First Paper

Memoir
The following Memoir was written during my first term year in H. Col.
Memoir

I was born at Framingham, Mass., county of Middlesex, June 15th, 1804. My parents were both professors of the Christian religion and were orthodox Christians in faith. My father's Christian name was Nathan, my mother's Catharine. He was born Oct. 23rd, 1764, and died suddenly Aug. 17th, 1825 in his 61st year. In 1808, he had a shock of the palsy and was an invalid the remainder of life, although he enjoyed comfortable health. My mother was born Nov. 2d, 1764, the daughter of Mr. Aaron & Mrs. Lydia Meadcock of Newton.

My grandparents on my father's side were Peter & Ruth Parker, who were also professors of religion. Mr. John Parker, my great-grandfather, who is as far back as I am able to trace my descent, emigrated from Reading near Boston; & by tradition I am informed his father was from England.

Of my ancestry beyond the waters I am probably shall be ignorant, until I shall know as I am known. On this side of my mother it is my peculiar privilege also to claim pious & devoted followers of Christ, for my grandparents, they too trace their ancestry to England.
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My father's family has consisted of six children three sons + three daughters. Harriet, Maria & Catherine Preston, Preston & Peter.

My eldest brother died at the age of 23 years after the sickness of three days. My second brother bearing the name of my eldest at the age of two years ten months was drowned in the well by my father's door in attempting to help himself to water its being in the warm season of the year. How long he had been in it when discovered is unknown, he had been missing near half an hour. After taking him from the well previous means were used to resuscitate his life, but in vain as it all was undoubtedly sufficient to kill him.

My eldest sister became hopefully pious at the age of 14 was united with the Baptist church at Framingham Oct 27th 1844. Maria became pious at the age of 24 & joined the Congregational church in Westborough Feb 14th 1873. Catharine also at 20 in June 1875 made a public profession of religion, uniting with the Cong. church at Framingham under the pastoral care of Dr. Kellogg.

Thus has God in his own time, mercy & humble trust in a time accepted & day of salvation brought them to the knowledge of the acknowledgment of the truth, which is able to make men wise unto salvation through faith in Christ Jesus.

The earliest incident in my life which I distinctly remember was the sickness of my father. Although but 130
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old I well recollect, when he was shaken with the palsy, I was brought home upon a kind of litter. How my curiosity was excited in viewing the physician's apparatus.

From my earliest years I have enjoyed the instructions of pious counsel of kind parents, when endeavors have been to train me up in the nurture and admonition of the Lord. I was early taught the commands of God, the chief ends of man.

In keeping the Sabbath they were strict, informed that my heart was often nervous with feelings that would burst from parental restraint, or that would joyfully roll on more swiftly the wheels of time to hasten the often anticipated period when I should be free. Frequently, I attributed unhappiness to me parents when they permitted mingling upon trips and with my companions, who were allowed to follow their own inclinations unrestrained. I was customary required to attend public worship, which truely afforded me no satisfaction otherwise than my curiosity was amused. I saw that was new and dizzying to my fancy: prayer and preaching the do, no delight for me, they were seemingly unsmeaning services, usually there was nothing; sermons that gave me pleasure, but this else. This was anticipated with impatience, hard to wait with joy. An inherent dispraise for holding roast the principle reason of this, yet it was not the exclusion cause
Another great reason was a want of adoption of form and my understanding. As though I had no part or lot in the matter I was passed over unheeded: not myself in particular but the young in general. An oversight which may I never forget & if ever privileged to speak in God's name may remember the young for whom he manifested such tender regard when on earth?

The publick services of the Sabbath were not more tedious than the religious instructions of my parents were to me. The Assembly Catechism afforded me no pleasure. & such was my reluctance to repeat the Lord's prayer that I frequently cried when required to do it. Although after a few years I became so accustomed, being oft taught its importance that I seldom neglected to do it every evening when I laid down to rest morning when I awoke till I was capable & disposed to express my devotion in my own language.

I distinctly remember an incident at school which made an indelible impression upon my mind when as near as I can recollect I was not more than six or seven years old. My attention was arrested by the reading of my instruction upon the Ten Commandments, with which I was not familiar from which circumstance my interest in the subject was increased. I spoke of the manner in which the law was given upon mount Sinai, how God
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them in the midst of thunderings, lightnings & earth
quakes & a terrible tempest. And then he appealed to the
school and asked if this is the manner in which the Com-
mandments were broke. How do you think God will do when he
comes to take them up in the ends of the world & finds them
broken!!! The interrogation filled my soul with awe;
& never shall I forget the solemn aspect every countenance
wore. He also warned that men were more unbelieving
than devils, for as he they believe & tremble. I thou-
ght my master was surely mistaken for I believe all
sinners really tremble while the profligate shocked
at the thought of being worse than the wicked
beings.

Natural disposition, habit of thinking.

From my early life it has been a distinguishing
trait of the operations of minds to reach after great things
& like the young in general was much given to building
castles in the air, & often had such a dream of earthly
greatness, desiring riches & honours as the "prune" to
mum" of all human enjoyment. Possessed of a
natural sedateness which was sometimes construed
for prudence, I think I was never so much given to place
wrest annihilation. As is common to the young. I have
often been accused of that natural sociality & amiability
as which renders a person particularly agreeable to his
advocate & secure their attention & regard.
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Religious Experience.

