



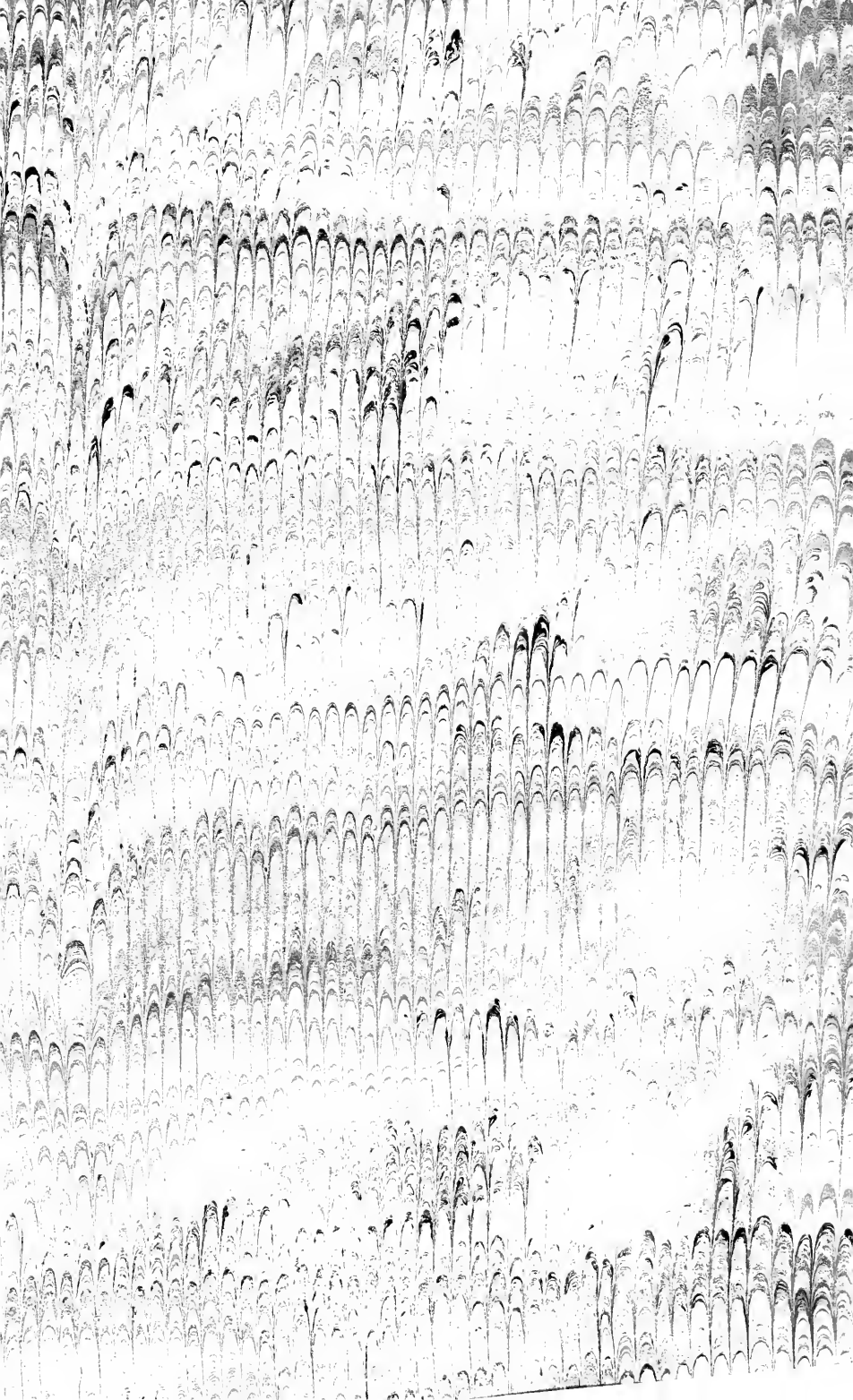
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Dow, Lorenzo, 1777-1834.  
The dealings of God, man,  
and the devil

1827













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THE  
DEALINGS OF  
GOD, MAN, AND THE DEVIL;  
AS EXEMPLIFIED IN THE  
LIFE, EXPERIENCE, AND TRAVELS  
OF  
LORENZO DOW,  
IN A PERIOD OF OVER HALF A CENTURY:  
TOGETHER WITH HIS  
POLEMIC AND MISCELLANEOUS WRITINGS,  
COMPLETE.

TO WHICH IS ADDED  
THE VICISSITUDES OF LIFE,  
BY PEGGY DOW.

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Many shall run to and fro, and knowledge shall be increased.—*David.*

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WITH AN INTRODUCTORY ESSAY BY THE  
REV. JOHN DOWLING, D. D., OF NEW YORK,  
AUTHOR OF "THE HISTORY OF ROMANISM," ETC. ETC.

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TWO VOLUMES IN ONE.

VOL I.

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NEW YORK:  
CORNISH, LAMPGRT & Co  
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1851.

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## INTRODUCTION.

THOSE of our readers who have lived long enough to remember the first thirty years of the present century, will easily call to mind a remarkable and eccentric individual, who for nearly the whole of that period, prompted by an inward impulse, devoted himself to a life of singular labor, self-denial and sacrifice. One month he would be heard of laboring for the good of souls, in his own peculiar way, in the neighborhood of his native New England home; the next, perhaps, braving the frost and snow of a Canadian winter; the next, on his way to Ireland or to England, in the prosecution of the same benevolent purpose; and six months afterwards, perhaps, encountering the dangers and hardships of a Georgia or Kentucky wilderness, or fleeing for his life from the tomahawk or the scalping knife of the Indian savage, in the then untrodden wilds of the great valley of the West. That individual was Lorenzo Dow.

Pale, sallow, and somewhat consumptive in the appearance of his countenance; dressed in the plainest attire, with his single-breasted coat, often worn thread-bare; and in his later years wearing a long flowing patriarchal beard; his whole appearance was such as to awaken a high degree of curiosity and interest. Then, the suddenness and the promptitude of his advent in a town or village, at the very hour and minute that he had appointed, perhaps some twelve or eighteen months before; the boldness with which he would attack the ruling vices, and denounce wickedness—either in high places or low,—the general adaptation of his dry and caustic rebukes to the sin and follies prevalent in the places he visited, and which he seemed to know almost intuitively; together with the biting sarcasm and strong mother-wit that pervaded his addresses;—all served to invest the approach to any place of the “crazy preacher,” (as he was frequently called,) with an air of singular and almost romantic interest.

And most extensively has the influence of the labors of this strange and eccentric man been experienced and felt. Scarcely a neighborhood, from Canada to Georgia, or from the Atlantic to the Mississippi, that has not some tra-

dition to relate, or some tale to tell of the visit and the preaching of Lorenzo Dow; and scarcely an old man in all those regions that has not some one or more of the witty sayings of Lorenzo Dow to relate to his children and his grandchildren.

The history of such a man, however mysterious the impulses which prompted him, and however strange his movements, belongs to the history of the race; nor will justice to the race permit that the extensive memorials which he has left of himself should be lost in silence or forgetfulness. In the minute and extensive journals of his travels and sufferings and labors, and in his various mental exercises, upon a great variety of matters of doctrine and opinion, which Lorenzo Dow has left behind him, he has bequeathed to posterity a mental daguerreotype of himself. And however *outré* may be many of his expressions, however eccentric and amusing, and frequently inconclusive may be much of his speculation and reasoning—yet it is frequently instructive; it is always entertaining; it is always characteristic; it is part of the history of mind. The reader is satisfied that there is no interpolation here; that it is Lorenzo Dow himself who speaks, and no one else. And for the very plain reason, that his expressions, if not his thoughts, are entirely *sui generis*; they are strictly peculiar to himself. It is not denied that some of his ideas may have been uttered by others. It is safe to say that no man ever expressed them in the phraseology of Lorenzo Dow.

If it were not for the fear of transcending the limits of the brief introductory essay, and of touching upon subjects that might lead us to diverge too much from the more immediate object with which this Introduction has been written—it might be interesting to examine somewhat minutely a variety of questions that naturally arise in the mind of the reader who carefully peruses the mental portraiture of himself, embodied in his life and writings.

Thus for instance, we might be disposed to ask—was Lorenzo Dow, in truth, a man of piety, savingly converted to God, or not? What were the motives that prompted him to so extraordinary and laborious a life? What were his reasons, while retaining his connexion with the Methodist Church, for declining to submit to the regular course of labors and control prescribed by the Methodist discipline? Are there any reasons to doubt whether he was in truth a sane man, or partially deranged? What was the secret of the prejudice so early imbibed, and so constantly exhibited through all his writings against whoever differed from himself in the Arminian scheme of doctrine he had adopted?



and how did he acquire that habit of mind, which led him to be ever on the watch for every poor unhappy wight, tinctured with the least particle of Calvinism, and to dub him with the singular, but characteristic epithet of an “*A, double-L,-part man?*”

Differing, as the writer of the present essay does, *toto calo*, from Lorenzo Dow on the subject of the doctrines of grace, so frequently made the themes of his severe but amusing caricatures, he would hardly feel justified in performing the present service, did he imagine that there was, from the laughable and witty sallies of Lorenzo Dow, any danger to be apprehended to the system of doctrine advocated in the seventeenth century by such men as a Bates, an Owen or a Howe; or in later days by an Edwards or a Bellamy, a Doddridge, a Fuller or a Payson. The reader will, doubtless, like the present writer, read and smile as he reads the cuts and thrusts of our good friend Lorenzo, at the “*A,-double-L-part, men,*” and their supposed, but imaginary doctrine; but beyond this, whatever be the views of the reader, he will take no offence. These ebullitions were necessary in order to complete the portraiture of Lorenzo’s mind. They can hardly do any harm. They are simply amusing. That is all.

Leaving every reader to answer most of the questions above suggested to his own satisfaction, I shall proceed to state my reason for answering in the affirmative the first of the series—Is there ground to conclude, that with all his oddities and eccentricities, Lorenzo was, after all, at heart a pious man, truly and savingly converted to God?

Some, I am aware, have expressed doubt on this point. Before making myself familiar with his life and writings, I might have been undecided myself. I can do no more than briefly sketch the conversion of Lorenzo Dow, and hint at some of the additional reasons that have led me to the conclusion that his piety was genuine, that his religion was that of the heart, that his faith was of the operation of the Holy Ghost.

In perusing the journal of Lorenzo Dow, it is impossible for one familiar with the history and writings of the immortal Bedford dreamer, to avoid being struck with the *Bunyan-like* character of the experience and religious exercises of our author. His frequent mention of remarkable dreams, his “strong temptations to end this mortal life,” and many of his mental exercises and struggles forcibly remind one of Bunyan’s experience, as described by himself in that singular piece of autobiography—“Grace abounding to the chief of sinners.” And if we compare the account given by each, of his conversion, I cannot perceive any

reason why the evidence of a genuine work of grace, is any less satisfactory in the case of the Connecticut wanderer than in that of the Bedford dreamer.

The account given by Lorenzo of his conversion is characteristic of himself.—He was as yet a youth. Already had he been warned by more than one singular dream, which he relates with characteristic minuteness. Among other things which tended to awaken him, was an assurance that he imagined himself to have received from the Prophet Nathan in a dream—though in this case, his dream did not come true—that he should live only to the age of twenty-two. “About this time there was much talk about the people called Methodists, who were lately come into the western parts of New England. Some said they were the deceivers that were to come in the last time. Some, on the other hand, said they were a very good sort of people. A preacher of this zealous sect come into the neighborhood. Lorenzo “went to the door and looked in to see a Methodist, but to my surprise,” says he, “*he appeared like other men!*” After hearing two sermons, Lorenzo became the subject of deep and pungent conviction. “I durst not stir for some time,” says he, “for fear I should tumble into hell. My sins and the damnable nature of them, were in a moment exhibited to my view.”

There is no greater evidence of the genuineness of conviction for sin, than when it is accompanied by a heartfelt sense of the justice of God in the condemnation of the sinner. This Lorenzo seems to have felt in a high degree. A day or two after these pungent convictions begun, he was at a prayer meeting. “Saints were happy, and sinners were weeping on every side, but I” says he, “could not shed a tear. Then I thought within myself—if I could weep, I would begin to take hope, but O! how hard is my heart! I went from one to another, to know if there was any mercy for me. The young converts answered, —‘God is all love, he is all mercy,’—I replied—‘*God is just too, and justice will cut me down.*’—I saw no way how God could be just, and yet show me mercy.”

A no less satisfactory evidence of the genuineness of conversion, is when it is accompanied by an entire renunciation of self and self-righteousness, and simple dependence for salvation upon the precious blood of Christ. This too was a prominent element in the religious experience of Lorenzo. At the crisis of his conviction for sin, after “striving to plead with God for mercy, for several hours, one night, as a man would plead for his life,” he fell into a slumber. He dreamed that two devils entered the room each with a chain in his hand ;

they laid hold on him, one at his head, the other at his feet, and bound him fast—to drag him down to hell. In the midst of a desperate struggle to break these chains, he awaked from this terrific dream, “and Oh!” says he, “how glad I was that it was only a dream! Still I thought that within a few hours, it would surely be my case. I again strove to lift my heart to God for mercy, and these words struck my mind—‘In that day there shall a fountain be opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness.’ A thought darted into my mind that *the fountain was Christ*; and if it were so deep and wide for the wicked inhabitants of Jerusalem to wash in and be clean, why not for the whole world? *why not for me?*”

Discouragements arose. He thought he heard the voice of God’s justice, saying, “take the unprofitable servant, and cast him into outer darkness.” He put his hands together, and cried in his heart, “the time has been that I might have had religion, but now it is too late; mercy’s gate is shut against me, and my condemnation for ever sealed:—Lord I give up; I submit; I yield; if there be mercy for me in Heaven let me know it; and if not, let me go down to Hell, and know the worst of my case.—As these words flowed from my heart,” says he, “I saw the Mediator step in, as it were, between the Father’s justice and my soul, and these words were applied to my mind with great power—‘Son, thy sins which are many are forgiven thee; thy faith hath saved thee; go in peace.’—The burden of sin and guilt, and the fear of hell vanished from my mind, *as perceptibly as a hundred pounds weight falling from a man’s shoulder*; my soul flowed out in love to God, to his ways and to his people; *yea, and to all mankind.*” The next morning, says he, “I scarcely touched the ground, for I felt so happy, that I scarcely knew whether I was in the body or out of it. I did want a thousand tongues, and ten thousand to the end of it, to praise God for what he had done for my soul.”

What Christian that reads the above brief sketch of the conversion of Lorenzo Dow, and then remembers that this glorious truth of *salvation through Christ alone*, constituted the leading theme in all his future ministry, and that the flame of love to Jesus then lit up, continued to burn in his bosom through all his life, and that the love of Christ constrained him, as long as he lasted, to labor, and journey, and suffer, and preach, and pray for the salvation of souls—can for a moment doubt that his experience was a genuine one, and that Lorenzo Dow was truly and emphatically a monument of sovereign grace.

For my part, most firmly do I believe, that—although rejecting, (probably

through misrepresentation,) some doctrines which I regard as bible truths—yet his faith was fixed upon the rock of ages, that he held most firmly the great fundamental truths of the glorious gospel—the depravity of man, the necessity of regeneration by the Holy Ghost, and the divinity and atonement of the Lord Jesus Christ—and that he will at the last day be found among those who shall have turned many to righteousness, and who will “shine as the sun in the firmament, and as the stars for ever.”

The wife of Lorenzo,--Peggy Dow, seems to have been a christian of a kindred spirit with himself. The reader will, doubtless, be gratified to learn that her journal is included in the present edition of the works of Mr. Dow, and also a number of the publications of the latter (obtained by correspondence with the surviving members of his family,) which have never before been embodied in any edition of his works. The writer of the present brief essay therefore has no hesitation in commending the present, as the best and most complete edition ever yet published of the works of this extraordinary and eccentric, but godly and useful man.

JOHN DOWLING.

*Berean Parsonage, New York,*

*March 1st, 1849*



# EXEMPLIFIED EXPERIENCE, OR, LORENZO'S JOURNAL.

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## PART FIRST.

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1. I WAS born, October 16, 1777, in Coventry (Tolland County) State of Connecticut, North America. My parents were born in the same town and descended from English ancestors. They had a son, and then three daughters, older than myself, and one daughter younger; they were very tender towards their children, and endeavored to educate them well, both in religion and common learning.

2. When I was two years old, I was taken sick, and my parents having been a long journey and returning homewards, heard of my dangerous illness, and that I was dead, and expected to meet the people returning from my funeral. But to their joy I was living, and beyond the expectation of all, I recovered.

3. When I was between three and four years old, one day, whilst I was at play with my companion, I suddenly fell into a muse about God and those places called heaven and hell, which I heard people converse about, so that I forgot my play, which my companion observing, desired to know the cause: I asked him if he ever said his prayers, morning or night; to which he replied, no—then said I, you are wicked and I will not play with you, so I quit his company and went into the house.

4. My mind, frequently on observing the works of creation desired to know the cause of things, and I asked my parents many questions which they scarcely knew how to answer.

5. Being for a few weeks in another neighborhood, I associated with one who would both swear and lie, which proved some harm to me: but these serious impressions did not leave me until in my eighth year, when my parents removed to another vicinity, the youth of which were very corrupt; and on joining their company, I too soon learned their ways, grieved the tender feelings of my mind; and began to promise myself felicity, when I should arrive to manhood.

6. One day I was the means of killing a

bird, and upon seeing it gasp, I was struck with horror; and upon seeing any beast struggle in death it made my heart beat hard, as it would cause the thoughts of my death to come into my mind. And death appeared such a terror to me, I sometimes wished that I might be translated as Enoch and Elijah were; and at other times I wished I had never been born.

7. About this time a query arose in my mind, whether God would answer prayer now as in primitive times, and there being a small lottery in the neighborhood, and I wishing for the greatest prize, promised within myself, that if it was my luck to obtain the prize, I would take it as an answer to prayer and afterwards would serve God. No sooner had I got the prize, which was nine shillings, than I broke my promise; my conscience condemned me, and I was very uneasy for some weeks.

8. After I had arrived at the age of twelve years, my hopes of worldly pleasure were greatly blasted by a sudden illness, occasioned by overheating myself with hard labor, and drinking a quantity of cold milk and water. I then murmured and complained, thinking my lot to be harder than my companions; for they enjoyed health, whilst I was troubled with an asthmatic disorder or stoppage of breath. Oh! the pain I endured!

9. Sometimes I could lie for several nights together and sleep sound; and at other times would be necessitated to sit up part or all the night—and sometimes I could not lie down at all for six or seven days together.—But as yet did not consider that the hand of God was in all this. About this time I DREAMED THAT I SAW THE PROPHET NATHAN, in a large assembly of people, prophecying many things; I got an opportunity to ask him how long I should live? SAID HE, UNTIL YOU ARE TWO-AND-TWENTY; this dream was so imprinted in my mind, that it caused me many serious and painful hours at intervals.

10. When past the age of thirteen years, and about the time that JOHN WESLEY died, (1791) it pleased God to awaken my mind by a dream of the night, which was, that an old man came to me at mid-day, having a staff in his hand, and said to me, Do you ever pray? I told him, no—said he you must, and then went away—he had not been long gone before he returned; and said again, Do you pray? I again said, no; and after his departure I went out of doors, and was taken up by a whirlwind and carried above the skies; at length I discovered, across a gulf as it were through a mist of darkness, a glorious place, in which was a throne of ivory overlaid with gold, and God sitting upon it, and Jesus Christ at his right hand, and angels, and glorified spirits, celebrating praise.—Oh! the joyful music! I thought the angel Gabriel came to the edge of heaven, holding a golden trumpet in his right hand, and cried to me with a mighty voice to know if I desired to come there, I told him I did—Said he, You must go back to yonder world, and if you will be faithful to God, you shall come here in the end.

11. With reluctance I left the beautiful sight and came back to the earth again; and then I thought the old man came to me the third time and asked me if I had prayed? I told him I had; then said he, **BE FAITHFUL, AND I WILL COME AND LET YOU KNOW AGAIN.** I thought that was to be when I should be blest; and when I awaked behold it was a dream. But it was strongly impressed on my mind, that this singular dream must be from God—and the way that I should know it, I should let my father know of it at such time and such a place, viz. as he would be feeding the cattle in the morning, which I accordingly did; and no sooner had I done than keen conviction seized my heart—I knew I was unprepared to die; tears began to run down plentifully, and I again resolved to seek the salvation of my soul; I began that day to pray in secret, but how to pray or what to pray for, I scarcely knew.

12. I at once broke off from my old companions and evil practices, which some call innocent mirth, which I had never been told was wrong; and betook to the bible, *kneeling* in private, which example I had never seen. Soon I became like a speckled bird, among the birds of the forest, in the eyes of my friends:—I frequently felt for a few seconds, *cords of sweet love* to draw me on: but from whence it flowed, I could not tell: which I since believe was for an encouragement to hope in the mercy of God.

13. If now I had had any one to have instructed me in the way and plan of salvation, I doubt not but I should have found salvation: But, alas, I felt like one wandering and be-

nighted in an unknown wilderness, who wants both light and a guide. The bible was like a sealed book; so mysterious I could not understand it, and in order to hear it explained, I applied to this person and that book; but got no satisfactory instruction. I frequently wished I had lived in the days of the prophets or apostles, that I could have had sure guides; for by the misconduct of professors, I thought there were no bible saints in the land: thus with sorrow, many months heavily rolled away.

14. But at length, not finding what my soul desired, I began to examine the cause more closely, if possible to find it out; and immediately the doctrine of unconditional *reprobation* and particular *election*, was exhibited to my view; that the state of all was unalterably fixed by God's "eternal decrees." Here discouragements arose, and I began to slacken my hand by degrees, until I entirely left off secret prayer, and could not bear to read (or hear) the scriptures, saying, if God has fore-ordained whatever comes to pass, then all our labors are vain.

15. Feeling still condemnation in my breast, I concluded myself reprobated: despair of mercy arose, hope was fled: and I was resolved to end my wretched life; concluding the longer I live, the more sin I shall commit, and the greater my punishment will be: but the shorter my life, the less sin, and of course the less punishment, and the sooner I shall know the worst of my case: accordingly I loaded a gun, and withdrew to a wilderness.

16. As I was about to put my intention into execution, a sudden solemn thought darted into my mind, "stop and consider what you are about, if you end your life, you are undone for ever; but if you omit it a few days longer, it may be that something will turn up in your favor:" this was attended with a small degree of hope, that if I waited a little while, it should not be altogether in vain: and I thought I felt thankful that God prevented me from sending my soul to everlasting misery.

17. About this time, there was much talk about the people called *Methodists*, who were lately come into the western part of New England. There were various reports and opinions concerning them, some saying they were the deceivers that were to come in the last times; that such a delusive spirit attended them, that it was dangerous to hear them preach, lest they should lead people out of the good old way, which they had been brought up in: that they would deceive if possible the very elect: some on the other hand said they were a good sort of people.

18. A certain man invited *Hope Hull* to come to his own town, who appointed a time when he would endeavor, if possible, to comply with his request. The day ar-

rived, and the people flocked out from every quarter to hear, as they supposed, a new gospel: and I went to the door and looked in to see a Methodist; but to my surprise, he appeared like other men. I heard him preach from—"this is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." And I thought he told me all that ever I did.

19. The next day he preached from these words: "Is there no balm in Gilead? Is there no Physician there? Why then is not the health of the daughter of my people recovered?" Jer. viii. 22.

20. As he drew the analogy between a person sick of a consumption and a sin-sick soul, he endeavored also to show how the real balm of Gilead would heal the consumption: and to spiritualize it, in the blood of Christ healing the soul; in which he described the way to heaven, and pointed out the way marks; which I had never heard described so clearly before. By which means I was convinced that this man enjoyed some thing that I was destitute of, consequently that he was a servant of God.

21. He then got upon the application, and pointing his finger towards me, made this expression: "Sinner, there is a frowning providence above your head, and a burning hell beneath your feet; and nothing but the brittle thread of life prevents your soul from falling into endless perdition. But, says the sinner, What must I do? You must pray: But I can't pray: If you don't pray then you'll be damned;" and (as he brought out the last expression) he either stamped with his foot on the box on which he stood, or smote with his hand upon the bible, which both together came home like a dagger to my heart. I had like to have fallen backwards from my seat, but saved myself by catching hold of my cousin who sat by my side, and I durst not stir for some time for fear lest I should tumble into hell. My sins and the damnable nature of them, were in a moment exhibited to my view; and I was convinced that I was unprepared to die.

22. After the assembly was dismissed, I went out of doors; all nature seemed to wear a gloomy aspect; and every thing I cast my eyes upon seemed to bend itself against me, and wish me off the face of the earth.

23. I went to a funeral of one of my acquaintance the same day, but durst not look upon the corpse, for fear of becoming one myself: I durst not go near the grave fearing lest I should fall in, and the earth come in upon me; for if I then died, I knew I must be undone. So I went home with a heavy heart.

24. I durst not close my eyes in sleep, until I first attempted to supplicate the throne of grace for preservation through the night. The

next morning, as I went out of doors, a woman passing by told me that my cousin the evening past, had found the pardoning love of God. This surprised me, to think that one of my companions was taken and I was left. I instantly came to a resolution to forsake my sins and seek the salvation of my soul. I made it my practice to pray thrice in a day for about the space of a week; when another of my cousins, brother to the former, was brought to cry for mercy in secret retirement in a garden, and his cries were so loud that he was heard upwards of a mile. The same evening he found comfort.

25. Shortly afterwards, several persons in the neighborhood, professed to have found the pardoning love of God, among whom was my brother-in-law FISH, and his brother.

26. Sorrows arose in my mind, to think that they were heavenward, whilst I, a guilty one, was in the downward road. I endeavored to double and treble my diligence in prayer, but found no comfort to my soul. Here the doctrine of unconditional reprobation was again presented to my view, with strong temptations to end this mortal life; but the thought again arose in my mind; if I comply, I am undone forever, and if I continue crying to God, I can but be damned at last.

27. One evening there being (by my desire) a prayer meeting appointed by the young converts, I set out to go; and on my way by the side of a wood, I kneeled down and made a solemn promise to God, if he would pardon my sins and give me an evidence of my acceptance, that I would forsake all those things, wherein I had formerly thought to have taken my happiness, and lead a religious life devoted to him; and with this promise I went to meeting.

28. I believe that many present felt the power of God; saints were happy and sinners were weeping on every side: but I could not shed a tear: then I thought within myself, if I could weep I would begin to take hope, but, oh! how hard is my heart. I went from one to another to know if there was any mercy for me. The young converts answered; "God is all love; he is all mercy;" I replied, "God is just too, and justice will cut me down:" I saw no way how God could be *just* and yet show me mercy.

29. A certain woman bound upon a journey, tarried at this house that night; discovering the distress of mind I was in, broke through the crowd with the hymn book in her hand, and after reading a part of a hymn, said to me: "My friend, I feel for you; my heart aches for you, but this I can tell you, that before I leave town in the morning, you will come down here praising God;" I told her no; I believed I should be in hell before morning.

30. After the meeting had concluded, which was about nine o'clock, and previous to the foregoing circumstance, I had, by the advice of my parents, set out for home, thrice, but by a strong impression, as it were a voice whispering to my heart, "you must not go yet; but go back and pray to God:" I turned about and went into a wheat field, and knelt down; and striving to pray, I felt as if the heavens were brass, and the earth iron: it seemed as though my prayers did not go higher than my head.

31. At length I durst not go home alone, fearing I should be carried away by the devil, for I saw destruction before me.

32. Several of the young converts accompanied me on my way; one of whom was Roger Searle; they since have told me that I fell down several times by the way; which I do not remember, as my distress was so great, that I scarcely knew what position I was in. When I got home, I went into my bedroom, and kneeling down, strove to look to God for mercy again, but found no comfort. I then lay down to rest, but durst not close my eyes in sleep, for fear I should never awake, until I awaked in endless misery.

33. I strove to plead with God for mercy, for several hours, as a man would plead for his life; until at length being weary in body, as the night was far spent, I fell into a slumber; and in it I dreamed that two devils entered the room, each with a chain in his hand: they laid hold on me, one at my head, the other at my feet, and bound me fast, and breaking out the window, carried me a distance from the house, and laid me on a spot of ice, and whilst the weaker devil flew off in flames of fire, the stronger one set out to drag me down to hell. And when I got within sight of hell, to see the blue blazes ascending, and to hear the screeches and groans of devils and damned spirits, what a shock it gave me, I cannot describe: I thought that within a few moments, this must be my unhappy lot. I cannot bear the thought, I will struggle and strive to break these chains; and if I can, and get away, it will be gain, and if I cannot, there will be nothing lost, and in my struggle, I waked up, and, oh! how glad was I that it was only a dream. Still I thought, that within a few hours it would surely be my case. I again strove to lift my heart to god for mercy—and these words struck my mind: "In that day there shall a fountain be opened to the house of David, and to the inhabitants of Jerusalem; for sin and for uncleanness." A thought darted into my mind that the fountain was Christ; and if it were so deep and wide for the wicked numerous inhabitants of Jerusalem to wash in and be clean; why not for the whole world? why not for me?—Here hope sprang up, there

was a Saviour offered to ALL instead of a certain few; and if so, possibly there might be mercy yet for me: but these words followed: "woe to them that are at ease in Zion;" here discouragements arose, concluding that if there had been a time when I might have obtained mercy, yet as I had omitted it so long, the day of grace is now passed, and the woe denounced against me. I thought myself to be the unprofitable servant, who had wrapped his talent in the napkin, and buried it in the earth: I had not on the wedding garment, but was unprepared to meet God.

34. I thought I heard the voice of God's justice saying, "take the unprofitable servant and cast him into utter darkness." I put my hands together, and cried in my heart, the time has been, that I might have had religion; but now it is too late; mercy's gate is shut against me, and my condemnation for ever sealed:—Lord, I give up: I submit; I yield; I yield; if there be mercy in heaven for me, let me know it; and if not, let me go down to hell and know the worst of my case. As these words flowed from my heart, I saw the mediator step in, as it were, between the Father's justice and my soul, and those words were applied to my mind with great power: "Son! thy sins which are many, are forgiven thee: thy faith hath saved thee; go in peace."

35. The burden of sin and guilt and the fear of hell vanished from my mind, as perceptibly as an hundred pounds weight falling from a man's shoulder: my soul flowed out in love to God, to his ways and to his people; yea, and to ALL mankind.

36. As soon as I obtained deliverance, I said in my heart, I have now found Jesus and his religion, but I will keep to myself; but instantly my soul was so filled with peace and love and joy, that I could no more keep it to myself, seemingly, than a city set on a hill could be hid.—At this time day-light dawned into the window; I arose and went out of doors, and behold, every thing I cast my eye upon, seemed to be speaking forth the praise and wonders of the Almighty: It appeared more like a new world than any thing else I can compare it to: this happiness is easier felt than described.

37. I set out to go down to the house where the meeting was held the preceding evening, but the family not being up, I being young, thought it not proper to go in and disturb them: and seeing a wicked swearer coming down the road, I wished to shun him, accordingly I went down to the barn, and as he drew near me I went round it and looked up towards the house, and saw the *woman who was bound on the journey*, coming out at the back door. I made to her with all the speed I could. It seemed to me that I scarcely touched the

ground, for I felt so happy, that I scarcely knew whether I was in the body or out of it.

38. When I got to her, she said, "good morning!" Yes said I, it is the blessedest morning that ever I saw; and walking into the house, the first words that I said were, I am happy, happy, happy enough:—My voice penetrated almost every part of the house, and a preacher coming down stairs, opened his hymn-book on these words,

"O! for a thousand tongues to sing,  
My dear Redeemer's praise."

Indeed I did want a thousand tongues and ten thousand to the end of it; to praise God for what he had done for my soul.

39. About nine o'clock I set out for home; and to behold the beautiful sun rising in the east above the hills, although it was on the 2th of November, and the ground partly frozen, yet to me it was as pleasant as May.

40. When I got home to my parents, they began to reprove me for going out so early, as they were concerned about me. But when I had told them where I had been, and what I had been upon, they seemed to be struck; it being such language as they had never heard from me before, and almost unbelieving to what I said—however my soul was so happy that I could scarcely settle to work; and I spent the greatest part of the day in going from house to house, through the neighborhood, to tell the people what God had done for me.

41. I wanted to publish it to the ends of the earth, and then take wings and fly away to rest. In this happy situation, I went on my way rejoicing for some weeks; concluding that I should never learn war any more.—Some said that young converts were happier than those who were many years in the way; thought I, Lord! let me die whilst young, if I may not feel so happy when I am old.

42. One day relating my past experience and trials (in a prayer meeting) my mother upon hearing thereof, said to me: How do you know that you are converted? How do you know but what you are deceived, if you have passed through such trials as I understand you have? I said, God has given me the evidence what ground I stand upon, and he cannot lie. Afterward walking out of doors, it was suggested to my mind, here are many in town that have professed thirty or forty years, and say they do not know their sins forgiven: and can it be that a young upstart stripling could have more knowledge and experience in these things, than they? Nay; you have only lost your conviction: You think you are converted, but your peace is a false one.

43. I then began to reason with the tempter; (instead of going to God in prayer, to show me my state;) Can all these things I have

met with be a deception? Unbelief began to arise; and my beloved hid his face from me. I ran to the fields and woods, sometimes kneeling and walking and bemoaning my loss: for I felt as if something of more value than silver or gold was departed from me; but found no comfort to my restless mind. I then set out to go to a house, where some converts lived, hoping God would enable them to speak something for my comfort, but before I got to the house, I met my BELOVED in the way: he was the chiefest among ten thousand and altogether lovely. And I went home happy in the Redeemer's love.

44. Having been sprinkled in my infancy, and now feeling not satisfied, I had the ceremony re-performed: as a declaration to mankind of my dedicating myself to God; and the same evening I with twelve others, united ourselves in a society, to watch over one another in love: among whom was a second cousin, and friend R. Searle.

45. One day being alone in a solitary place, whilst kneeling before God, these words were suddenly impressed on my mind: "Go ye into all the world and preach the gospel to every creature."—I instantly spoke out, Lord! I am a child, I cannot go; I cannot preach. These words followed in my mind, "Arise and go, for I have sent you." I said, send by whom thou wilt send, only not by me, for I am an ignorant, illiterate youth; not qualified for the important task:—The reply was—"What God hath cleansed, call not thou common." I then resisted the impression as a temptation of the devil; and then my Saviour withdrew from me the light of his countenance; until at length I dared not believe that God had called me to preach for fear of being deceived; and durst not disbelieve it, for fear of grieving the spirit of God: thus I halted between two opinions.

46. When I nourished and cherished the impression, the worth of souls was exhibited to my view; and cords of sweet love drew me on; and when I resisted it, a burthen of depression and distress seized my mind.

47. Shortly after this, my trials being very great, I took an opportunity to open my mind to my friend R. Searle, who said his mind had been impressed in the same way for about four months.

48. One day, as I went to meeting, being in August, 1793, a certain person said to me, "My friend, it appears to me as though you never had any trials." My reply to her was, although my soul had been happy the greatest part of the time these nine months past, yet the remainder of my life will be a life of grief and trouble and sorrow; said she, I hope not:—said I, you may wish so in vain; for what is revealed will surely come to pass. Very shortly after this, as I was riding along

one day, I was seized with an unusual weakness, and my eye-sight entirely failed me, whilst my horse carried me forward about the space of half a mile, when my sight returned, and strength in some degree :—Soon after this, whilst retired in a wood, I was taken in a similar manner, and for some time I thought I was dying, but my mind was calmly stayed on God. My bodily strength continued gradually to decline ; till at length it was concluded I had the quick consumption, and by physicians and friends I was given over to die. In the beginning of this illness, the sacrament was administered to the society ; at which I attended.

It was suggested to my mind, "what good does it do to kneel down there and eat a little bread and drink a little wine : why is it not as good to eat bread and milk at home ?" I replied, it is a command of God : and threw it out of my mind ; and partook, and felt measurably happy. But the same suggestion returned in the evening, and so harassed my mind for a space of time, that I, instead of resisting it by watching unto prayer, began to give way by querying with the enemy until my happiness of mind fled : and shortly after this, being brought apparently near the borders of eternity ; and not enjoying that consolation as heretofore, the language of my heart was,

"I have fallen from my heaven of grace,  
I am brought unto thrall,  
I am stript of my all,  
And banished from Jesus's face."

Oh! how I feel, cannot be described by tongue ; at this critical period of life, not to see my way so clearly as formerly ; but it was not long before God blessed these words to the comforting of my soul (though all but my confidence was given up before,)

"Peace, troubled soul, thou need'st not fear—  
Thy great Provider still is near ;"

so that now I could look beyond the grave, and see my way to joys on high.

49. One thing I desired to live for, viz. to attain to higher degrees of holiness here, that I might be happier hereafter ; and what I desired to depart for, was to get out of this trying world, and be at rest with saints above ; yet I was resigned to go or stay. But it pleased kind Providence to rebuke the disorder beyond the expectation of all, and in a measure to restore me to health, so that after about five months' confinement, I was enabled once more to attend meeting ; and falling into conversation with R. Searle about the dealings of God towards us, the impression came upon my mind stronger than ever, that I should have to call sinners to repentance. After returning home, I began to consider the matter on every

side more attentively than I had done hitherto ; and to make it a matter of earnest prayer to God ; that if the impression was from him, it might increase ; but if not, that it might decrease. My mind soon became so powerfully exercised as to cause some sleep to depart from me—till at length my trials were so great, that I was resolved to fast and pray more fervently ; that if the will of God was to be known I might find it out, and on the 23d day of my so doing, according to what my bodily strength would admit of : it being one Sunday afternoon whilst engaged in prayer in the wilderness, in an uncommon manner the light of God's countenance shined forth into my soul, so that I was as fully convinced that I was called to preach, as ever I was that God had pardoned my sins.

50. This continued for about the space of forty-eight hours, when I again began to doubt ; but after eleven days it pleased the Lord to banish all my doubts and fears, and to fill me with his love.

51. 1794. One day a prayer meeting being appointed in the town, and feeling it my indispensable duty to go, I sought for my parents' consent in vain ; still something was crying in my ears—"go—go"—but fearing that my parents would call me a disobedient child, I resisted what I believe was required of me, and felt conscience to accuse me, and darkness to cover my mind. But at length finding a spirit of prayer, I had faith to believe that God would bless me, though from the 14th of May to the 9th of June, I felt the sharp keen fiery darts of the enemy. June 12th, this scripture afforded me some strength, "fear not, the night is far spent, the day is at hand."

52. I heard G. Roberts (the one who had taken me into society) preach from these words, "our soul is escaped as a bird out of the snare of the fowlers, the snare is broken and we are escaped."

53. June 14, these words afforded my soul great comfort : "I will not leave you comfortless, but we will come unto you, and take up our abode with you." And whilst retired in devotion, my soul did taste of the powers of the word to come.

54. 24th, I was still satisfied that it would be my duty to preach the gospel, though several reasons occurred to my mind against it—viz. 1st. According to human appearance, my bodily strength would not endure the fatigues and inclemencies of the weather, which must attend such a life.—2ndly. My parents and relations would be against my travelling, from whom I must meet with much opposition.—3rdly. My weakness and want of learning, and my abilities did not seem adequate to the task ; but upon hearing my father read this expression in Whitfield's sermons, "where rea-

son fails, there faith begins," my mind was strengthened to meditate on the work.

55. Sunday, October 5th, was the first time that I (with a trembling mind) attempted to open my mouth in public vocal prayer in the society.

56. A little previous to this time, upon considering what I must undergo if I entered upon the public ministry, I began to feel discouraged, and had thoughts of altering the situation of my life to excuse me from the work: but could get no peace of mind until I gave them entirely up, though my trials in this respect were exceeding great.

57. November 14th. About this period I attempted to speak a few words of exhortation in public, which my parents hearing of, gave me tender reproof, (which was like a sword to my heart,) fearing lest I should run too fast.

58. One day, I felt impressed to exhort again, but fearing the reproof of my relations, (as the old enemy was now raised) I neglected my duty in order to shun the cross; but horror and condemnation seized upon my mind; and I began to reflect, if in the beginning of my pilgrimage I have such trials to encounter with, what will it be if I attempt to go into the vineyard to face a frowning world? nay, let the consequence be what it may, saved or damned, I am resolved I will not preach the gospel; and if ever one felt the pains of the damned in this world, it appeared to me that I did.

59. I was willing to be a private member of society, but not a public character. I had rather retire to some remote part of the earth and spend my days; but could not feel myself excused from preaching the gospel.

60. Filled with horror and darkness whilst awake, with fearfulness and frightful dreams by night, for near the space of four weeks; when one night I was awaked by surprise, and in idea there were represented to my view two persons, the one by the name of *Mercy* with a smiling countenance, who said to me, "if you will submit and be willing to go and preach, there is mercy for you." (he having a book in his hand;) the other by the name of *Justice* with a solemn countenance, holding a drawn glittering sword over my head, added, "if you will not submit, you shall be cut down; now or never." It appeared to me that I had but one half hour for consideration, and if I still persisted in obstinacy, that it would be a gone case for ever.

61. I put my hands together, and said, Lord I submit to go and preach thy gospel: only grant my peaceful hours to return; and open the door.

62. At the dawn of day, I arose and withdrew to the wilderness to weep and mourn

before God: at length the light of his countenance shined into my soul, and I felt humble under his mighty hand; willing to become any thing as God should see fit.

63. About this time, I made known to my parents the exercise of my mind, which previously I had kept from them: they immediately began to oppose me in this thing; and advised me to reject it by all means, concluding it to be a temptation, as it appeared to them an impossibility, that I should be called to such a work as this; which apparently I could not fulfil.

1795, July 16th. Last night, the hand of the Lord was heavy upon me—I was much afflicted in body and mind—in body, by the want of breath, so that I was scarcely able to exist, (by reason of my asthmatical disorder)—in mind, by much heaviness; whilst the enemy suggested, "you will never go forward in public, because of the weakness of your body and the violence of your disorder; and you are deluded by that impression which you think is from God: besides, none will equip you out, and you will one day perish by the hand of Saul." Here my faith was greatly tried, for I saw no way for my equipment, unless the hand of the Almighty should interpose; for my parents had hinted already that they would neither give their consent nor assistance; my discouragements therefore became exceedingly great.

64. August 4th. I feel tried and tempted by the world, the flesh, and the devil, and if I think of pursuing any other course of life but that of preaching, I sink into horror and find no peace in any other way.

65. 22d. About this time, my mind was much exercised concerning the doctrines of unconditional election and final perseverance. I dreamed that I saw Adam and Eve in the garden of Eden, and God, after talking to them as written in Genesis, said, I shall be faithful on my part; and it depends upon your being faithful to the end, to receive a crown of glory: but if you are not faithful you will be exposed to the damnation of hell, and then said to me, write these things, for they are true and faithful.

66. October 28th, being greatly pressed in spirit, for a number of days, to know my father's will; whether (provided a door was opened) he would give his consent for me to go out to travel, or whether he would withhold me by his authority, when I think the time is come that I should go. He said, I shall not hinder you: only give you my *old* advice, not to harbor the thought, and I shall not give you any help. I told him I did not desire any help, only liberty of conscience. I concluded that my father thought that some persons and not God had raised such thoughts in my mind,

which occasioned him to restrain me, so I told him if this was the case, that he judged the matter wrong.

67. November 9th, being again tried in my mind with regard to preaching; fearing lest I should run too fast or too slow, and querying from what quarter my impression came. I dreamed that I was walking in the solitary woods beside a brook, and saw a beautiful stalk about eight feet high: from the middle and upwards, it was covered with beautiful seeds. I heard a voice over my head, saying to me, "shake the stalk that the seeds may fall off, and cover them up: the seed will be of great value to some, though not to thyself, but thou shalt receive thy reward hereafter."

68. I shook the stalk and beautiful speckled red seed fell off, and I covered them up with earth and rotten leaves, and went on my way to serve the Lord.

69. Some time after. I thought I was there again, and saw a large number of partridges or pheasants that had been scratching up a great part of the seed. I discovered them and was very sorry, and went and drove them away: and watched it to keep them away, that the remainder, with my nourishing, might bring forth fruit to perfection.

70. Then I thought I began to preach, and immediately awaked, when the parable of the sower came strongly into my mind.

71. 19th. My mind has been buffeted and greatly agitated (not tempted in the common sense of the word) so that my sleep departed from me, and caused me to walk and wring my hands for sorrow. Oh, *the corruption of wicked nature!* I feel the plague of an hard heart, and a mind prone to wander from God; something within which has need to be done away, and causes a burthen, but no guilt, and from which discouragements frequently arise tending to slacken my hands.

72. I dreamed that I saw a man in a convulsion fit, and his countenance was expressive of hell. I asked a by-stander what made his countenance look so horrible—said he, "the man was sick and relating his past experience, his calls from time to time, and his promises to serve God: and how he had broke them; and now, said he, I am sealed over to eternal damnation, and instantly the convulsion seized him." This shocked me so much that I instantly awaked, and seemingly the man was before my eyes.

I dropped asleep again, and thought I saw all mankind in the air suspended by a brittle thread over hell, yet in a state of carnal security. I thought it to be my duty to tell them of it, and again awaked: and these words were applied to my mind with power: "there is a dispensation of the gospel committed unto you, and woe unto you if you preach not the

gospel." I strove to turn my mind on something else, but it so strongly followed me that I took it as a warning from God: and in the morning to behold the beautiful sun to arise and shine into the window, whilst these words followed—"and unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings." Oh! how happy I felt: the help of kings and priests is vain without the help of God.

73. December 31st, the year is now at a close, I see what I have passed through, and what is to come the ensuing year. God only knows; but may the God of peace be with me; and grant me strength in proportion to my day, that I may endure to the end, and receive the crown of life. I felt my heart drawn to travel the world at large, but to trust God by faith (like the birds) for my daily bread, was difficult, as my strength was small, and I shrunk from it.

74. 1796. January 7th, I received a message, with orders from C. Spry, the circuit preacher, to go to Tolland to the brethren there, for a few days, that he might get some knowledge of my gifts: this visit caused some opposition. Afterwards, I was directed to go and meet L. Macombs, a preacher on New-London circuit, who after two days constrained me to part with him, so I turned and went to East-Hartford, (having my brother-in-law's horse with me:) in this place I attended several meetings—from thence to Ellington, where I met C. Spry—who directed me to fulfil three of his appointments, (Warehouse-point, East-Windsor, and Wapping,) at one of which, whilst speaking, I was taken suddenly ill, even to the losing of my sight and strength, so I was constrained to give over.

75. 15th. I rode near forty miles to Munson and met N. Saethen, with whom I travelled through his appointments a few days, when he likewise constrained me to part with him, after giving me the following hints:—"You are but eighteen years of age; you are too important, and you must be more humble, and hear and not be heard so much; keep your own station, for by the time that you arrive at the age of twenty-one years, you will see where-in you have misel-it—you had better, as my advice, to learn some easy trade, and be still for two or three years yet: for your bodily health will not admit of your becoming a travelling preacher at present: although, considering your advantages, your gifts are better than mine when I first set out to preach, out it is my opinion that you will not be received at the next conference."

76. 19th. I feel gloomy and dejected, but the worth of souls lies near my heart: O Lord! increase my faith, and prepare my way.

77. After travelling several days and hold-



ing a few meetings, I attended the quarterly meeting at Wilbraham: C. Spry hinted that there were many scruples in his mind with regard to my travelling; as many thought my health and behavior were not adequate to it.

78. February 5th, I set out for home, and in the town of Somers, I missed my road and got lost in a great wilderness, and the snow being about two feet deep, on which was a sharp icy crust; after some time, as the path divided into branches, so that I could not distinguish one plainer than another, and those extending over the woods in all directions for the purpose of getting ship timber, I went round and round about, till I was chilled with cold, and saw nothing but death before me—at a distance I could see a village, but could discern no way to get to it, neither could I find the passage out, by which I entered; and night drawing on, no person can tell my feelings, except one who has been in a similar situation. I at last heard a sound, and by following it perhaps about half a mile or more, found a man driving a team, who gave me a direction so that I could find a foot-path made by some school-boys, by which I might happen to get through: towards this I proceeded, and by means of leaping my horse over logs, frequently stamping a path for the horse through the snow banks, with much difficulty made my way, and late at night got to my brother-in-law's, in Tolland, and the next day went home, and my soul was happy in God. I am glad that I went, although there was great opposition against me on every side; I am every where spoken evil of, &c. I feel the worth of souls to lie near my heart, and my duty still to be to preach the gospel; with a determination to do so, God being my helper.

79. 20th. I dreamed, that in a strange house as I sat by the fire, a messenger came in and said, there are three ministers come from England, and in a few minutes will pass by this way. I followed him out, and he disappeared. I ran over a wood-pile and jumped upon a log, to have a fair view of them; presently three men came over a hill from the west towards me; the foremost dismounted: the other two, one of whom was on a white horse, the other on a reddish one; both with the three horses disappeared. I said to the first, who are you? He replied, *John Wesley*, and walked towards the east; he turned round and looking me in the face, said, God has called you to preach the gospel; you have been a long time between hope and fear, but there is a dispensation of the gospel committed to you. Woe unto you, if you preach not the gospel,

80. I was struck with horror and amazement, to think how he should know the exercise of my mind, when I knew he had never

heard of me before! I still followed him to the eastward, and expressed an observation for which he with his countenance reproved me, for the better improvement of my time. At length we came to a log house where negroes lived, the door being open, he attempted twice to go in, but the smoke prevented him, he said, you may go in, if you have a mind, and if not, follow me. I followed him a few rods, where was an old house two stories high, in one corner of which, my parents looked out: at a window; and said they to him, "Who are you?" He replied, *John Wesley*; Well, said they, what becomes of doubting Christians? He replied, there are many serious Christians who are afraid of death. They dare not believe they are converted, for fear of being deceived; and they are afraid to disbelieve it, lest they should grieve the Spirit of God, so they live and die and go into the other world, and their souls to heaven with a guard of angels. I then said, will the day of judgment come as we read, and the sun and moon fall from heaven, and the earth and works be burnt? To which he answered: "It is not for you to know the times and seasons, which God hath put in his own power, but read the word of God with attention, and let that be your guide."

81. I said, Are you more than fifty-five? He replied, do you not remember reading an account of my death, in the history of my life? I turned partly round, in order to consider, and after I had recollected it, I was about to answer him, yes; when I looked, and behold he was gone, and I saw him no more. It set me to shaking and quaking to such a degree, that it waked me up.

82. N. B. The appearance of his person was the very same as him who appeared to me three times in the dream when I was about thirteen years of age, and who said that he would come to me again, &c.

83. March 14th, about this time, my uncle made me the offer of a horse, to wait a year for the payment, provided I would get bondsmen: four of the society willingly offered. O! from what an unexpected quarter was this door opened! My parents seeing my way thus beginning to open, and my resolution to go forward: with loving entreaties and strong arguments strove to prevail against it. But as they promised sometime before not to restrain me by their authority, in case a door should open from another quarter, (they not expecting it would,) and seeing they could not prevail upon me to tarry, they gave up the point—and gave me some articles of clothing, and some money for my journey.

84. Not having as yet attempted to preach from a text, but only exercised my gifts in the way of exhortation, I obtained a letter of

*recommendation* concerning my *moral* conduct : this was all the credentials I had.

About the 10th of last month. I dreamed that C. Spry received a letter from JESSE LEE. that he wanted help in the province of Maine. and that the said C. S. and L. Macombs concluded to send me. N. B. These were the two preachers who afterwards signed the abovementioned letter of recommendation.

85. 1796. March 30th. This morning early I set out for Rhode Island. in quest of J. Lee. who was to attend a quarterly meeting there—as I was coming away we joined in prayer. taking leave of each other, and as I got on my road I looked about and espied my mother looking after me until I got out of sight: this caused me some tender feelings afterwards.

86. Until this time. I have enjoyed the comforts of a kind father's house: and oh! must I now become a wanderer and stranger upon earth until I get to my long home!

87. During this day's journey, these words of our Lord came into my mind: "the foxes have holes, and the birds of the air have nests. but the Son of man hath not where to lay his head."

88. The language of my heart is; what is past I know; what is to come I know not. Lord! bless me in the business I am set out upon. I feel more than ever that God has called me to this work.

89. April 1st. Upon my arrival at Cranston in Rhode Island, I found that J. Lee was gone to Boston: I accordingly set out after him and found the preachers' boarding house in Boston. and they told me that Lee had gone to the east, and that I could not overtake him short of two or three hundred miles, and their advice was to go to Warren in Rhode Island with *Thomas Coope*, a native of Manchester. who was going to set out that afternoon—accordingly I joined him in company thirty-six miles, to *East-Town*.

90. Sunday 3d. This day, for the first time. I gave out a text before a Methodist preacher. and I being young both in years and ministry. the expectations of many were raised, who did not bear with my weakness and strong doctrine, but judged me very hard. and would not consent that I should preach there any more for some time.

91. Having travelled a few days with T. C. we came to Reynham. where attempting to preach I was seized with sudden illness. such as affected me at Warehouse-point. with the loss of sight and strength, so that I was constrained to give over, and T. C. finished the meeting—after which, lots were cast to see whether I should pass the sabbath here, or go to East-town—it turned up for me to tarry here, which I accordingly did, and held three meetings, which were solemn.

92. I met T. C. who said, if I was so minded I might return home: which I declining, he said, "I do not believe God has called you to preach." I asked him, why? He replied, 1st, your health—2nd, your gifts—3rd, your grace—4th, your learning—5th, sobriety—in these you are not equivalent to the task. I replied, enough!—Lord! what am I but a poor worm of the dust, struggling for life and happiness.\*

93. The time now drawing near when I expected to leave these parts, the society where I first attempted to give out a text. desired to hear me again: and contrary to my entreaties, T. C. appointed and constrained me to go, threatening me if I refused—Accordingly I went and gave out these words, "Am I therefore become your enemy, because I tell you the truth." Gal. iv. 16.

94. June 30th. I rode twenty-four miles and preached once, and saw J. Lee, the presiding elder, who had just returned from the east—I gave him my recommendation.

95. July 3rd. This evening, our quarterly meeting being over, from the representation that was given of me by T. C. I received a dismission from the circuit, with orders to go home, which was as follows:

96. "We have had brother *Lorenzo Dow*, the hearer hereof, travelling on Warren circuit, these three months last past. In several places he was liked by a great many people: at other places, he was not liked so well, and at a few places they were not willing he should preach at all: we have therefore thought it necessary to advise him to return home for a season, until a further recommendation can be obtained from the society and preachers of that circuit.

Jesse Lee, Elder.

JOHN VANIMAN.

THOMAS COOPE.

Rhode Island, July 3rd. 1797.

To C. Spry, and the Methodists in Coventry."

96. The time has been when I could easier have met death than this discharge—two or three handkerchiefs were soon wet through with tears; my heart was broke, I expostulated with them, and besought him for farther employment:—but apparently in vain. The next morning, as we were about parting, he said, if you are minded, you may come to *Greenwich* quarterly meeting, next Sunday, on your way home.

97. This evening I preached in *Greenwich* court house, as I once dreamed, and the assembly and place looked natural to me.

98. After travelling through Sepatchet, Smithfield, (in which I formed a class for the first time,) Providence, and Wickford, where attending a prayer meeting among the Baptists,

\* He since is expelled the connexion.

I asked liberty to speak, which seemed to give them a surprise, and after some time, they said, if I had a message from God, they had no right to hinder me. I spoke a few minutes, to their attention, and their leader seemed satisfied, and bid me God speed.

99. From thence to South Kingston, I set out for my native town; to which I arrived, and met my friends who were glad to see me.

100. My parents asked me whether I was not convinced that I did wrong in going? I told them no; but was glad: others began to mock, and cry out, this man began to build, and was not able to finish.

101. After a few days, I set out for *Granville*, to meet C. Spry, who gave me a written license, and orders to come to the ensuing quarterly meeting at *Enfield*, where he would give me a credential for the conference; and if I was so minded, and brother Cankey willing, I might travel Tolland circuit until that time.

102. But as the circuit extended through my native town, I thought proper to forbear, and set off for Hanover, in the State of New Hampshire, to see my sister, whom I had not seen for about five years. But *J. Lee* coming to town next day, lodged at a house where I had inquired the road, and they informed him of me: he sent for me, and querying me whether I still preached, and by what authority, and what I came there for—showed his *disapprobation* at my coming hither, and then we parted.

103. I tarried a few days and held several meetings, and for the time met with no small trials of mind and opposition from without, and then returned to Connecticut, fulfilling several appointments by the way.

104. I went twenty-eight miles to Enfield quarterly meeting for my credential, and C. Spry sent me to Z. Cankey, who could not give it to me according to discipline; he sent me back to S. and he again to Z. C. several times; but at length Z. C. said, have you not a written license?—I told him yes, to preach: said he, that is as good as a recommendation to the conference, which I believed, though C. Spry knew that according to the *letter* of the discipline I could not be received with this, yet he told me to attend the conference.

105. September 20th. Conference came on in the town of Thompson, and I passed the examination by the *bishop* before them: and after some conversation in the conference, *T. Coope*, *J. Lee*, and *N. SNETHEN*, bore hard upon me after I had been sent out of the room: and those who were friendly to me durst say but little in my favor; so I was rejected and sent home, they assigning as the reason, the want of a written credential, though the greatest part of them were personally acquainted with me.

106. This so affected me that I could take no food for thirty-six hours.

107. After my return home, still feeling it my duty to travel, I accordingly resolved to set off the next Monday; but *Philip Wagar*, who was appointed for Orange circuit, being in Tolland, sent for me, and I went twelve miles to see him.

108. After that he had criticised and examined my credentials, he concluded to take me on his circuit. I accordingly got prepared, and bidding my friends farewell for a season, met him in West-Windsor.

109. Some weeks ago, whilst I was in Rhode Island, being troubled with the asthmatical disorder, I was necessitated to sit up some nights for the want of breath; but at length lying down on the carpet, I found that I could sleep and breathe easy.

110. Accordingly, I was resolved to try the experiment until the fall of the year, which I did without much trouble. But September 27th, being on my way with P. Wagar, he said the people would despise me for my lodging, and it would hurt my usefulness: and accordingly he insisted upon my lying in bed with him, he thinking it was a boyish notion that made me lie on the floor.

111. To convince him to the reverse, I went to bed, but was soon much distressed for want of breath, and constrained to arise and sit up all night. After which, I would be persuaded to try the bed no more. After travelling with him a few days into the state of New York, he gave me a direction when and where to take the circuit. I travelled to New Lebanon, where I saw one who experienced religion about the time that I did, and our meeting in this strange land was refreshing to our souls.

112. Monday, October 10th. I rode twenty miles to Adams, and thence to Stanford: at these places we had refreshing seasons.

113. Wednesday 12th. I rode thirty miles across the Green Mountains, in fifteen of which there was not a sign of a house, and the road being new, it frequently was almost impassable: however I reached my appointment, and though weary in body, my soul was happy in God.

114. From Halifax I went to Guilford, and in entering a chamber where the people were assembled, it appeared natural to me, as though I had seen it before, and brought a dream to my remembrance, and so overcome me that I trembled and was obliged to retire for some minutes. In this meeting, three persons were stirred up to seek God.

115. Leaving the state of Vermont, I crossed Connecticut river, and through Northfield to Warwick, Massachusetts, where we had a refreshing season.

116. Thence I went to Orange, and preach-

ed in the Presbyterian meeting house, the clergyman having left the town. Being this day nineteen years old, I addressed myself to the youth. I spent a few days here, and though meeting with some opposition, we had refreshing seasons. Oh! how fast is the doctrine of unconditional reprobation falling, and *infidelity* and the denial of *future punishment* prevailing! Men thus going from one extreme to the other, as they wish to lull conscience to sleep, that they may go on in the enjoyment of the world without disturbance: but, oh! would they wish to be deceived in a dying hour!

117. I never felt the plague of a hard heart, as I do of late, nor so much *faith* as I now have that *inbred corruption* will be done away, and I filled with perfect peace, and enabled to rejoice evermore.

118. I never felt the worth of souls so near my heart as I do of late, and it seems as if I could not give vent enough to it. Lord! prosper my way, and keep me as under the hollow of thy hand, for my trust is in thee.

119. October 20th. Satan pursues me from place to place: oh! how can people dispute there being a devil! If they underwent as much as I do with his buffetings, they would dispute it no more. He throwing in his fiery darts, my mind is harrassed like punching the body with forks and clubs. Oh! that my Savior would appear and sanctify my soul, and deliver me from all within that is contrary to purity.

120. 23d. I spoke in Hardwick to about four hundred people, thence to Petersham and Wenchendon, to Fitchburgh, and likewise to Notown, where God gave me one spiritual child.—Thence to Ashburnham, where we had some powerful times.

121. November 1st. I preached in Ringe, and a powerful work of God broke out shortly after, though some opposition attended it; but it was very solemn.

122. Some here I trust will bless God in the day of eternity, that ever they saw my face in this vale of tears.

123. In my happiest moments I feel something that wants to be done away: oh! the buffetings of satan! if I never had any other hell, it would be enough.

124. Thence to Marlborough, where our meetings were not in vain.

125. Whilst I am preaching, I feel happy. But as soon as I have done, I feel such horror, (without guilt) by the buffetings of satan, that I am ready to sink like a drowning man, sometimes to that degree, that I have to hold my tongue between my teeth to keep from uttering blasphemous expressions; and can get rid of these horrible feelings only by retirement in earnest prayer and exertion of faith in God.

126. From Marlborough, I went to Packersfield, and thence to Chesterfield, where I had one seal of my ministry. Leaving New Hampshire, I crossed into Vermont, and came to Marlborough.

127. Thus I continued round my circuit until I came to Belcher—a few evenings previous, I dreamed that a minister came and reproved me harshly, whilst I was preaching—in this place it was fulfilled; for a Baptist preacher accused me in the congregation of laying down false doctrine: presently a Presbyterian affirmed the same likewise; because that I said a Christian would not get angry.

128. Here also appeared some little fruit of my labor, among which were some of my distant relations.

129. About this time I visited Mary Spalding, who had been suddenly and miraculously restored (as was said) from an illness which had confined her to her bed about the space of nine years. Her conversation was so profitable, that I did not grudge the journey of several miles to obtain it. I found it to strengthen my confidence in God: the account was published in print, by a Presbyterian minister, with her approbation.

130. On the 29th, I met P. Wagar, which seemed to refresh my mind. I had to take up a cross and preach before him: but, oh! the fear of man! The next day I parted with him and went on my way.

131. My discouragements were so great, that I was ready to leave the circuit, and I would think within myself, I will go to my appointment to-day and then go off; but being refreshed during the meeting, my drooping spirits would be revived, and I would be encouraged to go to the next. Thus it would be, day after day; sometimes I was so happy, and the times so powerful, I would hope "the winter was past and gone;" but soon it would return again. Thus I went on, during the three first months of the circuit: at length, my discouragements being so great, and inward trials heavy, concluded to go farther into the country and spend my time in the best manner I could, about the neighborhood where my sister lived.

132. December 15th, I rode fifteen miles to Brattleborough. About this time on my way I took a severe cold on my lungs, and almost lost my voice. The next day my friends advised me not to go to any other appointments, as they thought it presumption; but I feeling impressed on my mind, could not feel content to disappoint the people. Accordingly, in the name of God, I set out in the hard snow storm, and over the mountains, about ten miles, and a solemn time we had. The storm still continuing to increase, the snow had now fallen about knee high, so that the mountains

were almost impassable by reason of snow, steepness, mud and logs; the people here thought my life would be endangered by the falling of trees, or the extreme cold in the woods, as there was no house for several miles, and the wind blew exceeding hard: however, out I set, relying upon the strong for strength. The snow being driven in banks more than belly deep, I frequently was obliged to alight and stamp a path for my horse: and though I was much wearied and chilled, yet by the goodness of God, I arrived at my appointment, fourteen miles. We had a good time, and I did not begrudge my labor. I believe these trials will be for my good, to qualify me for future usefulness to others: and a secret conviction I feel, that if I prove faithful, God will carry me through, and support me to see the cause that should ensue.

133. After my arrival at my sister's I had thoughts of spending my time principally in study; but feeling it my duty to call sinners to repentance, I could not enjoy my mind contented without travelling in the neighboring towns, there being no Methodists in this part of the world.

134. I went to Enfield several times during my stay, (being first invited by a universalian) by which there seemed to be some good done. Here I received an invitation to fix my residence among them, as their stated preacher. This was somewhat pleasing to nature, as by which I could have ease and acquire wealth; an elegant new meeting house being also ready: but something would not suffer me to comply.—I still feeling it my duty to travel, I went into Canaan, Lyme, Dorchester, Orford, Hebron, New-Lebanon, Strafford, Tunbridge, Chelsea, Hartford, with many other adjacent towns: and the feather edge of prejudice removed, and some few were awakened and hopefully converted to God.

135. 1797. June 4th. Vershire in Vermont, I met with *N. Suthen*, who informed me that he had seen *J. Lee*, and that I must come down to the quarterly meeting; and, said he, "*J. Lee* disapproves of your travelling into so many new places, and what will you do provided that he forbids your preaching?" I told him it did not belong to *J. L.* or any other man to say whether I should preach or not, for that was to be determined between God and my own soul: only it belonged to the Methodists to say whether I should preach in their connexion; but as long as I feel so impressed, I shall travel and preach, God being my helper; and as soon as I feel my mind released, I intend to stop, let people say what they will. But, said he, "What will you call yourself? the Methodists will not own you; and if you take that name, you'll be advertised in the public papers as an impostor." Said I, "I

shall call myself a friend to mankind." Oh! said he, for the Lord's sake don't; for you are not capable of it—and not one of a thousand is; and if you do you'll repent it. I sunk into a degree of gloominess and dejection—I told him I was in the hands of God, and felt submissive; so I bade him farewell and rode ten miles on my way. The next day I rode fifty miles to Charlestown, where I overtook *J. Lee*, to my sorrow and joy \* \* \* \* \* He mentioned some things, that if ever I travelled I must get a new recommendation from my native circuit, or else not offer myself to conference again.

136. We then rode to Orange quarterly meeting; but *J. Lee* forbade *P. W.* to employ me any more, and then set off.\* I ran after him and said, if you can get no text to preach upon between now and conference, I give you Genesis xl. 14, and then turned and ran, and saw him no more for some years, when we met at Petersburg in Virginia.

137. I then returned home to my parents, after an absence of eight months; having travelled more than four thousand miles, through heat in the vallies, the scorching sun beating down, and through cold upon the mountains, and frequently whilst sleeping with a blanket on the floor, where I could look up and see the stars through the bark roof, the frost nipping me so that I lost the skin from my nose, hands and feet; and from my ears it peeled three times—travelling through storms of rain and snow; this frequently drifted into banks, so that I had no path for miles together, and was obliged at times to alight and stamp a way for my horse for some rods; at other times being engaged for the welfare of souls, after preaching in the dark evening, would travel the chief part or the whole of the night, journies from twenty to forty miles, to get on to my next day's appointment; preaching from ten to fifteen times a week, and often-times no stranger to hunger and thirst in these new countries; and though my trials were great, the Lord was still precious to my soul, and supported me through.

138. The preacher of Tolland circuit. (*Evan Rogers*, who since hath turned churchman) after some close and solemn conversation, advised me to preach in my native town, and providing I could obtain a letter of recommendation concerning my preaching gifts as well as my conduct, he saw no hindrance why I should not be received at conference. The thought was trying, the cross was great, to think of preaching before my old acquaintances and relations; besides, my parents were opposed to it, fearing how I should make out: however, there being no other way, and necessi-

\* This was the fourth time I had been sent home.

tated thereto, the people flocked out from every quarter, and after my feeble manner I attempted to perform, and I obtained a credential by the voice of the *whole* society; which was approved of by the preachers at the quarterly meeting; after which it was thought proper to send me to Granville circuit.

139. During my stay at and about home, though I went into several other places, not in vain to some souls, yet my trials were very great, so that many almost whole night's sleep departed from me; I walked the floor and woods weeping, until I could weep no more, and wringing my hands until they felt sore. When I was in the north country, being under strong temptations to end my life, I went down to a river to do it, but a thought of futurity darted into my mind; the value of my soul! oh! Eternity. I promised and resolved that if God would grant me strength to resist the temptation, and see my native land in peace, that I would discharge my duty to my friends; which he did, and now my promise began to stare me in the face.

140. I felt it my duty to visit from house to house; but the cross was so heavy, I strove to run round it; but the thorns beside the way scratched me: and to take up one end of the cross it dragged hard; here the old temptation returned so powerful, that I durst not go from one appointment to another alone, nor without one to go with me, and sometimes to sleep in the same room, lest I should end myself at night; and for the ease and enjoyment of my mind, I was necessitated and did visit about sixty different families, and then set off to Granville circuit, under the care of *Sylvester Hutchinson*, with *Smith Weeks* and *Joseph Mitchell*. Weeks was at first unwilling I should come on the circuit, fearing how I would make out, but seeing I was under trials, consented: accordingly I went round until I came to Suffield. Upon my entering the neighborhood, falling into conversation with an old man, he invited me to hold a meeting at his house: accordingly I appointed to preach to the youth in the evening: and went to my other appointment not far off. The man of this house shut his door and would entertain no more meetings. This was a trial to me, not knowing what the society would do for a place to meet in.

141. When I began to meditate what I should say to the youth, I could think of no subject, and felt distressed, and was sorry I had made the appointment.

142. I withdrew to a field to seek help from the Lord: but I felt as if all the powers of darkness were combined and compassed me about.

143. When I saw the people began to collect, I thought I would have given the whole world if I possessed it, that the meeting had

not been appointed, but as it was now given out, and circumstances being as they were, I durst do no other than go to the house; I went with this burthen to the house, and by an impression spoke *ironically* from the words of Solomon, which mightily pleased the youth at first. My burthen was soon gone; the power of God seemed to overshadow the people, as I turned the discourse upon the *judgment* which the youth must be brought into: and one of the ringleaders was cut to the heart, and brought to seek God. Here a good work broke out, and where about thirty or forty used to attend, now the congregation was increased to hundreds, and this wilderness seemed to bud and blossom as the rose.

144. In Northampton a society was collected likewise, though Methodists had not preached there before.

145. August 6th, after preaching in Conway, I went to Buckland; and when the people saw my youth, and were disappointed of the preacher they expected, they despised me in their hearts. However, God made bare his arm, and I have reason to believe that about thirty persons were stirred up to seek God from this day.

146. The year past was remarkable for very many persons complaining of uncommon trials of mind from the enemy of souls, and scarcely any revival to be heard of either in Connecticut, Massachusetts, or the upper part of New York.

147. The flame kindled and ran into several neighboring towns, and some hundreds of souls professed to experience the forgiveness of their sins.

148. A great deal of opposition, both from preachers and people, Baptists and Presbyterians, were in this quarter; professing to be friends to God and truth, whilst to us they were secret enemies; seeking to get people converted to their way of thinking, and proselyted to their denomination.

149. I dreamed one night, that I saw a field without end, and a man and boy striving to gather in the corn, whilst thousands of birds were destroying it. I thought there was such a necessity for the corn to be gathered, that let the laborers work ever so hard, the labor would not wear out their strength until the harvest was past.

150. This dream encouraged me to go on in this work, and in the space of twenty-two days, I travelled three hundred and fifty miles, and preached seventy-six times: besides visiting some from house to house, and speaking to hundreds in class-meetings. In several other places, there was a good revival likewise. At the *quarterly meeting*, I obtained a *CERTIFICATE*, concerning my *usefulness* and *conduct* here, and as *S. Hutchinson* thought

not proper to take all the preachers to conference, concluded to leave me to help the rivivals, and that he would there transact my business for me, so I gave him my *dismissal* from Rhode Island, and my *two last recommendations* to carry into conference.

151. September 19th. Conference began in Wilbraham: my case was brought forward, to determine whether I should be admitted on trial to preach, or sent home, or expelled.

152. *J. Lee*, and several others, of whom some were strangers to my person, took up hard against me, from say and hearsay; and only one at first espoused my cause, (this was Joseph Mitchell, with whom I had travelled these last few weeks,) after some time a second joined him. The debate was sharp and lasted for about three hours: when Mitchell and Borwick could say no more, but sat down and wept: which seemed to touch the hearts of some: at length, it being put to the vote whether I should travel or not; about two-thirds of the conference were in my favor. All that saved me, in this conference, from an expulsion, was the blessing which had attended my labors; but still those who were against me would not suffer me to be admitted on trial, nor my name printed in the minutes. One said, if they acknowledged me fit to travel, why not my name be put on the minutes? if he be fit for one, why not for the other, &c. So I was *given into the hands* of S. Hutchinson, to *employ me or send me home, as he should think fit*. He sent me a message to meet him on Long Island, which I *never received* in time to go; and the first preacher, (Daniel Bromley,) who came to me after conference, I asked what had the conference done with me. He replied, they have done by you, as they have done by me; what's that? said I. He replied, they have stationed me on this circuit—and that was all that I could get out of him concerning the matter; only he ordered me to take his appointments round the circuit, whilst he should go to see his friends, until he should meet me again. Accordingly I set out to go round the circuit.—I had been on my way but a day or two, before I came to places where the preachers, on their way from conference, had been, and told the *accusations* against me, and my *rejection*. Thus it was, day after day: people telling me the same story.

153. From *this circumstance*, as the conference had given me *no station*, and Hutchinson's message not reaching me, I concluded I should be *sent home* again; as I had no *license* according to discipline, which one *must* have, if his *name* is not *printed in the minutes*.

154. My trials were great; I was afraid I should become insane; and seeing no chance for my life, I publicly gave up the *name* of Methodist, and assigned the reason why, viz.

because the preachers would not receive me as a brother to travel with them, &c., and was resolved to set out for some distant part of America, out of sight and hearing of the Methodists, and get societies formed, and the next year come and offer myself and them to the connexion, and take this method to get my character established; for *J. Lee* had said, if I attempted to travel in the *name* of a Methodist, without their consent, he would advertise me in *every paper* on the continent, &c., for an impostor.

155. But now arose a difficulty from another quarter: I had lost my *great coat* on the road whilst travelling, and my *coat* was so worn out that I was forced to *borrow* one; my shoes were unfit for further service, and I had not a *farthing* of money to help myself with, and no particular *friends* to look to for assistance. Thus one day whilst riding along, facing a hard, cold, northeast storm, very much chilled, I came to a wood; and alighting from my horse and falling upon my knees on the wet grass; I lifted up my voice and wept, and besought God either to release me from travelling and preaching, or else to raise me up friends. My soul was refreshed; my confidence was strengthened, and I did believe that God would do one or the other: and true it was: people a few days after this, of their own accord, supplied all my necessities, and gave me a few shillings to bear my expenses.

156. Jeremiah Ballart, whom I had esteemed as a pious man, was expelled at the Wilbraham conference, and as he represented it to me, it was unjustly; he went with me to the north, and a number of places he saw, with me, the out-pouring of God's spirit: he was minded to form societies, and call ourselves by the name of *Separate Methodists*. I told him, no; for God did own the Methodists, and of course I durst not do any thing to their injury. This caused a separation between him and me: he formed societies on his own plan, and afterwards I saw him no more; but by what I could learn, he and his people differed, and then he and some of them removed off to the western country. It appears that the conference was under the necessity of excluding him for a *foolish* thing; as he would show no humility, but stubborn impotence. O! how blessed is the spirit of meekness.

157. I accordingly left the circuit and set off for the north: I had not gone far till I came to Deerfield river: in riding through which, the cakes of ice going down the stream, had like to have cost me my life; but this did not discourage me; I still went on my way, upwards of an hundred miles, till I came to the town of Windsor, in Vermont; where God poured out his Spirit, and several were turned to him. I thought it not my duty to leave the

young converts to the devouring wolves, but to tarry and strengthen them for a season; and whilst here wrote back to some of my old friends, who told the preachers where I was and what I was about; who wrote requesting me to come back to a quarterly meeting. At first I concluded not to go; thinking what should they want but to scold me; but feeling it impressed upon my mind in a powerful manner, one evening, after holding two meetings, I called for my horse, and set out from Claremont, and continued travelling twenty-five hours, excepting the times of baiting my horse, during which space, I rode about an hundred and seventeen miles, and got back to Conway on my old circuit; from hence, I proceeded to Buckland, where was held the quarterly meeting—and met the preachers, wishing to know what they wanted with me.

158. *Hutchinson* began to be very crabby and cross, seemingly at first, in his questioning me why I went away? I assigned him as the reason, because that I had no *chance* for my life. Why, said he, did you not receive the message I sent you, to come to me? I replied, no; (not until it was too late, &c.) which I could hardly persuade him to believe at the first.

