

Ebenezer Parkman's Sermon Occasioned by Thomas Hall's Suicide, 1741¹

Edited with an Introduction

by

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On Thursday, April 23, 1741, the Rev. Ebenezer Parkman of Westborough preached a sermon at a public fast occasioned by the suicide of Thomas Hall,² a twenty-four-year-old apprentice to Dr. Benjamin Gott of Marlborough. Parkman chose Psalm 9:16 as his text: "The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsion, Selah."

Except for his notation at the top of the manuscript sermon, one would not know that a suicide prompted both the fast and the text. Parkman's diary for 1741 is not extant, and his only allusion to Hall's death in the sermon appeared in response to his admonition, "But His great and Extraordinary Works do especially bespeak our Special Notice, and demand an Effective Improvement." He continued, "How? Especially the awful occurrence under Observation?" That "awful occurrence" had taken place only a day or two before the fast, and members of his congregation were undoubtedly well aware of what had happened. Westborough had originally been part of Marlborough, and the two towns were connected not merely by geography but also by familial connections.

Those connections suggest that the author of the anonymous account of Hall's death that was written on April 30 and published in Boston's *New-England Weekly Journal* may have been Parkman himself. Benjamin Gott's first wife was Sarah Breck, daughter of Marlborough's minister, Robert Breck, and his wife Elizabeth. Parkman's second wife, Hannah, was Elizabeth's sister. The couples, individually or together, regularly visited each other, and Gott attended upon the various illnesses in Parkman's family, including the final illness of his first wife, Molly.³ The newspaper's editors, Samuel Kneeland and Timothy Green, noted that the account was "so very awful and surprising" that they were initially reluctant to publish it. But, they wrote, "considering the Character of the Gentleman who sent it, and having the Advice of some others, we now give it in the Words of our Author." While other gentlemen of "Character" were certainly aware of Hall's suicide, the last paragraph of the account, quoting Psalm 9:16, was written by someone who was familiar with Parkman's text on that occasion — and who might more authoritatively exclaim for the benefit of the newspaper audience, "May God grant

¹Sermon CXIII, Westborough, Apr. 23, 1741, Parkman Family Papers, American Antiquarian Society, Box 1, Folder 4. A digital copy is at: <https://congregationallibrary.quartexcollections.com/Documents/Detail/ebenezer-parkman-sermon-psalm-916-1741/110396> (accessed Jan. 15, 2022).

²Other than the details of Hall's death, little is known about him. He was probably the son of Thomas and Abigail Hall, born on June 6, 1716; *Vital Records of Marlborough, Massachusetts, to the End of the Year 1849* (Worcester, MA: Franklin P. Price, 1908), 85. The Marlborough *Vital Records* list three other children: Abigail, Oct. 5, 1711, born at Concord; John, July 6, 1714; and David, Aug. 8, 1718. The Concord vital records list a son, Samuel, b. Aug. 18, 1709, as well as the marriage of Thomas, of Marlborough, to Abigail Wheeler of Concord, Dec. 22, 1708. Abigail may have been the Abegail, dau. of John and Sarah Wheeler, b. Dec. 29, 1689. *Concord, Massachusetts Birth, Marriages, and Deaths, 1635-1850* (Boston: Beacon Press, 1894), 73, 71, 32.

³Gott appeared frequently in Parkman's diary; see: <http://diary.ebenezerparkman.org/wp-content/uploads/2018/08/Gott-Benjamin-1706-1751.pdf>.

his Grace that such a fearful Example may prove a suitable Warning, and be duly improv'd as such! *The Lord is known by the Judgments which he executes: the Wicked is snared in the Work of his own Hands. Higgaion, Selah!*"⁴

The printed account of Hall's death gives the date as the "22st" of the month. Did this mean the 21st or the 22nd? Whatever the date, Parkman had little time to prepare for a fast that was quickly called in response to the "very awful and surprising" event. Most of his sermons were fully written out, but the manuscript of this sermon contains spaces that suggest he used some words and texts as cues to speak extemporaneously.⁵