I do not remember the time when I thought religion was not important. From my earliest recollections, I thought it to be necessary that I must have it before I die in order to be happy. But at the same time, I must not have it till a short time before death, as I must be gloomy and not happy if I were to become religious. I did not entertain the irreligious thoughts, as they now appear to me, that I would act with the Almighty. As he had promised forgiveness on terms of repentance, I would repent and die on my expiring breath, and repentant, I am very for my sins and believe in the Lord Jesus Christ. Therefore, expecting to be rescued, not reflecting that I can wander this world, I might not know my reason or be in a situation to do it. The knowledge were not lived to settle resolutions but rather floating thoughts which passed haphazard through my mind. Indeed, this state of carelessness and indifference was the general manner in which I passed the first twenty or fifteen years of my life, at the expiration of which I was brought to the goodness of God (as I now believe) to a solemn pause of reflection. When, as a man awaking out of a last in a strange place, I looked around me, silently exclaimed with astonishment, 'Where am I? How came I here?' What am I here for and what have I been doing since I have been in the world? From this time, reflection after reflection cogitating.
after inquiry like the rage of a tempest or an earthquake! I have however some indistinct recollections of somewhat serious impressions at living previous to this memorable event. As near as I can remember I was about eight or nine years old when I was sensibly affected on Sabbath morning in reading post I was along in the Testament the word of John Baptist saying in that corneth after me is mightier than I. He that hath two hands he will thoroughly purge his floor and gather his wheat into his garner but he will burn up the chaff with unquenchable fire. I did not know the meaning of this but was sensible of something very solemn in the burning up of the chaff with unquenchable fire. My eldest sister soon came in the room I with some solicitude inquired the meaning she explained it to me I do not remember how but I soon laid away my Testament as that was the end of it.

When about 11 or 12 I faintly recollect being more than usually interested in hearing the Rev. Mr. preached upon the excellency of religion & the happiness of the Christian from his reasoning & canonical statements I thought at the time I should like to know what that meant which he was preaching about but this was the last of it.

As observed above soon after this solemn event I became apprehensive all was not right. I now investigated the scripture the more this suspicion was increased. Nuematic conviction of sin also set in.
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The more I reflect, I do not recollect ever having resorted to prayer at this time. I am in my customary morning manner morning morning. This instruction in the course of a long, tedious week of 4 or 5 days, I was less thoughtful than at first. I was somewhat longer in their continuance but also wore away. I was troubled with these unwelcome thoughts occasionally for the rest of a year becoming more intense the oftener they returned, and would frequently exclude the ejaculation, 'Oh! that I never had been here.' At length these convictions were not unwelcome. I was brought to reason and well with myself. It is that I am

a writer, whilst I wish I can be happy. I must

write or later reports of my years and the far refuge of

peace. When shall I attend to this subject? Here the thought struck me forcibly. I now am young I should I latterly to hold

a grey-headed nothing can then afford me greater place

we than to be able to say I have known the Lord from my youth up: but if on the other hand I must die in

early life, then surely it is high time to commence the important work. In whatever point of view I examine

the subject, everything seemed to say I must attend to it now. And I surely had these thoughts press on my mind when another consideration was, that if I should have

the felicity of living in old age I have known...
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the Lord from my youth, I must begin without delay to seek religion. Time is on the wing in much of childhood had already run to waste (from the time the last appreciation of losing my serious sin would give me distress) Having come to this conclusion my next inquiry was how to obtain salvation. It will never answer for me so unworthy as I to make any pretensions to piety until I have done something to recommend myself to God. He will never accept me as I am at present. I must do something to entitle me to his favour. But that my companions and all who know me may think I have some reason to hope for forgiveness & mercy. Thinking in this way to work out a right course of my own not knowing as yet but it were practicable. In attempting it & not being to take dead heed to my ways, I would never mind or say anything wrong: nor say anything against any person if I could not speak something in his favour, I would be silent. I would be kind & obliging to all would read the Bible often & attentively remember the Sabbath & keep it holy & also read some religious books.

It was now known to my parents & others that I was serious although I never had related my feelings to any one. That this was the case I learned from overhearing my father remark to a Christian friend that I was serious.
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I wish him to consider with me as he felt incapable. Religious books were also sent me which I read attentively on which I doubt not have proved a blessing. But as yet I had not courage enough to make known what was passing in my breast.

