his works. It will not be possible we confess to feel the pertinency and weight of the Reflections which Mr. EDWARDS has made on these memoirs. so sensibly as if they had been just read, as in fact they are supposed to have been. But if the reader will consider what we have inserted, as a specimen of Mr. BRAINERD'S views, exercises and efforts, as a Christian, a Preacher and a Missionary, as described through more than two hundred preceding pages, he will not be badly prepared to peruse the Reflections.

CLOSING SCENE OF THE LIFE  
OF THE  
REV. DAVID BRAINERD.

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MR. BRAINERD, before he left Boston, had occasion to bear a very full, plain, and open testimony against that opinion, that the essence of saving faith lies in believing that Christ died for me in particular, and that this is the first act of faith in a true believer's closing with Christ.—He did it in a long conference he had with a gentleman, that has very publicly and strenuously appeared to defend that tenet. He had this discourse with him in the presence of a number of considerable persons, who came to visit Mr. Brainerd before he left the town, and to take their leave of him. In which debate he made this plain declaration, at the same time confirming what he said by many arguments, that the essence of saving faith was wholly left out of that definition of saving faith which that gentleman has published; and that the faith which he had defined, had nothing of God in it, nothing above nature, nor indeed above the power of the devils; and that all such as had this faith, and had no better, though they might have this to never so high a degree, would surely perish.—And he declared also, that he never had greater assurance of the falseness of the principles of those that maintained such a faith, and of their dangerous and destructive tendency, or a more affecting sense of the great delusion and misery of those that depended on getting to heaven by such a faith, while they had no better, than he lately had when he was supposed to be at the point to die, and expected every minute to pass into eternity. Mr. Brainerd's discourse at this time, and the forcible reasonings by which he confirmed what he asserted, appeared to be greatly to the satisfaction of those present; as several of them took occasion expressly to manifest to him, before they took leave of him.

When this conversation was ended, having bid an affectionate farewell to his friends, he set out in the cool of the afternoon, on his journey to Northampton, attended by his brother, and my daughter that went with him to Boston; and would have been accompanied out of the town by a number of gentlemen, besides that honorable person who gave him his company for some miles on that occasion, as a testimony of their esteem and respect, had not his aversion to anything of pomp and show prevented it.

*Saturday, July 25.*—I arrived here at Northampton; having set out from

Boston on Monday, about four o'clock, P.M. In this journey, I rode about sixteen miles a day one day with another. I was sometimes extremely tired and faint on the road, so that it seemed impossible for me to proceed any further: at other times I was considerably better, and felt some freedom both of body and mind.

*Lord's day, July 26.*—This day I saw clearly, that I should never be happy; yea, that God himself could not make me happy, unless I could be in a capacity to please and glorify him forever: take away this, and admit me into all the fine heavens that can be conceived of by men or angels, and I should still be miserable forever.

Though he had so far revived, as to be able to travel thus far, yet he manifested no expectation of recovery: he supposed, as his physician did, that his being brought so near to death at Boston, was owing to the breaking of ulcers in his lungs: he told me, that he had several such ill turns before, only not to so high a degree, but as he supposed owing to the same cause, viz., the breaking of ulcers; and that he was brought lower and lower every time; and it appeared to him, that in his last sickness, in Boston, he was brought as low as it was possible and yet live; and that he had not the least expectation of surviving the next return of this breaking of ulcers: but still appeared perfectly calm in the prospect of death.

On Wednesday morning, the week after he came to Northampton, he took leave of his brother Israel, as never expecting to see him again in this world; he now setting out from hence on his journey to New Haven.

When Mr. Brainerd came hither, he had so much strength as to be able, from day to day, to ride out two or three miles, and to return; and sometimes to pray in the family; but from this time he gradually, but sensibly, decayed, and became weaker and weaker.

