

remain with them. But, to their great disappointment, a sudden change afterwards took place in his views; he told them he thought himself too young to assume the pastoral office, and that it was his desire to spend some time in preparatory study. They were still, however, unwilling to give up the idea of his settling among them. He left Bradford to pay a visit to his relations at Liverpool: as he continued there longer than they expected, being anxiously desirous to know his final determination, they deputed Mr. John Smith, and another person of their number, to wait upon him there. To their deep regret, they found that his affections were growing more and more cool towards them. His relations, being rather gay, persuaded him to abandon all thoughts of engaging in the ministry, so that he never returned. Several ministers of the same denomination preached occasionally among them. Of these, Mr. Thorpe was one of the most acceptable; but the circumstance just related threw such a damp over their spirits, that the plan of erecting a place of worship was relinquished, and not resumed during the life-time of many who then took so active a part.

The transient acquaintance which the subject of this memoir had with Mr. Hales, was of permanent advantage to him, as he was the means of directing his attention to the writings of the Rev. James Hervey, of which Mr. Hales himself was remarkably fond.

From those invaluable works, in the future periods of his life, he acknowledged himself to have received great advantage, both as a private Christian, and a minister. He imbibed the spirit and taste of his favourite author, both in admiring the beauties of na-



ture and the still more resplendent glories displayed in the wonders of redemption and grace. The acquisition of Mr. Hervey's writings, at a time when but few opportunities offered of hearing from the pulpit those truths which Whitefield and his coadjutors preached, must have been of incalculable value to him, in fixing his principles, and establishing his mind. Mr. Hervey was of a feeble constitution, and not able to bear itinerant exertions. He lived and died in a situation comparatively obscure; but by his numerous publications he vindicated and elucidated those evangelical principles which had been so widely diffused by means of Whitefield's preaching. If Whitefield was the Paul who *planted*, Hervey was the Apollos who *watered*; or to come down to later times, if Whitefield was the Luther, Hervey was the Melancthon of his age, whom he resembled particularly in the suavity of his temper and disposition. Mr. Whitefield was not allowed, even by his warmest friends, to shine as a writer; but this deficiency, if so it may be called, in one whose time was otherwise most usefully occupied, was well supplied by Mr. Hervey, whose works had at that period, and for many years after, a most extensive circulation, and were greatly instrumental in diffusing the knowledge of Divine truth, and a spirit of fervent devotion, both among multitudes in the lower walks of life and in the higher circles. He was not only the divine, but the gentleman, the scholar, and the philosopher. So exquisite was his taste for the beauties of creation, connected with the most exalted piety, that no one can read his "Meditations" with attention without being charmed and profited by them. In his "Theron and Aspasio," he may have confined himself too exclu-



sively to one part of the evangelical system; he may have been succeeded by theological writers who have treated the same subjects with more discrimination and caution; and his style may in some parts be objectionable, as being too flowery; yet surely that taste must be extremely fastidious which would consign them to neglect, on account of these venial blemishes. Similar objections have been made to Dr. Young's "Night Thoughts," a work which Hervey's recommendation tended to bring into notice; but the feelings of that person are certainly not to be envied who can, with the asperity of Zöilus, dwell upon these imperfections, and overlook the sublime passages which must arrest the attention of every candid reader. How much these publications were valued by the deceased, will be evident from the extracts from his diary which will hereafter be given. They were his constant, his most endeared companions. He not only perused them diligently, and transcribed such parts as particularly affected his mind, but he committed many passages to memory.