159. *L. Macombs* asked, what I came back for? I told him, I was sent for, and I came to see what they wanted of me.—Said he, what do you intend to do? I replied, I expected to go back to the north; then he and *Hutchinson* went and talked together. I was sorry I had gone away, after I had found out the *mistake*, and *Hutchinson's* friendship for me: accordingly in answer to a query which was proposed, viz. what satisfaction can you make? I replied, that I was willing to acknowledge that I was sorry, but not guilty, as I did it in sincerity, not hearing soon enough of his message: which acknowledgment I made, first, in quarterly conference, before about thirty preachers, leaders, and stewards, with exhorters, and then he required it in a public assembly of about eight hundred people.

160. After which, I travelled several days, in company with *S. Hutchinson*, who was going to take me to Cambridge circuit; and on the way, said he, “the conference have had a great deal of talk and trouble concerning you, and now you are under my care, and you shall *live or die* at the end of *three* months: if you are faithful and your labors blest, so that you can obtain a recommendation from the circuit, all shall be well; but if not, you shall die.

161. After reaching the circuit, a saying I remembered, viz. you had as good be hanged for stealing an old sheep as a lamb, and finding the people in a very low state of religion, I was convinced that nothing but a revival could *save* my life; I was therefore resolved

to do my endeavors to get a revival or else to get the circuit broke up. So I went a visiting the people, from house to house, all denominations, that were in the neighborhood, and where there was freedom, to exhort them collectively or individually, as I felt in my mind, after joining in prayer.

162. *Pittstown*, New York, was the first place I thus tried on this circuit, and preached at night. Thus I did here, for several days successively, and it caused a great deal of talk. Some said I was *crazy*; others, that I was possessed of the devil: some said one thing, and some thought another; many it brought out to hear the strange man; and would go away cursing and swearing, saying, that I was saucy and deserved knocking down, and the uproar was so great among the people, that the *half-hearted* and *lukewarm* Methodists were *tried* to the quick, and became my warm opposers; complaining of me to my travelling companion, *TIMOTHY DWYER*, whose mind at first was prejudiced! However, it was not long before I had the satisfaction to see some small fruit of my labor here; which gave me encouragement to strive to raise the inquiry of the people to consideration: though the devil should be raised round the circuit.

163. In this place I visited about a hundred families, some of them twice or thrice over. In *Ashgrove*, I walked about four miles, and visited every family in the way, and generally met with a good reception, though the cross of visiting thus was the hardest and happiest that ever I took up. *Wilson's hollow*, which was surrounded by mountains, except one small entrance, by which I set out to go to an appointment; and coming to a house, I felt impressed to go in and pay them a visit; but the cross being heavy, I strove to excuse myself and go by, saying the other preachers who are *older* in *years* and in *experience and learning* do not visit thus, and yet enjoy the comforts of religion, and I will take them for my pattern: thinking it impossible that God should call me to such a *peculiarity*, who was so weak and ignorant. Instantly, I felt distress in my mind: when I came to a second house I felt impressed as above; but still *supported* my mind against it with the same arguments—when I cast a look to the sky, and felt as if God was about to revive religion there, and if I did not visit them, *their souls* would be required at my hand: it seemed as though the sun frowned upon me: accordingly, I recovered, if the impression continued, that I would go into the next house, and if I met good reception, that I would thus go through all the families in the hollow, which amounted to about thirty in number. I called, and finding a good reception to my visit, I went to a second and third, but was turned away: to all



in the village, however I went, and some thought one thing, and some said another; however, they came out to hear a crazy man, as they thought, and were struck with a great solemnity, whilst I spoke from these words, "Thus saith the Lord, set thine house in order, for thou shalt die and not live." The second and the third day, I held meetings likewise, and said, at such a time, I hope to be here again, God willing; and accordingly came, and proposed a covenant to the people, if they would attempt to pray three times a day, four weeks, (on their knees,) I would remember them thrice in the twenty-four hours during that space, God being our helper, to perform; and those who would endeavor to do it, to signify it by standing on their feet, and those who would not, to keep their seats; for God is about to revive religion here: and those who will put in for a share, may freely obtain, but those who neglect will find to their sorrow.

164. About twenty rose up, to which I called God to witness, and whilst we were at prayer, one who had not agreed, caught hold of a loom to avoid falling down, whilst his knees smote together. The evening after I was gone, the youth assembled to take counsel about their souls: and were so concerned, that the cries became general, and were heard afar off: but eight persons found comfort before they disbanded.

165. To this place, *Hutchinson* came, just after he reached the circuit, though I had not heard of this effect of my labors.

166. Thus round the circuits I went, visiting from house to house, getting into as many new neighborhoods as I could, and sparing no character in my public declarations. Many were offended at my plainness both of dress, expressions, and way of address in conversation, about heart religion: so that the country seemed to be in an uproar: scarcely one to take up my cause, and I was mostly known by the name of *crazy Dove*. At length, quarterly meeting came on in Welsh-hollow, and I expected an expulsion, the uproar being so great, as *T. Dewey* had come thirty miles to give me a scolding for my conduct: to whom I said, I make a conscience of what I do, and for it, I expect to give an account to God: if you should even turn against me, I cannot hearken to you, in this matter. After which God gave me favor in his sight; so that he took my part, and defended my cause (round the circuit, like a champion) to the lukewarm, unknown to me at first. Of him I was the more afraid, as I knew that he had promoted the expulsion of *Ballard*.

167. So I went to *Hutchinson*, and besought him to exclude me, that I might go my way and be of no more trouble to them; which he refused, and gave me some sharp words, and

said he would not; but that I should tarry on that circuit another quarter, adding, but before the quarter is up, I expect you'll leave the circuit and run away: so we parted. But I was resolved he should be disappointed in me for once at least, if no more.

168. At Claridon and Castleton the society were watching over me for evil, and not for good. These two places, I visited likewise, from house to house; next to Fair Haven, where I met with hard speeches. Then to Poultney, where was no regular preaching. Here lived a young woman whom I began to question about her soul; but met with cool answers. Well, said I, I'll pray to God to send a fit of sickness upon you, if nothing else will do, to bring you to good, and if you won't repent then, to take you out of the way, so that you shall not hinder others.—Said she, if you'll pray for such things as this, you can't be the friend you pretend to be to my soul; and I'll venture all your prayers, and was much displeased, and so was her mother likewise. She soon began to grow uneasy and restless, and went into one room and into another, back and forth; then sitting down, but could get no relief. The whole family, except the father and one son, began to grow outrageous towards me, which occasioned me to go seven miles late at night, for the sake of family quietness.

169. Shortly afterwards the young woman began to seek God, and with two of her sisters, were found walking in the ways of wisdom: and a society was soon formed in the place, although I saw them no more.

170. In Hampton and Skeinsborough, on the south end of lake Champlain, was some revival, likewise.

171. Here was a woman who found fault with me, for exhorting the wicked to pray: saying, the prayers of the wicked were an abomination to the Lord. But I told her that was *home-made scripture*; for that there was no such expression in the bible: and after bringing undeniable passages to prove it was their duty, I besought her to pray: she replied, I cannot get time. I then offered to buy the time, and for a dollar she promised she would spend one day as I should direct, if it were in a lawful way, provided she could get the day, (she not thinking I was in earnest;) I then turned to her mistress, who promised to give her a day—then throwing a dollar into her lap, I called God and about thirty persons present, to witness the agreement. She besought me to take the dollar again, which I refused, saying, if you go to hell, it may follow and enhance your damnation. About ten days elapsed, when her conscience roaring loud, she took the day, and read two chapters in the bible, and retired thrice to pray to God to show

her what she was, and what he would have her to be, according to my directions.

172. Afterwards, I had the satisfaction to hear that before night she felt distressed on account of her soul, and before long found the comforts of religion. From thence I visited Kingsborough and Queensborough, where many were brought to a sense of themselves, among whom was *Solomon Moon*.

173. One evening, just as I had dismissed the assembly, I saw a man to whom my mind was impressed to go; and before I was aware of it, I was breaking through the crowd; and when I had got to him, I said, "are you willing I should ask you a few serious questions?" to which he replied, yes; do you believe, (said I,) there is a God? said he, yes.

174. Q. Do you believe there is a reality in religion?

A. I am uncertain; but think we ought to do as we would be done by.

Q. Are you willing for some good advice?

A. Yes.

Q. Supposing I shall give you some that you can find no fault with the *tendency of it*; are you willing, and will you try to follow it for four weeks?

A. Yes, if it is no unreasonable request.

I then desired him not to believe what authors, ministers, or people said, because they said so; but to search the Scriptures to seek for light and instruction there; to read but a little at a time, and read it often, striving to take the sense of it.

2dly. Not to stumble over the unexemplary walk of professors of religion; nor the contradiction of ministers' sermons; but to forsake not what other people thought was wrong, but what he himself thought to be wrong; and then to take his leisure time, and go where none would see him but God, twice or thrice a day, and upon his knees beseech the Almighty to give him an evidence within, that there was a heaven and a hell, and a reality in religion, and the necessity of enjoying it in order to die happy; and then, said I, I do not believe the time will expire before you will find an alteration in your mind, and that for the better.

Q. Is the advice good or bad?

A. I have no fault to find; the natural tendency of it is to good, if followed.

I then said, you promised, if the advice was good, and you had no fault to find with it, that you would follow it four weeks; and now I call God to witness to your promise—so left him.

He went away, and began to meditate how he was taken in the promise before he was aware of it, and for forty-eight hours neglected it—when his conscience condemned him, and for the ease of his mind was necessitated to go and pray.

175. From hence I went to Theron's patient, and held several meetings, not in vain, and riding across the branches of Hudson River, I called the inhabitants together, and we had a refreshing season from the presence of the Lord. In eternity, I believe, some will be thankful for that day.

176. After preaching at fort Edward, (where one took fire *mysteriously*, and was burnt to death,) I went to East-town.—Here the youth, under plain dealing, would frequently leave the house. Accordingly, after procuring the school house, I invited all the youth to come and I would preach to them; and the house was filled from end to end; and then placing my back against the door, (to prevent their running away,) gave out the text, and did not spare, and was soon confirmed that God was about to visit the place.

177. Solemnity rested on every countenance, and in the morning the congregation was treble its usual number, and there was a shaking among the dry bones. This neighborhood I visited from house to house likewise, and conversed personally with the youth, found that about two-thirds of them were under serious impressions, but durst not expose it to each other for fear of being laughed at, (though some fled from me to prevent being talked to,) and in this private conversation, they promised to pray for a season, one of which broke her promise and strove to escape my sight, but following her to a neighboring house, I sat in the door and would not let her out till she promised to serve God or the devil for a fortnight; the latter she chose, saying, I can't keep the other; and I called God to witness, and said, I'll pray that you may be taken sick before the fortnight's up—and left her.—Before night she began to grow uneasy and was sorry she made the promise, and soon broke it, and began to seek the salvation of her soul, and in about a week was hopefully converted to God.

178. After I had gone through the visiting, in public meeting I set forth plainly the state of the youth, as abovementioned, and besought them not to be afraid of each other, but to continue seeking the Lord. And one evening whilst *T. Devey* was exhorting, a flash of forked lightning pierced the air, and rolling thunder seemed to shake the house. Some screeched out for mercy: some jumped out at the windows, and others ran out at the door.

179. From this night the stir became visible, and thirteen of the youth that night resolved together to pursue religion, let their companions do as they would. A young man by the name of *Gideon Draper*, said, "If I can stand the *crazy man*, I will venture all the Methodist preachers to convert me." And when I heard of his expression, faith sprang

up in my soul, and I felt a desire to talk to him; he objected, "I am too young;" but here God brought him down, and he is now an itinerant preacher.

180. As our quarterly meeting was drawing near, every society round the circuit promised, such a day, as much as their labor and bodily strength would admit, to observe as a day of prayer and fasting to God, that he would meet with us at the quarterly meeting; which came on June 20th, at Pittstown.

181. Here, after *S. Hutchinson* had finished his sermon, *J. Mitchell* began to exhort, when there commenced a trembling among the wicked: one, and a second, and a third fell from their seats, and the cry for mercy became general; and many of the backsliding professors were cut to the quick; and I think for eleven hours there was no cessation of the loud cries; no business of a temporal nature could be done at this quarterly meeting conference.

182. The next day, *Solomon Moon*, who had come more than forty miles, stood up in the love feast and declared how he was caught in a promise, and to ease his mind, was necessitated to fulfil, and within three days, found the reality of what he had doubted; and besought others not to be afraid of promising to serve God; for, said he, I bless the day that ever I saw the face of brother Dow. It was curiosity, as he testified, which first induced him to come out to hear him that was called the crazy man. In this love feast, the cry began again and continued till within two hours of sun setting, when I went off to an appointment, leaving about twenty who were resolved not to go away until they found pardon.

183. This day's meeting was a season not soon to be forgotten. I have reason to believe, from observation round the circuit, that not less than an hundred souls were blessed and quickened here. N. B. It had continued from nine in the morning.

184. During these last three months, I had six hundred miles to travel, in four weeks, besides meeting in class upwards of six hundred members and spectators, and preaching seventy or seventy-five times, and some visiting.

185. As we were enlarging this circuit, there being a vacant place of upwards of sixty miles, where I, with some trouble, got a few places of preaching. As I was travelling, at a distance I saw one dressed in black, whom I overtook; and I asked, in our conversation, if he knew any thing of the Methodists and their doctrine lately, in these parts. He was a Calvinist Baptist preacher, and from my dress and questions he supposed that I was no preacher, but a stranger to the Methodists, so he talked just like a prejudiced Calvinist, about them; and when he had found me out, he colored, and invited me to dine at an acquaint-

ance of his; and I requested permission to pray with them, which caused a surprise.— "Prayers," thought they, "in the middle of the day!" Through this medium, the door was opened at Brandon, where I made a covenant with the people; here curiosity brought out one of the chief men, a merchant, with his proud niece, to hear, as he expected, a great man, but being disappointed in the looks of the person, was almost ready to go home; but considering in his mind, I have come a mile and a half distance, through a difficult road; now I am here, I'll stay to the end. He rose up in the covenant with his niece, not thinking what they were about, but seeing others rise. I called God to witness to the covenant, and went on my way. The consciences of these two persons began to condemn them for breach of promise; and to ease their minds, were constrained to fulfil, and soon found comfort; and they, with his wife, at the end of four weeks, came out to join society; and twenty-two others followed their example the same day: in nine days after, twenty-five others joined likewise.

186. The commonalty said, the Methodists have done some good, by turning the mind of the blasphemer, from collecting in his debts, to religion, and so we are kept out of jail.

187. In New Huntingdon, I made a covenant with the people, which proved not altogether in vain. Shortly after, about forty were joined in class. This place, I visited from house to house, with Hindsburg, Monkton, and Starksborough; where the wilderness seemed to bud and blossom as the rose. O! the joyful meetings we had in these new countries, will not soon be forgotten.

188. When in Williston, an uncle of mine with his family came out to hear, but behaved very rudely, and strove to persuade me to leave the town, and have no more meetings there; for, said he, you'll break up our good order.

189. From hence I proceeded to Richmond, where was a woman, who being told by her physician that death was now upon her, cried out, why Dr. Marsh, you have been deceiving me, promising me life and health, not letting me know my danger, that I might prepare for death. Twice I have been brought to the gates of death, and promised God, if I might be restored, that I would serve him, and after recovering, broke my promise, and went on in the ways of sin; and now I am brought to the gates of death, and have not time to repent: and turning to a man in the company, said, whilst the minister is preaching my funeral sermon, know ye that my soul is in hell, and then expired.

190. Here whilst I preached, some liked, others mocked, and were unwilling to con-

verse with me, lest I should ensnare them into a promise. From hence I crossed Onion River (through some danger by reason of its depth) to *Underhill*, where God gave me one child in the gospel, as I found next year. From thence to *Cambridge*, where I met with some opposition, and crossing the river Demiles to *Fairfield* and *Fairfax*, where the people were serious, but some afterwards spoke evil of this way.

191. Thence to *St. Albans*, where one made disturbance in meeting, which I reprov'd. After meeting, he said, if I did not make him satisfaction, by a public acknowledgment that I had abused him, he would prosecute me at law. I defied him to do his worst, knowing that the law was in my favor; then, said he, lay out for the worst. In another meeting, although he thought himself a gentleman, he came in and publicly attempted to wring my nose; but I dodging my head, his hand slipped by; and though I was a stranger, a man attempted to take my part, so I was forgotten by the first; the wrangle in words was so sharp between them, that the woman of the house turned him out of doors.

192. The next day he waylaid me until he was tired and chilled, and went in to warm himself, and just then I rode by the house where he was.

193. I preached in *Swanton*, likewise, and though I had many critics, and was publicly opposed by three Baptist preachers, yet three persons dated their conviction and conversion from this meeting: at the close of it, I appealed to the people that I had proved every disputed point from the Scriptures; whereas my opponents had not brought one whole passage of Scripture, in support of their assertions: so having first recommended them neither implicitly to believe me nor my opponents, but to search the Scriptures for their own information, we parted. But the Baptists held a council amongst themselves, and came to a conclusion, that it was best to come no more to hear such false doctrine, as they deemed mine to be. From *Canada*, I visited all the towns on the Lake shore to *Orwell*, to my uncle Daniel Rusts, and God was with me on the way.

194. The circuit was now divided, and I was to take the part which lay towards *Albany*.

195. September 10th, having travelled on foot the preceding week, about ninety miles, and preached nearly twice a day, I thought that something broke or gave way in my breast. I borrowed a horse and proceeded from *Wells* to *Danby*. Whilst speaking in the chapel, my strength failed and I gave over, and brother Lobdel concluded the meeting.

196. To his house I went, but was soon confined to the floor with a strong fever, being

destitute of money, bound in body, and but one room in the house, and several children in the family; and the walking across the floor, (the sleepers being long) caused a springing which gave me much pain, as I had but one blanket under me. A wicked physician was employed, without my consent, whose prescriptions I did not feel freedom to follow; but being over-persuaded by some who wished me well, I at length complied, and found a very bad effect attended: being in this situation, I began to meditate what course to take, knowing that unless I could get help soon I must die.—When I recollected an account I had heard of a man in a fever, who was given over to die; and by persuading his watcher to give him plentifully of cold water, which was contrary to orders, he recovered in a few hours. I endeavored to follow the example, by asking it in tea cups full, from both of my watchers alternately, (so that they should not mistrust my intention, lest they should withhold it from me) as they waked up in the night, until I had taken twenty-four cups, which promoted a copious perspiration, and the fever left me; but I was so weak that I could not bear the noise and shaking; and the extremes from heat and cold, occasioned by fire being sometimes large and sometimes nearly out. The man of the house with *J. Mitchell*, were now gone to the conference at *Granville*. I hearing of another family of Methodists who were rich, persuaded a young man without religion, to make a bier and sew a coverlet upon it; with which, (the neighbors being called in) they carried me up and down hills, (like a corpse) several miles to the rich man's house, where I expected the best attendance; but, alas! I was much disappointed, for they seemed unwilling to assist me with nursing or necessaries; neither could I send to where I had friends, by reason of the distance. Here I despaired of life, and some who were no friends to my manner of conduct, reported that I was dead, from which it appeared, they wished it were the case. This report gained much ground, and circulated for some hundreds of miles; so that my parents heard of it, and believing it, gave me up for dead, and my sisters dressed in mourning, and the preachers on hearing it so credibly, ventured to preach my funeral sermon in several places where I had travelled.

197. The first relief that I got during this illness, was from a *Quaker*, (a namesake of mine, though no relation) who had accidentally heard me preach.

198. He came ten miles to see me, on hearing I was sick; I hinted to him concerning my situation; he went away and the next day came again, and brought a quart of wine, a pint of brandy, a pound of raisins, and half a

pound of loaf sugar. These articles seemed to give me new strength, but were soon out. My nurse, who was a spiritual child of mine, offered to get me what I had need of at her own cost; but she having herself and two children to maintain by her labor, being forsaken by her husband, my heart was so tender that I could not accept of her kind offer. Then she prevailed upon the man of the house, with much difficulty, to get me a bottle of wine. The reason (I suppose) they were so unwilling to supply me with what I stood in need of, was because they expected no recompense.

199. The floor over head was loose boards, on which they poured day after day, baskets of apples and Indian corn in the ear; which with the working of a loom, and spinning wheels in an adjoining room, besides the cider mill near at hand, all together, caused such noises as in my very weak state distressed me much. In addition to the above, the youth of the neighborhood made noisy visits, without restraint from the family.

200. A man who had heard of, but never seen me, came fifteen miles to know my state, and gave me a dollar. Soon after, two men who had heard that I was dead, and then alive, and dead again, came about thirty miles to find out the truth concerning me. I was glad to see them, and would take no denial, until they promised to come with a wagon and take me away: which they were unwilling to do, thinking that I should die by the fatigue, but at length consented.

201. The wagon came, and a message from a young woman, that if I would come to her father's house, the best of care should be taken of me. Her name was *Mary Switzer*.

202. I waited thirty-six hours for the rain to abate, but seeing it did not, I persuaded them to wrap me in a coverlet, and with straw under and over me we set out—and over rugged hills and mountains, carried me twenty-seven miles in eight hours, to the house where I was invited; and beyond their expectation I received no harm. At this time I was so weak, that I was obliged to be carried; not being able even to stand alone.

203. The young woman made good her promise, and the young friends who had joined society when I was in this part before, spared no pains for my comfort—she being up with me four and five times every night, whilst I was still despairing of life. One evening as the young people were holding a prayer meeting in the adjoining room, a thought came into my mind, "Why is not God as able now to raise me to health as those in primitive days?" something answered, "He is;" why is he not as willing? something replied, "He is;" another thought arose, "Why don't he do it?" the answer was, "because you lack faith:" It

struck my mind, "is faith the gift of God? or is it the creature's act?" the reply was, "the power to believe is the gift of God; but the act of faith is the creature's." I instantly strove to see if I could act faith; and I did believe, if the young people which were in the room, would intercede with God, faithfully during that week, that God would, in answer to many prayers, restore me to health.

204. I made this request of them, if consistent with God's will. About two hours afterwards I fell asleep, and had a singular dream, by which I was convinced I should see my native town in peace once more; and within fifteen hours after I perceptibly began to amend, and by the goodness of God, after about ten weeks' confinement, from the beginning of my illness, I was able to ride alone.

205. During this illness I was frequently asked if I did not repent having exposed myself to such toils and hardships, through the year past? I replied, no—if it was to do, I would do it again: it brought me such peace and consolation, that now my very soul was lifted up above the fear of death, so that the grave appeared lovely.

206. What I wished to live for, was principally these—first, to attain to higher degrees of holiness here, that I might be happier hereafter; and secondly, I felt the worth of souls to lie near my heart, and I desired to be useful to them. What I desired to die for, was to get out of this troublesome world, and to be at rest with saints above.

207. I obtained a *letter of recommendation*, signed by above thirty local preachers, stewards, and class leaders, &c. concerning my usefulness and moral conduct; which T. Dewey carried to the conference, and gave his opinion concerning me: when nine others and I were *admitted on trial*. My name was now printed in the minutes, and I received a written license from Francis Asbury. Then said S. Hutchinson to J. Lee, this is the crazy man you have been striving to kill so much.

208. November 20. I set off with brother *Dewey*, for the north, though still so weak that I could neither get on or off my horse alone.

209. In Argyle, we had a solemn season: then we parted and I re-visited Thermon's patent and Queensborough: after which I rode twenty-three miles, facing a cold north-east snow storm: I think the hardest that ever I was exposed to: even wild geese could not keep their course, but flew round and round. The next day but one, I rode through Rutland thirty-six miles to Brandon: stayed a week; met the societies; preached fifteen times and bade them farewell, and returned southward, visiting some places until the quarterly meeting came on.

210. I took my leave of the classes and

people in the different places, taking them to record that I had spared no pains, either by night or day, in public or in private, to bring them to good; and if they did not repent, I should appear against them at a future day, calling the sun, moon and stars, with the fowls of the air and the beasts of the field to witness against them, that my skirts were pure from all their blood.\*

211. December 27th, I puked almost to death before it could be stopped; but far beyond expectation, God enabled me to speak at night. On the 29th, I held three meetings, which appeared not in vain. On the 29th, our quarterly meeting began in Ashgrove, where I was complained of, and was whipped (in words) by brother Hutchinson for jealousy.

212. The next day we had a refreshing season and about two hundred communicants; and after giving them my farewell, I felt as pure from the blood of the people as if I had never been called to preach.

213. During my stay upon these two circuits, in ten months, about six hundred were taken into society, and as many more went off and joined the Baptists and Presbyterians.

214. From thence I started with brother Sabin for the South, I rode through Bennington, in a cold storm; through tedious drifts of snow, to Williamstown.

215. January 1st, 1799. I again renewed my covenant to be more faithful to God and man than I had been. I proceeded to Stockbridge, and met my friend Hubbard, who was to go where I had come from, and I to supply his place on Pittsfield circuit, while brother Sabin was to go to Litchfield. This circuit was in a very low situation, and the most despised of any in New England; and as they had frequently sent complaints to conference against their preachers, I at first refused to go to it, lest I should be injured by false brethren, knowing that J. Sawyer, with whom I was to travel, had been prejudiced against me. But upon conditions that Dewey and Sawyer would stand by me, as far as consistent with truth and discipline, I consented to go.

216. On the 3d, I began to pursue the circuit regularly, after my irregular manner, to sinners and lukewarm professors, with backsliders.

217. From Lenox, going across the mountains to New Canaan, I met with a loss, and had like to have perished with the cold and snow drifts.

218. 6th. I preached in Pittsfield: the members were high in profession, but low in heart; their prejudice being great, they did not invite me to their houses, but were sorry I came on the circuit.

219. 7th. Windsor. In the lukewarm class, the power of God was felt. From hence to Adams and Stanford, where revivals soon broke out, but the Baptists did us much harm, pretending to be friends; but with the reprobation doctrine opposing as enemies behind our backs.

220. Thence through Clarksburgh to Pow-nal, where the people were once engaged in religion, but now were hardened; so we gave up the place.

221. Thence to Hoosac, where several were cut to the heart, and shortly after a beautiful society was formed. This town being large, I went into several other parts to break up fresh ground.

222. One day, a man said to me, "fourteen months ago I met you coming out of Troy; and you, after inquiring the road, asked, was my peace made with God? I replied, I hope so: (knowing it was not) for which my conscience condemned me; but the pride of my heart would not suffer me to acknowledge that I lied: and you, after giving me good advice, went on your way; which advice has not left me yet: and now I am resolved to serve God the remainder of my life." This was an encouragement to me, not to be discouraged, as bread thrown on the waters is found after many days.—Hence I went to Troy, where was some revival in the class. Thence to Greenbush, where a glorious work of God began.

223. The second time I went to this place the people flocked out by hundreds, to hear the strange man preach up his principles. I told the people that God had promised me two souls to be converted from that day; and if my labors were not acknowledged, they might brand me in the forehead with the mark of liar, and on the back with the mark of hypocrite.

224. They watched my words. However, two who were in the assembly thought, oh! that I might be one of these two; and shortly after both found pardon. A reprobation preacher sought to do us much harm, when I publicly besought God, if he was a true minister, to bless his labors, and make it manifest: but if he had jumped presumptuously into the work, that God might remove him so that he should not hurt the people. Shortly after he fell into a scandalous sin, and so his influence was lost.

225. At Canaan-gore, a number of backsliders and sinners were brought to a sense of themselves, and joined in a class: one of whom invited me to preach in Green River meeting house, as we had a right to it two days in the year.

226. The time arrived; the people came out, and I went; but having a hard day's journey of twenty-five miles, and to preach five times,

\* I have not seen them since.

and to speak to three classes, I had to be in earnest.

227. As I entered the meeting house, having an old borrowed great coat on, and two hats, the people were alarmed, and thought it singular that I did not bow to every pew as I went towards the pulpit, which was the custom there. Some laughed, and some blushed, and the attention of all was excited. I spoke for about two hours, giving the inside and outside of Methodism.—Many, I believe, for that day, will be thankful, though I was strongly opposed by a reprobationist in the afternoon. My hat being taken from me without my consent, and two others forced upon me, I was carrying one to give a young man.

228. In New Concord, religion being low, I visited the people three miles, taking every house, and (being persuaded) I told the people that God would soon surely revive his work; which words they marked and sought to do me harm, as instantly the work did not appear.

229. I besought God in public, that something awful might happen in the neighborhood, if nothing else would do to alarm the people. For this prayer many said I ought to be punished.

230. A company of young people, going to a tavern, one of them said, I will ride there as Christ rode into Jerusalem: instantly his horse started, ran a distance, and threw him against a log. He spoke no more until he died: which was next morning.\*

231. In this neighborhood, the young people assembled again to a gingerbread lottery: and I preached from—"if they hear not Moses and the prophets; neither will they be persuaded, though one rose from the dead."—They were so struck, that the fiddler who they employed, had nothing to do.

232. At length the revival appeared visible, and the mouths of gainsayers were shut: numbers were added to class.

233. On my way to Spencertown, at a distance, I discovered a place in a hilly country, where I thought God would immediately revive his work. Coming to a house, I inquired my road, but found I had gone out of my way; but upon being righted, I came to the place which just before I had seen from the top of a mountain, where I thought God would revive his work.

234. I began immediately to visit the neighborhood from house to house. The people thought it strange, (I being a stranger,) and came out to see where it would end.

235. Here too it was soon reported I was crazy, which brought many out to the different meetings: amongst whom was an old man,

who came to hear for himself, and told the congregation that I was crazy, and advised them to hear me no more. I replied, people do not blame crazy ones for their behavior; and last night I preached from the word of the Lord; but when I come again I will preach from the word of the devil. This tried our weak brethren: however, the people came out by hundreds to hear the new doctrine. I spoke from Luke iv. 6, 7, and an overshadowing season we had of the divine presence. I besought the family to promise to serve God; but upon receiving a refusal, my soul was so pained with concern on their account, that I could not eat my breakfast, and set out to go away in the rain. Conviction seized the minds of the family; they followed me at a distance with tears, and made me the promise, and not altogether in vain. Here the society was greatly enlarged; those that were in darkness were brought into marvelous light.

236. In Alford, I preached Methodism, inside and outside.—Many came to hear; one woman thought I aimed at her dress. The next meeting she ornamented far more, in order that I might speak to her. But I in my discourse took no notice of dress, and she went away disgraced and ashamed.

237. The brethren here treated me very coldly at first, so I was necessitated to pay for my horse keeping for five weeks: and being confined a few days with the ague and fever, the man of the house not being a Methodist, I paid him for my accommodation.

238. I had said in public that God would bless my labors there; which made the people watch me for evil and not for good. I visited the whole neighborhood from house to house, which made a great uproar among the people. However the fire kindled; the society got enlivened, and several others who were stumbling at the unexemplary walk of professors, were convinced and brought to find the realities of religion for themselves. When leaving this place, I was offered pay for my expenses, but I refused it, saying, if you wish to do me good, treat the coming preachers better than you have done me.

239. Stockbridge. Here the minister of the place had done his endeavors to influence the people to shut the preachers out of the town: but by an impression I went into one part, and by an invitation to another; and though the opposition was great from the magistrates and quality, yet they found no way to expel us out of the place; but the revival began, and several were stirred up to seek God. Now reprobation lost ground: the eyes of many were enlightened to see a free salvation offered to all mankind.

240. In Lenox the society and people were much prejudiced at first, but the former quick-

\* His name was *Valentine*.

ened afresh. Here lived a young woman, who, by the unexemplary walk of professors, was prejudiced against the advice to religior, saying, I see no difference between their walk and others. Her parents besought me to say nothing to her about her soul, lest she should be prejudiced and hardened more. I began to consider what to do; and after seeking to God for wisdom and success, said, "Sophy, if you'll read a chapter every day till my return four weeks hence, I'll give you this bible:" she thinking I was in jest, said she would; I instantly gave it to her, at which she blushed. At my return, as she said she had fulfilled, I requested a second promise; which was that she would pray twice a day in secret another four weeks. She said, you'll go and tell it round if I do: which I assured her I would not, if she would only grant my request; said she, I'll retire, but not promise to kneel, so we parted. At the expiration of the time I came round the circuit here again, and requested one promise more, viz. to pray once a day kneeling, which I would not take a denial of: and to get rid of my importunity, she promised; and before the time expired she was convinced of the necessity of being made holy, and was willing that all the world should know of her resolution to serve God during life.\*

241. I visited Pittsfield extensively, and had the satisfaction to see the Methodists and others stirred up to serve God. Now they offered me presents, which I refused, saying, the next preachers invite home and treat well, for my sake.

242. In Bethlehem, whilst preaching, I was suddenly seized with puking, and expected to expire. Here also God revived his work.

243. Conference drawing near, and finding that my food did not nourish and strengthen me as heretofore, I was convinced that unless I could get help, I must be carried off the stage. I accordingly wrote to conference concerning my state, and requested permission to take a voyage to sea, as I had no hope of escaping any other way; and IRELAND lay particularly on my mind. Feeling a particular desire to visit Lansingburgh and Albany, which the preachers had restrained me from going to, I embraced the opportunity whilst they were gone to conference.

244. June 17th. I preached five times and rode thirty-five miles. On the 18th, I rode fifty-five miles; preached five times, and spoke to two classes. On the 19th I preached six times and rode twenty-five miles. On the 20th I preached twice and went to Albany, and preached eight nights successively, one excepted, which I improved in Lansingburgh.

245. In the day time, I went to Coeyman's

patent and Niskeuna. These visits were not altogether in vain; wherefore I did not grudge the above-mentioned hard days' work, to gain this time.

246. 29th. I rode thirty miles, preaching twice on the road, to Hancock; which place I had visited extensively, it being newly taken into the circuit, and about forty persons joined in the class. Our quarterly meeting coming on, the congregation was so large, we were constrained to withdraw to the woods; for no building we had would contain them. It was a powerful time indeed, and many were refreshed from the presence of the Lord.

247. My state of health being so low, I bade them farewell until we should meet in a future world, as I expected to see them no more on earth.

248. I took them all to record, that my skirts were pure from all their blood, as I had spared no pains to bring them to good.

249. When I at first came on this circuit, I felt like one forsaken, as they all appeared to be sorry to see me, and almost unwilling to feed me or my horse. For all my toil here, I received ten dollars, when my extra expenses were upwards of six pounds; so that when leaving it, I was sixteen pounds worse in circumstances than when coming: yet it afforded me comfort that I could leave them in peace and have a joyful hope of enjoying some of them as stars in my crown of glory, which I expected soon to obtain.

250. As the preachers who had just come from conference told me that my request was rejected, and my station was on the bounds of Canada; this information grieved me at first, however. I consented to go according to orders, after I had visited my native town.

251. Leaving this circuit, to which there were added one hundred and eighty, and about five hundred more under conviction for sin, I set off for Coventry, and riding through Granville circuit, it caused me to weep and mourn when I saw some who were awakened when I was there, now in a backsliden state.—Oh! the harm done by the laziness and unfaithfulness of preachers. But some who were alive then, are alive still, and I trust to meet them in a better world.

252. July 3d. I reached my native town, and found my parents and friends well in body, but low in religion. Next evening I preached; many flocked out to hear the preacher who had arose from the dead, as was the common say.

253. I told the people, once I was opposed by them about preaching: I have come home before now to see you and bid you farewell for a season; but now I have come home, not a cousining, as some children do to see their parents, but to discharge my duty and bid you

\* A few years after she died happy.



farewell once for all; and if God does not give me seals of my labor, you may still say he has not called me to preach.

254. I went to New London, to see if the salt water would do me any good, and coming through Norwich I met with a cool reception from the society: but in New London all seemed friendly. We had several powerful meetings; two were awakened and one found pardon during my stay.

255. I besought God to let me preach one funeral sermon in my native town; where, having visited many, I preached in about twenty different houses. Having spent about four weeks, the time drew near when I must set off.

256. The class-leader, *S. Parker*, having received a wound, bled to that degree, that he died in consequence of it, happy in the love of God.

257. I took leave of the dear families of my acquaintance, and, August 4th, preached the funeral sermon to many hundreds of people: both gentry and commonalty were drawn out by curiosity to hear one of their native town, whom they had heard so much about; thinking it would do to go to a funeral, when it would not to go to another of my meetings; taking the funeral for a cloak.

258. After discharging my duty as God gave me strength, to old and to young, to professor and non-professor, I said, ye all see the decline I am in, and take you to record my walk and conversation since I first professed religion, and my faithfulness to you now; and if God permit, I intend to see you again at the end of eleven months; but it is impressed on my mind as though I should never see you in time, (unless it should be in answer to many prayers,) I therefore bid you farewell till the judgment day; and then taking my youngest sister by the hand, (from whom I had obtained a promise to pray twice a day till I should be twenty-two years old, reminding her of my dream, she then being in the height of fashions, pleaded she would have none to go with her; I said, I myself had to go alone, and was enabled to endure—and you, after I am two and twenty, if tired of the service of God, can turn back, and the devil will be willing to receive you again, then tears began to roll,) bade her farewell, and strive to appear to meet me in heaven, and rather than have her turn back to sin, would come and preach her funeral sermon. Another sister, and my mother, and brother-in-law, I shook hands with likewise. My father's trials were so great, he withdrew, (I suppose to weep;) and then mounting my horse, all this being in the sight of the assembly, and the sun shining from the western sky, I called it to witness against that assembly if

they would not repent, that my skirts were pure from their blood; and then putting the whip to my horse, I rode off forty miles that evening before I dismounted. On the 5th, I rode seventy miles to Chesterfield. A family with whom I was acquainted, being, as I thought, unwilling to receive me, I went to the next house and so pleaded that they took me in.

259. The next day I rode sixty-four miles to Hanover, and the day after saw my brother-in-law and two sisters; to whom I discharged my duty, and left them and went to Vershire.

260. A swelling appearing on my horse's leg, I left him and borrowed another to reach my circuit. On my way across the mountain, I preached in Berry, and the power of God was present. The next morning, crossing Onion river, reached my circuit at Essex, being two hundred and fifty miles from my parents. Cold winter now approaching, my clothes considerably worn and few; and no way apparently to get any more, having but one penny in my pocket, and a stranger in a strange land; and unless God gives me favor in the sight of the people, shall have to walk on foot. My trust is still in God; my mind is solemnly stayed upon him, and I do believe he will bless me here by numbers.

261. I met brother *Sabin*, (a local preacher, who came to my assistance,) in Jericho. After meeting, we set off (whilst one rode the other went on foot) to Fletcher: here a powerful work of God immediately broke out. The next day, we swam the horse across the river Demile, ourselves crossing in a canoe, proceeded through a wood without any path, for some miles, and late at night came to Fairfield, about thirty miles in all. My body was weary, but my soul was happy.

262. It was not long until I was sorely tempted to desist from travelling, and wait till my change come, but then considering the value of souls, I am constrained to exert the little strength I have.

263. On hearing brother *Sabin* preach in Sheldon, I was comforted. The next day, we crossed Canada line into Dunn's Patent: here God began a good work. From thence to the Dutch manor, brother Miller's, where I had been before.

264. I held meeting, and a proud young woman was stirred up to seek the Lord, and found comfort—and borrowing a horse, I went to break up fallow ground, and proceeded to Dunham, towards Mumphrey Magog Lake, and held meetings in different parts of the town. Some were angry, and spake evil of the way, and some were serious and tender, and desired to hear again. The people in this part of the world, were the offscouring of the earth, some having ran hither for debt,

others to avoid prosecution for crimes, and a third character had come to accumulate money. These were like sheep without a shepherd, having only two ministers, one of whom believed one principle and preached another. Hence I went to Sutton, and got into three parts of the town; in two of which, there was a prospect of much good; but in the other, reprobationism shut up the hearts of the people, and I must speak there no more.

265. Returning through these places to Mussisque bay, the prospect of good increased. From thence I proceeded round the north end of the bay to the west side, as far as I could find inhabitants. The roads were so sloughy and miry that they were almost impassable; however, I got places to accommodate the inhabitants for meetings, all along. Here, for thirty miles, there was no preaching until I came: but the Lord made bare his arm.

266. Returning I held meetings at the same places, and found the prospect to increase. Then going up the lake shore, holding meetings where I had the year past, until I came round to Fletcher; here the work increased. Hence I proceeded through Johnston, up river Demile to Morri-town. Here the people had not heard a sermon for two years; we entered into a covenant to serve the Lord; and many were keenly convicted, and their hearts were like wax before the sun.

267. Hence to Stowe, where for three miles I could get no house at first; night drawing on, I scarcely knew what to do, as the families would not take me in; but at length I met a company of men, who had been marking out land in the woods; to these I made known my errand; and they invited me to go back about two miles; and the house was soon filled with people, and solemn times we had that evening and the next morning.

268. Ten years ago, this was an howling wilderness, inhabited only by wild beasts, and now contained near one hundred families. Oh! what an alteration there is in the earth.

269. From hence I went to Waterbury, on Onion river, where a reprobationist gave me these words to preach from: "*No man can come to me except the Father who hath sent me draw him.*" The Lord loosed my tongue, and good I believe was done.

270. From thence, I returned to Mussisque bay, under trials and discouragements of mind, but was revived on meeting brother Sabin. As I could not readily find a horse to borrow, I set out on foot towards Magog; but my body being weak, I disappointed one congregation, to my sorrow, but reached the next day's appointments in Sutton and Dunham, and God gave me favor in the sight of some, who with horses conveyed me to the several places.

271. During my walking, I found one-fourth of a dollar, and reasoned why I found this? I have not had any for some time past.

272. I had to walk from Dunn's patent to the bay, which was about ten miles, the night way, on which lived but few inhabitants: I set out, hoping to get through that night, but falling short by reason of weakness, came to a house and requested they would guide me through the woods, but in vain: I then entreated liberty to tarry under their roof all night, as it had now become dark, and impossible for a stranger to keep the road, it being narrow and miry, and closed overhead by the branches of the thick topped trees: besides, it was exceedingly dangerous, by the *flocks of bears*, which were uncommonly numerous this fall; but at first my entreaties were in vain: then remembering the piece of money which I had found, I offered it to them for the privilege, which on this condition I obtained. The next morning, with much difficulty, I got through to a friend's house.

273. After breakfast, I obtained a horse, and set out to fulfil my appointments round the bay, which were five. Far beyond my expectation, I was enabled to go through these, riding twenty-five miles that day, and visiting the isle of Noah and Hog island, (in the latter of which I held the first religious meeting, that was ever in it; and a solemn time it was,) I returned to the Dutch manor and sold my watch, saddle and portmanteau.

274. For some months past, I had no hope of recovering from my declining state, unless it were by a long voyage to sea, but the *impossibility* of it, as I thought, was so great that I rejected the idea. But it being strongly impressed these few weeks past, if that I tarried I should die according to the dream: but that if I were to cross the ocean to Ireland, it would be the the means which God did choose to bless to the restoration of my health, and preservation of my life for future usefulness, for some particular end unknown to me. But when I considered the dangers by sea, by reason of storms and tempests, at that season of the year, and of being taken by pirates or privateers, into whose hands I might fall in this declining state, and what care would be shown me I did not know; and supposing I were even to get well to Europe, what might follow I did not clearly foresee: the country being in scarcity, with great disturbances, and who would receive me I could not tell—and if rejected by all, having no trade to pursue, I saw nothing but that death would follow. These things weighed so heavy in the balance of reason, that I rejected the impression, and threw it out of my mind as a temptation: it returned with more force, and pursued me from day to day. By nourishing it, I had

peace; and by rejecting it, depression, which caused great distress; so that many hours of my sleep departed from me. This I made known to the preachers and some others, who had importuned me to tell them what was the matter.

275. After being informed, all with one voice entreated me not to entertain such a thought as coming from God: seeing that my labors were here acknowledged, and that there was a prospect of an universal revival: Wherefore, it is inconsistent (said they) that he could require you to go away three thousand miles, into a strange country, without friends, leaving the circuit in this situation, (forfeiting the confidence which the conference have placed in you, by giving you the care of the circuit,) and none to supply your place.

276. These arguments were powerful, and so confounded me, that I could not answer them: still there was something in my mind that said, go, and by putting it away I could get no peace.

277. September 26th. I preached in Highgate, Swanton, and St. Albans, for the last time; in Georgia and in Milton likewise: in the latter, I once made a covenant, which they broke, and afterwards they hated me so, that they could not bear to see me.

278. 28th. Our quarterly meeting began in Essex. I made my exercise known, and the declining state I was in, to S. Hutchinson and J. Mitchell, who would hearken nothing to it; but brought up the above mentioned arguments. I besought for a certificate, concerning my moral conduct, but was refused, with a strict injunction not to go. S. Hutchinson said, I shall appear like a fool in the eyes of the conference, for supporting your cause in the manner I have done, as some said that you would never prove true to the connexion, which, by going away, will appear to be the case. But if you'll tarry, as I ever have been, so I still will be your friend; and the next conference, your probation will be ended, and you will be ordained. I bid him farewell, giving him Hezekiah's lamentation—Isaiah xxxviii. 9. &c.—He gave me Paul's charge to Timothy, and so we parted, after that I had given my farewell to the people.

279. I now proceeded to fulfil what appointments I had made for myself; riding with J. M. to Fletcher. He again entreated me for his, and my, and the work of God's sake, to tarry, saying, "If you go away and leave us thus, I believe the curse of God will follow you;" and kneeling down, besought God, if he had called me to go, to make it manifest, and if not, to hedge up my way, and so parted for a while; and I went to Cambridge, Johnston, Morristown, Stowe, and Waterbury, to

Duxbury, and the quickening power of God was sensibly felt in every place.

280. About this time I met Dr. Whipple, of New Boston, in New Hampshire, who gave me some things for my voyage, but saying he felt for me in this great undertaking.

281. My trials of heart were great, to think of leaving my people and country, and particularly my parents; probably to see them no more, (so contrary to the minds and advice of all those who wished me well;) but I have endeavored to weigh the matter candidly before God, as for eternity; and after making it a matter of earnest prayer to know my duty, that if the impression be from God it may increase, and if from the enemy it may decrease: and according to the best judgment that I can form, I do believe it to be the will of God that I should go; as I can enjoy peace of mind in no pursuit but this, and accordingly I am resolved to proceed as the door opens.

282. My horse being brought from Vershire, which cost eighty-four dollars. I now sold for a small part of that sum; and all which I could collect, including the price of my saddle, &c., amounted to six guineas and some provisions.

283. October 12th. I met brother Mitchell again: he would not bid me farewell, saying, I can't give my consent you should go. I bid him farewell, saying, I know you have ever been my friend, and are such to the present day; it is hard to go contrary to your advice; and if you think I am wilful in this matter, you judge me wrong and hard: it is in tender conscience before God, that I leave you this day, for the sake of peace of mind, which, if I could otherwise enjoy, I would take up with your advice, "to stick and die by the staff;" and kneeling down, whilst at prayer our hearts melted with a feeling sense of the goodness of God; and as Jonathan and David, our parting was hard. From thence I proceeded (in a canoe which had come for me, and started back, I being about twenty minutes behind the time, but hailed him, so he stopped and took me in. This was a stranger, as the first man who was to have come for me was dead) down the Mus-sisque river, across the bay, to what is called the ridge, where God has begun a good work. Here some of my friends from the Manor met me with entreaties not to go, (which to prevent did not bring my chest: as apparently I must die with sufferings amongst hard-hearted sailors;) but if I would tarry with them, I should have friends and a decent burial: but my mind was to go: so they went back and brought my chest to South river: we kneeled down on the bank, and besought God, if it was his will I should go, to prosper my way: but if not, to shut it up. Said they, "we expect to see you again;" but I replied,

"it is in my mind as though I should never see you again." Some were minded not to have brought my chest, that I might be thereby detained until it was too late for going : (as the fleet was to sail in a short space.) Being disappointed of a canoe which was promised, we took another, which sprang a leak before we had gone far; but we got a second down the river, and soon got into the lake. The waves ran high, and the people had advised us not to go, as they thought there was great danger of upsetting.

284. The man who had promised to take me to St. John's, breaking his word, I had to look out for another, who said, "such a day, I went out of curiosity to hear a strange man who had come to the neighborhood, whose words reached my heart; and now I believe God has pardoned my sins, and I bless God that ever I saw your face."

285. Cutting down a bush and hoisting it for a sail, we reached St. John's about three in the afternoon; and after wandering up and down the town for about two hours, I found a man, who for two dollars engaged to carry me in a cart to Lapareri, the mail stage having gone off just before I arrived there. After being examined strictly by the military officers, and my name recorded, I parted with the canoe man and went on my way; being now entirely among strangers, and probably I shall be so, I know not but for life. The cart broke down on the road; so he had to borrow another: about three o'clock after midnight, I arrived at Lapareri, being very much chilled.

286. The market boats, at break of day, started for Montreal: and on my way I discovered several vessels lying at the wharf, one of which particularly attracted my mind, and after landing, I walked on board, inquiring where she belonged and was bound to. The captain answered, "belongs to Quebec, and bound for Dublin:" (the very place where I wanted to go.)

Q. Will you give me a passage?

A. Have you plenty of money?

Q. What shall you charge?

A. Sometimes people give fifteen guineas, but I will carry one for eight.

Q. I'll give you five and find myself: will you carry me for that? if not I must return to the States.

A. I will: but you are a devilish fool for going from a plentiful country with peace, to that disturbed island. I then gave him his money, and bought some more provisions, and had a few shillings left.

287. After attempting to preach in a congregation of the hardest of the hard, I went on board the vessel, and put down the river a few leagues.

288. October 16th I this day was twenty-

two years old; the dream of the prophet now lay with weight upon my mind, which said, that I should live until I was two and twenty, and the hours passed solemnly away. A woman passenger said, "I judge this man's a Methodist;" I turning away as with an air of disdain, said, what do you lump me in with that despised people for? She replied, "because you don't drink and be jovial and cheerily as what the rest of us are: but you are gloomy and cast down: like that people, always melancholy." Well, said the sailors, we'll try him over the ground, and see what he is made of; then they began to put tar on my face and tallow on my clothes, until I told the captain he ought to make them behave more civil, being commander of the ship. However, I was the object of all their sport for seven days on our way to Quebec: during which time I suffered much with cold, having no blankets, and lying either on the cable or across some barrels filled with potash, and my garments being thin, and nothing but a side of leather to cover myself with: But the last night I found a small sail, and begging it of the captain, I wrapped myself in it and thought myself comfortable. There was no fire below decks at this time. One morning, a lieutenant came on board before I was up, and describing my dress, inquired of the captain if such a person was on board: I came up, and the captain told me what had passed.

289. The officer then said, you were seen at Lapareri, &c., and was thought to be one of McLen's party, as a spy, and I have come a hundred miles to apprehend you, and now you must clear yourself, or go before the chief commander. I showed him my license and some private letters, and told him my business: he then replied, "I believe you are an honest man, and if you'll enlist, I'll give you so much bounty and a sergeancy: and if not, you shall be pressed." I replied, fight I cannot in conscience for any man; because it would be inconsistent for a man one hour to be praying for his enemies, and the next hour learning to handle a gun to shoot them: but if you take me on board, I shall preach. At length, I found a strange piece of money in my pocket: and he attempted to take my hat to put a cockade on it: I snatched it out of his hand and pushed him away: to which he said, remember, you are not in the States now: here it is treason to resist an officer. I making as if I would throw them overboard, he besought me not, as the cockade was costly: on condition of his letting me have peace till I got to Quebec, I gave them up. At our arrival, it being evening, I would not stay on board in the captain's absence, knowing the sailors would abuse me. The lieutenant, as I carried his little chest or trunk to his lodg-

ings, said he would send his servant to pilot me to the house of a piece of a Methodist, but it being now late, altered his mind, and gave me entertainment all night, with blankets and fire, which was refreshing to me. He and his captain exerted themselves to lead me into sin; but before we parted I obtained liberty to pray with them.

290. The next morning I enquired for Methodists, and through the medium of an English lad, the people being mostly French, found a few backslidden ones, some of whom came from Europe. The week preceding, a society of about twenty-six, belonging to the army, had gone to Halifax, but two or three of their wives were left. I found the place where they used to hold their meeting, and collected about a dozen English to a meeting in the evening.

291. The next evening the congregation increased to about thirty; thus on to about a hundred and fifty the five days I was there. A woman the first day, on finding out who and what I was, invited me to dinner; then her husband invited me to eat and drink as I needed, as often and as long as I stayed: This I looked upon as providential. This woman was very inquisitive to know all the particulars of the materials I had procured for the voyage; and the day but one before I was to set sail, gave me all the small materials that were lacking—and the last evening after I had done preaching, one and a second and a third, &c. of their own accord, without any hint from me, came forward and laid down pieces of money, amounting in the whole to several dollars, which I stood in need of at this critical time; and a buffalo skin dressed with the hair on, (which I had to lodge on while here in the city,) and a blanket, was given me by one person for my bed on the voyage. Now I began to meditate, when I entered this city, according to human appearance, I must fall short of the voyage for want of necessaries, and no place to lodge in whilst here; but that God who I believed had called me to go, to him I looked (when in retirement under a fort wall) and found my wants supplied; and if he thus far had opened my way step by step, what reason had I to doubt but what all my journeys might be made as prosperous as this through trials, and I preserved for future usefulness, and yet see my native land in peace; and my soul was strengthened to put my trust in God and go forward. I think about twenty were stirred up to seek God during this short stay, who earnestly entreated me to give over my voyage and tarry with them; but not prevailing, sought a promise for my return in the spring, which I gave them not; but said, if God will, perhaps I may see you again.

292. October 28th. I went on board and

the fleet fell down the river—I thought of my parents, but said, to tarry is death; to go, I do but die.

293. Oct. 31st. I informed my parents of my departure, and got into the gulf of St. Lawrence; I felt some little sea-sick, but did not puke much; but my bodily sickness increases fast, and 'tis more than probable, according to human appearance, that I shall not see Dublin.

294. November 2d. I saw Newfoundland covered with snow, and left it to the left. My sickness still increases, and I am scarcely able to sit up ten minutes in twenty-four hours. The captain, though deistical and profane, is as kind as I could expect from a religious man. Though the agreement was to come in the steerage, my birth is in the cabin, and the boy has orders to wait upon me as I have need.

295. I feel the want of some religious person to converse with: Oh! how do people misimprove their privileges, and some don't prize them until deprived of them:—But religion is that which the world can neither give nor take away; I still feel the Lord to be precious to my soul, in my critical place—surely in the deep waters are the wonders of the Almighty to be seen.

296. The whole fleet consisted of about twelve sail; we had pleasant sailing for about a week, the ships frequently calling to each other; but at length the sea began to rise; first like hills, then like mountains, then it seemed to run to the skies; the whole fleet was scattered; but the next day collected again; and within two hours after, so scattered that we saw each other no more.—This gale lasted five days: the captain said, that for fifteen years he had not seen the like. The mate replied, "I have followed the sea these twenty-five years and have never seen the like;" but through the goodness of God, we were not driven any out of our course, and sustained no damage except the breaking of the mainyard; though the crew appeared terrified once or twice, I don't know that my mind was ever more calm in my life. I frequently said to myself, "my body may sink to the bottom; but my soul will fly to the paradise of God." At length the wind abated, and the sea fell, and I spent a little time on deck: I could see no land: farewell to America.—Oh! shall I ever see my native country again? I am now going to a strange land, to be a stranger amongst strangers, and what is before me I know not.

297. I gave the name of my father, and the place of his residence, to the captain, that if he gave me to the sharks, my parents should have information, which he promised to send. If I live to do good, I will bless God; and if I die, O God! thy will be done.

298. What am I going to Europe for? For the sake of riches? From whence will they come? For honor? Who will give me this? For ease? Lord thou knowest my heart, that I have no other end in view, but thy glory and the salvation of immortal souls: And though I pass through trials, I will fear no evil, whilst God is on my side. I know the time has been when I was a guilty sinner, and I have a witness within myself that all my guilt is done away through the mediation of Christ, and my soul is in a state of acceptance with God. I frequently, whilst enjoying this evidence, am greatly distressed and compassed about, as with all the powers of hell, so that an horror seems to run over my mind, when I feel not the least degree of guilt, but love to God and all mankind, and none of the slavish fear of hell; neither would I commit a known sin for my right hand. If any one should ask, how that a sanctified saint could have such feelings or trials? I ask again, cannot spirit pray or operate upon spirit, as well as matter upon matter? If any one should deny, let him prove it.—Experience is the greatest evidence; a person may be powerfully depressed by the infernal powers of darkness, and still retain the right and sure evidence of his acceptance with God; so as to read their title clear to heaven.—Tempting to actual evil is one thing; and buffeting of the mind is another: at particular times, to feel either the one or the other, is no sin, whilst the whole soul cleaves after God.

299. After being under some weighty exercises, I fell asleep, and God comforted me in dreams of the night; for first, I thought I saw myself in some place, and the people seemed to be struck with wonder what I came for; shortly after I heard some young converts tell their experience; then I saw the work go prosperously on: after which I saw myself surrounded by a wicked company of people; but their words were like empty sounds, though their tongues were sharp, yet their weapons were like feathers; for my forehead was like brass: but God raised me up friends in time of need. From this, I infer that some trouble is at hand, yet I am more than ever convinced that this voyage will turn for my good, and for the glory of God. Trouble I expect is near, but my trust is in God; all is well now; to-morrow may take thought for itself.

300. I remember once when I was in trouble with my asthmatical disorder, I besought God to heal my body and let my heaviest trials be in mind; but now I find it is not good to be our own choosers, but submit to the will of God: remembering that all things shall work together for good to them that love him.

301. 25th. The sun in the sky was not

seen for several days, which made it dangerous sailing; but fearing privateers, did not lay to. One evening, the captain grew uneasy and could not sleep, and got up and lay down several times in a short space, and as the mate came below to warm himself, the captain said, Mr. Tom, is there land near? the mate said, I can see three leagues ahead and there is no land in sight. The captain's trouble continuing, the reason he could never assign, immediately lay down, and then rose up and wert on deck, and being strong sighted, beheld land within a mile! All hands were called; they tacked the vessel about.—Oh! what a providence was this!—Less than twenty minutes no doubt would have wrecked the ship. This was in latitude 57, off the Highlands of Scotland.

302. 26th. The sun broke out pleasant; this evening we came to anchor at *Larne*, in the north of Ireland; having no contrary wind all the way until we got off this port; when the wind turning suddenly round, drove us in here, where we were bound nineteen days. O! what a mercy of God! I have seen his wonders in the deep, and through his goodness have escaped the roaring waves. I yet cannot say I am sorry that I have come; although I know not what awaits me on the shore: my trust is still in God, who has the hearts of all men in his hand.

303. 27th. This morning, I went on shore, having no proper recommendations with me. The captain said, "I wonder what the devil you are going to do here." I told him, perhaps he might see before he left town.

304. As I entered the village, I inquired for Methodists, (and a lad directed me to inquire for John Wears, a schoolmaster,) and came to a house and met the man in the door: said I, are there any that love God here or in town? Said he, my wife makes more ado about religion, than all the people in town: come walk in. I went in, but found him an enemy to truth.

305. In this place, for more than forty years, no regular society could be established till a few days since, nine women were joined in a class, (one of whom kept a school, and sent me word that I might occupy her room for meeting.) With much difficulty, through the goodness of God, I got a few collected in the evening, to whom I spoke. A loyal woman after meeting scolded me because I did not pray for the king: I replied, that I came from a country where we had no king, and it was not natural for me, so she excused me and invited me to breakfast. Noise began to be in town, "there is an American come." Accordingly the next day I gave a crown for a large ball chamber, and put up a public notice, requesting all hands to turn out: many

came to see the babbler; to whom I spoke, and then caught near the whole of them in a covenant: which the greater part, I suppose, broke that night.

306. God gave me favor in the sight of the people; and I received invitations to breakfast, dinner, and supper, more than I needed during all my stay. The next evening, after preaching, said I to the people, as many of you as will pray for yourselves twice in the twenty-four hours for two weeks, I will endeavor to remember you thrice, God being our helper; and you that will, come forward, that I may take your names in writing, lest that I forget.

307. A few came forward that night: some more next day, and so on. now and then serious countenances appeared in the streets: at length, one and another was telling what God had done for their souls. The congregations were very large. I had a desire to visit the adjacent country: but no door opening, as no one might travel without a pass; the country being under martial law.

308. When I arrived at *Larne*, the captain said, "When I sailed from Quebec, you were so weak and low, that I never expected to bring you to land again: I thought I should give your body to the sharks." "But now, said the mate, you look ten pounds better." The inhabitants said, "We evidently perceive that since your coming here you have altered for the better every day; you are become quite another man than when we first saw you."

309. The first night after I came on shore, I went into my room, and was going to pull off the coverlet of the bed and spread it on the floor, according to my usual custom in America: and behold the floor was earthen or ground, which I had never seen before. I felt amazed, to think what I should do: to sleep in a bed (thought I) I cannot; to sleep on the ground, I shall be chilled and take a fever. At length, I came to this resolution: I'll go into bed with my clothes on, and if it comes to the worst, I'll get up; so I lay down, thinking it was more than probable I should have to rise within half an hour, on account of my asthma. I soon fell asleep, and slept sound until morning.

310. December 15th, after two days sail, I landed in Dublin. Having a letter, I sought to find him to whom it was directed; (and a *custom house* officer, for *two and six pence* English, piloted me there) but in vain, he not being at home, and night coming on, I scarcely knew what to do, (as the family would not suffer me to stay within, fearing who or what I might be.) I inquired for Methodists; and a chaise-man said, I know where there is one lives; and for a SHILLING, I got him to pilot me to the house.

311. After rapping, the door was opened by a boy, who informed the mistress that a stranger wanted her husband; she said, let him come in till he comes home: so I went in, and sat down in the shop. By and by, in came her husband, *William Thomas*, who stopped and looked, and then with a smile, shook hands with me; which gave me some hope. After I told him my case he invited me to tarry all night; which I accordingly did, and in the evening, attended meeting at Gravel-walk, where I was called upon to pray.

312. The next day, I called to see the preachers, and when I saw *Mr. Tobias*, made my case known to him. He heard me, and then with plain dealing, advised me to go on board again and return to America (though he did not attempt to scruple the account I gave of myself.) He offered me half a crown, which I refused, and with tears left him, though I had only *two shillings* left!

313. In the evening at *Whitefriar-street* meeting house, I was again invited to pray and sing; but *Mr. Tobias* the preacher (on whom I had called) checked me in the meeting, and took the hymn out of my mouth, commanding the persons who prayed to stand on their feet: and after meeting gave me a sharp reprimand: and then calling the local preachers and leaders into a room, and, I suppose, charged them, and reprimanded *him* who had invited me, as *he* ever after was shy to me.

314. Now my door seemed to be completely hedged up, and I saw nothing but death before me, having no money to pay my passage back, and did not know how to do ship work, and no trade to follow for my bread, and I could not expect *this family* to entertain me long: no acquaintance round about, and three thousand miles from my friends. No one can tell my feelings, but those who have been in the like circumstances. It was a trial of my faith, yet I could not say I was sorry that I had come: though it seemed to me I should sink: But these words strengthened my confidence, "the very hairs of your head are all numbered:" immediately I lay down and fell asleep, and dreamed that I saw a person put leaven into a bowl of meal, it leavened and leavened until it swelled clear over on the ground, then leavened under ground till it got a distance of some score rods, imperceptible by the inhabitants: at length it broke out in the furthest place; and then appeared in several other spots. This dream strengthened my confidence in God, that my way was preparing, though imperceptible to me. When I awaked, my trials of mind were greatly lessened. I besought God if he had any thing for me to do in this country, to open a door and prepare my way: but if not to take me to himself, for now I was only a burthen to myself

and others; and I did believe that one or the other he would grant.

315. 20th. Whilst we were at family prayer, a Scotch soldier overheard us, and came in and invited me to preach in the barracks at Chapel-ized; which I did several times. Several other doors opening in different barracks. I improved the opportunities: one of which was at Island-bridge, where God began a revival, and a small society was formed. Having a desire to visit the country, at first the door appeared shut: but one (who for a scruple of conscience had been expelled society,) upon hearing thereof, sent word to me, that he was going to the Queen's County, and if I was minded to go, would bear my expenses.

316. 26th. Taking the canal boat, we proceeded to Monastereven, whence we walked to Mount Mellick. Here I found a man out of society, who had been abused, which occasioned the separation of about thirty, who held meeting by themselves. I held several meetings in different parts of the neighborhood, and refreshing seasons we had from the presence of the Lord. A quarterly meeting was held here: I petitioned for liberty to go into the love feast, but was denied, saying, you belong to no particular people.

317. My congregations were so large, that no private house could contain them: for which reason some got open the preaching house doors, contrary to *my advice*; lest it should look as though I wanted to cause divisions: as the preacher had left strict orders not to let me in, &c.

318. Here I heard two women from my own country preach, (called Quakers) for the first time of my hearing any of their society.

319. A question arose in my mind whether I had done wrong in coming away from my own country: is it not possible I lay under a mistake after all! Thus I fell asleep, and dreamed that I died and was buried under a hearth: the lid which composed a part of the hearth was marble: My father coming into the room, said, What is there? one replied, your son lies there: he then pulled off the lid, and behold it was truth; and I stood and looked at my body, and behold it began to putrefy and moulder. I was then a mystery to myself, to see my body in one place and I standing in another. I began to feel, to see if I was flesh, when a voice seemed to answer, I will explain the mystery to you: if you had tarried in America, you would have died as the prophet predicted, and your body would have been mouldering as you now see it: but now you are preserved for future usefulness. I waked up with the queries gone.

320. From hence (Mont Mellick,) I returned to Dublin.—I received two letters from the north, requesting me to return with all speed

to *Larne*. I had received money enough from the withdrawn members to return.

321. After holding some more meetings in the barracks, (and *paying* my passage, and *procuring* some provisions, having *two shillings left*,) I set sail, but was put back by a contrary and tempestuous wind, after being out thirty hours.

322. I believe there was the peculiar hand of God in this: for a powerful time we had at Island bridge the same evening.

323. January 20th, 1800. After walking some miles I embarked again, and just as I was going on board heard the shrieks of a woman, and turning round saw (a door shut to) one weeping as if her heart would break: I asked the cause, she said she had three children at home, who had eaten nothing since yesterday, and that she had not a sixpence to buy bread for them, and this family would not lend a shilling, and that her husband would not receive his wages till Saturday night. There was a dialogue in my mind whether duty required me to relieve her want, (as I reflected how much better my present circumstances were than her's,) however I did not leave her till I had given her one of the shillings I had left; and, O, how grateful she appeared! The wind was not entirely fair, however we put to sea: the storm increased, and the sea seemed to run mountains high, and washed several valuable things overboard; but what surprised me was, I never once heard the captain swear or take an oath during all the time.

324. On the 22d we gained Belfast harbor, and came to anchor within two miles of the town, where I jumped into the pilot's boat and gave my remaining *shilling* to be taken ashore: and through cold wind and rough sea, reached the town about six o'clock in the evening: I wandered up and down for some time, the way I felt my heart inclined,\* till recollecting a letter I had in my pocket; but how to find the person to whom it was directed I did not know, but feeling my heart drawn up an alley, I went to the door and rapped: the people desired to know what I wanted, I told them, and they invited me to take tea, which favor I received as from the hand of God: then a lad piloted me to the house where I wished to go to, where I found the mother of sergent Tipping, in whose room I preached at Island bridge, he having sent by me a letter to her.

325. Here I had lodging, and continued a few days. I went to see the preacher, *Andrew Hamilton*, jun., to whom I related all my situation, and after a little conversation, he gave me the right hand of fellowship, with liberty

\* By the light of lamps—famine and death now stared me in the face in this large town—yet could not say I was sorry I had left America



to improve round his circuit, so long as my conduct should be such as it had been at *Larne*: He could not be blamed for this precaution, for if I behaved bad he would be blamed. I told him I hoped he would not by me have cause to repent giving the liberty. He likewise gave me money, to pay the passage of a letter to New York, to get justice to my character.

326. From thence to White-abbey, where I was questioned very close, and it was judged I did wrong in leaving America; but *J. Morrison*, whom I had seen at *Larne*, (the local preacher who formed the class and questioned me very close to know where I came from and was going to,) persuaded them to call an assembly, to whom I spoke.

327. Thence to Carrickfergus, (where a jailer apparently died and remained for some hours, then revived again for some hours, and appeared to be in great horror,) and held several meetings; to these two places I had notes of introduction from a preacher.

328. Thence to Ballycarey, and held three meetings, which were very serious. From thence to *Larne*, which I gained about twelve o'clock. I took breakfast, and visited two or three families; and though my dress was somewhat altered, the people knew me, and were staring from their doors and windows.

329. I spent some more time about here not altogether in vain.

330. The society, when I left it, amounted to about sixty in number. Such a village as this I never met with before, for universal friendship to me, considering I was such a stranger.

331. One man by the name of *Martin*, showed every possible kindness, whilst I was confined by a breaking out, which was generally thought to be the small-pox.

332. One morning the shop door under the same roof, was found wide open; though late in the evening, the mistress had examined particularly, as was her constant custom to see that it was locked and barred just before she retired to rest, and nothing was missing, though money and valuable articles were in it.

333. The man who said his wife made so much ado about religion, at first was unwilling to hear me preach, or even to pray in his family, being much given to jesting, &c., but when sickness came upon him, he made vows to serve God, and sent for me to visit him, and a few hours before his departure, found acceptance.

334. Isle of Magee—Here was no society; many were the opposers to a free salvation; contending for reprobation and blinding the people thereby. However, many tender minds of the youth appeared to be stirred to con-

sideration during the few meetings I held among them.

335. In Strade and Cogray, were a tender people; at Doe the officer of the guard, taking the letter of the law, would suffer no meeting in the evening, so scores were disappointed; however, I held meeting in the morning and several times afterwards, and the disappointment brought more out to hear, by which means I hope good was done.

336. One morning I went to the Barracks, and found many of the soldiers round the card-table, which seemed to dash them; I threw a pamphlet on the table and walked off. These things so attracted their attention, that on a Sabbath day the parade was omitted, that the men might come and hear me. The greatest part of the assembly were caught in a covenant to pray to God; but some were angry, and said I *swore* the people to be religious.

337. In Carley, the family had not notified the people according to expectation, fearing the martial law. However they thought and said it was a pity I should lose my visit; and calling in the neighbors, we had a refreshing season. Some more meetings I held in this vicinity, and some good I hope was done. In Ballynure and at Bryantang, we had comfortable seasons. At Kilwater the Lord has begun a good work. In Belleaston church, I spoke to the young people from, "Is it well with thee?" having walked fourteen miles and spoke four times.

338. Sunday, Feb. 23d. I went fourteen miles; preached four times: many felt the word, and it was a happy day for me.

339. March 6th. A magistrate hailed me on the road, and said, Where are you going?

A. To *Larne*.

Q. Where did you come from?

A. Ballycarey.

Q. What's your occupation?

A. I have got none.

Q. Where do you belong?

A. No where.

Q. What, are you strolling about the country?

A. Yes, I have no particular place of residence.

Q. Where's your pass?

A. I have got none.

Q. Where was you born?

A. North America.

Q. Well, to America you shall go again.—Come, go along with me to the guard-house.

Q. What do you follow, and what did you come after?

A. I follow preaching, and come upon account of my health; and Methodist preachers don't apply to magistrates for passes.

Well, said he, (upon observing I could not

walk fast, my feet being sore,) if ever I see you this way again, I'll send you to prison. I replied, you are at your option, and can do as you think proper; then he put the whip to his horse and went on.

340. My mind has been much exercised of late, as though it would be my duty to travel the vineyard in other lands; and the time of my departure from about here I believe is nigh.

341. I feel the worth of souls near my heart, and as willing to spend and be spent in the ministerial work as ever. My trust is still in God; but oh! the hindrances of Zion! stumbling-block professors, I fear are the ruin of many souls.

342. When I feel an uncommon impression to do such and such things, if, when I resist them, it brings a burthen, and if when I cherish them, it brings love, I generally prosper in following it.

343. My soul is pained on Zion's account. The sores upon my feet grow worse, and I have no one who can sympathize with me in my singular state.

344. Sunday, 16th. I preached in *Larne*, for the last time, from, "Finally, brethren, farewell," &c., to many hundreds of people, and a melting season it was; hard to part with the young beginners; but the will of God be done.

345. On the 17th, contrary to the advice of my friends, I walked to Caron Castle. There I held some meetings, and there seemed a prospect of good: from thence to Glenam and Cunayla; here we had solemn seasons.

346. Returning to Carrickfergus, I held several meetings; as when I left this place before, I put up a public notice, requesting the people to turn out when I should come again, and hear me, not as critics, but as sincere inquirers after truth. Word flew over the town, "the American's come, the American's come;" so I told them I would speak to the youth; which brought out a multitude. Then I said, invite out the deists and I will preach to them; so the deists in town were invited personally, and came out. After several meetings, I felt myself clear from the place and went away. The power of God was sensibly felt here, and one soul, I trust, found religion, whom in some months after, I met in Dublin. From this, I infer, that I ought not to be discouraged, if the fruit of the word does not immediately appear.

347. April 1st. Quarterly meeting was held in Belfast, where I met several preachers, who treated me with love and friendship, as much as I could expect in my situation. One's name was Wood. A woman at Newry, who had got her mind prejudiced, had said, God has forsaken the Methodists, and will bless

them no more, and the Evangelical society have got the crown. Wood said, God has not forsaken them, but will bless them again, and twenty souls will be converted before Saturday night; and how he came to speak these words, he could not tell; it was the beginning of the week, and no visible appearance of a revival, until the next evening, when some were awakened powerfully, and just twenty before sunset on Saturday, professed to receive remission of sins, and some hundreds were shortly taken into society.

348. I walked to Antrim, and held a few meetings that were solemn and tender, and returned to Belfast. Round this place, I had some meetings in the street; for which I was sent to prison. But *A. Hamilton* said to the officer, preaching in the streets is a privilege allowed us by government, and they will give you no thanks for your loyalty in sending this young man to prison; for he seeks to do no harm, if he can do no good. I got a good opportunity to speak to the prisoners by this means, and shortly was let out. I bless God for this singular event, for it brought more people out to meeting.

349. Feeling my spirit inclined to the south, I bought a passage. These words were running through my mind, "and the waters assuaged." I told the people, I believed we should have a rough passage. Some advised me not to go; but feeling my work done here, I set forward on Friday 11th: but on Saturday night the wind began to blow, and the waves to toss the vessel, which drove the captain and hands to their Romish duties, as they got afflicted.

350. The wind drove us into Ramsay bay, in the isle of Man; and we anchored about a mile from land. The waves being high, I did not venture on shore for several days.

351. The sailors ate up my provisions, whilst I slept, and their provisions my weak stomach could not endure; so for more than eighty hours I did not break my fast, except with cold water, and I despaired of life.

352. The wind and storm increased. A schooner near us slipped her cable and drove off towards Scotland. Our captain, the night following, got terrified, as did all the hands and passengers; but my mind was calmly composed and stayed on God.

353. The captain had thoughts of running the vessel on shore to the mercy of God: but at length day broke; a signal of distress was hoisted, and a boat came from shore and towed the vessel to the quay, and I went on shore to get something to eat, having but one sixpence with me; and after much difficulty I found a Methodist boarding-house, and made known my situation to them, who gave me some food: and eating rather hearty in my weak

state, it seemed to give me much pain. Here also I obtained a lodging for the night. My soul was melted to tenderness under a sense of the divine goodness, in turning my present captivity. The next day, a preacher came to town, to whom I made known my situation; and God gave me favor in his sight.

354. The preaching house doors were opened to me, where some hundreds of people came to hear me the first night; and conditionally if the vessel did not sail, I intended to speak the next.

355. The vessel attempted to sail out unknown to me; but broke her anchor against the quay; which detained her another tide; so I fulfilled the meeting and did not lose my passage. And the captain, who said I was either a witch, or a wizard, or a devil, or something, and if it had not been for me, he would have had a good passage; and before he would take me again, I should pay five pounds. He and the crew came to hear me preach.

356. I visited about twenty families; which times were tender indeed. The disposition of the inhabitants seemed exceedingly hospitable. They were minded I should tarry for some weeks; but not prevailing, gave me the necessaries for my passage; so we set sail for Dublin.

357. I did not regret all my sufferings, considering the good times we had in this place.

358. The night before I got on shore, (whilst the waves were running over the deck, every now and then the water coming into the fore-castle where I was, which made me wet and chilled,) I dreamed that I got on shore and held two meetings: this I related to the people before I held the first meeting.

359. After a passage of forty-eight hours, I landed in Dublin, and was glad to escape the sailors, who twice threw me across the cabin.

360. I went to my old lodgings at *W. Thomas's*, where I continued about twelve days, to let my feet grow a little better; but the same shyness still appeared among the Methodists.

361. During this stay was held the Quaker yearly meeting. Several meetings I attended, and found it not altogether unprofitable.

362. Here I saw one, who when hearing I was sick in the north, sent something for my relief, and here gave me more to bear my expenses.