Soon after commencing the work of fulfilling the law seeking justification in this way I met with great disappointment. My attempts all proved unsuccessful. At night when I retired to rest the transactions of the day preceding would pass in review before my mind. In every thing I found that I came short of duty. I perceived my heart was not right, I would then seek forgiveness pray for another day of trial, resolving that I would do better that I would keep my mouth as with a bridle while the wicked was before me. My desire was granted, another day was given. I would sit out in the morning with much study, perhaps for an hour or two would be very circumspect, at length begins to converse with them with whom I might be labouring at noon I was off my guard. The business of the day & its occurrences would possess my attention till night when I would again arise from my forgetfulness of God & my own work to ponder upon my conduct the past day which I had learning decide that I might reform when I found that I had not cancelled any of my past offenses but had been adding in to it. In agony I would plead again
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for pardon another day I felt that I must be lost if I should die that night. Thus I did again and again until my burden became intolerable. I could no longer conceal my feelings but how to make them known I found to be most difficult. It was a cross I had never taken up. How to introduce the subject I knew not; that Christians did not speak to me was a mystery I could not fathom. I was now engaged at work in the field with my father wishing every moment an opportunity to unburden my feelings to him. I being so occupied with my thoughts I probably was not so much engaged in work as usual when my father spoke to me wishing I would hasten a little as we had nearly finished the work we were about upon which I replied the world was not made in a minute. "True," said my father but we must learn it in a minute. Bursting into tears I exclaimed, oh! that I were prepared to make it I should not care how so ever. He then inquired how long I had had such feelings. Then started one of the most interesting interviews I ever had with him. My feelings remained intense: in the evening the conversation was resumed with both my parents. My distress was unabated—my heart ached. I weeping in despair, I exclaimed what shall I do to be saved? I asked not the question because I had never heard it
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bless me to express the whole state of my soul, I felt that if I had worlds at my disposal I would give them all if I might be paid, or would content to perform any hardship.

My parents I think also went. My mother replied to my inquiry. She pointed me to the Saviour of sinners. I directed me how to go. "Go to him as a poor unworthy creation, as an empty vessel desiring to be filled with his grace, as filthy rags, desiring to be clothed with his righteousness," she feared to see many of his promises. This seemed to be the instructions I needed. I saw at once my error in time past when attempting to do something by way of merit. I also mentioned these instructions. I had made it was informed that they were wrong. That Christ would be a whole Saviour or none at all. I was directed to the 8th of Rom. I read it was sensible. It must be precious to whom the first part of it would apply. That the person must be unmistakably辉明 who could adopt as his own language the conclusion at the chapter, but in reference to myself I felt still under condemnation. In this situation, with these instructions I retired: if I have never offend but sincere prayer to God, I should sing out my prayer at this time as the one I felt that I was helpless & undone, that I was indeed an empty vessel as it reflected goodness & that I was as filthy rags I would fear.
Memoir

I felt to be clothed with the grace and righteousness of Christ, at the same time resolving that if I should misconduct, I would still throw myself at the feet of Jesus, if I should perish I would perish there. I bathed my pillow with tears and continued nothing in prayer till my strength became exhausted; when as I suppose I fell asleep, but was not aware of it, till I could recollect till I awakened next morning when my first sensations were great at nearness to God and the Saviour seemed to me in reality the Chief among ten thousand and altogether lovely. I felt if I was not mistaken my sins were forgiven and my distress was gone.

Some time after I arose I walked abroad; the sun had then risen; it was a delightful morning. How needed to me I was in a new world — every thing assumed a new aspect. Whatever I beheld appeared lovely; I could never separate from anything I saw, the light that God made it. Even my friends appeared to me different from what they did before. True, truly it might be said that God and his shear Son were in all my thoughts and had I ten thousand tongues I would have employed them all in his praise and there was such gratitude I felt that I thought anything short of Eternity would be insufficient. But Eternity lives, time without end, forever near, this appeared just adequate.
Memor

From the time of obtaining a Christian hope to my making a public profession of religion, it was in the Autumn of 18,...

I do not precisely remember. It soon began, however, to wane, and the thoughts I then experienced again the way to hazy and uncertain. It seemed to me that I should never move again, X the way to heaven seemed so perfectly plain, to be good and happy, only duty appeared to be clear and present. I soon discovered that the mountains and valleys prevented them from the way which a little before appeared so clear. This combined the courage and despairing till I found it was the will of God it should be so; and every Christian pilgrim had to surmount these elevations and pass these dismal troughs.

Perplexed at finding my prospects changed I inquired of an elderly Christian the reasons of these changes of climate, and doubts interspersed with here and there a cloudless day. I received this reply, "Here you journeying through the country, my young friend, its surface is such that you could not advance but always on the top of the mountains, neither could you long remain in the valley, but as you proceed must ascend and descend the mountains and valleys alternately through the long valleys and over extensive plains. As you will find in your Christian course, the probationary state being as it is, that you will be sometimes perhaps on Pisgah's top, at others in the valley of humility or the trough of dependence. The explanation was satisfactory, I felt willing to acquiesce in the will of God."
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During the time that intervened between my supposed conversion & the time of making a public profession of religion next to the Bible, Baptized Saints were my most precious companions. Indeed it was more than a companion; it was nourishment to my soul & a source of daily delight.

In March of the following spring I was sick with the measles, dangerously so, & I could read in the countenance of my parents & sister as they stood around my bed. I recollect my father coming to my bedside on evening & he held me evidently with much solicitude & turned aside a moment (for I was out at time, as afterward informed) as I was sensible from circumstance & remembered. And when I had my reason, really I had serious apprehensions myself that I should die, but had no fear of death. Indeed I had very secret longings to depart. At length recovered, felt as I never had done before a desire to profess Christ before the world & to enjoy the privileges of the Church. I then visited Dr. Kellogg & related to him my past & present feelings, answered such questions as he asked & expected to him my desire of joining the church if he thought me worthy. To this he judiciously replied "you can judge for yourself better than ten thousand can for you," adding he had no reason to doubt my sincerity but could give neither me nor any other person any encouragement rather than my future life should correspond with my profession. Accordingly to my wishes
I was the next Sabbath professed for admission to the church & upon the Lord's day April 16th 1825 entered into covenant obligations with God & His church to be his exclusively & forever. I felt it to be a blessed privilege & should have rejoiced in an opportunity to profess before a congregation my attachment to Christ & my desire & determination to be his forever. I esteemed the commands of God not grievous but joyful. The covenant appeared to me a proper, sound foundation in reason & perfect to me, especially when the communicants promises that whatever he breaks, he comes short of duty, he will look to Christ for pardon & restoration to his favor, for having learned from personal experience how prone I was to relapse into sin, I should not decline to promise sinless obedience.