Though the design of establishing an Independent interest at Bradford was relinquished, the Baptists were not discouraged from making some similar attempts; and probably the failure of the one tended to strengthen the hands of the other. Several persons resided at Bradford who were members of the churches of that denomination at Haworth and Rawden. They invited their own ministers and others from more distant stations, particularly the minister at Bacup, and Mr. Smith of Waingate, to preach, when opportunity offered, in their houses. Mr. William Crabtree, then a young man, member of the church at Waingate,



supplied once a month; and, after some hesitation, complied with their invitation to remove and settle amongst them. For some time he preached in a hired room; but the congregation increasing rapidly, a suitable place of worship was at length erected. Among other persons, the subject of this memoir, and a few of his friends, went to hear this stranger; and, as he relates in his diary, he soon began to feel a growing attachment to him:

“Finding his sermons upon the closest examination, according to the light and knowledge I had, to be agreeable to the ‘law and to the testimony,’ after a long struggle and fluctuation of mind, I resolved that if I could find that what is commonly termed believer’s baptism is revealed in Scripture, as the duty of Christ’s followers, I would comply with it, and join myself to the Lord’s people of that denomination. Accordingly I searched the Scriptures, so far as I know, impartially and without prejudice; the result was a persuasion that it was my duty to ‘arise and be baptized’.

On the 26th of February, 1758, being then just entered on his 19th year, he came before the society at Bradford, as a candidate for baptism and church fellowship. Having given great satisfaction to those who were present, he was baptized March the 11th following, and soon after admitted a member of the church.

The time of his continuance with his master (whom he always mentioned with respect), though not yet expired, was now drawing to a close; so that he began to have serious thoughts respecting his future situation in life. His habits, at that youthful age, were distinguished by sobriety and manly steadiness; quite opposite to the volatility which too often appears among young persons, even of more advanced years. Being



fond of retirement, and having no other prospect of a comfortable home, he formed the design of entering into the married state. In judging of early or late marriages, circumstances materially alter the case. It was a measure which his friends advised; and though he was in general reluctant to mention the age at which he became a husband, considering it as too early for a precedent to others, he never saw reason to repent of the steps he had himself taken. The person on whom he fixed his choice was Susannah, the eldest daughter of John Skirrow, of Bingley. She was more than five years older than himself: she lived, when their acquaintance commenced, at Bradford, and was a member of the Baptist church there. She proved, in the best sense of the word, 'a helpmate' to him, both as to temporal and spiritual matters. The simplicity and piety with which the day of their marriage was observed were worthy of a patriarchal age. Their pastor and a few select friends were invited on the occasion. He gave them, by way of sermon, a solemn exhortation on the duties which their new relationship required, from the language of inspiration: Gen. xxiv. 67: 'And Isaac brought her into his mother Sarah's tent, and took Rebecca, and she became his wife,' &c.

Their united finances were very limited; but their desires and wants were circumscribed; and they were not soon encumbered with the cares of a young family, having no child till several years after their removal from Bradford. In some respects this early entrance on life must have been a bar to mental improvement. The exertion necessary to provide for his little domestic establishment intrenched upon the time which



would otherwise have been appropriated to reading and study; but his habits of early rising, and catching the moments in their flight, enabled him, though surrounded with difficulties, to accomplish what many fail to do, though placed in the most favourable circumstances. Had he presaged what his future destination was to be, it is probable he would have remained single, at least for some time longer; but it does not appear from his diary, or any other papers, that his views were at all directed to the ministry till some time after his marriage. He had no prospect but of settling in that humble, retired sphere of life in which Providence first placed him,—discharging the duties of a private member of a Christian society, and cultivating intercourse with God and his own heart: “the world forgetting; by the world forgot.” Along “the cool, sequestered vale of life” he passed for some years; and during his remaining days expected to pass the “noiseless tenor of his way.”

The “Life of Matthew Henry,” by Mr. Tong, was at that period one of his favourite books; and he through life perused Mr. Henry’s own excellent writings, particularly his “Exposition,” with great pleasure and advantage. It is not improbable that the plans Mr. Henry adopted for the improvement of his mind, might have suggested to him similar expedients, and particularly keeping a diary, which he did, with occasional interruptions, for some years. His fondness for books was such as to intrench considerably upon his limited income, and sometimes to involve him in temporary difficulties, as appears from the following extract in the commencement of his diary. “In my worldly circumstances I am at present a little in debt, which I have principally



occasioned by laying out money in books." (An acknowledgment which many a student has made before him, and for which such will best know how to make an apology.)