363. May 6th. I took the canal boat for Monastereven, where I tarried a few days, and the edge of prejudice seemed to be removed in general; and some refreshing meetings we had, though the preaching house was shut against me by strict orders from the preachers. The class leader said, I believe you mean well, but did wrong in coming

away without liberty; for which reason these afflictions in body, &c. pursue you; but if you are faithful, will at last work for your good.

364. A door being opened, I rode three miles and held four agreeable meetings.

365. A man carried me to Knightstown, near Mount Mellick, as my feet were so sore I could not walk; my hands likewise so swelled, that I could neither dress nor undress myself: so I tarried with *T. Gill* for several days, holding meetings in the evenings; the fruit of which, I expect to see in the day of eternity. Thence I rode to Maryborough, where I found kind friends, and held four meetings. Thence to Mount Mellick, where we had some refreshing times. Then I hobbled along about two miles, to *T. Gill's*, and spent a little time more.—My trials concerning my singular state, and the exercise of faith God calls me to, and to see so little fruit of my labor, and the cause of God so wounded by ministers and professors of all denominations, that I wished to retire to some lonely part of the earth, and weep and mourn out my days. But I cannot feel myself released from the important duty of sounding the gospel trumpet; from which, if I had the riches of the Indies, I would have given them for a release; but in vain were my thoughts. I sometimes thought I knew the feelings of Moses, in some small degree, with Jeremiah and Jonah; but not long after I found the Lord to breathe into my soul the spirit of my station; I felt resigned; my discouragement subsided, and I was filled with holy resolutions to go forward in the name of, and relying on, God alone. O God! keep me as in the hollow of thy hand, meek and patient, strong in faith, and clean from the stain of sin.

366. Taking my farewell leave of the people, I set out for Hall, near Moat, as a Quaker had invited me at the yearly meeting. Here I tarried several days, and experienced much kindness, and I improved the time in reading their books with the *Journal of George Fox*, which I long had a desire to see, but never had an opportunity until now. O! how are this dear people degenerated from the state of their forefathers. I spoke a few words in one of their meetings, for which I got a gentle reproof. I rode to Athlone, and sent a man through the town to notify the people.

367. I soon had a considerable congregation collected in the session house, where many were melted to tenderness. I believe much good might be done here, if the Gospel was faithfully preached; but I must go to another place: here the Methodists looked upon me shy. In Moat I held two meetings, and had out, as I was told, some scores of Quakers.

368. Thence I rode on a car to Tullamore, where I found prejudice had been imbibed by the people. Hence I walked with much pain to Mount Mellick, and rested two days. Thence to Mountrath, where we had several comfortable meetings.

369. As I lay on the bed, a preacher came in and looked, and went out and inquired, and came in again, and calling me brother, shook me by the hand. I questioned him as to his mind about my leaving America, and having a meeting appointed in his preaching house; said he, it is hard to judge in a case where it comes down on a man's conscience: so he parted with me in love, saying,—“I cannot encourage you according to discipline; and so I will let you alone, &c. But brother AVERILL told me if I saw you, to bid you call on HIM.”\*

370. About this time the following ideas came into my mind. 1st. About the plain language so called: first, grammar; second, Bible; third, Christianity teaches us plainness and not superfluity. 2d. That no man has a right to preach except God call him to it by his Spirit: and though words be ever so good, in and of themselves, yet unless attended by the power of God to the heart, will not profit; therefore it must be delivered in the power and demonstration of the Spirit to be useful; and as likeness will beget likeness, and a stream cannot rise higher than the fountain; therefore what is not done in the Spirit cannot please God; consequently we must be subject to the Spirit, passive and active: passive, having no will of our own, but what is conformed and swallowed up in the will of God: active, to do what God requireth of us, &c.

371. As past experience is like past food, the present enjoyment of the love of God, is what makes the soul happy: therefore there is a necessity of momentary watching and constant prayer: to have our minds uplifted, drawn out after and solely stayed on God; and to have one fixed resolution in all things, to please, and know, and enjoy God: and accordingly begin, spend, and close every day with him; and in order to do this, we must have the agency of the Spirit: its strivings and assistance; but can we have this at all times at our disposal? To command the Spirit, we cannot: this is the free unmerited gift of God! yet as he gives it freely, and as the Spirit is never found wanting to convince considerate minds and make them serious and solemn; and as the Scriptures command a steady acting, walking and striving: and saith “with” the present tense, (and yet requires no impossibilities,) I therefore conclude we may

sensibly feel the Spirit continually; and the fault must be on the creature side, if we do not, &c.

372. But can a man have the Spirit to preach and pray, when and where he will? It appears the apostles could not work miracles when and where they pleased: and in order that souls may be quickened, the word must be attended by the same power and Spirit, though in a different calling, consequently we must be under its influence, direction, and impression. But how shall we know the light and Spirit of God, from that of the devil?

373. 1st. There is no true solid lasting peace, but in the knowing and enjoyment of God: and the calls of the Spirit of God bring tenderness and solemnity, and in following them there is great peace and content in the mind, which affords a joy or happiness that is very sweet and full of love; it draws them more after God, and they have greater affection for the future happiness of God's creatures; and to resist the spirit of God's calls, brings, 1st. depression and burden: and (if persisted in) darkness and condemnation will come and overshadow the mind and the tender place will become hard; and great bitterness and unhappiness will fill the mind; and as it is God's will and delight to make us happy, it is our duty to follow the leadings which give true content and solid joy to the inquiring mind: and they that do not, sin against God, and wrong themselves. As for a person's having the discerning power positively to know the state of the people, I know not; but God knoweth the state and hearts of all; and his Spirit may influence and impress a person's mind to such and such discourses, or to speak to such and such states or cases of men, though we may not know the particular object; and as there is no particular form of church worship or government pointed out in the Scriptures, I therefore have no right to stick down a stake, and tie all preachers to that particular form, mode, or rule in public meetings: for what is one's meat is another's poison. In some cases amongst men, there is no general rule without an exception to it; what will be suitable at one time will not always do at another; therefore we are daily to inquire the will of God, and follow the leading of God's spirit.

374. When God is about to make use of an instrument to some work, a little previous he frequently permits them to pass through great buffetings of Satan, and deep trials of mind. Trials denote good days; and good denotes trials at hand: but the darkest hour is just before the break of day.

375. With regard to asking a blessing, either vocal or in silence, or rather giving of thanks, previous to eating, is scriptural; but

\* He travelled at large by the consent of the Conference.

after, appears to be the addition of men; except it be inferred from the writings of Moses.

376. Water baptism I have seen God acknowledge, by displaying his power, whilst the ceremony was administered in sprinkling, plunging and pouring: but as Paul said, God had not sent him to baptize, but to preach, so say I.

377. With regard to bread and wine, God has blessed my soul in the use of them, when I looked through the means to the end. But ceremonies others contend enough about; and all I have to do is to save souls. If I could feel my mind released, oh! how soon would I retire to my father's house, or to some retired place, and spend my days; but I feel woe is me, if I preach not the Gospel.—Some can go or stop, just as man directs; and preach, and have no seals of their ministry from year to year; and yet feel contented and think all is well, but how they get along with it is unknown to me. But some I believe God accepts as *christians*, but not as *preachers*.

378. My mind is pained to see so many resting in means short of the power: and others so closely attached to particular forms. Oh! my bowels yearn over the different denominations; my soul mourns before God on Zion's account. I am willing to spend and be spent in the vineyard of the Lord; but I know in vain I labor except God's Spirit attend the word and work.

379. I believe God intends and will lead me by the still waters, in a way I have not fully known; and trials at hand I believe await me, and afterwards I trust God will bless my labors.

380. From Mountrath I called upon *Mr. Averill*, on my way to Donoughmore.—With him I had an agreeable conversation.—Said he, "I believe you are sincere, but lie under a powerful temptation in coming away from America." He gave me the liberty of his pulpit; from which I spoke to the people, and a refreshing time we had. In Donoughmore likewise, at two meetings. From hence to Durrow, where we had two meetings, and I received a kind reception, though a stranger. Thence I walked to Kilkenny; my feet being bad, I was detained here for several days, during which time, I had a number of meetings; the latter of which were very refreshing, and one soul I since hear has been brought to good. Here a stranger sent a horse with me twelve miles to Innistearg. Thence I walked to Ross. Here a Quaker lived who had invited me from the yearly meeting; I spent near a week at his house, perusing some books which I found profitable.

381. I once went into a prayer meeting in the Methodist chapel, and they gave me the hymn book, which I took as providential; for

I was impressed to speak concerning the dealings of God with me, though I sung not: thus God opens my door step by step. The next morning I set out on my way some distance; the further I went, the more depressed I felt, and the more impressed to return; and for peace of mind through necessity I went back, and requested permission in the preaching house to call the people.

382. After they had considerable talk among themselves, and some with me, they opened the door; at first, the discipline seemed to hinder, and then they durst not deny.

The commanding officer of the town, with many of the quality and commonalty, filled the meeting house full, to whom I spoke an hour or more; this was a refreshing time, and not soon to be forgotten.

383. Very early the next morning feeling my mind free of this place, I set out for Enniscorthy, and found an opportunity to ride on a car, which greatly eased my feet.

384. I spoke a few words in the Methodist meeting, and at night put up with a *Quaker*, in whose house I spoke to a number of his servants. Thence I walked to Carnew; I here was received as a friend by a Methodist supernumerary preacher, who gave me the right hand of fellowship; and in his house I had some meetings. Attempting to ride on a car from thence, I had not gone far before I was overtaken with an express from the Widow Leonard, who wished to see me. Here I called another meeting, which was tender. Thence I walked to Gorey, where I spoke to a few hundreds, and a solemn time it was.

385. From thence to Eicon, holding one meeting on the way, and two here, which were times not soon to be forgotten.

386. Thence to Rathdrum: here I spoke to a few, amongst whom was the preacher who had shut me out of the love feast at Mount Mellick. Here he pretended some friendship, with color in his face.

387. Thence to Wicklow, where *Cooper* preached, and then a Methodist: after which I was permitted. But some gentry being here, they could not bear the truth.

388. From thence I came to Dublin about the 15th of July. Here I met *Doctor Coke*, who had just returned from America. By him I received a letter from my dear friend, *J. Mitchell*, who was so unwilling that I should come away; and also another from *R. Searle*. These gave me some refreshment. About this time I received a letter from my parents and sister; which gave me comfort, to hear my parents were well, and my sister still endured.

389. Dr. Coke requested me to go a missionary to Halifax or Quebec; and upon conditions that I would promise obedience to what he should direct, for six years would bear my

expenses; and I should want nothing of books, clothes, &c. Having twenty-four hours consideration, I weighed the matter, and returned my answer in the negative; as in tender conscience I durst not leave the Kingdom yet; believing it the will of God I should stay. At which time tears flowed plentifully, and it seemed as if my head was a fountain of waters. The doctor grasped me in his arms, gave me a hug, and went his way.

390. At the time he made me the proposal, (whilst we sat at breakfast,) one preacher came and sat down by my side, and said, "what do you desire or request of the conference that they should do for you?" I replied, (supposing him to be my friend,) nothing; only that the preachers should not speak against me, to blacken my character; whereby to prejudice people against me, to hedge up my way, and hurt my usefulness. He then removed to the opposite side of the table, and said, if he attempts to travel in the name of a Methodist and preach in the streets, the mob will be upon him; and if they once begin, they will attack every preacher that comes along, and fall on our Irish missionaries next; and if they begin, it will be hard to stop them; and government will immediately conclude we are at the head of these disturbances, or the occasion of them; by which means they will deem us enemies, and take away some of our privileges. Whereas, said the doctor, there was never such a thing known, when in the midst of external and internal wars and commotions, that preachers were permitted to travel and hold meetings as oft as they pleased. He then added, I don't know but your travelling about, may do more harm than the conversion of five hundred souls may do good; take it upon all accounts, I can't say but I shall be under the necessity of writing to Lord Castlereagh, to inform him who and what you are: that we disown you, &c., then you'll be arrested and committed to prison, and if you once get in jail, it will be hard to get out.

391. These things were mentioned for my consideration, during the above-mentioned twenty-four hours.

392. But the impression on my mind was so strong to tarry, that if government had threatened to send me to prison in irons, as yet I durst not consent to go.

393. After this, it was talked over in conference, and agreed that the connexion should show me no countenance, but disapprobation, which they requested the doctor to tell me, though he never did his errand: but Tobias, upon finding out his mission, took upon himself to do it, without being appointed; and forbid me coming to Waterford (where he was stationed) among the Methodists, or to the

meeting house, and if I did, he would preach against me in public and in private. Upon this, several of the preachers who were friendly in their hearts, durst not show it outwardly, &c.

394. Now, according to appearance, my way was hedged up all around. My trials were keen; but God was my support, in whom I put my trust, believing he would pave my way step by step.

395. About this time I had a short sketch of the general run of my experience committed to the press, in order to give away for the benefit of mankind—it contained about twenty small pages, the edition was near three thousand—none of which I sold; but sent some of them to different parts of the country.

396. I took a walk out of town, in order to preach to a garrison; but could not get them together; so I gave them some pamphlets, and set out to return; and on my way from the Pigeon-house I was suddenly taken unwell, and thought I should have died on the spot; and staggering along, I got into Ringsend; when after some little refreshment in a grocer's shop, I gained some strength, and visited a couple of prisons, and got to my lodgings. This was the first Lord's day in August. I took tea with the family, and retired to my chamber, where I was confined about thirty-two days, without the sight of the sun.

397. In the beginning of this confinement, it was thought I had the measles, but an apothecary being called in, on examining closely, he said the eruption was too prominent for this, and therefore it must be something else, perhaps the small pox: so my friends halted between two opinions: scarcely knowing what to do—I being unwilling to have any physician who had not the fear of God before his eyes; knowing I had suffered so much from them, with very little good.

398. But a Quaker woman, who heard of me, came to see me, and said, "I wish he was in the care of Doctor Johnson, and I should feel my mind easy." I, upon hearing the words, made some inquiry concerning the man, and consented he should come; and being sent for, he came without delay, as he had heard of me just before, and was considering in his mind whether he should come of his own accord and offer me his assistance.

399. My eyes, at this time, were entirely closed, and continued so about a fortnight; and for about ten days nothing passed through my bowels.

400. Here I despaired of life, and expected to die: but the Lord was precious to my soul as ever. Three things I desired to live for, which were:

401. 1st. I wanted to attain higher degrees of holiness, that I might be happier hereafter.

402. 2d. I felt the worth of souls, and an anxious desire to be useful to them.

403. 3rd. My parents I wished to see once more in this world, lest when they heard of my death, it would bring them to the grave with sorrow. But at length I was enabled to give them up, and leave them in the hand of God to protect and support.

404. What I wished to die for was, to get out of this troublesome world, and to be at rest with saints above: yet I felt resigned to go or stay, as God should see fit: sensibly feeling the presence of God, and reading my title clear to the mansions of glory. The very sting of death was gone; so that it appeared no more to me to die, than to fall asleep and take a nap.

405. During this time, there was something whispering in my mind, as though this sickness, by the will and wisdom of God, came, and would turn to his glory in this world, and yet I must travel other countries to preach the gospel; but the possibility of it seemed so contrary to human appearance, that I did not give much heed to the whispering voice: but my soul was happy all the time.

406. Some thought it strange that I did not speak more than I did about religion: but I feeling my mind weak, and my thoughts sometimes to wander, was fearful lest I should speak amiss, and thereby perhaps hurt tender minds, as *some* had already said that I was better in my heart than in my *head*. After twenty-two days thus passing away, hope began to spring up in my mind that I should recover, and yet labor in the vineyard of the Lord.

407. The physician, *Dr. Johnson*, had attended me faithfully from the time he first came; sitting up with me about ten whole nights, and visiting me repeatedly through the day; and as soon as he thought I was able, had me carried in a sedan chair to his own house; though he was neither in membership with the Quakers nor Methodists.

408. Here I continued seven weeks. I think for about twelve days after I came, the blood would gush out of my sores, upon attempting to rest the weight of my body upon my limbs; but upon the forty-fourth day of my sickness, I attempted to venture out with help. During this space of time, God gave me favor in the sight of the people, though a stranger in this land, and having but one guinea when I was first taken ill, yet I wanted for nothing during the whole time.

409. Oh! how different are the dealings of man to me now, from those in America, when confined with the bilious fever.—Surely there must be the hand of God in this. He let me know what it is to want and to abound, that I might feel my weakness and dependence, and

prize my privilege by feeling for my fellow mortals, and improve my time for eternity.

410. I think of all the people I have met with for four years and seven months' travel, this doctor has shown me the greatest kindness and friendship; for which, may God reward him in the day of eternity!

411. After some little recovery, feeling a desire to do good, I asked for *White-friar-street preaching house*; but was denied. Then for *Lady Huntingdon's* society meeting house in Plunket-street, but could not get it. Thence I applied to the *Quaker* society, but they could not, consistent with their religious principles; yet they behaved very kind and friendly to me. Then I sought for a *play house* in vain: thus my way seemed to be hedged up.

412. The first place that presented to view was, the Weaver's hall, on the Coombe in the Liberty; which was occupied by the separate Methodists, (by some called *Kilhamites*;) but by themselves, the *new connexion*. Here I had several meetings; some laughed; others stared; but in general were solemn and quiet, and some were melted to tenderness. I formed a covenant in one of these meetings, which appeared not altogether fruitless. In their meetings also, I had liberty to speak what I felt.

413. About this time, I received a letter from *S. Hutchinson*, dated New York, July 21st; in which I found he was now reconciled to my coming, and sent my character to this country, to *A. Hamilton*, doing me justice; which letter I showed to one of the stationed preachers, and had my character read in a public assembly, to let people know what I was, as many had been scrupulous concerning me.

414. At length, recovering my health to such a degree, I had thoughts of leaving Dublin, and going to the country, but could not feel my mind free, until I first had visited several prisons, and held a meeting at the doctor's house.

415. October 16. I was *twenty-three* years old; the prophet's prediction was fresh in my mind, not only the year past, but now. What is past and gone I know; but what is to come, I leave the event to God; believing he who hath preserved me and brought me through the mountains or waves of affliction and trials, will still be with me, and grant me strength in proportion to my day, if I cleave to him with all my heart, and have but the one thing in view, viz., the glory of God and the salvation of immortal souls.

416. 18th. I have held a few meetings of late in Chapel-izod, which seem not to be altogether in vain.

On the 19th, I held my last there, and at the Coombe.

On the 20th, I visited several prisons, holding meetings with the prisoners; and gave them some bread and books: and called some of the most serious and decent of the neighborhood into the doctor's house at even, to whom I spoke about an hour, and all was solemn and quiet; so for the present I feel my mind released to go and visit the country. What is before me, I know not; I expect trials and hardships in the way; but as soon as I can find my mind released and free, and the door open, I intend to return to my own country.

417. 22d. In company with my *doctor*, I went to Rathcool, but the woman of the house, who invited me, being absent, I met with a cool reception; however, I spoke to a few, and with grief went to Leixlip, where I had been invited, but the family holding some different sentiment, my situation here was trying too.

418. At Lucan, I was disappointed, and then began to grow discouraged; querying in my own mind, whether the preachers were not right and I under a mistake.—Whilst spending some time solitary and walking the floor, I besought God if he would make my journey prosperous, and give me favor in the sight of the people, to give me a token for good; and upon this I lay down to rest, and soon fell asleep, and dreamed I was walking up a river side, through a smooth plain, and began to feel faint and weary, and meditated what I should do for refreshment; and suddenly coming to the door of a cottage, which was open, I saw the table spread, and as I rapped, the mistress came, and grasping me by the hand, gave me a hearty welcome, to my astonishment.—Said I, “how do you know me?” Said she, “our little Jemmy, (as I thought a boy about twelve years old,) dreamed last night that God sent two angels to us, clothed in white, with a message to entertain a traveller, with such and such a dress and features, who should come in the afternoon, and you answer the very description; therefore you are welcome.” I then looked, and behold my robe was white, fine unspotted linen; and oh! how joyful I felt, to think angels were sent to prepare my way. I then awaked with my mind solemnly stayed on God; and my spirits refreshed to pursue the journey.

419. Taking the canal boat at Hazel-hatch, I went to Athy, and on the way the passengers solicited me to play cards, I replied, I will play one game when you have done, but must have the captain's consent; they then looked and laughed, and played on; now and then turning a joke on me.

420. I gave one of my pamphlets to the captain, and in the evening, as soon as the gaming was over, after they had done playing, I offered to buy the cards; the captain replied,

I don't sell cards, but will give them to you; I thanked him, and played my game by throwing them out at the window into the canal. The company seemed to be thunderstruck and conscience convicted, and their merriment was soon over. Solemnity seemed to rest on every countenance; they now and then forced out a word, as though they took my conduct as an imposition; but in a manner they seemed dumb or confounded; but I felt justified in my conduct.

421. In Athy I met with a kind reception, and had the liberty of a chapel which was not the Methodists. I held two meetings, but the curate thought I was for party, as I preached up free salvation, he knowing it was a controverted point, and at first would not consent for a third meeting, till reviewing the matter, he would take no denial but I should hold a third. These meetings were quickening.

422. Thence to Carlow, where I held three meetings: here I was troubled with the Asthma, for the first time to prevent my rest since I came into this country: thus I perceive the seeds of death are in my body, which, if I am not faithful, I expect will carry me suddenly hence.

423. I walked to Hacketstown through the rain, thirteen long Irish miles. I enquired for swaddlers, (for if I asked for Methodists, the Romans there would immediately direct me to the worst enemy they had, through an evil spirit,) and was directed to a house, (not a member, but a hearer,) and asked for liberty to tarry all night, as I could not hear of a man who had invited me to come previously. The woman said, if you will accept of some straw, you may stay, which I thanked her for, as I felt so weary, I scarce knew how to walk any farther; but the man perceiving my thoughts of tarrying, objected; I then rummaged my papers, found a few lines to a man out of town, who was not in a capacity to entertain travellers, so I walked to his father's (being piloted by a lad, who returned immediately) about half a mile, and came to the door and rapped. The family were unwilling to let me in, as several persons the night before had been robbed, and house robberies were frequent in that quarter. I now was called to an exercise of my faith, as there were several dogs to guard the house without, and apparently I should not be let in, as they questioned me back and forth through the door, with entreaties to go to a tavern, yet they could recollect none near, but what was filled with soldiers. At length the old man, who was the only Methodist in the house, whilst sitting in the corner, felt these words run through his mind (as I was about to go and take up my lodgings on the bank of a ditch) repeatedly with power, “be not forgetful to enter-



tain strangers, for thereby some have entertained angels unawares;" he began to grow restless and uneasy, and finally prevailed on the family to open the door and see who and what I was. As I came in I saw fear in their countenances, and began to sing an American hymn and talk with them about their souls, and soon it was gone. The old man says, I think I have heard of you before from Mount Mellick. They entertained me all night. As I was going away in the morning, the old man said, will you not hold a meeting? I said, if you will get the people convened. During the day two daughters were following the new fashions; observing the superfluities they were fixing on some new clothes, I said, every time you wear them, remember another suit you'll have, the muffler and the winding sheet, which seemed to sink in their minds; and since, I have had the satisfaction to hear, (several ways) these young women were found walking in the ways of wisdom.

424. In all I had four meetings here. In Tinnehely I had two in a house and one in the street. In Killeevany we had several refreshing seasons. At Rednah we had two powerful meetings. At Roundwood we had two likewise. At Castle-cavan the people were hard, but I hope some good was done. At Echon I fell in with *Mr. Matthew Lanktree*, who I expected would treat me with coldness, considering what had passed at conference, but was agreeably disappointed.

425. He gave me liberty to travel on his circuit as long as I pleased. He, I think, is one of the holiest men I have met with in Ireland. He strove to persuade me to accept from him a razor, which something within had in times past prevented me from using, and forbid it still, as it was a guard, sentry, or watch to remind me of my duty, and that if ever I fell away to become a backslider, (properly speaking,) I should never be reclaimed.

426. Arklow had lain with some weight on my mind for several weeks; I accordingly paid it a visit. No Methodist being in the town, I knew not where to go; but God put it into the heart of a man to open his ball chamber, in which I held several meetings, which were very tender. A man who had opened a malt-house to other missionaries, denied it to me.

427. On my way to Carnew, a preacher who had treated me with coolness at Ross, and had some trying reflections for it, took me upon his horse, and he himself walked six miles. He now gave me the right hand of fellowship, and I spoke for him at night.

428. Here lives a widow who was strangely preserved in the rebellion; she is liberal, 1st,

in sentiment—2d, in alms—3d, in plain dealing. She has built a large preaching room, which is open to all; is prudent in temporal and external matters, and in religious things, sees men as trees walking.

429. Here some blamed me for not being more cheerful, and take a glass of wine, and dress more ministerial, &c. But there is a certain something within, which is tender, and to grieve or go contrary to it, pains me, and I know not but condemnation may follow if I persisted in going contrary to its dictates. Here I had several refreshing seasons. A few days since, as I was credibly informed, there was heavenly melodious music heard, from whence could not be ascertained: and at the same time a young woman died happy.

430. At Castletown, Arklow-rock, Ballymurtah, Minerrock, and Sally-mount, we had melting times. In Wicklow, two solemn meetings. In Gorey, I held three in a house, and one in the street. The chief commanding officer, as the sergeant said, was coming to stop me; and when within a few yards, turned and went off muttering.

431. At Clough, I had one meeting. In Ballycanew, two. Clinganny, one. Ballymore, one. Ferns, two. Newtonbarry, four, and one in its vicinity, which was quickening.

432. At Enniscorty, after holding two meetings, I went out of town on my way, but going burthened and distressed, returned back and held two more for the ease and enjoyment of my mind.

433. I went on Vinegar-Hill, and took a view of the place where much blood was shed on account of religion.—Oh! when will the time come, when the earth shall be of one heart and of one mind, and the nations learn to war no more. Many who say they are enlightened, being still in darkness, rest contented, and fight for the form of religion, but know not the power or the purity of it.

434. At Wexford, I met *M. Lanktree* again; I told him he must prepare for a scolding at the next conference, provided he gave me such liberties. He replied, I dare not oppose you; 'tis evident God is with you; and I look upon it providential your coming here, and so does my wife, as she has found it a blessing to her soul; and I entreat you to tarry longer on the circuit; and as we were about to part to see each other no more, as we supposed, he could hardly refrain from weeping.

435. I held three meetings here, and one at the barony of Forth, which was the most refreshing I had seen for some time.

436. On my way to Ross, I saw one sitting by the way side, reading the bible, to whom I gave a pamphlet.

437. As I called at a tavern to refresh, I

found a young man under some conviction. I conversed plainly with him, though a stranger, and gave him a pamphlet.

438. At Ross, I held three meetings, and some said I was *Quakerized*; others said I was too much of a *Methodist*, and some that I was a *mystic*.

439. From thence I set off for Waterford, where *M. Tobias* was stationed, as this place lay upon my mind for several weeks. I was now called to a trial of my faith, as I did not expect one *Methodist* in the place would receive me. But this afforded me some comfort, that I could appeal to the Searcher of hearts. I had no other end in view, than to do his will, believing it to be my duty to go.

440. Having a letter to a class leader which was not particularly directed, as to his residence. I inquired for the man; one said, he lived in one street: another said, in another; thus I wandered up and down the town for some time, and suddenly I discovered a man: a thought arose, that man won't lie; I ran to him and showed the letter; said he, do you think I know the man? I told him I wanted information: he asked me several questions, and piloted me to the door. The man of the house read the letter, and after tea took me to the preacher's house to hear what he would say; and behold it was the man I had seen in the street, *Zechariah Worrel*.

441. He gave me the right hand of fellowship. I told him to look out what he did, lest others should blame him. I spoke at night, and on Sabbath morning too; but at night he durst not give me the liberty; as then was the great congregation. On Monday evening, through the intercession of the leaders, I held a third meeting, and appointed for the fourth; the house was well filled, and in the congregation were several *Quakers*. There was a considerable movement among the people.

442. The next morning, I held my last meeting; the class leaders, of their own accord, gave me a recommendation; first, that they believed I preached the gospel as held by the *Methodists*; and second, that my labors were blessed to the people.

443. Here I had several valuable articles of clothing and money offered to me, which I refused; however, about eleven shillings were forced on me. I visited several backsliders and quitted the place.

444. In Pill-town, we had a shaking time; here I pasted up some printed *rules for holy living*, in the streets; as I had done some written ones in several other places.

445. To Carriek-on Suir, I had several letters, which paved my way to getting the preaching-house; in which I had five meetings that were tender. The chief person of the society, when I first came here, was ab-

sent; but on coming home offered me two shirts and some money, which I refused. Said he, "it argues a sound heart, but a weak head; and if I had been at home when you first came, I would not have given you the preaching-house, as that would have been an encouragement to impostors: but you might have preached in my private house as often as you pleased." I had several other things offered by other persons also, which I refused, and went to Clonmel, having about five hundred papers printed—*rules for holy living*. Here I got the preaching-house, likewise; which some previously said I would not get; however, the congregations were larger than had been known for many months; and the power of God was sensibly present.

446. Earnest entreaties were made for my tarrying longer; but feeling my mind free, after holding three meetings, and after pasting up some *rules*, I quitted the town.

447. I had accepted a small note and two shillings, but feeling burthened in my mind, gave up the former to the person.

448. At night, I put up with a Roman Catholic, at Capperquin, which took all the money that I had, amounting to 2s. 6d. English.

449. On my way to Tallow, a magistrate overtook me.

Q. What have you got in your bundle?

A. Papers.

Q. What papers?

A. Rules for holy living.

Q. Where did you sleep last night?

A. Capperquin.

Q. You made good speed this morning—where was you born?

A. North America.

Q. What did you come here after?

A. Partly upon account of my health, and partly by, an impression on my mind, believing it to be the will of God.

Q. And what do you do here?

A. I strive to persuade people to serve God.

Well, said he, that is a good practice; but do you meet with much success? I replied, I am striving to do what I can; but it is the spirit of God that must accomplish the work. He then proposed several of the questions again and again, with some others. I suppose, to see if I would contradict myself. I then gave him a paper and a pamphlet, and told him, if he wanted further information, to search me.

He said, there are many who go about to stir up the minds of the lower class, (alluding to politics, riot, and rebellion,) but my mind is satisfied concerning you, and so he rode on.

450. In Tallow, I held two meetings, the house being opened to me; but now I had an-

other trial; my feet being so sore, apparently I could walk no further; but a man who was going my road, took me up before him on a horse, and carried me six miles; and another man afterwards let me get upon his car now and then; and now and then I would hobble along a spell; so I got to Cork late in the evening; and having a letter to a man, I was provided with food and lodging.

451. Next day, I went to see the assistant preacher, who was also chairman of the district. Said I, "what privilege will you grant me?" Said he, "go away, and come at such an hour, and I will tell you:" which I did.—Said he, I have talked with some of our most respectable friends, who think it not proper to give you any encouragement, as it would be too great encouragement to impostors; and we think you to be out of your sphere. But, said I, suppose I hold meetings in town, not to intrude upon your meeting hours; nor yet say any thing against you; neither lay down contrary doctrines?—Said he, it will be taken as opposition, if you hold any meetings any where, at any time here; so I parted with him; this being Saturday evening.

452. Sabbath morning I heard one preach, and then took breakfast with a Quaker, who treated me cool enough. I attended their meeting, and then, by an impression upon my mind, took upwards of an hundred of my handbills, or printed rules, and went through the town distributing them to the gentry, and heard a preacher at night. The next morning, feeling the want of some money, I attempted to sell my watch, but could find none that would buy it. At length, I went into another watchmaker's, who looked at me and said, tell me your cheapest price: I said a guinea, it being not half the value. He asked me what countryman I was; I burst out a crying; he then gave me a breakfast, a guinea, and a shilling. He asked then my religion; and I gave him a pamphlet and paper; and requested a guide out of town, to which I gave half the guinea; with orders to carry it to the man who had provided my bed and board, as he had a wife and three others of his family sick at that time.

In the night I arrived at Bandon, and inquired for Methodists; the woman said, What do you want with them? A. To tarry all night. Q. Are there any near? A. There is one near you. Q. Did you ever hear of an American in this country? A. Yes. Q. What is he doing? A. Wandering up and down striving to do good, and he has had the small-pox of late. Q. Are you he? A. Yes. Come, walk in. I felt thankful to God that he had provided me lodging for the night, &c.

453. Next day I went to see the preachers; one of whom treated me rather cool; the other said, I can give you no encouragement, and I will give you no opposition; I am willing you should go round the circuit and do all the good you can. From this, I perceived that he felt more love in his heart than he durst show out. But in a dream of the night, my mind was so impressed, that I quitted the town early in the morning, leaving my staff behind and bidding none farewell. It took me more than seven hours to walk nine miles, to Kinsale: on the way I was near being stopped by a magistrate. I sat down by the road side and reflected thus; "here I am, a stranger in a strange land; but little money, and few that show me friendship; I am going now to a place; and I have no ground to expect reception; I cannot walk much farther: I cannot buy a passage to a distant part; and what shall I do, seeing I have no way to get bread? Once I had a father's house and tender parents; and how would they feel if they knew my present case? Unless God works wonders for me soon, I shall surely sink."—Then I lifted up my voice and wept.

454. The first Methodist I met in town treated me coolly; but recollecting to have seen a young woman in Dublin, who lives here, I inquired and found her. She at first was sorry to see me; she being in a low, uncomfortable state of mind, and her parents not Methodists. However, they invited me to tarry; and so it happened by the overruling hand of Providence, that I got the preaching house: first, by talking with the members individually, and provoking them to say, I have no objection if the rest have none; and then by making bold to stand up on Christmas night, after a local preacher had dismissed the people, and spake a few words, and formed a covenant with the assembly to pray three times a day for a week, and the greater part of which agreed, and I called God to witness to the engagement. And when the society met to speak on the privilege of the meeting house, there was none to object.

455. Early the next morning many came out to meeting, and at evening likewise; thus for several days together; and God's power was felt by several who were quickened to start afresh for the kingdom of glory.

456. I held one meeting, to preach to the children. The preacher who had treated me with slightness in Bandon, came to the stairs and listened. At a love feast, there was never such a refreshing time known there before.

457. I wished for a passage to Dublin, a vessel being ready for sea; but the owner would not consent that the master should take me on board; saying, where they have got priest, minister, or preacher on board, there is

no prosperity or good luck: and the vessel was wind bound for several days.

458. During my stay here, I frequently thought every meeting would be the last, and would appoint no more, hoping by some means to get away: but no door opened. I received invitations to breakfast, dine, and sup, more than I supplied. At length, some people (not in society) procured me a passage, unknown to the owner, by persuading the captain to take me on board, and provided sea stores, and then gave me information that the wind was coming fair, and if I would, I could now sail for Dublin. The people at a venture would come out to meeting, and seemed as though they could not keep away. I requested my departure might be notified that night; and within two hours after hearing that the captain would take me, went on board, and was under sail; and after fifty-two hours passage from Oyster-haven, I landed in Dublin, and went to my old home, *Doctor Johnson's*, where I was cordially received, having been absent eleven weeks and two days, and travelled by land and water about seven hundred English miles.

459. It lying weightily upon my mind, what the Cork preacher said, I wrote to him to the following purport.

460. "I don't see how you could in justice take it as wicked opposition, if I did nor said nothing against the Methodists, provided I held meetings, without judging me hard. I acknowledge you treated me with less severity in harsh words than I expected; but lest you should write letters before me and hedge up my way, I left Cork as I did; and now remember, if souls be lost in consequence of it, that will lie at your door. for God knows, if I could have kept my peace of mind, I would not have left America; but in tender conscience I was constrained to come."

The person who carried the above, delivered it as follows:

Sir, here is a letter from Lorenzo.

*Preacher.* Oh! is he in Kinsale? (reads the letter without changing countenance,) he is displeas'd I did not let him preach: did he preach in Kinsale?

*Bearer.* Yes, sir, to large congregations; and a prospect of good.

*Pre.* I'm glad there is a good prospect—he has been a zealous preacher in America, and came away against rule, or order of his assistant—he follows his own feelings too much—he is Quakerized.

*Bea.* I believe, sir, he is led by the dictates of the Spirit, for his labors are owned of God.

*Pre.* Poor man, he fatigues himself—I told him he ought not to walk so much. I bid him call on me in the morning, in order to give him some assistance; but was too ill to see him.

*Bea.* I don't think Lorenzo would accept of it, sir! he is not a burthen to any of our societies.

*Pre.* I hear he is abstemious, and will not take sufficient nourishment: he won't take clothes, and such a poor figure as he cuts! why, when he went to Bandon and stood at the people's door, they could not tell what to make of him; and so he concluded, with saying something concerning my heart and head.

461. January, 1801. The greater part of this month I spent in this city. I went to see *John Dinnen*, who treated me with more friendship than ever before; yet there seemed to be something out of order between us.

462. Here I found *Alice Cambridge*, (who lives with Mrs. Stafford, from whom I received manifested kindness,) who had been very hardly treated in the south; and turned and kept out of society for no other cause, than because in conscience she could not desist from holding public meetings. She was kind to me during my illness, and was the occasion of the preachers first coming to see me. Oh! prejudice and austerity, when will ye be done away! By the means of *Alice*, I procured a large room for meeting, in Stephen-street, where thrice I spoke to some scores. In Chapel-street, twice—some seemed to feel the word; others were angry. In Thomas-street. I met a few. In New-street, I had four meetings; some people were solemn; others noisy. I spoke twice at the Coombe: three times in Spital-fields;—twice in Ransford-street; once in Cathedral-lane, besides family visits, at which came in a few in different parts of the city. At Elephant-lane, I had two solemn and attentive meetings.

463. For some months I had a desire to preach at Blackrock; but saw no way till now; the young curate, by the name of *Mitchell*, whom I had seen at Athy, gave me the privilege of *Mr. Kelly's* chapel: in which I spoke to an attentive serious people.

464. Having it impressed upon my mind for several months, to give the inhabitants of Dublin a general warning, I never saw my way clear to proceed until now; and believing the judgments of God hanging over the place, I got about three thousand handbills printed, such as lay upon my mind, and the greatest part I distributed among the quality and decent kind of people; which I left either in their shops or houses, and one I enclosed in a letter, and gave it to a sentinel in the castle-yard for the Lord Lieutenant; but fearing he would not get it, got a second framed and directed in gilt letters, for the Lord Lieutenant, sealed in black wax and paper, and tied tape round it—this I left in the porter's lodge.

465. I got two others framed in black, and directed in gold letters: one for the merchants,

the other *for the lawyers*: the first I hung up in the Royal Exchange: the other I left on the floor in the sight of the Lawyers, in the hall of the four courts, and walked out, (it being court-time.)

466. A local preacher said he was willing I should have a meeting in his house, if it would not grieve his brethren; at the leader's meeting it was objected to.

467. At *John Jones's*, my printer, in Bride-street, I held my last meeting, which was solemn and refreshing, having had near thirty since this time of coming to town.

468. Feeling my mind at present free from the city and college, (as I had left a pamphlet on every floor in the letter box,) and bound to the west of Ireland, I took leave of a number of my Dublin friends, saying, I know not I shall ever see you again in time; but several said it was impressed on their minds I should return to the city before I went to America.

469. February 1st. I took leave of my dear *Paul and Letitia*, who had showed every particular kindness and attention to me during this visit, which parting was painful to me, and taking the canal boat, I arrived in Tullamore after night fall. This day one passenger called for a pack of cards, another reproved him, saying it is Sabbath day; this opened a door for me to distribute some handbills and pamphlets; some of which passed into the first cabin, which influenced the passengers to send for me in there. Some of these cross-questioned me concerning my leaving America, and travelling through the kingdom, with other parts of my conduct which they had heard of. I endeavored to return my answers to the purpose, and yet in such a manner as should be profitable to the whole. God was my helper, and his power seemed to come over them. These people spread over the town what a strange man they had in company. The Methodists who heard of it, came to the house where I was confined with sickness to my bed near all day, and asked if I would hold a meeting at night. I said yes, provided you will give me the preaching house, and get the people notified. Here prejudice had formerly shut the door and the hearts of the people against me.

470. In the evening the seats were filled: the next night the house was filled; the third night all the people could not get in. The next morning early the seats were filled, and I gave my last: the day but one preceding, I put up one of the *rules for holy living* in the market place, which occasioned a Protestant and a Roman or two, to come first to words, and then to blows: and then one of the Romans who held the Protestant whilst the other beat him, was obliged to run into his house and not show his head in the market all day,

lest the Orangemen should give him a beating: he was one of the richest merchants of his profession in town: I spoke that day in the street to near fifteen hundred people, generally well behaved: here I was offered half a guinea, and the offer of a return carriage to carry me sixteen miles; which I refused, knowing that example goes before precept; and that the eyes of many are upon me. I walked nineteen miles to Birr, but here met with a cool reception: likewise at Cree, to which I had a letter from their friend; nevertheless was cool enough received. Well, said I, I have come about twenty-two miles out of my way to see you; and if it were convenient, should be glad to hold a meeting, but if you call not the people together, I shall be pure; and leaving them immediately, after giving them two pamphlets, I reached Eyre-court that night.

471. The next day I walked twenty-two miles, and got benighted: I called at a farmhouse and got liberty, for money, to tarry all night, but found no freedom to eat in the house, except two or three roasted potatoes.

472. Next morning walked on and a car overtook me, and I hired a driver to carry me into Tuam, at which town upon my arrival, felt a sudden halt in my mind; enquired for Methodists, and after getting some refreshment found one, who treated me kindly and got me the preaching house and about ten score of hearers that night.

473. For several days past, feeling the necessity of a preacher's being assisted by the supernatural grace of God, or else his labors to be of but little use, and feeling my own weakness, trials began to arise and discouragements to desist, but here God revived my spirits by granting the quickening influence of his grace to assist me to go through the meetings both at night and morning.

474. At Hollymount, we had two solemn meetings, though the class leader had treated me with some neglect.

475. At Castlebar, where Mr. Russel and his wife were kind and friendly more than I expected, I held a number of meetings which were refreshing and powerful: here one woman said she had seen me in a dream two weeks before.

476. At Newport good was done: here I was met by Sir Neal, who observing me to have a bundle of papers under my arm, which I had got printed a few days before as a warning to the people of the country, being more and more convinced there is an awful cloud gathering over the land. He questioned me very harsh and sharply what those were, and who and what I was; and after taking me to his house and examining different papers, said

he believed I was an honest man, and gave me a pass.

477. At Nappogh the people were cold and hard: at Westport in the day of eternity, I expect the fruit of two meetings will appear.

478. At Tullagh, a country place, about two hundred came out at night, and as many the next morning, though the ground was white with frost.

479. At Cappavico, the Lord's power was to be felt, and at Menalo we had memorable times. About this time, I fell in with the *Rev. Mr. Averill*, who entreated me to tarry longer on the circuit: saying, the cries of the people are after you, which I look upon to be the voice of God in their hearts, for it is evident God is acknowledging you amongst them, and if you will tarry another year, I'll give you a guinea a month, to bear your expenses, and providing the next conference set their faces against you as they did the last, I'll pay your passage home to America. I told him, I believed the time was near, that it was the will of God, I should return home; therefore durst not engage to tarry.

480. At Foxford we had good times—at Ballina, we had three powerful meetings. About this time, I had some articles of clothing and money offered to me; but a small part I felt free to accept, though I would have to live by faith about my passage.

481. I walked about thirty Irish miles in a day, and coming to Sligo, I met *Mr. Averill* again. He preached and administered the sacrament, the latter of which was refreshing.

482. In the evening, I spoke at the court house to about a thousand people, and entreated them to prepare for trials, which I expected were coming on the land. The next morning, after speaking to about two hundred, went to Manor-hamilton, where was a great ado about religion, and some good doing.

483. I attempted to speak at night, and about two-thirds through my discourse, I was suddenly stopt, like one confounded, and other preachers carried on the meeting, and concluded it.

484. The next morning, feeling greatly depressed in mind, I wrote a letter for *Mr. Averill*, leaving it on the table, and quit the house before the family was up, and walked twenty-one miles to Enniskillen, where I spoke to a few at night, not in vain. The next morning, speaking to a number more, I went to Tempo, and at a tavern where I took some refreshment I missed my pocket-book, in which were a number of letters to people's friends in America. At night, I called in a market town, and after distributing a number of handbills, called at a house, and for the sum of thirteen shillings English, could have supper, and lodging, and breakfast, and liber-

ty of holding two meetings. The man was a Methodist, the woman a Presbyterian. The Methodists then besought me to tarry a day or two, in vain.

485. Partly in the rain, I walked twenty-one miles to Dungannon, and whilst distributing handbills through the town, a soldier I met, who knew me though it was night, and took me to a sergeant's house, who said, "when we lay at Chapel-izod last year, when you came there and formed the covenant, a corporal who agreed thereto, afterwards became serious, and died in peace."

486. Here I had an ulcer broke in my lungs whilst I was asleep, which had like to have strangled me at first. I felt cold chills after this, running through my body, and feverish, and my bodily strength greatly reduced. The sergeant, who a few days previous, was wishing that he knew where I was, that he might send for me to come to that place, asked the circuit preacher if I might have the meeting house, who said, "by no means;" however, the sergeant knowing my desire to hold a meeting, after the preacher had dismissed the people, spoke out, and said: Take notice, there is an American in town, who will hold a meeting to-morrow evening, but the place is not determined on; then walking and whispering to the preacher, said, will you forbid its being here? Who replied, I will neither approve or oppose it. The sergeant turned to the people and said, It will be here.

487. I had four meetings in the house, and two in the street, which were solemn and attentive.

488. I held several in the neighborhoods of this place, which seemed to be attended with some degree of power; at one of which, a seceder's school house would not contain the people, and church service just being over. I got the liberty of its pulpit, which I looked upon as singular and providential. I spoke to near seven hundred people, and mentioned, I believed trials were near. Thence I proceeded to Lisburn, and put up with one who had been a Quaker, but had withdrawn. He appeared to be a conscientious man, but the Scriptures bear but little weight with him, and the divinity of Christ he seems to stumble at. Thence to Belfast; on my way I called at Lambeg to inquire concerning a singular circumstance, respecting one's losing their hair; which was thought to be supernatural; it has produced a great effect upon the man of the house.

489. All the vessels in Belfast were full of passengers, except two; one of which was so dear, and her provisions not such as I required, she I declined. But a Quaker said, Lorenzo! I would not wish to transport thee; but if thy mind is clear to go home, we will

make thee out a passage; thee speak to thy friends, and I to mine; which I did, but no notice was taken of it: then the Quaker with a friend gave me two guineas to engage my passage on board the other; but the captain who was bending towards Quakerism, observing I had the small pox some months before, refused to take me; saying, I know not but the infection may still be in your clothes, and five of my hands have not had it, and if they should be taken unwell, I shall be knocked up on my voyage.

490. About this time I received three letters from *Dr. Johnson*, giving some account of my last visit in Dublin, and with an anxious desire for my return; but if I did not see my way clear to come, might draw on him for as much as should be needful for my voyage, and receive it either as a gift or loan, whichever might be most agreeable to me—but I in a letter replied, “I cannot see my way clear to ask the Methodists for much help, lest they should lay claim to me and seek to tie my hands: and to ask too much of the Quakers, I must look all round; and for you to pay it out of your own pocket, I cannot consent, no, not in my mind: but if people are willing to do the same, shall look upon it as providential.”

491. In one of his letters, he expressed a desire, if consistent with the Divine will, he with his dear *Letitia* might see me once more, to take leave of me, and see me properly equipped under their own inspection. Accordingly, as my way now seemed hedged up in the north, and feeling my mission to be nearly ended, unless it were a desire to visit two or three neighborhoods, and feeling that I could go without condemnation, I took the mail coach to *Lisburn*, where I held a meeting in what is called the new connexion, which was solemn and tender.

492. Thence, being an outside passenger, I came to *Dublin* the next day, chilled and tired, and if it had not been for the kindness of the guard accommodating me with his seat, I must have given out on my way.

493. About six o'clock in the morning, I arrived at my friend, *Dr. Johnson's*, to their agreeable surprise. Here follows one thing of the Doctor's singular conduct, in sending some notices to persons of different persuasions, that “if any person of ability had a desire, and would consider it a privilege to assist in sending *Lorenzo Dow* comfortably home to his own country, such assistance would be accepted by *Letitia Johnson*, 102 *New street*.” In consequence of this, they received somewhat more than the voyage required. I held two meetings in *Bride street*, the latter of which was solemn and tender, and the two *Dublin* preachers were present.

494. *March 28th*. It was now rising of sixteen months since I first came on to the *Irish shore*, and whilst others have been robbed and murdered, I have been preserved by land and sea. Though a few days ago, I was informed, the crew with whom I sailed, when drove into the *Isle of Man*, were plotting to throw me overboard, if an Englishman had not interposed. I have known less of hunger in this country of scarcity, than ever for the space of time in my own, since travelling.

495. To-morrow, *God willing*, I expect to embark for *America*. What is past, I know; what is to come, I know not. I have endured trials in my own country, and have not been without them in this, even from those whom I love and wish well, both outward and inward, temporal and spiritual: but my trust is still in *God*, who I believe will support me, and give me a blessing upon my feeble labors in my native land, though I expect to wade through deep waters there.

496. I know not but I may come to *Europe* again, though there is but one thing which will bring me, viz., to save my soul.

497. *April 2nd*. I took my farewell leave of *Paul and Letitia Johnson*, and *William and Nancy Thomas*, with whom it was hard parting, and embarked for *America* on board the ship *Venus*, *S. Taber*, master, 250 tons burthen, seventy-three passengers, mostly *Roman Catholics*.

3rd. At one o'clock, *A. M.*, took in our anchors, hoisted sail, and in about fifteen days after losing sight of land, we were half across the ocean, when the wind came against us, so that we were driven to the north, and south, about two weeks, making but very little headway.

498. 26th. I held meeting on board; good attention appeared among those who could attend. After forty-seven days passage, we hove in sight of land, and shortly after came to the quarantine ground, (*Staten Island*), where I was detained thirteen days: during which time I got relief from some persons in *New York*, whereby I escaped these vermin that are troublesome on long voyages with a number of people, &c. On our passage my life was despaired of through costiveness, (as in thirty-three days no means of medicine answered but thrice,) by some gentlemen on board, who, with the captain, showed me kindness. After holding two meetings, and my clothes cleansed, I got permission from the doctor to come into the city: where I was cordially received by *S. Hutchinson*, and some other kind friends; but they durst not open the preaching house doors to me for fear of the censure of the conference now at hand.

499. *Dr. Johnson*, who had given me a paper signifying that if I were brought to want

in any part of Ireland, could draw on him for any sum I chose, by any gentleman who traded in Dublin, which paper I never made use of. He sent a library of books by me, with orders to sell them, and make use of the money to buy me a horse to travel with, &c. These books were of singular service, to aid me in my travels, which I thought to be my duty, viz., instead of being confined on a circuit, to travel the country at large, to speak on certain points, which I considered injurious to the kingdom of Christ in this World, &c. Not knowing the value of these second hand books, one took the advantage of my ignorance to get them under price; but my friends insisted he should give up the bargain: to which he with a hard demand of ten dollars consented, with the proviso that Kirk (who sold them for an hundred and fifteen dollars) should have no profit. Oh! the cursed love of money.\*

500. June 16th. Conference came on, and some of my old friends were minded I should take a circuit; but did not blame me for going to Europe, considering the advantage I had got to my health, &c. I could not feel my mind free to comply, feeling it my duty to travel more extensively. Their entreaties and arguments were hard to resist; and on the other hand the discouragements, if I rejected, or disobeyed, would be great. It would not only by them be deemed wilful, and must expect their disapprobation; but still be, like the fowls of the air, to trust Providence for my daily bread: here I was brought to halt between two opinions, thinking it was easier for one to be mistaken than twenty; yet I felt it my duty to travel the continent at large. Here my trials were keen.

501. A pamphlet of my experience coming to America, Kirk was minded to reprint it; but Bishop Whatcoat said I belonged to them, and they ought to have the first privilege of printing my experience: and being under great trials of mind, concluded to give up my judgment to theirs, and take a circuit; which I had no sooner consented to *try for a year, the Lord being my helper*, than an awful distress came over my mind; but I could not recall my words. My mind being somewhat agitated, gave the bishop some-what encouragement relative to my journals, of which, on reconsideration, I repented, as the time was not yet.

502. I was restored by the conference where I was on going away, viz., remaining on trial. The conference was more friendly than I expected, when on my voyage home; but I did not make any acknowledgment that I did wrong in going away. Some thought I had broke discipline; but on re-examination it

\* I paid the doctor afterwards.

was found I had not, as one on trial has a right to desist as well as they to reject.

503. My station was on the Duchess and Columbia circuit, with *David Brown* and *William Thatcher*—*Frederic Garretson*, presiding elder. Thus distressed, I sailed to Rhinebeck, on which way, one attempting to go on board the vessel, was knocked out of the boat, and carried down the stream more than a mile before he could be picked up. Oh! what dangers are we in! How uncertain is life! When I arrived at the flats, I called at a Methodist's, and got meeting appointed for the night. One of the principal Methodists came to inquire, who is stationed on our circuit? I replied, Brown, Thatcher, and Dow. Said he, Dow, I thought he had gone to Ireland! I replied, he has been there, but has lately come back. Said he, Dow! Dow! why he is a crazy man; he will break up the circuit; so we parted. After meeting, I appointed another at the new meeting house then building, which tried them at my boldness, they not knowing who I was, (but supposed a local preacher,) and intended Mr. G. should preach the first sermon there, for the dedication. Next day, some desired to know my name, which I desired to be excused from telling. I held a number of meetings in this place, mostly cold and lifeless, though we had some good and pious friends; yet I could not speak with life and power as formerly; but felt as if I was delivering my message to the *wrong* people. For it had been in my mind, to return to my native town, and there begin, and travel extensively: first, in the adjacent places, and so abroad, as I might find Providence to open the door.

504. When I got to this place, I had two shillings left, and hearing of a place called Kingston-sopus, I was minded to visit. (contrary to the advice of my friends,) and having got a few together with difficulty, and leaving two other appointments, returned, having paid away all my money for ferriages, and when the time commenced in which I must go and fulfil the appointments, saw no way to get across the ferry, and whilst walking along in meditation on past providence, and raising my heart, that a way might be opened for my getting across the ferry, I cast my eye upon the sand, and espied something bright; and on picking it up found it to be a York shilling, the very sum I wanted in order to cross over. And when I had fulfilled my first appointment, and was going to the second, a stranger shook hands with me, and left near half a dollar in my hand, so I was enabled to get back. Thus I see Providence provides for them that put their trust in him.—Having some scripture pictures framed sent by me from Europe to dispose of, some I gave away, and the remainder I let go to a printer for some religious hand-



bills, &c. in Poughkeepsie, some of which I distributed through the town, and hearing the sound of a fiddle, I followed it, and came to a porch where was a master teaching his pupils to dance. I gave some handbills, which he called after me to take away, but I spoke not a word but went off. Here the people are hardened.—At Fishkill and the Highlands, the people were hard, and apparently sorry to see me.—At Clove and Snarlingtown likewise, I visited some neighboring places, and had some tender meetings. At Amenia and Dover, the Methodists seemed shy; I put up at a tavern several times. Swago, I visited from house to house, but have not the art nor the spirit of visiting as when in the north country. Sharon—I found two classes here, the first hard and sorry to see me: the other tender with Christian love. In Salisbury and Canaan, (Connecticut,) I had sundry meetings, but still felt as if not in my right sphere. A report that *crazy Dow* had got back from Ireland, brought many out to hear. Mount Washington, Sheffield, and Egremont, (Mass.,) I visited; thence to Hudson, and so to Rhinebeck.

505. After quarterly meeting, I went home to see my friends, and found my parents well, and one sister, who had become more serious within the course of a few months, which was a matter of consolation to me.

506. The expectation of the Methodists was raised, expecting such times as we had before, not looking enough beyond the watchman—once some were prejudiced against me; but now too much for me, so I was clogged with their expectations and shut up. Walking to Norwich, gave away my pocket handkerchief to get breakfast, and took shipping to New London, where we had three meetings that were large and tender. *One* who was *near and dear to me* did not come to see me, neither *durst* I go to see *him*, which caused me some pain of heart.

507. September 2<sup>d</sup>. I went forty miles to Middletown, and had four meetings which were good and tender. At New Hartford, I hired a ball room, which cost me a dollar and a half. The man thought I was going to have a play at first—many came to hear, to whom I spoke from. *After I have spoken, mock on.*—Some were tender, and some disputed, saying, all things are decreed, and they hoped they were Christians, and no man can be a Christian unless he is reconciled to God's decrees. I replied, if all things are fore-ordained, it was fore-ordained that I should talk as I do, and you are not reconciled to it, and of course are not Christians: but deceiving yourselves according to your own doctrine. The young people smiled, and so we parted.

508. Oh, when shall the time commence when the watchman shall see eye to eye, and

the earth be filled with God's glory?—Thence I went to my circuit, and continued round with my mind burthened, as when sailing up from New York: and have been burthened and depressed whilst on this circuit ever since. I do not have such meetings as formerly, though the cause of God, and the worth of souls lies as near my heart as ever. What can be the cause, unless out of my sphere? I felt a pain in my right side, and on the seventh day, an ulcer, as I suppose, broke in my lungs, and I raised a putrefied matter, and was forced to cut my labor short the next day through weakness of body. After this, I had hardly strength to keep up with my appointments; but frequently was obliged to lie upon the bed whilst addressing the people. At length, I got a little more free from my pain, and was in hopes that the raising would cease, and the place heal.

509. October 24<sup>th</sup>—25<sup>th</sup>. After quarterly meeting, I left this circuit, by G's direction, and proceeded for Litchfield circuit, but did not ask for location, as I wished to go through the year if possible, considering my engagement, and the nature of my standing.

510. 26<sup>th</sup>. The Methodists being low and lazy here, I walked through the town, and gave notice for meeting, and invited the people: and some ministers and lawyers, with the people, accepted. The second meeting scores could not get in. At Milton, God has begun a good work. In Kent, the people are hard. New Milford, Washington, Woodbury, Goshen, Winchester, Bristol, I visited. Some were hard; some were prejudiced: and with some I had comfort; amongst whom were some seventh day Baptists near the last place. In Farmington and Northington, religion seemed low, in the latter, harm was done by the minister opposing the work under brother M. In Granby and Barkhempstead, it is low. Hartland hollow, once a flaming place for piety, but seems to be diminished greatly, yet of late some small quickening. Colebrook and Winstead I visited: in the latter is a large society, but not so much engaged as they used to be. Thus I have got round the circuit—scarce any blessing on my labors, and my mind depressed from day to day.

511. Of late it hath lain upon my mind that I should not recover whilst I continued in this sphere of action: and that my ill health came in consequence of not doing what I had felt to be my duty, viz. to travel the continent more at large: and the only remedy to escape and recover from this decline, would be by a change of air and climate, &c., and as though Providence chose to make use of this means for my recovery, for some end unknown to me. And the more I made it a matter of prayer, that if it were a temptation, it might decrease:

but if it were from Him, it might increase; and the more I think upon it and weigh it as for eternity, the more it increases, and cords of sweet love drew me on.

512. The thoughts of leaving the circuit without liberty, is somewhat trying, as I had done it once before; and some perhaps may conclude there is no confidence to be put in me. The island of Bermuda, or *Georgia*, is what I had in contemplation.

513. November 21—22. Quarterly meeting was in Cornwall: I told brother *Batchelor* that my mind was under the above trials; he said he was willing I should go. But *Garretson*, my spiritual grandfather, would not consent: but offered me a location on the circuit, if I would say I could travel no longer; but would not consent that I should leave it on any condition at first. I could not say but what I could travel a space longer, and yet apparently but a very little while. At length I strove to get him to say, if it was the opinion of brother *Moriarty*, that my health was declining, he would not charge me with disobedience at the next conference: he said I must then labor not in my usual way, but like the other preachers, viz. the regular appointments only, and thus indirectly it was left—so I continued on.

27th. My strength I think declines.

514. December 1. I reached my parents again, tarried four days, had two meetings, and told my parents of my intention of visiting the southern climes. They did not seem to oppose it as I expected: but said, once it would have been your delight to have been received and regularly travelling on a circuit, and now they are willing to receive you, you cannot feel contented to tarry on a circuit, which, if we were to have our choice, it would be to have you continue; then you will have friends, and can come and see us; but you must be your own judge in this matter; weigh it well, and act accordingly.

515. I left my horse, saddle, bridle and watch, in the hands of *Nathaniel Phelps*, and had some money of a neighbor, viz. my horse, with the man who came fifteen miles to see me, and gave me a dollar, when I was sick in the north country. *Peter Moriarty*, the assistant preacher of the circuit, being gone home to wait till God should send snow that he might move his family, it was uncertain when I could get his judgment respecting my decline, and there being no probability of my obtaining *Garretson's* consent, I was now brought into a straight. Being unable to fulfil the appointments with propriety any longer, I got brother *Fox* to take them in my stead.

516. My license being wrote in such form by Mr. G. it would only serve for the Duchess

and Columbia circuits, so that when he removed me to Litchfield it was good for nothing, so I destroyed it, and of course, now had no credentials to aid me in a strange land. The thoughts of going away under the above difficult circumstances was trying both to my natural desire, and to my faith; yet it appeared to me I was brought into this situation by my disobedience, and the only way would be to obey in future.

517. December 9. A friend, N. P. carried me to Hartford, and being disappointed of shipping, I set off on foot to New Haven, and though weak in body, I went twelve miles, and stopped at a tavern; but it being the free-mason lodge night, they made such a noise I could not sleep, so I went to a farmhouse.

518. Set off at dawn of day, and a man in Meriden saw and knew me, gave me a breakfast, and sent a horse with me several miles, so I reached New Haven that night, and spoke to a few. The next evening I spoke again, and God gave me favor in the sight of some. At length I set sail for New York, and making a mistake as the passengers divided when going on board, I carried away two bottles which belonged to the other packet where my things were; and on our arrival, I paid the damage of the porter, which the people drank up without my consent. However, they were so kind as to rummage my things and write in my journals some scurrilous language belonging to seafaring people. After my landing, I went to my old home at the house of brother *Jeffery*. I took the advice of several physicians, whose advice it was to go. And finding a vessel bound to Bermuda, was denied a passage on account of my religion; but captain *Peleg Latham*, going to sail for Savannah, offered to take me, and throw in a fifth part of my passage, considering the cause of my going.

519. Through *Dr. Johnson's* books, I had procured my horse, got some religious hand-bills printed, containing *rules for holy living*, &c., paid my passage, and had about one dollar and a half left me, eighteen dollars still being in G.'s hands. My friends made out my provisions. My cough and weakness increase. I am more than ever sea-sick. I said, to tarry is death, to go I do but die.

520. January 3d, 1802. I am in lat. 34 deg. 38 min., long. 76 deg. 2 min. My cough has almost left me; but my raising continues. The people are as kind and civil as I could expect under the circumstances. Natural and human prospects appear dark; what is before me I know not; my trust is in God. I have but one to look to or rely upon in this undertaking. My trials are keen—indeed it is a trial of my faith to go; but Jesus is precious

to my soul on this roaring sea. The winds these four days past are contrary.

521. There is but one in all Georgia that I know. I have seen before, *Hope Hull*, my spiritual father: and to him I never spoke. My mind was tried by the enemy of souls; something within said, you will see such good days no more: the openings and favors you have had are now gone, and, as it were, death awaits you. But one evening, when thus tried, when lying down, a thought arose, why have I not as great a right to expect favors from God now, as in days that are past and gone. Immediately hope and faith began to revive, and my heart to be drawn out in prayer. Soon after, the wind came fair, and we run from five to nine miles an hour, till we had run our latitude. On our way, a whale played round our vessel for an hour or two.

522. January 6. Saw land—it being foggy, did not venture into port. The night following found we had but about two fathoms of water, as we sounded to cast anchor upon a hollow shoal; it being then high water, the captain began to prepare the boats to flee: the noise awaked me up—I saw the people terrified and preparing to escape. I began to examine whether I was sorry I had come, or was prepared to die—felt great inward peace, and no remorse, and fell asleep again; but their ado soon awaked me. I dressed myself, sung an hymn, and lay down. I observed some praying, and one man reproving another, saying, it is no time to swear now—soon the vessel struck, the cable they cut off at five blows, and hoisted a sail, leaving the anchor, and the tide carried us through a narrow place into deep water, striking twice on the way—just before, was a smart breeze, but now a calm. Through this medium, by the providence of God, we escaped. Gladness appeared on every countenance, and soon drinking, cursing, swearing, and taking God's name in vain, appeared on the carpet. My heart was grieved to see this, and I could but reprove and counsel them. Oh, how frequently will people be frightened in danger and deny it afterwards!

523. 7th. Fog continued till afternoon, then got a pilot, and anchored in the river at night.

Friday, 8th. I landed in Savannah, and walked through the town. I found a burying ground, and the gate being down, I went in, and spent an hour or two in thanksgiving and prayer for my deliverance, and a prosperous journey. Oh, the poor blacks! a boat of them with some white people came alongside of our vessel: my heart yearns when I view their sable faces and condition. I inquired for Methodists, and found no regular

ones in town. But one of Hammet's party, Adam C. Cloud, a preacher, whom I did not know at first, gave me the liberty of his preaching house that night, in which I spoke to about seventy whites and blacks; but to get them collected, I took upwards of a hundred handbills, and distributed them through the town, and threw one into a window where a man was dying; and a Baptist preacher being present, read it to the family, as he afterwards told me, and that it was a solemn time. He, Mr. Halcomb, ever denied me his meeting-house. On Sunday and Monday evenings, I spoke in the African meeting-house; it did my heart good to see the attentive blacks.—Andrew, the black preacher, had been imprisoned and whipped until the blood ran down, for preaching: as the people wanted to expel religion from the place, he being the only preacher in town. The whites at length sent a petition to the legislature for his permission to preach, which was granted. Said he to me, "my father lived to be an hundred and five years old, and I am seventy, and God of late has been doing great things for us. I have about seven hundred in church, and now I am willing to live or die as God shall see fit." The whites offered me a collection, which I declined, lest wrong constructions should be put upon it, and I deemed an impostor, as I was a stranger. I gave my trunk, &c. to the family where I tarried. In pouring out some crackers, I found two dollars, which I suppose my friends flung in at New York; this I stood in need of. As I was leaving town old Andrew met me, and shaking hands with me, left eleven dollars and a half in my hand, which some had made out: So I perceived God provides for those who put their trust in him. I had not gone far before I fell in with a team; I gave the man a hand-bill, which he said he would not take half a dollar for, and bade me put my bundle in his cart: thus with help got I on about twenty miles that day.

524. The captain with whom I sailed, said, he discovered a visible alteration for the better in my health, previous to our parting, as my cough left me, I raised less and less, and my strength returned more and more, far beyond expectation. It was thought, when I sailed from New York, that I should not live to return.

525. The day after I left Savannah, a man overtook me, who heard of me, and said, "are you the preacher who has lately come from the northward?" I replied in the affirmative. Said he, "I heard you in Savannah, and desiring to find you, I saw one back in a wagon dressed in black, whom I asked if he was the man; he replied, no, sir, I love rum too well."

526. He took me on his horse, and carried me to old father Boston's, near Tukisaking. Here I was kindly received, and called in a few neighbors, to whom I spoke, and appointed meeting for Sunday. In the interval they began to interrogate me where I come from, and for my license or credentials; which, on the relation of my situation, caused them to think I was an impostor; but at length they found my name on the minutes, so their fears were in a measure subsided. A Methodist preacher, on his way from conference, fell in there on Saturday, and behaved as if he thought I was an impostor; however, my appointment was given out, and could not be recalled. And while I was fulfilling of it, the melting power of God was felt, and tears were rolling on every side. As I was leaving the assembly to go to my evening appointment, about ten miles off, several shook hands with me, and left pieces of money in my hand to the amount of some dollars, which I perceived increased the preacher's jealousy, as I refused the loan of a horse. I walked and fulfilled my evening meeting, where a collection was offered, which I refused, however, about four dollars were forced upon me.

527. 18. Continuing my course. I saw the sand hill or hooping crane, the largest kind of bird or fowl I ever saw; also, a flock of geese flying over. Sure—instruct! what is it? or who can tell? the power of attraction? Men are wise, yet the more they find out, the greater mysteries are presented to view, and the more puzzled they are relative to the book of nature. Oh, the wisdom of God! The birds of flight know their appointed time; and oh, that the children of men would consider theirs! I dined gratis at an inn.

528. 20. I reached *Augusta*, (the place seemed familiar, as if I had seen it before, when I came within sight of it, as I had four times dreamed of preaching in a similar place, and seen some similar people, and inquired for Methodists, and the first direction was to go to the house of a Frenchman, where the family treated me with great ridicule and contempt. From thence I was directed to the house of a Calvinist, where I was treated with equal coolness. Thence to a house where the fashionable preachers put up, but got no encouragement to tarry; but was directed to the common preachers' boarding house, where I was thought to be an impostor, and so was sent to a private boarding house; I went there, but could not get entertainment for love nor money; and espying a grove of woods at a distance, concluded to go and take up my lodging there that night; and leaving a handbill, I set off and got about two-thirds of the way out of town, when a negro overtook me with an express that his mistress

wanted I should come back. I went back and tarried all night, and for my supper, lodging and breakfast, they would take nothing, neither would they keep me any longer, though I offered them any sum that they should ask for a week's board. Next night I offered a family pay for four nights lodging; they said they would take me on trial; I did not eat nor drink with them; they kept me three nights for nothing, but they would not keep me the fourth. Next night, I went down on the bank of the river to take up my lodgings there, and whilst walking back and forth, meditating on my singular state and circumstances, a boat landed, from which came a negro, and called me by name: I asked him where he saw me? He replied, I heard you preach in Savannah; did you not in such a place? He asked me where I lodged; I told him I had no place; said he, will you sleep where black people live? I replied, if they be decent ones.—He went off, and after about half an hour came back, and piloted me to a black family, who lived in as good fashion as two-thirds of the people in Augusta. I stayed all night, and though I offered them pay, yet they would not receive any, neither would they keep me any longer for love nor money. I procured my provisions and had them dressed at the house of Moses, a black man, who was a Baptist preacher. Whilst at his shop, I heard of a man who was friendly to the Methodists, to whom I sent a line, signifying that if he would make me an appointment, I would cross the river to Camelton, where he lived, and preach. He did as I desired, and I held three meetings.—Here I had a singular dream, which seemed to be as singularly fulfilled in some degree shortly after. I spoke in the African Baptist meeting house to some hundreds of blacks, and a few whites, the Methodist meeting house being denied me by the society, and the preacher, L. G., they supposing that I was an impostor.

529. 30. I tarried two nights at a plantation house where the man was troubled with an uncommon disorder, which puzzled a council of physicians, who supposed it to be a polypos in the heart. In the night I was seized with an inward impulse to set off on the Washington road, (my things not being arrived up the river,) so that my sleep departed; in the morning, when I arose, it was apparently gathering for a storm of rain, so I rejected the impulse as a temptation; but it returned with double force; and for the sake of peace of mind, I set off; but what I was after I could not tell, and when turning it over in my mind, I appeared like a fool to myself. And after travelling about ten miles, an old man between seventy and eighty, who was riding very fast, stopped of a sudden as he met me,

and said, young man, are you travelling? I answered in the affirmative, and gave him one of my handbills; he, on finding the contents, shook hands with me, and said, I am a Baptist, but my wife is a Methodist; and invited me to his house, about seven miles off on the Uchee creek, and procured me a congregation the next day, among whom was a respectable family which attended, (Esquire *Haynes* and his wife,) who got their hearts touched under the word, and invited me to hold meeting at their house, which I did the next day; and through this channel my door was open for visiting several neighborhoods, where the people seemed melted to tenderness; and so I was not examined for credentials. I begged two children of the above mentioned family, (only they were to have the care of them) which since have become serious. Appointments being sent on before me, I went from *Haynes's* to *Pieman's*—thence to *Capt. Thornton's*, on Upton Creek.

530. February 10th. I got to *Hope Hull's* before sun rise, having walked nine miles that morning. I found him in a corn house. I saluted with, how do you do, father? His reply was somewhat cool; he agreed to make me an appointment in the court house, (he living above a mile from the town,) having influence amongst the people. After breakfast, before he had started for town, I took a quantity of handbills, and running through the woods, got to the town first, and distributed them among the people, and cleared out before he got to town, having scarcely spoken to any one. This made a great hubbub amongst the people, who I was, and where I came from; but when he came in to make the appointment, he unfolded the riddle; this brought many out to hear. Next night, I spoke again; it was thought I should get no hearers; however, the latter congregation was larger than the first: a young clergyman from Connecticut, at the first meeting, said I spoke many truths, but was incorrect, and was minded not to come again; however, he did; and after I had done, he voluntarily made a flowery prayer, in which he gave me a broadside.

531. I once had a sister who resided in this town, and her husband, who was a country lawyer, was ungenerously abused in a duel, afterwards died at Charleston; his life and death, when I reflected on his future state, caused me some tender sensations of mind. One night in a dream, I thought he appeared to me, and replied, "It is better off with me in the other world than what you think—it is well with me; when I was dying, and so far expired that I could not communicate to others, I was convinced of the truths of religion, and sought and found acceptance." When I awoke, my mind was greatly relieved.

532. *Hope Hull* said to me, the kindness you received in Ireland, might be accounted for on natural principles—the affection of the people taking pity on you; and if one was to come to this country, and behave well, would have the same kindness shown him: He entreated me to give over this mode of travelling, and to return to New England, and agree to take a circuit and wander no more; for, said he, though it appears that Providence hath been kind to you, yet you will not always find Dr. Johnsons in your travels: but said, he thought that trials and difficulties would devolve upon me, and involve me by and by. He mentioned that God suffered Balaam to go where he desired; likewise a young man that came to Charleston, who lay under a mistake on a certain occasion, and some other things similar to this; which, considering who he was, and my singular standing, and danger of running too fast or too slow, or going on one side or the other, discouraged me much, when I gave way to reasoning and doubting on the subject of my duty in so travelling, but when I put my confidence in God, and submitted the matter to him, I felt peace and happiness of mind, and an inward refreshment and courage to go forward: he said that he did not know, when travelling, that ever he felt it impressed on his mind to go to one place more than another; but said he, if I heard of a place opened, or a meeting house vacant of a minister, or a wicked neighborhood, why reason said I should go. In reading *Alexander K—'s* life, I could not but remark his dream, page 96, about the pit and spring of water, &c.

533. H. H. gave me a paper where to call on certain families; I cautioned him on what he did, lest he should be censured for opening my way: said he, I leave every man to paddle his own canoe. I left the house before the family was up, and walked nine miles; at Washington, where H. lived, a contribution was offered, as well as at Uchee creek, and some other places, which I refused, knowing that example goes before precept, and that impostors are fond of money, and if I were not guarded, should be esteemed as such; however, at the latter place, eleven dollars were sent from the people by Mr. H. and forced upon me.

534. I found the great Baptist meeting would take off the people, so I continued on my walk until I got about twenty miles from H's, (giving away handbills on the road,) where I sat down in the forks of the path and meditated what I should do to preserve my journals from an approaching shower. Just then a man, whom I had given a handbill to, came along and invited me to his house: he dismounted from his horse, and I got on, and

soon arrived there, which was about a mile, when an awful shower of rain fell, I think as ever I beheld; so my journals were preserved. This man had no religion. In the night I felt uneasy, and my heart bound upon the road; the man perceiving that I was getting up, inquired the cause, and strove to discourage me: but not prevailing, arose, and taking two horses from his stable, carried me across two or three streams of deep running water, and by a tavern where was a sharp cross dog. Soon as the day dawned, he went back, and I continued my course a few miles, and found a family of Methodists where I took breakfast; but thought that they supposed that I was an impostor; and being informed where a funeral sermon was to be preached, I quit them, and went to hear *Britain Cople*, who spoke in the power and demonstration of the Spirit; after which, I asked and obtained permission and spoke a few words, as *Cople* thought I could do no harm, (I appeared so simple to him, as he afterwards said,) if I could do no good. Thence I went to Greensborough, and held meeting that night, and the night following, and then concluded to go, not amongst the Methodists, unless it came in my way: but principally around to the court-houses, &c., and on my way to Oglethorp, I called at a house to rest, (having the night before travelled a considerable distance till two men overtook me, and on finding who I was, provided me lodging for the remainder of the night;) and the man began to find fault about the Methodists, (he not knowing who I was,) by which means I found one in the neighborhood; went there and left some hand-bills for the neighborhood; and as I was going off, the family found out who I was, and invited me to tarry and hold a meeting after they had enquired, and found that I was not one of *O'Kelly's* party. In the meeting, a black woman belonging to *General Stewart*, who was brother to the man of the house, fell down and lay like a corpse for some time; and her hands seemed as cold as death. We were at prayer when she fell, and her falling had like to have knocked me over. After about an hour and a half she came to, and praised God. I gave her my pocket bible, with orders to carry it home; and if she could not read herself, to get the whites to do it for her. I had a meeting next night, and morning following; and thence proceeded to two appointments, which the family had sent on; one was at Lexington, at *Popé's Chapel*. About this time I had a singular dream, which induced me to cross the Oconee river, and tarried with a kind Baptist family that night; next day I called on *Tigner*, a noted Methodist; and finding that the circuit preacher, T. C., would be there the next day, I left a parcel of hand-

bills, and went on my way until evening, when I stopped for lodging; and hearing of a serious family, I called on them, but scarce knew how to introduce myself; however, the family, on asking me various questions, invited me to tarry all night; and in the evening, on finding out what I was, invited me to hold a meeting next day, which I accordingly did; this being in Clark county: and at night in Jackson old court-house, where a few dollars were forced upon me. I was solicited to tarry longer, but felt my heart drawn to travel with expedition over these interior countries and return to New England, as my health and strength had returned far, far beyond my expectation.