Bong previous to this time I had supposed the person who had seen his way clear to make a profession of religion it had done it, had nothing more to do. I was mistaken I considered certain. But alas! How different the reality. I found this point as it were the very beginning of anxiety. I reflected that the proofs of God were upon the eye of the world, & my great solicitude was to know how I should live consistently with my profession.

Soon after I had found joy & peace in believing I observed to my parents it would be agreeable to me to set up family duties when I should see my duty plain to make a profession of religion. The time had now arrived. Upon the evening of
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The Sabbath upon which I joined the church my mother inquired if I remembered my proposal. She asked that I did it had not been very much upon my mind ever since it was made. I then read a chapter in the Bible. My heart was full. I made some remarks to my parents, three of the family present, upon the numerous subjects of prayer that presented themselves when we came before the heavenly Father. The exigencies of the church, the condition of the world; at the same time speaking of the propriety of family worship. I asked how since all our time was given us to prepare for eternity, it were not right we should have time for regular concerns, a little reading morning and evening, to read the Bible, to worship our heavenly Father? My conviction of the duty was very clear. Then for the first time attempted to lead in prayer. The sound of my voice seemed to confound me; for I had not been accustomed to pray aloud in secret; my petitions were put up in broken accents of my prayer was brief. Anxious about the next season of prayer, I arose very early, before the family rose up joined in my prayer, and committed it to writing. In the morning the family were assembled for worship. I read a portion of Scripture and mentioning my embarrassment the evening before, requested that I might read my prayer till I should be able to dispense with reading. Thus however was the only time of writing my prayer. By much prayer and meditation it necessity was superseded, so I found my freedom.
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in prayer, increased daily, & I now look back upon those
seasons of excelling the family Altar as sweet anticipates
of heaven, & the most memorable, profitable, & delightful
hours of my life.

Call to the Ministry.

From this time my desire was to know in what way I
might bring the greatest revenue of glory to God & best
fulfil the design of my existence. To determine this I
resolved myself transported to the tribunal of God, where
I knew I should shortly stand, & even beyond, to an indep
inite, unknown period in eternity. In this position inquir
ed how I should probably look back upon my present
life, & wish I had improved it. And as it could be done
but once over, what course should I then wish I had pursued.

Reason & I trust the Holy Spirit suggested to me that
it would then afford me the highest possible felicity to remem
ber that I had spent & been spent in the service of God. All
human pursuits that did not tend directly to promote the
divine glory, seemed unworthy my regard. The honours, & th
risks of this world I esteemed as vanity.

To spend & be spent in the service of God I considered as i
plying a direct, exclusive, entire consecration of time, talents,
of property & influence, & all the powers of the mind & zeal to him.

My attention was first directed to the Indians. I thought
I might perhaps do something for the Indians in the capacity,
of a teacher or an evangelist, not daring to think of a college education as practicable for me on account of my father's circumstances, although I was very desirous of it.

I happened one day in conversation with a brother of the church to express to him my desire of obtaining a public education, which he communicated to a friend who soon agreed with me upon the subject, & pointed out means by which he thought it possible I might secure my object. This seemed to throw a thrill of new joy through my soul. But indeed there innumerable obstacles yet the surmounted. I immediately disclosed to my parenting wishes. My father, somewhat alarmed at the thought of parting with me, observed it would be the first desire of his heart to give me a liberal education that I might spend my life in the way most agreeable to my wishes, but added it was out of his power to give it me; besides, he would know what he could do without me, pleasure his helpless during old age, & he would in no way exceed to the proposed means for my education.

I assured him I had no intention of leaving them unprotected for, but was persuaded that some way might be devised by which they should be rendered comfortable during life. Meeting with this, I urged my request to my father for the present. But the subject absorbed the most of my attention, the principal part of the time of both occasions of many helpful hours.
Mémoire

Distinctly remembered are those bright moonlight evenings, when I would leave my bed in the silence of midnight, when none but the all-seeing eye could see me, and no sound was heard but the music of the insects of Autumn, which ring in their secret places, to think of my duty till I feared to forget that I was an inhabitant of this world.

I had yet five years to live with my father before I should be free. He often made me the most generous promises in his power to persuade me to abandon my object, as though better earthly prosperity might outweigh a sense of duty. But persons to whom I would speak encouragingly to me notwithstanding every obstacle, were my best and most intimate friends. If I am instrumental of more good in the cause I am pursuing than I otherwise should have been, I feel that it must be a share in the reward. For without his influence I might have pursued a widely different course. My way was never hinged up on every side, still duty prompted me to persevere; weary new intelligence of the moral condition of the world, the vast extent of the harvest, & the scarcity of the labourer, would deepen the conviction of it being my duty to preach the gospel.