While he was here, his conversation from first to last was much on the same subjects as it had been in when in Boston: he was much in speaking of the nature of true religion of heart and practice, as distinguished from its various counterfeits; expressing his great concern, that the latter did so much prevail in many places. He often manifested his great abhorrence of all such doctrines and principles in religion, as in any wise savored of, and had any, though but a remote tendency to Antinomianism; of all such notions, as seemed to diminish the necessity of holiness of life, or to abate men's regard to the commands of God, and a strict, diligent, and universal practice of virtue and piety, under a pretence of depreciating our works, and magnifying God's free grace. He spake often, with much detestation, of such experiences and pretended discoveries and joys, as have nothing of the nature of sanctification in them, and do not tend to strictness, tenderness, and diligence in religion, and meekness and benevolence towards mankind, and a humble behavior: and he also declared, that he looked on

such pretended humility as worthy of no regard, that was not manifested by modesty of conduct and conversation. He spake often, with abhorrence, of the spirit and practice that appears among the greater part of separatists at this day in the land, particularly those in the eastern parts of Connecticut; in their condemning and separating from the standing ministry and churches, their crying down learning, and a learned ministry, their notion of an immediate call to the work of the ministry, and the forwardness of laymen to set up themselves as public teachers. He had been much conversant in the eastern part of Connecticut, his native place being near to it, when the same principles, notions and spirit, began to operate, which have since prevailed to a greater height; and had acquaintance with some of those persons who are become heads and leaders of the separatists; he had also been conversant with persons of the same way elsewhere: and I heard him say, once and again, he knew by his acquaintance with this sort of people, that what was chiefly and most generally in repute among them as the power of godliness, was an entirely different thing from that true vital piety recommended in the Scriptures, and had nothing in it of that nature. He manifested a great dislike of a disposition in persons to much noise and show in religion, and affecting to be abundant in proclaiming and publishing their own experiences: though at the same time he did not condemn, but approved of Christians speaking of their own experiences on some occasions, and to some persons, with due modesty and discretion.

After he came hither, as long as he lived, he was much in speaking of that future prosperity of Zion, that is so often foretold and promised in the Scripture: it was a theme he delighted to dwell upon; and his mind seemed to be tarried forth with earnest concern about it, and intense desires, that religion might speedily and abundantly revive and flourish; though he had not the least expectation of recovery; yea, the nearer death advanced, and the more the symptoms of its approach increased, still the more did his mind seem to be taken up with this subject. He told me, when near his end, that "he never in all his life, had his mind so led forth in desires and earnest prayers for the flourishing of Christ's kingdom on earth, as since he was brought so exceeding low at Boston." He seemed much to wonder, that there appeared no more of a disposition in ministers and people to pray for the flourishing of religion through the world; that so little a part of their prayers was generally taken up about it in their families, and elsewhere; and particularly, he several times expressed his wonder, that there appeared no more forwardness to comply with the proposal lately made, in a memorial from a number of ministers in Scotland, and sent over into America, for united, extraordinary prayer, among Christ's ministers and people, for the coming of Christ's kingdom and he sent it as his dying advice to his own

congregation that they should practise agreeably to that proposal.<sup>1</sup>

Though he was constantly exceeding weak, yet there appeared in him a continual care well to improve time, and fill it up with something that might be profitable, and in some respect for the glory of God or the good of men; either profitable conversation, or writing letters to absent friends, or noting something in his Diary, or looking over his former writings, correcting them, and preparing them to be left in the hands of others at his death, or giving some directions concerning a future conducting and management of his people, or employment in secret devotions. He seemed never to be easy, however ill, if he was not doing something for God, or in his service.

After he came hither, he wrote a preface to a Diary of the famous Mr. Shepard's, having been much urged to it by those gentlemen in Boston, who had the care of the publication: which Diary, with his preface, has since been published.

In his Diary for Lord's day, August 9, he speaks of longing desires after death, through a sense of the excellency of a state of perfection.

In his Diary for Lord's day, August 16, he speaks of his having so much refreshment of soul in the house of God, that it seemed to refresh his body. And this is not only noted in his Diary, but was very observable to others; .it was very apparent, not only, that his mind was exhilarated with inward consolation, but also that his animal spirits and bodily strength seemed to be remarkably restored, as though he had forgot his illness. But this was the last time that ever he attended public worship on the Sabbath.

On Tuesday morning that week, I being absent on a journey, he prayed with my family; but not without much difficulty, for want of bodily strength: and this was the last family prayer that ever he made.

He had been wont, until now, frequently to ride out, two or three miles: but this week, on Thursday, was the last time he ever did so.