535. Monday, 22. I walke! thirty-five miles to Franklin, and had a meeting at night.

536. 23. Yesterday, espying some drunken people, (apparently so,) I left an appointment, which to-day I fulfilled, and such attention is rare to be found.

537. 24. An opportunity presenting, I rode a number of miles, and had meeting at night in Elberton, and the night following. I got an opportunity of sending some hand-bills to the Tombigby, where perhaps I may one day visit. What am I wandering up and down the earth for!—like a speckled bird among the birds of the forest. What is before me I know not: trials I expect are at hand; my trust is still in God—my trials are keen—my mind seems to be led to return to the north by the way of Charleston.

538. 26th. I went to Petersburg—had a letter from *Dr. Lester*, of New York, to Solomon Roundtree there, who opened his house for meeting, and showed me the greatest kindness of any man since I came to the south; I went through the town and dispersed some handbills, which brought many out to meeting. I visited Vienna and Lisbon, and continued my course towards Augusta, though strongly entreated to tarry longer, with the offer of an horse to ride about sixty miles, but could not find freedom to tarry, or accept, yet about ten dollars I was constrained to receive, lest in attempting to do good I should do harm. Some good impressions appeared to be made. I called at a house on the road, where I saw a woman ask a blessing at the table, and I, to give her a sounding, talked somewhat like a deist. She was a Methodist, and was going to turn me out of doors, when a man said, he is one of your own party; which was the preventative. I tarried all night which she would take nothing for, but gave me some advice; as she halted between two opinions who I was. Calling for some breakfast on the road, the old man insisted I should pay before I eat, which I did, and asked the cause of a collection of youths so early: the reply

was, to revive the yesterday's wedding. After some talk, I gave them some handbills. The old man took one, and began reading like an hero; when feeling conviction, could hardly go through; I prayed with them, and went on my way, and some of the young people who came for the resurrection of the wedding, (as they called it,) followed me out of doors, with tears, and the old man forced back the quarter dollar which I had paid for my breakfast.

539. Tuesday, March 2d. As I was sitting down to rest, by the forks of some roads, four persons were passing by me, and I overheard the word *meeting*; which induced me to ask, if they were going to meeting; but the answer was cool; so I followed after them, and going along to see what they were after, about half a mile out of my road, I came to a large assembly of people at a Presbyterian meeting-house, waiting in vain for their minister: I gave them some handbills, the people read them, and then showed them through the assembly; and some persons present who had heard of me before, told it; so I was invited to speak, with this proviso, that I must give over if the minister came. I spoke nearly an hour on free salvation, but the minister did not come. I received an invitation to a Methodist meeting house, where I had two meetings, and some dated their awakenings and conversion from that time. From man, we may receive favors, and ask again and be denied with resentment; but the more we expect from God, the more we shall have in answer to faith and prayer, in sincere patience, in submission to the will of God; and the longer I pursue the course of religion, the more I am convinced of the truth of these scripture passages, that all things shall work together for good to them that love God; if we don't bring the trials on ourselves needlessly; and no good thing will God withhold from them that walk uprightly. Lord, increase my faith; I expect trials are at hand; the devil can show light, but not love, and in going in the way of love's drawings, I generally prosper: but in going contrary thereto, barrenness, distress, burthens, and unfruitfulness, and sorrow, like going through briars and thorns; and as it is God's will to make us happy, it is our duty to go in the paths of peace, tender conscience, and melting joy, and in so doing, I don't remember the time I was sorry, though I perceive not the propriety of the thing immediately, yet I do afterwards; therefore, act as a mortal being who possesses an immortal soul, and expect to give an account at the bar of God, as if my eternal happiness depended on the improvement of my time. Improvement enlarges the experience, and experience enlarges the capacity; and consequently can know more and more of God;

and God made us so that it might be the case with us; and if it were not so, we could neither be rewardable nor punishable, for there would be nothing to reward or punish, for one part of the punishment is bitter reflections, or accusations for misimproved time and talents, the natural consequence of which hath brought them there, and this would make distress. As holiness constitutes the felicity of paradise, what nonsense it is for an unholy being to talk of going there; for it would rather tend to enhance their pain to behold the brightness of that sweet world; therefore I think they had rather be in hell; and the mercy, love, and goodness above, will in justice send them there, for it is the will and goodness of God, to send people or persons to the places suited to their nature, disposition and choice. Oh, may God teach me the things I know not—a forced obedience is no obedience at all; voluntary obedience is the only obedience that can be praise or blame worthy. All good desires come not by nature, but by the influence of God's Holy Spirit, through the mediation of Christ, which are given to make us sensible of our weakness and wants, that we may seek and have the same supplied: and of course, it is our duty to adhere to the sacred influence by solemn considerations, and a resolution to put in practice the same, by breaking off from that which we are convinced is displeasing and offensive in God's sight, and looking to him for the blessings we feel we want, in earnest expectation that he will bestow it through the merits of the Son.

540. Crossing Little River in a canoe, I held meeting at ten o'clock in the morning; and though the notice was short, sixty or seventy came out, and it was a tender time.

Sunday, 7th. I arrived in the town of Augusta, and my things having arrived, I went through the town, distributing handbills from house to house. Some I gave to black people; some I flung over into the door yards, and some I put in under the doors, or through the windows where the lights were out; and whilst doing this, a negro came after me three times to go to his master's house, saying that Mr. Waddle (a Presbyterian minister) wanted me. I went and obtained a breakfast, he being about to leave the town, and hearing of me before, and being a candid man, was the means of removing prejudice, in some degree, from that society. Then I went to the Methodist meeting-house, where the preacher beckoned me to come up into the pulpit, which I declined until the third time, and then went. Said he, the *elder, Stith Mead*, will be in town this morning, and *he* wants to see you. He had got on my track, and some knowledge of my conduct, which had removed prejudice

from his mind; at length, he came, and after preaching a funeral sermon, offered me (if I desired it) liberty of the pulpit, and the privilege of giving out my appointment for the afternoon, which I accordingly did, and then went off to the Presbyterian meeting, and told them of it as soon as the meeting was dismissed; and the African Baptist likewise, and then to my room, (the people said, I was a *crazy* man.) The bell was rung to give the people notice; this was for the convenience of the Presbyterians. I spoke in my feeble way, and appointed meeting for the next evening. The Methodists said, you will have no hearers to-morrow evening, for *Mr. Sæthen* was liked the best of any minister that was ever here, and he could not get but few hearers on a week-day night. However, the people flocked out more on Monday evening than Sabbath, and I appointed for Tuesday, and told the young people, if they would come out, that I would give them *hymn-books*, which accordingly they did, and the congregation was larger still. I proposed a covenant to the people, to meet me at the throne of grace daily in private devotion, which hundreds agreed to (by rising up) for a space of time, which I bound them by their *honor* to keep. I expected to leave town next morning, but *S. Mead* prevailed on me to tarry till the following Sabbath, considering the prospect of good. Solemn countenances were soon seen in the streets. On Wednesday evening we had meeting in Harrisburg; on Thursday evening, the man who had just finished a job about the meeting-house, kept the key, so that it was with much difficulty that we obtained it for meeting in the evening; he assigned as the reason, arrearage of pay; we told the people of it; I mentioned that I esteemed it a privilege to have such a house to hold meeting in, and for my share felt willing to give ten dollars towards the deficiency; and if they would come forward and subscribe liberally, perhaps they might not feel the loss of it, for God might bless them accordingly. We got upwards of seventy dollars that night. I told the youth, if they would come to a prayer meeting next evening, I would give them some more books; about six hundred persons came out, to whom I gave several hymn-books more, making an hundred in all. Saturday evening and next morning, I held meeting in the vicinity, and the work evidently appeared; for mourners came forward to be prayed for. In the afternoon I gave my last discourse in Augusta, and then I requested those that were determined to set out and seek God, to let me take their names in writing, that I might remember them in my devotions when gone; about seventy, who had been careless, came forward.

541. Last evening, we got about thirty dollars more for the meeting house—it was expected that I should have a contribution last meeting, for my labors, and well wishes to the town, &c., which I declined, and many thought it strange, yet five dollars I was constrained by my friends to take from a man out of society, lest my refusal should do harm. Next morning, Doctor Prentice, who had treated me as a friend, and was the first man that gave me an invitation to make his house my home in this place, sent his servant and chair with me nine miles; thence I continued on my way towards Charleston.

542. Wednesday 17th. I set off before sunrise, but was taken unwell, so I walked about ten miles, and while lying down under a pine, I reflected thus; how do I know but this weakness of body came by the will and wisdom of God, and in a way to do good, as afflictions happen not by chance nor come from the dust, but are God's mercies in disguise; presently there came along a Methodist backslider, who at times strove to reason himself into the belief of deism and universalism; but still he could not forget the peaceful hours he once enjoyed, yet the word preached would reach his heart, so that he but seldom went to places of meeting. I obtained a promise from him, however, that he would try to set out again; and as we parted he was tender. I spoke at night and next morning to a few, and some wagons coming along, I got liberty to ride in some of them by turns. My shoes heating my feet, I gave them away for some bread, having a pair of moccasins with me, which preserved my feet from the sand.

543. Friday 19th. I called at a number of houses, to get entertainment, but could not for love nor money, till about the middle of the night, when coming opposite to a house or cottage, an old woman opened her door, and as I saw the light, begged permission to tarry, which I obtained, and she gave me some bread, and said, I suppose the other families did not take you in; but supposed you to be some thief, as you did not appear to be in the character of a gentleman. I paid her for my lodging; but for the bread she did not require it. Next evening, I travelled till late, likewise inquired at almost every house for entertainment, but could not obtain upon any conditions. At length, I espied a light, but durst not venture near it for fear of the dogs, but found a convenient tree, where I could screen myself from the dogs, and then alarmed the family. After some time, I was answered, and piloted to the house, where I found an old woman and her son, and she, to relieve my hunger, gave me such as her cottage afforded, viz. coffee and cake, gratis; however, I paid her, and next morning I went to Dor-



chester, and called on a Mr. Car, to whom I had a letter, and spoke in his house, where good seemed to be done, after that I had heard a Mr. Adams, an independent minister, in their meeting house.

544. Monday 22d. I came to Charleston, and found the preachers friendly, and yet shy, for fear of the censure of the conference; so the preaching house was shut against me. I called on *Mr. Matthews*, then one of *Hamet's* preachers, for some handbills, which were sent there by Adam C. Cloud, for me, (here I took the measles,) and distributed about twelve hundred of them through the town, and then obtained the liberty of the poor house, in which I held several meetings. Matthews invited me to supply an appointment for him in the great meeting house, which was built for the Methodists, and about which Hamet made crooked work, &c. When M. was gone out of town, I advertised the meeting, and about two thousand attended, to whom I spoke; it was thought to have been as still a meeting as had been known in that quarter, for such magnitude. A collection was offered to me, which I refused. A gentleman opened a large room in which I held several picked meetings; a collection was offered here, to which I declined; however, a few dollars I received from some, partly through constraint and the medium of *Mr. Monds*, who appeared loving and kind. The family here, where Jones the preacher had piloted me, expecting pay for my board, I found a little book here which I wanted, and when paying for it, left money in the man's hands, a sufficiency for my board, and quit the house, and took up my lodging with Esquire Terpin, who was inclined towards the Friends or Quaker society, where I held several picked meetings: the *Hamet* Methodists were low—the *Ashbury* Methodists (so called) were shy. At length, I took my departure for New York. The measles appeared on my voyage, and the captain and all hands were unkind, and one passenger shot a pistol off near my head, in the small tight steerage, which seemed to injure me much in my low state.

545. April 8th. I landed in New York, (though on our way we had crossed the Gulf stream,) and about two days after, my life was despaired of by *Dr. Lester*, (as the inflammatory fever had set in.) Whilst I was confined at the house of brother *Quackenbush*, the Lord was precious to my soul—the sting of death was fled, and sometimes I turned my thoughts on future joys, and realized that some of my spiritual children had gone before, and I absent from Jesus: O how did my soul wish to be in those sweet realms above! But then turning my thoughts on time, I considered the value of souls, and that poor sinners were in the dangerous, blind, dark road—the question

arose, which I would choose, to depart to Paradise, or spend twenty or thirty years more in this vale of tears, in laboring in the spirit of a missionary for the sake of my fellow mortals' salvation; and after a short pause I felt such a travail for souls, that if it might be consistent with the Divine Will, I wished to recover for their sakes, and still to be absent from my crown of glory; yet I felt resigned to go or stay as God should see fit.

546. After about twelve days' confinement, I put on my clothes with help, though during that time I could sit up but a very few minutes at a time, and that not without assistance, to prevent fainting. The day that I got able to stagger abroad, the mistress of the house was taken ill: the Lord was good that we were not both sick together.

547. I went to the south, without consent: some of the preachers in the city appeared shy, who were dear to me, which hurt my feelings, not to be visited in my sickness, though one came at times for a morning walk, and at length another; but perhaps there was a cause.

548. May 2d. God opened the way for my getting into the *state prison*. (which I had long before felt a desire to visit,) to hold religious meetings there. Brother *Kerr*, whom I had seen in Ireland, was one of the keepers, and obtained a verbal permit for a friend of his to hold meeting with the convicts, though in general written ones from two inspectors were required from those who are invested with powers to grant them. Two Calvinists preached there generally: but this Sunday one of them was called away to a sacramental meeting, and the other readily consented to give up his part of the day without examining who or what I was—(these three circumstances of the *one inspector* and *two preachers*, I perhaps view in a different light than what some do)—I thought predestination was poor stuff to feed these prisoners with, considering their conduct and state; so I spoke upon particular election and reprobation and a free salvation, not out of controversy, but to inform the mind. I had held but one short meeting since my sickness; and I was still so weak, that I scarcely knew how to stand; yet I soon forgot myself and stood an hour: and in the afternoon I stood about two, whilst speaking on deism, and the melting power of God seemed to be present, as we formed a covenant to meet each other at the throne of grace, &c. (I spoke at night in the poor house)—I believe there were between three and four hundred prisoners.

549. Monday 3d. I received a letter from one of the prisoners, who was condemned to imprisonment for life for the crime of forgery: he was a deist when put in: but now he seems desirous for salvation—he, in the name of a number, requested me to visit them.

550. Tuesday 4th. I visited the cells where some of the most impenitent were confined, and tears began to flow: through the iron grates. I spoke to others in the different rooms of the mechanics. (nailers excepted)—I spoke with some and prayed also, and all was still and attention: so my heart seemed to melt towards them in love. Then I visited the bad women, and it was observed that some of the worst of them were brought to bow. I obtained the favor of visiting the prison through and speaking to the prisoners on a week day: this I was informed had not been granted to any one before—they were going to petition the governor for a permit for the visit if I had not obtained it without, considering I could not tarry till the following Sabbath. Afterwards I was informed that a number became serious: and one who ailed in burning Albany, who was deistical and a bad prisoner, got convicted and died happy soon after: which was a matter of consolation to me—the preachers visited the prison, and hearing of the impressions made on some minds, appeared more soft and friendly, and had thoughts of offering me the African meeting house: but feeling my mind bound for Connecticut, I could not feel free to stay. I got some religious handbills printed, and procured some books to give away: so I had not money enough left to carry me home: and giving away about seventeen hundred handbills over the city, I found a vessel bound for Middletown, and went on board just as she was going off, though the captain was a stranger to me: the vessel put into New Haven, where I debarked, and the captain gave me my passage gratis, though he knew not but that I had plenty of money, which happened well for me. I held a few meetings in New Haven, which seemed not altogether in vain, though the devil was angry and a few stones flew from some of his children, or agents, one of which came through the window in the pulpit and struck just by my side. A young man of no religion left a dollar in my hand, which enabled me to take the stage. (though I still was feeble in consequence of my late illness.) thirteen miles and procure me a breakfast: then walking a few miles to Durham, I called at an inn to rest, and the landlord, who was a Methodist, knew me, and constrained me to tarry all night and hold two meetings. I then sent forward appointments into the neighboring towns and parishes, &c. in every direction, though I knew not in what way I should get on to fulfil them.

551. Thursday 13th. I arrived in Middletown, expecting the society would treat me cool, but was agreeably disappointed.—When in the south, I found some minutes of a conference held between the Presbyterian, Bap-

tist, and Methodist preachers: twenty-five in number, to form regulations, &c., how the different societies might be on more friendly terms together, as the contentions between the different sects had been a great injury to the cause of religion in the unbelieving world: these minutes met my approbation, so I got hundreds of them reprinted, and sent them to ministers and preachers through the north; and finding the congregation divided about an independent meeting house here in Middletown, and being informed that the parties were to meet, &c., I went in the dead of the night, and had some of my union minutes pasted on three doors of the meeting house. The next morning they were read by many. I suppose each party, on the first sight, concluded it was a threatening from the other, till they found its contents: when they met, I sent in a petition for the liberty of its pulpit, &c., and afterwards the Methodists had it more frequent.

552. Oh, the mercy of God! Oh! the rebellion of man! discouragements are before me, but my trust is still in God.

553. Saturday 22d. Having had seventeen meetings the week past, which were as hard as thirty common ones, on account of their length &c. a friend aided me with a horse, so I came to Eastbury about ten at night, where was a quarterly meeting: the preachers treated me with more friendship seven times than I expected, particularly *Broadhead*, the Elder, who had wrote to me in Europe, a friendly letter, that many preachers and people in my native land would wish to see my face again, though I had never seen him before. I had laid out for the worst, and if I were disappointed, it should be on the right side.

Sunday 23d. I was permitted to preach for the first time, at a quarterly meeting, and the melting power of God seemed to be present, and a quickening was felt amongst the people. I sent forward about threescore appointments, in different parts of this State, from this meeting, though I saw no way how I could get on to fulfil them. However, Providence provided a way.—*Abner Wood*, one of the preachers, having an extra horse, offered it to me very reasonable, so I gave him an order on Mr. Garretson, for the eighteen dollars in his hands, and let him take my watch, (which a woman had sent me just as I was embarking for America,) at what price it should be thought proper, &c. Brother *Burrows* gave me an old saddle, and one of the preachers, John Nicholes, gave me a whip.

Selling the gospel is not in so good a demand now as formerly, and bigotry through America is falling fast, and God is bringing it down, and Christian love prevailing more and more. This visit, which I am now upon, was

what I felt to be my duty when on my passage home across the Atlantic.

544. When I was on the Orange circuit, I felt something within that needed to be done away. I spoke to one and another concerning the pain I felt in my happiest moments, which caused a burthen, but no guilt: some said one thing, and some another; but none spoke to my case, but seemed to be like physicians that did not understand the nature of my disorder: thus the burthen continued, and sometimes felt greater than the burthen of guilt for justification, until I fell in with *T. Dewy*, on Cambridge circuit. He told me about *Calvin Woster*, in Upper Canada, that he enjoyed the blessing of sanctification, and had a miracle wrought on his body, in some sense. The course of nature turned in consequence, and he was much owned and blessed of God in his ministerial labors. I felt a great desire arise in my heart to see the man, if it might be consistent with the Divine Will; and not long after, I heard he was passing through the circuit, and going home to die, I immediately rode five miles to the house, but found he was gone another five miles further. I went into the room where he was asleep—he appeared to me more like one from the eternal world, than like one of my fellow mortals. I told him, when he awoke, who I was, and what I had come for. Said he, God has convicted you for the blessings of sanctification, and that blessing is to be obtained by the simple act of faith, the same as the blessings of justification. I persuaded him to tarry in the neighborhood a few days; and a couple of evenings after the above, after I had done speaking one evening, he spoke, or rather whispered out an exhortation, as his voice was so broken in consequence of praying, in the stir in Upper Canada: as from twenty to thirty were frequently blest at a meeting. He told me that if he could get a sinner under conviction, crying for mercy, they would kneel down a dozen of them, and not rise till he found peace; for, said he, we did believe God would bless him, and it was according to our faith. At this time he was in a consumption, and a few weeks after expired; and his last words were, as I am informed, “ye must be sanctified or be damned,” and casting a look upward, went out like the snuff of a candle, without terror; and while whispering out the above exhortation, the power which attended the same, reached the hearts of the people; and some who were standing and sitting, fell like men shot in the field of battle; and I felt it like a tremor to run through my soul and every vein, so that it took away my limb power, so that I fell to the floor, and by faith, saw a greater blessing than I had hitherto experienced, or in other words, felt a Divine

conviction of the need of a deeper work of grace in my soul; feeling some of the remains of the evil nature, the effect of Adam's fall, still remaining, and it my privilege to have it eradicated or done away: my soul was in an agony—I could but groan out my desires to God—he came to me, and said, believe the blessing is now: no sooner had the words dropped from his lips, than I strove to believe the blessing mine now, with all the powers of my soul, then the burthen dropped or fell from my breast, and a solid joy, and a gentle running peace filled my soul. From that time to this, I have not had that extacy of joy or that downcast of spirit as formerly; but more of an inward, simple, sweet running peace from day to day, so that prosperity or adversity doth not produce the ups and downs as formerly; but my soul is more like the ocean, whilst its surface is uneven by reason of the boisterous wind, the bottom is still calm; so that a man may be in the midst of outward difficulties, and yet the centre of the soul may be calmly stayed on God: the perfections of angels are such, that they cannot fall away; which some think is attainable by mortals here: but I think we cannot be perfect as God, for absolute perfection belongs to him alone; neither as perfect as angels, nor even as Adam before he fell, because our bodies are now mortal, and tend to clog the mind, and weigh the spirit down; nevertheless, I do believe, that a man may drink in the Spirit of God, so far as to live without committing wilful, or known, or malicious sins against God, but to have love the ruling principle within, and what we say or do to flow from that Divine principle of love from a sense of duty, though subject to trials, temptations, and mistakes at the same time. But it is no sin to be tempted, unless we comply with the temptation, for Christ was tempted in all respects like as we are, and yet without sin. James saith, count it all joy when ye fall (not give way) into divers temptations, which worketh patience and experience, &c. Again, it is no sin to mistake in judgment, and even in practice, if it flows from the principle of Divine love; for Joshua wholly followed the Lord, as we read: for one sin must have shut him out of Canaan, as it did Moses: yet we find he mistook in his judgment and practice, in the matter of Eldad and Medad, prophesying in the camp, thinking they did wrong, &c., which was not imputed as a sin; and many infirmities we are subject to whilst in this tabernacle of clay, which we shall never get rid of till mortality puts on immortality. But nevertheless, as before observed, I think a man may have love the ruling principle, which is the perfection in Christ I contend for, and why may we not have it? God gives us desires for it, com-

mands us to pray for it in the Lord's prayer, and that in faith; and commands us to enjoy it, and love him with all our heart, and his promises are equal to his commandments, which are, that he will circumcise our hearts to love him, and redeem us from all our iniquities; and as death doth not change the disposition of the mind, what nonsense it is to expect a death or future purgatory—no, we should expect it now, as now is the time and day of salvation, saith the Lord—Enoch walked with God three hundred years; the ancient disciples were filled with joy and the Holy Ghost, and John, and those to whom he wrote, were made perfect in love; David, when a stripling, was a man after God's own heart, but not when a murderer, for no murderer hath eternal life abiding in him, saith John, but after his confession God put away his sin; and Paul, in Romans vii. spoke to those who knew the law and rehearsed the language of one under it, when he said, I am carnal, sold under sin; but in the three first verses of the next chapter, he informs us, that himself was free from the law of sin and death; if so, he could not be groaning under the bondage of it, unless you can reconcile liberty and bondage together, which I cannot do, because I cannot think that a man can be carnal, which is enmity against God, and yet be one of the best men at the same time, because it is a contradiction, and a contradiction cannot be true.—A garrison may have inward foes bound, and armies without, perhaps three, and yet have peace among themselves, destroy some of the inward foes, and there are some left; destroy the whole, and there are none left within, yet there are some without, viz., the world, the flesh and the devil; there is need for the garrison or person to keep up their watch afterward when the inward foes are destroyed, as well as before, or else the outward foes will come in, and then they will have inward foes again: therefore, you see that the blessing of sanctification is not only obtained by a simple act of faith, the same as justification, but kept likewise by a constant exercise of faith in God, as a man going towards heaven is like one rowing up a river, who, when diligent, makes headway, but if he stops, the tide will take him back; therefore, as a vessel, whilst a stream runs in it, will be kept full, if it be full; but stop the stream above, and it will grow empty by the outlet; so the Christian, while in constant exercise of faith, enjoys constant communion with his God; but if he does but neglect his watch, he will feel an aching void within. O Christian! can you not realize this, or witness to it from experience?

555. Tuesday 25th. I found my friends well in Coventry—held some meetings, and then

proceeded to fulfil the errand or work, which I had felt to be my duty when coming home from Ireland, namely, to travel the continent at large, to speak on certain points, which I conceived to stand, or be in the way, to the no small injury of Christ's kingdom, which I had been persuaded to give over the year before, at the New York conference, and in consequence thereof, felt my mind distressed, and as if I was delivering my errand to the wrong people, until I arrived in Georgia, for a recovery from my decline, which I believed came in consequence of the distress of my mind, which originated from undertaking to do that which I thought not to be my duty; when giving up my judgment to the judgment of others, in a matter of magnitude and conscience; though having to trust Providence for my daily bread in future, as when in Georgia and Ireland; yet the peace of mind that I have, and do enjoy in this critical line of life, more than compensates for all the discouragements as yet, and my trust and hope is still in God, who hath helped and supported me hitherto.—Gilead and Hebron were the first of my visiting on this tour, and the power of God was to be felt. Lord, open my door, and prepare my way through the State.

556. 29th. I went to Lebanon, through the rain, and spoke; and at Windham court house at night; the people, except a few, were solemn and tender; then tarried at a house where I called the first day I set out to face a frowning world, who then were prejudiced against me, but now more friendly. Oh cursed, hard prejudice, what hast thou done to benight the understanding, and prevent it from judging aright! it is the devil's telescope, and will magnify and deceive according as you look through it.

Sunday 30th. I spoke twice in Scotland, and twice in Canterbury.

557. 31st. I rode to Preston, and had one meeting, and three in Stonington, and a quickening seemed to run through the people. I feel the want of more faith.—Faith among the preachers and people causes good meetings from the presence of the Lord. I spoke at the head of Mystic river, and in Groton, and New London, to many hundreds of people.

558. My way was singularly opened in Georgia, and so it hath been since my return. Glory be to God—who would not serve so good a Being as this?

559. June 2d. I spoke at Quakerhill, and in Colechester, four times that day; I trust not in vain.

560. The conference is sitting, and I expect to be as a leper shut out of the camp—yet I have broken no discipline, for I was only a preacher on trial, and never in full connexion, and of course cannot be expelled from the con-

nexion, seeing I was never in.—And I never was a member of the quarterly conference, and of course am not accountable to any particular quarterly conference for my conduct: And the class that I once belonged to is now broken up: and my standing happened to be such, that there was none in particular to call me to an account; yet I had plenty to watch over me either for good or evil. If my standing had been any other than it is, I must have had my heels tripped up at this critical time.

Sunday 6th. I spoke in the congregational meeting house, in my native town.

561. Monday 7th. The dysentery took away my strength considerably. Wednesday, I visited one in despair of God's mercy, though a member of the congregational church: she had been the means of turning her son from pursuing religion, back into sin.

562. Friday 11th. I preached in Andover, to about an hundred, generally well behaved: this parish had been (something like Jericho) shut against the Methodists.

563. Saturday 12th. This day or two past, I have been somewhat distressed: I went to Thompson, and on my way the burthen fell, and was encouraged to go forward, as God's spirit seemed to run through the assembly.—I spoke in Pomfret, Brooklyn, Canterbury, Franklin, Norwich, and at the landing, where the people appeared serious, and many tender; at the latter place, one came to me and said, last August I heard you preach, and it was the means of my conversion to God, and one more.

564. Tuesday 15th. I spoke in Sterling, where the Methodists had not spoke before, and in Plainfield: thence to Bozrah, and some adjacent places, and had meeting. About this time, I fell in with the bishops on their journey to the east. Mr. Asbury was more friendly than I expected—and said, he thought I missed it, that I did not tarry at the New York conference, adding, if I could have cleared up some things, (which I suppose was about my deserting the circuit, &c.) to the satisfaction of the preachers, perhaps I might have been ordained: and added further, that my name was taken of the minutes, as they kept none on but such as travelled regularly. *Mr. Whatcoat* said, we should join as one man to go forth as an army to hold each other up; but if you attempt to travel at large, you will meet with continual opposition from your brethren. (though some approve you.) and this will have a tendency to discourage you, and weaken your hands, and wean you from your brethren, so after a while you will fall away.—See Appendix.

565. I visited New Salem, Chatham, Had-dam, and Guilford, where one got religion.\*

\* Who since has become a black preacher in the West Indies.

—thence to Wallingford, and Cheshire, where bigotry is great in the hearts of the people.

566. Tuesday 22d. I had four meetings, and having fulfilled the first appointment about sunrise, in Newington: I went to the second in Wethersfield, and when I had done, a woman who was a stranger, shook hands with me and left a dollar in my hand, which was the only money I had had for some time. On the way to the third meeting, my horse flung me in the city of Hartford, and ran, and I got him no more till November following: when I was falling, my horse started towards me as I was getting on, pitched me over him to the other side, which some people seeing, screeched out, supposing my brains would be dashed out against the pavement: however, it so happened that I did not get entangled in the harness, and received no material injury, except a severe shock. How far angelic interposition is present on such occasions, we shall more clearly see in a coming world. The before mentioned dollar enabled me to take the stage, and go on my rout to Windsor. At the time I fell I had about an hundred appointments given out, and about seven hundred miles to travel, all to be performed in five weeks, but how to get on, I did not know, as my horse was taken up and advertised, and got away again, and then not heard of for some time; and the man in whose possession they were, would not deliver up my saddle and outward garment, unless I would pay him several dollars, after proving them mine; so I left him to his conscience to settle the matter. However my trust was still in God, whom I did think would overrule it for good, which accordingly took place: for there were several neighborhoods which I had previously felt a great desire to visit, but prejudice and bigotry had entirely shut up the way until now, when the above incidents were overruled to the casting of my lot in those vicinities, where the door was opened, and I held meetings, the fruits of which, I expect to see in the day of eternity. I got assistance to Suffield, Westfield, Springfield, Ludlow, Wilbraham, Stafford, Ellington, East Hartford, Wapping, Hartford five miles, Mansfield, Eastford, Thompson, Killingly, Abington, Plainfield, Voluntown, Cranston, and Providence—where *Providence* opened my way, by raising me up friends to assist me to get from place to place, to speak to thousands of people. A few appointments were not given out according to my expectation, so I disappointed them, as they clashed with my own: but those which were given out according to my direction, I fulfilled all, except one, which I withdrew, so none was disappointed. I visited Lyme, and several neighboring places. About this time I lost my pocket handkerchief, and borrowing ano-

ther at tea, forgot to return it as I arose from the table, and immediately went to meeting: from this circumstance, an idea was conceived that I meant to steal it. Oh, how guarded should we be against a spirit of jealousy! which is as cruel as the grave! However, I sent the woman money, as I had lost her's likewise, while riding. In ten weeks and two days, I rode about fifteen hundred miles, and held one hundred and eighty-four meetings: and feeling my mind drawn out to declare a free salvation, I frequently stood three hours, and generally near two. I received two letters from *Dr. Johnson*, which were a comfort to me.

567. *Daniel O'Strander* is appointed presiding elder of Connecticut: he gave me a recommendation for a local deacon's ordination, &c., but I observed a clause in the discipline that was made whilst I was in Europe, that every local preacher should meet in class, and that if he did not he should forfeit his license, which made me rather suspicious about being ordained; as it would be impracticable to meet in a class, and yet travel as extensively as what I expected, and if I travelled without meeting in a class, I should forfeit my license, (or rather credential,) and be excluded, &c., and to be so excluded without breaking discipline, as I only had been on trial and never in full connexion, and had a right of course to desist, as well as they to stop me if they chose, as a trial implies a trial on both sides; nor yet guilty of false doctrine, contrary to Methodism, or immoral conduct—I was unwilling to put a sword in the hand of another to slay myself—and though I had appointed a day to fall in with the bishop for that purpose, yet could not see my way clear to proceed, and so gave up my recommendation, lest it should be said, I converted it to a different use from what it was intended: not but what I was willing to be accountable for my moral conduct, if I could in any way, that I might follow the dictates of my conscience. I was fearful of hurting brother O'Strander's feelings by this refusal.—Some said that I construed that part of the discipline wrong: however I explained it as I thought it read, and afterwards asked *J. Lee*, who observed that he would have made use of that very passage to prevent one of his local preachers from travelling in my way, because a *local travelling preacher* is a contradiction in terms, and would be a bad precedent. Another time I wanted to cross a ferry, and thought what shall I do for money to get over! I had none and could think of nothing I had with me to pawn, and as I was mounting my horse, a half dollar was put into my hand by two persons, so I was provided for: about this time I wanted a horse shod, and had given the last farthing of my

money to have a school house lighted in Glastenbury, and knew not where to look: however, a way was provided in a strange congregation, who knew not my necessity.

568. In Milton, Woodbridge, Stratford, Meriden and several other places, I found kind friends to aid me, and some appeared to believe more freely in a free salvation; and good, I have reason to believe, was done. At length feeling my mind free from Connecticut, I took water passage from Fairfield to New York, and having paid my passage and procured some provisions, I had no money left; and having a tedious passage, the last twenty-four hours I had no food to eat; however, I arrived in the city, and found some kind friends, who knew not my wants, for previous to my sailing my small clothes I had left to be washed, which were to have been brought to me, but was disappointed of their coming, so I had not a necessary change; however, God still provided for me. One day, as I was walking one of the streets, *Solomon Roundtree*, from Georgia, (being here after goods,) saw me and knew me, and called me into the store to know if I wanted or needed anything. He gave me a pocket handkerchief, a change of linen, kersimere for vest and pantaloons, and four dollars in money, for which may be rewarded at a future day. The preaching houses were shut against me. I made application for, and obtained permission to hold meetings in the poor house school room, and then with much difficulty, obtained liberty of the Universalist's meeting house: they thought the Methodists had something against me of a bad nature, or why would they shut me out and keep me so distant? I spoke in the Universalist's meeting house to a large assembly, and one of their preachers attempted to answer my discourse afterwards, and give notice of his intention that night.

569. *Mr. Sergeant*, one of the stationed preachers who had been opposed, now (as he there told me) became friendly; but *T. Morrell*, the superintendent, was still opposed, so I must do as I could, if I could not do as I would. I perceived, by wrong information, he had formed wrong ideas of me, as many others, through the same channel have done: therefore, as they mean well, though they lie under a mistake, it is not worth while for me to give them bitter retaliations, as many do who are opposed by the Methodists, and thus become persecutors. I ought to do right if other people do wrong, and the best way that ever I found to kill an enemy, was to love him to death; for where other weapons would fail, this hath had the desired effect, and I hope with me it ever may. After holding meetings in different private houses, whilst hundreds were listening in the streets, I at length felt

my mind free from the city, though during my stay, I had walked thirty miles one day in the country, and had meeting at night, and likewise had obtained permission from the mayor to hold meeting in the Park, who sent constables there to keep order, and some said the mayor himself was there in disguise. I visited Turkey in New Jersey, and Elizabethtown, where the meeting house was open to me, and *Thomas M—*'s father, who calls himself a bible man, gave me a dollar.

I embarked and sailed for Newburgh, where I felt previously a desire to go. The captain gave me my passage, though a Calvinist, and admitted prayers on the way. I procured, with some difficulty, the liberty of an academy, in which I held two meetings: the people complained to their minister that I had destroyed their doctrine, (as was said,) and he must build it up, or they would hear him no more; he replied, that it would take him nine Sabbaths to build up what I had pulled down. He spoke two Sundays, and made bad worse; then calling in help, they disputed about constraining Scripture, got quarrelling, and it terminated in a law suit, as one charged the other with heresy, and so was prosecuted for slander, &c.

570. I called on elder *Fowler*, whom I expected would keep me distant, but was agreeably disappointed; he gave me a horse, for getting it shod, to ride several days: So I visited Lattentown, where I was expected the day before; however, the disappointment was overruled for good, and being notified, more came out. I visited Plattekill, Pleasant Valley, Shawankunk, and several other places. At the Paltz, I was taken with a violent puking for several hours; but at length, I embarked and landed at Loonenburgh, and walked to Schoharie, and saw my brother-in-law *Fish* for the last time. I visited Halabrook, Schenectady.—Clifton Park, Niskeuna, Troy, and Half Moon, where I saw my friend *R. Searle*,\* whom I had not seen for about eight years, except about five minutes. It seemed natural to see him, and brought past times afresh into my mind, when he and his sister were in our native land, who were the only young persons I had then to associate with on religious subjects. Our meeting gave me a tender sensation, but it appeared that he could not see the propriety of my travelling thus, so I thought it most advisable to retire that day, and went to another place and held meeting. Albany friends met me at a distance, and invited me to town to hold meeting, which I accepted: but the preacher, *Cyrus S.*, would not consent for me to go into the meet-

ing house, so hundreds were disappointed, as the trustees did not like to hurt his feelings; as he said, if they let me in, he should petition the next conference not to give them a preacher. The society, in general, appeared friendly, and *John Taylor* opened his house, in which I held meeting: this *Cyrus* did not like: the Lutherans, it appears, would have lent me a meeting house, but supposed I was wicked, or why should Mr. Stebbins shut me out! so I went to him to get a paper that there was nothing against my moral conduct; which he refused to give, adding, that I trampled on the bishop's power, by travelling so independent, which, if he was to do, he would have been cut off long ago; likewise, that it would be inconsistent for him to pave the way for me to obtain another meeting house when he denied me his own; and said, that he would rather have given ten dollars, than to have had such an uproar in the society and city as there was since I came; and ten to the end of that, if I could not have been kept away without—just after I began to travel, he appeared friendly, and his labors were owned and blessed of God, and then he was a noisy Methodist.\*

571. In Cobuskill, we had a good time, and at Skenevius Creek, where I saw some who were stirred up to become serious about the time I was in my native land; likewise an old uncle of mine whom I supposed was dead; I remember once some of his words when I was young, which made great impression on my mind in one of his visits.

September 15. A large meeting being appointed for all denominations in the country to worship God together in the woods, my brother-in-law and sister had strove to prevail upon me not to go, and at first prevailed; but feeling distressed in my mind, I went, (an awful hail storm happened in the way.) Hundreds collected, to whom I spoke; when others were coming on the ground, orders were given for all the official characters of the different religious orders to retire to a council room, to consult how to carry on the meeting; they went, but I did not feel free to go till their business was nearly over.—They agreed not to meddle with their peculiarities, but to be as near alike as they possibly could; but I was not there when they took the vote, so my hands were not tied. There were about two thousand people, and upwards of thirty ministers or preachers, of the Presbyterian, Baptist, and Methodist orders, and took turns in speaking, and I spoke in the night; next day I had thoughts of leaving the ground, but got detained, and Calvinism came upon

\* I have not seen him since—he has withdrawn and joined the Church of England.

\* But now he has withdrawn and joined the Church of England.

the stage: but the preachers' hands were tied so that they could not correct it: but I felt it in my heart to speak on certain points, which liberty I obtained, and began meeting without singing or prayer, and my text I did not tell until towards the close of the meeting—I stood near three hours, and after we were joining in prayer and rising up, when no one in particular was speaking, several persons observed that they saw something fall from the sky like a ball of fire, about the bigness of a man's hat crown; (I did not see it:) however, just at that moment, a number fell like men shot in the field of action, and cried for mercy. The meeting continued nearly all night, and many found peace. The next day, as I was going off, the people were so kind as to give me a horse, saddle and bridle: so after visiting a number of places, and attending a quarterly meeting at Paris, went to Western with brother *Miller*, who hath no children, except an adopted daughter, (Peggy \* \* \* \* \*) I visited several neighboring places, and spent a week not in vain. I had an oil cloth cloak given to me, and then took my departure for Upper Canada—I swam my horse across Black river, and arrived at Kingston, through a black deep soiled flat country, and so muddy that my horse could but just walk, and for miles together seeing nothing but the wild beasts of the desert. I visited several neighborhoods within forty miles of Kingston westward. I had several dollars offered me, which I refused, lest the circuit preacher (who was supposed to be sick, as he had disappointed a number of congregations) should think I hurt his salary, and this be brought against me at a future day. I went down about an hundred and twenty miles, holding meetings as I went, and frequently only on mentioning *Calvin Worster's* name, and the blessing he was to me, people who had here felt the shock of his labors were stirred up afresh, and some would even cry out, &c. I saw the grave of a distant relation of mine, who had been a great traveller, but ended his life on an island at the mouth of Lake Ontario; thus I see we must all die—Oh, the sorrows thought—but when I cast a look beyond the bounds of time and space, I see, methinks, a beautiful place where saints immortal dwell, and where I hope, by God's grace, one day safely to arrive.

572. I re-crossed St. Lawrence river, from Cornwall to St. Ridges, and passing through an Indian settlement, who live in the English fashion in some degree, I came into Shadigee woods, so through to Plattsburgh, missing the road by the way; however, I was not hurt by the wild beasts, and found good places to cross

the rivers, and my road brought me higher than the usual road. I called at a house where two of my spiritual children lived, who were awakened on Cambridge circuit: but could rally nobody, so I turned my horse in a pasture, and took up my lodging under a hay stack for the night; but towards day I heard a child cry, so I gave another alarm, and was cordially received in—I held meetings about here, and saw my friend *J. Mitchell*—I went to the Grand Isle, and had two meetings, then riding three quarters of a mile through the water on a sand-bar. I came to Milton—thence to Fletcher, and saw the man that took my horse when I was going to Europe: thence to Hardwick, (being now in Vermont,) where my brother *Bridgman* and two sisters lived:—my youngest sister seemed to have lost her desires in a great measure, and I could not prevail on her to set out again: this grieved my heart: I told them I could not bid them farewell, unless they would endeavor to set out and seek God afresh, though I wished them well.

573. I visited several neighboring places, and souls were blessed by God. Thence, leaving Vermont, I came over Connecticut river, into New Hampshire, where I met *Martin Rutter*, going to form a circuit: I had felt a desire he should go into that part where he had set out to go: I gave him the names of some families where to call.

574. I saw *Elijah R. Sabin*, who had been a zealous, useful preacher, but was now broke down and married, and about to locate. I had meetings in Haverhill, then rode to Plymouth, and Holdness, and Meredith, and Gilmington, and the melting power of God seemed to be present in many places.

575. I met one who wanted my horse, by the name of *Seely*: I told him he might take him, if two impartial men would prize him, &c.: the two men could not agree, so they called a third, who judged in such a manner that this bargain, which was in connexion with two others, was about two hundred dollars damage to me. It was my intention to have sailed for the south, which was the cause of my putting myself in the way whereby I was cheated as above. (I believe God suffered these trials to befall me, for not being more submissive to go to the south by land, &c.) However, I proceeded on foot, being a stranger in this part, until I came to old Alborough in Massachusetts, where I saw *Stephen Hull*, with whom I once was acquainted: he went out from near my native place to travelling, but at length quit the connexion, a-signing as the reason, his family, &c., and that he could not get a support amongst the Methodists. I observed his wife was a pious young woman, when with her father, *Col.*

\* Who since has become my companion for life.



*Lippett*, in Cranston, but now appears to be in a cold, uncomfortable state. Here I observed *Mr. Wilson*, of Providence, and *John Hill*, who now are congregational ministers, though once *Methodists*, and once could kneel at prayer, but now I observed they stood; they compared themselves to "*fixed stars*," and me to a *comet*, which is supposed to connect systems, I neither felt freedom to eat or stay long, having arrived there at night, and went off in the morning before they were up, though I expected to have had the privilege of a meeting-house, if I had tarried. I thought of the words of Judas. "What will ye give me and I will deliver him to you," &c.

576. I took the stage at Haverhill, and came to Boston; and *Thomas Lyell*,\* who had been chaplain to Congress, and was the stationed preacher, would not suffer me to hold meeting in the meeting-house, or any where else; but said, if I did, he should publish me accordingly, saying, I was not a travelling preacher, nor a local one, and of course he could not suffer meeting consistently; and if I would leave the town in peace without meetings, he would let me depart in peace; he asked me if I was needy, and provided me with a breakfast, and offered me an old coat, &c. I hired my board and lodging, and no vessel going out soon, my money failed me, so I was obliged to leave the town on foot, and then took stage and came to Worcester that night, then walked eighteen miles by moonlight to Charlton.

577. November 7th. I had a meeting at Dudley. 8th, at Sturbridge, Woodstock, and Ashford. 9th, I saw my parents, and my mother for the last time. 10th. I left my parents, and walked about twenty miles, and rode in a wagon eighteen more; and as we were crossing a toll-bridge, one began to run the rig upon me, asking me how much money I had got, and wanted to swap purses with me, and he considering himself a gentleman, I reached him mine with a few shillings in it, though I had but six cents left; he gave me his purse, but was sure to take out the contents in season. I thought he felt some conviction, he offered to swap back; but I said a bargain is a bargain. Then a friend went a distance to where I had about twenty-eight dollars due, so I took an old mare, and my bridle, and an old saddle being given to me, and set off for Georgia, having one quarter of a dollar in my pocket.

578. About this time I heard that the horse which had flung me in the summer, was found, and the man of whom I had him had got him again, so went and got the same mare

which I had let him have for it, and then sold her for watch and spending money; and collecting about five dollars, in the name of the Lord I set forth, not knowing what was before me.

579. I had an appointment to preach, and making a mistake in the meeting-house, I went up into the pulpit, but was soon *drove out by the sexton*, it being another man's meeting; however, when he had done, I got a peaceable hearing in another place.

580. In Reading, the Lord blessed the people, and at Northeastle, White Plains, New Rochelle, Turkey Hoe, Tarrytown, Singing, and several other places. Then crossing North River, I preached at brother Smede's, in Harvestraw, where some dated their awakening and conversion.

581. Thence to Pequest and Asbury, and then to Philadelphia, where *Mr. Cooper* and elder *Ware*, hatched me in such a manner, as I never was before, *without bitterness*. They reasoned and criticised on me as if they determined to search me out from centre to circumference. I did not think proper to answer all their questions, neither to assign all the reasons I had for my conduct. *Mr. Cooper* said, your European brethren oppose you, and your American brethren oppose you; and you say our rules are good, and yet you go contrary to them, and two opposites cannot be right, and consequently one must be wrong.—do you think you are wiser than all the rest of the world!—*Lorenzo Dow* has set up his will in opposition to his brethren, and is wiser than they all—he then said, that woe is to him by whom offences come, and that I offended my brethren. He then gave me a pair of scales to weigh in, and put my arguments in one side, calling them a feather, and his arguments in the opposite side, calling them ten thousand pounds, then see which will weigh heaviest, a feather or ten thousand pounds; and so left it ringing in my ears, a feather or ten thousand pounds. I told him, that in matters of opinion barely, we should give up our judgment to the majority; but in matters of tender conscience before God, we must be our own judges; for if by hearkening to the other in giving up my conscience, I am brought into trouble, how can I expect to be acquitted at the bar of God? He asked me, if I did not think the preachers were as conscientious as myself? I replied, that I did not like to answer that question; but thought some went more by reason, and that was better known to themselves than me, I must answer for one, and of course act for myself.

582. So went on my way to Wilmington, and called on a preacher, who treated me coolly, so I put up at an inn: however, what *Ware* and *Cooper* said, discouraged me much;

\* He hath withdrawn and joined the Church of England.

but the Lord, after I had submitted the matter to him, comforted my soul; for he had previously warned me in a dream of the night, that trials awaited me in Philadelphia, which I had told to brother *E. Wolsey*. I went on into Delaware, and came to a village which appeared familiar as though I had seen it before. A collection was offered me, which I refused, and went to Cokesbury; saw a preacher, and then went to Baltimore; after I held a meeting, and saw brother *S. Coate*, who was friendly, and suffered me to improve in a prayer meeting; an old man gave me two dollars, which I needed, as I had but one dollar and a half left me.—*Wells*, the assistant, was out of town that time. 11—y, a preacher, refused to tell me where the Methodists lived that way to the southward, yet I set off, and rode about thirty miles to a place where I found a family said to be Methodists, and held meeting—and likewise in the neighborhood (being detained by a snow storm) several others. Thence I proceeded on my way, and met bishop *Whatcoat* just as I had crossed Georgetown Ferry; he treated me with love and tenderness, and after he had inquired my journey, I inquired his welfare, and he told me where to call and put up in Alexandria and Dumfries; so I found brother *Brien* and the assistant preacher, brother *Roen*, to treat me kind. Thence on to Culpepper, where I spent Christmas, and received a dollar and a half, which, with two dollars, I received at Alexandria, were of great service to me; though they knew not my wants. Thence to Louisa county, where my mare was taken sick, so I left her and went on to *Cumberland* county on foot, and while at breakfast, I turned in my mind, what an apparent enthusiast I am! Yet I felt peace, and said in my mind, that my late misfortune should turn to the glory of God, and I felt within myself, that I should yet see good days in *this* weary land, where I am *now* a stranger. Thence to Prince Edward county. On the way I called to dine, and paid the man before hand, but the family were so dilatory, that I went off without waiting for it to be got ready; so crossing *Coal's* Ferry, I came to *Danville*. (I spoke in *Halifax* by the way, where I was thought to be an impostor;) here a man overtook me with a horse which he led, lame and bareback; he suffered me to ride it about sixty miles; so I came to *Statesville*, *Iredell* county, in North Carolina. My money being nearly all gone, I wanted to sell my watch for spending money. I got the watch low, at eighteen dollars, and offered it for nine, if I could have supper, lodging and breakfast with it. A watchmaker came in and said it was a good one, so the innkeeper offered me nine dollars, or eight and a half with supper, &c. I took the latter,

and while I was asleep, the mistress of the house was so good or bad as to send all round the neighborhood, (as I was informed,) to notify the people that a horse thief was at her house, and if they did not lock up their horses, must expect one to be gone before morning.

583. Next day, I had my feeling in this strange land, and retired in private, and renewed my covenant with God, that if he would suffer the Providences to open before me as in time past, I would give up to suffer his will; for I felt as if I was not quite so resigned to travel, and pass through trials as in time past. My soul was refreshed to put my hope in God, and look forward. I got a few together, and spoke in the court-house—likewise at a Methodist house, where I was thought an impostor. Having a letter, I went to where it was directed, and the man of the house happened not to be at home, which was well for me; so I got a meeting, and the people were so well satisfied, that I got liberty and an invitation to speak again. About the same time, *Philip Bruce*, an old preacher, and presiding elder, came home from Virginia, and arrived at his father's about six hours before his father died: he felt hurried in his mind to hasten on the road—it appears that his father expected to see his son Philip by a conviction in his mind.

584. *Philip Bruce* heard of me, and charged his friends to be aware of me; but on hearing of my having related some of my past experience, recollected to have heard of me before, and retracted his first charge, and wished them to receive me if I came to their house, which was a means of opening my way. A day or two after, I fell in with him, he treated me as I would wish to be received by the influential considerate servants of God, while my conduct is as becometh the Gospel of Christ. Here lived some who were called Presbyterians, which I called Presbyterian Methodists, or Methodist Presbyterians.—They had the life and power of religion. They gave thirty-three dollars of their own accord, and eleven more were subscribed. *James Sharp* took the money, and let me have a horse, and trusted me for the remainder, though he had no written obligation, and some said he would lose it.

585. An opportunity presenting by a traveller, I sent on a chain of appointments towards Georgia. After holding several other meetings in *Iredell*, I set off, and had meeting at Major *McClaray's*, *Spartanburgh*, *Enore*, *Abbeville* court-house, so to *Petersburgh* in Georgia, where I arrived on the 2d of February, 1803, having had some trials, and experienced some providences by the way. I felt the want of credentials, as the Methodists for

hundreds of miles had treated me cool. However, as soon as I entered Petersburg, a lad knew me, and soon word flew over the town that the *walking preacher* had got back, and I spoke to an assembly of magnitude that night. A society of Methodists was raised here when I was walking this country last year, though religion was cold. Now it seemed to flourish, my way was opened, and I sent appointments, and visited the country extensively as Providence enabled me to succeed.

586. At Rolem's meeting-house, and at Thompson's, Cunningham's, Powelton, Sparty, Rehobeth, Washington, Gardis, Indian Creek, Gen. Steward's, Burk's, Gen. Dickson's, Baker's, Carrell, Redwine's, Paine's, McDaniel's, Coldwater, Siencheomb's, and Sest's neighborhoods, &c., I held meetings.

587. A camp meeting, the first I ever attended, was held on Shoulderbone Creek, where I arrived on the third day of its sittings, about the dawn of it. I spoke several times, and the Lord was with us; ten persons came forward, and testified that they had found the pardoning love of God, among whom was Judge SMITH, who had been a noted deist. In this quarter God gave me favor in the sight of the people, and some were raised up to supply my wants, among whom was Doctor B. and S. Roundtree, Doctor Lee, &c., and another gentleman, who gave me a cloak; for these favors, may God remember those who administered to my necessities.

588. I visited Handcock, Clark, Jackson, Oglethorp, Franklin and Elbert counties, quite extensively; the congregations were exceedingly large, so that I mostly spoke under the trees, and the Lord overshadowed us with his divine presence: the fruit of this visit I expect to see in a future world. Though it was by a very sweet drawing that I undertook to wander here by land, yet it was trying to my flesh and blood, to leave my friends and acquaintance in the north, and wander so many hundred miles amongst strangers, considering what I had passed through before amongst strangers; yet something within, would say, go and you shall see peace, and I went and saw it, so I do not grudge all my toil.—However, I was not without my trials here, considering the cause of God, for many of the Baptists supposed me to be a Baptist preacher: when I was on foot through this quarter at first, and now flocked out by crowds to hear me, as I had said but little about names or parties when here before, and was coolly received by those whose friendship I wished to retain: the Baptists, (of whom many are pious,) were sorely disappointed in me now, when they heard my doctrine, or ideas on *election* and *reprobation*;

and instead of owning me now for a Baptist, reprobated me to the highest pitch, and several church meetings were held on the subject, the result of which was, that they should hear me no more. Some of their preachers spoke hard against me in public and in private, behind my back; and some things I was informed they said which they could not prove; and all this, because I endeavored to show the evil of that doctrine which had been such a curse to me, and for preaching up a free salvation: which caused brother Mead to say (as they now preached up eternal decrees more than usual,) it will be the means of drawing out the cloven foot to cut it off—meaning, it would cause the people to know their sentiments more fully, which they frequently kept hid, and so deceived the people, by preaching an offer of mercy when only a few, the elect, could possibly have it. And as some of them said that I preached or held to things that were false, brother Mead, and a number of others, advised me to prepare for publication my *Thoughts*, or *Chain*, on different religious subjects.

589. I visited Augusta, and found a good society formed there: also Wanesborough, Sandersville, and many other adjacent places, together with Louisville, the capital, where the governor offered me money, which I did not feel free to accept; but was thankful for his good wishes.

590. March 25th, 1803. Camp meeting came on at *Jones's meeting-house*, and lasted until the 29th. Some were convinced of error of sentiment, and some of sin, and a goodly number found peace in the blood of the Lamb, and the world's people were brought to acknowledge that something out of the common course of nature must have produced the effect in two instances. I found the people here kind, for as Hope Hull mentioned to them, that I was about to go to the western country, and perhaps I might want some spending money, &c., upwards of a hundred dollars were given me, so I found the Lord to provide, who put it into the heart of Gen. *John Stewart* to get me a pass on parchment from the governor, under the seal of the State, to pass through the Indian country.

591. My horse not being good for travelling, I sold him on credit, and a Methodist (so called) had one for sale, and offered him to me for a hundred and fifty dollars: and this man who was called a Methodist, did not show me the kindness to wait, as another man of no society and of no religion, did: for the latter was bound for me, though he had not seen me before—and he also carried the money a distance for nothing; so I see that the hearts of all men are in the hand of God, and he can and doth work by whom he pleaseth.

592. Feeling my soul refreshed by my visit, and my work done here for the present, and my horse paid for, and I well equipped for travelling, and my heart drawn to the west, and a number of letters being given me to give to the people, I was resolved to go to the westward: I accordingly told brother *Mead*, who was going to Virginia, that if he was minded he might give out a chain of appointments for me through that country, to which he agreed. (During this visit, I had a narrow escape from a raving heifer.) I felt a desire to hold meeting in a certain house of quality people; but knew not how to accomplish it. But a thought struck my mind; so I got one to go and deliver an errand in such a way as to provoke the man to say, I'm willing if my wife is, and the woman to say, I'm willing if my husband is: which was effected by the errand being delivered to them separately. I then published the appointment, but it so happened, that the family were all from home, except the blacks at the time of meeting; so I spoke before the gate in the road, and had a good time: but I received a few lines from one of the absentees, expressing grief on their side at the circumstance.

593. April 19th. Being provided with necessaries, I crossed the Oconee river, and there meeting some persons, set off for Tombigby; but I had not proceeded a hundred yards, before I found that one on whom we depended as a guide, knew nothing about the road; of course, must depend on my own judgment. I had procured a map of the road, a hundred and thirty miles to the Chatahochee river, and a pocket compass, &c. A young man from Connecticut, who was acquainted with some of my relations, was feeding mules in the woods, so we followed him a few miles, and then encamped in the woods for the night. Next day a woman and a child got flung from a horse, and thereby were ducked in the Oakmulgee river. So we proceeded on, frequently seeing Indians, (which a black woman of the company was much afraid of,) till we came to Flint river, when we hired an Indian to lead a horse through, and himself wade before it. Some of the land over which we passed, was miserable, and some was preferable to any I had ever seen in the south. We frequently saw wild game, among which were deer and turkeys. The Indians frequently came to our camp, and while we had our evening devotion, they would be solemn and mute: we could talk together only by signs, and I desired to know if they knew what we were about; they replied, that we were paying our addresses to the *Great Man* above, who is the author of breath, &c. Thus all intelligences have some idea of divinity, futurity, and rewards and punish-

ments. And what causes such universal acknowledgment, but an universal teacher? which must be God! I broke my umbrella, and likewise lost my whip, the latter while buying corn, and hiring a pilot.

594. One day a couple of us thought to get to the agent's house before the company, to get provision, but had not gone far before an Indian alarmed us much, shooting a deer through, and the ball struck near us, which made us suppose some hostile intention was against us, till we saw the mistake. We left a man and woman in the woods, who were going to trade with the Indians, as they travelled slow.

595. *Hawkins*, the agent, treated us cool, so we quit him and went on. Next day, we missed our road, or rather Indian path, which we were convinced of by some swamps and water courses, and turning a little back, one of the company being a good woodsman, took the lead, and striking across, we came to the path, which divided the minds of the company at first, but at length we agreed to strike across it further through the woods, and that afternoon found a path which proved to be the right one. We at length found a man hunting horses, who piloted us to the first house in the settlement, which we made in thirteen days and a half from the time we set out, having travelled about four hundred miles.

596. The company supposed that they could save thirty or forty miles travel, by swimming across the Alabama river, and forcing a swamp, which they attempted to do, and got detained by rain two days; but I left them, and went down the river ten miles, and stayed with a half-bred Indian, who charged me a dollar and a half for the night. I then left an appointment for Sunday, in the Tensaw settlement, and went over the Alabama by the Cut-off, to the west side of Tombigby, through a cane brake or swamp, seven miles, and found a thick settlement, and then a scattered one seventy miles in length, through which I sent a chain of appointments, and afterwards fulfilled them, and the fruit I expect to see at a future day.

597. The river Tombigby, like the Nile, overflows once a year, is also a flood-tide river only once in twenty-four hours: it is navigable for vessels, and will one day become the glory of the south part of the United States, as the trade of Tennessee, &c. will pass through it.—The inhabitants are mostly English, but are like sheep without a shepherd. Whilst under the Spanish government, it was a place of refuge for bad men; but of late, since it fell to us, seems to be in a hopeful way, and there is still room for great amendment. A collection was offered to me. I did not feel free to accept it; and I left the settlement, pro-

cured some corn, and had not a cent left. Three of my travelling companions fell in with me again, and accompanied me through the Choctaw nation, to the Natchez settlement, which we reached in six days and a half, being about eight hundred miles from Georgia; on the way, we met with a man going alone to Georgia; and in the sixth town. I gave my saddle cloth to the Indians for corn to feed my horse with.

598. Here I was called to another exercise of my faith, having no money, and a stranger in a strange land, but my hope was still in God who hath helped hitherto.—The master of the house, to which I first came, was once a Methodist; he happened to hear of my coming the week preceding, by some travellers, and received me and the three men kindly, and the next day got me a meeting, and good I trust was done. The night after, I held meeting at the house of a Baptist, then rode on towards the town of Natchez, and parted with my three companions by the way, who were going to West Florida, to see their father.

599. I called on a man who was said to be a Methodist, but found he was not; so I went to another house where they were called Methodists, but met with a cool reception at the first, until I showed them the governor's passport, and likewise two papers, one from brother *Mead*, and one from *Hall*, that I was an acceptable preacher of moral conduct, &c., then they were more kind, and kept my horse about two weeks. Brother *Moses Floyd* met me the same night, and having received letters by me from Georgia, was friendly, then the above family became more so; the governor, to whom I had an introductory letter, was also friendly.

600. I held two or three meetings in the assembly room, with the permission of the mayor, though with difficulty obtained.—The man on whom I called, and found he was not a Methodist, reflected how far I had come to see them through the woods, and felt his heart inclined to lend me a horse to ride more than a hundred miles, so I went to Kingston, and procured a spot of ground (by selling my watch) for a meeting house; and then to the heights and Pinckneyville, and held meetings. I stopped at a house in the edge of West Florida, and sold my cloak. Thence I returned and visited several neighborhoods, and God's power was to be felt in some of them.

601. My horse was now taken lame, so that he was not fit to ride to Tennessee. I spoke at the Pineridge meeting house, and at Washington, Sulsertown, and at Calender's meeting house where some were offended. Here quarterly meeting was held. Thence I went to Wormsville, Biopeer, and Bigblack, and preached the funeral sermon of a niece of

the *Rev. Tobias Gibson*, and the Lord was with us. I left my horse with brother Gibson, and took a Spanish race horse, which he was to be responsible for, and I was to remit him the money by post, when it should be due on my arrival in Georgia in November.

602. June 20. Having got equipped for my journey through the woods of Cumberland, which was several hundred miles, and having been informed that a party of men were that morning to start into the wilderness, I intended to go with them, but on my arrival found they had started the day before; so I must either wait for more, or go and overtake them. To wait I durst not, as my appointments had gone to Virginia. A Kentuckian had some time before, as I was informed, struck an Indian who shortly after died; and the other Indians supposed that his death was in consequence of the blow; and they complained to the governor, and the Kentuckian was tried and acquitted: wherefore the Indians, according to their custom, were determined to kill somebody, as they must have life for life; and they had now become saucy, and had shot at and wounded several on that road, but had not killed any one yet, and it was supposed that some one must shortly fall a victim.—However, I set off alone, and rode the best part of twenty miles, when I saw a party of Indians within about a hundred feet of me: I was in hopes they would pass me, but in vain, for the first Indian seized my horse by the bridle, and the others surrounded me. At first, I thought it was a gone case with me, then I concluded to get off my horse and give up all, in order to save my life; but it turned in my mind, that if I do, I must return to the settlements, in order to get equipped for another start, and then it will be too late for my appointments. Again it turned in my mind, how when I was in Ireland, somebody would frequently be robbed or murdered one day, and I would travel the same way the day before or the day after, and yet was preserved and brought back in peace; and the same God is able to preserve me here and deliver me now as then—immediately I felt the power of faith to put my confidence in God; at the same time I observed the Indians had ramrods in the muzzels of their guns as well as in their stocks, so it would take some time to pull out the ramrods, and get the gun cocked and prepared up to their faces, ready to shoot; at this moment, my horse started and jumped sideways, which would have laid the Indian to the ground, who held the bridle, had it not slipped out of his hands; at the same time, the Indian on the other side, jumped seemingly like a streak to keep from under the horse's feet, so that there was a vacancy in the circle; at the same time, I gave my horse the switch, and

leaned down on the saddle, so that if they shot I would give them as narrow a chance as I could to hit me, as I supposed they would wish to spare and get my horse. I did not look behind me until I had got out of sight and hearing of the Indians. I was not long in going a dozen or fifteen miles: so I overtook the company that day, and told them what I had passed through: they said, that they had met the same Indians, and a Chickasaw trader who was with them, told them that two Chickasaw Indians with him said, that the Choctaws which I met informed them, that if the Chickasaw trader was not with these Kentuckians, they should have taken their provisions from them. When I heard this I reflected, if such a small preventative was the only means of saving a party from being plundered, what danger was I exposed to? And I felt more solemn afterwards, than when in the midst of dangers.

603. About forty-eight hours after, a party of twenty-five men were attacked by some ruffians, driven from their camp, and plundered of some thousands of dollars, and some of them came near starving before they got in.

604. I travelled on several days with the company, but they proceeded so slow, that I resolved to quit them; and thinking I was within about forty miles of the Chickasaw nation, set off alone one morning in hopes of getting in the same night, so I travelled on all day as fast as I could conveniently, stopping only once to bait, until I came within about twenty miles of the settlements, and about ten at night, came to a great swamp, where I missed the trail, and was necessitated to camp out without any company, (except my horse) fire, or weapons of defence: and as I dismounted to fix my bridle and chain together, for my horse to graze while fastened to a tree, I heard a noise like the shrieks of women, and listened to know what it might be: and it occurred to my mind, that I had heard hunters say, that the catamount or panther would imitate the cries of women: at first, I felt some queries or fears in my mind, but I soon said, God can command the wild beasts of the forest, as well as he can command the Indians: and I knelt down and committed myself to the protection of kind Providence, and then lay down, and had a comfortable night's rest. The next morning I went on, and joined the settlement about ten o'clock, and got some milk and course Indian bread for myself, and corn for my horse: then went on about twenty miles further, and through the good providence of God, I did not miss my road, though there were many that went in different courses. At length I saw a man dressed like a gentleman: he came up and shook hands with me, and after some conversation, invited me to his house,

about a mile and half off. I tarried with him a few days, and had two meetings, with some reds, blacks, whites and half breeds, and good I think was done in the name of the Lord. The post came along, and I left *Mr. Bullen*, the missionary, whom I spent my time with, and set off with him: and in three days and a half we travelled upwards of two hundred miles, and came to the settlements of Cumberland: and having a letter, I called on *Major Murray*, who treated me kindly.—I gave away the last of my money and my penknife, to get across an Indian ferry. I sold my chain halter for two dollars, and brother Murray lent me a horse to ride to Nashville, where I got two or three letters, which I consider as the hand of Providence, as it was the only means of opening my door. I inquired for Methodists, but found none—I strove to get a place for meeting that night, but all in vain: so I went about six miles and called upon a local preacher, who treated me with friendship, so I tarried all night. Next day early, I returned to Nashville, and tried to get the court house, and several private houses, but all in vain. Then I went to a grog house and began to talk ironical, as if I was one of their company, and soon the man offered me liberty of his house for what I would choose to give him, he supposing that I was not in earnest; but I let him know that I was, by giving him a dollar, and told him as a man of honor, I should expect the room of him. I then went out and told the postmaster, who advertised it for me, as he knew by the superscription of my letters that I was no impostor. I returned to Major Murray's, and delivered up my horse, where was a class meeting: the circuit preacher was cool, but *Mr. Cannon*, a local preacher, being a man of consideration, prevailed, and I met the class, and the Lord being with us, we had a good time; so my way was opened through the country. The grog house in Nashville would not contain the people, and somebody prepared the market house for me, and I spoke and described the characters of a Christian, a gentleman and the filth of the earth, which were the subjects of my discourse, and some fearing of coming under the class of filth, behaved well. I appointed meeting again, and in the court house if it should be opened, if not, on the public square, or in an adjacent grove, as might best serve. The court sat in the mean time, and they ordered the court house to be opened, and I spoke to hundreds. Contributions were offered me, which I refused: however, several dollars were forced on me by some gentlemen. The cause of my refusing the above was this, I did not wish to put myself in the power of another, nor to give Satan a sword to slay me, or power to hedge up my way, as the eyes of hundreds

were upon me. A camp meeting was held, but I believe that good was prevented by their not following the openings of Providence.

605. I visited several other places, and then went to *Kentucky*, and visited *Beardstown*, *Frankfort* and *Lexington*; some Methodist local preachers treated me cool, and strove to shut up my way; but God opened my way, by means of a Baptist at Beardstown; and at Frankfort I got the *state house*: and at Lexington I got first the court house, then a play house, and afterwards, the Methodists opened to me their meeting house—in several meetings, God was with us. Thence I steered to Virginia. On my way, I was informed of an old salt well being found and a large bed of ashes by it, and pieces of earthen kettle, denoting their size to be larger than pot ash kettles, and also a vessel of stone like a salt cellar, which must have belonged to the ancients.

606. At an inn, I offered the man pay over night, but he refused, saying, he would be up in season in the morning; however, he was not, so I left what I supposed would be his demand, on the table, and went on; he afterwards reported that I cheated him. At another place, all my money was gone to one dollar, and the landlord attempting to accuse me of passing counterfeit money, would not exchange my dollar for my fare, but thought to injure me, until another man changed it for me. At length, I met two men, who told me that my appointments were made in Virginia, at Abington, where I arrived August 21st, about three hours before meeting time. I was now dirty and ragged, as my pantaloons were worn out, my coat and jacket worn through, as also my maccasons. I had only the smallest part of a dollar left; however, some gentleman gave me seven dollars, and then a collection was made, which I refused, until they hurt my feelings and forced it upon me; some others held back their liberality. I had a convenient stage erected, and we had a solemn time. I left an appointment when I would be there again, and in the neighboring counties, and went on to Fincastle: then to Bedford county, where I spoke in the town of Liberty: from the *Age of Reason* I took my text, and some went off before I had cleared up the point: they supposed me to be a Deist, but afterwards were sorry. I spoke in Lynchburgh, New London, and at Carmel court house, and a number of adjacent places, and left hundreds of appointments for the spring. I saw *Dr. S. K. Jennings*, and found him to be a man of strong powers of mind, and great acquired information, and very pious. Oh, may he fill up that sphere of life, which he is qualified for!

607. In *Cumberland county*, *John Hobson*,

*jun.*, got awakenel, and found peace, as he fell down while I was speaking: his dear companion was laboring under great trials of mind, for the loss of all her offspring, till God cast my lot in their quarter, when she got reconciled to the same, by the sanctifying influence of God's Holy Spirit—his mother, who was upwards of eighty years old, also found peace. I visited several other places, and the Lord was with us:—Then I went to Richmond, and by the governor's consent, spoke in the capitol, which somebody had advertised in the *Argus*, and afterwards in the Methodist meeting house, several times; also in Manchester, and at *New Kent* quarterly meeting.

608. I rode twenty miles to Petersburg, in the rain, and seeing a man, inquired of him if he knew *Jesse Lee*? he replied, he is my brother, and took me to his house: and as soon as I passed the gate, I saw *Jesse* standing in the door, and I sat still on my horse, though I was wet through, (with a bundle of books under my arm;) I had no outer garment on; and there was not a word spoke for some time between us: at length, said he, come in—I desired to know whether it was war or peace? said he, come in—said I, is it war or peace? said he, come in—I made the same reply: said he, *it is peace*; so I dismounted, and went in, and he, after some conversation, went and procured me a large assembly that night, in the Methodist meeting house. I spoke there several times, and God was with us. Oh, how different was I received, from what I was formerly! Surely I was agreeably disappointed in my reception; and there must have been the hand of God in this. I visited several neighboring places not in vain. I got five hundred pamphlets printed, and as I was going to the office for them, a stranger called me out one side and put ten dollars into my hand (though he knew not my necessity) which was the sum I wanted for the printer.

609. I had much offered me in my travel through the State: but was unwilling to give Satan any ground to hedge up my way, and of course declined the most of it. One day I had an appointment to preach, and then started for S. Carolina, through a part of some hundreds of miles, where I never was before, and had only a few cents at my command: however, my trust was still in God, who put it into the hearts of some, as we were parting and shaking hands, to leave about seven dollars in my hand; so I went on and saw some more providences of God: also I saw some evils. Near *Raleigh*, N. Carolina, a petty constable attempted to take me up as a *horse thief*. Col. Paul Rushian, of Chesterfield county, S. Carolina, took me up also, and examined my private writings, and gave some of the most abusive dirty language that I ever

met with in my life. I found brother *Daugherty*, the presiding elder had given me out a chain of appointments through his district, of several hundred miles, which I fulfilled, and arrived back to Petersburg, in Georgia, according to *appointment* when going away. Here my wants were relieved, mostly by Major John Oliver, who came and called me his spiritual father, and so did several others, and I saw a great alteration in the inhabitants.

#### RULES FOR HOLY LIVING.

610. SERIOUS *consideration* upon the value of thy SOUL; with the shortness and

uncertainty of TIME and the *duty* that you owe to GOD—with the awful consequence of *living* and *dying* in SIN.

REMEMBER that by *nature* you are a fallen, *degenerate* creature, therefore ye must be *re-generated* and BORN of the SPIRIT—for without holiness no man shall see the LORD!

Consequently be persuaded, and *resolve*, through grace, to *begin* and *spend*, and *close* every day with GOD, forsaking all known sin, with unnecessary wicked company: Having your heart drawn out after GOD, in a praying frame, with your mind solemnly staid upon HIM in quest of truth—that you may enjoy HIS favor here, and experience HIS benedictions forever in CHRIST JESUS!



## EXEMPLIFIED EXPERIENCE.

## PART SECOND.

611. OCTOBER 28th, 1803. After an absence of about seven months. I arrived back in Georgia: having travelled upwards of 4000 miles. When I left this State I was handsomely equipped for travelling by some friends whom God had raised me up, in time of need: after my trials on my journey from New England. My equipment was as follows; my horse cost 45*l.* a decent saddle and cloth, portmanteau and bag, umbrella and lady's shove whip; a double suit of clothes, a blue broadcloth cloak, (given me by a gentleman.) shoes, stockings, cased hat, a valuable watch, with fifty-three dollars in my pocket for spending money, &c., &c. But now on my return, I had not the same valuable horse: and my watch I parted with for pecuniary aid to bear my expenses. My pantaloons were worn out; my riding chevalls were worn through in several places.

612. I had no stockings, shoes, nor moccasins\* for the last seven hundred miles: no outer garment; having sold my cloak in West Florida: My coat and vest were worn through, to my shirt; my hat case and umbrella were spoiled by prongs of trees, whilst riding in the woods. Thus with decency I was scarce able to get back to my friends as I would. It is true I had many pounds and handsome presents offered me in my journey, but I could not feel freedom to receive them; only just what would serve my present necessity, to get along to my appointments, as I was such a stranger in the country; and so many to watch me (as an impostor) for evil; and but few to lift up my hands for good.

613. As I considered that the success and opening of many years depended on these days. I was not willing to give any occasion for the gospel to be blamed; or any occasion to hedge up my way. For it was with seriousness and consideration that I undertook these journeys, from conviction of duty, that

God required it at my hands. And (knowing that impostors are fond of money) I was convinced that Satan would not be found wanting, to whisper in the minds of the people, that my motives were sinister or impure.

614. Major John Oliver came and took me by the hand, calling me father; saying, "when you preached in Petersburg last, your text was constantly ringing in my ears, for days together, whether I would deal kindly and truly with the master, &c. So I had no peace until I set out to seek the Lord; and since, my wife and I have been brought to rejoice in the Almighty."

615. He gave me a vest, pantaloons, umbrella, stockings, handkerchief, and a watch, &c. Another gave me a pair of shoes and a coat; and a third a cloak; and a few shillings for spending money from some others. Thus I find Providence, whose tender care is over all his works, by his kind hand is still preserving me. Oh! may I never betray his great cause committed to my charge!