Other extracts from the diary are here subjoined.

"March 20, 1760.—This day I have been reviewing my past life. By the good hand of God upon me, I have been brought through many difficulties. I can reflect upon little in my conduct with satisfaction. I have often been disobedient, and rebelled against God. O Lord! thou knowest all my weaknesses!—Pardon what is past, and remember not the sins and offences of my youth. Give me strength and grace to begin my life anew. Subdue the power of sin in my heart, and enable me to walk more holily and more uprightly.

"My soul now flies to thee, her trust, her treasure,  
As misers to their gold, while others rest.

"In the evening I spent some hours in building a wall before my window, where I intend to plant a few herbs. While making this little improvement, I had many pleasing meditations concerning Christ as being the *foundation*, the *corner stone*, &c. My evening exercises were not performed with much animation. I had reason to complain of dulness, which might partly be owing to fatigue."

"Friday, March 21.—This morning I rose at half past five; attended to private and family worship; read two Psalms, and a page or two in the "Night Thoughts," which were a means of warming my affections, and preparing me for the duties of the day."

"Lord's Day, March 23.—Mr. Crabtree being indisposed, I went to Howarth to hear Mr. Hartley.



In the morning he paraphrased, in a very profitable manner, on Rom. xii. 9—13: ‘Let love be without dissimulation,’ &c. I endeavoured to take down some short hints of what he delivered, and also of the sermon in the afternoon, from Luke i. 74, 75. After the public services were over, I and my companion Mr. William Roe, were much gratified, and I hope edified, by conversation with Mr. Hartley.

“March 24, 1760. *Ætatis* 20.—A COVENANT WITH GOD.—Incomprehensible Being! ‘who searchest the heart, and triest the reins of the children of men’: thou knowest my sincerity,—my thoughts are all unveiled to thee: I am surrounded by thine immensity: thou art a present though invisible witness of what I am now engaged in;—I am ‘taking hold of thy strength that I may be at peace with thee.’

“I here bind myself, O Lord, to be thine, by a sacred and everlasting obligation; I devote myself to be thy servant, to perform the work which thou assignest to me; I renounce the glories and vanities of this present evil world, and choose thee as the source of my happiness, my supreme felicity, and everlasting portion. This is my deliberate, my free and sincere determination,—a determination, which by thy grace, I will never retract.

“Oh! thou, by whose power alone I shall be able to stand, put thy fear in my heart that I may never depart from thee.—Let not the world with all its flat-teries, nor death, nor hell with all its terrors, induce me to violate this sacred judgment. Oh! let me never live to abandon thee, nor draw the impious breath that would deny thee.



“ And now, let surrounding angels witness, ye saints witness, that I solemnly devote the powers and faculties of my soul to the service of God; and should I presumptuously employ any of the advantages thou hast given me to thy dishonour, or forsake thee, let them testify against me, and let my own words condemn me.

“ JOHN FAWCETT.

“ Thus have I subscribed myself to be the Lord's. God is my Father and Friend. Christ is my all-sufficient Saviour; and the Spirit of God will, I trust, be my Sanctifier and my Comforter.

“ God is my all-sufficient good,  
My portion and my choice;  
In him my vast desires are fill'd,  
And all my powers rejoice.”

Such were the solemn vows which he took upon him at this period; and whatever reasons he might afterwards have to complain of his inconstancy, the subsequent periods of his life show that they were not vain resolves, but the result of the most deliberate choice and determination.

He chose the Lord to be his God, and joined himself unto him in a perpetual covenant never to be forgotten. His views, as a private Christian, perfectly coincided with those by which he was actuated, when called to the work of the sanctuary; and more particularly devoted as a minister to the service of his Divine Master.