Later in his ministry, Parkman responded sympathetically to suicides that stemmed from serious mental illness,⁶ but in the case of Thomas Hall, there is no doubt that he regarded the death as "self-murder," although he did not use the term. As Terri L. Snyder observes, "Suicide — or what early moderns would have commonly call self-murder — was viewed as a transgression of the most serious order, a diabolical act that, like witchcraft, was inspired by the devil or by godlessness."⁷ As Parkman exclaimed,

But Special Plagues and Judgments are the most awful and fearful when God withdraws his Spirit and Grace, and a person is deliverd over to the Power of his Sins and Lusts and Left to the Malice of the Devil. Such fall into all Evil — run away from them Selves — run out of their Senses — In Despair and Anguish burst away out of Life, and cast them Selves down to Hell for [ease?]. O amazing Horror — O terrifying Distress!

As he admonished his audience, and particularly young people, "With your whole souls give Thanks to God who has Saved you from your own Hearts (which are most Desperately wicked) and from the Power of the Devil."

⁴Parkman later described Samuel Kneeland as his "old Friend" (May 27, 1765). Over the years, Parkman sent Kneeland a number of pieces for publication, and Kneeland was the printer of one of Parkman's two published sermons and promised to publish a collection of poems that Parkman selected (a project that never acquired sufficient subscribers). The sermon was *Reformers and Intercessors sought by God; Who Grieves, When They Are Hard to be Found...* (Boston: S. Kneeland, 1757).

⁵The first three pages of the manuscript are fully written out, but the remaining five pages have spaces and scriptural citations that suggest opportunities for extemporaneous elaboration.

⁶Jonas Child (May 21, 1750) and Sarah (Warrin) Morse (Apr. 23, 1774). Parkman attended the "great and sorrowful Burying" of Jonas Child (May 23, 1750), and "A Great Assembly gathered" for Morse's funeral at which Parkman prayed (Apr. 25, 1774).

⁷Terri L. Snyder, "What Historians Talk about When They Talk about Suicide: The View from Early Modern British America," *History Compass* 5, No. 2 (Mar. 2007), 658. See also Howard I. Kushner, *Self-Destruction in the Promised Land: A Psychocultural Biology of American Suicide* (New Brunswick: Rutgers University Press, 1989), ch. 1.

The Newspaper Account of Thomas Hall's Suicide

The following Relation sent us to be inserted in this Paper being so very awful and surprizing, we doubted at first whether it was adviseable to publish it; but considering the Character of the Gentleman who sent it, and having the Advice of some others, we now give it in the Words of our Author, viz.

--- April 30, 1741.

“This may inform you of a most awful Occurrence which happen'd on the 22st of this instant at *Marlborough*.

Thomas Hall, a young Man of nigh 25 Years, resident with Dr *Gott*, very premeditatedly and designedly poisoned himself.

He had been known for several Years to talk at a very atheistical Rate, and dropt many Things of late especially, very shocking: And the Day he took the fatal Poison uttered also several execrable murtherous threats. In the Morning, tho' advis'd by the Doct. to go to his Books, he went away to the Tavern with several idle Youth, and there tarried till towards Evening, acting somewhat odly and madly, tho' he was not thought to have drank very hard. But at his coming away and going Home, bid Farewell to divers Persons, and told them, *that he should never see them more*. Then he came Home, which was about Six o'Clock, before he went into the House he told a young Woman at Work, that a Crew of Fellows had entic'd him to the Tavern, and *for that Day's Work he must be damn'd*. Upon this he went in and brought a Wine Glass two Thirds full of *Liquid Laudanum*, which he drank down, and said he had *drank his own Damnation*; but would have her say nothing of it. After this he told Mrs Gore, a Neighbour who was in the House, that he had drank his *Death's Dose*, for he had taken 500 Drops of *Liquid Laudanum* and should *die presently*; but would not have her divulge it. Upon her asking him (in great surprize) Why he had done it? He answer'd that he was a *Reprobate*, a *damned Creature*, and *what should he do?* After this he went into the Study to a young Practitioner then at the Doctor's, and said, *Now you may have a fine Dissection*. Why, of who? said the young Gentleman: Of me, reply'd he; for I have taked twelve large Pills of *Opium* and 500 Drops of *Liquid Laudanum*: —Going thence into the Shop he took down the Bottle of *Laudanum* and drank deeply again. As soon as the Doctor was acquainted with it, he demanded of him, *What he had done? — Where he thought he should go?* He answer'd *to Hell*, and he *must go — as good go first as last*. Some Methods were hastily preparing to cause him to disgorge, but he so immediately sunk into a State of insensibility that it was in vain; he was blooded also, but to no Purpose: He lay in a deep Sleep from about seven o'Clock, nigh an Hour, and then came on Tremors & Convulsions: He continued till about three next Morning, and then ceas'd to breathe.