*Lord's day August, 23.*—This morning I was considerably refreshed with the thought, yea, the hope and expectation of the enlargement of Christ's kingdom; and I could not but hope, the time was at hand, when Babylon the great would fall, and rise no more: this led me to some spiritual meditations, that were very refreshing to me. I was unable to attend public worship either part of the day; but God was pleased to afford me fixedness and satisfaction

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<sup>1</sup> His congregation, since this, have with great cheerfulness and unanimity fallen in with this advice, and have practised agreeably to the proposal from Scotland; and have at times, appeared with uncommon engagedness and fervency of spirit in their meetings and united devotions, pursuant to that proposal: also the Presbyteries of New York, and New Brunswick, since this, have with one consent, fallen in with the proposal, as likewise some others of God's people in those parts.

in divine thoughts. Nothing so refreshes my soul, as when I can go to God, yea, to God *my exceeding joy*. When he is so, sensibly, to my soul, O, how unspeakably delightful is this!

In the week past I had divers turns of inward refreshing; though my body was inexpressibly weak, followed continually with agues and fevers. Sometimes my soul centered in God, as my only portion; and I felt that I should be forever unhappy, if he did not reign: I saw the sweetness and happiness of being his subject, at his disposal: this made all my difficulties quickly vanish.

From this Lord's day, viz., August 23, I was troubled very much with vapory disorders, and could neither write nor read, and could scarcely live; although, through mercy, was not so much oppressed with heavy melancholy and gloominess, as at many other times.

Until this week he had been wont to lodge in a room above stairs; but he now grew so weak, that he was no longer able to go upstairs and down: Friday August 28, was the last time he ever went above stairs; henceforward he betook himself to a lower room.

On Wednesday, September 2, being the day of our public lecture, he seemed to be refreshed by seeing the neighboring ministers that came hither to the lecture, and expressed a great desire once more to go to the house of God on that day: and accordingly rode to the meeting, and attended divine service while the Rev. Mr. Woodbridge of Hatfield preached. He signified that he supposed it to be the last time that ever he should attend the public worship as it proved. And indeed it was the last time that ever he went out at our gate alive.

On the Saturday evening next following, he was unexpectedly visited by his brother, Mr. John Brainerd, who came to see him from New Jersey. He much refreshed by this unexpected visit, this brother being peculiarly dear to him; and he seemed to rejoice in a devout and solemn manner, to see him, and to hear the comfortable tidings he brought concerning the state of his dear congregation of Christian Indians: and a circumstance of this visit, that he was exceeding glad of, was, that his brother brought him some of his private writings from New Jersey, and particularly his Diary that he had kept for many years past

*Lord's day, September 6.*—I began to read some of my private writings, which my brother brought me; and was considerably refreshed, with what I met with in them.

*Monday, September 7.*—I proceeded farther in reading my private writings, and found they had the same effect upon me as before: I could not but rejoice and bless God for what had passed, long ago, which without writing had been entirely lost.

This evening, when I was in great distress of body, my soul longed that



God should be glorified: I saw there was no heaven but this. I could not but speak to the bystanders then of the only happiness, viz., pleasing God. O that I could forever live to God! The day I trust, is at hand, the perfect day: O, the day of deliverance from all sin!

*Lord's day, September 13.*—I was much refreshed and engaged in meditation and writing, and found a heart to act for God. My spirits were refreshed, and my soul delighted to do something for God.

On the evening following that Lord's day, his feet began to appear sensibly swelled; which thenceforward swelled more and more; a symptom of his dissolution coming on.

The next day, his brother John left him, being obliged to return to New Jersey on some business of great importance and necessity; intending to return again with all possible speed, hoping to see his brother yet once more in the land of the living.

On the Thursday of this week, September 17, was the last time that ever he went out of his lodging room. That day, he was again visited by his brother Israel, who continued with him thenceforward until his death. On that evening, he was taken with something of a diarrhoea; which he looked upon as another sign of his approaching death: whereupon he expressed himself thus; O, the glorious time is now coming! I have longed to serve God perfectly: now God will gratify those desires! And from time to time, at the several steps and new symptoms of the sensible approach of his dissolution, he was so far from being sunk or damped, that he seemed to be animated, and made more cheerful; as being glad at the appearances of death's approach. He often used the epithet, glorious, when speaking of the day of his death, calling it that glorious day. And as he saw his dissolution gradually approaching, he was much in talking about it, with perfect calmness speaking of a future state; and also settling all his affairs, very particularly and minutely, giving directions concerning what he would have done in one respect and another after he was dead. And the nearer death approached, the more desirous he seemed to be of it. He several times spake of the different kinds of willingness to die; and spoke of it as an ignoble, mean kind of willingness to die, to be willing to leave the body, only to get rid of pain; or to go to heaven only to get honor and advancement there.