"Friday, March 28.—This morning I rose in good health between five and six. I found my mind attracted heaven-wards. In private and family devotion I had some humblings of heart, and earnestly implored that God would be merciful to me, and pardon my iniquity. Through the day my mind was composed, though I was admonished, and not without some cause, for neglecting my business, and devoting an undue portion of my time to books. At night I read a little in Babbington's "Notes on the Bible," after which I spent some time in private prayer, but had no great enlargement. The remainder of the evening I employed in perusing the "History of New England," by Cotton Mather. I was much interested by the account of Mr. Cotton and Mr. Norton. Oh that I could learn to follow them!"

"Saturday, March 29.—I endeavoured when I rose to employ my thoughts on Divine subjects, but had to complain of levity of mind. I had some pleasure in my devotional exercises, both in retirement and in my family. Read Psalm li.

"In the former part of the day, when engaged in my employment, I was infested by vain thoughts, but at noon was refreshed in prayer and reading a portion of Scripture. At night I was not so composed in my mind as I could have wished to be."

"Lord's Day, March 30.—This morning I did not rise till nearly seven. I was criminal in neglecting to fix my thoughts upon Divine subjects: I also indulged in a light and trifling frame of mind, which I have always found to be prejudicial. About noon I retired, and endeavoured to pour out my supplications before the Lord. In this work I was not al-



together unaffected. I had some earnest breathings and warm desires for the pardon of all my offences, for a sanctified heart, for strength against sin, for a Divine blessing upon me this day, for the presence of God in his ordinances, and that this day may be a preparation for the duties of following days.

"In family worship I found some satisfaction, especially in singing Psalm v.

"Long as I live I'll bless thy name,  
My King, my God of love,  
My work and joy shall be the same  
In the bright world above.

"Let me this day, O my God 'sit under thy shadow with great delight, and let thy fruit be sweet to my taste!' Make me this day 'to drink of the rivers of thy pleasure.' Thou art the centre of all my happiness. 'Whom have I in heaven but thee? Whom have I in the earth that I desire in comparison of thee?' I'll bid adieu to all other refuges, and take shelter in thee, 'my shield, and my exceeding great reward.'"

"Monday, March 31.

"Lord teach me how to watch and pray,  
To keep my heart both night and day,  
To try each motion of the mind,  
And check the rising lusts I find.

"Do thou my sensual heart renew,  
And pardon my transgressions too;  
Give strength to walk in duty's road,  
That narrow path which leads to God.

"This morning I rose in good health, at my usual time. I had much pleasure in private prayer, but was



discomposed in family worship. I was distressed by sinful thoughts in the afternoon. I am now brought to the close of this month. O Lord, my God, look upon me; and as my days and months roll on, may I increase in grace and usefulness!"

The following is supposed to have been one of his earliest attempts at poetry; it occurs in the diary, April 1, 1760.

“ RETURN OF SPRING.

“ Welcome bless'd season of the year,  
My heart is glad at thy return  
April proclaims the summer near;  
Rejoice, ye swains. no longer mourn.

“ The stormy winter now is o'er,  
The nipping frosts begin to cease;  
Awake, my heart, adore the Power  
That forms creation as he please.

“ He bids the northern breezes blow;  
The piercing wind obeys the Lord:  
His hand bestrews the falling snow,  
And nature trembles at his word.

“ Again he rolls the seasons round;  
Once more the blooming spring appears;  
A thousand beauties clothe the ground,  
And earth her brightest garment wears.

“ Once more my wishful eyes shall see  
Nature put on her gay attire;  
The grassy mead, the budding tree,  
I'll view with transport, and admire.



" Oft wakeful with the rising dawn,  
 I'll watch fair Phœbus gently rise;  
 My feet shall tread the flowery lawn,  
 With inward pleasure and surprise.

" I'll join the songsters of the grove;  
 The lark shall teach my matin song;  
 Of her I'll learn to mount above,  
 And praise my God with thankful tongue.

" I'll strive more grateful thanks to pay;  
 With all the winged tribe I'll vie;  
 ' Your Lord for me took human clay,  
 To live for me, for me to die.'

" Thus my enraptur'd soul shall sing,  
 Creating and redeeming grace;  
 And thus improve the cheerful spring  
 With songs of gratitude and praise.