I never felt this on account of my independency, but of talent I possessed for it, for I had a rather great deal of discouragement when I thought of my endowments.
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I derived consolation however in the reflection that it is not the most polished workman in the ministry whose labours God has most, but the most humble and faithful and I felt very humble & a determination to be faithful to the end.

I deliberately considered the subject for more than two years. The language of my heart was during this time "I will get me up upon the watch tower, & see what the Lord will say unto me, marking in the mean time with the strictest scrutiny the proceedings of divine Providence.

It was the subject of my meditations in the hours by the way when abed in the field at labour. I conceived that if talent, property, friends, external circumstances were urging me to seek an education with reference to the ministry, it would be but common to do it; even reprehensible, not to; but in my case, the record of all this being true, it appeared to me the strength of my love & the sincerity of my attachment to Christ, & my love to souls, were brought to the test, & to surmount all these difficulties would be something noble.

After the lapse of many months I consulted with Dr. Kellogg upon the subject. He heard me at the time with considerable coolness, rather dissuaded me, observing it was an error into which young Christians sometimes fell of thinking when they first found religion, that there was no other way of proving their love's gratitude to the
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Savio than by becoming preacher. Whereas there are numerous ways of being useful as much perhaps as if they should preach the gospel; viz. by exerting a good influence wherever they go, as agents of benevolent societies. And as to myself, he reminded me of the very favourable opportunities I had of doing good in the capacity of teacher of youth; that I could exert a great influence over them than a minister from the pulpit; that there was need of active Christians in the church. He also spoke of the good I might effect within the limits of my own neighbourhood. But with respect to this I considered I could near reach the influence with my associates and friends who knew me before my conversion as I could, where I never had been known only the character of a Christian.

My great business, however, was to inquire as to the possibility of obtaining an education, & the probable expense: for as to the expediency of it I my duty, my mind wassettled.

The editor at this, or a subsequent interview, remarked that if I were determined on having an education I the park were ready to forgive any hardship, in the need no doubt I should succeed. Observing, he supposed the Apostle was prepared to remain unmoved although he were to be bound hand & foot & cast into the dungeon at night, not knowing what would be on the morrow.
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Plans were soon after suggested how my father's affairs might be arranged so as to release me from his service. But none proved as yet successful.

Some attributed it to my folly; some even to madness. But they knew neither my heart or my motives. Others who did believe knew my motives and could better estimate the moral condition of the world were propensi to encourage and as to the cavalry interminations of a desire of eating the white bread & of wearing the priestly robe. I say merely I have no expectations of living an easier life than that of the rural geometer. It were there nowhere after or else I believe in Universal Salvation I should never turn go the toils of a college life, or the privations & hardships which I anticipate in subsequent life.

My convictions of the duty at length, in whatever light I viewed it, were such that I trembled at the thought of appearing before my final Judge should I neglect to attin the course which through his goodness I am now pursuing. I knew not, neither could I find the excuse that would satisfy my own conscience with which I should dare to meet my Saviour at his tribunal. If upon trial means should fail me & I could not succeed I conceived I should then have some shade of escape.

From this time Providence seemed to open for me another array of hope. One barrier after another was removed from my freedom and memorable periods! It being mid-
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I deemed it proper to continue with my brother the member of the year, which I did, working upon wages. And here it is my object to reflect, that in truthfulness to him I made his interest my own so long as I was under him. For several years I had spent my winters in school-teaching, and when I returned with my wages I put them into his purse not reserving as I recollect a single dollar for myself. Neither was it in my practice, to watch opportunities to get something for myself. My chief care was to promote his interest and to devise means of meeting the demands of his creditors, who by his long protracted sickness had become numerous and were importuned him for money for balls, and various expenditure. In doing which I only performed my duty, the satisfaction of a true consciousness of having been a faithful son, is a rich reward.

For the following Winter the way was provided, in which in which I could leave my parents in order as good protection and support as I could have rendered them had I remained with them. My father settled the estate on a son-in-law on condition of being imported himself and my mother during life in a way prescribed by paying a sum insufficient to defray his debts and leave to myself and your sisters as much as my two eldest had already received.

But in the result only 18 remained for us each.

After these arrangements were made I called on Dr. H. again and stated what had been done. Now said he I am ready to talk with you: my great concern has been for
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your parents for I did not know how they could do without you. I informed him they were provided for, "My god, I said, I mentioned several ways in which I might obtain assistance & agreed to bring my car before the thing which I successfully did. And as I proposed going to the entur to De's Academy to commence my studies as assistance was transferred to indigent & poor students. In kindly wrote Printer the following letter of introduction & recommendations, which was laid before the house about society in that place was accepted, I being at the same time examined as to my religious experience, my intentions in obtaining an education, & whether I had sufficiently counted the cost.

Framingham March 13 1826

To the Precepts of the Charity Academy, Sir:

The Hon. Mr. Peter

Parker is a parishioner of mine & much esteemed as an exemplary & engaged Christian. This mind for several years has been bent to the obtaining of an education preparatory to the Gospel Ministry, but his pecuniary resources are very small, something of his own he has acquired by keeping school, & in the final distribution of his Father's Ee he tells me may realize the amount of about $200. I have reason to believe that with these counties means he commences his course with an humble reliance on God & with a single eye to his glory. But without their charitable aid, which mark
The character of the present age of wonders, we know, that
he must fail of his object. What his motives were,
whether well adapted to literary pursuits, I have not had
opportunity to know; but I can say, I know of no reason
to scruple them.