616. I visited the upper countries and had refreshing seasons amongst my friends, from the presence of the Lord. General Stewart informed me of a remarkable circumstance, of a man who heard the doctrine of unconditional election and reprobation preached up; the devil told him that he was one of the reprobates: which drove him to despair: so he put an end to his life by blowing out his brains. An A-double-L-part minister, who held the doctrine of unconditional election and reprobation, preached up good works, saying it would do no good to preach his sentiments, which caused my spiritual father (in the gospel,) to observe to him, "that a doctrine which is not fit to be preached is not fit to be believed."

617. I held a meeting in a republican meeting house, i. e. one free for all denominations. I spoke on A-double-L-partism; and an A-double-L-part preacher present being asked how he liked the preaching, he replied, that he held, and preached no contrary senti-

\* An Indian shoe.

ments himself; but afterwards he did his utmost to cut my doctrine to pieces: and blacken my character. I preached in Georgetown, and set out at eight at night for Augusta: and travelling nearly all night, I came to a camp where some negroes were *toting*\* tobacco to market: and I stopped with them until day: and one gave me some corn for my horse.

The next day, missing my road, I gave away my pocket handkerchief for a pilot.

618. November 20th. I arrived at camp meeting at Rehoboth. I took *Master "I AM"* for my text: with observing that he offered a great reward for runaways; whose marks I would describe: The auditory amounting to about 5,000, sunk into a solemn silence; whilst I described the diabolical marks of sinners: and the reward for their return, &c.

619. About fifty souls were born to God. There were 44 tents; 8 woolen huts: 48 covered wagons; beside carriages, &c., of various sorts. Many I parted with here, (whom perhaps I shall never see more,) and set off for St. Mary's, in company with several of the preachers: and as we hove in sight of a town, I inquired its name, and felt an impulse to stop and hold meeting, which I did, intending to overtake my company next day: but leaving Warrington late at night, I rode several miles as I stopped to inquire the road: the man within knew my voice, and persuaded me to alight and tarry until morning: when he accompanied me to meeting, in Bethel meeting-house, where I was drawn particularly to speak on the subject of murder and murderers: after which brother *Meal* observed, that two murderers were supposed to be present.

620. November 23. I spoke in *Louisville*, to as many as could conveniently get into the state-house. Brigadier-General John Stewart was then present. I attacked A-double-L-partism, and proposed a covenant to the auditory, to meet me at the throne of grace, for a limited period of time; which the gentlemen observing General Stewart to arise, followed his example, as a sign of their compliance with the proposal: which I observed they were bound by the principles of honor and veracity to keep.

621. Whilst I was preaching, I pointed out the duty of rulers, as stewards of God and guardians of the people: that vice might be suppressed and virtue encouraged. Whilst speaking, also, I perceived the chair on which I stood on the writing table, to move twice or thrice, the cause of which I could not then ascertain; but set down to prevent my falling. After meeting a young German having ob-

\* The mode of toting tobacco to market, is by rolling it in casks, with a wooden axle through the mid-st, on the ends of which are fastened the shafts for the horse to draw it by. Fifteen or sixteen hundred weight may thus be pressed and carried to market.

served a Baptist preacher to put his foot on my chair twice or thrice, apparently with a design to tilt me over and set the house in a laughter, (who was an A-double-L-part man,) went and shook his fist in his face, intimating that (if he had him out of doors) he would pay him for his insult to the stranger.

622. The A-double-L-part man being a member of the Legislature, complained of the young man to the House for having insulted him. The House ordered the young man to prison, and the next day to trial, as no member might be insulted whilst sitting in the House. The young man pleaded that the member was not sitting at the time, and so was acquitted. This cost him about 30 dollars, and the State about 600: as the trial lasted two days. It was a few days after this, that I received a recommendation, as a preacher of the gospel to the world of mankind, signed by the Governor, Secretary, and twenty-eight members of the Legislature, with the great seal of the State.

623. Bishop Asbury's appointments being given out, and it being uncertain whether he would attend, Stith *Meal*, who was presiding elder of the district, thought proper to send me on his own appointments, to St. Mary's Quarter meeting, whilst he intended taking the Bishop's plan.

624. The high waters retarded: but to prevent disappointing the people, in my circuitous route I made the greatest speed: and a gentleman traveller, supposing (from my speed) that I was some murderer, clapped spurs to his horse and pursued me to a meeting, where God's power was manifested amongst us.

625. 26th. I held a two-day meeting in Union meeting-house; where there was some quickening; but the A-double-L-part people were in this part also raking my character.

626. Hence to Kenootchy creek: and so to Tabor's creek; and Captain Mitchell (in whose house I held meeting) so interrupted, that we removed into the street: then he ordered me down from the stage: so we retired to a neighboring plantation: but he took his horse and pistols, and interrupted us here also. Oh! the sin of drunkenness, which leads to murder!

My evening appointment was not given out, near the Goose ponds, and I found it almost impossible to get a place to lodge.

627. December 3d. I crossed the Altamaha, and met brother Isaac Cooke, who came missionary from conference here: the most dismal marshy part I ever was in: I found he had good success: though he was not without his enemies: but God, for his indefatigable labors, gave him upwards of a hundred members this year: and he had two meeting-houses erected, for the connexion.

A clear conscience is like a clear sky without a cloud. Oh! may I never live to be useless. I remember Dr. Johnson said, "thou hast an ulcer or defect in thy liver, with which thou wast born in the world; and if thou livest high or intemperate, or bringest slight condemnation or burthen on thy mind, or dost not labor hard, &c. &c.; the nature of thy disorder is such, thou wilt be in danger of being suddenly cut off; but if thou art prudent, &c., thou mayest live as long as most others, unless some contagious disorder shall lay hold on thee;" the propriety of these remarks I am convinced of from experience.

628. We took our departure from Savannah, where we parted; and I spent a few days. The curse of God seems to rest about here since the days in which they treated John Wesley ill, and confiscated the property of George Whitfield, which was appropriated to religious and charitable purposes.

Hence to Tuckissaccing, where old father Boston lived, who received me as I left Savannah the first time I came to Georgia. Last night, as brother Cooke was preaching, a black woman was struck under conviction, with the power of God. Her body was cold as a corpse, and laid aside sixteen hours as in a sweet sleep of state or insensibility; and no symptoms of life except a regular pulse. Some thought that she would never come to; however, she revived, praising God. I spoke; and we had a refreshing time in the woods.

629. I sent an appointment to Lanear's ferry on the Ogechee river: on my arrival I found a stage erected in the woods: and a vast concourse of people: few of whom had ever seen me before.

As I began meeting, I perceived a man uneasy; he got up and sat down, and up and down again, and walked round; which denoted some unusual uneasiness in his mind.

After meeting I set off for my evening's appointment: several were going the same way: I abruptly spoke to one, "are you not sorry you came to meeting?" (not recollecting him to be the above man:) He replied, "Yes, and I believe it would have been better for me to have stayed at home and my horse eating grass: I understand," said he, "you can tell fortunes: and if you can tell what is to come, you can tell what is past; tell me, did I ever kill any body? if I did, I'll confess it before the people."

Thus he twice or thrice strove to make me answer the question: it made a solemn impression on my mind, so that I did not speak: but looking him in the face as we rode a distance, viewing it necessary to be guarded in my conduct, as the company were strangers to me; I inquired his name as we parted at

the forks of the road: however, it made such an impression on my mind, that I could not but relate it to the congregation in Springfield court-house. After meeting, the gentleman where I lodged informed me that this Squire H— was supposed to be concerned in a murder, with a man who was under sentence of death. It appears from the best accounts I could collect, that this H— was an A-double-L-part man, and believed, once in grace and always in grace: which brought me to reflection, (from the horrible circumstance) what dangerous sentiments these are, not only in a religious point of view, to lull people to sleep, but also in a civil and political respect; for if one falls into public scandal, and retaining an idea of being secured unchangeably in the favor of God, he cannot be under the influence of the principles of honor; nor yet the idea of future reward and punishment; and of course hath nothing to restrain him; wherefore he is a dangerous citizen and subject. This is the truth, and it cannot be confuted.

I left my horse and cloak, expecting they would be sent to me, and with difficulty I reached the town of Augusta, where the conference was beginning to sit.

630. Here I met *Dr. Coke*; he replied, "how do you do, brother Dow? I am glad to see you: your warning to the people of Dublin had like to prove too true."

Here *Stith Mead* brought me the parchment of recommendation from the Governor, &c., and I gave him a testimonial of my sincerity and attachment to the Methodist body, and my approbation to the general tenor of their conduct, &c. Here I was talked over in Conference; and after some conversation the doctor observed, that I had done the Methodist Societies no injury that he knew of; but in sundry instances to the reverse.

Bishop Asbury directed the preachers to publish for me to preach in the meeting-house during the sitting of Conference: which was done, and I gave my farewell to the people: and also my thoughts on different religious subjects: (which were published under the title of, *The Chain of Lorenzo, by the request of his friends, as his farewell to Georgia.*) as a present to the meeting-house, which was in debt.

The cause of this publication originated from the false reports, and dust which the A-double-L part people had raised against me; but my friends advised me to it, that the unprejudiced might judge for themselves where the truth lay, and so thus the cloven foot be drawn out, and cut clear off: that when God had killed the old stock, there should be none to carry the news, and thus A-double-L-partism be driven from the land; which con-

cern had drawn me from Ireland, that precious souls might escape as from the snare of the fowler.

I sold my watch for printing some religious handbills, *Rules for holy living*, which I distributed around the town, and got some also printed on silk for the higher class, (lest paper would be too much neglected;) one of which I had framed, and the doctor tied it up for me in paper and subscribed it for his Excellency the Governor, which I left with an attorney to deliver, as I delivered one of my silk bills. Thus I left the Conference, (who had agreed not to hedge up my way,) with weeping eyes and aching heart, and took my departure for South Carolina. With difficulty I crossed Savannah river; and a man who crossed with me, took me behind him on his horse, and carried me over several runs of water. I got assistance to where my horse was; having several good times, and the A-double-L-part people looked sour. A fresh had been in the river, so I could not get my cloak; neither had I a second shirt at this time; but my trust is in God, who hath helped me hitherto.

631. On my way to Charleston, I spoke in an old Methodist meeting house; and at Cossahatchee: here was Mr. C., once an itinerant sensible preacher, but now cold in religion; Mr. B. heard me also; but has quitted the Methodists, and preaches A-double-L-part.

632. Monday, January 9th, 1804. I rode fifty-two miles, and arrived at Charleston late in the evening; and put up with W. Turpin, Esq., who received me when I first was in this place; and procured me picked meetings at his house: I find Mr. Hamet has gone to a world of spirits, to answer for the deeds done in the body. As it respects his division it appears his motives were impure, arising from a desire of popularity; in consequence of which, there was a breach of confidence by him as respected the incorporation of the house: awful to relate, it appears he died drunk.

I spoke in his house called Trinity Church; also in the Methodist meeting house. Here I saw Dr. Coke; who informed me that he saw a recommendation for me at the house of brother John Harper, signed by some of the members of the Legislature and the Governor of the state; which has not yet fallen into my hands: the cause I know not, though I have sent for it repeatedly.

Friday, 13th. I left Charleston, crossing a ferry; and rode thirty-three miles: keeping up with the mail stage.

633. 14th. I crossed a bad ferry of several miles; in consequence of a fresh in the river; which took three hours with the stage. Hence we went on to Georgetown, where I held a few meetings; and then rode forty-three miles to King-ton; leaving brothers Mathard and

Jones behind; the former was blest in his labors here last year; and Hamet's conduct had done injury; Jones soon after was found drowned in a creek; supposed to have been seized with a fit of epilepsy, which he was subject to; but the verdict of the Coroner's jury was that he had died drunk: though he was exemplary for temperance and piety.

634. I put up at a tavern, (though a Methodist preacher lived near,) hired a room for a meeting; and called in the neighbors. Next day I fell in with brother Russel, who was going to his station; so we crossed a ferry together, and continued on upwards of eighty miles, until we came to Wilmington, where I found religion low; and bigotry so prominent, particularly in the leading local preacher, that had not Mr. Russel been with me, who was stationed here, I should have been shut out. I held several meetings, and got some religious handbills on paper and silk printed, *Rules for holy living*, which I distributed to the people of the town; and took my departure for Newbern. But this being so far north, and near the sea board, at this cold season of the year, that I almost perished with the cold, frost and snow; having no outer garment and my clothing thin.

635. I held a few meetings in Newbern, and proceeded to Washington; where I had like to have been chilled in crossing a ferry; but after getting somewhat warmed and refreshed with a cup of tea I proceeded to meeting; where God made it up to me.

636. 25th. I spoke at Tarborough, then at Prospect. 27th, at Sampson's meeting house; Jones's at night; being now in North Carolina, near Virginia. Hence to Raleigh, and spoke twice in the State house. Here the petty constable who took me up as a horse-stealer near this, did not meet me according to expectation. My appointments were not given out according to direction.

From hence I proceeded to Fredell county, to the house of a man, of whom I had bought a horse, when on my way from New England to Georgia. Some people mocked him for giving me credit; saying, "you have lost your horse;" but now their mouth was shut; as I paid him his demand, although he only had my word.

637. I visited several places around, and took my departure for Tennessee; having a cloak and shirt given to me. My money is now almost out; my expenses have been so enormous, in consequence of unusual floods, &c.

638. In crossing the Celuda mountains, the way was narrow; whilst precipices were on one side, the other arose perpendicular; which rendered it dangerous travelling in the night, had not the mountains been on fire, which illuminated the heavens to my convenience.

639. February 14th. I spoke in Buncomb to more than could get into the Presbyterian meeting house; and at night also: and good I trust was done. The minister was not an A-double-L-part man; but pious. Next day I rode forty-five miles in company with Dr. Nelson, across the dismal Alleghany mountains by the warm springs: and on the way, a young man, a traveller, came in (where I breakfasted gratis at an inn) and said that he had but three sixteenths of a dollar left, having been robbed of seventy-one dollars on the way; and he being far from home, I gave him half of what I had with me.

640. My horse having a navel gall come on his back, I sold him, with the saddle, bridle, cloak and blanket, &c. on credit for about three-fourths of the value: with uncertainty whether I should ever be paid;\* thus I crossed the river French broad in a canoe; and set out for my appointment: but fearing I should be behind the time, I hired a man, (whom I met on the road with two horses,) to carry me five miles in haste for three shillings; which left me but one-sixteenth of a dollar. In our speed he observed, there was a nigh way, by which I could clamber the rocks, and cut off some miles: so we parted; he having not gone two-thirds of the way, yet insisted on the full sum.

641. I took to my feet the nigh way as fast as I could pull on, as intricate as it was, and came to a horrid ledge of rocks, on the bank of the river where there was no such thing as going round; and to clamber over would be at the risk of my life, as there was danger of slipping into the river: however, being unwilling to disappoint the people, I pulled off my shoes, and with my handkerchief fastened them about my neck: and creeping upon my hands and feet with my fingers and toes in the cracks of the rocks with difficulty I got safe over: and in about four miles I came to a house, and hired a woman to take me over the river in a canoe, for my remaining money and a pair of scissors: the latter of which was the chief object with her: so our extremities are other's opportunities. Thus with difficulty I got to my appointment in Newport in time.

642. I had heard about a singularity called the *jerks* or *jerking exercise* which appeared first near Knoxville, in August last, to the great alarm of the people; which reports at first I considered as vague and false: but at length, like the Queen of Sheba, I set out to go and see for myself; and sent over these appointments into this country accordingly.

When I arrived in sight of this town, I saw hundreds of people collected in little bodies:

and observing no place appointed for meeting, before I spoke to any, I got on a log and gave out a hymn: which caused them to assemble round, in solemn attentive silence. I observed several involuntary motions in the course of the meeting, which I considered as a specimen of the jerks. I rode seven miles behind a man across streams of water: and held meeting in the evening; being ten miles on my way.

643. In the night I grew uneasy, being twenty-five miles from my appointment for next morning at eleven o'clock. I prevailed on a young man to attempt carrying me with horses until day, which he thought was impracticable, considering the darkness of the night, and the thickness of the trees. Solitary shrieks were heard in these woods; which he told me were said to be the cries of murdered persons; at day we parted, being still seventeen miles from the spot; and the ground covered with a white frost. I had not proceeded far, before I came to a stream of water, from the springs of the mountain, which made it dreadful cold; in my heated state I had to wade this stream five times in the course of about an hour; which I perceived so affected my body, that my strength began to fail. Fears began to arise that I must disappoint the people; till I observed some fresh tracks of horses which caused me to exert every nerve to overtake them; in hopes of aid or assistance on my journey, and soon I saw them on an eminence. I shouted for them to stop, till I came up; they inquired what I wanted. I replied, I had heard there was meeting at Seversville by a stranger, and was going to it; they replied that they had heard that a crazy man was to hold forth there; and were going also; and perceiving that I was weary, they invited me to ride: and soon our company was increased to forty or fifty; who fell in with us on the road, from different plantations: at length I was interrogated, whether I knew anything about the preacher. I replied, I have heard a good deal about him, and had heard him preach; but I had no great opinion of him: and thus the conversation continued for some miles before they found me out, which caused some color and smiles in the company; thus I got on to meeting; and after taking a cup of tea gratis, I began to speak to a vast audience; and I observed about thirty to have the *jerks*; though they strove to keep still as they could, these emotions were involuntary, and irresistible; as any unprejudiced eye might discern. Lawyer Porter, (who had come a considerable distance,) got his heart touched under the word, and being informed how I came to meeting, voluntary lent me a horse to ride near one hundred miles and gave me a dollar, though he had never seen me before.

\* Lost it for ever.

644. Hence to Mary's-ville, where I spoke to about one thousand five hundred; and many appeared to feel the word, but about fifty felt the jerks: at night I lodged with one of the Nicholites, a kind of Quakers who do not feel free to wear colored clothes: I spoke to a number of people at his house that night. Whilst at tea I observed his daughter, (who sat opposite to me at the table) to have the jerks: and dropped the tearup from her hand in the violent agitation: I said to her, "Young woman, what is the matter?" she replied, "I have got the jerks." I asked her how long she had it? she observed "a few days," and that it had been the means of the awakening and conversion of her soul, by stirring her up to serious consideration about her careless state, &c.

645. Sunday, February 19th, I spoke in Knoxville to hundreds more than could get into the court-house, the Governor being present: about one hundred and fifty appeared to have jerking exercise, among whom was a circuit preacher, (Johnson) who had opposed them a little before, but he now had them powerfully; and I believe he would have fallen over three times had not the auditory been so crowded that he could not, unless he fell perpendicularly.

646. After meeting I rode eighteen miles to hold meeting at night: the people of this settlement were mostly Quakers; and they had said, (as I was informed) the Methodists and Presbyterians have the *jerks* because they *sing and pray so much*, but we are a still peaceable people, wherefore we do not have them; however, about twenty of them came to meeting, to hear one, as was said, somewhat in a Quaker line: but their usual stillness and silence was interrupted; for about a dozen of them had the jerks as keen and as powerful as any I had seen, so as to have occasioned a kind of grunt or groan when they would jerk. It appears that many have undervalued the great revival, and attempted to account for it altogether on natural principles; therefore it seems to me, (from the best judgment I can form) that God hath seen proper to take this method, to convince people, that he will work in a way to show his power; and sent the *jerks* as a sign of the times, partly in judgment for the people's unbelief, and yet as a mercy to convict people of divine realities.

647. I have seen Presbyterians, Methodists, Quakers, Baptists, Church of England, and Independents, exercised with the *jerks*: Gentleman and Lady, black and white, the aged and the youth, rich and poor, without exception; from which I infer, as it cannot be accounted for on natural principles, and carries such marks of involuntary motion, that it is no trifling

matter: I believe that those who are most pious and given up to God, are rarely touched with it; and also those naturalists, who wish and try to get it to philosophize upon it are excepted: but the lukewarm, lazy, half-hearted, indolent professor, is subject to it; and many of them I have seen, who when it came upon them, would be alarmed and stirred up to redouble their diligence with God; and after they would get happy, were thankful it ever came upon them. Again, the wicked are frequently more afraid of it than the smallpox or yellow fever: these are subject to it: but the persecutors are more subject to it than any, and they sometimes have cursed, and swore, and damned it, whilst jerking: there is no pain attending the jerks except they resist it, which if they do, it will weary them more in an hour, than a day's labor; which shows, that it requires the *consent* of the *will* to avoid suffering.

648. 20th. I passed by a meeting-house where I observed the undergrowth had been cut up for a camp meeting, and from fifty to one hundred saplings, left breast high; which to me appeared so slovenish that I could not but ask my guide the cause, who observed they were topped so high, and left for the people to jerk by: this so excited my attention that I went over the ground, to view it; and found where the people had laid hold of them and jerked so powerfully, that they had kicked up the earth as a horse stamping flies: I observed some emotion, both this day and night among the people; a Presbyterian minister (with whom I stayed,) observed, "yesterday whilst I was preaching some had the jerks, and a young man from N. Carolina mimicked them out of derision and soon was seized with them himself, (which was the case with many others) he grew ashamed, and on attempting to mount his horse to go off, his foot jerked about so, that he could not put it into the stirrup: some youngsters seeing this, assisted him on, but he jerked so that he could not sit alone, and one got up to hold him on: which was done with difficulty: I observing this, went to him and asked him what he thought of it? said he, "I believe God sent it on me for my wickedness, and making so light of it in others;" and he requested me to pray for him.

I observed his wife had it: she said she was first attacked with it in bed. Dr. Nelson said, he had frequently strove to get it, (in order to philosophize upon it,) but could not; and observed they could not account for it on natural principles.

649. I called at a gentleman's house to get some breakfast, and enquired the road: the gentleman observing my tin case in my pocket (containing my credentials from the State of

Georgia, and supposing me to be some vile character) took it out and examined the contents without asking my consent; when he had got half through, he looked at me, I observed he appeared pale: he gave me what I wanted, and treated me as a king.

I had not been long gone from the house before a runner on foot overtook me, and another servant on horseback, with a request that I should go back and preach: I did, (to many of the neighbors, who were called in;) the mistress deserted during the meeting; which to me, she denied, until the servants affirmed that she was in the negro-house.

I observed to her, that I considered her absence a slight as they had called me back, and to make it up with me, desired she should let me know the cause of her absence. She replied, she was afraid of the jerks more than of the small-pox or yellow fever.

650. Next day he gave me some money and sent a horse with me several miles; and then I took to my feet and went on to Greenville, and so on to Abingdon in Virginia: the last jerks that I saw was on a young woman, who was severely exercised during meeting. She followed me into the house, I observed to her the indecency and folly of such public gestures and grunts; and requested (speaking sternly to make an impression on her mind) if she had any regard for her character, to leave it off; she replied, "I will if I can." I took her by the hand, looking her in the face and said, "do not tell lies." I perceived (by the emotion of her hand) that she exerted every nerve to restrain it, but instantly she jerked as if it would have jerked her out of her skin if it were possible; I did this to have an answer to others on the subject, which I told her, that my abruptness might leave no bad impression on her mind.

651. These appointments had been given out rising of six months, with the days and hours fixed: I replied in Abingdon, (as I was dismissing the auditory,) that on such a day thirteen months, such an hour, I should be in town to hold a meeting God willing: and steered westerly on a circuitous rout to Turswell; where I preached in a sunk hole formed by nature, to a vast auditory: being accommodated thus far by an attorney's horse: here I saw a gentleman, a stranger, of whom I purchased a horse at a word; and proceeded across the mountains of Clinch, which were tremendously high, and covered with snow, and having no outer garment, I felt as if I should freeze; however all was made up at good meetings on the other side: so I came to With court-house: hence to Grayson, and the Lead mines, thence to New river, so to Montgomery, to Salem, Fincastle, Lexington: where I spoke in the Presbyterian meeting-

house; Woodstock, Rocktown, so on to New-town, where God was graciously with us; hence to Winchester, where I spoke in the Methodist chapel, and a champion bully of an A-double-L-part minister was present; for whom the Methodist preacher's heart did ache; next day he went from house to house amongst his friends, to represent me as a crazy man, but three of his pillars were shaken, one of whom replied to him, "if a crazy man will talk so, what would he be if he was in his right mind?" which seemed to confound him. I preached at Frontroyal, and crossed the Blue Ridge in the night, in order to get on to my next day's appointment: a deist was present; on hearing me observe, "that no man was a deist who would not dare to take an oath to relinquish all favors from God through Christ;" he began to examine whether he would be willing, and something replied "no not for ten thousand worlds." Thus his foundation shook and conviction ensued.

652. An A-double-L-part man (who had followed up my meetings,) perceiving the man to be shaken, appointed a time to answer my discourse; but while attempting to answer it, forgot one of the heads of the discourse; which so confounded him, that he complained of being unwell, and concluded his meeting; and so sunk into disgrace.

653. I spoke in Culpepper court-house, and then rode fifty miles or more to Charlottesville near the President's seat in Albemarle County; I spoke to about four thousand people, and one of the President's daughters who was present, died a few days after.

654. Hence I went circuitously to Lynchburg, where I spoke in the open air, in what I conceived to be the seat of Satan's kingdom.

655. From thence to New London, where I began speaking in the court-house; when *Papa* and *Mamma Hobson* came in, and we had a gracious time. Hence I fell in with brother *Stith Mead*, and we went to the camp meeting which I had appointed last August.

656. March 22d. Several families came about twenty miles, and encamped on the ground, though there were but few Methodists any where short of that distance: the weather was chilly, the clouds appeared threatening and the prospects before us very gloomy; however we poured out our complaint to God, who graciously heard our cry, sent off the clouds, and gave us a beautiful sun.

23d. About fifteen hundred people appeared on the ground, and the Lord began a gracious work that day, which I trust hell shall never be able to extinguish.—One soul found peace before night: and another in the night.

24th. About three thousand people attended; the solemnity and tenderness, and prospect of good increased.

25th. Sunday. About five thousand on the ground, and in general good attention: Colonel Callaway and a number of respectable gentlemen used their endeavors to protect our peaceable privileges.

Monday 26. About three thousand appeared on the ground, and the rejoicing of old saints, the shouts of young converts, and the cries of the distressed for mercy, caused the meeting to continue all night; until we parted on Tuesday morning 27th.

About fifty during this meeting professed to have found the pardoning love of God; from hence the work went home with the people and spread over the country, as may be seen from the following letters sent by William Heath, Methodist preacher, to Ezekiel Cooper, one of the Book Stewards to the Connexion; and the *Rev. Stith Mead to Bishop Asbury.*

*“Richmond District, April 4th, 1803.*

“I have been in the habit of communicating to you, the remarkable occurrence; which have fallen in my way from time to time: but your being kept from us in the south by sickness, I have been at a loss where to direct my intelligence. Being informed you shortly will be in Baltimore, I shall endeavor to throw the following narrative in your way; but passing over a great number of pleasing scenes which might be noticed, for brevity sake, I shall confine myself to the giving you a list of the camp and other meetings of magnitude, with their immediate effects, and then, in an aggregate, the consequences of the meetings will be seen on a more enlarged scale; though still much of their fruit will be unnoticed, being scattered generally over the circuit.

| <i>Dates of meetings.</i> | <i>Places.</i>                      | <i>Converted.</i> | <i>Joined.</i> |
|---------------------------|-------------------------------------|-------------------|----------------|
| 1801.                     |                                     |                   |                |
| Mar. 28—27                | Bedford County.                     | 50                |                |
| Apr. 21—23                | Campbell County.                    | 21                | 40             |
| —                         | Goose Creek.                        | 16                |                |
| —                         | Lynchburgh.                         | 16                |                |
| May 5—11                  | Tabernacle                          | 100               |                |
| — 12—15                   | New Hope Chapel.                    | 100               | 49             |
| — 17—21                   | Tabernacle.                         | 150               | 140            |
| —                         | Flat Rock.                          | 29                |                |
| —                         | Lynchburgh.                         | 50                |                |
| — 30 —                    |                                     |                   |                |
| — 31 —                    |                                     |                   |                |
| June 1 —                  | New Hope Chapel.                    | 40                | 49             |
| — 3 —                     | Tabernacle.                         | 48                |                |
| — 8—12                    | Charity Chapel, Poughata.           | 100               | 60             |
| —                         | Bethel Chapel.                      | 50                |                |
| July 20—21                | Leftwich's Chapel, Bedford circuit. | 100               | 60             |
| — 28—29                   | New Hope.                           | 30                | 19             |
| Aug. 3—7                  | Bottetourt.                         | 50                |                |
| — 8 —                     | Fincastle.                          | 50                | 7              |
| — 1—21                    | Ebenezer Chapel, Bedford.           | 50                | 17             |
| — 3 —                     | Tabernacle.                         | 20                |                |
| Sept. 8 —                 |                                     | 20                |                |
| — 8 — 1                   | Oaks, Amherst.                      | 40                | 13             |
| — 21—25                   | Brown's Chapel, Campbell.           | 30                | 12             |
| — 28 —                    |                                     | 30                |                |
| Oct. 1 —                  | Chesnut Chapel, Franklin            | 10                | 11             |
| 1805.                     |                                     |                   |                |
| Mar. 29. April 2,         | Oarleys Chapel Bedford.             | 20                | 13             |

“In this great and glorious work, it may be observed, that at the close of two months, I numbered six hundred converted, and five hundred and twenty added to the church: and in six months, and that principally at the meetings, the number converted amounted to eleven hundred and seventy-six, an eight hundred and fifty joined the Methodist Episcopal church. With the preachers in the five circuits, Bedford Bottetourt, Amherst, Cumberland and Frank in, each having one or more camp meetings, hundreds are brought to God, and into his militant church; and other denominations have shared largely the fruits of our labors.

“In this work it may be remarked, that I have baptized near one hundred adult believers, from ten to twenty at a time; and after giving them the choice of the mode, there has not been one instance wherein they have chosen immersion; and the blessing of God has visibly attended the ordinance by effusion; and there are but a few who have joined, but what professed saving religion previous to their joining. Persecution has raged in proportion to the revival; but hitherto the Lord has helped us—and we can say with the Apostle, 2 Cor. VI. 6. *By honor and dishonor, by evil report and good report, as deceivers and yet true: as unknown and yet well known: as dying and behold we live: as chastened and not killed: as sorrowful yet always rejoicing: as poor yet making many rich: as having nothing yet possessing all things.*

“STITH MEAD.”

EXTRACT OF A LETTER FROM WILLIAM HEATH TO EZEKIEL COOPER.

*Lynchburgh, July 25th, 1804.*

“To you I suppose it will be a matter of joy, to hear of the prosperity of Zion in these parts of the Lord's vineyard.

“The camp meetings, which have been usual, in the south and west for some years never began with us till last spring.

“On the 23d of March, a camp meeting was held by L. D.\* in junction with a number of other preachers and ministers: at which fifty souls professed to find peace with God: from this the work of God spread in almost every direction, for many were awakened at this meeting, who afterwards found the pearl of great price. At the several meetings which were held at Flat-creek meeting house, by the 16th of April twenty-four souls professed converting grace; and the work has continued more rapid at that place ever since: forty have joined the church there; and sixteen in the neighborhood above that have professed conversion and planted a society among us. In



the town and vicinity, from the beginning of the work in April until now, from six to twelve and sixteen, at a meeting, having professed to find the pearl of great price: so that from a class of twenty members, we have now one hundred and sixty. Bless the Lord, O my soul! and let all the people magnify his holy name!

"On the 5th of May, a meeting was appointed at a place fifteen miles above us, called the Tabernacle, to be held three days; but the work was so great, that it continued five days, day and night, with very little intermission: in which time one hundred were thought to obtain true conversion. From the 12th to the 15th of May, at a place called New-hope, five miles from town, we had another meeting, which continued also day and night, at which, there were about one hundred professed to get converted: and many are daily added to our numbers. From the 17th to the 22d of May, meeting again, at Tabernacle meeting house, at which place, the people encamped on the ground, and continued preaching, praying, and other godly exercise, night and day, for the five days, in which time, one hundred and fifty were thought to be savingly converted: and one hundred and forty joined the Methodist church at that time and place. From the 8th to the 12th of June, another camp meeting was held at Charity Chapel, Powhatan, at which one hundred souls were thought to obtain saving conversion, and sixty joined the Methodist church. From the 20th to the 24th of this month, we had a camp meeting in Bedford, at Leftwich's meeting house, at which one hundred and ten came forward, and gave testimony of their faith, that God had converted their souls. Very many are the prayer, class, and preaching meetings, not mentioned here, at which the Lord pours out his spirit in a wonderful manner. Considering the low ebb of religion among us, before the revival began, I can truly say, that I never saw or read of greater times: true, the times mentioned by brother Cox, in his letter to Bishop Coke, 1787, were great: but I was in the whole of that revival, as well as this, and it is my opinion, that this revival far exceeds that.

"The glorious work is spreading in various directions, and extensively. It is chiefly among the Methodists: though our Presbyterian brethren are very friendly, and labor mightily with and among us. Indeed, my brother, we hope, and at times are almost led to believe, that the glorious millenium is ushering on! Proclaim at your pleasure the contents of this, or any part.

"I am in the best of bonds,

"Thine, &c.

"WILLIAM HEATH."

657. I was unwell the latter part of this meeting, from an unusual incident, but after the meeting broke up, I rode in a walk thirty miles, and lay down upon a table with a blanket and pillow, and spoke to several hundreds in the open air at night. I had been necessitated to alight several times, and rest laying upon the ground in the course of the day.

658. 28. I rode in great misery eleven miles, and spoke to hundreds, an hour by sun in the morning. Thence to Franklin court house at twelve o'clock, and some were offended, but good I trust was done. In the evening I spoke twelve miles off; but was grieved with the family: could not eat with them, but next morning quitted them betimes, and went to Henry court house; spoke to about fifteen hundred people; and stayed with General Martin at night, where we had a good time.

659. 30th. I started this morning an hour before day, and rode thirty miles to Pittsylvania court house.—Here were several of my spiritual children, amongst whom was Polly Callaway, whom I once had pointed at whilst preaching, the first time she had ever saw me, and God struck her under conviction: she ran away thirty miles to a camp meeting, where God set her soul at liberty; and almost the whole of her father's family have been brought to God: and her brother is become an itinerant preacher. One soul was set at liberty today, some mocked and caused interruption, but good was done during the three meetings.

660. It is eight years this morning since I parted with my parents, on the errand in which I am now engaged. I still feel "*woe is me if I preach not the gospel.*" Hitherto I have been preserved (through the providence of God,) by land and sea, through storms and afflictions, with the temptations of friends and foes: but the Lord hath kept me, *glory to his holy name!*

31st. I held meeting sun half hour high, and then rode eighteen miles to Wilson's meeting house; these were tender times—eight miles hence I spoke at night.

661. Sunday, April 1st. I spoke at Rockingham court house, N. Carolina, to fifteen or sixteen hundred people, who appeared in general solemn and well behaved, considering the inconvenience of standing in the freezing air and falling snow, more than two hours. I rode twelve miles and spoke at night.

2nd. I spoke in Danville to about two thousand: this was the seat of Satan's kingdom, yet I believe I shall one day see good times in this quarter. Some children were brought forward, for me to pray for them, instead of offering them up in baptism, which I had never seen before.

3d. I rode thirty miles to Halifax, Virginia,

where I spoke to about two thousand, and in general good attention. A family of A-double-L-part people, without any knowledge or consent, appointed me a meeting, (and to excuse the matter,) said they would pilot me a road five miles shorter to my next day's meeting. To prevent disappointing the people, I complied, but on my arrival, before I entered the house, I inquired whether I might feel at home whilst I stayed? they replied, "yes." I then observed, that I had come forty miles, and I would be glad of a cup of tea or coffee, as I could take no food without them. They took their dinner, and prepared not mine, until it was time to begin meeting; but as I would suffer nothing to clash with my appointments, and finding the people talkative, I got on a table by the porch, out of doors, in the dark unseen: and with a stamp as if I would have stove the table through, and clapping my hands at the same instant with all my might, I cried with exertion, "*Hush*," which caused a solemn silence amongst the people, and then began meeting: having told the family if my food was ready, I would take it when I had done.

662. When I had finished, I found it not ready and cold; and being so weary I was unable to sit up, and retired to rest, observing, I must be off betimes in the morning, and they must accommodate my breakfast accordingly, which however was not ready until I had got on my horse, neither did they procure me a pilot; thus I went twenty-three miles to Charlotte court house, got some breakfast, and spoke.

663. The above family after I was gone, told lies about me, and one of their preachers appeared friendly to my face, but acted like them behind my back: saying, that I said, "Jesus Christ was a liar." &c. Next year when I came this way again, this family had made another appointment for me; but as it happened, before the son, who had come to meeting, delivered his invitation, I prayed to God to have mercy on those who had told lies about me, which caused shame to prevent him from doing his errand: so they had to look to the disappointment themselves.

664. April 5th. A Presbytery was sitting at Prince Edward, and many lawyers were here; (it being court time.) I spoke to about three thousand people, (standing upon the stocks or pillory,) on the subject of predestination and deism, showing the one to be the foundation of the other. The court adjourned whilst I spoke. I added, "a man present had some books, which contain the essence of what I spoke, if any of you should desire to procure them." A minister (observing the attention of the great and small, and also the sale of the books,) replied, that the stocks

were the fittest place for me; which showed the bitterness of his heart, and procured him no small disgrace amongst his friends.

665. Lynchburg was a deadly place for the worship of God, but my friends asked, what shall be done with the profits of your chain? which they computed at five hundred dollars; I replied, "I give the profits to build a brick chapel in Lynchburg, for the Methodists, reserving only the privilege of preaching in it when not occupied by them, and whilst my conduct shall continue as unexceptionable as it now is."

666. 6th. I spoke at Tarwallet, (a church) in the day time, and at night at John Hobson's, junior, whom I called my Papa, and his wife my Mamma. His mother, (who is near ninety years of age,) as I asked her if she prayed, thought what should I pray for unless it be to get home safe from meeting; but in the night, whilst she meditated upon the above thoughts of her mind, reflected what have I been about all my life time? I am near one hundred years old, and never considered upon my future state; here conviction seized her mind: she went in the morning to her son's, and desired prayer: in about a week she was brought to rejoice in God.

667. 7th. Papa took me in a chair to Cartersville. The first time I visited this place, I sent to an innkeeper to preach in his house, who replied, (as was said) he would first meet me in hell; he shortly after died, and shocking to relate

668. No one offered a place, except one man a room, which would contain about a dozen; at length I got the liberty of a tobacco shed or warehouse, where I spoke to about five hundred. One man rode into the company, and continued on his horse about two hours, until I had done: it rained so tremendously that the people who were mostly excited by curiosity, were compelled to stay until I finished. So I left the town without eating or drinking; but now there was a stage erected for me, and I spoke to about two thousand.

I observed to the people their former coolness, and told them, that I would neither eat nor drink with them this time; but intended to clear my skirts from their blood; several were brought under conviction, and since are brought to rejoice in God. I received several invitations, but would not break my word, which gave great offence.

The third time I visited this place, God gave me favor in the sight of the people; prejudice seemed to be removed, and we had a gracious time.

669. 8th. I spoke under some shades at Powhatan, about two thousand present: we had a good time, except one drunken man, and some few took offence.

9th. I addressed an auditory on some boards, at Chesterfield court house, and at Manchester at night.

670. 10th. I spoke in Richmond to about two thousand. Here I found several spiritual children, the fruit of my first visit. Here the posts of the gallery sunk two inches, crushing the brick on which they stood, and two inches more would have let down hundreds of people upon those beneath.

671. 11th. I returned to Cumberland to prepare my *Address to the people of Virginia* for the press.

I communicated my thoughts to Papa and Mamma Hobson, who after seriously weighing circumstances, gave their advice and consent concerning my marriage.

Sunday 15th. I came to Petersburg, some were noisy, and some were tender in meeting.

672. 16th. A young gentleman carried me in a gig to Osborne church, he a few days after was flung from the gig and soon expired. Oh! how uncertain is life! Oh! the necessity of being always ready!!

I spoke under the federal oaks to about seven-hundred.—We had a melting time. Trials I expect are at the door; the cloud seems gathering fast, and to none but a Divine Providence can I look, as an interposing friend.

I am taught to use all men as friends, and yet to put myself in the power of none, but to make God my only friend, and put my whole confidence in him: for whom else can I rely upon? The fable saith, that the snake to oblige the porcupine suffered him to come into his den out of the cold, the latter growing warm, began to bristle up and stir about, and the quills to prick the snake; which caused him to request the other to begone, or else behave. He replied, "I'm well enough off, and if you do not like the place, you may seek rest elsewhere."

Brother Mallard writes thus, "I am out of hell, thank God. Christ was rebuked by Peter, his friends thought him beside himself; Joshua thought it wrong in those who prophesied in the camp. Aaron and Miriam rose up against Moses; and John with others forbid one who was casting out devils in the name of Christ; because he followed not with them; and ignorant brethren cause trials, (though well meaning) beside those false brethren, hypocrites and backsliders." There are trials enough daily, without borrowing trouble from the morrow. All is well now, to-morrow may take thought for itself.

673. I spoke at Prince George court house, and though there were but few religious people, it was a tender time notwithstanding it was muster day. I rode fourteen miles and spoke in the afternoon in Jones' whole church

to hundreds. A Quaker girl (who was excited hither.) was brought under concern of mind in the meeting; and had no rest until the Lord spoke peace to her soul. The next time I saw her, she was rejoicing in God.—Here I met *Jesse Lee*, and rode with him to his father's, whose house had been a preaching house most constantly for thirty years, and I suppose one of the oldest in America.

674. I communicated my intention to publish my journal, and apply the profits towards building a meeting house in the city of Washington, as a gentleman had offered to give me a spot of ground for that purpose. J.—L.—said that he had no objection if I told the whole truth, and gave the meeting house to the Methodists; which was then my intention. But one of the Conferences making some objection at my building meeting houses for them, I afterwards altered my mind, and gave what I conceived to be the profits, to some Methodist trustees, still in the district of Columbia, which contains ten miles square, and includes the cities of Washington, Georgetown and Alexandria.

18th. I had meeting at Sussex court house; then to Jones' meeting house, where I met five travelling preachers, on their way to general Conference.

675. 19th. Had meeting at Hall's meeting house, and Dinwiddie court house, and appointed a camp meeting to commence on the 8th of March following.

21st. I spoke at the camp meeting ground, and next day at Brunswick court house, and at night at Ellis' meeting house, to about one thousand. One professed to find peace. Ira Ellis is one of the old travelling preachers, and Droomgoole also, who live in this country. It inspires me with a sympathetic reflection, when I fall in company with those who were the first in the planting the infant Methodist church in America; when I reflect how some have backslidden, others retired in oblivion, a few still engaged, and the rest gone to glory.

I spoke at Hicke's ford in the court house, and at a widow's in the night; I stood upwards of three hours in these meetings, and it was a happy time to me.

676. 24th. I rode to Jones' church, and from thence to Jerusalem, a place noted for wickedness; I spoke in the court house, but none asked me either to eat or drink, which was the greatest inhospitality I had met with for some time. This town was beautifully situated on a river.

26th. I held meeting at Suffolk, and Jolly's chapel; some A-double-L-part people took offence, but good I trust was done.

27th. I spoke at Portsmouth to more than could get in the house. Without there was disturbance, within was peace. At brother

Green's also, we had a good time, whilst some fell to the floor and raised the people in the street.

28th. I spoke in Norfolk, and Portsmouth; and some souls were set at liberty. I refused some money, and got some hand bills printed, and then had a sufficiency left to pay my ferrriage: however some one slipped some money into my pocket, which answered the end; so I still perceive that the calls of God's spirit and the openings of his providence go hand in hand.

29th. The Church minister and Baptist gave over their meetings, which gave me a fine opportunity of addressing the people, both in the Methodist chapel, and in the church; in the latter of which one fell as in the agonies of death. I feel as if my work in this country was drawing towards a close, and my heart drawn towards England. Oh! how easy some people can rest, even ministers, and see so little fruit of their labor.

677. 30th. I rode to Yorktown, where Cornwallis was taken prisoner, and the cave to which he retired during the siege still remains, being cut on purpose for him in a rock. The effects of the siege and shot still remain: the town is since of little consequence. I spoke in the church to what I could, but I doubt if there be one white, a Christian in the place. I crossed York river to Gloucester side and spoke again.

May 1st. I spoke at Mount Zion, had a good time, saw some of *brother Mead's* spiritual children seven years old. Hence to Belamy's chapel: stood about six hours this day, but I and my horse but little to eat till night, having travelled about thirty miles.

2nd. Had meetings at Shacklesford chapel and the new church.

678. The *Church of England* was once the established religion, (by law,) in this state: the clergyman was allowed sixteen thousand pounds weight of tobacco yearly, as his salary from the parish. When the war commenced between England and America, the Legislature of this state thought it unreasonable to compel a man to pay and so deprive him of his natural privilege of showing his voluntary liberality: and also to compel one to pay to the support of those in whose ministry he did not believe.

These clergy, supposing the Virginians would be conquered after the above act, and their arrears made up to them, continued their attendance for a while: but after the taking of Cornwallis, they deserted the churches, and left them vacant, which caused the legislature to permit other denominations to use them, &c., and many scores of the best buildings in this state are now going to ruin.

679. 3d. I spoke at Pace's meeting house, and also in the Baptist's chapel.

Benjamin Pace had borne an unblemished character as a preacher, and at length fell into a decline, which he bore with christian fortitude, calling for his shroud and grave clothes, dressed himself in them as some great hero on an important expedition; then bade his wife, son and daughter farewell, with orders to have the society notified: "I am done fighting, my soul is in glory;"—and with his hand fixed in a proper attitude, went off triumphant. This is a match for an infidel.

4th. I spoke four hours lacking thirteen minutes, under the shades between two trees at Cole's Chapel, to a crowded, serious, attentive auditory. In the midst of my discourse, I observed a man on the other side of the trees, whom I considered as a backslider: it ran repeatedly through my mind to ask him before the people, if the language of his heart was not contained in these words.

"What peaceful hours I once enjoyed!  
How sweet their memory still,  
But they have left an aching void  
The world can never fill."

And at length I proposed the question, after telling the congregation the cause, and requested him if it was, to give me his hand; which he did to the surprise of the people; he was a Baptist as I afterwards was told; and continued uneasy in his mind for some weeks, till some of his people plastered him up with the old doctrine, "*once in grace always in grace.*"

5th. I rode forty-two miles to Port Royal, and had a solemn time.

680. 6th. I spoke in Fredericksburg four times and collected upwards of forty pounds for the benefit of a free school; the little boys who heard me preach, next day went all over town, spelling "A-double-L-part—few—elect—some—small number," &c. which diverted some and exasperated others.

7th. I spoke in Stafford and Dumfries court houses.

8th. I gave my last here; and spoke in a church on the way to Alexandria, where I spoke at night, and next morning.

9th. I spoke in Georgetown.

681. 10th. I went to Montgomery, but finding my appointment not given out, I pushed on to Baltimore, making about sixty miles, and heard a sermon at night. Here brother Daniel Ostrander brought me heavy tidings, the death of my mother, the first that ever died out of my father's family. It gave me a tender sensation, but I could neither weep nor mourn; whilst these words were in my mind, "Oh! is my mother gone! is she gone, never to return!"

The last time I saw her, she requested that

I should come and see them once a year, whilst she should live, which was my then intention; but God so wonderfully opened my way in the southern climes, that I could not find my way clear, although I had felt unusual exercise when I parted from her last, (which I remarked to my friends;) and also about the time of her disease: though it was near five months after she died before I heard of it.

11th. I received a letter from my father, giving me the particulars of my mother's dissolution and triumphant end: which was a little more than twelve months from the time I parted with her last. He also informed me of the death of my brother Fish, which took place a few weeks before her's. When I saw him last, he was backslidden from God: it appears he was reclaimed in his last illness, and made a happy exit.

682. Jesse Lee advised me to preach in the market, and published it from the pulpit, and also prepared an advertisement for the public paper, for me to preach there a second time: there was a large concourse of people at the last meeting, and near one hundred preachers present, it being now General Conference time; I had come here to see if they intended to hedge up my way. Brother Ostrander informed me, that the New-York Conference had conversed me over and some were minded to block up my way, whilst others objected, saying, "he does us no harm, but we get the fruit of his labor," whilst the former urged my example was bad, for perhaps fifty *Dows* might spring out of the same *nest*: so they agreed to discourage giving out my appointments; and it appears that some came to this Conference with an intention to have a move to block up my way at one stroke, but on seeing the southern preachers and hearing of my conduct and success, their prejudice deserted them, and their opinions and views of things concerning me altered, (as several of them told me) and became friendly, though before cool and distant.

683. Stith Mead, who was on his way from Georgia to *General Conference*, when we met at the camp-meeting, got detained on account of the revival which then broke out, and spread as fire on a mountain, in all directions. He wrote to Baltimore conference, and also to me, that he conceived his presence would not be necessary there on my account.

*Nicholas Snethen* I here heard preach in the life and power of the Holy Ghost: Oh! what an alteration in the man for the better! He once was a pleasant speaker to the ear, but little energy to the heart, until God knocked him down twice at a camp meeting, and gave him such a Baptism as he never felt before; however spiritual blessings may be abused

through unfaithfulness to the Divine Spirit, and what need there is of our practising the apostle's caution, "*if any man thinketh he standeth, let him take heed lest he fall.*"

The preachers as a body seemed unprejudiced, yet a few individuals are excepted, amongst whom R— and W— of ancient date, which I desired might be done away, and requested an interview for that purpose, but though one of them invited me to breakfast, yet they both went out before the time appointed, without acquainting the family, which caused me to feel awkward and abashed when I came.

684. I had felt a desire to visit Boston for some time, but never saw my way opening until now. George Pickering, who was presiding Elder in Boston district, invited me to his jurisdiction, which I esteemed as a Providence, expressed my gratitude, quitted Baltimore and returned to Richmond, where I put some manuscripts to press and visited some neighboring places.

685. I saw a man executed for the horrid crime of murder; having spoken to him through the grate the preceding day; some trifled when this awful catastrophe was exhibited.

Papa Hobson met me here, but my appointments would not admit of my returning with him in the gig; and I had sold my horse to pay for printing, and how to get on I did not know, being unwell a day or two after; however, a gentleman who had been excited by curiosity to come near twenty miles to hear me at Cartersville, was there brought under concern; and with his servant was now on his return from Petersburg, where he had been to purchase a coach to accommodate his family to meetings. He hearing of this appointment, delayed on his journey twenty-four hours, and then in his coach carried me home to Cumberland.

686. 26th. I have a bad cough, which some think denotes my approaching dissolution: I feel unwell out of employ these few days past, though I have had but very few rest days for seventeen months; but have generally preached from two to five times a day, riding from thirty to fifty miles.

Sunday 27th. I spoke at Charity Chapel preparatory for camp meeting. We had a shout: two found peace; and some ungenerous persons struck the negroes, who were rejoicing in God, to the shedding of blood.

687. Friday, June 1st. Camp meeting commenced near Poplar-spring church, in Gloucester county. *Brother Mead*, (who had ordered me to appoint it) did not come according to expectation.—No preachers were on the ground, and hundreds of people were assembled: this, indeed, was a trial of my

faith among the strange people: however, in the *Name of the Lord*, I went up the stage and began the meeting; and besought God for a token for good; and soon a poor woman, who had come thirty miles on foot, under distress, was delivered, and clapping her hands shouted for joy: upon this three or four preachers appeared. These things began to revive my heart, but a shower of rain expelled us from the woods into the church, where six or eight souls found peace. The next day was a good time also.

Sunday 31. Some thousands assembled, and whilst I was speaking from a stage, a storm seemed coming up, which put the people in motion, but I requested the people to be still and raise their hearts to God, if perhaps He would send off the clouds; and soon the threatening grew favorable and the clouds went round.

Monday 4th. Our meeting broke up; about thirty found peace; a number of backsliders were reclaimed; scores were awakened, and good was done in the *Name of the Lord*.

5th. I replied to an A-double-L-part discourse, delivered against me in my absence by Bob S. who had heard me preach, which I think was unmanly.

688. Thursday 7th. I met *Brother Mead* at *Papa Hobson's*, who informed me that the work in Bedford county has greatly spread; six hundred found peace; and five hundred and twenty, he had taken into society, and the flame was still going on.

689. Friday, 8th. Camp-meeting came on at Charity-chapel, Powhatan county. The Lord was precious; but the wicked strove to trouble us.

Sunday, 10th. About five or six thousand were on the ground. The work went on, and the opposition increased. Twenty-five combined together to give me a flogging. They ransacked the camp to find me whilst I was taking some repose. This was the first discovery of their project; as I went out of the tent, one was seen to cock a pistol towards me, whilst a voice was heard, "there he is! there he is!" My friends forced me into the tent. Next day I had one of the young men arrested, and two others fled before they could be taken. The young man acknowledged his error, and promised never to do the like again; so we let him go.

The law was read from the stage, and after that we had peace.

Satan was angry, and brought to hush with only growling what should be done by way-laying me on the road;—I defied them to do their worst. The work went on, and continued all night, and next morning, when we were parting, we had good reason to believe that one hundred souls were brought to liberty.

Some were minded that I should go off in a covered coach, which I refused, but with *Brother Dunnington* went off in a gig, believing that they had no power to hurt me. What enraged them so, was my showing their improper behavior in their striking the blacks, &c.

13th. Last night I spoke at friend Baker's, in whose family God has begun a precious work.

I purchased a grave suit for the dead, and sent it to Betsey M——; and took my departure to Petersburg.

The stage coach not going, I was detained twenty-four hours behind my intention.

690. Friday, 15th. I arrived on the campground about an hour by sun in the evening; three found peace: some attempted interruption; but the magistrates were on our side. I continued on the ground until Monday, 18th, in which time about sixty professed to have found peace, and about one hundred awakened. Brother Cox wrote me that about thirty found peace after that I left the ground. Some blamed me for appointing this meeting; however the devil's kingdom suffered loss in the ISLE OF WIGHT, and I will rejoice.

I gave one hundred dollars worth of books towards building a chapel; and spent a few days in Norfolk and Portsmouth, and several souls were set at liberty while I staid.

691. Sunday, 24th. I embarked for New York. We had some contrary winds, horrible squalls, and calms; however, in eight days, I spoke with some friends in New York, having quitted the vessel, and by way of Elizabethtown came to the city.

N. Snethen is stationed here, and seems not so lively (by the account of his friends) as he was some time ago. He is lately married.—Cyrus Stebbens objected to my preaching where he was stationed, though the trustees were mostly friendly. He withdrew from the connexion soon after, which showed what spirit he was of.

692. I put my trunk on board a vessel for Middletown, and a friend took me in a chair, near forty miles, whence I continued on foot until I came near Connecticut line, when about sixty yards off, whilst raising my heart to God, to open me a way for provision, as I had but a few cents in my pocket, I met Aaron Hunt, a preacher, who told me where to call and get some refreshment; I did so, and held two meetings in the neighborhood; then came to Danbury, and pawning my watch, took stage for Hartford.

693. July 10th. Walking twenty miles, I came to my father's house, which appeared empty. Things seemed pleasant round about; but my mother is no more—I cannot mourn—my loss is her gain. I trust to meet her in

the skies, where sorrow and parting are no more.—The rest of my friends are well in body, but low in religion.

694. I went to Middletown for my trunk, and found the contemplation for a meeting-house like to fall through, although six hundred dollars were subscribed. I offered them eight hundred dollars worth of books to aid therein, provided they would give me assistance in putting my journal to press. Here brother Burrows met me, and went to Hebron, where we saw brother Wood. We agreed on a camp meeting, to commence the last day of May following; which, when known, was ridiculed as enthusiasm, to think that I could get people to go into the woods, and encamp night and day in this populous part, where elegant meeting-houses were so numerous. I was now called to another difficulty: a young horse being dead, and some money misearried which I had sent for his keeping and a coat; my appointment had gone on to Boston, and how to do I saw not my way clear; but here that same Providence, whose kindness I had experienced on many interesting occasions, was manifest. A letter from a motherly woman, who had never seen me but once, came to hand, in which was enclosed a bank note.—This enabled me to pay what I owed, and take stage from Springfield to Waltham. A paper maker agreed, if I would pay one hundred down and give him bonds for the remainder, he would accommodate me; but how to accomplish this I did not know, until I fell asleep at brother Pickering's father-in-law's in Waltham, when I dreamed how and where I could get the money, which I observed to P——, who replied, "A dream is a dream." I said, "true; but I intend to see the result."—I wrote to my Middletown friends and succeeded accordingly. I spoke several times in Boston, and once on the common, where two caused interruption: but shortly after God called them to *eternity!*

Some dated their awakenings and conversions from this visit. Thence I took stage and returned to Springfield, where I arrived about twelve at night, and lay under a hay-stack until day; when I called on the paper man, and a friend met me from Middletown, so we completed our bargain; when I went with the friend to Hartford, and completed our agreement with the printers and bookbinder.

I now had a tour of about six thousand miles laid off before me, to be accomplished against my return in May, and not a cent of money in my pocket; however, in the name of God, I set off on foot from my father's house, though no one knew my situation; doubting not, but that the Providential hand, which I had experienced heretofore, would go

with me still. I walked to Hartford river, telling the ferry-man my case; he carried me over, saying, "pay when you can," (it being one cent.) I sold some books, and continued my walk to Litchfield, falling in with a wagon of Quakers, who suffered me to ride some on the way.

695. Thence I took stage to Danbury and redeemed my watch; held a few meetings, and came to New York. A friend who had employed me to get him some printing done, not making remittance, I had liked to have been involved in difficulty; but Providence delivered me from this difficulty also. Brother Thacher had consented for my holding a camp meeting in his district; but reconsidering the matter, recoiled with prohibition. Yet to prevent my disappointment from being too great, suffered four appointments to be made for me by a local preacher, not choosing to give them out himself, considering the agreement at last conference. These appointments were given out wrong end foremost, considering the line of my journey, which caused me much more travelling; however, with a heavy heart, I fulfilled the appointments, in each of which I could but remark with tears, that some persons had accused me with being of a party spirit, to strive to get a separation, which thing was false, and I did not expect to trouble them any more in that part, until there was an alteration, and God should further open my way.

As I was going to take the stage, a man brought up a horse, saddle and bridle for me, with orders to pay when convenient. I considered this act as christian kindness; but Satan strove to raise a dust as I did not make remittance very speedily, having no safe opportunity for some months.

I passed through my old circuit, the Dutchess, and saw some who retained prejudice, but I continued my journey, putting up at the inns, being unwilling to screw any thing through the devil's teeth.

When I arrived in Albany, the preaching-house doors which had been shut in *Stebben's* time, were now open. As the stationed preacher was out of town, and one or two others, who were expected, not coming, the people were like to be disappointed, which to prevent, gave rise to the opening, which I embraced as providential, and held a number of meetings. Here I have always found some kind friends, particularly brother Taylor.

I took my departure to Weston, where I saw *Smith Miller*, his wife Hannah, and Peggy; after an absence of nearly two years.

696. August 31st. Camp meeting began, and the people were entirely strangers to the quality and magnitude of this kind of meeting. Several Methodist preachers came as specta-

tors, intending, if the meeting did well, to take hold, heart and hand with me, but if ill, to leave it as they found it; and let the blame devolve on me. A stage being erected, I addressed the people thereon, from Luke xxi. 19. An awful solemnity came over the people; several mourners came forward to be prayed for; and some shortly found comfort, and the Lord began to move in the camp; however, the preachers were minded we should disband to private habitations: but I replied, "if I can get twenty to tarry on the ground, I would not go off until the meeting broke." Soon the Lord began to move among the people, and many were detained on the ground, and souls were born to God. Next day the congregation and work increased, and so in the course of the night likewise.

Sunday, Sept. 2d. It rained, (I was sick,) and the people were punished, by getting wet in the shower, through not coming better prepared for encampment, &c., which I was glad of, as it taught them a useful lesson against my return: it cleared up, and the sun broke out, when I addressed them. Being informed of some ill designs among the youth, to bring a stigma on the meeting, I observed three companies in the woods. I got on a log in the triangle, and began relating a story concerning a bird's nest, which my father had remarked represented his family, that would be scattered like these young birds who knew not the getting of things, but only the fruition of provision, and not parental affection, until they become to have children of their own; which remarks had made great impression on my mind. The rehearsal to them had the desired effect, and gathered their wandering minds into a train of serious thinking, and prepared their hearts for the reception of good advice: several of them desired I should pray with them; soon nine were sprawling on the ground, and some were apparently lifeless. The Doctors supposed they had fainted, and desired water and fans to be used. I replied, "Hush!" then they, to show the fallacy of my ideas, attempted to determine it with their skill, but to their surprise their pulse was regular; some said, "it is fictitious, they make it." I answered, "the weather is warm, and we are in a perspiration, whilst they are as cold as corpses, which cannot be done by human art."

Here some supposing they were dying, whilst others suggested, "it is the work of the devil." I observed, "if it be the devil's work, they will use the dialect of hell, when they come to:" some watched my words, in great solemnity, and the first and second were soon brought through, happy, and all in the course of the night, except a young woman,

who had come under good impression, much against her father's will, thirty miles. She continued shrieking for mercy for eight hours, sometimes on the borders of despair, until near sunrise, when I exhorted her if she had a view of her Saviour, to receive Him as appearing for her: her hope revived; faith sprang up: joy arose; her countenance was an index of heart to all the beholders; she uttered a word, and soon she testified the reality of her mental sensation, and the peace she had found.

About thirty found peace; and I appointed another camp meeting, to commence in May.

697. When I was in Ireland, I saw the first pair that I thought were happy in marriage, or showed a beauty in their connexion as the result of matrimony. I heard also of a young man, who made a proposal of marriage: the young woman possessing piety and consideration, agreed to make it a matter of fasting and prayer, to know the Divine will on the subject; she also told a considerate friend, who gave her advice on the subject. At the time appointed they met, to return their answers upon the subject. The man said he thought it was the will of God they should proceed, and the two women's opinion was the reverse.—It was then submitted for my opinion, why I thought the young man's mind differed from theirs: I replied, that many persons desire a thing, and wish that it might be the will of God it should be so, and from thence reason themselves into a belief that it is His will, when in fact it is nothing but their own will, substituted for God's, and so stand in their own light and deceive themselves.

It appears to me, concerning every person who is marriageable, and whose duty it is to marry, that there is some particular person whom they ought to have; but I believe it to be possible for them to miss of that object and obtain one who is not proper for them.

Some people have an idea, that all matches are appointed, which I think repugnant to common sense, for a man will leave his wife, and a woman her husband; they two will go to another part and marry and live as lawful man and wife.—Now can a rational creature suppose that God appointed this match, whose *revealed* will saith, "*Thou shalt not commit adultery.*"

Again I have seen some men and women in courtship, put the best foot foremost, and the best side out; and from this their ways would appear pleasing, and fancy would be conceived and taken for *love*; but when they got acquainted with each other's weaknesses, after the knot was tied, the ways which once appeared agreeable are now odious: thus the *dear* becomes *cheap*, and the honey is gall and vinegar; but, alas, it is too late to repent.—Their



dispositions being so different, it is as much impossible for them to live agreeable and happy in love together, as for the cat and dog to agree. Thus a foundation is laid for unhappiness for life.—*Whatsoever ye do, do all to the Glory of God*, is the language of the Scripture; therefore, as Christ saith, without me ye can do nothing: and as Paul saith, through Christ who strengthened me, I can do all things. We are to look to God for help in whatever we undertake, as all things are sanctified through faith and prayer; therefore whatsoever we dare not pray to God for his blessing upon, we have no right to pursue: it is forbidden fruit: but as there is a Providence of God attending every person in every situation in life, and no such thing as mere chance, it is my opinion, if people were but resigned to the dispensation of Divine Providence, instead of being their own choosers, their will resigned to his disposal, &c., that they would find His Providence to guide and direct them to the object proper for them, as the calls of His Spirit and the openings of His Providence go hand in hand.

I was resolved when I began to travel, that no created object should be the means of rivaling my God, and of course not to alter the situation of my life, unless a way seemed to open in the way of Providence, whereby I might judge that my extensive usefulness should be extended rather than contracted.

S—M—, of Western, came to a big meeting in the woods, and heard that *Crazy Dow* was there, and after some time sought and found me. He accompanied me to my appointments, consisting of about one hundred miles to travel. He kept what some call a *Methodist tavern*, i. e. a house for the preachers, &c. One of my appointments being near his house, he invited me to tarry all night; observing his daughter would be glad to see me. I asked if he had any children! he replied, a young woman I brought up I call my daughter. I staid all night, but, so it happened that not a word passed between her and me, though there were but three in the family. I went to my appointment where we had a precious time; but whilst preaching, I felt uncommon exercise (known only to myself and my God) to run through my mind, which caused me to pause for some time. In going to my evening appointment, I had to return by the house, he being still in company with me. I asked him if he would object if I should talk to his daughter concerning matrimony? he replied, "I have nothing to say, only I have requested her, if she had any regard for me, not to marry so as to leave my house."

When I got to the door, I abruptly asked his wife, who had been there, and what they

had been about in my absence: she told me, which made way for her to observe, that *Peggy* was resolved never to marry unless it were to a preacher, and one who would continue travelling.—This resolution being similar to my own, as she then stepped into the room, caused me to ask if it were so? she answered in the affirmative; on the back of which I replied, "do you think you could accept of such an object as me?" she made no answer, but retired from the room; this was the first time of my speaking to her. I took dinner; asked her *one question more* ——— and went to my neighboring meetings, which occupied some days; but having a cloak making, of oiled cloth, it drew me back to it: I staid all night, and in the morning, when going away, I observed to her and her sister, who brought her up as a mother, that I was going to the warm countries, where I had never spent a warm season, and it was probable I should die, as the warm climate destroys most of those who go from a cold country; but (said I) if I am preserved about a year and a half from now, I am in hopes of seeing this northern country again, and if during this time you live and remain single, and find no one that you like better than you do me, and would be willing to give me up twelve months out of thirteen, or three years out of four to travel, and that in foreign lands, and never say, do not go to your appointment, &c. For if you should stand in my way, I should pray to God to remove you, which I believe he would answer, and if I find no one that I like better than I do you, perhaps something further may be said on the subject; and finding her character to stand fair, I took my departure. In my travels I went to the Natchez country, where I found religion low, and had hard times, but thought this country one day would be the garden of America, and if this family would remove there, it would prove an everlasting blessing (as it respects religion) to the inhabitants, considering their infant state.\* It lay on my mind for some weeks, when I wrote to them on the subject, though I had no outward reason to suppose they would go, considering the vast distance of near two thousand miles. But now I find she was still single, and they all willing to comply with my request, which removed many scruples from my mind, knowing that it was a circumstance that turned up in the order of Providence, instead of by my own seeking; so our bargain was drawn to a close, but still I thought not to have the ceremony performed until I should return from Europe; but upon reflection, considering the circumstance would

\* Provided they should be faithful to God—but many good things fall through for the want of humble and faithful perseverance under God.

require a correspondence, my letters might be intercepted, and the subject known: prejudice arise, jealousy ensue, and much needless conversation and evil be the result; wherefore to prevent the same, a preacher coming in we were married that night, though only we five were present, this being the third of September, 1804.

698. 4th. Smith Miller set off with me for the Natchez early in the morning, as my appointments had been given out for some months. I spoke at Westmoreland and Augusta that day.

5th. We rode fifty miles, I spoke once on the road, and saw a spiritual daughter, who was awakened when I travelled the Pittsfield circuit.

6th. We rode fifty miles, and stayed with a family of Methodists; near the east branch of the Susquehanna river, the man was kind, but the woman was as she was.

7th. Rode thirty-four miles, spoke at night at Sugar-creek.

8th. Thirty-five miles to Lyeoming.

9th. Twenty-five miles to Amariah Sutton's, and found *Gideon Draper* preaching, who was awakened when I was on Cambridge circuit. Oh! how these things refreshed my soul, to see the fruit of my labor, hundreds of miles off, years after. I spoke when he was done. He accompanied us ten miles where I spoke again.

10th. Thirty-three miles to P—p Antisse's.

11th. Forty miles, stayed with a Dutchman who was reasonable in his charges.

12th. Thirty-four miles across part of the Alleghany mountain to Welsh-town.

13th. We crossed the Laurel hills, and though we lost some miles by false direction, yet we came near to Dennistown, and stayed with a friend.

14th. We went to Greensborough, where I spoke in the evening, and then rode thirty-two miles to Pittsburg, where we arrived about the dawn of day; I found my appointments were not given out accurately.

Sunday 16th. I spoke in Pittsburg, and Washington.

17th. Browns-ville and Union-town, where I heard that the Bishops *Asbury* and *Whatecoat* were sick twenty-five miles off.

18th. Spoke twice in Washington.

19th. Spoke in Steubenville in the State of Ohio—I have now been in each of the seven-teen States of the Union.

20th. Spoke in Charlestown, and some were offended.

21st. Spoke to hundreds, beginning before sunrise; and then to Wheeling. Spoke at ten o'clock to a large concourse and so went on our journey.

23d. Spoke to a few in Zanesville on the Muskingum river; I could not but observe great Marks of Antiquity, ridges of earth thrown up so as to form enclosures of various forms, on which three or four might easily ride abreast; some of these I think would contain near one hundred acres more.

24th. Came to New Lancaster, where I spoke.

25th. Came to Chillicothe, held four meetings, some of the A-double-L-part people were offended, stayed with the Governor two days; in him are connected the Christian and the gentleman. I think this State is laid off in townships, six miles square, and then into sections of one mile square, containing six hundred and forty acres; and half sections: the title of this is obtained from government at nine shillings English per acre, for ever, in four annual payments, or if the money be paid down the interest will be deducted. No slavery can be introduced here. There are lands laid off for schools in great magnitude; and I consider the form of the constitution superior to that of any other in the Union.

Near the Ohio river people are sometime troubled with fevers, but uplands near the heads of the streams, the country is far more healthy.

699. Monday, October 1st. I found Mr. Hodge, a Presbyterian Minister had failed in giving out my appointments; however I fell in with the western Conference, which was now sitting in Kentucky, and God was with them and the people. I saw the *jerks* in Pennsylvania, Ohio, and this State on this journey. Several of the presiding elders called me into a private room; and after some interview we parted in friendship. Next day I spoke under the trees, nearly the whole Conference being present; I thought I could discern every countenance present; and tell the Methodist from the A double-L-part people, and never before observed that present impression would cause the countenance to be such an index to the mind, of pleasure and pain, especially in an auditory. From thence I went to Lexington, held a few meetings, and saw one whom I had known in Dublin, but he was not as happy now as once. I here experienced some kindness, and also spoke at Paris by the way; an A-double-L-part man being convinced that A-double-L meant *all*, caused great uneasiness among the Presbyterians. First several preachers formed themselves into an association, by the name of the *Springfield Association*, and then made a *will* and voluntarily died, and instead of being a distinct party, sunk into union with all Christians.

700. Sunday 7th. I spoke in Herodsburch and Springfield. As I was getting up, I found my clothes had been moved during the night,

which caused me to arouse the family: my jacket was found in the piazza, and all my money gone except one cent.

Thence I went to Tennessee, but found my appointments were not given out. I spoke in Clarksville and Nashville, and many other places over the country, until I came to a brother Canon's, who had been the means of opening my way (under God) before.

701. Friday 19th. Camp meeting commenced at Liberty: here I saw the *jerks*; and some danced: a strange exercise indeed; however, it is involuntary, yet requires the consent of the will, i. e. the people are taken *jerking* irresistibly, and if they strive to resist it, it worries them much, yet is attended with no bodily pain, and those who are exercised to dance, (which in the pious seems an antidote to the jerks) if they resist it brings deadness and barrenness over the mind; but when they yield to it they feel happy, although it is a great cross: there is a heavenly smile and solemnity on the countenance, which carries a great conviction to the minds of beholders; their eyes when dancing seem to be fixed upwards as if upon an invisible object, and they lost to all below.

Sunday 21st. I heard Dr. Tooley, a man of liberal education, who had been a noted Deist, preach on the subject of the *jerks* and the *dancing exercise*. He brought ten passages of Scripture to prove that dancing was once a religious exercise, but corrupted at Aaron's calf, and from thence young people got it for amusement. I believe the congregation and preachers were generally satisfied with his remarks.

The Natchez mission had almost discouraged the western Conference, having made several trials with little success; however *Lawnier Blackman* and *Brother Barnes*, finding that I was going thither, offered as volunteers and fell in with me for the journey.

702. Tuesday 23d. We started from Franklin, (where I received some kindness,) and riding thirty-two miles, encamped in the woods; it rained and apparently we could get no fire, but some moving families from N. Carolina, got affrighted by some *Indians* and were returning, being fearful to venture on their way. They showed us the remains of their fire where they had encamped the preceding night; and with difficulty I prevailed on them to stay with us, until I let them know my name, which they had heard of before, they intended travelling on all night to the settlements, being fearful of being massacred by the *Indians*.

24th. Travelled about thirty-five miles, and saw one company of *Indians* on the way.

25th. The post and a traveller passed by us early, but we overtook them, and continued together to Tennessee river; the wind was

high, and none did cross except the Post, and he with danger.

26th. We crossed, paying a dollar each, where was a small garrison, and some few half-bred *Indians*.

27th. We gained the suburbs of Bigtown of the *Chickasaw*; I am now beside the fire, the company laying down to rest, and our horses feeding in a cane brake, and provisions just out.

Sunday 28th. Two of our horses were missing, but were returned early in the morning by a negro and an *Indian*, who, I suppose, had stolen them to get a reward. One of our company was for flogging the negro, which I opposed, lest it should raise an uproar, and endanger other travellers by the *Indians*, who are of a revengeful temper. This day was a hungry time to us. We thought of the disciples who plucked the ears of corn on the Sabbath.

At length we came to another village where some whites lived, and one Mr. Gunn (who was touched under the word when I was here before) received us kindly. We tarried two days in this settlement, held meetings, and received gratis, necessaries for our journey, took our departure. Having a gun with us, we killed some turkeys, which were numerous in flocks: from what we saw, there were bears, and plenty of wolves and deer in these woods. The canopy of heaven was our covering by night, except the blankets we were rolled in: we kept fires to prevent the wild beasts from approaching too near. The Post we saw no more; the man who was with him continued with us, and being seized with derangement for some hours in the woods, retarded our progress.

703. November 4th. Crossed the ground, where I had the providential escape from the *Indian*, and arrived at the settlement of Natchez. We were glad to see white people, and get out of the woods once more: stayed at the first house all night.

5th. Called on Moses Floyd, a preacher, on Bigblack; here *brother Barnes* tarried to begin his rout. *Blackman* went with us to *Col. Barnett's*, on Biopeer; next day we went to *Randal Gibson's*, on Clark's creek, got some washing done, and the *Miller* staid; and *Blackman* went with me to squire Tooley's, father of the Doctor; where brother Harriman, a missionary, was at the point of death; however he recovered: our presence seemed to revive him.

8th. I visited Washington and Natchez, and some of the adjacent parts. Here I must observe the truth of the maxim, "give the devil rope enough and he will hang himself." A printer extracted a piece from the Lexington paper, as a burlesque on me, which, however, did me no harm, though it circulated in most papers in the Union: he had just got his types

set up before I made application for the insertion of a notice, that I should hold meeting in town on Sunday; this following the other, made impression on the people's minds: and excited the curious to attend meeting.—When I was here before, I found it almost impossible to get the people out to meeting any way, and had my scruple whether there were three Christians in town, either black or white: but now I spoke three succeeding Sabbaths, and some on week days.

704. 12th. This day I am twelve years old. *Brother Blackman* preached a funeral sermon. I spoke a few words, and God began a gracious work.—Here by *Washington*, we appointed a camp meeting: there is ground laid off for a college; and Congress, beside a handsome donation, hath given twenty thousand acres of ground, &c. This country is now dividing into townships and sections, and sold by government, as in the state of Ohio; and though only a territory now, yet will be incorporated into a State, when the inhabitants shall amount to sixty thousand. They now had a small Legislature; the governor is appointed by the President. One representative goes to Congress.