" This morning I did not rise till nearly six. After my usual devotions, I entered upon the labours of the day, during which I composed the foregoing meditation. At noon I was too prodigal of my time; in the afternoon I was not so comfortable as in the former part of the day. In the evening I went to the meeting; Mr. Crabtree was there; he talked very closely to one of our number, who seems to be too much taken up with the things of this present evil world."

" Wednesday, April 2.—I this day composed the following verses, to be subjoined to the former.

" The blossoms that adorn each bough  
 Shall teach my song a nobler lay;  
 Thus may my warm devotion grow,  
 And yield more grateful smell than they.



"The flowers that deck the humble vale,  
Expanded wide by Phœbus shine;  
Their fragrance shall my sense regale,  
And teach me lessons all Divine."

"Monday, April 7.—This evening it pleased God of his abundant mercy to visit my soul, to enkindle fresh ardour in my breast, and to draw my heart out after him. I found much pleasure in social converse with a friend from Idle, and afterwards in reading."

"Wednesday, April 9.—I was enabled to go through my duties of a temporal and spiritual nature with some degree of pleasure. In the evening and part of the following day we were favoured with the company of Mr. Hartley. He lodged at our house. The conversation which I and my companion in life, who had been exercised with some indisposition and gloominess of mind, had with him, was truly edifying. He prayed affectionately with us. I cannot but admire his abilities, and esteem his acquaintance a great privilege."

"O Lord to thee I lift mine eye;  
Attend unto my humble cry;  
Let thy kind hand some gift bestow,  
And make me useful here below."

"Saturday, April 12.—Gracious God, look upon me this morning; in tender mercy forgive my sins, sanctify my heart, and grant that I may be found to thy praise both in life and death! We are this day refreshed by the company of some of our friends from Sheffield, who are come to spend the Sabbath, and partake of the Lord's Supper. Two of them lodge at our house. We had much profitable conversation with them."



"Lord's Day, April 13.—This morning I had some more discourse with the two persons before mentioned; but did not find my mind impressed as I wished to do in my morning devotion.—Quicken me, O Lord!

"Mr. Crabtree preached A. M. from 1 Thess. i. 10: 'And to wait for his Son from heaven.'

"O Lord, enable me to improve by the solemn truths I have heard, so that I may double my diligence, and be found at thy coming ready to meet thee! Prepare me to come to thy table, and partake of thy holy Supper. Pardon my unfitness for that sacred feast, and make me a worthy partaker of it.

"In attending to the ordinance at the close of the afternoon service, my natural passions were affected, but, alas! my heart was at too great a distance from God; O Lord help me, for Jesus' sake!"

"Tuesday, April 15.—This day I composed some verses, applicable to the present state of our church; intended to be sung at our meeting to-morrow morning.

"Lord we are met to seek thy face,  
With fasting and with prayer;  
Consider all our sad distress,  
And lend a gracious ear.

"Hast thou not been our hope and trust,  
Our shield and our defence;  
When wilt thou raise us from the dust,  
And drive our sorrows hence?

"Look down in mercy, gracious Lord,  
Heal every bleeding wound;  
Let former favours be restored,  
And ancient joys abound.



" 'Tis for our sins thy face is hid,  
Thou God of truth and grace,  
Help us to search as Israel did,  
And try our hearts and ways.

" Hast thou not promised in thy Word  
To hear thy children's cry?  
O turn us to thee, glorious Lord,  
And help us ere we die.

" Shall thy afflicted Zion mourn,  
And seek her God in vain?  
Wilt thou not to thy church return,  
And build her walls again?"

" Wednesday, April 16.—This morning was appointed by our little society to be kept in fasting and prayer, which I hope was attended to in a suitable manner by many; though I felt, as to myself, much reason to lament, on account of slothfulness and indifference."

" April 30.—In the morning I read some account of the life of Mr. John Draper. He was a very eminent Christian. He lived a life of strict holiness, and died when about my age. O that I may follow his steps, and like him live and die!