May God grant his Grace that such a fearful Example may prove a suitable Warning, and be duly improv'd as such! *The Lord is known by the Judgments which he executes: the Wicked is snared in the Work of his own Hands. Higgaion, Selah!*”

Source: *New-England Weekly Journal*, May 12, 1741, p. [2]. Reprinted: *New-York Weekly Journal*, July 6, 1741, p.

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Note on Editorial Method. This transcription follows the so-called expanded method. Abbreviations are spelled out (except for those in common use today). Superscripts are brought down to the line and expanded. Marginal notations are silently inserted where Parkman placed a caret. Ampersands become "and." Spelling remains unchanged.

The marginal scriptural references on page 5 have been placed in a continuous line. For the original, see: <https://congregationallibrary.quartexcollections.com/Documents/Detail/ebenezer-parkman-sermon-psalm-916-1741/110396?item=110403>.

No. CXIII. Westborough, Apr. 23 p.m. 1741. Pub. Fast.
N.B. This Sermon occasioned by Thomas Hall's (apprentice to the Doctor) poisoning himself at Dr. Gotts at Marlborough.

Ps. IX, 16.

The Lord is known by the Judgments etc. the wicked is snared etc.⁸

In the Variety of Sentiments of Learned Men, touching the Occasion of this Psalm: it is very noticeable that we find the Death of Absalom, which was very awful and memorable, by the Judgment of God, and this is made to be the Meaning of the word Muth-labben in the Title, That is upon the Death of his Son. Whereas others take the Meaning of that to be the Name of the Musical Instrument for which it was prepared, or the Tune, or Part of music which it was Sung in. Some Interpret it that the Psalm is concerning Dark Things, Mysterious Dispensations of God. Others Interpret it that the Holy Ghost improves David, a prophet, to compose it as a song of victory which the Church Sings when God overcomes his Enemy, when he overthrows them that rise up against Him: and Some Think that as the 8th Psalm foretold the Propagation of the Kingdom of Christ, So This the Downfall of Antichrist. This we may be sure of that God will bring down all those that proudly lift up them Selves against Him. In v. 6 and [*illegible*] we have especially the Expressions of Triumph —

— Destructions] q.d. The Destructions which the Enemy had made upon Gods Heritage were now ended. Or the 6 v. may be a Sharp Sarcasm or Irony — The opposite, for the Comfort of God's people is noted with Joy in v. 7, 8, 9. See their privilege further expressed in v. 10, the Churches Duty v. 11, and he returns to note the Safety of the Innocent and just when He shall He shall be revenging the violence of the wicked. Altho David appears to be still in some great and hazardous Trouble, which causes him to cry out to God for Mercy in v. 13. His plea is in v. 14 — Gates of Zion] opposite Gates to the Gates of Death before mentioned. Whosoever receives Mercy and Deliverance from Trouble should find an Heart to Praise God among His people therefor and then whilst he sees new occasion to pray

⁸Psalm 9:16, "The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgsion. Selah.

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for the Divine mercy to help him against his Enemys and bring him out of his Dangers, he returns back to Celebrating the works of God in destroying them heretofore. He already performs his purpose of Glorifying God, v. 15.

In the words before us we have the Psalmist drawing devout Corollarys or Inferences from what he had Seen in the Divine Dispensations. Scil:

First, The Lord is Known etc. This is Evident by that wondrous over ruling Hand of his providence over the wicked, inasmuch as

Secondly, the wicked is Snared etc.