If I could have some gratuity in the Academy under
your constitution by way of trial I believe that a good end
would be answered. I shall use my influence to procure
him assistance from my people.

With a sincere desire for the advancement of literature
and religion, with due regard to you and all engaged in the cause.

Am yours, David Kelley.

The reasons were affecting, trying to the hearts of my parents as
well as my own; when we used to concert together upon my leav-
ing them. But I was happy to assure them it was not want of
affection for them which induced me to leave them. The
reason was that I felt, my Heavenly Parent had the first
and strongest claims upon me; besides, should I remain
with them, it could not be long they would want me for
according to the course of nature they could not live many
years. They admitted this fact, I appeared reconciled and
contented.
March 20th 1826. Came to Wintham with a view
to prepare for college, but what on I knew not. I was much
afflicted on leaving my Parents & Friends at home,
not knowing what success should attend me in subse-
quently life. I had remarkable views of the government of
God in that he had so far interposed for me, in opening
a way where once I saw none: & I was led earnestly to implo-
his protection & care in time to come, that he would prepare
me to promote his own glory.

Tuesday 21st. Went to a prayer meeting of pious young men
where prayer was offered up especially in behalf of the church
of Christ in Wintham, & the literary Institution, together with the Ben-
cofactors of them who are now sharing their benediction. That God
would bless them all & pour out his Spirit copiously upon them.

Sabbath April 2. The day sat at the table of the bread which
inspired with this reflection. The design of the Christian
is to communicate the dying love of Christ & to Jacobs to
his death until he come: but alas! how few are to witness the so-
cern'd clime. (The audience had principally withdrawn)

Wednesday 3rd. Attended the Monthly Concert of prayer set
prevailed great distress of heart arising from a supposed igno-
mance of duty. The meeting was full; many old profess-
ers present. The query arose in my mind, whether one so young
should break the silence when so many Christians were? that other
spoke not for God seemed no excuse for me who had a sense
of eternal realities. But I did not speak from fear of prosecution. If I was
wrong, may the wrong be forgiven.

Oh! My Soul, praise and think upon what may occur here and what hereafter. If my lot be to be suffered in this world, the grace, many trials may be my lot; many sorrows I may see, my eye be shed in death; silent sleep. Am I determined to live like God? If so, then I must pursue the path of virtue. Shall all should be devoted to His glory? If so, to His glory I wish to live and die. Thus I must take up my cross and follow Jesus. Oh! what can tongue or pen express? The horrors of the world which may await me there!! But O my soul, how delightful is the thought of being reunited with Jesus Christ. If whilst here to God I live, when from this tenant of clay I shall be removed, then holy angels in ecstasy of joy shall conduct me to their home, where bitter persecutions never come.

My Father who art in Heaven above! write I beseech thee on the table of my heart, together with thine holy presence, what I have written on this paper, grant that I may realize so much of it, as is desirable and consistent with my pleasure. Amen.

April 28. Was visited with a violent fever of the scalding kind, which lasted five days. Was disturbed from study five days.
I experienced much of the great goodness of God during my sickness. I felt an holy recompensation to the will of my Heavenly Father. Although my disease was potent & it had terminated my season of probation in a few days, I knew it would be no more strange than a thousand providences which are daily occurring; but with these perils I had peace of mind & tranquility of soul, happy to be thought that I was in the hand & at the disposal of God. I felt that to live was Christ, but to die was gain. To live on the earth, to the glory of God, is very desirable, but to enter upon the joys of the heavenly world is incomparably better.

**Birthday Reflections**

*Sat. Jun 18th 1826*

Praise be my Soul! How, another of thy fleeting years has rolled away. Do I not care? is it nothing to me that another period of this short life is completed? It will return no more. Its privileges are past, & with it many heart rending scenes have vanished from their course, leaving room for others to succeed them. I have arrived one year nearer to that period which is to terminate forever my probationary season, & to seal up my account till the judgement of the great day when a congregrated world shall stand & before God, & Christ as judge shall sit upon his throne & publicly declare who is blessed of my father, or debarred or cursed. I never knew you, to every member of the human family. What God would enable.
me to take a retrospection view of the scene through which I
have passed, of the duties which I have left undone in the past
years. In attempting to do this, I am immediately pressed
with the recollection of some soul-transferring scenes
with which I have been blessed. Happy has been my experi-
ence of the great goodness of God. And hence would I call upon
my soul and all that is within me to praise the Lord.
But sad reflection! mingled are all my pleasures here,
for they are imperfect, transient. Although I have some
satisfaction in retracing my course through the past year,
still, I am constrained to say that I have often deviated
from the path of rectitude, & have come short of the glory of
him whom I have chosen as my portion & eternal all.
Were it not for free, rich, forgiving grace, I should for-
ever despair of reaching the celestial world, & of walking
the paradise of God.
Long might I dwell upon the past, but I must now to
the neglect of the future; to instanciate and the transition
from one year to another that there is no recess between, as
one year is gone, & another is begun. I can now enter
 upon another of the largest periods by which time is mea-
ured, & with all the sincerity I am capable of exercising I
dedicate myself anew to God, willing to serve him in the way of
his ordinances, & to spend & be spent in his service, filled with a
sense of my need of divine assistance, through the mediation
of Christ. I raise my prayer to him who setteth upon the throne
fervently beseeching that he would grant me unworthily and unmeritoriously the teachings of his Spirit, the blessings of his grace, in holy union to feed up all his disciples. Most gracious God, enable me so to improve this period of my life that I may derive benefit from it subsequent years, should I live to see them. Hast thou not called me to preach the gospel to administer consolation to the lamented, to knock at the sound an alarm to perishing sinners? If thou hast not led me where this mistake. But O God, if I am not mistaken in my calling, it is thy pleasure that I should persevere in my present course. Thus wilt thou, O God, give me abundant success, give me health, strength, courage and perseverance that I may ascend the mountains of knowledge, and, if it shall please thee to use me as an agent or instrument in turning some souls into the paradise of heaven — not unto me, not unto me, but unto thy great name shall be the glory. Amen.