" Another month is come to a close; I have the same complaints to make as at the beginning. I have been chargeable with many sins of the heart, and many also in word and action. I have made but little progress in the ways of holiness, and gained but little advantage over the evil propensities of my heart. I have indeed formed many resolutions to walk more circumspectly, to be more constant and fervent in the private and public exercises of religion; but I have failed in the performance, and fallen into lukewarmness and indif-



ference. I have been of but little use in my family, in the world, or in the church of God. My life has been one continued scene of imperfection and sin. If I had done all that the law of God requires, I should still have been 'an unprofitable servant.' What then shall I say of myself, since I have come so very far short of its righteous demands in every particular? I am a sinner, but—blessed be God for Jesus Christ.

“ O Lord, I confess  
To thee my distress,  
And acknowledge my folly and sin;  
How prone I'm to stray  
From thy righteous way,  
How imperfect my actions have been.”

The hymn of which the above verse is a part was composed at this time, and was many years after inserted in the volume of original hymns which he published.

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In some of the subsequent parts of the diary, which extends to three MS. volumes, the plan is changed. The mercies received are first enumerated, among which bodily health and food convenient, as *temporal* blessings (too often, alas! overlooked and undervalued) are frequently mentioned, and *spiritual* privileges and enjoyments particularly acknowledged; afterwards a confession of sins, failings, and omissions of duty, private and more public, is subjoined. This shows, in a striking light, the tenderness of his conscience—as an instance of which the following extract may be noticed;



"May 1, 1760.—I have been but little this day in prayer and meditation.

"I have found pride and ambition working in my heart.

"I have reason to fear that I have sought my own praise more than the glory of God in writing the foregoing verses.

"I have been very cold in my evening devotions."

"Lord's Day, May 4.—O Lord God of heaven and earth! I come to thee this morning conscious of guilt—I desire to acknowledge my transgressions;—I have been wasteful of my precious time; have neglected to examine myself; and have been chargeable with the omission of many other duties. 'O Lord, be merciful to me a sinner!'

"I have this day been hearing what 'the desire of the righteous' is, and, 'that it shall be granted.'—Proverbs, x. 24. Let this be verified in my experience; and in order to this, may my desires be always such as thou dost approve. Set a watch before my mouth, and keep the door of my lips! Grant that, from this time, my mouth may be as a well of life, and that a stream of righteousness may flow from my lips into whatsoever company I am cast, and may my conduct preach righteousness to all with whom I have to do.

"Mr. Crabtree delivered his discourse with much energy and animation—but I have still reason to complain of the hardness of my heart. I must take up the lamentation 'My leanness, my leanness, woe is me! How can it be that I have an interest in these benefits, and yet be so unaffected with a sense of it? If it be so, 'why am I thus?' O Lord, who searchest all hearts, thou knowest that I would not deceive myself; I



would not pretend to be brought nigh to that from which I am still at the greatest distance.—Thou knowest that my soul longs above all things after what thy servant has this day dwelt upon.”

“ Lord’s Day, May 11.—

“ The earth resplendent Phœbus cheers,  
And bright the morning light appears;  
The fruitful ground, refresh’d with showers,  
Unbosoms now the fairest flowers:  
Far otherwise, alas! my mind,  
To good averse, to ill inclined.”

“ May 12, 1760.—We have this day been removing our goods to a house in Barker End, more airy and healthy than our former situation:—I desire to be thankful that he who fixes the bounds of our habitations has now brought me to the place where I desired to be. It has been a day of much hurry and toil, so that I have had but little thought about God and heavenly things.”

“ May 13.—This day I was much fatigued in body, but something better in mind than the day before. As I have now got a new house, my desire and prayer is that, being possessed of a new heart, I may be enabled, through grace, to perform new obedience. I had much pleasure in family prayer in the evening.

“ A house of prayer my house shall be,  
A temple for my God;  
Nor shall allow’d iniquity  
Have place in my abode.

“ Lord help me to perform this resolution!”