Now these are So remarkable and Observable that He Setts down Two Notes or Marks, to stir up both him Self and the Church of God to look with a due attention upon this. Higgaion, Selah.

1. Higgaion] Some, a Musical Instrument but most expound it according to the Meaning of the word — deep Meditation, Saith our Metrical Version. When we pass along in the Course of Life, and meet with Such Articles as These, we ought to make an Halt, we Should Stand still and pause and muse soberly upon this work of God. So here the Psalmist requires us to mark this as a Thing worthy our profound Meditation.

2. Selah] A mark doubtless to guide the mind in contemplating, as well as the Tune in Singing. The word Signifyes Elevation or lifting up Scil.: of the mind to mark or the voice to strain it; and as to the Subject, it imports an Asseveration of a Thing So to be, and an admiration thereat. These Marks put together in their Significance amount to this, as if one Should cry out and Say, This is most true and Certain, and calls for our deep Consideration, That whilst God leaveth not his own nor forsaketh them utterly, but affords them Seasonable Help in their Distresses, God manifests his Justice and Sovereignty in Executing Judgment upon the ungodly, who in Gods overruling, are brought to their Destruction even by their own Hands and Devices.

Let us a little more distinctly open these Matters and then Apply and improve ‘em.

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1 First, The Lord is known etc.: That is,

1. First, The Judgment which God executeth are a Demonstration that there is a God and that He governs the world. As the works of Creation do manifest the Existence of God, Rom. 1:20,⁹ So do the Dispensations of God’s Providence. It is Evident that there is not merely one smooth Run — Things falling out just as Chance happens, and only according to the Laws of Nature; the Hand of God is put forth indeed to Sustain and Preserve universal Nature, and keep the world

⁹Romans 1:20, “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”

together. Nothing less than the Divine Power and Wisdom and Goodness and Steadiness could continue and maintain the several orders of the Creatures — But Sometimes it pleases God to Shew His Hand to us So plain and Apparent that every Body may know that it is verily His. As particularly Sometimes by cutting off the wicked and destroying them by some remarkable Method with them.

For God is infinitely holy and righteous, and his Soul can't but loath the Conduct of the wicked. Tis true that God hath for great and wise and holy Reasons permitted much of sin to be in the world, and iniquity reigns exceedingly, and many enormously wicked and flagitious men, who dare Hear with their Impietys are suffered to live upon the Earth, nay and flourish and prosper in it, who deserve to be thrown into Hell and made Monuments of Gods wrath for ever, but we must know that although this may Seem very wonderful to us, yet that this present Life is not the State for Retributions, so much as of Probation; the Future world is appointed on purpose therefor. And yet in God's governing the world in the present State He has not left himself without Witness, for He innumerable Times manifests that the world is not left to itself, that verily there is a God that judgeth in the Earth: and He is the Judge of all the Earth, and that He will execute vengeance on all the workers of Iniquity: Hence it is that many Times God has seen cause to step forth out of the Ordinary Course of his Dispensations and has taken some off by his remarkable severity upon them. Others, who have left Him and His ways, and who have given them Selves great Licence in sinning He has in infinite Holiness, let alone, and they have been given up to their own Hearts wickedness, to harden them Selves against God till they have brought them Selves into most fearful Ruine, so that

2. Secondly, By the Judgements which He executes, God makes Himself known to be Such a God as He is. A God of infinite

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and unsearchable, incomprehensible Glorys and Perfections and that there is no God like Him.

1. Infinitely Great and Supreme and Sovereign not to be Questioned nor controlled.
2. Infinitely Wise and knowing —
3. ——— Righteous, Just and Holy —
4. ——— Powerful and irresistable —
5. ——— Inscrutable and unsearchable in both Nature and [Dispensation?].

God will make it Evident that He is infinitely above all Beings besides, that the Stoutest and proudest may be brought to own and acknowledge — the proudest he is able to abase — God executes his Judgments with the purpose and Design That Men may be forced to own Him — How often in the proph [*sic*]

And they shall know that I am the Lord — that I am He that executeth Judgment and Justice in the Earth.