*Saturday, September 19.*—Near night, while I attempted to walk a little, my thoughts turned thus: How infinitely sweet it is, to love God, and be all for him! Upon which it was suggested to me, You are not an angel, not lively and active. To which my whole soul immediately replied, I as sincerely desire to love and glorify God, as any angel in heaven. Upon which it was suggested again, But you are filthy, not fit for heaven. Hereupon instantly appeared the blessed robes of Christ's righteousness, which I could not but exult and triumph in: and I viewed the infinite excellency of God,

and my soul even broke with longings, that God should be glorified. I thought of dignity in heaven; but instantly the thought returned, I do not go to heaven to get honor, but to give all possible glory and praise. O, how I longed that God should be glorified on earth also! O, I was made for eternity, if God might be glorified! Bodily pains I cared not for: though I was then in extremity, I never felt easier; I felt willing to glorify God in that state of bodily distress, as long as he pleased I should continue in it. The grave appeared really sweet, and I longed to lodge my weary bones in it: but O that God might be glorified! This was the burden of all my cry. O, I knew I should be active as an angel, in heaven; and that I should be stripped of my filthy garments! So that there was no objection. But O, to love and praise God more, to please him forever! This my soul panted after, and even now pants for while I write. O that God might be glorified in the whole earth. Lord, let *thy kingdom come*. I longed for a spirit of preaching to descend and rest on ministers, that they might address the consciences of men with closeness and power. I saw God had the residue of the Spirit; and my soul longed it should be poured from on high. I could not but plead with God for my dear congregation, that he would preserve it and not suffer his great name to lose its glory in that work: my soul still longing, that God might be glorified.

The extraordinary frame that he was in, that evening, could not be hid; *his mouth spake out of the abundance of his heart*, expressing in a very affecting manner much the same things as are written in his Diary: and among very many other extraordinary expressions, which he then uttered, were such as these: My heaven is to please God, and to glorify him, and give all to him, and to be wholly devoted to his glory; that is the heaven I long for; that is my religion, and that is my happiness; and always was, ever since I suppose I had any true religion; and all those that are of that religion, shall meet me in heaven. I do not go to heaven to be advanced, but to give honor to God. It is no matter where I shall be stationed in heaven, whether I have a high or a low seat there; but to love and please and glorify God is all: had I a thousand souls, if they were worth anything, I would give them all to God: but I have nothing to give, when all is done. It is impossible for any rational creature to be happy without acting all for God: God himself could not make him happy any other way. I long to be in heaven, praising and glorifying God with the holy angels: all my desire is to glorify God. My heart goes out to the burying place; it seems to me a desirable place: but O! to glorify God; that is it; that is above all. It is a great comfort to me, to think that I have done a little for God in the world: O! it is but a very small matter; yet I have done it little; and I lament it, that I have not done more for him. There is nothing in the world worth living for, but doing good, and finishing God's work, doing the work that Christ did. I

see nothing else in the world, that can yield any satisfaction, besides living to God, pleasing him, and doing his whole will. My greatest joy and comfort has been, to do something for promoting the interest of religion, and the souls of particular persons: and now in my illness, while I am full of pain and distress from day to day, all the comfort I have, is in being able to do some little char [service?], or small piece of work for God, either by something that I say, or by writing, or some other way.

He intermingled with these and other like expressions, many pathetic counsels to those that were about him; particularly to my children and servants. He applied himself to some of my younger children at this time; calling them to him, and speaking to them one by one; setting before them, in a very plain manner, the nature and essence of true piety, and its great importance and necessity; earnestly warning them not to rest in anything short of that true and thorough change of heart, and a life devoted to God; counselling them not to be slack in the great business of religion, nor in the least to delay it; enforcing his counsels with this, that his words were the words of a dying man. Said he, I shall die here, and here I shall be buried, and here you will see my grave, and do you remember what I have said to you. I am going into eternity: and it is sweet to me to think of eternity; the endlessness of it makes it sweet: but O, what shall I say to the eternity of the wicked! I cannot mention it, nor think of it: the thought is too dreadful. When you see my grave, then remember what I said to you while I was alive; then think with yourself how that man that lies in that grave, counselled and warned me to prepare for death.