“ May 14.—This morning was set apart for fasting and prayer, on account of the present distresses of our



Zion. We met in the vestry a little after five in the morning, and continued our meeting till nearly eight."

Among the sins which he often laments is the want of a more lively concern for the good of his fellow Christians.

"O Lord! to thee I here confess  
My folly, sin, and wretchedness:  
O! may my few remaining days  
Be all devoted to thy praise!

Thy statutes may I keep in mind,  
Thy law upon my memory bind;  
These truths may every heart embrace,  
And praise thee for thy richer grace."

In these last lines the sermons which Mr. Crabtree preached the Sabbath before are referred to, from 1 Cor. ix. 21: 'Being not without law to God, but under the law to Christ.' In these sermons he judiciously and satisfactorily proved the obligation of Christians to regard the moral law as a rule of life.

"May 25.—This day six persons were added to our number, five of whom came from Leeds. In the evening, we established a meeting at our house. May the Lord prosper our undertaking!"

"May 26.—My sins have this day been many and great.—I have to complain of wandering thoughts and negligence in private prayer; unreasonable anger, and too much levity.

"In the evening I had much pleasure in reading Clarke's Bible, and was blessed with some desires after God and holiness."

"Tuesday, May 27.—I was affected in convers-



ing with a friend about the distresses with which our church is at present oppressed. The love of many waxeth cold, and some have said they will come no more amongst us. Deliver me, O Lord, from such a spirit!—May I dwell in thy house to the end of my days! And may it be my constant aim, by every means in my power, to restore and confirm my lukewarm brethren; and while I look upon these things as chastisements for sin, may I endeavour for myself to set about a reformation.”

“ Friday, June 13.—While engaged in the labours of this day, my thoughts have been employed on what relates to my soul and my brethren in the church of God. I was much delighted in considering myself and them as *pilgrims* travelling towards the Heavenly Jerusalem—O that my conduct may always show that I am seeking a better country than that in which I now dwell!”

“ Monday, June 16.—About four in the morning I was called up to pray with a female apparently near her end—afterwards I went to visit a Christian friend about three miles out of the town, accompanied by two of our brethren. We found him in a feeble state, but comfortable. He spoke of the goodness of God, and seems to have a firm faith in him. We all engaged in prayer, and committed him to God. When I returned home, I had an opportunity of conversing with Mr. Crabtree, Mr. Hartley, and Mr. Smith. Their discourse was very pleasing and edifying. We spent some time at Ed. Watson’s, and afterwards went to John Firth’s.

“ Several important subjects were discussed with great seriousness and ability; and Mr. Smith concluded



with earnest prayer to God. When I am in the company of these persons, I am ready to think I have scarcely begun to act the part of a rational creature, much less that of a Christian. O that I might now begin to live agreeably to what I profess !”

“ Lord’s Day, June 22.—When I rose this morning I found myself in better health than for some time; but was criminal in not taking the first opportunity for private prayer. I found my heart drawn out in gratitude at breakfast; the good creatures of God were very nourishing to my body. O that my soul may thus be fed with the bread of life, and the new wine of the heavenly kingdom, this day ! After this I spent a little time in meditation, and then engaged in family worship: I read Psalm cxlv. which was very precious to me. There are several exhortations to men in general to praise God, and to good men in particular.—Several encouraging promises are given to the latter, as ‘that the Lord is near them,’ and ‘will hear their prayer.’ At nine I went into my parlour, and endeavoured to pour out my soul before God; after which I went to the house of God, weak in body, but pretty comfortable in mind.”

“ June 23.—

“ O Lord ! be thou my strength and guide,  
And keep me ever near thy side ;  
Restore my soul whene’er I stray,  
And lead me in the perfect way ;  
Cleanse me from sin, increase my faith,  
And help me both in life and death.”