- 1.) Sometimes the Kinds of Judgments shew the Hand of God. If outward they are what no other could work: and what no other can either withstand or remove.

But Special Plagues and Judgments are the most awful and fearful when God withdraws his Spirit and Grace, and a person is delivered over to the Power of his Sins and Lusts and Left to the Malice of the Devil. Such fall into all Evil — run away from them Selves — run out of their Senses — In Despair and Anguish burst away out of Life, and cast them Selves down to Hell for [ease?]. O amazing Horror — O terrifying Distress! which makes me all that

- 2.) Sometimes the Circumstances of the Judgments manifest the Hand of God, His Sovereignty, Holiness, and Power.

They come upon those whose provocations are beyond measure intolerable — who are overmuch wicked.

at least their spiritual Sins, the most Diabolical

They come pursuant to his Denunciations.

But in Special the Knowledge and Wisdom and Justice of God are brightly displayed in that Circumstance which I am to mention in the next place,

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2. Secondly, The wicked is Snared in the Work of his own Hands. By the work of his Hands we may understand First The work of His Hands as such an one, as a wicked man. His wicked works. Or Secondly The work of his Hands may intend the Common Business of His Calling, which otherwise might be innocent and useful but by him is converted to an ill use and proves his Destruction through his wickedness. The wicked is Snared in the work of his own Hands. God can come at [men?] in a way and in a manner that they little Think of. God does not only threaten the wicked that they shall have a Just Recompence for his work (as in (Isa. [blank]¹⁰ wo to the wicked, it shall go ill with him, for the Reward of his Hands shall be given him) nor has God only ordered the Matter So that in dispensing to mankind every man Shall receive according to his Deserts but God has in his unsearchable Wisdom many Times wrought about matters So that even the wickedness of the wicked Shall itself be a sufficient punishment to them. In many respects it will naturally tend thereunto; but God will, be sure, cause it in judgment to be So. So

¹⁰Isaiah 3:11, “Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.”

he has threatned. Ps. 94:23,¹¹ Prov. 1:31,¹² Jer. 6:19,¹³ ch. 5:22,23,¹⁴ Prov. 11:31,¹⁵ and thus the people of God have prayed, Ps. 35:8,¹⁶ 141:10,¹⁷ and thus it has actually been. Read Job 4:8,¹⁸ Ps. 7:15, 16.¹⁹ They are taken in the Devices which they imagined. (Ps. 10:2).²⁰ Ps. 57:6.²¹ Hos. 10:13.²²

Ex. Gr. Goliath, whose Head was cut off with his own Sword.²³

Joab. 1 K. 2:32.²⁴

How many and various are the Sinful Devices in the Hearts of the Children of men?

When wicked men have plotted against the Just and righteous and designed them grievous mischief how often has God (contrary to all their Expectation) turned the whole Scheme and Stratagem about, and their Designs have not only been blasted with respect to injuring the Godly, and so all their pleasure which they promised them Selves by that, Spoiled; but the whole Mischief has been brought down full upon their own Heads, and even by their own Hands. Thus also when the matter has lain only with respect to God and them Selves They have fallen out

¹¹Ps. 94:23, "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off."

¹²Prov. 1:31, "Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

¹³Jer. 6:19, "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."

¹⁴Jer. 5:22, 23, "Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail: though they roar, yet can they not pass over it?"

"But this people hath a revolting and a rebellious heart; they are revolted and gone."

¹⁵Prov. 11:31, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."

¹⁶Ps. 35:8, "Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall."

¹⁷Ps. 141:10, "Let the wicked fall into their own nets, whilst that I withal escape."

¹⁸Job 4:8, "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same."

¹⁹Ps. 7:15, 16, "He made a pit, and digged it, and is fallen into the ditch which he made."

"His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

²⁰Ps. 10:2, "The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined."

²¹Ps. 57:6, "They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah."

²²Hos. 10:13, "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."

²³1 Sam. 15:51, "Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled."