His body seemed to be marvellously strengthened, through the inward vigor and refreshment of his mind; so that, although before he was so weak that he could hardly utter a sentence, yet now he continued his most affecting and profitable discourse to us for more than an hour, with scarce any intermission; and said of it, when he had done, it was the last sermon that ever he should preach.

This extraordinary frame of mind continued the next day; of which he says in his Diary as follows.

*Lord's day, September 20.*—Was still in a sweet and comfortable frame; and was again melted with desires that God might be glorified, and with longings to love and live to him. Longed for the influences of the Divine Spirit to descend on ministers, in a special manner. And O, I longed to be with God, to behold his glory, and to bow in his presence.

It appears by what is noted in his Diary, both of this day, and the evening preceding, that his mind at this time was much impressed with a sense of the importance of the work of the ministry, and the need of the grace of God, and his special spiritual assistance in this work: and it also appeared in what he expressed in conversation; particularly in his discourse to his

brother Israel, who was then a member of Yale College at New Haven, and had been prosecuting his studies and academical exercises there, to that end, that he might be fitted for the work of the ministry, and was now with him.<sup>2</sup> He now, and from time to time, in this his dying state, recommended to his brother, a life of self-denial, of weanedness from the world, and devotedness to God, and an earnest endeavor to obtain much of the grace of God's Spirit, and God's gracious influences on his heart; representing the great need which ministers stand in of them, and the unspeakable benefit of them from his own experience. Among many other expressions, he said thus: "When ministers feel these special gracious influences on their hearts, it wonderfully assists them to come at the consciences of men, and as it were to handle them with hands; whereas, without them, whatever reason and oratory we make use of, we do but make use of stumps instead of hands."

*Monday, September 21.*—I began to correct a little volume of my private writings: God, I believe, remarkably helped me in it; my strength was surprisingly lengthened out, and my thoughts quick and lively, and my soul refreshed, hoping it might be a work for God. O, how good, how sweet it is, to labor for God.

*Tuesday, September 22.*—Was again employed in reading and correcting, and had the same success, as the day before. I was exceeding weak; but it seemed to refresh my soul, thus to spend time.

*Wednesday, September 23.*—I finished my corrections of the little piece fore-mentioned, and felt uncommonly peaceful: it seemed as if I had now done all my work in this world, and stood ready for my call to a better. As long as I see anything to be done for God, life is worth having: but O, how vain and unworthy it is, to live for any lower end! This day I indited a letter, I think, of great importance, to the Rev. Mr. Byram in New Jersey: O that God would bless and succeed that letter, which was written for the benefit of his church!<sup>3</sup> O that God would *purify the sons of Levi*, that his glory may be advanced! This night, I endured a dreadful turn, wherein my life was expected scarce an hour or minute together. But blessed be God, I have enjoyed considerable sweetness in divine things, this week, both by

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<sup>2</sup> This young gentleman was an ingenious, serious, studious, and hopefully truly pious person: there appeared in him many qualities giving hope of his being a great blessing in his day. But it has pleased God, since the death of his brother, to take him away also. He died that winter, at New Haven, on Jan. 6, 1747-8, of a nervous fever, after about a fortnight's illness.

<sup>3</sup> It was concerning the qualifications of ministers, and the examination and licensing of candidates for the work of the ministry.

night and day.

*Thursday, September 24.*—My strength began to fail exceedingly; which looked further as if I had done all my work: however, I had strength to fold and superscribe my letter. About two I went to bed, being weak and much disordered, and lay in a burning fever until night, without any proper rest. In the evening I got up, having lain down in some of my clothes; but was in the greatest distress that ever I endured, having an uncommon kind of hiccough; which either strangled me, or threw me into a straining to vomit; and at the same time was distressed with griping pains. O, the distress of this evening! I had little expectation of my living the night through, nor indeed had any about me: and I longed for the finishing moment! I was obliged to repair to bed by six o'clock, and through mercy enjoyed some rest; but was grievously distressed at turns with the hiccough. My soul breathed after God, while the watcher was with me: When shall I come to God, even to God, my exceeding joy? O for this blessed likeness!