705. Sunday 25th. I spoke for the last time at Natchez. I visited Seltzertown, Greenville, and Gibson-port.—This last place was a wilderness not two years ago, but now contains near thirty houses, with a court house and jail. We held quarterly meeting on Clarke's creek; some supposed I would get no campers, but at this Q. M. I wanted to know if there were any backsliders in the auditory, and if there were, and they would come forward, I would pray with them: an old backslider, who had been happy in the old settlements, with tears came forward and fell upon his knees, and several followed his example: a panic seized the congregation, and an awful awe ensued: we had a cry and shout; it was a weeping tender time. The devil was angry, and some without persecuted, saying, "Is God deaf, that they cannot worship him without such a noise?" though they perhaps would make a greater noise when drinking a toast. This prepared the way for the camp meeting, and about thirty from this neighborhood went thirty miles or upwards, and encamped on the ground: the camp meeting continued four days: the devil was angry at this also, and though his emissaries contrived various projects to raise a dust, their efforts proved ineffectual; in general there was good decorum, and about fifty were awakened, and five professed justifying faith; so that it now may be said, the country which was a refuge for scapegallows, a few years since, in Spanish times, is in a hopeful way, and the wilderness begins to bud and blossom as the rose, and the bar-

ren land becomes a fruitful field. I crossed the Mississippi into Louisiana, and visited several settlements, holding religious meetings: I believe there is a peculiar providence of such a vast territory falling to the United States, as liberty of conscience may now prevail as the country populates, which before was prohibited by the Inquisition. We got some things fixed to our mind; procured three Spanish horses, which had been foaled wild in the woods, and had been caught out of the gang, by climbing a tree and dropping a noose over the head, it being made fast to a bough, &c. We got letters from home, with information that they were well, and the work going on.

706. December 16th. Our horses being tamed, and taught to eat corn, by forcing it into their mouths, and we prepared with a tent and provisions, bid the settlement on the Mississippi adieu, and betook to the woods for Tombigby, having two others in company. We had not gone far before the saddle turned on the pack mare; she took fright, which affrighted the one S. M. rode, and they both set to rearing and jumping, which endangered his life; however, he hold them both until he dismounted, and they got settled. If they had got away there was little prospect of catching them. Twenty-three miles to the Indian line, on the main branch of Homachitti, we encamped for the night, it being cloudy and rainy: we spread our tent, kept a good fire, hobbled the fore legs of our horses together, leaving a long rope dragging from their necks: here was plenty of grass, and a cane brake.

20th. Thirty-five miles; encamped a little off the road, lest the Indians should steal our horses.

21st. We arrived this afternoon at Pearl, or half-way river: the ford last year was good a number of yards wide, but now not more than five or six feet, which we knew not; a man who knew the ford (being much among the Choctaws) attempted to cross first and succeeded, though his horse made a small mis-step; the next man's horse erred a little on the other side, but still knew not the danger; I proceeded next, leading the pack mare, but there not being sufficient ground for both horses, the water running like a mill tail, carried me down the stream two feet, whilst my mare could swim but one towards the shore; she struck the bank, which gave way, however, she being an excellent swimmer and springy, made a second effort, and got out. I lost my hobbles, and our tea, sugar and coffee, &c. got injured; and I being much chilled by the wet, we went on till we came to a convenient tarrying place, and encamped for the night to dry our things, &c. N. B. The river was muddy: I could not swim: and had not the mare struck

the bank where she did, I must have lost my life, as the trees and brush filled the shore below.

22d. I met some people from Georgia; at night I was taken with a strong fever, but drank some water and coffee, and got a good night's rest.

Sunday, 23d. Feel somewhat better; it snowed some, and the sun bath shone scarcely ten minutes during these five days.

24th. We rode about forty miles through Six-town of the Choctaws, and whilst we were passing it, I observed where they scaffold the dead; and also the spot where the flash was, when the bone-picker had done his office. The friends of the deceased weep twice a day for a term, and if they cannot cry enough themselves, they hire some to help them; it was a weeping time, and their cries made our horses caper well. I was informed of an ancient custom which at present is out of date among them; when one was sick, a council was held by the Doctors, if their judgment was that he would die, they being supposed infallible, humanity induced the neck-breaker to do his office. An European being sick, and finding out his verdict, to save his neck, crept into the woods, and recovered, which showed to the Indians the fallibility of the doctors, and the evil of the practice; therefore, to show that the custom must be totally abolished, they took the poor neck-breaker and broke his neck.

25th. We came to Densmore, agent for Indian affairs; our provisions were gone, and with much difficulty we procured relief: some people, who were dancing in a neighboring house, came in to hear me talk: I held a meeting with them, and then lay down to rest.

26th. After breakfast we came near the trailing-road, from the Chickasaws to *Mobile*, where we encamped near a spring and cane-brake: the leaves of the cane are food for cattle, &c.

27th. We started betimes and came to the first house on the Tombigby settlement, within four miles of fort St. Stephen, where there is but one family, but it will be a place of fame in time. We had met the man of the house where we stayed, who told us to call; his wife made a heavy charge; we paid her, and S. M. said, "tell your husband never any more to invite travellers to be welcome for his wife to extort." The river was high and swamp not fordable, which necessitated us to go down the river about seventy miles to the Cut-off; which is a channel from the Tombigby to the Alabama river, about seven miles from their junction, where they form the *Mobile*: the island contains about sixty thousand acres, which are commonly overflowed

by the spring flood, as Egypt is by the Nile. I held meeting during the six days of my tarrying in the settlement; and took my departure for Georgia, but was necessitated to keep on the dividing ridge, between the streams, to prevent being intercepted by creeks. There were ferries at the above river. In the settlement there was not a preacher of any society; my appointments were given out in Georgia, with the days and hours fixed. In consequence of the high waters, we had to lose much travelling.

707. Jan. 4th, 1805. We fell in with a camp of whites, where we were informed of some whites having been murdered by Indians, and one Indian killed by a *white*, and another wounded: the wounded Indian was determined to kill some white in revenge. The whites had hired a chief to pilot them around to avoid the danger; but my time being limited, obliged me to take the highest cut, which was through the village where the wounded Indian lived. Here we parted from all the company, and set off by ourselves, having four hundred miles to go.

8th. We fell in with an *Indian trader*, who was out of provisions: we gave him some, and tarried at his habitation that night; he made us some returns the next day; then we pursued our journey: this being in the Creek nation, we had some difficulty in finding our way, there being so many *Indian by-paths*; however, we came to Hawkins' old place that night.

10th. Our charges were eleven shillings, though I think not worth the half. We left the place about an hour by sun, having the prospect of a pleasant day before us; but we had not gone many miles before it gathered up and began to rain and sleet, which made it tremendous cold; so we stopped to let our horses feed, and pitching our tent, kindled up a fire to warm us; but the weather appearing more favorable, we proceeded on through a bal swamp, meeting two travellers by the way: at length we perceived it began to grow dark, which convinced us that it was later than we thought: we halted, hobbled out our horses immediately, (finding some grass present on the hill) proceeded to kindle up a fire, but everything being so wet, and covered with sleet, and our limbs benumbed with cold, it was next to an impossibility to accomplish it. Things appeared gloomy; the shades of a dark night fast prevailing, death appeared before: in consequence of my being robbed, I had no winter coat, but only my thin summer one at this time; however, at length, we succeeded in getting prepared for the night: our tents spread, which kept off the falling weather, and a good fire at the door soon dried the ground: we prepared our kettle of coffee, and partook

with gratitude, and I found we here could sing the praise of God, not without a sense of the Divine favor, considering our situation a little before; we lay down to rest as under the wing of the Almighty in this desert, inhabited only by wild beasts, whilst the wolves were howling on every side. Next day we passed the settlement where we considered the danger was, and continued our course till we came to Hawkins', on Flint river; having seen an Indian point his gun at us by the way. We stayed with Hawkins a night: he was kind and hospitable, and hath had some success, though with difficulty, in introducing civilization and cultivation amongst the Indians; first they despised labor, saying, we are warriors; and threatened him with death if he did not depart, (they being prejudiced, supposing him to be their enemy, as if to make slaves of them like the blacks) and cast all the contempt on him imaginable; but being afraid of *Long-knife*, (i. e. Congress) refrained from violence: however, they would not accept of tools or implements of agriculture, but would go directly opposite to his advice; e. g. He said scatter and raise stock; but they would live more compact; two years elapsed with less rain than usual, causing the crops to fail; some died with hunger; a chief asked, "have you power with the *Great Man above*, to keep off the rain?" H— replied, no, but the *Great Man* sees your folly, and is angry with you. H— wanted pork and corn; the Indians, accustomed to sell by lump, would not sell him by weight or measure, apprehending witchcraft or cheaterly: a girl bringing to him a hog to sell, asked one dollar and three quarters, which they call seven chalks, he weighing the pig, gave her fourteen, she supposed the additional seven were to buy her as a wife for the night, it being their custom to marry for a limited time, as a night, a moon, &c.—Another girl bringing a larger hog, demanded fourteen chalks, which came to twenty-eight, which the other girl observing, supposed herself cut out, began to murmur, and flung down the money; but an old chief seeing the propriety of the weight, explained the matter: this gave rise to its introduction and reception among them. An old squaw receiving by measurement more than her demand for corn, laughed at the *Indians* who had refused to sell in this manner: thus measures were introduced.

I met some travellers, who showed me a paper containing the advertisement of my appointments, published by brother *Meal*, beginning six days sooner than I appointed.

708. Thursday, 17th. We reached the settlement of Georgia, near *Fort Wilkinson*, and falling in with *Esquire Cook*, whom I knew, we went home with him, and had a meeting:

he lent me a horse, and I went on to camp meeting, and got there the very day I had fixed some time before.

We had a good time; Brigadier General John Stewart and his brother, the Captain, in Virginia, had agreed to join society, which the latter had done, and as brother *Meal* had taken him and their wives into class, the General, to the surprise of the people, came forward in public, and requested to be taken under care also.—Many had heard of my marriage, but did not credit it, until they had it from my own mouth, the particulars of which, to prevent fruitless and needless conversation, I related in public; for many said, "I wonder what he wants with a consort?" I replied as above, to enable me to be more useful on an extensive scale.

Hence I spoke at the Rock meeting-house, Comb's meeting-house and Washington.

January 25th. I spoke at Scott's meeting-house and Jones' at night; here Smith Miller fell in with me again. In my sleep I viewed myself as at Papa Hobson's with my companion, and shortly separated at a great distance, and found myself with a horse upon a high hill, from whence I could espy the place where she was, although there intervened a wilderness with great rivers flooded into the swamps; I felt duty to require my presence there, and descended the hill the right way for that purpose, after I had set my compass; however, I soon got into the dale, on a winding circuitous road, where I could not see before me; discouragements seemed almost insurmountable, yet *conviction* said I must go; *Faith* said it might be accomplished by patient diligence, resolution, and fortitude; as well as some other things I had succeeded in, &c.

I had a similar dream upon this, from which I inferred that some severe trials are at hand, but by the grace of God through faith, I may surmount them.

709. Sunday, 27th. I spoke three times in Augusta, and had some refreshing seasons. I found the first cost of my Journals would amount to between two and three thousand dollars; the profits of it I designed to aid in erecting a meeting-house in Washington, the Federal City. A person had promised me the loan of one thousand dollars, to assist, (if necessary) but found it inconvenient to perform: also about two hundred guineas worth of books were mis-sent and not accounted for about this time: so that my prospects of pecuniary means were gloomy.

710. 28th. Bidding farewell to Georgia, I spoke at Jeter's meeting-house, and twice at Edgefield court-house.

29th. I spoke at the cross roads and Buf-fington's.

30th. At Edney's meeting-house in the morning; at noon at Newbury court-house, where were Quakers, Baptists, Presbyterians, Methodists, Universalists, and Nothingarians.

31st. I spoke at Mount Bethel, in the Methodist academy, to hundreds of people, and addressed the scholars in particular, who amounted to about sixty; and at night in Clarke's meeting-house.

Feb. 1st. I crossed the Enoree, and spoke at Fish-damford meeting house; then riding across Broad river through danger, I spoke at Ester's at night.

2d. Spoke at Chester court-house to many hundreds in the open air, and at Smith's at night.

Sunday, 3d, was excessively cold, however, I rode twenty miles to squire Fulton's, and had a gracious time, though twice interrupted by a deist. This winter is the coldest of the four which I have spent in the south, and the oldest people say it is the severest they ever knew.

7th. Went twenty-five miles to Davenport's meeting-house; and finding a fire, round which the auditory were warming themselves, I availed myself of the circumstance for the sake of agreeable convenience, and gave them a preaching, which surprised them as a singularity. At night I stayed at a private house where I held meeting, having just got through S. to the edge of N. Carolina; here the family either as a *put* or for convenience, were guilty of improprieties, considering I was a stranger, but God will judge between them and me.

5th. I spoke at Charlotte court-house, but some A-double-L-part people strove to kick up a dust. S. M——r met me here again, and we were entertained at an inn gratis.

6th. Twenty-six miles in the rain to Sandy-ride, where we had a comfortable time, but S. M. felt a bad effect from the rain: thence we rode to Salisbury, and I spoke in the air, as it was court time; but in the evening in the court-house, from Solomon's *irony*; a man, who had been careless about religion, was so operated upon, that God opened his heart to give me cloth for a winter coat, which I greatly needed.

8th. I spoke twice in Lexington, but a drunken man interrupted us, and when he became sober, he made acknowledgment.

9th. Early this morning I parted with S. M. (my father-in-law so considered) who started for Mr. Hobson's, and I rode twenty miles to Salem, and spoke to about three thousand people in the open air, in general good attention: whilst I was speaking about our sorrows ending in future joy, it appeared like going to heaven with many, whose countenances were indexes of their sensations. I being a stranger on entering the town, it

appeared providential in my choice where to stand whilst speaking, being contiguous to an economy-house of the Moravian sisters, as, were it otherwise, they would not have heard me.

Sunday, 10th. I spoke in Bethany to about three thousand; at night at Doub's, who has the most convenient room, with a pulpit and seats, of any I have seen in the south.

11th. Stokes' court-house, three thousand, a solemn time; left my mare, and procuring a horse, proceeded to Mr. M——s; felt awfully, delivered my message as in the presence of the dread Majesty of Heaven, which greatly shocked the family, considering some circumstances in the same.

12th. Three thousand in the woods by Meacomb's, and good, I think, was done in the name of the Lord: at night, at Mr. Wades', Henry county, Virginia; he gave me some cloth for over-alls.

13th. At Dr. French's, whose wife is my spiritual daughter, and sister of Mrs. Jennings.

14th. Spoke at the court-house at night, at Henry Clarke's, but was interrupted by some drunkards. I have spoken to so many large congregations in the open air of late, and not one day of rest since I got out of the wilderness into Georgia, that I feel considerably emaciated, and almost broken down: these appointments were made without my consent, and contrary to my orders, so that some of my intentions were frustrated.

15th. I feel unwell this morning; my horse is missing; things appear gloomy, but my hope is in God, who hath been my helper hitherto in trials past: some more cloth given to me: as I am still unprepared for winter, neither have I had it in my power to get equipped with proper clothing for the inclemency of the weather, since I was robbed in Kentucky, but have the same clothes now which papa Hobson gave me last spring.—Spoke at General Martin's, in the door; what is before me I cannot tell; my heart feels drawn and bound to Europe, where, I believe, the Lord will give me to see good days, in that weary, disturbed, distressed land: Lord! increase my faith, to put my confidence in Thee, and feel more resigned to Thy will and disposal, that when I come to die, I may be able to lay my hand upon my heart, and say, "I have spent my time as I would try if I were to do again."

712. Many think that ministers have no trials. I am confident this is a mistake; there is no life more trying, yet none on earth more happy; as Nancy Douglass said, "it is not the thing itself that is the trial, but the impression it hath upon the mind;" for some have great disappointments and yet but little

trials, whilst others with less misfortunes break their hearts with grief; therefore what a fine thing is faith in the order of God, and submission to his disposal, *who* can and will overrule all our unavoidable trials for our spiritual and eternal good; but, alas! where shall the wicked and careless find strength and repose from danger in the time of trouble? Lord! how dismal is the thought to have no God to rest upon, seeing cursed is he that trusteth in the arm of flesh.

16th. My horse was brought to me; rode twenty miles, to Watson's meeting-house, where I spoke to a listening multitude; the bench on which I stood suddenly let me down out of sight of the people; recovering dexterously, I observed it was a loud call to sinners to be in readiness, lest they should sink lower than the grave. My pilot being of an airy turn, I said, as something is to be given for something, and as you have come to favor me, I will pay thee, and pointing to him, directed my discourse from Solomon's *irony*, and concluded from Rev. xvi. 15.

Sunday, 17th. Spoke in Danville in the open air, and then at Allen Waddle's.

713. 18th. Was awakened by a singular dream, (about one o'clock) that I had disappointed the people through my neglect, and as my sleep departed, I roused the family, got some refreshment, and took my departure; overtaking some people on the road, who were going to the meeting, was informed of the distance being nine miles beyond my expectation, which otherwise I should have disappointed the people, the road also being intricate.—I spoke to hundreds, and also the next day at Halifax court-house, where some A-double-L-part people got angry, and attempted to kick up a dust. Hence to Charlotte and Prince Edward, where I spoke, and arrived at papa Hobson's, in Cumberland county, late in the evening on the 22d.

714. 23d. Some people say that I have grown lazy since my marriage, as once I had no rest time in this country, but now could rest a day.

Sunday, 24th. I met about three thousand at the Boldspring meeting-house. I addressed them from the *death in the pot*, and Paul's going to revisit his brethren. The night following my mind was much depressed, (unaccountable for on natural principles,) so that my sleep departed, and I was convinced that some storm was gathering, though I could not tell from what quarter it would originate, and the trials come. Next day I exchanged a Spanish breeding mare for a travelling one; then we proceeded two hundred miles to the city of Washington, where a gentleman offered me gratis a spot of ground in a central place for a meeting-house.

My mare being taken lame from an old infirmity, I took the stage to Fredericksburg, being unwilling to disappoint the people. S. M.—r departed for the north.

715. Being denied passage in the stage, I left my cloak and walked thirty-four miles to prevent future disappointments. On this journey I experienced a great contrast: on the one side friendship and favor, and on the other, contempt and ridicule, without any particular provocation but the foresight of Satan, who, in the invisible world could discover the movements of Providence, and view the danger of his kingdom; which reminds me of the scripture which saith, the devil is come down in great wrath, knowing that his time will be short.

716. Wednesday, March 6th. Saw one whom the Lord gave me as a spiritual daughter, in Richmond; and after visiting some others in Manchester, proceeded to Petersburg, where I received a letter from J. Lee, that my appointment was countermanded, and I must not attend it, he assigning as the reasons, 1st, he did not like my appointing meetings of such magnitude; 2d, the seasons of the year being too early, and 3dly, it was too soon after conference; but I could not in conscience falsify my engagement, seeing I was within a few miles of the ground.—This meeting was appointed some time before the alteration of the time of the conference.

717. Friday, March 8th. *Lewisson Dunnington* fell in with me, and carried me in his chair to Stoney creek meeting house, where the camp meeting was appointed, and I found two preaching stands erected, a number of wooden cabins, tents, covered wagons, carriages, &c. The meeting lasted four days, in which time the Lord gave us extraordinary fine weather; and although the preachers did not arrive from conference, several local ones joined with me heart and hand in the work; about five thousand people attended, and about thirty souls were hopefully converted to God; sinners were alarmed, backsliders reclaimed, Christians quickened, and good was done in the name of the Lord; and notwithstanding that the weather at this season is generally inclement, and was so now until we arrived on the ground, when the sun beamed forth the warmth of his influential rays; and so the weather continued until about three hours after the meeting broke, which caused some to say, I will tell *J. Lee* that God is able to send fine weather in the fore part of March, as in April: These before had been prejudiced against me.—The wicked observed the weather suitable to our convenience so extraordinary, that they said, it was in answer to prayer. The trustees requested me to occupy the meeting house, but



I refused, lest I should give offence, considering the countermand, but desired the local preachers to occupy it within, and I would officiate without, so the cause might not be wounded: hence the Lord raised me up friends to aid me on through my appointments to papa Hobson's in Cumberland.

718. Friday 15th. I went in their carriage and spoke on a funeral occasion.

16th. We went to another vicinity, where, standing on the carriage box, I addressed a large congregation from Solomon's *irony*, in which I showed the contrast of a gentleman and a fool *deist*, with an address to the magistrates and candidates: here I parted with my friends, and rode to squire Evan's, who hath three daughters and a son, whom the Lord gave me at a camp meeting, after I had begged them of their father, greatly to the mortification of the daughters, who with inward reluctance, attended to prevent their father's displeasure. I perceiving uncommon tranquillity and felicity in this family, desired the father to tell me how it was that his children were so respectful, he replied, "when they are little stubs of things, I take the switch and let them know that they must submit, so I have but little difficulty with them when growing up."

Sunday, 17th. I spoke to about two thousand near Hendrick's new store, and then proceeded around the country, near one hundred miles: spoke at Amelia court house, and Chinkapin church, where the congregation was a third larger than I had ever seen there before. It being court time, the auditory at Pertersville church was not so large as it otherwise would have been, however, what few there were, were solemn and tender; amongst whom were some of the twenty-five men who had, in vain, combined to flog me at camp meeting. I spoke at Columbia and Fluviana: also at New Canton, where I found some given me in the Lord—Bidding farewell to my friends hereabout, I started for the west, on Tuesday.

20th. In company with brother Mead, but having returned my borrowed horse, I was on foot when a young gentleman, who having finished his studies at Philadelphia, was on his way home, dismounted and constrained me to ride: thus we three spelled each other alternately. When I came to *Lynchburg*, I found the brick meeting house was in a fair way, and engaged 30*l.* worth of books more for its aid: had a good time, and went to New London.

719. Friday, 29th. Camp meeting began at Ebenezer: the inclemency of the weather retarded many: however, we continued the meeting, and God sent off, in some degree, the clouds which threatened us: being invited to

a local preacher's tent, I at first hesitated, till they agreed to give me their daughter, to give to my Master, which greatly mortified the young woman, and prepared the way for conversion: I found two young men and another young woman in the tent, with whom I conversed about their souls; the young woman was turbulent; I told her *Old Sam* would pay her a visit, which reminded her of my description of a character some months before, pointing to her and saying, "you young woman, with the green bow on your bonnet, I mean." Here conviction ran to her heart; her shrieks became piercing, and the three others also, which gathered the Christians around to wrestle with God in prayer, and he set their souls at liberty: prejudice had been conceived in the minds of some, which was removed by relating in public the particulars of my marriage. I bought me a new horse for 45*l.* and continued my journey.

720. Sunday, April 7th. I feel unwell, having travelled in the rain near a hundred miles expeditiously, to get on to this chain of appointments, which began this day in *Abington*: Here I spoke to hundreds at 11 o'clock in the sun: at three at Crawford's Meeting house, thence five miles: spoke by candle-light.

8th. Arose at two, proceeded to Royal-oak, and spoke at 8: the day before, a man was buried moving from Powhatan to Kentucky: I could but pity his disconsolate widow, who requested me to speak something over her husband: Oh! how uncertain is life!! I proceeded to Wyth, and spoke in the Court house: my horse was taken lame, so that I was constrained to leave him and borrow another, and proceeded to my evening appointment, which was to begin at nine: being appointed about thirteen months. This day I had travelled seventy miles, and spoke three times,—I was disappointed of near one hundred dollars which were to have been sent to me.

721. 9th. Spoke at Montgomery court house, to a large auditory: and in Salem at night: having travelled fifty-five miles, and good I think was done.

10th. Left my borrowed horse with a friend to be returned, and my lame one to be disposed of: but my directions being not followed, was a great detriment to me: however, I got another horse on credit for 36*l.* this morning, and proceeded to Fin castle, where I employed a smith to shoe my horse during meeting, but having no money to pay him, I was under the disagreeable necessity of making my circumstances known to the congregation, who gave me three-fifths of a dollar, this being the first time that I had ever hinted for the public aid, since travel-

ing.—I sold a book which enabled me to clear out with the smith and then went to Springfield, where I spoke at night.

722. A man privately asked my advice, saying, his daughter shouted and fell down, which caused him to beat her, with prohibition from religious meetings. I asked him if he did not believe his daughter sincere, and feel conviction for his conduct. He answered in the affirmative; I replied, parents have no right to exercise authority in matters of conscience; only to give advice, as every one must account for themselves to God.

11th. Lexington the people mistook the time by an hour which made me *haste* to my evening meeting in Stantown, where I arrived about sun-set, opposite a house which I had felt my heart particularly drawn to pray for when here before. A woman now rushed out of the door and grasping me in her arms, gave me a welcome to the house: she was a spiritual daughter of mine, and lately married to the man of the house, whose former wife with him found peace, and she shortly after died happy, though I knew not who lived in the house at the time I had preached in the street, fearing lest my horse might have been heated too much, to prevent injury I gave him salted grog. The church being open, I sat on a table in the door, and spoke, I suppose to some thousands.

12th. My horse I think, is as well as usual; so I proceeded on my journey, preaching in Rocktown and two other places on the way.

723. Sunday 14th. I spoke at Newtown at an hour by sun in the morning to about three thousand; thence to Winchester, where I spoke at about eleven to about six thousand in the wood; rode twenty-two miles, and spoke at night; continued my way to Carlisle, where I spoke twice, fulfilling appointments on the road; hence a Methodist preacher accompanied me to Tioga point, one hundred and fifty miles in three days: this young man was laboring under some depression of mind when we met, but the circumstance of the meeting and journey seemed to help him both in mind and body. Thus in fifteen days I closed the journey of seven hundred and fifty miles, speaking twenty-six times on the way, which appointments were given out about thirteen months before-hand.

724. 22d. Arrived back in *Western*, after an absence of near eight months. Peggy was not at home: our marriage was not known in general in this neighborhood, until within a few days past: it caused a great uproar among the people.

23d. Peggy felt it impressed on her mind that I was here, and so came home early in the morning; having enjoyed her health

better, and her mind also, than for some time previous to my absence. In the afternoon *S. Miller* and his wife came home well, and were preparing for their journey to the *Mississippi Territory*.

Thursday, May 2. I saw brother *Willis*, who married us, and *Joseph Jewell*, presiding elder of Genesee district, who came a great distance to attend the camp meeting, and brought a number of lively young preachers with him; they having never attended one before.

Friday 3d. The people attended in considerable crowds, amongst whom was *Timothy Dewey*, my old friend, whom I had seen but once for more than four years past: the wicked attempted intrusion, but their efforts were ineffectual, and turned upon their own heads, being checked by a magistrate.

Monday 6th. We had a tender parting time: in the course of the meeting good was done in the name of the Lord. I moved a collection for one of Jewell's young preachers, *Perley Parker*, formerly a play-mate of mine. Here I left my *Peggy* on the camp ground within three miles of home, and proceeded on my tour, speaking twice on my way.

725. Tuesday 7th. We rode fifty-nine miles, parting with *Jewell* and *Parker* by the way.

8th. Came to Albany: here the preaching house was shut against me, being the only one which has been refused to me for a considerable length of time, *Canfield* assigning as the reason, the vote of the Conference, (which however, was only a conversation concerning the giving out of my appointments, &c., lest I should be a pattern for others, and fifty Dows might spring out of the same nest.") I spoke in the court house, and God gave me one spiritual child.

9th. With difficulty I crossed the river, and coming to New Lebanon, saw one of my old acquaintances with whom I held a meeting.

10th. Fire being out I did not stay for breakfast, but rode fifty-four miles to New Hartford: my mind is under deep trials, concerning my singular state and many disappointments, but my hope is in God, who gives me peace from day to day.

726. 11th. Came to Hartford; found the printing of my journals finished, and about half the books bound. I now had a trial from another source: the two preachers with whom I had entrusted the preparation of the camp meeting at hand, had in my absence incurred the displeasure of the Methodists: the one for embracing and propagating some peculiar sentiments, so he was suspended, and the other had withdrawn: therefore said brother *O'Strauder*, the presiding elder, "if Lo-

renzo Dow admits them to officiate at his camp meeting, he will have no more liberty with us." My trials were keen, for these men were in good standing when we made the agreement: and I had no doubt but what *O'Strander* would fall into the measure, considering the circumstance of my not being able to consult him for want of time on the occasion, so I went to two meetings, to explain the matter to him.

727. Sunday 12th. He spoke with more life than I think I ever heard him; afterwards I spoke and God cut a young woman to the heart; her father came and dragged her out of meeting, her soul was set at liberty whilst she was in his arms, so I made remarks on the folly of his conduct. *O'Strander* upon reflection, viewed my conduct in a different light than before, and consented if I would give up the camp meeting to his superintendence, that he would bring on his preachers to attend with me. This I had always expected and advertised the meeting accordingly.

728. 13th. Fawned my watch for an old trunk, and taking stage came to New Haven, thence embarked to *New York*, where I spent a few days: found prejudice in some minds, and in some it was removed; received a letter with information that more books (which I expected) would fail coming; thus I find one disappointment after another.

729. Saturday, 18th. I sailed to Long Island, to attend a camp meeting with brother *Thatcher*, and preached in the packet to about fifty friends: I also spoke at night at the camp, and then called up the mourners to be prayed for: several found peace, backsliders were reclaimed, and christians quickened and comforted. Bishop Asbury came up before I had got through, and the meeting continued all night.

Sunday, 19th. Whilst one was speaking on the subject of *the dead, small and great, standing before God*, an awful black cloud appeared in the west, with flashes of forked lightning, and peals of rumbling thunder ensued; a trumpet sounded from a sloop, whilst hundreds of a solemn auditory were fleeing for shelter. This scene was the most awful representation of the day of *Judgment* of any thing I ever beheld.

730. Next day the meeting broke up; my hat could not be found, so I embarked on board one of the fifteen craft which brought passengers, and sailed, forty miles, in three hours and a half, and after landing at the Black-rock, one of the passengers pulled me into a store and constrained me to take a hat. Thence I walked to Stratford, and so through New Haven to Durham, thence to Hartford, where I settled with the ferryman for a former passage, and a gentleman paid my present

one, as it had taken the last of my money to redeem my watch. Thus I went to Coventry and found my father and friends well.

Sunday, 26th. Spoke twice at Square-pond meeting-house and once in Tolland, and the quickening power of God seemed to be present: but I soon must quit this my native land, and repair to parts to me unknown.

731. The camp ground was in the township of Bolton, on Andover parish line; to which led a lead-off road, ending on this spot of ground unoccupied. This appeared providential, as we could repair to the spot of woods on the hill, without trespassing on any man's ground in this solitary place.

The neighborhood was thick settled, and bigoted federal Presbyterians much prejudiced against the Methodists. The people were unwilling that we should get water from their brooks or well, but held the meeting in ridicule and contempt, thinking, who should I get to encamp on the ground. However, a report having prevailed that the Indians in their times, had a spring on this hill to which they resorted, caused a man to go in search of it, and after some difficulty he struck upon a fountain beneath a rock, which afforded us a sufficient supply.

31st. Many people came from distant places to the ground: Satan hoisted his standard near by, as a grogman brought his liquors for sale, but was constrained by threats (when reason would not do) to give it over, the law being against him.

I opened the meeting and had an agreeable time: the work of God began in the evening.

Sat. June 1st. The congregation and work increase.

Sunday, 2d. Some thousands appeared on the ground; several found peace, and prejudice seemed to wear off from the minds of the people.

Monday, 3d. Meeting broke up, I had given my farewell to the people; it was an affecting time of parting with my christian friends, many of whom I shall see no more until *Eternity*. I observed to *O'Strander*, that I had caused him some uneasiness, but should trouble him no more whilst he presided in the district.

732. 4th. About 7, A. M. I left my dear father, I know not but for the last time, and with my sister Mirza, rode to the burying ground, where my dear mother was interred, for the first time of my seeing the grave. I could not mourn, but was comforted with the prospect of meeting again. Departed to Windham, and preached under the trees, and tarried in Coventry, Rhode Island, that night, riding fifty miles without food, through want of money, to Providence, and pawned a book by the way to get through a toll-gate. I held

several meetings in Providence, then rode to Norton where Zadock Priest, died at old father Newcomb's, whose wife had then no religion, but since professes to be converted, and is in society.

733. On their ground, brother George Pickering, with eleven of his preachers and me, by agreement, held a camp meeting, the preparation for which was now going forward.

This being about a mile from the place where I first attempted to preach, I related a dream to brother P. who replied, that he thought some trials were near me, but by the blessing of God I might escape; which in fact proved to be the case, for Satan's emissaries set up the grog tents, which cost them dearly; for first, after that they would not hearken to reason, I showed the impropriety of corrupting the meeting, and warned the people against them, and also laid a foundation whereby they might be prosecuted, in consequence of which they were alarmed, sunk into contempt, and did not sell a sufficiency to indemnify them for their expenses. This so exasperated them, that they fell on different plans to be revenged, either by provoking me to say something that would expose me to the law, or else to get an opportunity to give me a flogging; however, God defeated their designs and turned their treacherous intentions, to the disgrace of their characters, so that they appeared as cyphers in the eyes of a generous public.

The Lord was wonderfully present with his Spirit, to acknowledge the meeting: for whilst P. was preaching, numbers fell, as if the powers of *unbelief* gave way, the cry became so general that he was constrained to give over, but the work continued. The full result of this meeting will not be known until *eternity*. I was to have met some friends, at the New York district Conference, now sitting at *Ashgrove*, where I once had a glorious revival when on the circuit, but my wife and they were disappointed, as brother P. had made arrangements for me for about two weeks.

Monday, 10th. The meeting broke up, and the Boston friends, who were the first arrived at the ground, took me in their stage-coach, and carried me home with them. Here I spoke several times, and we had comfortable times from the presence of God.

734. I gave near forty pounds worth of books, toward the deficiency of the meeting-house, and remitted money to clear out with my printer in Hartford. I visited *Lynn*, where we had a precious time, though religion had been cold there for some time. I also visited Marblehead, where I saw a preacher from Ireland, who escaped with some others in an open boat at sea, from on board the ship *Jupiter*, as she struck against a cake of ice, and went down, with twenty-seven persons on board,

among whom was a preacher with his wife and seven children. What an inestimable support must be the Divine presence at such a time as this!

735. 14th. The following appeared in the Salem Gazette (where the — had been martyred by religious bigotry.)

#### BY DESIRE.

“LORENZO Dow, an eccentric genius, whose pious and moral character cannot be censured with propriety, is to preach at the court-house, precisely at nine o'clock this morning.”

I spoke to a few of various ranks, who fain would have made a laugh, but there seemed to be a restraining hand over them. This day I had five meetings and near thirty miles travel: at the last of them, the rabble attempted to make a disturbance, set on by some *called* gentlemen; and at night broke the windows of the preaching-house, which denotes that Satan views the danger of his kingdom: and caused P. to remark, that the devil thought that he had as good a right to the common, as God Almighty. This reminded me of last year, concerning two who attempted interruption and shortly after had to appear at the bar of God.

Hence to *Waltham*, to brother P.'s quarterly meeting. His wife is a well educated woman, of a sweet, amiable disposition, and far from the proud scornful way of some. Here were four generations under one roof; i. e. her grand parents, own parents, self, and children.

I preached on Saturday and Sunday, and called up those who would wish me to remember them, and strive to remember themselves in prayer, to give their hands; and the power of God seemed to come over all. I visited *Needham* and *Milford*, which places I had been invited to before, but Providence overruled my coming here, though I had previously put them off.

736. 21st. Set off with P.—, thirty miles to Salem, in New Hampshire, and spoke from “halting between two opinions,” in which I observed, if a *lamb* should be let from its dam by a goat, to feed on moss, it would die. N. B. A man was present whom the A-double-L-part people had been fishing for.

737. 22d. We came to *Hawke*, where I met *Bachelor Webb* and *Medcalf*. I spoke from “Oh! thou man of God, there is death in the pot.” At night I had conversation with some, and felt my work drawing to a close in this quarter.

Sunday, 23d. Spoke again to a large assembly, bade my friends farewell, and rode thirty miles to Pembroke, where I arrived about half-past nine at night, and being weary, I could

not stay up to supper, but retired to rest, having taken no food all day, except some sacramental bread remaining after the ceremony, which a young man observing, said, "I had got more than my share," which set some in a laughter.

24th. Rode about sixty miles to Romney, and staid with a man, who a day or two before had joined society, and was about to charge me for my poor fare, when his wife hushed it.

25th. Fifty-four miles to *Peachem Gore*, in Vermont, and staid with a friend, where I had been before, meeting *Phineas Peck*, a preacher, on the road.

738. 26th. About nine o'clock I arrived at my youngest sister's, *Tabitha French*, she being married and settled here in the midst of the town of *Hardwicke*, on river Demile; this being the first time I had seen her husband. *Joseph Bridgman*, my brother-in-law, and my sister, (*Ethelinda*) his wife, resided about a mile hence. For this day I had a meeting, appointed some months before, which I now held, and spoke five days successively. I had sent on a chain of appointments through *Upper Canada*, from *Montreal to the Falls of Niagara*; thence to Philadelphia: but when in Hyde-park, I felt whilst preaching, a secret conviction or impulse, that my appointments were not given out, and that I must return to *Western*; thrice it ran through my mind: I rejected it twice, but perceiving a cloud or depression beginning to come over my mind, I yielded, and taking the left hand road, went to *Stow* that night, where I found some of my spiritual children, whom God had given me some years before; spoke next day in this township on my way: in *Waterbury* twice, and rode to *Richmond* that night: next day I breakfasted in *Starksborough*, with a blacksmith, who once intended to flog me, but he now put a shoe on my horse, having since got religion.—About twelve, I arrived at *Middlebury*, fed my horses, and spoke in the street; then came on to *Orwell*, and staid the night with my uncle and aunt *Rust*, having rode forty-six miles.

739. July 3d. I rode sixty miles, by *South Bay*, *Fort Ann*, *Glenn's Falls*, and staid at an inn; but judging from circumstances that it was necessary to watch my horses, I slept none that night.

4th. I started between three and four in the morning, and came sixty-five miles to the *Little Falls* on the *Mohawk* river.

740. 5th. Rode forty-six miles to *Western*, arriving about three P. M., found my *Peggy* and friends well.

Sunday, 7th. Spoke twice and had good times: rested the 8th: rode to *Camden* the 9th: spoke to an attentive congregation and

returned: rested on the 10th: but soon shall be bound with expedition to N. Carolina.

11th. I visited *Floyd*, by brother *Keith's* request: he was *Peggy's* spiritual father. Here many gave me their hands, if they should see me no more on earth, that they would strive to meet me in a happy eternity: I visited several other neighborhoods, as a wind up for this quarter.

741. Sunday, 14th. Gave my farewell to a vast congregation, under the shades at *Western*, when *Hannah Miller*, standing upon a log, bade her neighbors farewell; she being one of the first settlers in the country: and Oh! what a weeping and embracing there was between the neighborhood (of all ranks and descriptions,) and her and *Peggy*. After this we went to *Westmoreland*, taking leave of all things by the way. Here *Timothy Dewey* met us, who informed me that he had seen the *Canada* preachers, and my appointments were not given out: so that if I had gone, I must have lost one thousand miles travel; and my time being so limited: I held two meetings, and realized the propriety of the poem:

"We should suspect some danger nigh,  
Where we possess delight."

742. When I arrived at *Albany*, brother *Vanderlip*, the stationed preacher, gave me the liberty of preaching in the Meeting house: from hence I shipped *Peggy* down the river for *New York*, myself proceeding thither by land, and settled some temporal concerns by the way.

743. Saturday, 27th. We met again, and heard a Baptist preach in the *Park* just after sunrise next morning. He had a tincture of A-double-L-partism, yet his discourse in general was good, and blessed to the people: I spoke here in the afternoon, and also in several other parts of the city. *Ezekiel Cooper*, one of the book stewards, and superintendent of the book affairs, invited me to preach in the preaching house at *Brooklyn*, which he also superintended: here I spoke sundry times: said he, I am of the same mind now concerning your mode of travelling as I was when you saw me in Philadelphia; but nevertheless, I wish never to hinder good from being done, or prevent your usefulness. He is a man of general reading and strong powers of mind.

744. I have been much troubled with the asthma, of late, which I suppose originated from drying up an eruption on my body by outward application, which was recommended from the idea that it might be the itch brought with me from Ireland: this reminded me of what *Dr. Johnson* said concerning my inward complaint.

745. *Peggy* being unable to keep up with me, I was necessitated to leave with brother

*Quackenbush*, and disposing of her horse, I proceeded to *Elizabethtown*, New Jersey: saw *T. Morrel*, whose father was dying; he excused some former things to me: I rode fifty miles to *Trenton*, where *Washington* took the *Hessians*, which turned the gloomy aspect in favor of America.

746. My appointment was not given out as expected: however the preaching house was open, and I held sundry meetings in and about this place. Then proceeding to Philadelphia, where I called and found *Brother Colbert*, who being superintendent, paved my way to the getting access to all the Methodist meeting houses in and about this place, one excepted, which was in the power of a contentious party: the other houses amounted to about half a dozen.

747. August 14th. *Elder Ware* informs me that my appointments were given out through the Peninsula, which I had been informed was prevented: so after preaching at *Ebenezer*, I silently withdrew, and taking my horse, travelled all night, until ten next morning, when I spoke at *Bethel*, and then jumping out at a window from the pulpit, rode seventeen miles to *Union*: thence to *Duck creek* cross roads, making near eighty miles travel and five meetings without sleep. These few weeks past, since the eruption was dried up, and the asthma more powerful and frequent than usual, I feel myself much debilitated.

748. 16th. Spoke at *Georgetown* cross roads, and at *Chestertown* at night, and next morning; after which I crossed *Chester river* gratis, and preached in *Centreville*: here some unknown gentleman discharged my bill of fare. I spoke at *Wye* meeting house in the afternoon to a few.

I enquired the cause, why more general notice was not given, and was answered, that *John M.C.* replied, "I give out no appointments for him; I have nothing to do with *Lorenzo Dow*."

749. Sunday, 18th. I spoke in the open air at *Easton*, to about two thousand: the Lord was with us. *James Polcous* (*McClasky's* colleague) gave out my appointments, as the most of the preachers in this country also did. In the afternoon I spoke at the *Trap* to a large auditory, having (on account of *McClasky's* mind) concluded not to occupy the preaching house, until the trustees solicited me, to prevent wounding the cause of God.

750. I find that *Roger Scarle* has withdrawn from the Methodist connexion.

19th. Spoke at *Cambridge*, in the Methodist meeting house, and at *Foster's* chapel in the afternoon: then accompanying a carriage with two sisters, we, in crossing a bridge, espied some careless people and a town. I expressed a desire to preach; and on perceiving a col-

lection of people and inquiring the cause, found that it was a Methodist meeting; one of the sisters knowing a man, got me introduced to preach.

751. 20th. I had a meeting at *St. Johnstown*, under great weakness of body, which caused me to sit down whilst speaking, as I had puked, and was obliged to stop several times by the way: from this I was carried in a chair to *Deep-creek* meeting house, passing near where *G. R.* was raised, who took me into society, but now thinks I am crazy: surely if one from such a low sphere of life, through conversion and diligence, can attain to such an extension of useful knowledge, what will be the account most must give at the last day?—I also spoke at *Concord*, *Laurel-hill*, and *Salsbury*, being aided thither by carriages.

752. 22d. *Princess Ann* court house, and *Curtis'* meeting house: near this my spiritual father, *Hope Hull*, was raised.

753. 23d. I spoke under the shades at *Newtown*, to about two thousand or more; I gave them a mixed dose: we had a good time from the Lord, whilst they gave me their hands to remember me to God when at the other side of the *Atlantic*. I spoke at *Downing* chapel also. On this peninsula were now *C. Spray*, *Fredus Eldridge*, and *Z. Kankey*, the last of whom I met. I have now seen most of the old preachers on the Continent, the greater part of them are retired into private spheres of life: also the chief of those who opposed me have located, and are almost in oblivion, or withdrawn, or expelled the connexion, or in a cold, low, uncomfortable state of formality.—Lord! what am I! Oh! ever keep my conscience holy and tender! Trials await me, and unless God supports me I cannot succeed: Oh! God! undertake for me. I have seen Thy salvation in times past, and shall I distrust Thy goodness or Providence at this critical time? No: my hope is still in Thee: I will hope and trust to Thy providence until I must give up.

754. I feel my work on this Continent drawing to a close, and heart and soul bound to *Europe*.

24th. Spoke at *Guilford*. Feeling my strength more and more to decline, without help I must depart, but hope I shall recover on my intended voyage.

Sunday, 25th. Spoke to near three thousand at *Drummingtown*: good decorum, except in a few. At *Onancock*, we had a shout. The sandy dust has been distressing for hundreds of miles: there has been no rain for near twelve weeks over this country; so vegetation and the cattle are in mourning, yet not so much here as in some parts of the north, this land being more level.

I viewed the camp ground, and preparations making for the meeting, which I think the most convenient I have seen. Spoke at Garretson's meeting house, and in a farm house at night.

755. 27th. A young woman took me in a chaise to *Northampton* court yard, where I held some meetings: being unable to ride on horseback, with propriety any longer, I sold my horse, &c. at great loss. I find the great have their trials as well as the small, from what I now observe in others: but *all shall work together for good to them that love God.*

756. 28th. I rode in a coach to the camp ground, with a family, having solicited several to attend: I found hundreds on the ground to be in readiness for the next day. I have been reading *Washington's* life, and what must have been his sufferings of mind during the war, but particularly when retreating from New York through the Jerseys, to Trenton, and the gloomy aspect of the times; his life and property in danger, and particularly if defeated; and yet was not cast down, but supported, and finally won the day.—Here I reflected, if *he*, through difficulties, endured to accomplish an *earthly transitory design*, shall I, for a little earthly trouble, desert that which I think will turn to the *glory of God* in the promotion of the *Kingdom of Christ* on earth: though I meet with difficulties I will not despair: I want more *faith*; in order to accomplish the spread of the gospel, I want a greater acquaintance.

757. 29th. By invitation from *Dr. Chandler*, the presiding elder, and preachers, I spoke in the afternoon on *sanctification*; about three thousand rose up in covenant, sundry of whom came up to be prayed for: and amongst them three young women, two of whom were prayerless three days before, and came with me: one of them found pardon in a few minutes, and shouted the praise of God; the other was delivered shortly; and the third, who owned the camp ground, found deliverance that night. Thus the work went on, so that there could be no preaching until ten next day, though the meeting had been appointed for eight at night and morning. When I left the place, the rain impeded the meeting, yet it continued until Monday; and, on a moderate calculation, there was reason to believe that about five hundred were hopefully converted.

758. A captain sent word that I might sail with him over the *Chesapeake*; but the wind being high, and from such a direction, that I could not be landed, where I would, so I must where I could.

We sailed about one hundred miles in less than a day, to *Suffolk*, where I spoke at night. Our danger was great on the passage, in consequence of the sloop being old, and impossible to keep dry below decks.

759. Sunday, September 1st. I set off in a chair for *Portsmouth*, it raining by the way; however, I preached, and also in *Norfolk*; where two souls found peace: next day got some temporal affairs adjusted, and returned to *Suffolk*, where I spoke to about one thousand, and rode on a cart, as a chair could not be obtained for love, nor hired for money.

760. 4th. *Rhoda Williams*, a young woman, of late under concern for her soul, was somewhat unwell, yet took me in a chair, forty miles, to *Smith's chapel*, before she alighted: here we found a congregation of about three thousand waiting, whom I addressed with liberty. Oh! may God remember *Rhoda* for good, in recompense for her kindness. We were deceived in the distance about seventeen miles, yet the disappointment was prevented.

I had twelve miles to go this evening, so I rode four in a cart, walked one, and a *Connecticut* pedlar coming along with his wagon, carried me the remainder to *Halifax*, in *North Carolina*, where I spoke, and got a letter from *Peggy*.

761. 5th. *Esq. B*—— sent a servant and chair with me to *Ebenezer*, where I addressed about one thousand seven hundred: then a friend whom I had never spoken to, said, if I would dine with him, he would carry me in a chair to the camp meeting, about twenty miles, where we arrived that evening; thus I find God provides for those who put their trust in him.

6th. Camp meeting came on in the edge of *Franklin* county; the weather was somewhat lowering, which incommoded us at intervals: thousands however assembled, and though *Satan* was angry, and, by means of a few drunkards, strove to make a rumpus or uproar, yet I think, here was the best decorum I ever saw, considering the magnitude of the assembly from this wilderness country. There were near one hundred tents and upwards of sixty wagons, &c. the first day, besides carriages, &c.

762. *Philip Bruce*, an old preacher and friend, was presiding elder here.—The Lord began a glorious work; it might truly be said, we had the cry of *Heaven-born* souls, and the shout of a *King in the Camp*. Some months ago *brother Mead* had agreed to appoint a train of camp meetings through his district, the first of which was to begin a week after this in *Buckingham* county, *Virginia*, which he had engaged me to attend, but being unacquainted with my arrangements, he took the liberty to anticipate the time, and publish accordingly, which made the two meetings clash; this brought me into a dilemma, as I was necessitated to attend them both, not only by engagement, but also to get my temporal affairs wound up, and business settled with

individuals who were to meet me, and also my book concerns, as they related to meeting houses, &c.

763. 7th. Feeling my mind greatly exercised about what was before me, I was convinced of the necessity of attempting to force my way from one camp meeting to the other, before they should break, which would make a distance of about one hundred and forty miles, to be travelled over in about forty hours, across a country, where were no country roads, except for neighborhood or plantation convenience. I slept but little the past night, in consequence of laboring with mourners, conversation and preaching; in my last discourse I remarked my decline, my necessity of departure, and intention of sailing shortly; as I bade the people farewell, hundreds held up their hands as a signal of their intention, and desire, that we should remember each other, when separated, and if we never meet below, to strive to meet above.

764. A young man whom I had never seen before, took me in a carriage about forty miles to his brother's where I took some tea; then a servant, carriage and two horses, were dispatched with me seventeen miles. A man, on whom I was directed to call for further assistance, pleaded inconvenience, but asked me to tarry till morning; so I took to my feet and went on: being feeble in body, I made but poor headway, having the inconvenience of near eight hundred dollars in a tin box. At dawn of day, I arrived at *Mecklenburgh* court house, where a chair was not to be hired on any terms, but a gentleman who had never seen me before, on finding out my name, gave me a breakfast, and dispatched a servant and two horses with me about twelve miles, (the servant carrying my luggage,) but I growing weak, and perceiving I must alight, espied a chair, which I strove to hire, though at first in vain, yet on telling them my name and situation, the mistress consented (her husband being out) and the son for twelve shillings carried me expeditiously ten miles, where I called, making my case known as before; the family rejected, until they understood my name, when a servant was sent with me six miles: here I called again, but was denied assistance, until a female visitor said, "if you are *Lorenzo Dow* you shall be welcome to my horse;" and so her son went with me thirteen miles: then I got some refreshment, but here could get no assistance further, so I took to my feet and went on as well as I could, being frequently assaulted by dogs on the road, at different periods of the night, and at length one of them made such a fuss, that the master came out with his gun to see what was the matter; and as I spoke to the dog, he knew my voice: he invited me to come in and tarry,

but not prevailing, aroused a servant to get me a horse, so I mounted and pushed on, and coming to a house, hailed them up for a pilot on the road; the old man said, "tarry till morning;" I replied, "I cannot;" then he dispatched several for his horse, whilst he should dress himself, which doing in haste, he forgot his small clothes until after his boots were on. At length we started, and arrived on the camp ground just after sun rise, where I found *Brother Mead* and *Papa* and *Mamma Hobson*, with hundreds of friends, who were surprised and glad to see me, as they had despaired of my coming: there were about ten thousand at this meeting: scores were hopefully converted to God, and the Lord was with them of a truth. I addressed the auditory as my bodily strength would admit, and settled my temporal affairs to my mind, though some in whom I had confided betrayed it.

765. Tuesday 10th. I bade the people farewell, the meeting broke, and I went home, in the carriage to *Cumberland*, with *Papa* and *Mamma Hobson*.

12th. A servant aided me four miles, whence a friend helped me with a carriage to *Richmond*.

Sunday 15th. Having put to the press my "*Farewell to America, a Word to the Public—as a hint to suit the times.*" I preached in *Richmond* and *Manchester*.—Then brother *Dunnington*, in his chair, carried me to *Campbell camp meeting*, *Papa Hobson* being with us.—At this meeting a woman found peace with God, who had thought camp meetings scandalous for women to attend. Her husband, some months previous, had felt serious impressions for some talk I had given him, and he wanted her to go to the last camp meeting, but she to get off said, "if you or any of the neighbors get converted at it, I will go to the next; he found peace, and held her to her promise; she, as a woman of veracity, came, though much to the mortification of her pride, but now the happy pair went home rejoicing in God.

766. Here, also, a man a hundred and three years old, found peace, another man, some nights ago, dreamt that he came to this meeting, and asked a black woman to pray for him, and that God set his soul at liberty.—The dream so impressed his mind, that he could not enjoy himself until he came to see what we were about, and searching round out of curiosity, he found the very countenance he had seen in his dream: a secret impulse ran through his mind—"ask her to pray for you;"—which, at first, he rejected, but for the ease of the mind, secretly made the request, so as not to be distinguished by the people, thinking thus to avoid the cross; said she, "if you will kneel down I will;" thought he, "I shall mock



the woman if I do not," and, when on his knees, thought he, "the people are now observing me, and if I do not persevere, I shall look like a hypocrite, the cross I must bear, let me do as I will, therefore, seeing I have gone so far, I will make a hand of it;" and whilst on their knees, yielded in his heart to be the Lord's; and God set his soul at liberty. Thus God's words are verified, which say, now is the *accepted time and day of salvation*. The *devil's* time is a future one, but God is immutable, and of course always ready, He being *love*; as saith the apostle, "God is in Christ reconciling the world unto himself;" therefore, the exhortation is, "be ye reconciled to God," i. e. "give up your will and heart to God for Him to reign within." Look at the thief on the cross and the jailer and family. Paul's was the longest in the pangs of the new birth, of any related in the Testament, yet that was but three days; though some think it must take a man two or three years to be converted; thus denying the freedom of the will, waiting for what they term a special call; yet it is evident, that the Spirit of God strives with *all*, and no man will condemn himself for not doing what he believes to be an impossibility; yet many condemn themselves for acting as they do; which implies that they believe they had the power to have acted otherwise than as they did, argues the power of choice and the freedom of the human will which every one must assent to.

767. I returned to the Lowlands, bidding my friends farewell, and brother *Dunnington*, who had accompanied me two hundred and fifty miles.

Many dear faces in these lands I expect to see no more until in a better world: a man and wife who were my spiritual children, were passing in a coach as I concluded my meeting, they took me in and carried me a distance, where brother *Mead* carrying me in his chair, brought me to *New Kent* camp meeting. The rain kept back many, however, there were about fifty hopefully converted to God in the course of the meeting; and it may be said, "the beloved clouds helped us," as my life had been previously threatened and the Collegians backed by their President the Bishop, said they would have been upon us had not the rain hindered them. A chump of wood being flung in through the window, I leaped out after the man, he ran, and I after him, crying, "run, run, *Old Sam* is after you;" he did run, as for his life, and leaping over a fence hid among the bushes. Next morning I cut *Old Sam's* name on the wood, nailed it to a tree and called it *Old Sam's Monument*.\* I asked the people pub-

licly (pointing to the monument) who was willing to enlist and serve so poor a master; I also observed, that the people who had threatened my life, only upon hearsay accounts, were cowardly and inhuman, as I was an entire stranger to them; and their conduct against me was under cover. I said, "your conduct is condemnable, which expression means damnable, and of course, to make the best of you, you are nothing but a *pack of damned cowards*, for there durst not one of you show your heads." These young cock-combs were mightily grated, and to retaliate, said that I cursed and swore: many I believe, at that time, had a sense of the poor wages the *devil* would give his servants.

768. Oct. 3d. Camp meeting began at *Old Poplar Spring* church, and continued four days; several found peace, amongst whom was a young woman that came ill with an ague and fever, whose mother had long been praying for her conversion; she was smote down by the power of God, but went home well in soul and body. Many say these camp meetings are injurious to health: but I do not find ground to believe, that more evils accrue than otherwise, considering the number and time: many go home better than they came, even delicate women, who rarely would step off a carpet for twelve months, grow more healthy from that time.

769. I held meeting in *Pace's* meeting house, and *Cole's* chapel, and stayed with old father *Le Roy Cole*; he wrote a letter to *Bob Sample*, one of the most popular A-double-L-part preachers in the country, who like a little fice, or cur-dog, would rail behind my back: he charged his conduct with being unmanly, and said, "If *Lorenzo* be wrong, you ought to come and correct him to his face, or hush." He attended, heard me preach, and then said he would answer my discourse at a future period, at the same time knowing that I was leaving the country. I replied, it is hard not to give a man a chance to defend himself, and was minded that he should come out early next morning, so as not to delay my journey, and let the people judge where the truth lay; he refused, until I insisted that backbiting was unfair; however, I could not get him out before eleven. I invited the people: we met: He spoke two hours and forty minutes, wearying the patience of the people; though

young man was hired to pull it down; but when he arrived on the ground, and was looking at it, such were the inward workings of his mind, that he forbore to do it.—The Collegians, backed by their President, were held back by the rain from disturbing us at this meeting; and a few months after, one of those who had a hand lead on the van of this disturbance, had the end of his nose bit off; and another was flung from his horse and broke his neck; and several others were remarked to be followed with chastisement from the Lord.

\* The monument stuck to the tree for many months; a

I was minded that we should speak fifteen minutes at a time alternately, which he refused; but in his talk observed, "I dare not say that Christ did not die for any *living* man; I dare not say he died for any who are in *hell*." And many other expressions he dropped similar to the above. I attempted to follow him as well as I could, making remarks upon the dark expressions to blindfold the people, and said the man was not honest to proceed in such an intricate way: said I, why did he say, that "he dare not say Christ had not died for any living man?" because he did not know but that that man was one of the *elect*; again, why did he say, "that he dare not say that Christ had died for any who are in *hell*?" Because he did not believe that Christ had died for any who are lost. This shows he does not believe Christ died for *all*, yet he was not honest enough to acknowledge it in plain words; yet he has not brought one scripture in support of his ideas, only that sometimes the term *all* is limited; but, said I, it never can be used with propriety in the *Calvinistic* sense, because it always means the greater part; yet they say a *few elect*, or a small number; and I gave about thirty passages to demonstrate it. He raked up the ashes of *John Wesley*, and quitted the ground before I had done.\*

770. Hence I rode with F. and M. Cole to camp meeting where the *Molechites* and some split-off Methodists, had done much mischief by prejudicing the minds of the neighborhood; and to avoid a quarrel, were suffered to occupy a meeting house which belonged to the Methodists; however, the Lord was with us, and thirteen souls were set at liberty in the course of the meeting; and though there were the greatest discouragements against this meeting, yet our enemies who came as spies, acknowledged they never saw so much decorum in so large an auditory.

771. Leaving *Hanover* I came to *Louisa*, with brother *Mead*, where I attended the last camp meeting for *America*.—Providence was with us here: hundreds at these meetings gave me their hands as a token of their desire that I should remember them in my absence, and that they would strive to remember me when I should be beyond the *Atlantic*: that God would preserve, succeed, and bring me back in peace, if consistent with His will, and if we meet no more below, strive to meet above. It was a solemn feeling thus to bid friends farewell, on the eve of embarking from one's own native country for a land unknown, and there to be a stranger amongst strangers: at

\* Leaving his bible behind.—The worlilings compared us to officers fighting a duel—one flung down his sword, and ran off crying, sword fight for yourself.

this last meeting, in the act of shaking hands, many left money with me, which sufficed to bear my expenses to the north.

772. Perceiving my bodily strength more and more to decline, and my heart still bound to the European world I was convinced of the propriety of a speedy departure, and as my wife did not arrive in *Virginia*, where I intended to leave her at P. *Hobson's*: for the fever breaking out at New-York, expelled her to the country, so that she did not get my letters in time. I took the stage, and went on to New-York, about four hundred miles in about four days and nights, not getting any rest. The season being far advanced, I suffered by cold, but got an old cloak on the way at *Fredericksburg*, which I once was necessitated to leave here: arriving in New York, I found my *Peggy* and friends well, and a vessel bound for Liverpool. I gave *Peggy* her choice, whether to go to her friends who were still at Pittsburg, waiting for a fresh in the river, or to Virginia, to P. and M. *Hobson's*, who had made the request; or to my father's, who had wrote to that purport; or to tarry with friends in and about New-York who solicited: or to go with me to Europe, the dangers of which I had set before her: she choosing the last, if agreeable to me: I engaged our passage accordingly, on board the ship *Centurion*, (*Benjamin Lord*, Master,) belonging to a steady fair Quaker!

773. When I was in Europe before, I suffered much from the political state of affairs, for the want of a *Protection*, and proper *Credentials*; but now after I had got ready to sail, only waiting for a fair wind, the Lord provided me with them.—The penny post brought me two letters one day, and one the next, containing a certified recommendation from the *Governor* of Virginia, with the Seal of the State; another containing an *American* protection under the seal of the *United States*, from Mr. Madison, the third man in the nation: this was obtained only on the intimation of a *Methodist preacher*: a third was from the *Town Clerk*, *Magistrates*, *County Clerk*, *Judges* and *Governor* of *Connecticut*, giving an account of my parentage, &c. &c., as may be seen in the document.

774. Considering my four credentials, which had so providentially fallen into my hands, I thought it advisable to have my protection perfected so as to carry authority out of the nation, and conviction or evidence on an investigation; and went to a *Notary Public's* Office, with two substantial witnesses accordingly, viz. *Nicholas Suetten* and *James Quackebush*: here my descriptions were taken, proven, and certified as may be seen in the beginning.

## EXEMPLIFIED EXPERIENCE.

## PART THIRD.

775. SUNDAY,\* Nov. 10th, 1805, having got equipped for sailing, and my affairs settled as well as I could, considering my many disappointments, the wind became fair, we saw them hoisting sail, and from circumstances I believe the *captain* designed to have left us behind—so I hired a boat for ten shillings to put us on board. The sea was rough, and I believe somewhat dangerous; but we reached the vessel in time, and she soon was under way. I wrote a letter for our friends, to notify them of our departure, which the pilot took ashore; whilst writing we passed the light-house, the sea began to toss the vessel, whilst an ocean without bounds seemed to present itself to our view, and the land to disappear. Poor *Peggy* went on deck to look about, and beholding above, returned with death seemingly pictured in her countenance,—we lost sight of land before night; *she* began to grow sick, becoming worse and worse for some days, and then recovered it better than for some years.

776. 18th. The wind blows a fresh gale: the head of the rudder was observed to be unsound: so the helm would not command the ship, which exposed us to great danger. The captain afterwards said that he suffered more in his mind on this voyage, than in all the times he had been at sea before; however, they got cordage and wedges, and bound it together as well as they could, and carrying less sail to prevent straining, we weathered the voyage, as Providence favored us with an aft wind.

777. 20th. We are now on the banks of *Newfoundland*, about one-third of our passage. There are thousands of seagulls around our vessel, four land-birds came aboard, one

of which the mate caught and let it go. In one of the late gales it appears *Peggy* passed through some trials of her faith, as I heard her saying, “how much easier to rely on human probabilities, than on divine promises.” When our Lord called or set apart the *twelve*, he did not at first send them to *preach* and do *miracles*, but kept them *with him* a while, and then gave them *commission* to go forth with *power*, &c., and predicting what should happen to them in their latter days, to prepare their minds for it, and afterwards it appears, he told them what should happen to himself, which it seems they did not realize, as they had an idea of a temporal kingdom: but he informed them that, what they knew not then, they should know afterwards more perfectly. Though *God the Father* had already revealed to Peter, that *Jesus* was the *Christ*.

778. After our Lord's resurrection, he renewed a promise of the *Holy Ghost* or *Spirit*, being given unto them more fully, yet commanded them to stay in *Jerusalem* until that time should come, and then they were to go and preach every where they could among all nations; and for their encouragement, promised further to be *with them* unto the *end* of the *world*, &c. Now, he cannot be *with his ministers*, unless *he* hath ministers to be *with*; and this promise could not refer to the Apostles alone, as he previously predicted their dissolution; therefore, it must include succeeding ministers, which God in *Christ* would raise up to tread in the Apostles' steps, and they cannot be *his* ministers, unless *he* has *sent* them, any more than I can be the King's ambassador, when no embassy has been committed to my charge.

Singing I once delighted in the sound of, but after my conversion, abhorred it abstracted from the spirituality; and when in Ireland, almost was *Quakerized* in that sentiment, but after I saw the effects of singing in the power of faith at the *camp meetings*, &c., in the

\* Mr. N. Sneathen this day spoke against me in three different places of worship, which meeting-houses I had never been suffered to occupy.—Compare this *date* with his OATH in the *Preface*, and his LETTER in the *Appendix*, with their *dates*, &c.

awakening and conversion of sinners, I was convinced of the medium, and that singing properly is a divine employment, and will be done to the approbation and declarative glory of God and our own profit.

779. December 3d. We have seen but three vessels on the way, one of which was the *New York of Philadelphia*, which had brought *General Moreau* from *Cadiz to America*, whom I saw at *Trenton* ferry. The winds have been very unsteady for several days, like some people, almost in a gale and then a calm.

780. We are now in lat. 49. 29, and longitude about 20. I hope in a few days of course, we shall breathe the air of the *European world*. Surely the nigher I draw across the mighty waters, the more I feel the work of my mission on my mind at heart, and am more and more satisfied that I acted in the will of God in coming, let what may ensue. I want to see *Doctor Johnson*, whom I have not heard from this year and a half. A few days now will put me in quite a different sphere of life. I shall quit ship, and then crosses, &c., to surmount, which I am conscious will require all the faith, zeal, wisdom and patience which I am possessed of, and after all must fail unless God be with me: but my reliance is on *Him*, the great, the strong for strength, and as I penned before, so I do again, "I feel an uncommon exercise about what is before me."—What *Doctor Coke* will say, I know not, perhaps there is a great providence in my sailing to Liverpool first, as I expect some have heard of me there.

781. This is one of the happiest voyages thus far I ever had, and my companion is a great consolation to me as a lent favor, but oh! how apt we are to under or over value the creature, and thereby lose its blessing designed by God for us. I am convinced of our privileges of walking as it were in *eternity*, whilst in this unfriendly world, i. e. the soul walking in the light of God's countenance, whilst veiled in flesh and blood.

782. Whether I shall die a natural death, to me at times is a query; and sometimes causes sensations of heart: but while the soul hangs on God alone, it cannot suffer. (properly speaking,) though in this probationary state—still there may be outward trials, yet inward peace, which is sweet and satisfactory to the mind: Oh! what may we not attain unto if we be faithful? Religion will beget sympathy, or a feeling for the welfare of others—sin makes people dark and contracted, selfish and barbarous, but religion the reverse; and those acts of humanity, sympathy and pity, which even the Indians and heathens show forth, who can with propriety deny but

they are under the influence of *God's holy Spirit*?—Oh! that people would hearken more to the guidance within, and not put so much stress on what is handed down by tradition without evidence; then we should have more affectionate ones, than we now behold among the nations of the earth. Hundreds of my American friends, I doubt not, are daily praying for me.

783. Whilst in devotion, *Peggy* being called to a fresh trial of her faith in the gale, the words of our Lord to his disciples, "others have labored, and ye have entered into their labors," went with power through my mind, as on former occasions, and why have I to labor in other men's labors, unless it be to provoke them to *jealousy*.

784. There are three *Methodist* connexions, besides the new connexion so called, raised by *Alexander Kilham*, viz. the English, Irish, and the American Episcopal one; the two latter I have travelled through from centre to circumference, without their consent, and though they have done \* \* \* \* to hedge up my way, yet I have travelled \* \* \* \* of them as a *body*, however much I am indebted to *individuals*, as means under God to open my way, and give me access to the people.

785. Thursday, Dec. 5th, saw two vessels on our voyage; late at night saw land, and afterwards passed *Waterford* light-house.

786. 6th. Saw *Wales*; had a fair wind with some gales; but all is well now. We have eaten up but the smallest part of our provisions—we shall soon be at the pilot ground, and what will then ensue, is now in the womb of futurity, but I expect to see the providence of God in trials; but how, when, by whom, or what means, I know not, yet still I feel power to leave all to the Author of breath and disposer of all events.

787. When on my former visit, I was advised to go immediately on board the vessel again and work my passage back, as I should have no opening there; but as I could not do ship-work, &c., did not, neither could I in conscience comply. Then they warned the Methodists against me, to starve me out, and only one family received me at first, but after God opened my way, they offered to pay my passage home, if I would quit the country, and promise never to return, which in conscience I could not do; then Dr. C—— wanted me to go on a foreign mission to some other part: I could not comply, neither in reason nor in conscience. Then the conference passed a vote to hedge up my way whether or no. &c. &c.—I may expect similar from the *English conference*, on whose shores I shortly expect to land, if they think me dependent; but my trust is in God.

788. About the time I landed in Ireland before, this passage ran repeatedly through my mind, Joshua iii. 7, and it hath been so imprinted on my mind, that now I make a memorandum of it—again—Isaiah—"ye shall go out with joy" (from the \* \* \* \* \*) "and be led forth with peace" (of mind by the spirit of God,) "the mountains and hills" (of difficulties and discouragements) "shall break forth before you into singing" (of salvation) "and all the trees of the field shall clap their hands" (for joy.) &c.—Beginning of the *Millenium*—camp meetings

789. 7th We took in a pilot and came to anchor in a dangerous place, if the wind had blown a gale, as the tide would not admit of our going over the bar, and the weakness of the rudder would not admit of beating into the quarantine ground. We heard of the defeat of the *French* and *Spaniards* off Cape *Trafalgar*, by *Nelson*, and also of the defeat of the *Austrians*. Wrote to Dr. Johnson in Dublin, to let him know of my arrival.

790. Sunday, 8th, slipped our cables and came up the river by the town; saw about forty wind-mills as I sailed, and a few ships of war; and not wharfs as in America, but lock docks, &c. the country around appears like a garden, considering the season of the year; I sent a letter on shore to-day, for *Edward Wilson*, attorney-at-law, with one inclosed from his brother, *John Wilson*, book-steward to the *Connexion in America*.

11th. I wrote a letter to the preachers in the city as preparatory. Wrote some letters to my friends in *America*. The ship carpenters came and examined our rudder, and made reports accordingly to the officers of government, relative to our state—we were exempted from quarantine after a detention of ten days, which time passed heavily away, two miles above the town in the river, as we had a bill of health from the British Consul.

791. Dec. 17th. Tuesday—at five o'clock this morning, the *Prodic* came on board, which made me rise and prepare to go on shore, and see what God would do for me there. I must undertake it by faith, as I know no one in town, and have heard of no friend. The captain will go on shore by sight, but I cannot see an inch before me; but I had rather die, than not see Zion prosper, before I quit this kingdom. O Lord! prepare my way and give me wisdom in this matter, is what this morning I ask of thee.

792. About ten o'clock we attempted to go on shore. I heard the tolling of the bell, which gave me a solemn feeling, under a sense of mortality: when I reflected, that when at *Quebec*, I saw a boat come (from the ship of war) with something in it, which at first appeared like a white chest, but as it approached

nigher, I found it to be a coffin.—When I first landed at *Savannah*, in *Georgia*, I retired to a solitary place for meditation, and found a yard, with a brick wall, and the gate down, and as I entered, beheld the humble piles of earth, under which lay the *silent human dust*: also when in *Dublin*. I saw the genteel mode of burying, the hearse drawn by six horses, and coaches following: but in the west of *Ireland*, I espied across a dale, a company coming down, and as we drew near to each other, I saw on a board, a corpse dressed like a *beggar*, which they carried over an old church wall to enter it; thus I see the different modes and forms, according to their ranks, in every land where I have travelled: so mortality prevails and sweeps down all, which caused further remembrance, when once in *New Salem, Massachusetts*. whilst riding by myself, in a shrubbery pine plain, I suddenly came to an opening, where were some graves, and one near the path had these words on the head-stone.

"Behold, ye strangers passing by,  
As you are now, so once was I;  
As I am now, so must you be,  
Prepare for death and follow me."

Also the ancient castles, I saw in *Ireland*, which were said to be destroyed in the days of *Cromwell*, yet none could tell me when they were built. Thus I reflected, "children did exist, (as I, when playing at my father's house) who built these ancient ruins; they are gone, and many generations since, and at length *Lorenzo Dow*, came upon the stage of action, who after a few more revolving years, shall be seen to act here no more;" and thus my reflections flew from thing to thing, as we were landing, and the solemn tolling, ringing in my ears, but I felt consolation of the prospect, by and by, of a better world to me unknown.

793. We landed from the leaky boat about a mile above the town, and glad was I to get once more on land, as the boat was constantly bailed by two, on its way.—What now! I am on shore in an old country; old in inhabitants, and old in sin; but new to me, for I never was on the English shore before.

794. I left my Peggy at the Captain's boarding house, whilst I went to transact some business of money matters, and delivered letters of introduction, &c., but all was gloomy—I returned to her, and about the town we wandered till all our letters were delivered but one, and where that would be left we could not find, until I observed the name on the wall, as we stopped, pondering what to do; as the man whose name answered to the letter, observed we did not turn to go off, said come in; one said, whilst he was silently reading the letter,—"dost thou know one *Lorenzo Dow*?" I was surprised, and answering in the affirmative, equally surprised them.

795. The man said, tarry a night or two, but the wife objected inconvenience, so we put up at a boarding house, at twenty-eight shillings British, per week, for one:—got letters from *Dublin*—strove to get places for meeting—spoke once in an A-double-L-part place—the minister was friendly to my face, but afterwards said I was crazy. We strove five times to sail to *Dublin*, but was forced back by contrary winds, and twice were like to be lost: the woman, who asked if I knew one Lorenzo Dow, was a Quaker, and having formed some acquaintance with *Henry Forshow's* family, No. 40 Edmund street, took me there one day; these were Methodists: the last time we were driven back, our hostess having taken in so many boarders, there was no more place for us: when before we knew it, called in to Mr. Forshow's, whose wife invited us to tarry all night, which was esteemed by us as a Providence. We staid here a few days. One evening a woman came suddenly in, and said some people were in a neighboring house, who wished to see the American—I went, and finding about twenty together, without any ceremony, singing or prayer, I stood up and gave them a preach, to their great surprise, and God fastened conviction on one woman's heart, who the next day, with her husband, wished me to preach at their house, which I did for a few evenings, where were some *Methodists of the old society* and *Kilhamites*, when shortly after a conversation ensued at the leader's meeting, what encouragement shall we give *Lorenzo the American*; at the old party it was lost—at the new, I was invited by vote, &c.

796. Part of my experience being in a *Magazine*, which I had published to give away, when in Ireland before, contributed to clear my way, &c.—I spoke in *Zion* not many times, some were awakened and joined society, the preacher was prejudiced; one meeting, *Peter Philips, of Warrington*, attended, having come to town on business, and felt his mind strongly drawn to come to *Zion*. After meeting, as I went into the vestry to get my hat, two women came to be prayed for, being under distress of mind: the vestry was filled with people, and four soon were lying on the floor under the power of God, which some thought was faintness, and used fans and called for water, whilst others thought they were dying and were frightened, thinking we should be called to an account: but I told them to hush, it was the power of God: and they soon came through happy, which caused *Peter* to give me an invitation to his neighborhood: I asked him what they were, and told him to go home and tell his people, and if they were unanimous, I would come, (being on my way to *London*;) and preach—he did,

and they were unanimous.—These, in derision, were called *Quaker Methodists*, because they were so simple, using the plain language, and held *class-meetings*, &c.

797. Through the medium of Mr. Thomas W—, a local preacher, I called on the preachers of the *Old Connexion*, on my landing, (he, with his brother, having got a letter from their brother in America, the *Rev. John Wilson*, one of the book stewards.) The testimonials, letters, &c., were left for their inspection. Mr. Brown was as a cousin, on my calling according to direction. Mr. Barber seemed satisfied with my testimonial credentials; but as *Thomas Taylor*, (one of the oldest preachers) came in, he wanted me to begone, not waiting to hear what Mr. Barber had to say, but interrupted, saying, I fear he is not settled in his head, &c. As I was going out, Mr. Barber put W's into my hand, saying, *it may be of service to you*—but I having not then the consent of the W—'s, laid it on the table and went off. Through another local preacher, I called on Mr. Atmore, (who wrote the *Methodist memorial*.) He came to the door, and said if I had not special business with him, he could not see me, advising me to go to Mr. B—, I replied, I have been there, and want to form some acquaintance with you; so he shut the door upon me, without inviting me to come in. I thought perhaps there was a cause, and so called again: met similar treatment;—third time children came and said *call to-morrow morning*; I did, and found the gate locked; so I pounded, but none could I rally, &c.

798. The power of God was present, as I preached twice in *Warrington*: thence I went to *Manchester*, wandered about for eleven hours, to get a place to lodge, but could find none for love or money, among christian or sinner, except one, which I thought to be a house of bad fame, and not prudent to stay in; I called on *Jabez Buntin*, but he would not be seen, and the public houses were full: but as I was getting passage for *London*, in the *couch*, I found a garret, where I might stay, being near ten at night. I heard *Jabez*, and also in the morning, then I went to *Brodas Baudroom*. Here in sermon, one looked earnestly at me, said—you are a stranger—dine with me. I did—stayed two days; a chapel offered of the *New connexion*. Preacher and trustees said they would be passive, if I could obtain an assembly: so I got one thousand hand-bills, and gave them through the town; got five hundred to speak to, and a thousand next evening, same way, as the preachers would not suffer me to publish from the pulpit, my appointments, &c.