Sub, Ear. Adoebide to live more devotedly to God than I have done hitherto, to be instant in prayer, in meditation much, in self-examination daily, to be watchful over my ways, word, thought, deed, strictly to observe my deportment in whatever company or society I may be, in my intercourse with the world to be Christian-like in all things that temperate.
Aug. 15th 1826. Received intelligence that my Father was
sick with a fever, and that he probably would not live long. I
went directly home, where I had the grief to behold my dea-
darling Father in the agonies of death. And having given
myself over to grief by a flood of tears, diligent of hearing his
voice once more, I addressed him in the wonted fami-
lar language, "Papa! Papa! Papa! Papa!"—But
Alas! his voice was lost in death, if he heard me he
could not speak. I then raised his eyelids, hoping for a
wistful look, but his eyes were closed no more to see! In the most
excruciating pain he continued about 50 hours, and the last six hours he passed
tranquil (although) in the cold embrace of death.
Thus suddenly he departed this life on the 17th of
August 1826, in the 62nd year of his life.

Sept. 10th. Reflections on the Death of my Father.
The period of my soul has already arrived, past in
which one of my nearest friends on earth has been sum-
momed to his last account. I have bid adieu forever to all
that was near & precious to him, or that disturbed or mar-
ed his enjoyment. Here in the land of his pilgrimage he
takes up his abode in the grave, where the winds cease
from troubling, & the weary lie at rest. And since he staggered
down to the grave can never more, no more returns to his
house, neither shall his place know him any more—"he's
out.
afflicting & tear-generating reflections pressent themselves. His tenders & affections at Parent by whom I was introduced into the world, & in whose arms I was born, before the baptismal Altar, nearly dedicated to the Lord, is now the scene of past & parental solicitude reclaimed me when wandering from the paths of safety & virtue, will neither hold or reclaim my wandering soul: no more will his tear of anxiety, sympathy or grief, flow & mingle with mine his ejaculations have ceased to arise in my heart at the place in which he was once known, now know him not. His unaided care, the put-off robe, the empty chair, the vacant Table, the Science Dwelling, the Farm, the Garden & Barn, the Meadow & Plain, & every thing about each seem silently to express the sentiment, be reduced with—"I shall know him no more." Every Neighbor & near Relation remind me of his dissolution. This disconsol at Widows, my bereaved. Mother, moves his departure while brothers & sisters are left with me sorrowing that we shall behold the face of our "Abode Father" "Beloved Father" no more forever. Therefore it is incumbent upon me seriously to reflect on the providence of our affliction which is not at present joyous but truly grieveous, and to consider that afflictions come not acts of the dust, neither does trouble spring out of the ground: But they come by the directing hand of God without whom not a sparrow falls to the ground.
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by colonists. Many hairs of my head are numbered. It becomes me seriously to inquire the import of this calamity. To seek to know the influence it should have on my life, conversation, deportment, in humble dependence on my Creator, to form some holy resolutions, which by the help of God may be kept to the glory of his great name, and may promote my peace on earth, & happiness beyond the grave.

Upon reflection, the import of this bereavement is to be misunderstood. It is evidently a sound opinion of that solemn admonition, be ye also ready. The Son of man cometh in such an hour as ye think not of. And this being acknowledged, the correspondent influence it should have on my soul, most obviously appeared. If my exit, the time of my removal from the present to the future world, be at a time unexpected, if I know not but that this year, month, week or day may be my last, how reasonable (as now clearly does it follow), that I should be girt about with breath, & my limbs trembled & burning with the oil of free Grace, & every sin besmeared & rent of, & that a conformity to God should be sought for, that the holy example of Jesus should be regarded & imitated so far as my capacity extends? — which will require a life strictly & uniformly pious & devout, a conversation holy & heavenly, tempered with Grace, & a deportment affable, upright & meek.
2d. Resolution.

In attempting to form resolutions (knowing my propensity to violate those which are most solemn & sincere) I am filled with fear & trembling. But with all possible sincerity, I do mean my regular devotion to observe all that is implied in the above Reflections.