*Friday, September 25.*—This day, I was unspeakably weak, and little better than speechless all the day: however, I was able to write a little, and felt comfortably in some part of the day. O, it refreshed my soul, to think of former things, of desires to glorify God, of the pleasures of living to him! O my dear God, I am speedily coming to thee, I hope! Hasten the day, O Lord, if it be thy blessed will: *O come, Lord Jesus, come quickly. Amen.*<sup>4</sup>

*Saturday, September 26.*—I felt the sweetness of divine things, this forenoon; and had the consolation of a consciousness that I was doing something for God.

*Lord's day, September 27.*—This was a very comfortable day to my soul: I think, I awoke with God. I was enabled to lift up my soul to God, early this morning; and while I had little bodily strength, I found freedom to lift up my heart to God for myself and others. Afterwards, was pleased with the thought of speedily entering into the unseen world.

Early this morning, as one of the family came into the room, he expressed himself thus: I have had more pleasure this morning, than all the drunkards in the world enjoy, if it were all extracted! So much did he esteem the joy of faith above the pleasures of sin.

He felt that morning an unusual appetite to food, with which his mind seemed to be exhilarated, as looking on it a sign of the very near approach of death; and said upon it, I was born on a Sabbath day; and I have reason to think I was new-born on a Sabbath day; and I hope I shall die on this Sabbath day: I should look upon it as a favor, if it may be the will of God

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<sup>4</sup> This was the last that ever he wrote in his Diary with his own hand: though it is continued a little farther, in a broken manner, written by his brother Israel, but indited by his mouth in this his weak and dying state.

that it should be so: I long for the time. O, *why is his chariot so long in coming? Why tarry the wheels of his chariots?* I am very willing to part with all: I am willing to part with my dear brother John, and never to see him again, to go to be forever with the Lord.<sup>5</sup> O, when I go there, how will God's dear church on earth be upon my mind!

Afterwards, the same morning, being asked how he did, he answered, I am almost in eternity; I long to be there. My work is done; I have done with all my friends; all the world is nothing to me; I long to be in heaven, praising and glorifying God with the holy angels: all my desire is to glorify God.

During the whole of these last two weeks of his life he seemed to continue in this frame of heart, loose from all the world, as having done his work, and done with all things here below, having nothing to do but to die, and abiding in an earnest desire and expectation of the happy moment, when his soul should take its flight, and go to a state of perfection of holiness and perfect glorifying and enjoying God, manifested in a variety of expressions. He said, that the consideration of the day of death, and the day of judgment, had a long time been peculiarly sweet to him. He from time to time spake of his being willing to leave the body and the world immediately, that day, that night, and that moment, if it was the will of God. He also was much in expressing his longings that the church of Christ on earth might flourish, and Christ's kingdom here might be advanced, notwithstanding he was about to leave the earth, and should not with his eyes behold the desirable event, nor be instrumental in promoting it. He said to me, one morning as I came into the room, My thoughts have been employed on the old dear theme, the prosperity of God's church on earth. As I waked out of sleep, I was led to cry for the pouring out of God's Spirit, and the advancement of Christ's kingdom, which the dear Redeemer did and suffered so much for. It is this that especially makes me long for it. He expressed much hope that a glorious advancement of Christ's kingdom was near at hand.

He once told me, that he had formerly longed for the outpouring of the Spirit of God, and the glorious times of the church, and hoped they were coming; and should have been willing to have lived to promote religion at that time, if that had been the will of God; but, says he, I am willing it should be as it is; I would not have the choice to make for myself for ten thousand worlds. He expressed, on his death bed, a full persuasion, that he should in heaven see the prosperity of the church on earth, and should re-

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<sup>5</sup> He had before this expressed a desire, if it might be the will of God, to live until his brother returned from New-Jersey; Who when he went away, intended, if possible, to perform his journey and return in a fortnight; hoping once more to meet his brother in the land of the living. The fortnight was now near expired, it ended the next day.

joice with Christ therein; and the consideration of it seemed to be highly pleasing and satisfying to his mind.

He also still dwelt much on the great importance of the work of ministers of the gospel; and expressed his longings, that they might be filled with the Spirit of God; and manifested much desire to see some of the neighboring ministers, whom he had some acquaintance with, and whose sincere friendship he was confident of, that he might converse freely with them, on that subject, before he died. And it so happened, that he had opportunity with some of them according to his desire.