“ Tuesday, June 24.—This morning I was, as I have been for some time, afflicted with a pain at my stomach. I engaged in my work, and was



helped in the forenoon to redeem my time, in some degree, although I found it very difficult, on account of bodily indisposition. My thoughts were much occupied with the subject of death. There is only one thing that seems to distress my mind in the prospect of it, which is my present situation as to worldly circumstances. In the afternoon I was much the same, though rather worse towards evening, so that I could not go to the meeting, and found it difficult to perform family and private duties. On retiring to rest, I took some medicine, and slept pretty well."

"Wednesday, June 25.—This morning I found myself a little better, and felt a degree of thankfulness for it. I rose soon after six, my pains being a little removed. My desire is that the Lord would do me good by this affliction, so that it may tend to purge me from sin, bring me nearer to God, make me partaker of his holiness, and thereby yield the 'peaceable fruits of righteousness.' In order to this, I would now examine what sins I have indulged, and what duties neglected. 'Search me, O God, and try my reins,' and heart! I am conscious that I am chargeable with mispending my precious time and neglecting my business. I have also been deficient in private prayer and Divine meditation. O Lord, pardon my hypocrisy and formality!

"June 26.—When I rose this morning I found myself much better in my outward man:—at noon I read some very affecting passages in the "History of New England:—in the evening, a lecture was preached by Mr. Oulton of Liverpool, from 1 Tim. iv. 8. He delivered many important and glorious truths. After the meeting, I had some conversation with a brother who



had for some time withdrawn from us, but was made sensible of his fault, and desirous to return. I was well satisfied with what he said, and told him I could embrace him in the arms of Christian love, and had no hard thoughts of him."

"Friday, June 27.—This morning I rose about six, in pretty good health; but instead of composing my thoughts, and offering unto God the first fruits of the day, I spent some time in a trifling manner, and afterwards found it more difficult to bring my mind to devotional exercises. In the afternoon, I spent one precious hour in idleness, which I found to be prejudicial and painful, on reflection. Oh! let not that sin have so much dominion over me! In the evening I found myself weak and indisposed."

"Monday, June 30. This morning I rose about six, being faint in body, and still worse in mind. I found great backwardness to prayer and every thing that is good. I did indeed retire as usual, but had no spirit of supplication.—I fear the Lord has a controversy with me and that the Holy Spirit is grieved. About nine I kneeled down and prayed, and was more engaged in the work. I then resolved with myself to begin anew to seek the Lord. I thought on my ways with earnest desires to turn my feet unto his testimonies. In the evening I took a walk to Farsley; where I had some Christian conversation with a few friends on the temptations to which young persons are exposed. It was a pleasing and profitable interview."

"July 1, 1760.—I now enter upon a new month and a new half-year. O Lord, help me to use this portion of my time in a proper manner!

"After attending to the usual devotions and labours



of the day, I went in the evening to the meeting. I had reason to complain of unwatchfulness and wandering thoughts, but found my mind a little warmed by our pastor's prayer at the close of the meeting. On my return home, my temper was not as it ought to have been; the consequence of which was, family and private devotions were but irregularly performed."

" July 4.—In the afternoon the preparation meeting was held, at which I attended. Mr. Crabtree first gave a few words of exhortation. The case of one who was desirous to unite with us again was considered: he had absented himself for a considerable time; but the church, being satisfied with his concessions, and the spirit he now manifested, was willing to receive him again. Our brethren at Halifax sent a letter, which was read, desiring their dismissal, that they might embody themselves together under the pastoral care of Mr. Joshua Wood: their dismissal was granted:—the meeting continued from about one till seven in the evening. Though not very well either in body or mind, it was on the whole an edifying season to me. After I returned home I did not properly improve my time, but neglected to offer my evening oblation, till I was incapable of doing it in a becoming manner.—O Lord, pardon my iniquity, for it is great!"

" Saturday, July 5.—In family worship I read a chapter in Proverbs, and afterwards some passages in Henry's "Life," which were very interesting; I also wrote a little.—Lord! help me to redeem my time, so that I may have a proper portion of it for every good work. In the business of the day I had some pleasing meditations, but in general my heart was not so with God as it ought to have been. At noon, I spent some time in