799. On my arrival in *London*, I delivered, with much difficulty, all my letters, but two or three, and those persons could not be found.

One place in Monmouth street, the woman to whom a sum of money was sent, would hardly give me access, to deliver her some money, sent from her friend in America, they are so afraid of strangers: she took the letter; I told her she must read it, and I must come in; the daughter said, come in, but placed herself between me and the door, that she might alarm the neighbors, if I was a *robber*. I staid a few days—held no meetings—got the *king's license* to stay in the kingdom, under his *seal manu'd*. Surely she is more like the city of *Babylon* than any other city, to fill the world with her merchandise, and answers better to that mention'd in *Revelation*, than any other. The British appear to me to lie under an infatuation, as it relates to their "wooden walls," for the means of coming with a *flotilla*, is doubtless more than many know, and might set them "walls" on fire. "Cursed be he that trusteth in the arm of flesh, but blessed is he whose God is the Lord." V is used for w, and w for v—"converted, convicted, and I *wow* I will," &c. &c. There were many curious monuments to behold, but as the state of the country was such, I did not think it proper to hold forth here in meetings, it being the metropolis, and as the *laws* of these *lands* require every preacher to have a license for that purpose, obtained from the *sessions* with *oath of allegiance*, and *two others*, or be subject to twenty pounds fine; also every place must be *licensed* or pay twenty pounds, and the hearers five shillings each, &c., which things militated against me, as I was an *alien*, considering the times, and was a trial of my faith, I believe I ought to conform to the *laws* of the *country* which I am in, if they don't militate against the law of God, and my own conscience; but if I cannot in conscience submit to it, I could not take the oath, and of course could not have the license.

800. I returned to *Manchester*—spoke in Zion's Temple, so call'd, belonging to the *Kilhamites*; but as I once spoke on A-double-L-partism, they would allow me to speak there no more. In Warrington, among the Quaker-Methodists, we had a great revival under an outpouring of the spirit of God, and many were gather'd in, which brought many out, from other vicinities, to hear and see; so that I got invitations into various places, and God was with us at Risley, Appleton, Thorn, Lynn, Preston Brook, and Frodshad. Here, when I first was invited, before I went, *Simon Day* recalled my appointment, and then sent word by *Musquit*, that I would not be received, and must not come. I thought the errand strange, (*Musquit* being ashamed, did not deliver the message to me, he only came to the door, called Peter, and told him, and so went off.) I went—the meeting-house was opened con-

trary to my advice, as I desired to do no harm, but when the people were assembled, I dared not do otherwise than to speak to them; so I stood on a bench, not feeling freedom to go into the *pulpit*, as that was the object of contention; spoke twice, then the trustees were afraid. I made neither of the appointments—it was themselves; so I spoke in a *salt pan*, and about twenty were struck under conviction.—The meeting-house was then open again, but as the preacher S. D—— was so rash, he like to have broke up the society, and kept many out until he was gone the circuit, which otherwise would have joined immediately. I visited *Bolton*, *Hayton*, *Norley*, *Preston*, and the *Fife Country*, and God was with me, opening my door step by step, and raising me up friends against times of need; neither did he suffer me or my *Peggy*, to want in this strange land, though we asked for no assistance.

801. Travelling so extensively, exposed me to a fine and *imprisonment*, and the families that entertained me to fifty pounds each, as my license was limited; but I dare do no otherwise than go, feeling how I could account to God: so I went in his name and he opened my way, gave me favor in the sight of the people, and access to thousands; yet I had souls for hire, almost in every neighborhood where God cast my lot, though many hard sayings were spoke, and many letters as a *bull*, sent up to block up my way; but hitherto the Lord hath been my helper, preserver and protector, and on him will I rely for strength.

802. When in *London*, Adam Clarke treated me as a gentleman; he frequently had heard of me from *America*; but did not show or discover it, by his conduct, but said Dr. Coke was to preach in such a place that evening; so off I ran, as hard as I could pull, to see the little man, as he was the only one I knew in *England*. They were singing as I came into the meeting-house; after sermon; I got one to introduce me to *him*, but though he first appeared friendly as when in *Georgia*, yet on finding out my name, asked what I came there for! and before I could tell him, he turned to another: he shook hands, and bid all in the room farewell, except me, and went suddenly off: so I had seven miles, as it were at the hazard of my life, to walk to the opposite side of *London*, to my lodgings late at night; next time I saw him was in *Lancashire*, he supposed *Peter* to be one of the old society's official members, and *Peggy* to be his wife, and treated *them* very friendly: I asked him if he thought he should be over to the next *general conference*, he replied, if the connexion positively sees it necessary, and insists upon it, and cannot do without me. I saw him at the

Dublin and Leeds conferences. but did not speak together, as I could not intrude myself with propriety any more; many wondered why it was, that the Doctor did not publish me, and make a public example of me, whilst others enquired, *what for!*

803. Mr. B——, called my hostess to account for my *Peggy's* going into band meeting, though she had her certificate from *Elijah Woolsey*, as an acceptable member on the *Western* circuit.

Saturday, May 3d, 1806. I spoke in *Preston-brook*, and prospect of good, as a number appeared under deep divine impression. I bade them farewell for the present, and went to *Warrington*, where I spoke the next morning, and had a comfortable season, in the little chapel belonging to those called *Quaker-Methodists*, and found that about forty new members had joined them in my absence, and the prospect of good increases. Thence to *Risley*, where I found several had been set at liberty since I was there last. From this I went to *Leigh*, where I spoke to about two thousand people, at the Methodist chapel, of the *old connexion*: and we had a powerful season. This is the first chapel of the *old Methodists*, into which I was voluntarily invited by what they call a *round preacher*.

804. Monday, 5th. I spoke at *Loton Common*, and found a number more had been brought into liberty; we had a great display of the divine presence. Hence I walked fifteen miles to *Hayton bridge*, spoke at seven o'clock, and twice a day afterwards, for several days, and the prospect greatly increased, and several back-sliders were reclaimed, and some were brought into liberty. I visited *Blackrod* and *Carley*, but I fear with little success.

805. Saturday, 10th. I spoke in a country village on my way to *Preston*, not in vain.

Sunday, 11th. I spoke four times in *Preston*, and attended a love-feast, of what is called by the *free gospellers* or *third division of Methodists*; and six souls gave comfortable satisfaction of being brought into liberty this day. Hence I visited the *Fife Country* for several days: but was disagreeably disappointed of hearers, by my appointments not being regularly given out: however I spoke to a few, here and there. In this journey I saw a woman, who preached, and I was informed that she was born three months before the time, and remained without nourishment, wrapped in flannels, in a torpid state like sleep, yet frequently moving: the natural heat supported near a fire, and in about thirteen weeks, appearances or actions took place, such as in a child new born at the full time.

806. 15th. The tide being out, I crossed *Preston river*, in a cart, at a ford three miles

wide, called the *Guile*, and walking a few miles, in the rain, took the canal boat, and arrived in *Liverpool* about five in the evening, and completed the bargain for printing my journal.

I held a few meetings in *Liverpool*; and had the satisfaction to find more people rejoicing in God.

807. Here I find that my *hostess* had been called to an account for inviting *Peggy* to a band meeting; although she had a certificate of her membership from America: and a number of their own members also were called to an account, for having attended some of my former meetings.

808. Sunday, 18th. We embarked in the *Lark* with *Hannah Gough*, the *Quaker woman*; who said to me, the first day I come on shore in the country, in the house where I presented a letter, &c. "Dost thou know one *Lorenzo Dow* in America?" (She having seen me formerly in *Dublin*, but did not now recognize my person, only my voice reminded her of the name.)

809. Tuesday, 20th. With a light breeze from *Liverpool* we reached *Dublin* harbor, and the tide now serving to come to the wharf, I took a boat for *Dunlary*, where I landed about six o'clock, and hiring a jingle, came to *Dublin*, and whilst walking to *New street*, *William Thomas*, the man at whose house I first lodged when in this country before, suddenly met me at the end of a street: we recognized each other's countenances, and were in each other's arms before a word was spoken on either side, and our hearts were mutually refreshed as in former days; he went with me to No. 102, where I was in hopes to have embraced my dear *Doctor* and mamma *Letitia*, but the servants informed me of their having just gone out: I waited with uncommon anxiety for their return, whilst the servants went through the city in search of them.

I took tea with a very feeling sense of obligation for past favors: but still the *Doctor* and his companion not returning, I went to *Thomas street*, with *William Thomas*, to see his wife, and received some letters, which I was informed were from *America*. This pair was the first couple in whom I ever saw as I thought, a *happiness in matrimonial union*: I embraced her in my arms, with a feeling remembrance of my first reception, when a stranger in this city, and but two shillings in my pocket, when all other hearts, seemingly were shut against me: here I had an asylum though reproved for harboring me and giving me bread. I returned and found the *Doctor* had come home, and was anxiously waiting my return, which was near eleven at night: we embraced each other in our arms, and mamma *Letty* gave me a kiss and a hearty



welcome. Thus I was cordially received after an absence of five years, one month and eighteen days.

810. Thursday, May 22, 1806. The *German Church* was opened to me by invitation to the *Doctor*, before I came; but the *Wardens* considered themselves slighted, not having been consulted, and one of them said at the *leader's meeting*, "If you are not willing he should have the liberty, it shall be prevented." They replied, they had nothing to do or act concerning it: however, as I was not willing to be called a *thief* or *robber*, I chose to come in by the *door*, and went to the above *Wardens* accordingly. This *Church* belongs to the *German Congregation*, but is occupied by the *Methodists* and *COOPER*, he belonged to *Lady Huntingdon's party*, but now is near a *Sandinianian*. I held a number of meetings, that were respectable and very profitable to many. *Alice Cambridge*, the woman who was so attentive to me when in this country before, still continues her meetings, and give up her meeting and room to me, and another company who occupied it, alternately, did the same, so that my way was opened, and the quickening power of God, seemed to be present at most of the meetings which I held in the above place, (and at *Squire Shegog's*, the barracks and the streets) which amounted to about twenty in number.

811. I was invited to hold a meeting in *Renelagh*, by a rich old woman, who had built a preaching-house, which she had given to the *Methodists*, and a door from her bed-chamber opened into the gallery; her own house not accommodating the number, she with much *fuss* and *ado* got the preaching-house open, which I refused to occupy, lest I should be esteemed a thief, but addressed them from her chamber door, and we had a good time. The *Doctor* I found had been lately unwell in my absence, but was now recovered.

812. Saturday, June 7th, 1806. Having received invitations to the country, through the medium of the *Missionaries*, *G. Ousley* and *W. Hamilton* and others: I set off for *Wicklow county* in a gig, through the kindness of a backslider, whose heart God had touched. I held a meeting at *Newtown*. *Mount Kenedy*, by the way to *Wicklow*, where I found religion low. We had quickening times, though with difficulty I got the people convened at the latter.

813. Sunday, 8th. I spoke thrice in the town, and once at *Widow Tigh's*, who was prejudiced against me when here before.

9th. I gave my last, and a backslider took me in a jaunting car to *Rathdrum*, whence a man helped me with a horse to *Cappagh*, where I spoke that night and next morning,

and then departed with him to *Hacketstown*. Here I spoke seven times in three days, having previously been invited by a man, who had married one of my spiritual daughters; she with her sister, who had married a *Methodist* preacher, still endured; these were the daughters of the old man, who felt these words to run through his mind, whilst they talked with me back and forth through the door, when I was in Ireland before, "be not forgetful to entertain strangers." Two others of his children God gave me for my hire now; the quickening power of God seemed to be displayed in the different meetings: and convictions and conversions were shortly multiplied, and not long after my departure, I was informed that about fourscore were added to society, the most of them happy in God.

814. I spoke in *Baltinglass* on my way to *Carlow*. In both places I had good times, and a preacher was friendly whom I formerly thought cool: he invited me to meet a class and attend his quarterly meeting; with the latter I could not comply. I rode on the car of my daughter, which brought me here to the colliery, where I found the *missionaries* praying with some mourners: here was a big meeting appointed, which they called a *camp meeting*, but I a field meeting; there being no tents, only the open air, in imitation of *America*.

So I see the spirit of the *revival* is spreading in the breasts of the children of men: here I saw *Mr. Acrill*, who appeared as friendly as ever, and solicited my attendance at another meeting of magnitude, at *Mount Melick* and some other places. At this meeting I preached, and when he had done, I invited up the mourners to be prayed for: several found peace, and we had a refreshing season from the presence of God.

815. A *Romanist* interrupted the meeting, which caused many of them to run away, supposing him to be a priest, I never knew that in this our day, *priestcraft* was so influential, and carried such a dread to the fear of man. Next morning I spoke again—the *Missionaries* took about fifty into society; hence we went to *Castle Comber*. They spoke in the street, and I beside the chapel door, having the *church minister* present, whose relations gave him a look whilst I was repeating, what I heard an old man say in my infancy, that a minister's call was two hundred pounds settlement, and one hundred pounds a year.

816. Next morning I spoke again, and breakfasted with the clergyman's friends, who seemed piously inclined: here the *Missionaries* took about forty into society, and then we went to *Kilkenny*. The above priest said the *Missionaries* were *mountebanks*, *kidnapping* the people—in this place we stayed three

days. The Missionaries attacked *Poperly* in the streets twice or thrice a day, and I attacked sin with A-double-L-partisan in the preaching house, which caused considerable uneasiness in the town: the Mayor had a potatoe flung at his head, and also received a letter without a signature, threatening that if he did not put us three out of town, his house should be pulled down on his head!

817. They took about thirty into society here. I bade some old friends farewell; so we departed to *Money-beg.* where I spoke under an ash—had a good time, though under some depression of mind. I attended two other meetings in a large warehouse; here 30 were taken into society, and some shortly before, making eighty-two in all. *William Hamilton* took me in a gig to Carlow, where I spoke at 10. A. M., intending to comply with *Mr. Averill's* invitation, but was prevented by sudden inward illness, which flung me into spasms like convulsions; so by the advice of my friends I stayed until next day, and then *W. H.* attended me in the canal boat, about seventy English miles to *Dublin*, where I arrived about ten at night, on Sunday the 23d. and found my *Peggy* and friends well at the Doctor's: he said he thought my complaint proceeded from an *abscess of the liver*, bursting into the cavity of the belly outside of the bowels.

818. A love-feast being held at *Gravel-walk*, I was informed that a number spoke there of being quickened by my last visit.—I breakfasted several times in company with *Wm. Smith*, the *assistant preacher*; he invited me to pray in the families, and is thought by some to be one of the most popular preachers in Ireland. I find he is a great *kingsman*, but I am convinced that many in these countries, who have been shining lights, are in a more lukewarm state than they are aware of. I continued my meetings as before—the Lord was with us, and the revival seemed to increase, with some of the preachers, who still retained a degree of life as they came to conference, observed, and took hold with me heart and hand.

819. One evening, I was informed upwards of twenty preachers were present, amongst whom were several of the old preachers, that had treated me with coolness and neglect when here before, besides others who had been friendly; amongst these was *Mr. Averill*, who requested me to tour the kingdom at large.

820. During this visit at conference time, I received not one unkind word from any of the preachers, but the reverse; several gave me encouragement to visit them in their circuits, and also persuaded me to go into the pulpit at *Reabagh*, where I had preached from the chamber door, through the gallery into the

preaching house: even *TOBIAS* said that he thought I was an honest man, when he read *Suethen's letter*, asserting in the most positive terms, that I was an impostor; though he had a spat with the Doctor, about keeping his hat on in the meeting at prayer time; the Doctor replied, because I believe thou art not sent of the Lord to pray nor preach, for thou art the man that used Lorenzo ill and never repented of it, nor of the poor woman whose heart thou broke, and was the cause of her death, and her blood is upon thee—he turned off shocked and confused. This man, in the course of my absence to America, was stationed on the *LARNE* circuit, where some of my spiritual children spoke in a love feast concerning the blessing of my labors to their souls, which caused him to reprove them, saying, "Let *Mr. Dow* alone, if you have any thing to say for God, speak it;"—he also has been put back on trials, for some *improper conduct*; thus, those who are hard upon others, find hardships to overtake themselves. In the same house where he first checked me, taking the hymn out of my mouth, &c., the Doctor gave him his due, in the presence of several of the preachers and people, which I could not find that any of the conference were displeas'd with the Doctor for. *Tobias's* impertinency, because the Doctor believed and practis'd some of the Quaker forms, gave rise to this.

821. *Suethen's* letter from New York to block up my way, was investigated at the leader's meeting, and unanimously acknowledged to have been written in a bad spirit, and did me no injury, but refuted itself, and so opened my way.\*

822. About these days, *Wm. Thomas, Dr. Johnson* told me, had a *liver complaint*, which I remembered when he was taken unwell: the disorder increased to a degree of insanity, which caused him to leap out of a winnaw, on the third floor, and yet so as only to break his thigh.—After this he came to his right mind, and called off his thoughts from the world to divine subjects, and the last words he said before he expired were *glory!—glory!*—He was attended by an *ungodly Physician and Surgeon*, who prohibited him seeing religious visitors, and pronounced him in a fair way for recovery after his fall: but *Dr. Johnson*, who did not attend him, said he would die, his liver being rotten, &c.

823. I put the first part of the second volume of my journal to the press, which contained one hundred and twenty pages duodecimo. Having now completed my visits and business, I contemplated a departure: saw *Dr.*

\* A meeting of about seventy official members, the result of which was—written in a bad spirit by a wicked man."

Coke, who did not speak to me; but I had several more refreshing seasons, and embarked for *England* in the *Lark*, Capt. Williams, having my *Dr. Johnson* in company. The wind seemed contrary, and a prospect of a long and a tedious passage at first, however, the wind came round, and we were favored with only about thirty hours on the water. A doctor of a Guineaman, a passenger, treated me at first ungentlemanlike on the way: *Dr. Johnson* fell in conversation with several of the cabin passengers, who were *Romanists*; which seemed to cast some light upon their minds; and on his informing them about me, they expressed a desire that I should preach in the cabin, which accordingly I did: the *Guinea doctor* was the first to propose and urge my preaching, he having previously made very humble acknowledgments for his rudeness, saying to my Doctor, that it had cost him a tear.

824. Saturday, July 12. We landed early in the morning at Liverpool, called on Mr. Forshaw, my printer, and kind host, and after giving some directions about my books, we took our departure in the coach for *Warrington*, and arrived safe in the afternoon; where I found my friends well, and many glad to see us, and some of my spiritual children shed tears at our meeting.

Sunday, 13th. I spoke four times; we had tender seasons.

14th. Gave my last, and many seemed to take fresh courage for the Christian race to glory, and one soul found peace.

825. 15th. We walked to Knutsford, I spoke in the *Old Methodist chapel*, but there seems to be a hardness over these meeting houses in England, so I don't have such good times in them as in Ireland and America, or even the third division here. We came to Macclesfield, where I spoke at night: *John Mee* and *Peter Philips*, being with us, having walked twenty-four miles that day.

A man being urged by his friends to read *deistical* writings, when dying, CURSED those who were the instigators, and *T. P's Age of Reason*, being in black despair. Oh! how careful people should be, what they ask others to do; for one act may cause *repentance* with tears in vain, without a possibility of retraction.

19th. I feel much unwell, unusual sensations, which I conceive originates from the abscess, but trust by God's favor to recover.

826. We have visited Joseph Bradford, one of the *oldest preachers* of the *Old Connexion*, he being a former friend and acquaintance of the Doctor's, he manifested after the Doctor's suggestion that had I called on him when I first came to town, I should have had the lib-

erty of his pulpit; the young preacher was also willing, but the *trustees* objected.

I have held meetings twice every day since my arrival here, and there seems a quickening among the people. This party, it seems, were once of the *old society*, but driven off on account of not obeying orders which they conceived to be hard: they call themselves the *Christian Revivalists*, some call them the *Free Gospelers*; they are of the third division, (the *Killiamites* being the second,) somewhat similar to the *Quaker Methodists*, and of the spirit of the *Methodists* in America.

827. Sunday, July 20th. My labors were equal to seven sermons, which gave me a fine sweat, that was very refreshing, and seemed to add to my health, as I felt better at night by far than in the morning, and more able to preach another sermon than I was at first. In speaking twice in the street I addressed about five thousand. I attended a love-feast, and wrestled with mourners at night, having stood, &c., about ten hours or upwards, in the different exercises through the day. I observed that for people to make a noise, and say loud amens, &c., was irksome to me, and I would like as well to hear a dog bark, unless it came from a proper feeling in the heart, which if it did, would carry its own conviction with it; but otherwise it would appear flat, and bring a deadness over the mind; and to make a fuss and pretend feeling without possessing it, is a piece of hypocrisy, like a man possessing a vessel of water partly full, yet would say it was running over, and to prove it, would tilt the cup, that it might run over. Yet if people feel the power of God, (of which I have no doubt at times they do,) to constrain them to cry for mercy or shout for joy, I can bear it as well as any one. I dare not oppose it, knowing that God communicates these superlative blessings, that others also may be benefited by it: as I have seen a general move from the conviction through one, more than from a whole sermon, which if the person had suppressed, he would have quenched the spirit of God.

I spoke sixteen times while here, which was short of six days; I think about twenty professed to find peace in that time: some backsliders were reclaimed, sinners awakened, and a considerable move in the town. Afterwards I was informed by a letter, that the revival went on increasing, so that three, five, eight, and even so many as fourteen appeared to be converted at a meeting, besides sundry who found peace the afternoon, evening, and morning after my departure.

828. 21st. I found a similar people in Stockport, who had been driven out from the *Killiamites*; I held meeting with them at night and next morning, which were comfortable times.

The late Society who separated at the *band-room* in *Manchester*, have seen the abuse of *itinerancy* so much, that they are prejudiced against having any at all, but think the Gospel can be spread sufficiently by *local* preachers alone.\*

22d. I arrived in the evening at *Oldham*, where also I found some of what may be called the *Third Division*; had good times at night and in the morning.

23d. The Doctor was with me all this time, and helped me some at *Macclesfield*; but being disappointed of a place in the coach, we set off on foot for *Leeds* in *Yorkshire*, where we arrived next day in the afternoon.

On the way we were frequently beset with rain, and the Doctor having left his cloak and great coat behind, was exposed to the weather, and being unaccustomed to be much wet with rain, having always had a good fire at home, he was now put to his shifts. (possessing a delicate constitution,) and strove to take shelter beside a wall or rock more than once or twice; however, one time we stopped in a cottage, where he got some repose in sleep, whilst I dried his coat at a *peat* fire. Another time, we evaded a shower whilst resting at breakfast, yet the Doctor was determined, let the weather continue as it might, he would not be the cause of detaining me, so as to break my appointments. My sympathetic feelings in pity were tried, when I saw the tenderness and danger of his constitution, when taking shelter as above.

I could but reflect on the goodness of God, in making my constitution to require a great degree of exercise, according to my sphere of life and action, and also its preservation through the various changes, in different seasons, and different climes and circumstances.

229. From what I could collect, it appears to me that *Wm. B.*—— ought to have launched out as a champion for God, but unbelief to trust God with his family, &c. caused him apparently to shrink. Is it not possible for a man to lose a great share of his crown? It appears that he saw the formality and danger into which the English *Connexion* were exposed, and sinking; he came out for a space, and God began to open his way, but through unbelief, the reasoning of Satan, and the solicitation of his brethren, he was prevailed upon to *shrink, recant in part*, and return: in consequence of which, some pious ones, who requested Christian liberty to pray with mourners, &c. and united with him to dissent, were left in a dilemma here. They were similar to the *Quaker Methodists, Free Gospelers or Third Division*. Though most of these societies had no particular intercourse or communion toge-

ther, or with each other. I suppose I was the first preacher who made them a general visit.

They called a Conference some weeks ago, to *know* each other's minds, and see how near they could come towards the outlines of a general union. I was invited to *Leeds* by some of this society; I tarried several days, but it being a particular hurrying time in the cloth business, and the *Conference* of the *Old Connexion* sitting, I found it impracticable to get many to meeting on the *week days*, and on *Sunday* they chose to go and hear the old preachers, with whom they were acquainted. Here I saw *Adam Clarke*; I think I was informed, that he was acquainted with twenty-four different languages. He is esteemed a man of as great letters as any of the age, and all acquired by his own industry, without the aid of college or university.

He acknowledged to me, that he once was in the spirit of the *great revival* in *Cornwall*, and that he was almost ready to persecute *some*, who objected to the work, as an "impropriety and wildfire," but "now (said he) I see better." He treated me in all respects as I might expect from a gentleman: but his mind was made up against the camp meetings in America, as being improper, and the revival attending them, as a thing accountable for altogether on natural principles. It seemed to me from circumstances, that he had got his mind hurt and prejudiced, through the abuse of revivals, which caused him to fix his mind to one invariable rule as a criterion for direction, viz. the old system, *order*—for he seemed determined not to listen to any argument, which might be adduced to solve the query. He was chosen *President* of the *Conference*, as I was informed, by a great majority of votes. This was an honor he had not sought for, but accepted it with considerable reluctance.

He was an old acquaintance and particular friend of the Doctor's, which opened a door for intimacy of conversation on some points, — one of which was my singular way of proceeding, which he could not at all approve on any consideration, as being right: assigning as a reason, that, if *once* generally adopted by the body, it would completely destroy *Methodism* in three months; therefore, barred his mind against listening to any argument, or making an *exception* to the general rule for particular cases.

This appears to me, to be wrong in any person, to form their mind hit or miss, right or wrong, to stick to the old system, as though it were infallible, or the summit of *perfection*. For to be thus bound up, without laying open our minds to conviction, as sincere inquirers after truth, is to *kill* the spirit of *inquiry*, and *prevent* the spreading of true knowledge and

\* This is a misconception.

righteousness, and by so doing, vice will continue to reign, and the grossest errors go undiscovered or unclipt.

I heard him preach. Just before the meeting an anthem was sung, apparently without the *spirit* or *understanding*, as nothing could be heard but a dead dull sound, &c.

The sermon was well delivered in speech, though there appeared much deadness in the beginning; but in his last prayer *he* grew somewhat fervent, until God began to send down *His* power; and there began a move among the people, when *he* seemed to lower, as if to ward off the move, to prevent a NOISE, which it seems the *English Conveccion* in general are determined to prevent, as appears from their *conduct* and *publication* in the Magazine.

830. I heard *S. Bradburne*; he spoke somewhat lengthy, had the outlines of an *orator*, but I thought there were some *flaws* in his discourse, too great for a man of his supposed abilities, *e. g.* he insisted that a child is impure as it comes into the world, and is enlightened as soon as it is born, but not before; which would argue that a seven months child might be saved, and one come to the full time could not, were it to die but one day before its birth; accordingly, one should suppose according to his idea, that the being enlightened with the Divine light, was inseparably connected with the breathing the natural air, or receiving the natural light of the sun.

Here I also saw *Dr. Coke*, but so it happened that we did not exchange a word, though we met, passed and repassed each other in the streets, &c., I being a little one, must keep my place.

I carried a bundle of my journals to the door of the *Conference meeting*; one copy for each *Chairman of a District*, amounting to about twenty-five; and one for a preacher who agreed to take them in: these were all refused and returned. I sent one to the *Doctor's wife*, which she received with acknowledgments, saying afterwards when she had read some, that the more she read of it, the better she liked me, and had a better opinion of me than before, and that she had desired to see me when in *Dublin*, but was disappointed. She by accounts, is an agreeable, plain, fine little woman, of some piety: but if I am informed right, was not, nor is a Methodist, though I think the rule of Methodists in Europe, require marriage in society, if they do marry.

*A. Clarke* bought one of my journals at his lodgings at Bankers, where he had invited me to breakfast with him; giving more than the price, saying it was not enough.

831. 30th. Leaving my doctor near *Leeds*. I came in the coach to *Rochdale*, whence I walked to *Bolton*, twelve or fifteen miles,

where I held meeting at night by appointment, and next morning—both comfortable times.

31st. Went to *Hayton* and had a good time. August 1st. Walked to *Preston*; disappointed of my book: spoke to a few, and next day returning, spoke in *Blackrod*.

Sunday 3d. Spoke at twelve o'clock, went twelve miles to *Leigh*, so to *Loton*, then to *Warrington*, (where I met my doctor,) having spoken four times this day.

4th. Spoke here again, and *Miss Mary Barford* (eldest sister, of *Martha*) who was principally educated, and brought up in *London*, under a rich aunt, who having no children, adopted her as her daughter, and dying, left her a large independent fortune, (she) being now here on a visit with her mother, giving me an opportunity of speaking closely with her concerning her soul's salvation; this night God gave her to feel the comfort of religion, and about two days after an evidence of her acceptance.—There are four in this family, whom the Lord has given me for my hire, who were all careless when I first visited this town.

5th. I spoke at *Lynn, Appleton, Thorne*, and *Peter Wright's*, where we had good times.

832. 6th. At *Preston-Brook*, and twice in *Frodsham*, where the Lord was with us; and after my last meeting in the evening, feeling my mind uneasy, I could not feel free to comply with various and strong solicitations to visit some new places: nor even *Macclesfield*, from whence we received the most urgent request, but walked to *Runcon* in the dark and rain, and sleeping none all night was up betimes in the morning, and finding a packet just going off, I embarked for *Liverpool*, where I arrived about eleven o'clock. Got my affairs arranged, cleared out with my printer and bookbinder, contracted for a second edition of part of my second volume: then finding a boat with some passengers going to pursue a packet, I embarked in it, and overtook the vessel beyond the rock, where I got on board about five in the evening, with a positive direct head wind for several hours; the wind at length becoming favorable, we made the light-house in *Dublin* bay, when the wind and tide would not suffer us to proceed further; here they cast anchor, and I hired the sailors to put me ashore, and walking up by the *Pigeon-house*, arrived at home in *New-street* about noon, where I found my friends and *Peggy* well, having been on my passage about thirty-six hours, and left my Doctor behind me in *England*.

833. The *British Conference* read *N. Sneath's* letter to *Benson*, concerning me; yet it appears that it bore but little weight with them, considering its spirit; although they agreed according to its design, to have noth-

ing to do with me. That sent to Mr. *Joyce* the book-steward in *Dublin*, was read in the leader's meeting, where it was unanimously agreed to have been wrote in a very bad spirit, so much as to be its own refutation: it was also read in conference, where it was investigated and received the same censure, which the *British conference* heard of, and did not scruple to mention it. It being asked if any one knew any thing against me? One replied that it was *said* I had taken two hundred dollars in one contribution, which was false: but if it were the case, what was that to *him* or them, if I made a proper use of it?

I am informed by a special letter from Joseph Mitchell, dated New York, May, 1806, that N. Snethen had *located*, and *that*, in consequence of his opposition, &c. Mr. *Joyce* tells me that he saw brother *Beaty* (a local preacher from America, come to see his friends here,) who informed him, that Mr. Snethen had mostly lost his congregations, in consequence of his bitter ambition or activity in writing to Europe against me.

834. Monday, August 12th. This morning early, the Doctor arrived safe, somewhat benefitted by the excursion, as he thought himself both in body and mind; his Letty had not been so long deprived of his company before for twenty-four years past: she seemed somewhat uneasy at my return without him, but I replied, it would be some guineas benefit to her, to learn to trust all things with God: and now her joy at his return took place of fears. I find Matthew Lanktree, my old particular friend, is appointed assistant or head preacher of *Dublin*: by what I can understand, *he* would be willing to let me have the pulpits, but the trustees were in the way. Alice Cambridge gave up her meetings always to me: and her room in Golden Lane, near Whitefriar street chapel, is open to me; where I constantly hold meetings at eight o'clock in the evenings, so as not to clash with their hour; this room I conceive to be better filled than any worship place in *Dublin*.

Sunday 17th. By invitation, I took coach with two friends about sixteen miles to Balbriggan; a little deformed man behaved as if a legion of devils was in him, as he on the road would neither be still nor civil, but apparently profligate in order to irritate and ruffle me.

I saw church service performed, but never saw anything appear so much like a *sham* to represent reality, as this ceremony by way of religious worship; neither did I ever have a greater sense of the difference there was between praying and singing prayers: I thought, if human wisdom could have invented a machine to go by steam, to preach and pray and

say amen, and also make the organ play, and call to charm a parcel of beasts, when no human intelligent was there, that it would be Divine worship as much in reality, as some things which are now substituted for it.

835. I held meeting in a private house in the evening, and some Romanists and children, attempted to make a disturbance in the street, when a sudden shower of rain dispersed them, so we had a quiet meeting, and next morning also, and I think that good was done. Hence I returned to *Dublin*, and put the third edition of the first volume of my journal to press, also *thought on different religious subjects*.

I continued my meetings, in Golden Lane, night after night, the house was generally crowded. I also held some meetings in the barracks, and there appeared some fruit of them to my encouragement.

836. Sunday 24th. I walked to the *camp*, and spoke in a hut built by the soldiers in the following manner:—James Ramsford, my book-binder, frequently held meetings in various places with the army, and near this they had no place, but a quarry in a corn field, and being exposed to the weather, as no person would hire them a place, he got application made to the barrack master, (by the quartermaster-serjeant,) who gave them leave to cut sods on the camp ground to make the wall, though the privilege had been refused for soldier's families; they set to work by cutting a platform out of the side of the hill, leaving the back in such a form as served for a wall, with the bottom part projecting for a seat; the other three sides were raised as above with sods or turf well beaten down solid, then a kind of rafter was put on for the roof to be thatched with straw: but now they were put to their shifts to know how to complete it, as their finances were now out, having paid the irreligious for their labor, not feeling free to receive it gratis, which was offered: but about half an hour after the discouragements, concerning straw for thatching, which was then dear, an officer brought them a pound note, &c. and shortly after some shillings, so the house was completed; it would contain about one hundred persons. Most of the officers attended my meeting, and amongst them the head one. They gave good attention, and as I was informed, expressed satisfaction and wished that I would come again.

As I was returning I passed one, who to me appeared like a coxcomb: \* I was informed he belonged to the *Stranger's Friend Society*, and was sent here to preach. When he arrived and was informed that I had held a meeting, which seemed to supersede his exhi-

\* His name was *Murphy*.

bition, he broke out in a rage, and began to scold before the unconverted; saying, that I was not countenanced nor accountable for my conduct; which hurt tender minds.

I have continued my meetings at *Golden Lane* all this week, and once in the barracks, and the work seems to deepen and increase.

837. Tuesday, September 2d. The devil viewing the danger of his kingdom, began to work in the minds of the people, and to raise confusion and disturbance; however, on my return from meeting, I took a street out of my customary way, by which means I escaped the rabble, who were in pursuit: one of whom was heard to say, "Now for the life of *Lorenzo*," another cried, "*mind the white hat*," &c. &c. The former escaped by desperate exertion, with his coat much torn and dirtied; the latter was secured by my friends, (after having a sharp contest between the parties,) and kept by the watchmen until morning, when the aldermen being partial, discharged him at the earnest intercession of his mother.

The next evening, some peace-officers, with others, brought swords, pistols, &c., but I retired unobserved through an intricate passage and so baffled the mob.—Another night, a friend changed hats with me, so they were deceived.

My friends finding fault at my so obscurely retiring, I came off with the Doctor, the usual way, and one beginning to cry for the mob, received a blow on the head which kept him quiet; however, about half way, a drunken attorney, in derision, asked if we had a good meeting, to which was replied, yes, but thy master's servants did not like it. A friend interrogating concerning an obscene and scurrilous reply, receiving a blow as answer, for which the Attorney was taken in custody, not without a torn shirt. &c.

8th. *Lord Belvedere* and his *Lady*, this evening and last Saturday, attended meetings—on Thursday, by invitation. I took tea with them, and a *Presbyterian Minister* present, wanted to know what A-double-L-part, in my journal meant, or who the A-double-L-part people were.

Lady B——'s sisters are under good impressions: we all came together in the coach to meeting, and on Saturday evening I took tea at his house again, and held meeting with a select party, and by his desire spoke largely on A-double-L-part, and the 8th and 9th of Romans, &c.

838. Sunday 14th. We had several comfortable meetings. I have spoken once particularly to the little boys. I have held Sunday meetings, similar to class meetings, in which I find many who not long since, were careless, now stirring up to seek religion, some of whom are rejoicing in God.

My mind seems strangely drawn out in exercises, and views of the present time in the *political world*, the state of *Zion*, whose walls are broken down, and how to counteract the kingdom of darkness, by expanding the travail of *Zion*.

839. 18th. A general meeting of the official members of the *Methodist Society* in the city, was held this evening, by a special call on my account: I went and made a speech to the following purport, in the loft where *Tobias* had once checked me: said I, "I remember near seven years ago, to have been in this house: I have my feelings as well as other men, and sometimes tried. There are on a moderate calculation, near one hundred persons or more, under awakenings of late, from my labors in *Golden Lane*, I feel it my duty indispensably, to travel as I do, and of course cannot watch over them, but desire to recommend them to your care: yet as I fear that some of them are somewhat prejudiced against the Methodists, they will not come into class, unless they are led on by degrees; wherefore, I wish if any plan can be devised to meet the circumstance, that it may be adopted, knowing they will be apt to fall away, unless united to some religious body; and I feel more unity with none, to recommend them to, than you." I was then asked, "who should watch over them?" I replied, "one of your leaders," and observed, if they had any questions to ask me, I would solve them, if I could, to their satisfaction. A general silence prevailed. Then I was interrogated, if I had any thing more to say. And also repeatedly, whether I did not design to return to Dublin, and make a party? As soon as I replied I retired.

A talk was held amongst themselves, and *Matthew Lanktree*, the assistant preacher, with *J. Jones*, was desired to tell me the next morning, which they did, viz. that they had agreed to receive any I should recommend to them, after examining them; but could not think it expedient, to have classes formed particularly at or from *Golden Lane*, lest it should appear too much like a party business, and they say, "we are *Lorenzo's people*;" but would intermix them with the classes, amongst the solid members. Oh! when will the time commence, when people shall be actuated with only purity of intention in all things, to glorify God and not be afraid to follow his *providential openings* with the leadings of the *spirit*, and exercise faith enough to leave the contingencies of events with him.

840. 19th. *Justice Bell*, (who it appears has made his livelihood, of late years, by exerting himself to bring people to the gallows,) interrupted our meeting, saying, I could not talk common English, because I used the

word "*besom*," for which he was put out of the house, getting several blows in his passage. Finding that he was known by the peace-officers, &c., he cried, "keep the peace and I'll support you"—this to deceive them. Next day the *Rev. Mr. M'Cay*, father-in-law to *Lord Belvedere*, with *Mr. Clark*, a justice of the peace, called on *Bell* to enquire and demand a public apology; but he, to cloak the matter, denied the charge.

Several persons were considerably injured in the hubbub and getting out of the window, &c., amongst these was a young woman, who had a bone of her arm put out of joint, and the next evening absconding again, (as *Bell's* sons were present with drawn swords, &c.) she felt conviction for her littleness of faith, which she acknowledged the next day at meeting, and has since been happy in religion.

Saturday evening there also was a hubbub, and one or two hundred persons came home with me, to escort me almost every night, which caused a rumpus through the streets; as some were friends and some were foes, part of which were for my safety, the others would sling stones; sundry on each side were charged upon the watch; but the aldermen, &c., were such poor things, that none of the disorderly were brought to trial.

841. Sunday, 21st. I spoke four times, being feeble in body; but could not feel freedom to attend *Golden Lane* at night, where *Alic C* spoke, as I felt there would be a disturbance, which was the case, and a guard of soldiers with fixed bayonets, came to keep the peace, the watch being found insufficient.

22d. Going to meeting, a stone from a youth, through design, hit me in the back near the kidney, the shock of which I felt for several days. This exhibits to view why it is that the common Irish have the name over the world for wicked, disorderly, conduct, being kept in ignorance, and trained up in bigotry and prejudice, without the fear of God; this to me shows the propriety of literature for general information, and encouragement for freedom of thought on conscientiousness.

23d. Being informed of some little uneasiness in the mind of the man, who lent us the house in *Golden Lane*, as the mob had broke the windows, &c., and escaped without prosecution; I thought proper to discontinue my meetings, and so appointed my last for the next day afternoon, and a contribution to repair the injuries, &c.

24th. Spoke from *Aets* xx. 25, 26, 27, and had a solemn tender time. God opened the hearts of the people, so that a redundancy was received.

842. The last night a powerful mob was assembled; but as I spoke on the nature, &c. of camp meetings, their minds were so attracted, that we met with but little disturbance during the meeting, and as I retired through a back, intricate way, the mob lost the object of their aim, though they had a race through a number of streets. I knew nothing of this all the time, but by a strong impulse went into a friend's house, and felt as if in safety; and as I thrice attempted to come out for home, I felt a forbidding, unaccountable for on natural principles, which I expressed to *J. Jones*, and he sending for a coach, brought me home in it. When *Dr. Johnson* told me what had happened in the streets, and it appears that many were determined on some horrid action of violence, if we judge from their weapons and conduct.

Thus far the Lord has delivered me, though a female friend it appears received a blow for my sake, mistaking (in the dark) her bonnet and pelisse for my gray hat and surtout. I was unwell for some days, which prevented my going to the country; also the delay of my books, the workmen being indolent.

*Mr. Parsons*, the owner of the house in *Golden Lane*, sent me a note expressing a desire that I should hold more meetings in it, which I accordingly occupied sundry times at 5 P. M., so that the rabble would not be at leisure. Justice Clark, with some difficulty, procured me the liberty of the *Taylor's Hall* in *Black Lane*, which I occupied two evenings at seven o'clock; but as the hour elapsed with Whitefriar street, I thought proper to discontinue, lest the last part of my conduct should seem to contradict the first; however, it appeared that considerable numbers of the fruit of *Golden Lane*, have joined the Methodist Society, by my advice to go to *Matthew Lanktree*, &c.\*

843. I was taken very unwell of late with a convulsive affection of my belly, similar to that which I was seized with at Carlow, and my Doctor said *he* had never before seen or heard of any person under the same affliction altogether. The disorder was somewhat keen and very awakening, and continued at intervals for several days.

*Matthew Lanktree* sent me a printed ticket with my name on it, and signed with his own, to admit me to the love-feast: but being somewhat weak in body, I did not think proper to attend, and also might feel it my duty to speak somewhat more than would be agreeable or acceptable, which to prevent, I might come with a burthened mind, as most of the leading and official characters were to be there.

844. Several friends came to see me—a

\* See his Letters in the Appendix.



question was proposed, "would I be willing for a petition to be drawn up, &c. to get signers, for the opening to me the Wesley Chapel?" I replied, "what other people do, is nothing to me; but I would advise not, as I conceive that it would be labor lost, and raise a hubbub by causing uneasiness, &c. I observed, that when I came to Dublin, it was with expectations of seeing a revival, and I was not disappointed; yet I believe that much more good would have been done, had I had a place to have access to the people, but those who had it in their power to accommodate me and did not, the blood will lay at their door, if good was prevented through their omission—for I feel conscientiously clear: therefore, I shall leave their conscience and their God to settle it together.

Shortly after I was interrogated by a visiter, to know if I intended to denounce judgments against the Society; another inquired of my printer if I was going to print (a similarity to a Pope's bull) and call names, &c.

845. October 16th. This day I enter upon my thirtieth year, twenty-five of which I could reflect back, and behold they are gone as a dream, and thirty years more will soon revolve, which if I live will bring me to the ordinary age of man. Oh! the preciousness of time!—Oh! the duration of eternity.

I held several meetings at *Golden Lane*, as I have been detained about two weeks by contrary winds, and waiting for the Dr.

846. I received a letter from Matthew Lanktree,\* the assistant preacher, mentioning that about thirty or upwards of those who had been awakened, had joined his Society on my recommendation of them to his watch care, and that many of them were rejoicing in God.

847. 23d. The wind came fair, and we embarked with Captain Thomas in the Dutchess of York, for Liverpool: being accompanied from the Doctor's house to *Pigeon house*, by mamma Letty and Sally Jones, who had procured a coach for that purpose.

Here I could but now reflect, when I sailed up this river, near seven years ago, with *five shillings and sixpence* British in my pocket, without credentials or acquaintance, where to go; but was a poor stranger in a strange land, having none to rely upon; but like the fowls of the air, to trust Divine Providence for my daily bread. This was living by faith, instead of sight: and a trial of my faith it was; but God did carry me through.

Now the scene is changed—I have friends to convey me in a carriage, by the side of the river—I have now a wife and a daughter, and my way opening before me.

848. When I sailed from Quebec, it appeared to me that God chose to make use of that means to recover my health, for some end unknown to me. But now methinks I dimly see the end or purpose, viz. to lay a foundation for the enlargement of Zion's borders, for God works by means: and simple means answer the most noble ends—a small mustard seed in the *east* will produce a great tree; and the kingdom of God is compared to it, and to a *vine*. I also see even some of the effects (in different respects) of my former visit, particularly in the publication of my conversion, &c. to give away, though it then took all my money but one guinea, just as I was taken ill of the small-pox.

After about twenty-seven hours' sail, we anchored in the river, and the next morning went on shore at Liverpool. I was considerably unwell on the passage, both as it relates to the convulsions arising from my late abscess or humor, &c., and the foulness of my stomach, which was the bitterest of the bitter, and set my teeth on edge, which thing I had never heard of before—this was not the effect of sea-sickness. My Doctor was of singular use to me at this time.

849. Sunday, October 26th. We took coach and came to *Warrington*, where we arrived about noon, and found our friend Peter Phillips from home. So we went to the chapel where Peter was preaching; but espying us through the window, told the people, and sat down in the midst of his discourse, as if just assembled. However, as we came in, the conduct of the auditory expressed their joy at our arrival. I sat down, and we had a *Quaker meeting* for some time, i. e. *silence*. At length Peter spoke, and I distressed the people. I spoke twice, and the next evening also; but had my fears that some had not been as faithful as they should.

28th. Set off on foot for Macclesfield; but felt so weak in body that I could scarcely go two miles an hour. However, Mary B—, who had heard me speak by way of warning, concerning what I thought was coming over the country, and felt as if a witness in her own breast, concluded to have some talk with me on the subject of America, as being an asylum to those who might escape from the storm, as she had an independent fortune fallen to her, from a relation who brought her up in London. She accordingly took post-chaise with her sister Martha—overtook us on the road—insisted on our getting in, and carried us to our destined place. Immediately after our arrival, word ran through the town "The Doctor and the American are come," and that night there came more than could get into the house.

We tarried a few days, and found wonders

\* See Appendix

had been wrought since our departure—between two and three hundred had joined society by conviction, and several strange things had taken place, amongst which was a dumb boy who had seen me cutting the initials of my name upon a tree, as he was passing by on crutches, came to meeting—got happy, and desired to express it to others, and was enabled so to do, in the power of speech and songs, to the surprise of the people. His father had strove to hire him to speak; had flattered, and even threatened to flog him if he did not; but all in vain.

The people carried the news to his father, that his son could talk, which he was scrupulous to believe, (for joy) saying I must put my ear to his mouth, to be sure that the sound comes from him.

A *Deist*, also, who had been a commissioned officer, in both the navy and army, and had been in many parts of Europe and Africa, a great profligate, and a disciple of *Voltaire*, having heard of the American preacher, with the white hat, &c. happening to see me in the street, was excited by curiosity, or some other motive, to come to meeting; and so it happened, that whilst I related a story of a negro, who feeling so happy that he shouted the praise of God, was asked by a *gentleman deist* passing by: "Negro! what do you praise God for? Negroes have got no souls!" The negro replied, "Massa, if black man got no soul, religion make my body happy;" the power of God fastened it on his mind, that he wanted *his* body happy, and could not rest until he gave up his *deism*, and found what the negro expressed.

I visited some other places, but found my bodily strength to decay, being much agitated with the *asthma* or *convulsions*, as if nature was breaking loose, shrinking and giving up. The people would flock out to meeting as many or more than could get into the house before day, so that my meetings could conclude as soon as it was light.

850. So I visited Preston-brook—hence in a gig to Frodsham, where I had comfortable meetings. A backslidden Methodist, (a sea-captain) whom I happened to lay hold of by the hair in the meeting, and putting my finger on his heart, told him my thoughts—he felt the truth of my remarks, and the next morning, as soon as it was day, with a hand set out to carry me in an open boat to Liverpool, there being no flats ready. We had proceeded a few miles, when we espied a flat beating forward. The morning being calm, we strove to fall in with her on her tack, which brought us into the middle of the river, that was about a league broad. Of a sudden there came on a puff from a squall of wind, the most sudden I ever saw. We could not catch the flat, nor

stem the wind, nor gain the shore. Scarcely had we turned round to run before the wind, when the squall overtook us, which seemed to raise the waves, and yet to smooth them, so as to prevent breakers. In this state the *Runcon Packet* espied us, and bore down to our relief. I was so chilled that I could not clamber into the vessel, but was dragged in by main force. My state was truly sensible of being attended with convulsions, the surprise of the passengers, &c.

A well dressed female on board, was so incedent in her conduct with the captain, in presence of the passengers, as I had never been witness to the like before. It makes me think of the state of Port-au-Prince and Cape St. Francois before the insurrection, and of former nations who had filled up the measure of their iniquities, like the Canaanites or Sodom, &c. And if this be a specimen of this country, is not the downfall of many at the door?

851. On my arrival in Liverpool, I found my appointment was not given out until for next evening, which gave me some rest. An A-double-L-part-man, who had in general executed his work well for my printer, Forshaw, was employed to do my books; but departed from the pattern given him, and had like to have spoiled some hundreds, as he fell into a passion, and became saucy and fretful without a cause, (unless it were the subject of my writings.) I went to see him—he acknowledged the above, which made me think of *Charles Wesley* having once said in company, "I can always know a C——t by his temper." One replied, "that's a lie." C——W—— rejoined, "Hah! *Leviathan*, have I drawn thee out with a hook."

I got some more letters from America, one of which informs me that Bishop *Whatecoat* is dead, and of a *Camp Meeting*, in the little state of Delaware in which eleven hundred and sixty-five professed to be converted, and six hundred and six sanctified. Oh! may the flame kindle over the whole earth.

I had a comfortable meeting in Zion chapel, and then took the canal packet to Wigan, where Dr. J——n and brother J. Mee, from Warrington met me. We proceeded to Hayton, where I held three meetings—met the children, and found the work prospering.

852. Sunday, November 9th. Spoke in Bolton, and next morning, and thence returned to Warrington, through Lowton, where I had ordered an appointment, which through mistake was given out for a wrong hour; so I left them very abruptly, bidding none farewell, leaving my *Doctor* and J. Mee, behind me. However, this turned for good: for as the *Doctor* had previously spoken of visiting this family, they would not readily let him off. The people assembled, and the *Doctor*

spoke near an hour and a half to their general satisfaction, which I think seemed somewhat to raise his drooping mind.

I visited *Risley* with some satisfaction.

12th. Set out from Lynn, but through weakness of body was necessitated to give over, and requested my *Doctor* to proceed to Lynn, as a gig was waiting for us on the way. He did, and found a congregation waiting, and spoke to them with a degree of liberty, and I believe to their general satisfaction, and some to himself.

A man of no religion living near Warrington, in a neighborhood where I had frequently felt a desire to hold meetings, came and invited me. A thought struck me to ask him if he had plenty of stable room, as I had some thoughts of getting travelling convenience in consequence of my late weakness; he replied in the affirmative, and also added, he had a horse and chair at my service.

853. November 13th, 1806. Some months ago I took tea in company with a *preacher's* wife of the name of *Beaumont*, and gave her a *Camp meeting book*. They were stationed this year at Congleton, and the account which she gave of me, caused a desire in the breasts of the *official members* that I should pay their town a visit, particularly after they had heard of the revival in Macclesfield, and some of them had heard me preach. It was tried at the leader's meeting whether I should be invited there.—Some strenuously opposed it, among whom was the *young preacher*.—*Beaumont* the *assistant* was silent. However it was carried by a great majority; and one told the *young preacher* that he had better go home to the plough, than talk in such a manner.

At first I had thoughts of taking *Peggy* with me on this visit. But upon reflection thought best to have my *Doctor*; so we proceeded in the carriage to the place, where we arrived about six in the evening, and were cordially received by friends who had sat up the preceding night, expecting me by the coach, and were now preparing to send in search of me.

I felt as if this field was ripe for harvest. About seven, the chapel was nearly filled, and though I felt weak in body, I appointed four meetings for next day, intending to make a proper trial in the town. The people thought, surely the *American* intends to give us preaching enough.

14th. At half-past five in the morning, the chapel was half full, and more at noon. At six the house was filled and at eight overflowed.

15th. Had four meetings also, and the *Doctor* went to Macclesfield which appeared providential, as otherwise the people would have

been disappointed; which was prevented to the people's general satisfaction as far as I could learn.

Sunday, 10th. I spoke at six in the chapel, at twelve in the open air, to, as some supposed, from four to eight thousand. After *Beaumont* had done in the evening, I addressed the same congregation, and those members who had opposed my coming, were detained to hear, as they could not get out, which I believe removed some prejudice as some of them heard me again.

Monday, 17th. House nearly filled at half-past five, and I invited the mourners to meet me at twelve: a number came, and *Beaumont's* wife took an active part in helping me to pray with them. In the evening the house was filled at both meetings as usual.

18th. Meeting again in the morning, and appointed my *farewell* for noon; there was a large auditory attended, at the close of the meeting I invited the mourners to come forward: about fifty distinguished themselves. I prayed with them, several professed to find deliverance. I retired, leaving a number of mourners with those who were helping me. The work spread and become more general, so that people flocked from various parts of the town to see what was the matter. The meeting continued until night, after which, two young men came after me to Macclesfield where I was gone, and brought me the news before day, that about sixty had professed to find peace before the conclusion; among these were my hostess, who had been a thorn to her husband for about twenty-three years, and a profligate son of the man who had been the principal cause of my coming.

*Beaumont* said he would rather have a noise that would blow the roof off the house, than have the people all dead. These were *Old Methodists*, and there was no separate party at Congleton; but a great majority of the leaders, &c., were determined to leave the society if the invitation was prevented, which I knew not of until afterwards.

854. At Macclesfield these *Quaker Methodists* or *Third Division*, who called themselves *Revivalists*, were hoped, by the *Old Methodists*, to have dwindled away; but now this expectation was given up, apprehending that my visits had been the means of their perpetuation, in consequence of the late great revival, and large addition to their society.

On my first coming to Macclesfield, my *Doctor* being acquainted with *Joseph Bradford*, the head preacher, waited on him with the originals of my credentials, &c. letting him know that I was no party man, but kept in as close connexion with the *Old Society* as the nature of my calling would admit.

He, with the *young preacher*, was willing

I should have their pulpit, but it was objected to by the official members; which, as I was well informed, caused him to lose a night's rest. But now I received an invitation to occupy the house. I spoke twice, to about one thousand five hundred each time, and twice at the *Revivalists*. Some of the minds of these were pained, and the conduct of the others reminded me of a little fierce dog I once saw, who, to save his fool would only come when the cat was called. Oh! party spirit! when will it be abolished from the earth?

855. Wednesday 19th. Came to *Knutsford* in the evening, but found my appointment had not been given out according to my direction; however, I spoke at eight o'clock, and early in the morning; at the last meeting there seemed some good impressions.

856. My mind was distressed; I took no food in town, and but little sleep, which was on a hard seat near the fire in the kitchen, and walked off on my way before daylight, after dismissing the people and leaving the *Doctor* to get the chair and follow me.—We arrived in *Warrington* as soon as we could, where I found the family; but not seeing my *Peggy*, I inquired where she was. Went up stairs and found her lying sick upon the bed, just as I had seen her in my sleep the night before. She was in a nervous fever, as the doctor said, having been taken unwell the night I went away. An unconverted doctor or apothecary attended her; but whether he had done much harm or good, I know not; however, he was now dismissed, as I had the one I desired with me, who, if he were in *Dublin*, I should have sent for him. He, the first day, seemed to think the fever only a momentary thing, and in no wise dangerous; but next day shook his head as he was going to *Frodsham*, where he held two meetings to the general satisfaction of the people; and returning found the fever inflexible, which seemed to leave little grounds for hopes of recovery.

*Peggy* complained of great heaviness and continual sinking, like the giving up of nature; which the Doctor said was the nature of her disorder, arising from a complaint in the liver, that she had been more or less affected with for many years, and was the cause (by the humour getting into the blood) of her long continued infirmities, and particularly fainting, &c. with which she had been attacked in America, and the cause of which had not been understood.

Having several appointments given out, my present circumstances were such, that I scrupled about fulfilling them, considering her situation and my own weakness, until Mary B. requested, as doing her a favor, that I would accept the loan of a carriage, &c. In company with Peter Phillips, I visited North-

wich, the metropolis of the circuit, where I spoke twice in the *Old Methodist* meeting house, I believe to the general satisfaction—good was done, and some prejudice removed.

Sunday. 23d. Spoke at the forest at ten A. M. Many had to stand in the rain; but we had a shout, which frequently drowned my voice.

857. As I was passing the *Moor*, I could not but reflect on *Nixon's* prophecy of a battle to be fought in this place, in which England should be won and lost three times in one day, whilst a miller with three thumbs should hold three kings' horses; which I remarked in my discourse at *Neupale* at two o'clock; and was afterwards informed that a miller of the above description now resided at the mill mentioned in the prophecy; and moreover, that "in the neighborhood where *Nixon* (called the *Cheshire fool*) lived, it was received as a truth, that many things which he had prophesied, did really come to pass, and that he died of hunger in the palace of *James I.* according to his own prediction in his native place."

I spoke in the evening at *Norley*, but many could not get within hearing, so I spoke in the chapel next morning, which was nearly filled; and I since hear that a good work then began. Thence to *Bradley Orchard*, where we had a quickening time; also at *Frodsham*; from hence to *Warrington*, having been absent fifty-two hours, held nine meetings, and travelled about fifty miles.—Found *Peggy* still in her sinking, low state; the first word she spoke as I entered the room, was, "Where is my Jesus?"

858. The Doctor said he had never known more powerful means used with so little effect, on account of the inflexibility of the fever.—I observed the Doctor to make use of the *oil of tar*, (not the spirits of turpentine) externally on the feet, and a preparation of camphor and opium internally, which produced such a copious sweating that her clothes were necessitated to be changed twice in a night, and this successively for several days; we also used a large stone bottle filled with hot water, kept constantly to the feet; these had the desired effect, and were the only means that seemed to give any relief to the *sinking* (as she called it) which the Doctor said proceeded from the disorder in the liver approaching towards a mortification; the poisonous corrupt humor of it operating upon the heart and nervous system, and producing this sensation; and he since has added, that he never before saw any one in a similar situation, who did not die or fall into melancholy madness or despair.

The man who had lent me his horse and chair for *Congleton*, had invited me to hold meetings in a large barn at *Stocktonheath*,

where he resided: these I now attended to with assiduity in evenings: and Mary B— favoring me with a seat in a carriage, was of no small convenience at this time, as my body was still weak, not being entirely free from the convulsions: and also attending mostly by night and day to *Peggy*, as we had no watchers of consequence till towards the last, and no proper nurses at this time, though the family did all in their power for our convenience; but the mistress was taken sick with the fever, and our little child taking the infection from the breast, made the house a kind of hospital at this time.

859. Sunday, Dec. 6th. I held meeting last evening and three to-day in the *Kilhamite* or *New Connexion* chapel in *Chester*, where there seemed to be a considerable quickening amongst a barren people. *J. Mallison*, the preacher, is one of the sweetest, liberal hearted, spirited men I have seen in that connexion, as in general they are too much given to finding fault with the *Old Methodists*.

On my return the outward appearance seemed a little more ghastly to me; but the Doctor replied that the inward symptoms were to the reverse.

On Tuesday the symptoms again appeared unfavorable: on Wednesday I felt an omen in my mind as if something in our circumstances was going to turn up.

In the afternoon a spiritual daughter of mine from *Elsby*, (a country place about twelve miles off.) came to see us: and so it happened in conversation, that she agreed to take our child and attend it with motherly care, they being in comfortable circumstances: and also our watcher seemed to answer so well that I prevailed with her to give up her own employment, and attend upon *Peggy* till the conclusion of her illness.

The workshop being contiguous to the house, the work of both lofts, together with the noise of the children, annoyed *Peggy* more than she was well able to bear, which she had not complained of until now: so I determined to move her to the house of *Peter Wright*, at *Stretton*, about four miles off, in the country, where the air was more pure.

Dr. Johnson set up with her about fifteen nights without taking off his clothes: neither did I change mine for three or four and twenty days: however, the jarring of the coach did her no injury, but in a few days some symptoms of a recovery were entertained.

860. She was now called to a fresh trial. I had felt it on my mind ever since my leaving *America*, to pay *Ireland* a general visit: and as circumstances had turned up, and feeling my soul bound to *America* in the spring, I had no opportunity until now immediately: which circumstances I stated to her: she said,

go: however, I tarried a week later; we then joined in prayer—I went to *Stocktonbeath*, spoke at night, then took coach to *Liverpool*, so lost my night's rest: but as no packet had sailed for two weeks, nor probably would shortly, (the winds being contrary,) I got my affairs adjusted, and took packet to *Chester*, but was disappointed in getting a seat in the mail coach for *Holyhead*: but another in a circuitous rout presented to view, in which I was overcharged in my fare, on account of my ignorance, being a stranger: also was deceived, as a cross coach was to take me on the road, which perhaps might be full, so I lose my accommodation: thus I lost the next night's rest, but had not gone twenty miles before I changed my inside to an outside passage, the cross coach being so full, and had not a man quitted the coach to accommodate me, should have been left in the lurch. My situation was trying, it being one hundred and twenty miles, and exceedingly cold and rainy; also some young Irish officers, of the Popish religion, just from *Malta*, were continually my tormentors over these Welsh mountains, many miles of which I walked to avoid them, the coach being overloaded. One day as I passed a lake or pond of water, a whirlwind from a mountain crossed the road just as I had passed: I could but reflect on a providential care, when I saw the water forced many yards into the air. Took food but twice on the journey. Had not time to procure provisions, but went on board in my wet clothes, (as a packet was then ready to sail) and took my passage in the hold with the horse, rag, tag, and bobtail, to avoid the Irish officers. Thus I continued from Saturday to Monday, when a boat double manned, by signal came to take some out, charged treble price: adding they never were in such swells before. Pawning a note to satisfy them, it was with the greatest difficulty that I could get to the Doctor's house, where *Mrs. Johnson* got me a cup of tea, with a hearty welcome. I lay down before the fire to dry myself, it being now Monday evening, and my last refreshment was breakfast on Saturday.

861. Here the hand of Providence was manifest. I arrived in *Dublin* just before the *Holydays*, which are kept more sacred than Sunday. At a leader's meeting, (being informed I was come,) it was broached by some who had been distant heretofore, if they should not open the *Dublin* houses, which hitherto had been shut against me, and it was not objected by general vote, wherefore *Matthew Lanktree*, the assistant or superintendent preacher, took me to *Gravel Walk* meeting house, where I exhorted after sermon—thence a way opened for me to hold meeting in *Whitefriar street* meeting house, where I spoke

a number of times both evenings and mornings; then Mr. Averill (who was a church clergyman,) formed me a rout through Ireland, adding a kind of recommendation to this purport: "Our Brother Lorenzo Dow has preached in Whitefish street and Gravel Walk meeting houses, he travels Ireland relying on God—in the name of the Lord I wish him success, or bid him God speed.

"ADAM AVERILL.

"*Dublin, December,*" &c.

862. The man by the name of Wade, who took me in his gig to *Wicklow*, accommodated me with it on this intended journey also. It being whispered that I wanted a young man to attend me, to take care of the horse and gig, one by the name of *John Fleming*, obtaining his master's consent, offered. The first day we went to *Drogheda*, where I spoke five times in the Methodist meeting house, and *Tholsel*, thence to *Cullen*, spoke twice—*Dundalk* once—mostly Roman Catholic. At *Carickmacross* meeting, not being appointed, I spoke in the street to a few attentives, and went to *King's court*, spoke in the market-house, and stayed with *Mr. Dyoss*, a kind family; thence to *Baleborough*, spoke in the street and in the house; so to *Coote Hill*, where were three houses for meeting in a row. The Methodists had invited all the Calvinists in the town to come: I spoke on A-double-L-partism, which gave great offence, as it was wrongly supposed to be designedly done, which one being abashed, the other exasperated—neighbors would hardly speak to each other the next day. At *Clones*, I saw *Wood*, whom I had seen when in this country before—his friendship still remained—spoke twice—appointed when to come again, and went to *Cavan*, a cool town—had people—spoke twice, and also at *Kilmore*, in the house of \_\_\_\_\_

\_\_\_\_\_ who abridged the church articles for America, when *Dr. Coke* was designed to come over, &c., spoke six times in *Granard*, and an A-double-L-part church minister taking offence, went out twice at *Old Castle*—twice at *Mulengar*—once at *Terrilspass*—also at *Kilbegan*—thence to *Brake castle*, to the house of a great man, of about three thousand sterling per annum: he thought I had an errand to his family: some of this *Handy* family followed me to *Monte*. I visited *Moss Town*, tarrying with *Mr. Kingston* in a great house, but as the family were designatingly striving to retard or detain me from meeting, saying, it was too late, &c., I suddenly and abruptly left the table, found the way out of the house, and pushed off to meeting, which brought out all hands upon a jaunting car; and also next morning I visited

*Goshen* and *Lisduff*—held four meetings—saw the wife of the clergyman, who had left the meeting; she was a pious Methodist, but got deceived in his A-double-L-partism, until the matrimonial knot was tied, and many a poor woman gets imposed upon as a cypher, for a husband; spoke twice in *Longford*—good times—saw *Mr. Armstrong*, a preacher, and I believe an excellent man, *Athlone*, spoke twice—called for mourners, but none coming forward; one who did not preach, though he had the name, said, "the people here are un-circumcised in heart and ears, and will not stoop and bow to Lorenzo." His name was *Robinson*. Next morning about twenty came up under the melting power of God, to be prayed for—thence to *Clara*, where some of the *Handy* people were—thence to *Tullamore*, and several friends met me on the way, one of which was *Christopher Wood*. When in this country before, I felt distressed, and abruptly left a house of quality, where I intended to lodge, late at night—I met this man in the street and went home with him, whose wife, from that time, became serious; so now I had a home—had two good meetings—got the gig repaired and went to *Mountmilleck*—pressed a man to send a bell man through the town, to ring out the people, saying, "put on the courage of a man"—he did—afterwards I found he was a Methodist preacher. Spoke twice at *Portarlington*—here I received the solemn news of the death of our only child—I felt as if a part of myself was gone; yet could not murmur, but felt with submission to say, "the Lord gave, and the Lord hath taken away, blessed be his Name;" it is a feeling which nothing but experience can fully realize. Though our *Letitia* be no more seen, yet she having escaped the evil to come, with all the vain snares of this delusive world. I trust it is not long before we shall meet above, where parting shall be no more. What must have been the feeling of poor *Peggy*, when in a strange land, given over to die, at least but small probability of meeting again—her husband and child absent—and then the news of the death of the latter to reach her ears!—Experience only can tell. Messrs. *Jones* and *Griffen*, who brought me the above news, accompanied me to *Monstervin* and *Athy*, and talked about going to America.—I visited a country place, and then to *Maryborough*, stayed with *John Campoin*, who was a happy local preacher when I was here before; but now he is in an uncomfortable state, some uncomfortable circumstances having turned up; he spoke frequently, finding fault and speaking of the faults of the Methodists, which is too frequently the case with backsliders, retailing the improprieties of others, without mending their own. Vice ought to be dis-

countenanced, but to watch others with a jealous spirit, to speak of in a canting way, &c., argues very bad, and savors of an unholy spirit. I visited Mountrath and Tentore, where Mr. Averill lives; his conversion was as follows: His grandmother was a good church woman for the time; a church clergyman gave him a rap on the head with a cane in play, when he was six years old—he said, grandmother, I wish that man would never come again: said she, wish God's Minister would never come again! Feeling the effect of the blow, a large bunch on his head, she was exasperated also: he desired an explanation why the man preached; she said, to save people, but he would not except he was well paid for it; thus, while she was explaining things to his understanding, he felt a great light or comfort to break into his mind, but could not tell the cause, nor what it was—it lasted near twelve months—he said to her, when I am grown up I will preach for nothing; she replied, that it is a good resolution, but you will forget it; he said, I will not. His father lost a purse of gold, and said, the child who would find and return it, should have whatever they would ask; he found it, and said, let me go to college instead of my elder brother, (whom the father intended to educate,) and would not be put off. Thus he got his education and became a church minister, but preached for hire; and one day when visiting his parish, he called on a family called Quakers; they asked, Who art thou, the man that preaches in the steeple house? One said, don't thee preach for hire!—He said he did. Q. Dost thou think it is right? A. I don't know that it is wrong. Q. I did not ask if thou thought it wrong, but dost thou think it is right? A. His youthful promise started into his mind not to preach for hire, so he dare not say he thought it right; but still replied, I don't know it to be wrong. Q. Art thou willing for light on the subject? A. Yes; so the Quaker gave him a book against hirelings, which he read with attention, and every word carried conviction to his mind, so he gave up the *Curacy* which his wife had for pocket money heretofore; and when she observed him not to go to church, she inquired the cause, and said, what shall I do for pocket money? He replied, my dear, I trust God will help me to make out the same sum some other way, &c. He built a pulpit in his own house, and held meetings; and shortly one man professed to be converted, and know his sins forgiven, which Averill reproved him for, saying, I don't know my own forgiven. A Methodist present said, if you don't, I do; and if you will look for the witness, God will give it you: and soon after he felt the same sensations as when a lad, &c. His wife left

him,\* because he dare do no otherwise than itinerate and preach without hire, being possessed of an independent fortune: so the order of Providence brought him among the Methodists. One day a mob saw him coming over a bridge, and one said, devil split my head open if I don't do so and so to the swadler, (the Methodists being called swadlers in Ireland in derision,) but the restraining Providence of God kept them, so he passed unhurt: afterwards, that man on the Continent had his head opened by a French sword, which one saw, who heard him express the words, and wrote home to his friend, not to oppose Mr. Averill, for he was a man of God. He, though in connexion, is not confined to a *circuit*, but travels as he pleases; also there are ten Missionaries employed, though not particularly confined, but are somewhat like Mr. G. and C. &c., in New York district.

863. I had three church ministers to hear me, one of whom was a Deist, yet continued his living in Averill's vicinity. From Durrow I went to *Kilkenney*, and from thence to *Moneybeg*, where some conversed about America. I visited a country place, Carlow and Ballitore—here I spoke in a Quaker meeting house—here Job Scott died, and Dr. Johnson was born. I visited Balinglass, Hacketstown, Tinahely, Killavenny, Rednagh, Rathdrum, to Wicklow. Here was J. Wade, son to the man who lent me the gig, who conversed about America: he also accompanied me to Arklow and Gorey, where I spoke in the market house, thence to Ferns and Newtown Barry. When I was here seven years before, I was surprised by an unusual noise, so that I could not sleep; yet I would not be scared away, knowing if the devil come, he could not hurt me; but could obtain no satisfactory information relative to it, yet would sleep there no more. That family now told me, that they heard the noise several days successively after I was gone, until a backslider who was then sick under the roof, was

\* She lived a few years, during which time she caused him much trouble, sorrow and anxiety, though he allowed her two hundred pounds per annum, for her support, and the daughter: and who would not see him, nor suffer the daughter to write to him, though she appeared ready to fly when she met him on the road: but after the mother's death, returned, being young.

The wives of J. W. and George Whiten-Hd. were similar; but those three men stuck to the work, and God blessed them in it, until those objects were removed out of the way. And if a man is faithful in the way of duty, and those things who act thus are removed and taken away, how can one, in conscience and in truth, call it a "LOSS?"

And those men whom God has moved by his Spirit, and called to preach the Gospel, how do they feel, when under petticoat government, so fit as to desert the work; "Any way for the sake of peace." (17) But remember, that which God wills concerning the sphere of our action, is the only way to sure F. A. E.: "for the way of transgressors is hard:" therefore, out of the order of God, a conscious man cannot feel easy in his mind, until he fully backslides in heart.

dead, being in black despair.—Enniscorthy, Wexford, Old Ross, New Ross, City of Waterford, Carrick-on-Suir, Clonmel, Cashel, Littleton, Rosgrove, Templemore, Clesordan, Burr, Aughrim, Tuam, Castlebar. I visited some of these places, had received wrong information relative to my coming, which disappointments paved the way to my getting greater congregations. *Gideon Ousley*, one of the Missionaries, met me, and observed, yesterday a Roman priest being insufficient, got another to help him, and the one with a whip and the other with a club, drove off some thousands of people like swine to market, who were attentively hearing him preach. I could scarcely believe that the clergy, in this our day, could have such an ascendancy over their people. He accompanied me to many appointments to Sligo. In this journey I found numbers converted, the fruit of awakenings when here before, and many came out to hear, which did not usually attend any place of religious worship; so I have access sometimes to one class of people, which, was I to labor in any other sphere of life, I should not—thence to Manor Hamilton, Violet Hill, Enniskillen, Maguire's Bridge, Brookborough, Clones, Monaghan, Arghuecloy, Cookstown, Cole Island, Moy, Blackwater, Armagh, Rich Hill, Tandragee, Portadown, Lurgan, Moria, Lisburn and Belfast: here I met some of my old friends from *Larne*, who informed me of the expectations of the people there. I intended to visit that place ever since I came to Europe, but now could get no farther down into the north; there may be the Providence of God in this. *Ballaubinech*, *Downpatrick*, *Newry*, and so to *Dublin*, having been gone sixty-seven days, in which time I travelled about seventeen hundred English miles, and held about two hundred meetings, in most of which the quickening power of God was to be felt, and some were set at liberty before we parted. I returned the horse and chair to the owner, satisfied the demand—left money for the Doctor's books, which he once had sent by me to *America*, and prepared for my departure. The friends, who had conversed relative to sailing with me, now met and agreed that I should engage their passage.

864. I suddenly departed to Liverpool, feeling my work done here, and engaged the steerage of a ship for our company accordingly; Peggy was recovered, and thus the Lord was good to bring us together once more, when there was so little prospect to human probability when we parted. Many condemned me for going to Ireland when and as I did, but had I tarried I could have done her no more good, as I obtained the nurse I wished for, and by going I answered a clear conscience. We went by canal to *Wigan*—

walked to *Hecton*, from thence we went to *Bolton*; in the mean time I visited *Blackburn* and another place; so when I came, the man who invited me, treated me cool, by which means I was disagreeably necessitated to disappoint hundreds of people. We came by canal to *Manchester*, where we met the Doctor, who suddenly departed from me by coach to Chester,—thence to *Hollyhead*, and so went over to *Dublin*, and I saw him no more. He is one of the kindest, humane men to the poor I have seen, and I am under more obligations to him than any I have acquaintance with in my travels. I was in hopes to have had his company to *America*, but here I was disappointed, as he could not see his way clear to come—thence to *Warrington*—saw our friends and found them well. The Society called *Quaker Methodists*, gave me a testimonial concerning my conduct, as may be seen in the Appendix. Here I met brother *Shegog*—we went to *Knutsford*—thence to *Macclesfield*, where I preached the dedication sermon of the new chapel, belonging to the *Free Gospelers* or *Revivalists*; instrumental music was introduced here in form, to draw the more people together, to get money to defray the expenses of the house; I believe they got less money by so doing than they would otherwise, and of course it is a foolish thing to take the devil's tools to do the Lord's work with; it is an evil practice, and you cannot deny it.

865. I visited *Congleton*—found more than one hundred had been taken into society since my other visit. I also visited *Boslem* in *Staffordshire*, and many other places. Also the city of *Chester*, and all around its vicinity. I received invitations into different parts of *England*, but feeling, as it were, my work done here, and my heart and soul bound for *America*, I dare do no otherwise than return, and of course durst not accept the invitations, but with thankfulness, and not comply.

866. There are six kinds of names of Methodists in *England*. 1. Old Society; 2. Kilhamites; 3. Quaker Methodists; 4. Whitefield's Methodists; 5. Revivalists, or Free Gospelers; 6. Welch Methodists, (called *Jumpers*;) a happy, simple, pious people, by the best accounts, besides the church Methodists.

867. The old body are the main stock, as that in *America*, they have never had a final separation from the Church, they are called Protestants, but most of them are *dissenters*, preaching in church hours, which Mr. Wesley did not allow—they mostly have the ordinances among them, though their preachers are not ordained, but say the power which qualifies them to preach, does not make a



man half a minister, and if he be properly called, and qualified by God to administer the *substance* in the word, to the salvation of souls, the same of course is fit to administer the *shadow* in form and of course count the *ordination* but a FORM.\*

868. There is *instrumental* music in most of the leading chapels in England. But for a lad to start up and sing away in form like a *hero*, yet have no more sense of divine worship than a parrot that speaks a borrowed song, I ask how God is glorified in that! If mechanism was in such perfection as to have a machine by steam to speak words in form of sentences, and so *say* a prayer, repeat a sermon, and play the music, and say amen. Would this be divine worship! No! there is no divinity about it: and of course it is only but mechanism: and hence if we have not the Spirit of God, our worship is not divine. Consequently, it is only *form*; and *form* without *power* is but a sham.