Another thing that lay much on his heart, and that he spake of, from time to time, in these near approaches of death, was the spiritual prosperity of his own congregation of Christian Indians in New Jersey: and when he spake of them it was with peculiar tenderness; so that his speech would be presently interrupted and drowned with tears.

He also expressed much satisfaction in the disposals of Providence, with regard to the circumstances of his death; particularly that God had before his death given him the opportunity he had had in Boston, with so many considerable persons, ministers and others, to give in his testimony for God, and against false religion, and many mistakes that lead to it and promote it; and thereto lay before pious and charitable gentlemen, the state of the Indians and their necessities, to so good effect; and that God had since given him opportunity to write to them further concerning these affairs; and to write other letters of importance, that he hoped might be of good influence with regard to the state of religion among the Indians, and elsewhere, after his death. He expressed great thankfulness to God for his mercy in these things. He also mentioned it as what he accounted a merciful circumstance of his death, that he should die here. And speaking of these things, he said, God had granted him all his desire; and signified, that now he could with the greater alacrity leave the world.

*Monday, September 28.*—I was able to read, and make some few corrections in my private writings; but found I could not write, as I had done; I found myself sensibly declined in all respects. It has been only from a little while before noon, until about one or two o'clock, that I have been able to do anything for some time past: yet this refreshed my heart, that I could do anything, either public or private, that I hoped was for God.

[This evening he was supposed to be dying: he thought so himself, and was thought so by those who were about him. He seemed glad at the appearance of the near approach of death. He was almost speechless, but his lips appeared to move; and one that sat very near him, heard him utter such expressions as these, *Come, Lord Jesus, come quickly. O, why is his chariot so long is coming!* After he revived, he blamed himself for having been too

eager to be gone. And in expressing what he found in the frame of his mind at that time, he said, he then found an inexpressibly sweet love to those that he looked upon as belonging to Christ, beyond almost all that ever he felt before; so that it seemed, to use his own words, like a little piece of heaven to have one of them near him. And being asked whether he heard the prayer that was, at his desire, made with him; he said, yes, he heard every word, and had an uncommon sense of the things that were uttered in that prayer, and that every word readied his heart.

On the evening of the next day, viz., Tuesday, September 29, as he lay in his bed, he seemed to be in an extraordinary frame; his mind greatly engaged in sweet meditations concerning the prosperity of Zion: there being present here at that time two young gentlemen of his acquaintance, that were candidates for the ministry, he desired us all to unite in singing a psalm on that subject, even Zion's prosperity.—And on his desire we sung a part of the 102d Psalm. This seemed much to refresh and revive him, and gave him new strength; so that, though before he could scarcely speak at all, now he proceeded, with some freedom of speech, to give his dying counsels to those two young gentlemen before mentioned, relating to their preparation for, and prosecution of that great work of the ministry they were designed for; and in particular, earnestly recommending to them frequent secret fasting and prayer: and enforced his counsel with regard to this, from his own experience of the great comfort and benefit of it; which, said he, I should not mention, were it not that I am dying person. And after he had finished his counsel, he made a prayer, in the audience of us all; wherein, besides praying for this family, for his brethren, and those candidates for the ministry, and for his own congregation, he earnestly prayed for the reviving and flourishing of religion in the world.

Until now he had every day sat up part of the day; but after this he never rose from his bed.]

*Wednesday, September 30.*—I was obliged to keep my bed the whole day, through weakness. However redeemed a little time, and with the help of my brother, read and corrected about a dozen pages in my MS. giving an account of my conversion.

*Thursday, October 1.*—I endeavored again to do something by way of writing, but soon found my powers of body and mind utterly fail. Felt not so sweetly as when I was able to do something that I hoped would do some good. In the evening, was discomposed and wholly delirious; but it was not long before God was pleased to give me some sleep, and fully composed my mind.<sup>6</sup> O, blessed be God for his great goodness to me, since I

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<sup>6</sup> From this time forward, he had the free use of his reason until the day before his death;



was so low at Mr. Broomfield's, on Thursday, June 18, last past. He has, except those few minutes, given me the clear exercise of my reason, and enabled me to labor much for him, in things both of a public and private nature; and, perhaps, to do more good than I should have done if I had been well; besides the comfortable influences of his blessed Spirit, with which he has been pleased to refresh my soul. May his name have all the glory forever and ever. Amen.