²⁴1 Kings 2:32, "And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner, the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah."

with Goodness and are full of Contrivances against the Divine Law, to evade it and violate it — Then God etc., etc.

By this there is a double Evil, and most grievous to be endured. 1.) Punishment comes upon them which they thought them Selves clear of, and dreamt that they were in a Secure and happy State. Eccl. 9:12, latter part.²⁵

2.) It is a great deal the more Sharp and intolerable because they fall by their own Hands. This renders the reflection most exceeding bitter indeed — To be the author of their own Ruin! — This is very Cutting — Thus God in Infinite Wisdom and Righteousness works Things about.

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3. Thirdly, This is Matter of profound Thought and calls for our attentive Meditation, and devout admiration. Higgaion, Selah.

It is our great Duty to Contemplate the Glorious God, His Nature and Attributes which are unsearchable; and to View and Consider His works, which are all full of wonder, and demonstrate the great Author of them.

But His great and Extraordinary Works do especially bespeak our Special Notice, and demand an Effective Improvement.

How? Especially the awful occurrence under Observation?

1. We may therein behold the Glorious Perfections of God So evidently displayed and manifest that it Should make us cast away all Doubts of the Divine Existence and Government and raise us to a Devout and hearty acknowledgment and Should quicken us in our Obedience as well as Strengthen our Faith and fortifie us against the Enemies of God.
2. We may be thereby raised to Admiration

how wondrous the Counsells of God. How deep His Decrees! How inscrutable etc.

O the Depth

3. We may be raised to praise and Gratitude

For God's Sparing Mercy to us

God's Restraining Grace

²⁵Eccl. 9:12, "For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them."

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4. O how it Should awaken us to Circumspection, Care and Fear —

Let him that Thinks he Stands²⁶

5. — For What Malignity there is in Sin and what weakness and wickedness in man

Sin when it is finished

The wicked shall be turned into Hell etc. v. 17.²⁷

Therefore not only Great and Presumptuous Sins should be avoided, but even little Sins (if any are such) with all Care.

6. — What Danger in Resisting and Quenching the holy Spirit.

7. How prayerful we had need be

Committ the keeping of your Souls²⁸

8. How tenderly watchfull over one another lest Sathan and our own Hearts Should get an Advantage

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To Young People.

Cautions.

1. Beware of the Neglect of Divine Ordinances
 - restraining Prayer – Secret
 - omitting to Read the Holy word of God
 - disob[eying?] Sermons
 - Sabbath breaking.
2. Beware of Pride and Haughtiness of Spirit.

²⁶1 Cor. 10:12, “Wherefore let him that thinketh he standeth take heed lest he fall.”

²⁷Ps. 9:17, “The wicked shall be turned into hell, and all that nations that forget God.”

²⁸1 Pet. 4:19, “Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”

3. — Disobedience to those whose authority you are under — Prov. 29:1.²⁹
4. — Disorderly Courses.
 Drinking
 Bad Companions
 Unseasonable Hours
5. — Abusing and perverting the Business and Circumstances of your Calling.
6. — Harbours and Cherishing any wicked Thoughts.
 Unclean —
 Impious — blasphemous — Atheistical —
 Murtherous — malignant — Envious — Rebellious —
7. — Delaying Conversion to God and Stifling the motions of the Spirit of Grace.

Directions.

1. With your whole souls give Thanks to God who has Saved you from your own Hearts (which are most Desperately wicked) and from the Power of the Devil.

Bless his Name that He has not given you over when you have long and ungratefully resisting the Strivings etc.

2. Now make thorow work of turning to God and becoming truly Religious. Enter into Covenant

Consider the miserable and Woful Condition
 How gracious God now is —

3. Keep close to God.
4. Cry mightily to God
 — to Spare — restrain — prepare you
 Infuse His Holy Spirit — work true Repentance, Faith, etc., etc.
 Guard you against the Assaults and [Sugg.? – i.e., Suggestions of the?] Devil — Preserve you in an Hour of Temptation and keep you by almighty Power etc.

²⁹Prov. 29:1, “He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.”