A fervent Elocution

O Thou Father of the fatherless & Orphans Friend! through Christ the Chief among ten thousand I'm asking bount to Thee in prayer. O all Thy messenger has called away from my Society & embraces my earthly Parent. But although Parent, Brother, Sister & all earthly friends desires I myself must fall before the relentless hand of death. Still O God! wilt Thou be not for a Friend who will not lie but love forever. Grant O Father in Heaven that I may never forget the instructions which Thou impartest by this affliction, refulge Thy dispensation unto me until I die and Thy word shall be Israel's comfort in all my remaining relations. Thanks to Thy great & good Name for preserving his life so long that he has been in Thy hand the support of my infancy & Guardian of my Youth, especially for the comforting hope that my Lot in this gain. I hope bound on the regard He manifested to all Thy servants & his faith in the Lord Jesus as His only hope of salvation.

And more than mortal please be unto the Sacred

Privity forever Amen.
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Nov. 14th. Tuesday evening. Here it not for a sense of duty the immortal interests of souls of men; the prosperity of Christ's kingdom in the world & the glory of God I feel that I should abandon the idea of obtaining a liberal education; but with these considerations may I be enabled to hold on my way & be furnished with requisites means I near lose sight of my object?

Nov. 21st. Returned to Birmingham from Wrentham having been absent nine months. As it was upon probation I was required at this Academy it was proper that some testimonial of my preceptor should be obtained. At the expiration of my term he gave the following, which whether merited or otherwise gave me new courage.

"Wrentham. Nov. 27th. 1825"

The bearer, Mr. Parker, has attended school at Day's Academy in this town the past term & by his application & talents he made good proficiency in his studies. We think he bids fair to gratify the feelings of his friends to become an useful member of the Christian church. As such we cheerfully recommend him.

Isaac Perkins, Preceptor
George Perkins, Assist. Preceptor

Dec. 24th. Sabbath evening. I attended a meeting at Mr. B. Drev胯st it for the first time pursued a systematical course in my address. Ps. 21:37 Praise His word shall pass away but my words shall not pass away.
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Reflections at the close of 1826.

My Immortal Spirit! Come now reflect. A few more hours and you have no more to do with Eighty-two. Hundreds twenty-six. Look back, survey the many scenes which have occupied the expiring year; see how families & societies I am been revolutionized. The time seems short since the commencement of the year, but affecting & astonishings changes have been wrought. Two who occupied this dwelling a few months since, have gone to the grave. One of them at the beginning of the year was lingering upon a bed of languishment; the other was in full health. Thus it is seen that the bounds of man's habitations we find that he cannot pass, whether in sickness or health. And now is it good for me to remember that many dear relatives, acquaintance, & fellow mortals, who a little while ago were as I am now, have gone away to their long home & their spirits are remanded into the presence of God.

Among those who are very near to me, & whose death was most affecting to me are my Dearest Father, Aunt Parker who died July 5th. Dear Thos. Buckminster, a most loved friend & brother, who died July 7th, very suddenly. Chap. Edwin Stevens, who died on Aug. 15th. 1st. Others 20th. Mr. [illegible] Eaters Nov. 1st. to enumerate all of whom death I have heard would be to fill a lengthy Catalogue. Had I time I might specify numerous striking...
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occurred both in regard to individuals, societies, churches & countries. But I have not & thereon must leave my recollection charged with them & proceed to other subjects. And here do I record against myself. On reflection upon the past year I know in many things I have been unfaithful, guilty, criminal. And in many things come short of the glory of God. And humbly desire that for Christ's sake, my prayer for pardon & grace may be answered; & that the living God would give me wisdom to form proper resolutions & strength to carry them into effect, & faith to lean upon his promises.

And now do I resolve once more into strength of God, that I will live more as becomes one who has in his mind, that I will not neglect so much for the future as in the past the duty of secret prayer, that certainly once & when it is consistent three times every day will I retire in secret to my closet to hold intercourse with my Maker & Redeemer, for it may be God will hear & bless me & dissipate the darkness of my mind & brighten my hopes of usefulness in this world & living in the next.

Sabbath June 17th 1827. This day closed the twenty third year of my life. Upon looking over my journals, I find that the reflections, desires, & sentiments of June 16th 1826 remain in them of my heart this evening.
Amherst College, Oct 23rd, 1827.

Sat, morning. I would have recorded my apology for neglecting to note in this book important occurrences. The neglect has not arisen from a want of inclination, but of opportunity. A multiplicity of other Christian duties has been the great prevention, viz. a great pressure of studies preparatory for college, a preparation for, at an attendance upon a Bible class, and the Sabbath school at Framingham. I was examined & received to college Sep 19th. Although my anticipations were great before the examination, still I met with no difficulty; all was done with ease & without embarrassment. Sat & Sun 22nd Oct. I attended a religious meeting of the senior students in the chapel conducted by the President, who read the 3rd chapt. of John. Some appropriate remarks were made upon the first clause of the first verse, "Behold what manner of love I have set before you. The emotions of my heart were kindled into a flame by recollection of the associations which the solemn interesting occasion called up. The tears involuntarily trickled down my cheeks.

Sept 30th, Sat, morning. One week more in grace & another is begun. How pleasant is this holy morning! All nature seems to expect an intelligent welcome to this sacred day on which the Sabbath rests. Of that holy feeling of my heart might correspond with the solemnities & duties of employments and enjoyments of this sacred day of rest.