*Friday, October 2.*—My soul was this day, at turns, sweetly set on God: I longed to be with him, that I might behold his glory. I felt sweetly disposed to commit all to him, even my dearest friends, my dearest flock, and my absent brother, and all my concerns for time and eternity. O that his kingdom might come in the world; that they might all love and glorify him, for what he is in himself; and that the blessed Redeemer might *see of the travail of his soul, and be satisfied. O come Lord Jesus, come quickly.*<sup>7</sup> Amen.

[The next evening, we very much expected his brother John from New Jersey; it being about a week after the time that he proposed for his return when he went away. And though our expectations were still disappointed, yet Mr. Brainerd seemed to continue unmoved, in the same calm and peaceful frame, that he had before manifested; as having resigned all to God, and having done with his friends, and with all things below.

On the morning of the next day, being Lord's day, October 4, as my daughter Jerusha, who chiefly tended him, came into the room, he looked on her very pleasantly, and said, Dear Jerusha, are you willing to part with me? I am quite willing to part with you: I am willing to part with all my friends; I am willing to part with my dear brother John, although I love him the best of any creature living: I have committed him and all my friends to God, and can leave them with God. Though if I thought I should not see you, and be happy with you in another world, I could not bear to part with you. But we shall spend a happy eternity together!

In the evening, as one came into the room with a Bible in her hand, he expressed himself thus: O, that dear book! That lovely book! I shall soon see it opened! The mysteries that are in it, and the mysteries of God's providence, will be all unfolded!

His distemper now very apparently preyed on his vitals in an extraor-

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excepting that at some times he appeared a little lost for a moment, at first waking out of sleep.

<sup>7</sup> Here ends his Diary: these are the last words that are written in it, either by his own hand, or by any other from his mouth.

dinary manner: not by a sudden breaking of ulcers in his lungs, as at Boston, but by a constant discharge of purulent matter, in great quantities: so that what he brought up by expectoration, seemed to be as it were mouthfuls of almost clear pus; which was attended with very great inward pain and distress.

On Tuesday, October 6, he lay for a considerable time, as if he were dying. At which time, he was heard to utter, in broken whispers, such expressions as these: He will come, he will not tarry. I shall soon be in glory. I shall soon glorify God with the angels. But after some time he revived.

The next day, viz. Wednesday, October 7, his brother John arrived, being returned from New Jersey; where he had been detained much longer than he intended, by a mortal sickness prevailing among the Christian Indians, and by some other things in their circumstances that made his stay with them necessary. Mr. Brainerd was affected and refreshed with seeing him, and appeared fully satisfied with the reasons of his delay; seeing the interest of religion and of the souls of his people required it.

The next day, Thursday, October 8, he was in great distress and agonies of body; and for the bigger part of the day, was much disordered as to the exercise of his reason. In the evening he was more composed, and had the use of his reason well; but the pain of his body continued and increased. He told me it was impossible for any to conceive of the distress he felt in his breast. He manifested much concern lest he should dishonor God, by impatience under his extreme agony; which was such, that he said, the thought of enduring it one minute longer was almost insupportable. He desired that others would be much in lifting up their hearts continually to God for him, that God would support him, and give him patience. He signified that he expected to die that night; but seemed to fear a longer delay: and the disposition of his mind with regard to death appeared still the same that it had been all along. And notwithstanding his bodily agonies, yet the interest of Zion lay still with great weight on his mind; as appeared by some considerable discourse he had that evening with the Rev. Mr. Billing, one of the neighboring ministers, who was then present, concerning the great importance of the work of the ministry, &c. And afterwards, when it was very late in the night, he had much very proper and profitable discourse with his brother John, concerning his congregation in New Jersey, and the interest of religion among the Indians. In the latter part of the night, his bodily distress seemed to rise to a greater height than ever; and he said to those then about him, that it was another thing to die, than people imagined; explaining himself to mean that they were not aware what bodily pain and anguish is undergone before death. Towards day, his eye fixed: and he continued lying immovable, until

about six o'clock in the morning, and then expired, on Friday, October 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 of the upper world, as one peculiarly fitted to join them in their blessed employments and enjoyments.

Much respect was shown to his memory at his funeral; which was on the Monday following, after a sermon preached the same day, on that solemn occasion. His funeral was attended by eight of the neighboring ministers, and seventeen other gentlemen of liberal education, and a great concourse of people.]