869. In Ireland the separation from the Church has not taken place: there is more of the ancient *Methodist* simplicity discoverable among them, but not as in America. I believe the *plan* fallen upon in these United States is, and has been the most proper one for the time being, to carry on an extensive itinerancy with little expense; but what will or should be best in future, may God's wisdom direct, and his Providence point out! Well may the Poet say,†

"Except the Lord conduct the plan,  
The best concerted schemes are vain,  
And never can succeed."

If "the kingdom of God be *righteousness, peace, and joy in the Holy Ghost*," and the "testimony of Jesus be the spirit of prophecy," well may the Apostle say, "No man can call Jesus Lord but by the Holy Ghost."—Again, "If any man have not the spirit of Christ, he is none of his."‡

870. In Europe there is much more stress put upon forms, names and tradition, than in America: you can scarcely give a greater offence, than ask, "Have you got any religion?" "Got any religion?" "Think I am a heathen—got my religion to seek at this time of day?" "I was always religious."—What is your religion? It is the religion of my father, and he was of the religion of his father, the good old way, we don't *change our religion*. Suppose a man has a young horse, that will run a race—win a prize, and is a valuable animal; he wills the horse to his son, and he to his son, and so on; but the horse dies; the grandson

boasts, what, have not I got a good horse? I have, my grandfather raised him, willed him to my father, who gave him to me; and I can prove by the neighbors, he ran such a race, and won such a prize; but on a close inspection, it is found only the *bones* are remaining. Look at the *Congregationalists, or Independents, Presbyterians, Quakers, &c. &c. &c.*, and compare them *now* with the history of their ancestors, and a change will be *visible*.\*

Two or three centuries ago, perhaps, ancestors had *religion*, and were out of *stigma*, called a name, that has been attached to their *form*, and handed down from *father to son*; these ancestors living in the divine life of religion, in that divine life have gone to heaven, as Christ saith, "My sheep *hear* my voice, and follow me, and I give unto them *eternal life*," &c. But the *children down*, have, on bearing the same name, think they have the *same religion*; but on close reflection or inspection, there is no more *divine life* about their *form*, than *animal life* about the bones of the old horse; and of course, will no more carry a man to heaven than the bones will, with whip and spurs, carry a man a journey, &c., because bible religion is what we must have especially, for the ancients were filled with joy and with the Holy Ghost," and "without holiness no man shall see the Lord;" but "blessed are the *pure in heart*, for they shall see God."

871. The funds which have been raised in *England*, I scruple whether they have not proved a temptation to some, though they might be turned to the glory of God, and doubtless have, in many instances, yet I fear that to some, through fear, it hath proved a snare, so that they have not borne that testimony, which their conscience and judgment told them was their duty, against a growing evil; whilst others have had too much affluence and ease, and by that means have sunk too much upon their lees? God forbid it should be the case in *America*! whilst a man or body of people are *simple and sincere*, having frequently recourse to their first principles in the Lord; there is no room to doubt his *favor* and his *blessing*, and these will make a *happy life*, and procure a *happy end*, and all is well that ends well, is the old proverb; but who can stand when God sets his face against them? Or what can prosper if God don't smile his approbation. The wicked may prosper for a while, but at length shall be driven away as the chaff, and their candle put out—whilst the righteous shall be in everlasting remembrance.

\* For the sake of order—See Appendix.

† See Appendix.

‡ Mr. Asbury to *America*, is as Wesley was to *Europe*.

\* And unless people have recourse to their first principles they will *degenerate*!

## EXEMPLIFIED EXPERIENCE.

## PART FOURTH.

A SHORT ACCOUNT OF "ECCENTRIC  
COSMOPOLITE."

872. WHEN Cosmopolite was on his last tour through Ireland, orders were sent from the "Castle," somewhere, by some body, that he must be taken into custody: which body returning, replied for answer, that *Cosmopolite* could not be found\*—this more than once or twice. Moreover, the Threshers pursued him two nights and one day for a noted *heretic*; but he unwittingly escaped from them likewise. The *martial* law was now proclaimed in four counties, which made it dangerous travelling without a *pass*; but *Cosmopolite* was providentially kept in peace, and safely delivered from the whole—yet not by foresight in any human wisdom—for it was not within the reach of human *ken*.

873. "Question 22. A man from *America*, named *LORENZO Dow* having travelled through this country, professing himself a friend to the \* \* \* \*, what *judgment* ought this \* \* \* \* to pass concerning the conduct of that man?"

"Answer. He came— — — — — or any authorized to give it— — — — — has not travelled as one of our people, nor as one of our friends—and we are determined that should he return none of our \* \* \* \* \* \* \* shall be opened to him on any account whatever."—*Minutes of both countries.*†

874. He left \* \* \* \* at full tide and fair wind, in an extra packet—having just stepped on board as she cast off—down came the

\* *Cosmopolite* was on the chase seventeen hundred miles in sixty-seven days, and held two hundred meetings—such being the distance from the people, without intimacy—and the velocity of the journey that they scarcely knew from whence he came or where he was gone

† See Appendix

"pursuers," and *looked* from the *dock*, while he gazed at them from the *deck*, and thus went out of the *harbor*.

875. Twice the *Consul* had applied for a *passport* in vain, and likewise solicited the interference of the *Ambassador*, but there was no returns. Hence *Cosmopolite* when he had finished his work and got ready, came away in a vessel that was fitted for the purpose: but not with design, except by *Providence*. Another vessel having sprang a leak, which the *pursuers* were searching, as *Cosmopolite* sailed by out of port, in the other ship.

876. The *fog* was a hiding place in the hand of *God*—to preserve from those "*Floating Hells*,"—while coming round *Hibernia* and doubling *Cape Clear*—for several days together!

877. This vessel was called the *Averick*—323 tons—*De Cost*, master—would keep half point nearer the wind than usual—hence ships at the leeward must run parallel, or cross our track to gain the weather gage, in order to bear upon us—therefore would lose time and distance. *De Cost* put out his lights and altered his course, and so evaded the intruders thrice—whereas the other ship which had been refused on account of her leak, was boarded thrice. Thus *Cosmopolite* was preserved to *Columbia's* shores, for which praised be the *Lord*!

Though a stranger, the way was opened for meetings, and some good times in public—some acquaintance with the *Quakers*, and sailed from *New Bedford* to *New York* with most of the passengers.

878. *Cosmopolite* was accused with "*hush money*" clandestinely, by some who were on board—on getting wind of it, he had the *agreement* stated, and then produced the *receipt* to the full amount which answered to the *articles*. Then he was accused of having received a present of ten pounds from the *Captain*, which they said should have been di-

vided with the passengers.—Cosmopolite said why? was there any such agreement? They acknowledged not! yet observed it would have been but just. Cosmopolite said, he did not see or feel the obligation—had the donation been given—which he observed had never been given; and appealed to the Captain if ever he had made the gift, who answered in the negative. Nevertheless, ungenerously did some persist to make the impression that Cosmopolite was a *swindler*. But what is amiss here must be rectified hereafter.

879. Some of those people who were led by inclination or judgment to come to *America*, questioned Cosmopolite antecedent to their coming—civility demanded a reply, which accordingly was given—as free agents they came for their own interests only—but meeting with some trials, bitterly accused Cosmopolite, as the cause of all their trials, calamities, and misfortunes—who could have no interest in their coming—and one even went so far as to *curse* the day she ever saw his face—though he had done all he could to serve them—but the sin of *ingratitude* is one of the most abominable crimes that the heart of man can be contaminated with, and very obnoxious in the sight of heaven—evidently marked with just displeasure in righteous retributions.

880. Here it may be observed—those who have fled from *oppression* and privation to the "*Land of Liberty*," are the worst enemies, and most bitter in the execrations of any on these shores, when fortune smiles upon them—but yet it is very observable that few of them are willing to return to the old world.

A certain pair, whose "passage the king paid," from the *old world* to the *new*—fortune smiled on them in *Alexandria*—the term being expired, and in contempt, he quit the country—exclaiming "the *best flour in America* is not equal to the *mul of London*."—Where he put his barrel of dollars in a private *Bank*; which broke a few days after, and he then had to turn *porter*, and stand in the *mul*, to get wherewith to support nature!

881. On this voyage, Cosmopolite frequently felt a *foreboding* of approaching *trials*—and a secret conviction as though all was not well at the *Mississippi*—which he expressed more than once or twice.

882. He went to *Virginia* by land—saw brother *Mead*—met his rib in *Richmond* and then returned to *New England*—holding meetings and had good times by the way. But now the storm began to gather—preludes of which were seen—hence Cosmopolite felt he must fortify his mind—considering these omens a dispensation of preparation accordingly, from the beneficent *Parent* of the *world*!

Whilst in *Europe* Cosmopolite was attacked with spasms, of a most extraordinary kind; which baffled the skill of the most celebrated of the Faculty; and reduced his nervous strength, and shook his constitution to the centre, more than all his labors and exposures hertofore—which had been from seven to ten thousand miles a year, and attending meeting from six to seven hundred times—but now his *sun* appeared declining, and his career drawing to a close. But the idea of *yielding* and giving up the *itinerant sphere*, was trying to Cosmopolite—seeing it was his element and *paradise* to travel and *preach the gospel*. Hence he got a stiff leather jacket girded with buckles to serve as *stays*, to support the tottering frame, to enable him to ride on horseback; which the doctors remonstrated against—when that would answer no further; he took the *gig* and little *wagon*; but was obliged to sit or lay down some part of the meeting to be able to finish his discourse: mostly for seven years.

883. Some could or would not make the necessary distinction between voluntary *singularity* and a case of extreme *necessity*. But such a *cavilling* argues an ungenerous mind, and is too much tainted with *moral evil*."

884. *Cosmopolite* had bought a pair of *mules* which were to have been fitted to the carriage against his return; but in lieu thereof, were put in a wagon, and so broke down they were unfit for service; and hence he had to part with them for about half value, to be able to prosecute his journey; and the horse he had was shortly *starved* so as to fail, and hence obliged to part with him for one of little worth.

885. Shortly followed the residue, while in his decline of health. From *New England* he was found in the *Mississippi Territory*; having travelled there by land through *Georgia*, where he received letters of confirmation that all was *not going right*.

886. Here Cosmopolite was induced to aid two parties, as a friend *between*, who got him bound and would not let him off. He offered all he had, but in vain; the circumstance was: one party owned three hundred and twenty-four acres of land, and *verbally* consented for the other to build a *mill* on it, who set up a frame without any title, and getting involved in debt, the first would not sell it to him, lest they should lose it by his creditors; and he was afraid lest he should lose his labors for the want of a title. So they wished Cosmopolite to step in between them, so as to make each secure, which, without looking at consequences, he did. This was an error of his life, and he repents it but *once* for all. However, it has been a *school* of an important nature to him, and doubtless will be for life.

887. Then went for his *Rib*, by the advice and request of friends, whose friendship in the sequel consists in fair words untried, like the pine tree which appears as good timber, but upon investigation is found *rotten at the heart*.

For, after Cosmopolite had gone, in a few months, over most of the northern states, he returned with his companion to that part, and was reduced to the most painful situation imaginable, as follows:—

First, some heavy *debts*, as a consequence of purchasing sixty-four acres of the three hundred and twenty-four, though he had but about twenty-four remaining, having parted with about forty, to be able to work through.

Secondly. No money or flush loose property.

Thirdly. A sick companion without house or home—this being the time when friends forsook him—all except a *deist* and his family.

Fourthly. *Reputation*—attacked on all sides, and in remote parts through the States: that he was revelling in riches and luxury, with a fine brick house, sugar and cotton plantation, flour and saw mills, *slaves*, and money in the bank, &c. &c. &c. like a *nabob* in the east. Whilst others made use of everything they could that would be to his discredit, among which, some few who had subscribed for his journals, and paid in advance, but not getting their books, no allowance was made for the books being *lost*, but all was construed, “a design to cheat, and had got the property, and had gone to the Mississippi to feather his nest.”

Hence the famous expression of Asbury's.

“The star which *rose* in the EAST, is *set* in the WEST.”

888. About this time he dreamed that he was in New York, and was going from the Park to Pearl street, in quest of J. Q.'s house, when the street appeared burned and only the ruins of the walls remaining, and not a trace of his family could be found in the city, which waked him up in a tremor of horror. He told his wife that he thought they should hear something disagreeable from New York, which the sequel proved in a few days, for a letter from Mr. W \* \* \* was opened in Virginia, and accidentally, or rather providentially, a friend wrote to the Mississippi, “I suppose you have heard that J. Q. has eloped to the W. I. and taken off another man's W \* \*, and also left you in the lurch with Mr. W . . . and J. C. T. &c. &c. &c. The whole mystery was then developed, and consequences to be read that would be disagreeable enough.

889. Mr. N. S. then, had his trials by men who had never seen his “*letter*,” or been acquainted with Cosmopolite, nor heard anything he had to say about the circumstance: gave judgment in Mr. N. S.'s favor, and a certi-

ficate of acquittal, only on hearing *his* own statement, though *Pagan Romans* had the *ACCUSER* and *ACCUSED face to face*, that he might have an opportunity for his own defence. The *Jews' law* did not condemn a man before it heard him.\*

Hence Cosmopolite had the *sentence* of being the agent of all the evil instead of N. S.—and moreover was a “Sabbath breaker,” having let some people have a few religious books, through necessity, and not of choice, as they could not be supplied with *them* at any other time; therefore must have no countenance, but go on his own footing.

Cosmopolite delivered a discourse from “as ye *would* that others should do to you, do ye *even so to them* ;”—first in *PERSON*; secondly, in *PROPERTY*; and third, in *CHARACTER*—which discourse gave great offence!

These things now came to a focus about one time, which augmented the distress of Cosmopolite—as he was fast verging toward the grave—to human appearance he could not stay long—and the *thoughts* of dying in this cloud under these gloomy circumstances, were of the most painful and distressing nature—as circular letters were sent forth from the *executive*. Mr. *Asbury*, already, that he, Cosmopolite, might rise no more—and at N. Y. it was thought and said by many, that he would never dare to show his face again!

890. A *gathering* in the side of Cosmopolite for some time, now began to ripen, and finally burst in the cavity of the body, between the bowels and skin, and he expected to die; but falling asleep, he dreamed that he was in a mill-race, below the wheel, and the water was clear as crystal—but the bottom and sides were a *quicksand*, so that there was nothing to seize hold of, or to stand on for the possibility of relief; thus situated, he drifted with the stream toward the ocean near by, where was a *whirlpool* of vast depth. People were sitting on the banks, merrily diverted to see him drift, without offering any assistance. However, a little man in *white* raiment, ran down to the stream, waded in up to his chin, between the current and whirlpool in the *eddy*, and stooping over, reached as far as he could, seized him by the edge of his garment and dragged him to shore, where a gentleman opened his house, invited him to the parlor, where the lady made the necessary arrangement for his relief in food and raiment, &c., then he was shown a convenient room where he was left to compose himself to rest:—in the mean time, those people on the bank merrily diverted themselves, saying, “he has *lost* one *shoe* in the river, and will never be able to *travel* and *proach* again”—but in the morning,

\* See Appendix of this affair.

to the surprise of all, *both* shoes were found safe in the dining room, though the doors were shut and locked all night.

891. The ideas of being stigmatized, and his ashes raked up by *misrepresentation* after his dissolution, were painful in the extreme: because the slur it would bring upon religion, as the time appeared fast approaching. He cried to the "God of Jacob" for *relief*, and that for *his* name and *glory* sake to hear prayer—that His *cause* might not be slandered on his account.

Thus, after spending the bloom of youth in the service of others, for Zion's welfare—and now, in the greatest time of affliction, to be forsaken of *friends*, was a feeling that cannot be well described—turned out as an old dog who hath lost his teeth.

"But where reason fails, there faith begins—  
But man's extremity is God's opportunity!"

892. As the last retreat Cosmopolite retired into a *Cane Brake*, at the foot of a large hill, where was a beautiful spring, which he named "*Chicimaw* spring"—by which he got a small cabin made of split poles, where the bear and wolf and *tiger*, &c. &c., with all kinds of serpents in N. America, abound. This was an agreeable retreat from the pursuing foe—there to wait and see what God the Lord would do!

893. Once he met three animals, when going to a neighboring house, upon a bye-way, which he hacked out through the cane—he told them to get out, and chinked his tins together—one took to the left and two to the right a few feet, and he passed between when they closed behind,—he inquired if *Mr. Neal* had been there, having seen his *bull dogs*. The family, hearing their description, replied that they were *wolves*!

894. Being *routed* from this peaceful retreat, in the manner that the *Porcupine* drove the *snake* from his *den*, Cosmopolite made arrangements to leave his *RIB* and go to the States—so by mutual consent they parted for three hundred and seventy-one days, and he came into *Georgia*—having only about three dollars when he started in the wilderness from the *Mississippi*.

895. He attended a large *association* of dominics in S. C., who were mostly strangers to him—there being not more than three members remaining of the same body when he was acquainted with them a few years before, as about five years changes the majority in each Conference—and not more than five or six spoke to him.

896. However, he endeavored to make clear work as he went; which, through the mercy and Providence of God, was accom-

plished; except about subscribers, which he supplied a few months after, though he had to travel several hundred miles to accomplish it. There was a subscription which Cosmopolite had made, but part remained unpaid. He parted with his horse, which cost one hundred and thirty-five dollars, and fifty dollars in cash, with which he was let off, though he denied the privilege of preaching in the *house*, before he asked it—so he took to his *feet*, and went on to New York, and sent for Mr. W . . . and J. C. T., and shortly all the horrid consequence of J. Q.'s conduct presented to view.

897. Some years before, Cosmopolite was in a house where the man and all his family were confined with sickness; who requested some papers to be *filed* in the west to save his land, which he had been banished from, by the Catholic *Spaniards*, on account of his religion; and he had to take his family in an open boat round Cape Florida, living on game, and had nothing but Providence and the gun to depend on until they arrived in Georgia, during a space of about seven months. To oblige him, Cosmopolite took the papers and filed them—and J. Q. wished to make the purchase, which matters were fixed accordingly all round, except executing *one* instrument of writing, which was only prevented by a sudden fit of *illness*.

Thus God sees not as man sees—what *we* think for the *best* may prove our *ruin*,—and what we think for the *worst*, may be the *best* of *all*! J. C. T. acted the reasonable part, on Christian principles, to bear and forbear, and wait the *bounds* of *possibility*, but Mr. W . . . acted otherwise.

898. J. Q. had been in the habit of opening the letters of Cosmopolite and taking out *money*—also he was to have paid Mr. W . . . and J. C. T.—The latter he did not, but the former received a *note* from J. Q. on the account of Cosmopolite, but not to the full amount: giving a *receipt* for money, and wrote a *letter* to Cosmopolite for the "*balance*" to Virginia, where it was broke open, and remained on a shelf more than a *year*; and was taken down by Cosmopolite when on his journey, careless, and observing *his* name on the superscription, opened it, read it, and put it in his pocket, with the *receipt*, as he came along.

Mr. W . . . denied the "*receipt*," although he acknowledged the *letter*; but the *names* were in his own proper hand writing—so admitted by judges, when compared with a receipt book.

He demanded the *whole* of Cosmopolite—saying the note of J. Q. was *destroyed*; which amounted to about two hundred and eight dollars—the whole was less than three hundred.

Cosmopolite said it was hard to pay it twice; but was willing to submit it to *arbitrators*, and abide their *judgment*; to which Mr. W . . . . assented—he should choose one—Cosmopolite another, and these two should choose a third—a majority of which should be *final*. The hour being fixed, Cosmopolite started with his, and MET that of Mr. W . . . . and who should it be but the *sheriff*, prepared to take Cosmopolite to the “*tight house*.” Thus, the aspect was of the most gloomy nature—however, two men stepped up and became security for his appearance at court. This gave him time to breathe, and see what next.

899. The assignees to the estate of J. Q., who had died in the West Indies, offered to acquit Cosmopolite of all demands, if he would let them step into the place of J. Q., and have the transfer in his lieu, from those whom it had concerned—as J. Q. had left a demand on book against Cosmopolite of some amount improperly—and, moreover, would step in between him and Mr. W . . . . and fight him in the law, giving Cosmopolite a bond of indemnity.

Cosmopolite readily consented; being only paid his expenses; but flung in his trouble—so that in attempting to favor the *sick* man he neither gained nor lost—except the plague and *censure*, as the *sick man* was paid his full demand.

900. There is *one* instrument of writing which hath been *paid*, but was never delivered up; which, in justice, Cosmopolite should have—as “Major Mills, Charles Smith,” and “*Frances Steel*,” doth know!

901. Thus Cosmopolite was enabled to clear off with J. C. T. and leave the city in peace—while Mr. W . . . . was left to have his dispute *decided* in his own way—but what was the consequence? He was *cast*, having the cost of court to pay; and only got the *balance*. After which there was a *resurrection* of the note of J. Q. which he, Mr. W . . . . wished Cosmopolite to purchase—and for the refusal called him all to nought, as a “*scoundrel*,” &c. &c. &c.

902. Cosmopolite went as far as *Boston*, where he had a few books—procured him a horse and little *wagon*—and returned to the south, and so to the *Mississippi* to his *Rib*; and immediately started for *Georgia*, through the wilderness, without bidding a friend farewell—visited many counties and started for the *north*. Was pre-warned in dreams—which the sequel proved, at *Lynchburg*, Virginia. *She* was taken sick—brought nigh unto death, and detained two years. See her “*JOURNEY OF LIFE*.”

903. Cosmopolite was defeated in attempting to get a small cabin here—his reputed

“*riches*,” by report, not being adequate to surmount it.

904. He was taken unwell with those *spasms*, and lay beside a road, and probably would have died—but a doctor came along—gave him some medicine, which flung the spasms from the *nerves* into the *blood-vessels*, and he began to amend from that time.

905. The Presbyterians were remarkably kind and open in N. C., many of their meeting-houses were at his service, and some of their ministers he formed acquaintance with, who appeared like very pious men, with the spirit of liberality!

906. Thus after long struggles, Cosmopolite got through all his difficulties, into which others had involve<sup>d</sup> him: after turning away\*—even to parting with his HORSE and *library*; the latter of which he had taken much pains to collect and select—having the small piece of *ground* left at the *Mississippi*, on which was the old “*mill*” frame from which he derived no benefit—neither does he expect to, having sent a *deed* of relinquishment, but received no value.†

907. Those who are fond of retailing evil reports about absent characters with a degree of rejoicing, are a partaker of evil; in as much as they would consider it very hard, ungenerous and unjust, for one to take half the liberty about them in their absence, that they do about others. For the *motives* cannot be good, nor the spirit savor of righteousness. Therefore, if they profess *friendship* to the face they are only base “*hypocrites*” in heart; from which may society be delivered!

908. *Dreams* may come from the *enemy*, from the *business* of the day past, from a *disordered body*, propensities founded by contamination, from “*moral evil*,” and from God through the medium of *Angels*, and departed *Saints*, as forewarnings to stir up and prepare the mind for those scenes ahead, as a dispensation of preparation. Which many remain ignorant of for the want of due attention, with a heart conformed to the Divine Government.

909. Many people, from a spirit of *prejudice* founded on jealousy, *surmise* things about others, which amounts to a *reality* in their *imagination*; and hence *assume* the liberty to report and circulate it as *truth* founded upon *fact*, to the great injury of society, friendship, and the *innocent*.

\* Though he thought of paying with a “*ramskin*” as the saying is—i.e. deliver up all—but Providence wrought the other way, when it came to the last extremity with Mr. W . . . .

† Cosmopolite sent the money to J. Q. according to agreement—but he gave his note to Mr. W . . . . and kept the money, which Mr. W . . . . accepted on Cosmopolite’s account, and gave the receipt for money accordingly!

† Roswell V . . . ., who was disinterested, by his influence and interference, saved some little value from the wreck.

The foregoing short history of "*Eccentric*" *Cosmopolite*, is given for the benefit of all those whom it may CONCERN.

910. JUNE 9, 1813.—Leaving Peggy at John M. Walker's, in Buckingham County, Virginia, where she was confined with —. I spoke in Charlotte County, Maclinburg, Brunswick, Belfield, and Murfreesboro, down to Edenton, in N. C. at which place I was interrupted by a Baptist preacher, who gave me the lie, and brought himself into disrepute; I replied there was "some good mistaken men whose hearts were better than their heads."

911. By *Elizabeth* I came to the *Hickory Ground*, and down to *Princess Ann*—and while upon the road I heard "*Jefferson's Bull Dogs*" so called, roaring at one of neighbor *George's* frigates; which give me awful sensations concerning the horrors of war, and the curse the world is under. On my arrival at *Norfolk*, I saw the smoke of cannon, and the awful scene during the *battle of Craney Island*.

"God sees not as man sees: for the race is not to the swift nor the *battle to the strong*"—which was exemplified in that instance; the termination being different from every calculation both of friend and foe.

912. I returned by *Suffolk*, where I found my old friends *Yarborough* were gone to the other world. By *Petersburg to Richmond*; where I found my old friend, *Stith Mead*, still going on in the work of the Lord.

913. On my arrival in *Buckingham*, finding *Peggy* still low in health, and the people unwilling for her removal, as unadvised, I requested a ride in the gig; which the family, not suspecting my intentions, we started; and, beyond probability, she endured ten miles before we stopped: as the Doctor had advised the "*White Sulphur Springs*" in *Greenbriar*. Next day we reached *Lynchburg*, where I was requested to preach; but *Le Roy Merritt*, who had been converted in this place, and came with me from the *Low Lands*, had been to see his friends, was now on his return, and desired to preach: I felt as if it was his turn, and gave way accordingly. He spoke with life and authority from above: and going to his station in *Portsmouth*, died in a few days after, with the shouts of "*VICTORY! VICTORY! VICTORY! VICTORY!*" in his mouth.

"Let me die the death of the *Righteous*, and my last end be like his—Mark the perfect man, and behold the upright—for the end of that man is peace."

914. While in the *Low Lands* I saw some good times, and revivals of religion: but the drought, the sun, and flies, were dreadful at that time. Many streams were so dried, that swine fattened upon their fish; and the want of water and food for cattle were distressing,

with the addition of swarms of flies to suck the blood of man and beast.

915. Hiring a hack we came to the "*White Sulphur*" Springs in *Greenbriar*; where I got access to many neighborhoods where I had not been before; being a stranger in those parts. Our expenses were nearly one hundred dollars, but I did not begrudge it, considering the benefit we received from those waters. When on the way, she could hardly bear her weight ten yards, but now was able to ride sixteen miles on horseback to the "*Sweet Springs*," where I spoke to a large and attentive audience, though the *devil* reigned in those parts. Lawyer Baker collared me, and threatened to break my neck for preaching; because, he said I insulted Mrs. — ten years before, by saying hell is moving from beneath to meet her at her coming; and he did it to revenge her cause. But his assertion was false. The ladies however took up my cause, and promised me protection. And hence his gambling comrades became ashamed, and he had to hold his peace and let me alone.

916. By the assistance of Providence we found the way opened to gain *Fincastle*; and the camp meeting, near *Salem*, where I had to apologize for my "*Lapel coat*," single-breasted; which I was reprobated for wearing.—The case was this: eighteen months before I was in distress for a *coat*, the winter coming on; and had not money to spare to get one. But a man owed me twenty dollars, which he could not pay in ready money; hence I must lose it, (being about to leave those parts,) unless I would accept a turn to a shop where garments were ready made, being brought over from England: hence from my necessity, and the nature of the case, originated the contended coat, the most valuable I ever wore in my life. But I soon gave it away rather than hurt weak minds, and give mankind occasion: and got a sailor's blanket-coat, to prosecute my journey.

917. From thence to *Blackrod* in a wagon: where we had some good times. I spoke to the military in *Christiansburg*, where they gave me a surtout.

918. I attended a *camp meeting* one day and two nights, which appeared like a blank in my life; so I started off twenty miles on foot, to my destination.

919. Having procured me a *tackey*, and parting with *Peggy* at the *Yellow Springs* in *Montgomery county*, I started for the *west*, while she went to the *east*, with brother and sister *Booth*, in *Brunswick county*, in *North Carolina*.

920. On *Walker's Creek* I saw the greatest preparation for camp meeting that I ever viewed in my life, being encircled with bar-

racks all round. It was a dreadful rainy time; but from our convenience, preaching went on in the tents; and all were accommodated.

I called at a house to feed my horse, where I was recognised, and solicited to stop and preach, which I did: and had a good time. The man of the house turned away circuit preaching because they held private class meetings—and so broke up the class.

921. In *Abingdon* I spoke three times. Exchanging my poney for another, as she was in foal, which had been kept a secret from me by the seller: I got imposed on again, as the latter had not been corn fed: and in two days she tired. Hence I was obliged to exchange for a third, to be able to keep up with my appointments, but this also was so rough in his gaits, that my state of health would not admit of keeping him: hence I exchanged for a fourth, having expended eighty-three dollars: I obtained one worth about forty, having but one eye.

922. When I started on this journey, I felt to go as far as *Nashville*;\* but any farther a gloom seemed to overspread my contemplation on that subject—I could not tell why: yet when I arrived into West Tennessee, the cause was obvious: the Indians having commenced war, blocked up the way to *Louisiana*—as many were murdered in that direction.

923. Putting my work, improved, to the press, sent off my appointments: after which I commenced my tour through Gallatin, Carthage, Lebanon, where I saw the wife of the "*Wild Man of the Woods*." I strove to obtain his journal: but in that I was disappointed—though they had agreed on certain conditions to let me have it—he died in peace. Jefferson, Murfreesboro, Columbia on Duck; Rices' M. H. Franklin: Liberty, near Green Hills; Dixon county, Clarksville, Palmyria, Christian county and Russellville, in Kentucky; Robinson C. H. Macminsville: Secotchee valley,

\* In Nashville jail I saw an Indian chief of the Creek nation, named Bob—taken prisoner by Collee's spies. I asked him why their nation took up the hatchet against the whites, when they were paid for their friendship by the United States?

He replied, that a letter from the Great Father, the King of England, that the time was arrived to take up the hatchet—then the Governor of Pensacola sent for the big Prophet—who said if we did not take up the hatchet, our cattle would become buffalo, and our fowls like wild turkeys—and our hogs would become hizards. Likewise our dogs would become spirits and kill us, because we had whipped them; which prophecy the governor delivered by an interpreter to Runners, who quickly circulated it through the nation—some believed it, who were credulous in the doctrine of Spirits. It was through such a three-fold influential source others believed it, being dis- sected to the United States—and a third to prevent being tomahawked, as there could be no neutral in the war—and hence the commencement of hostilities.

They that observe lying vanities, forsake their own mercies. Four armies are now against them—and destruction appears coming upon them to the uttermost. But woe to them who make use of Religion to answer their wicked ends thereby!

Washington, Kingston, Marysville. Seversville, Knoxville, Clinton, Jacksborough, Claiborne, C. H. Rutledge, Rogersville, Greensville, Jonesborough and Carter, C. H. to Wilksborough, and then to Huntsville, so to *James Clements*, where I arrived on Tuesday evening, the 14th of December; intending to proceed immediately to Raleigh, and from thence to Brunswick, where Peggy is. But in this I was disappointed: being taken sick, was confined until Thursday, when the weather set in bad. On Sunday spoke to several hundreds in the door yard, and rode fourteen miles on my way—and falling in with a congregation, I spoke at night. Next day it rained, snowed, and hailed, in a distressing manner, so that I could not feel myself justifiable to pursue my journey; however anxious.

924. There is something peculiar in my detention here,—for I felt to hasten my journey to the utmost, and accomplish my route; but still I was prevented going further at present, though I have accomplished the essence of my visit.

925. More than a year ago, I dreamed that we were on the shore in the Low Lands—where about twelve o'clock at night the great ocean presented to view *before* without bounds, and the awful cavalry pursuers were in the rear, and destruction to the uttermost awaited us if we staid there until day. I saw a bateau, without sails, oars or rudder, in which I said we must embark as the only alternative, and leave the event to God; and putting in our trunk, for it was present with my papers, and all we had: Peggy stepped in, and as I shoved it off stepped in myself; the *motion* of which, with the *wind* and *tide*, took us out of sight of land before day. A porpoise rose and struck the gunnel of the boat and broke in a part, which admitted the waves to dash in, and the boat began to fill. I said, we are lost—there is no hope, but to commit ourselves to God, and hang our souls upon Him!

Just then a fine large ship presented to view, and was immediately alongside; and seeing our danger, flung us a rope, to which we fastened the trunk and so were drawn into the ship, as the boat just then filled and went down! There were three ladies in the cabin who served us with a dish of warm coffee or tea; for we were wet and very much chilled. I could eat but little, from the gratitude to the great Disposer of all events for our late deliverance from the danger of the sea, and our dreadful pursuers. I asked the captain where he was from, and bound to? He said, "from *Ireland*—have been to the *West Indies*—am sailing to *JERUSALEM*." While reflecting on the subject, and the probability that my pursuers would not hear of me for years, if ever, I waked up all in a flood of



tears! What it means, I know not, time must unfold it!

926. When on my return from *Europe*, from an unaccountable impulse of mind I frequently said, I awfully feared that all was not right at the *Mississippi*; as a brother and sister-in-law had gone to that territory about the time we left *America*.

927. In Ireland, one day a person observed to me her dream, which left a tremor of horror on her mind. That I had wings, and could roam at pleasure where I pleased: at length I lit down on a *certain* place, and sunk into the mire—and the more I strove to get out, the deeper I sunk down into the black mire. When she waked up with a degree of horror.

928. Those persons in M. T. separated, by grievously sinning against the tender mercies of the Lord. Leaving Peggy in Virginia, I arrived in Claiborne county, where he had begun a mill on ground which was not his own, and got involved in debt, which caused both parties, viz. the owners of the ground and him, to desire me to act as a *mediator* between them; which I accordingly did, and writings were passed accordingly.

But alas! this was the beginning of sorrows to me, and proved a school, arising from a combination of circumstances, which I shall never forget.

I offered all I had, in a few day after, for a release, but in vain, they proved like blood-suckers, which stuck close to the skin.—Hence I was compelled to purchase a part of the land and improvements; which involved me in debt head and ears, of several thousand dollars, which took some time to extricate myself! But which was accomplished by perseverance, through the providence of God.

929. The "Rights of Man," fifth edition, being finished, I visited Fayetteville, Wilmington, Kingston, Georgetown and CHARLESTON; where the women lived at the "Planters Hotel," who had been instrumental in saving me from the hand of Baker; here I put up gratis.

930. I visited Sumpterville, Statesborough, Columbia, Chesterfield, Wadesborough, and several adjacent counties, to Moore; and Raleigh, Smithfield, Kingston to Newbern, and Washington, so by the intermediate places to Tarborough, and also to Nash. C. H. Louisville, Williamsborough. Granville, Hillsborough, to Terswell and Person, to Warrington and Brunswick; from whence we took our departure to Petersburg, Richmond, Fredericksburg, Alexandria, Washington to Baltimore: and on the way I met *Jesse Lee*, who hailed me in the stage. I once saw him at a *camp meeting* in *Georgia*—we took a walk.

He has been *Chaplain* to Congress longer

than any one individual since the "*True American Federal Government*" was formed. I spent some time with him at Washington—he gave up his appointment for *Cosmopolite* in the "BIG HOUSE." One night *Cosmopolite*, while sleeping in the room with him, dreamed that a *Rat* came out of the dark, and fastened on his finger, and began to suck his blood, which he, in endeavoring to shake off, had like to have sprung out of bed. Next day there came a *swindler* to *Cosmopolite*, and ingeniously duped him out of thirty-eight dollars, which he designed never to reimburse! This also was a *school*, and taught him the lesson: "He that will be *surety* for a stranger shall smart for it."

Mr. F. A. is sick, and perhaps is about to end his long and arduous labor. What then?

931. *Cosmopolite* heard N. Snethen preach from, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." The Lord knoweth—not is able or willing; but knoweth now, i. e. the *best* way to deliver, &c., and to reserve the unjust to the day of judgment: not the general judgment, but some *particular* judgment in *this world*; adding, those that will not be subject to *rule* and *order*, put themselves out of the power of the *magistrate*, for he cannot follow them through all their intricate windings; of course they surrender themselves into the hand of God only; and hence we may expect to see some particular judgment befall them, as a just dispensation, and make a striking example of them as a warning to others!

932. From Baltimore to Philadelphia, and so to New York, where we saw J. . . . M. . . ., who professes himself to be an "*alien enemy*;" who hath caused (more) uneasiness in the . . . society and *disturbance* (than *Cosmopolite* hath done on these shores these eighteen years) \*though accountable to none in a *moral* or ecclesiastical point of view, for his conduct on these shores: though a man of "ORDER," yet he has been generously used in various senses in *this city*; but his *Life* shows the liberty in his country, as published by himself. However *Americans* as "*alien friends*," THERE in time of PEACE, are used worse than "*alien enemies*" are here in time of WAR; which *Cosmopolite* doth know.

933. There *Cosmopolite* with his *Rib*, had to appear at the *Custom House* by summons; and tell his age, parentage, birth-place, occu-

\* The example of *Cosmopolite*—it had been urged would prove pernicious; but where has the effect been produced yet? Moreover the "Defence of Methodism" states the distinction between "*accidental* and *moral evil*;" and shows the absurdity of saying "*most good* or *evil*," &c., "*more evil than good*."

pation, city, street, number of the house, and name of the family were he stayed before embarking, ship's name, &c. &c. &c. complexion, height, flesh marks, &c. &c. all the answers recorded, and his name *he* had to sign to his testimony. This examination they passed through three times at the Custom House, then at the Mayor's office, and also at the Alien office: then he could not stay without the *King's* license, on which were certified his *lodgings*, &c. which must not be removed even to the next door without permission, under a penalty: and the family who received him to fifty pounds fine. Moreover, he must not exceed eleven miles distance, nor preach without license from the *sessions*, which could not be obtained without, first, the OATH of *allegiance*; second, to support that particular form of government; third, against *Papery*, or be subject to pay a fine of twenty pounds; and those who suffered meetings in their houses without a license from the Bishop's court, were subject to twenty pounds fine; and each of those who attended, to pay five shillings.

934. Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's: for the *devil* ought to have his due, and God requires no more: and every thing should have justice done to it!

And to misrepresent any thing designedly, with an intention to *deceive*, to injure another, and thereby answer our own designs, is a "MORAL EVIL" of the deepest dye; and while the *Vicegerent* governs the world in *Righteousness*, judgment must and will be given in favor of the *injured*. Therefore *vice* must not triumph over *virtue*; and though the "*Wicked* may flourish like the green bay tree" for a season, the day of retribution will come at last. Consequently, all persons whose *actions* flow from *impure* and unjustifiable motives, will have only a *curse* and *bitterness*, as a just entailment at last, as the final issue of their conduct!

But innocence, uprightness and integrity of heart, founded upon virtuous and justifiable principles, as a responsible agent to the Supreme Governor of the world, will meet His approbation; who will carry them through safely, however severe their trials and conflicts may be for a season, SALVATION will come at last.

Hence the propriety of "FAITH in God," and a "HOPE" in his *Providential Hand!* Likewise *Charity* or LOVE, which is the *spirit* of the gospel of Christ, should be the moving spring of all our actions; in order that we may glorify Him in all our ways, by a suitable disposition of heart fitted to his government; which requires a *worship* in SPIRIT and in TRUTH, with the UNDERSTANDING!

935. "Natural Law"—"Moral Law"—and the "Rule of Practice;" originated from the same *Author*.

Natural law embraces *unalienable* RIGHTS, which are founded upon innate principles, as life, liberty, and the pursuit of happiness, &c., from which *equality* originates "*Natural Justice*." Agreeable to such natural justice is "Moral obligation;" "Love the Lord with all thy heart, and thy neighbor (not less or more, but) as thyself;" "and as ye would that others should do to you, do ye even so to them, for this is the law and the prophets;" or what the law of *Moses*, and the *spirit* of prophets; and the example of Jesus Christ enjoined: "Therefore with what judgment ye judge, ye shall be judged," and "with what measure you mete, it shall be measured to you again."

The *just* retributions of Divine Providence have been observable in *social* bodies, as well as in *personal* and individual cases. *Haman* and *Mordecai* exemplify an instance—"he that will dig a pit for another, shall fall into it himself."

936. The first fifteen years of my life were as lost, not being devoted to God; though more *sober* and steady than most at that age; which was remarked by many.

When in my sixteenth year I became acquainted with the comforts of *religion*; which hath kept me out of many a hurtful snare. About eighteen I commenced my *itinerant* career; which is more than *eighteen* years since. Various are the scenes through which I have been preserved since, by *land* and *water*, in those different climes where my lot hath been cast, arising from the different customs, interests, and prejudice of education. There is a family *likeness*, so there may be a family *temper*, and likewise a family *education*. Hence the various MODES give rise to various *prejudices*? and those that *predominate* will injest and *taint* whole societies or neighborhoods, over whose influence they control.

937. Little *minds* are capable of little things; and hence to see an *exaltation*, is apt to produce a *jealousy*; which, when admitted, begets envy: and friendship and respect *degenerates* into hatred, malice, and ill-will.

938. Every person supposes himself to be in the *middle* of the world, and *his* way to be the most RIGHT, and as a *criterion*, and the summit of *perfection*. A difference of course to be an *error*, which should be cured; hence he hears the testimony against it with all the zeal, acrimony, and bitter censoriousness imaginable. Why! because it varies from *his* views; without allowing others the same liberty that he takes, to think, and judge, and act for himself; but all are in error who do not come to his rule, founded upon bigotry

and the prejudice of education. For the most ignorant are generally the most rude, saucy, impertinent and positive in their assertions; not knowing how to state a proposition, nor draw a right conclusion; but think that assertion is argument, and so take it for granted that it proves the point.

939. Those persons who have sprung out of the *ashes*, and have been raised in the corner, when they get into office and *power*, become the most important, self-exalted, imperious, and *tyrannical* of any persons whatever; and domineer over those with a vengeance, that come within their power and displeasure;\* from which good Lord deliver the EARTH! †

940. I perceive all things below the sun to be of a fleeting nature—nothing permanent but *Divinity* and *Immortality*! And to feel the *love* of the former, brightens up the prospects of the latter; and *inspires* the heart with "*hope*" beyond this life!

941. I have not an acre of ground I call my own upon earth, and but a small pittance of this world's goods in any shape or form. But am without house or home of my own, and but very few on whose friendship to depend.

942. The last seven years of my life have been a scene of trials; but they have been a school. During this time I have not received from other people in my travels, what would bear one half of my necessary expenses; and yet there is no time nor place in *Europe* or *America*, that any person can point out, when or where I asked for a "*CONTRIBUTION*," for "*myself*," either directly or indirectly; though I have taken a few, made by other people, in some cases of extreme necessity, or to prevent doing harm by hurting the feelings of some well wishers, in the course of those eighteen years: but have by far declined the bigger part—perhaps ten to one. ‡

943. The profits of my books, I derived no real advantage from, before I went to *Europe* the last time; and by the "*JOURNAL*" I sunk about one thousand dollars, by engaging too many to meeting-houses before the work was done: at one of which there happened to lack *twenty-five of eight hundred*; and hence *twenty-five dollars in cash* was demanded, and paid from other publications; so that I had

but about *ten dollars* when I embarked for *Europe*.

944. But hitherto the Lord hath helped and brought me through, and gently cleared my way. I feel a sweet inward peace of mind, a blessing I have never lost since I saw *Calvin Wooster*. What is before me I know not—trials I expect ever await me, while upon the Journey of Life on these mortal shores: but the anticipation of a better and happier world, attracts my mind to surmount every obstacle by "*FAITH IN JESUS*," to gain that bright abode; and strive by every possible means to *regenerate the earth* by the knowledge of God: that "*moral evil*" may be expelled the world, the *Kingdom of Christ* become general, and rule over ALL.

945. I verily believe these are the last days of troublesome times; and will continue to grow worse and worse, and rise higher and higher, until after the "*FALL OF BABYLON*," which I expect cannot be far off; and the "*Beast and False Prophet*" be taken away; then the *Divine Government* will be acknowledged, natural justice attended to, moral obligation performed in the golden rule of practice, as enjoined by the *VICEGERENT of the world*!

946. Whoever will read the xxviii. of *Deut.* and compare it with the history of the *Jews* and our LORD's prediction with *Josephus*, must be at least rationally convinced of the doctrine of *Providence* in nature and grace. And whosoever is convinced, and looks at the "*sigas*," may discern the *TIMES*: "*For the light of the moon is becoming as the light of the sun*," when compared with the last centuries: and "*The light of the sun shall become sevenfold as the light of SEVEN DAYS*," saith the inspiration of the Almighty. Then "*the House of the Lord shall be established in the top of the mountain, and exalted above the hills*;" "*and all nations shall flow unto it*;" then the *wolf* and the *lamb* shall dwell together; and the "*nations learn war no more*;" for "*the NAME of the LORD alone shall be EXALTED in that day*;" and natural evil will be expelled the world, and the earth restored to its paradisaical state: "*until the thousand years be ended, whether a common thousand, prophetic or apostolic*: when *Christ* shall reign on earth, and bring his saints with him; but after the loosing of *Satan*, then there will be a falling away; and shortly will come the general judgment. "*moral evil*" having contaminated the earth again; and hence it is inconsistent with the nature and government of the Almighty, to continue the world in being any longer—then we arrive to the *CONSUMMATION* of all things.

947. This world is fitted to man's *body*, but not to the *mind*! the *love of God* is the only

\* This is observable in petty understrappers \* \* \* \* \* as well as in the *black* overseers in the West Indies.

† The narrow contracted Tyrant—condemned such a *VARIETY of heights*—thought to be "*uniform*" would be for the best—and choosing his own height for the model, has an "*IRON bedstead*" erected for the criterion—and all the longer must be "*cut off*," and those that were shorter must be *stretched*—which neither *nature* nor *grace* admit.

‡ I have now and then rode up to a house, and asked for a bit of bread and some few things of the like necessity, &c.

principle that can satisfy the MIND, and make him happy. Man is ever aspiring for new and greater things: now this principle is not wrong, being implanted by the AUTHOR of nature, as an inherent principle that is innate; the *evil* consists in the pursuit of improper objects that can never satisfy, and so become idolaters, to the neglecting the *Author* of all good, the privation of which is misery, as HE is the only fountain of perfect and lasting happiness!

948. This world is man's beginning place, like a state of embryo: he being a candidate for future happiness; hence the other world is his place of destination. For "*moral evil*" brought "*natural evil*" into the world; man is degenerate, hence the necessity of "*regeneration*" by the Divine Spirit," called the "*NEW BIRTH*." "The kingdom of Heaven was prepared for man," not from all eternity, but "from the foundation of the world;" whereas "the lake of fire and brimstone" was never made for man, but was "prepared for the devil and his angels."

949. The "*pleasure*" of the Lord was the moving *cause* of "*creation*." "*LOVE*" was the moving *cause* of "*redemption*;" and "*faith*" is the *instrumental cause* of "*salvation*." But "*SIN*;" man's own ACT, is the *cause* of his "*damnation*."

Therefore the necessity of seeking the Lord by faith, to find that knowledge of him, which will give an evidence of pardon, and bring peace to the mind.

950. The "*divisions*" of the human family in "*nations*," has its advantage; to cause a balance of power and a refuge for the oppressed people.

951. The variety of "*denominations*" also in those nations, have an advantage, that no one should have the pre-eminence to dominate over others in matters of conscience; "there being so little *real piety* in the world. Union of form and ceremony is not religion in a moral point of view, for by it with the addition of power, the world hath been imposed upon, and taken the *shell* for the kernel, in their awful, delusive ignorance, which hath driven men to deism and infidelity, as common sense began to wake up and see the imposition. And doubtless will continue so to do more and more—hence the propriety of these words, "When the Son of man cometh shall he find faith on the earth!"

952. But a *union* of HEART in the *spirit* of the *gospel* of CHRIST, is a necessary thing to promote peace, and convince the world of the reality of the religion of Jesus being founded in Divinity, that they may embrace it by *faith* and "*know*" its blessed enjoyments.

953. Let brotherly love continue, for where bitter contention is, is every evil work; and

instead of judging and striving for a party, and using the devil's tools with which to do the Almighty's work, strive to excel in love; evidencing your "*faith in Christ* by *WORKS*," bringing forth those fruits of *Christianity* that will be the evidence on which will turn your eternal "*justification*" forever, in the day of final retribution!

954. The GLORY of God our object, the WILL of God our *law*; His SPIRIT our guide, and the Bible our rule, that Heaven may be our END. Hence we must "*watch and pray*," endure to the end to receive the "*Crown of Life*," where is pleasure without pain, for evermore!

955. Then the storms of life are forever over, and his journey is drawn to a close: where there is glory, and honor, praise, power, and majesty, might and dominion forever be ascribed to God and the Lamb. O! this pleasing anticipation of a future world—the HOPE beyond the grave!

956. After our arrival in New York, a combination of circumstances conspired together, whereby I was enabled to put my WORKS to press, through the assistance of some friends; whose friendship I required. But as many of the books were sold at cost, and considerable expense attending the transportation and circulation of them; there was very little, if any nett gain, or profits attending the same, without counting the great attention, care, &c. attending it; if we except the *pleasure* and *benefits* of mankind; which were my principal objects in their circulation; all of which was accomplished in about seven months, and discharged.

957. Frequently did I attend meetings at the *Asbury* meeting house, belonging to the *Africans*, or People of Color: and some other places: and departed to New Haven, where we spent a few days. It was the Fourth of July, and many were celebrating the time of Independence; but in a way neither to the glory of God, nor the honor of our country; but rather savored of a spirit of ingratitude, arising from a state of insensibility of how great and glorious our privileges are, when contrasted with other nations; and what has been before! So I made some remarks upon the sin of ingratitude, and its concomitant evils prospectively on the occasion. Thence to North Guilford, and Middletown, where I found a wagon going to Hebron: having held a number of meetings by the way.

958. Here I received a note from N. D. of N. L. containing the following queries: 1st. Why less time in private devotion now, than formerly. 2d. Whether the time spent in writing would not be better spent in private prayer! 3d. Why more conversant with my friends!

959. These questions reminded me of a circumstance of several *vessels* which were loaded with live stock,—cattle, sheep, hogs, geese, &c. &c. when several foreign vessels were off at a distance. Those things caused me to think so loud that I spoke out: "This looks like fulfilling the scripture"—"If thine enemy hunger feed him!" "Yes," replied a bystander, "the Connecticut people are very pious in *that* respect." But books are next akin to preaching, and may benefit society when I am no more: and duties never clash.

960. Getting equipped with a horse and small light wagon. I proceeded to Coventry, and found my aged *father*, one sister, and two nephews well. I staid a few days, and visited a number of adjacent places, and had some tender times: But my mind was uneasy, and some hours of sleep departed from me when I reflected upon the state of the country, and the *spirit* of the *times*.

961. When in Hartford city, I felt as if bewildered, and scarce knew which way to go; I left the beast to start which way he chose, feeling no inclination to go any where in particular. Thus in slow walk we started and took the road west, toward the state of New York, about twenty miles, when I met an old man; I asked him if any body in the neighborhood loved God; he mentioned a family and escorted me to the house, where two persons live, who were my former acquaintance, when they were single: staid all night: had two meetings, and went to Winsted, where I was invited by *John Sweet*, an acquaintance, with whom I fell in with by the by. Had two meetings and went to Lenox, and Pittsfield; and saw some of my old acquaintance and spiritual children, whom I had not seen for fifteen years. Held several meetings, and went to Bennington, and spoke once: then to Cambridge, where I had formerly travelled, but felt not free to call on any of my old acquaintance: nor have I felt free to do it intentionally, where I formerly travelled the circuits: unless it so happened just in *my* way of travelling.

962. Spent about a week with Peggy's sister and brother-in-law: held several meetings, met some opposition with an A-LL-part minister: and departed to Saratoga and Ballstown Springs: and held about fifty meetings in the adjacent country-towns, and went to Still-water and Waterford: so to Lownsingburg and Troy: where CHICHESTER proclaimed *war* against me, before I came, assigning as the *reason*: "ORDER!!!" But they who are not conformed to moral order in the Divine government, will not be able to stand in that day when all hearts shall be disclosed!

963. Thence to New York, where the

countenances of the people were an index of the mind; during the awful suspense of the engagements at *Baltimore* and *Plattsburg*: and also it was visible, who were the friends of the country, and felt interested, and those who were not: and a day or two days after, when accounts came from those two places, that they had not fallen; the scene was equally reverse!\*

964. Thence to Philadelphia, where I spent about a month; sold my travelling convenience, and went by water in the *steamboat* to New Castle, in Delaware: saw an old house 127 years old: held one meeting, and took stage to Smyrna: spoke once, then to Dover, and found a distant people; spoke four times; disturbed twice by something coming into my room in the night: spoke to it, got no reply: interrogated the family, got no satisfaction, only found others had been disturbed there before. Thence to Frederica: spoke three times, and went to Milford: where I spoke several times, and went to Georgetown; and spoke twice. So on to Doggsborough, and spoke in the church of England meeting house, and then to Martinsville, and held two meetings; from there to Poplartown, in MARYLAND: and Snow Hill. There I spoke six times, and departed to Havertown, and from thence to Downingtown in VIRGINIA. Thence I returned by Downing Chapel, and Newtown, to Snow Hill: thence to Salisbury; and so to Cambridge; where the snow and cold overtook me. During this journey so far, I had many precious times: at the Trap, in particular; and in East-town and Centreville, and at Chestertown, and at the head of Chester, and so returned to Smyrna, and visited its vicinity.

965. At the head of Sassafras, I saw MARGARET KEEN: whom I saw two years before in Baltimore: and who had accurately dreamed of *Bonaparte's* disasters, &c. &c. which made considerable impression upon my mind. Thus after about thirty days, I returned to Philadelphia, where I met my *companion* from New York, where I had left her; having travelled about five hundred miles, and held upwards of sixty meetings.

966. As neither of us had been in those northern latitudes, at this inclement season of the year, having been seasoned to a warm climate: prudence dictated the propriety of a proper line of conduct, and having some writing to do, it was proper to attend to it, and now appeared to be the time: but a proper place was hard to find, where we might be retired.

967. Once, seemingly we had thousands of friends, but alas, a true friend is hard to find! one who is not like the pine tree, rotten at the

\* The countenance being an index of the mind.

*heart.* Man is not to be trusted, unless *fear*, *interest*, or the *Grace* of GOD, shall influence him! for mankind in general, are led like an animal, by *inclination* for the time being, without exercising *JUDGMENT*, OR *REASON*, which should be found in a *Virtuous principle!* There is none but God who can be depended upon as certain: for He never forsakes us, unless we *first forsake HIM!* though some talk to the contrary, saying, *David* was LEFT to do so and so! &c.

968. Where are my many friends now? *ZION* is gone into captivity, her *harps* are hung upon the willows; but she will yet come out of the *Wilderness* of this world, leaning upon her *BELOVED!* terrible as an *ARMY* with *banuers!*

969. When travelling North and South, the difference of the country, the prejudice of the people, in their different modes of raising both among the religion and those who do not profess: taking the *Potomac* for the dividing ground, makes me think of the "*ten pieces*," of garments that *Abijah* gave to *JEROBOAM*: which *prejudice* had begun in the time of *SAUL*, the first king in Israel, and the house of *DAVID!*

970. When *Cosmopolite* was invited to preach in Congress Hall, before the other House; he spoke from these words: "Righteousness exalteth a nation; but sin is a shame to any people."—He went down to the Navy Yard and staid at the house of *James Friend*. During the night, he dreamed, and thought that he was in the gallery of the *CAPITOL*, which was much crowded: and the House was in session. A little, sharp looking man, came to the top of the stairs, and winked and beckoned to me, as if in great agitation; and then turned and went out. I thought I made my way through the crowd and got out of the door, where I found a military guard around the house; getting through them, I started toward the Navy Yard, when I saw the house arise, and fall in *two parts*, and burst into ten thousand atoms, and the whole was enveloped in a column of smother and smoke, which shocked me up! I told *James Friend* in the morning of my curious dream. Fifteen months after, as I was coming from Virginia, I called at his house; he reminded me of the dream, adding that he had never been in the house since, without thinking of it, and feeling a degree of horror! &c. Several months after this, when I heard of *Ross* and *Cockburn* being at Washington, I could measurably interpret my dream.

971. There was more blood spilt in the Carolinas, between the inhabitants, during the former struggle, than between the regular armies. There is an awful gloom gathering fast, and cloud-hang over a guilty land. Wars

are neither less nor more, than the sword and scourge of God; not only for a nation, but as individuals also; and there are two classes who feel it heaviest *here*; the first is those who are of no service to God or man: viz. those who are a *nuisance* to society, not pursuing any useful, innocent or lawful calling, to gain a subsistence; but have corrupted society by the influence of their example, and violating the Divine law, by profane cursing, swearing, lying, drinking, whoring, and lounging about the streets: this filth is in a great measure drained from our towns; and gone to the slaughter-house.—The other is the *Mercantile* class; who through the unparalleled space of peace and *prosperity*, were led off by the temptation of riches and grandeur, whereby they forgot God; hence the influence of their example, to the injury of society, and the dishonor of God's government: Therefore it was necessary that those avenues of *wealth* should be shut up; and hence the *scourge* from God. Consequently we should take warning that we may be able to stand; and of course must conduct ourselves accordingly, in the duty of *love* to GOD, and our NEIGHBOR; and attend to our *Saviour's* golden rule of practice, "As ye would that others should do to you, do ye even so to them."

972. After enquiring some time, I found a place in a *Quaker* family, where we obtained a room. Attended some of their meetings; had some very comfortable feelings while sitting in silence with them; heard some who spake feelingly, and to satisfaction; among whom was *RICHARD JORDAN*; his track I was much upon in *Ireland*, but never saw him until in this city: visited his house, and had good satisfaction.—*Peter's* call was to the *Jews*; *Paul's* to the *Gentiles*; so there are different gifts, and calls, in our day, and all by the *same spirit*.

973. *DOROTHY RIPLEY*, an English woman, who hath crossed the ocean five times, is now in this city: she belongs to no religious society; but is rather upon the *Quaker* order; she was very kind to me, when going on my last tour to Europe. She has travelled most of the States of the Union; and also in *Ireland*; as well as her native country. There has been much opposition to her, from those who may be called religious bigots, who are of narrow, contracted minds: for little minds are only capable of little things; but she hath bruted the storm, and lived down much that was designed to block up her path, and make the way bitter; but God hath been with her; and how many she has been a blessing to, the day of Eternity must disclose!

974. *THEOPHILUS R. GATES*:—the influence of his example is very impressive on

many minds: he travels on foot, inculcating the necessity of innocency, and purity of heart, flowing from love to God and man. He belongs to no particular society, but considers that to be *bigoted* to a party is to have or subscribe to, and constitutes one of the number of the beast.

How many more God may stir up to go the same way I know not: but though many have prophesied of the mischief that would arise from the influence and example of Cosmopolite: yet those are not "*Dowites*," neither is "*Dowism*" planted, in a spherical point of view. But

"Let talkers talk, stick thou to what is best!  
To think of pleasing all, is all a JEST!"

Hence, O! ye bigots of

"Different sects, who all declare,  
Lo! here is Christ, and Christ is there!  
Your strongest proofs divinely give;  
And show as where the Christians live!  
Your claim, alas! you cannot prove!  
YE want the genuine mark of LOVE!"

975. The news of PEACE salutes our ears, and reverberates through the land; but many appear to be intoxicated with the prospects: as though the bitterness was past; however, it may be that many ere long may find that the struggle between the powers of DARKNESS and LIGHT is not over; time must disclose it: may God have mercy on the human family, prosper Zion, and help the Pilgrims through this thorny maze to the peaceful shores, where the wicked shall cease from troubling, and the WEARY shall be at REST!

I saw two chairs made out of the *Elm tree*, under which WM. PENN held his treaty with the INDIANS: when treating with them for the ground of *Pennsylvania*, and where the city of *Philadelphia* now stands—not considering the mere discovery and donation of a KING, a sufficient TITLE—though done as the reward of merit, for his father's services to the public.

976. While the *New Englanders* were at war with the *natives* it is said to be a fact that there was no war between *Penn's colony* and the *Indians*, all the days of PENN!\*

\* It is said, that a man was employed to attend the King's fire, and keep it well *perfumed*, while Penn was waiting to have the accounts regularly and carefully made out and delivered, which contained the amount of arrears for his father's services—which perfume was *very expensive*. His *majesty* being present was invited by Penn to visit him, and he would honor him with one equally costly—which invitation being accepted, Penn put the *obligations* into the fire—doubtless as a testimony against WAR. The king afterwards sent for Penn, and made him a donation of the grant of *Pennsylvania*.

102 New Street, Dublin, 9th of the 5th mo. 1813.

DEAR LORENZO—This day thy very acceptable letter of March 19th came to hand, and afforded us particular satisfaction. It was about this time two years when we received the last letter from thee, and the only one since our return from England. I am now established in more extensive and profitable practice than I ever had before

The following is the substance of a poem which I wrote down the 24th of February, two days before Napoleon left Elba for France. The first verse, for reasons, I omit.—I was then under restraints on account of singularities of various sorts—By the Beast and False Prophet I designated Napoleon and Mahomet.—P. J.

N. B.—The second Beast of the 13th, seems the False Prophet of the 19th chapter.

Verse 2.

I SING of a glorious day near a-coming—  
The kingdom of Heaven set up amongst men—  
The servants of God to his standard a-running,  
As sheep when their shepherd calls into the pen.

However much these people called *Quakers*, are derided for ———, the *Protestant* christian world, is indebted to them as the means for many of the blessings, both *civil* and *religious*, which we now enjoy under God.

977. *Marriage*, for example, was considered an *ecclesiastical subject*—hence no marriage, unless the ceremony was performed by a *priest*—and the children illegitimate of course!

—indeed I think the last year exceeded any two former ones since my commencing as physician, and I must acknowledge that I think Divine Providence made use of thee, in a particular manner, as an instrument to bring about this, to me *unexpected*, event. For thy persuading me to go at that time with thee to England, opened the way for my going to settle whilst I did at *Naccesfield*, where I willingly resumed my medical practice, after having striven about seven years earnestly to decline it. My last year's business amounted, I think, to near 700*l*, which with former years' increasing property has enabled me to give some hundreds away to assist others in their distresses, and at present to have a few hundreds at my command, for the use of myself and others. But whatever I may have, either now or in future, I consider not as my own, but as a stewardship put into my hands by the Great and Good Master, and to be unreservedly devoted to his service in whatever way and manner he may see clearly to point out. If professors of religion would in general consider themselves only as stewards of what they possess, I think it might then be said with truth, as it was at the time of the first promulgation of the gospel, that no man counted any thing he had his own, and no member of the church felt any wants.

If any thing has gathered with me it has been *providential*, and not by my own seeking: by which means it is not a burthen to me, as I once felt some to be.

However easy and prosperous in outward matters I seem to be, yet I think it would be far more agreeable to me to be in America, travelling along with thee—even encountering some difficulties. But this gratification seems hitherto forbidden me: and I apprehend that I shall have to abide the great thunder-storm, which I fear ere long will shake and agitate these hitherto highly favored countries. I think it will take place much sooner than most people apprehend, and in a time and manner somewhat sudden and unexpected. I believe it will try the foundations of hundreds of thousands, and the truly upright, and those free from all idolatry, be alone preserved safely through it. I suppose I shall be favored to know of its approach, and a place of safe and quiet retirement be afforded to me during its continuance. I am not afraid of my opinion being known, as I am clear of all political spirit and parties.

I heard that thou hast thoughts of going to the West Indies, and from thy long silence I had fears that thou hast gone thither, and sunk under the unwholesomeness of the climate. But now I have a hope of seeing thee once more in this wilderness; for if thou art favored to visit England after her conflict is over, I have no doubt at present but that I may then meet thee there, and I hope much to our mutual satisfaction.

Thy true friend,

P. JOHNSON.

The Beast and False Prophet shall first be a reigning,  
 And horrible carnage 'mongst Christians will make;  
 The servants of Jesus in conflicts engaging;  
 A glorious warfare most valiantly waging.  
 Their lives laying down for their Great Master's sake  
 Their blood not these monsters' deep malice assuaging.  
 Till God's blessed day in the morning.

These tyrants alive being cast into the fire,  
 As shown to the Lord's highly favored friend;  
 Their armies destroy'd in God's terrible ire:  
 The world's great wickedness come to its end—  
 Then Satan, fet bound and most firmly chained,  
 Is in the abyss for a thousand years fix'd,  
 A seal set upon it, he horribly pained,  
 His blasphemous rage by his torments untamed,  
 The cup of his punishment here is unmix'd.  
 But God's righteous judgments can never be blamed—  
 For he is the Lord from the morning.

The Serpent no more poor weak mortals deceiving,  
 They all shall acknowledge God's heavenly law:  
 His righteous commands with obedience receiving,  
 The saints shall promulge without error or flaw,  
 These servants, raised up by their Great Master's powers,  
 Shall sit up on thrones with Messiah to reign;  
 'Tis now of God's kingdom the glorious hour,  
 His blessing come down in a plentiful shower,  
 There now is no suffering, sorrow, nor pain:  
 But Jesus' presence their Heavenly dower—  
 For he is the Star of the morning.

This glorious day of a thousand years' standing,  
 All death shall abolish to Jesus' friends;  
 They rode o'er the nations with sceptres commanding,  
 Their Master now makes them abundant amends.  
 The wolf and the lamb they shall lay down together,  
 The calf and the lion in harmony meet,  
 The birds of the air—of all sorts of feather,  
 At springs of the land, both the upper and nether,  
 Together shall play, and in innocence breed;  
 An infant shall lead the wild beasts in a tother;  
 'Tis day with the sons of the morning.

But how can I sing of these wondrous matters—  
 In Babylon's bastle a prisoner fast:—  
 My bonds are made stronger—the devil bespatters  
 My soundness of mind from the first to the last.  
 Poor David! from home and from friends now is banished,  
 As formerly happened in Saul's cruel day;  
 All conflicts domestic entirely vanquished,  
 The hill-tops of cheerfulness thoroughly plannish'd,  
 The devil triumphant now carries the sway.  
 But God's loved servant, although now astonished,  
 Will yet see a glorious morning.

The bold, firm and patient stand, which  
 these people made with perseverance, was  
 what broke the charm and obtained the *act*  
 of Parliament in their favor on that subject.  
 Thank God! there never has been a *spiritual*  
*court* in the United States.

978. Also the "*Act of TOLERATION*," under  
 "*King William*," was another effect from the  
 conduct of this people. Likewise the "*equal*  
*rights of conscience*," in our form of govern-  
 ment, is another effect; growing out of *Penn's*  
 policy, for the government of his colony; re-  
 quiring no particular test as a qualification to  
 office; only a general test, viz., the belief in  
 one God, with future reward and punish-  
 ment.

979. Thus, the LESSON he learnt from the  
 persecution in his time—so a little "*leaven*  
*leaveth the whole lump*." May it go on  
 throughout the world; till *priestcraft* and ty-

\* David means a beloved one.

ranny shall fall; and the nations learn war no  
 more.

Took stage for *Melville*; arrived between  
 seven and eight o'clock at night; word flew  
 over town; soon the school house was filled;  
 spoke there, and next day at *Buddville*; thence  
 to *Elizabeth Port*. Q. M., spoke twice, and  
 then to *Dennis's creek* M. H. Disappointed  
 of a conveyance, went on foot; found a wag-  
 on; so go on to *Cold Spring* M. H., thence  
 to *Cape May* C. H., so walked on to brother  
*Moore's*; brother *Fidler* carried me to *Big Egg*  
*Harbor* Baptist M. H. so to Tuckahoe, and  
*May's Landing*; then *Weymouth*; Fairfield  
 Presbyterian M. H., *Bridgetown* and *Penn's*  
*Neck*; *Salem*; *Sharptown* and *Woodbridge*;  
 so back to Philadelphia; having been gone  
 seventeen days; held thirty meetings; and  
 travelled about 300 miles.

980. Going to the *East*, Peggy was taken  
 seriously ill; we were detained about a month  
 in N. Y. Thence we sailed with *Captain*  
*Howard* to *N. London*, who generously gave  
 our passage; as did *Dr. Brush* his BILL at  
 N. Y.

981. Held a number of meetings, and sailed  
 to *Norwich*, spoke in the *Baptist* M. H.  
 Hired a wagon, and came to *Coventry*; found  
 my father well. Left *Peggy*; visited *Hebron*,  
*Stonington*, (where *George's* ship *Nimrod*,  
 killed two horses, one hog and a goose;) so to  
*Newport*, Rhode Island!

982. My constitution is so broken, and ner-  
 vous system worn down, that let me put on  
 what resolution I may, I am necessitated to  
 sit down every little while to rest, if I attempt  
 to walk and go on foot.

983. After speaking several times, in a  
 large M. H. with a steeple and bell, occupied  
 by brother *Webb*, and where he taught school,  
 I spoke in *Bristol*, where I had been nearly  
 twenty years before, in the beginning of my  
 itinerancy, and departed to *New Bedford*;  
 where I had been about eight years before;  
 spoke several times; designed for the vine-  
 yard; and attempted to sail to *New York*; in  
 both I was disappointed; so returned by land;  
 one offered a horse, another a chaise, and a  
 third attended me to *Providence*, saw a ves-  
 sel; found two boxes of books on board; dis-  
 posed of them in the best manner I could; and  
 after attending several meetings and experi-  
 encing some kindness from whence I had no  
 ground to expect it, and in other cases it turn-  
 ed out the reverse, I returned to *Coventry*;  
 made preparation to leave my *Peggy* for some  
 time; and departed to *New Haven*; sailed in  
 the dreadful gale to *New York*; came to  
*Philadelphia*, and visited *Baltimore*. Spoke  
 in the separate African M. H., and the one  
 formerly occupied by old *father Otterbine*.

Friday, 22d Sept., 1815. Took stage for



*Carlisle*; wheel came off, and we upset, but thanks be to God, none were materially injured; quit stage, and walked several miles through the mud; spoke several times: made remittance to my printer and bookbinder; assisted ten miles with a horse.

Monday, 25. Spoke in the *Dutch* "United Brethren" M. H., near the big spring, to a simple hearted people.

984. Found my father to be entitled to a tract of crown land for service—probably will be cheated out of it, as many others are of their *just rights*—and as one day I may myself be also—but what is amiss here, must be rectified hereafter.

985. Tuesday, 26. Role on the coupling tongue of the wagon; came to Shippensburg; feeble in body: *faith* revives, that the Providence of God will attend and bar my way upon this journey. But a few months will turn up something—I know not what; things cannot continue as they are; may I be prepared for all events!

986. Spoke in M. M. H.; behaved well; a few dollars to assist me on the way; the stage was full and could not take me: Providence provided; a man brought me a horse for his brother, to return from the college at Washington; thus I was accommodated two hundred miles over the mountains; while many were hurt by the upsetting of the stages on the way, about this time.

987. Wednesday, 27. Rode twenty-four miles to Kines; spoke to a few well behaved; next day to Bedford, and spoke in the C. H.

Here it is said that a *minister* wanted his elders to agree with *bonds* to pay him annually for life, whether he should preach or not—and *killed* one who opposed to prevent it. Another, who was a *magistrate*, committed him for trial; and after sentence, asked him what he thought of his state? He replied, I know I *have* had religion—and shall of course go to heaven, which I can prove by the articles of our church.

988. Friday, 29. Rode thirty-five miles, and next day came to Greensburgh—met a preacher, who told me when, &c. he became religious. Those things are like bread cast on the water, and found many days hence; which circumstances repeatedly happen, and are a comfort to my poor heart, and tend to keep my head above the billows.

Sunday, Oct. 1st. Spoke three times—good attention.

989. Monday, 2d. Came to *Pittsburg*; staid a week; spoke a dozen times; hundreds attended more than could get into the house; appears a serious enquiring spirit. Here are some of my old friends from *Hibernia*, at whose houses I was received hospitably when on my former visits to that country

—a stranger in a strange land. Among these are the Tackuburies and Joyces.

990. Pittsburgh (once Fort Duquesney, then Fort Pitt, from the great Pitt minister.) has become famous in the New World—and by *nature*, combined with *art*, promises to be one of the greatest *manufacturing* towns in America; seven or eight glass works in this neighborhood, and as many different places of worship. The turnpike road is in a fair way to be effected, and the steamboats will accommodate the west.

991. I am free from pain in body—hence I call it well, though threats of inward indisposition—the *spasms*, with which I am frequently attacked—the *asthma*, which interrupts my sleep, and tends to weaken my strength—the *piles* also, which are painful and distressing to a travelling life—also the *scrofula* on my neck. The frequent speaking tends to create inflammation in the organs or glands of my throat, which causes me keen pain at times. To walk six or eight miles in a day, is more fatiguing to me than 30 or 40 miles would once. Thus *nature* will fall beneath that which once it was capable to resist and throw off. This I could never realize from theory—I can know it only by EXPERIENCE, to what a state of *health* one may be reduced by exposure, fatigue, *sickness*, and wants of various kinds! Anxiety of *mind* is impairing to health—hence *religion* is the only real support to keep the mind in PEACE through the vicissitudes attending the journey of life. But I feel a measure of *gratitude* to the Great Disposer of events, that it is as well with me as what I now enjoy, and that I have as much strength remaining, and can labor as much as I do.

992. Monday, 9th. Came to *Washington*, just as the man was starting in the stage. He saw the horse, got out, and so I delivered him up. Spoke in the C. H.—took stage to *Middletown*, where I was beset to preach in a barn, it being election day. A religious vigor made a motion to *mob* me: but none would second it. A wordling replied to him, "Let the dead bury their dead." The same night and next day I spoke in *Charleston*, when *Mr. Fetter* lent me a horse to ride to *Wheeling*. Here I spoke three times—found a *Quaker family* who had been kind to *Peggy* when she had travelled the west with me. Here it is probable the great roads from the Atlantic will intersect with the waters of the Ohio—and of course the grand place of deposit between the East and Western country. Though the Alleghany, Muskingum, Sciota, and Miami, with the Wabash, &c., intersect with the waters of the lakes of Canada, with only small portages of a few miles—connect with that round the Falls of Niagara, and from Albany

to Schenectady, yet the principal will be through the waters of the Mobile and Tennessee, which are connected by a portage—one of 8 miles, by Coosce and Highwasse; one of 30, from Twenty-mile Creek to Bear-Creek; and 69 from Main River to Main River. Mobile has a tide of about 150 miles.

993. Taking water with Captain Wood, I arrived at Marietta on Sunday, 15th, and spoke in the Methodist M. H. to more than could get in—generally well behaved.

994. Monday, 16th. This day I am thirty-eight years old. Sixteen years ago I embarked for Europe: nineteen I was in Orange meeting, addressing the youth. Thirty-eight more, no doubt, will change my state. Above half of "seventy-six" is gone.

995. Spoke at sunrise to about two hundred—at about nine, in the two steepled, or rather horned meeting house. Spoke several times; and also at Point or Fort Harmer.

996. The marks of *antiquity* in this western world are so conspicuous, that should New England be depopulated, the monuments will not be so visible in a few hundred years as what these are now. And it is remarkable, that where Nature appears to have formed it commodious for a town, those ancients, as well as these moderns, fixed on the *same scites* in a great many places.\*

997. What is ahead I know not, but this one thing I am conscious of, that it requires more *grace* to be able to *suffer* the whole will of God, than merely to do it only.

998. A young gentleman and his lady returning from a visit to her parents, having a *spre horse*, I obtained the privilege of riding it about one hundred miles, visiting Gallapoleese and Greenopsburg† by the way.

What now is my *object and aim*?  
What now is my *hope and desire*?  
To *follow* the Heavenly Lamb,  
And after his *image* aspire.

999. Thence in a family boat to Ports-

\* The works of *antiquity* are beyond any descriptions as yet given, that I have seen, by Morse or others. Here are two circles, including several acres each, with what is called a covered way to the water. In one of these circles are two platforms—one of which I found to be fifty *paces* square, eight feet high, and three convex and one concave walk to ascend it. The *earth* appears to have been brought from a distance to make the top a hard walk, like that near Natchez. There have been *brass*, and copper, polished beyond what is common in our day, steel boxes, iron, silver, glass beads, a salt well laid in cement—flint knives, and stone axes. Also a stone "image," large as life, denoting great antiquity.

† Here an old gentleman replied that I should not preach to—*for, said he, it will hurt the feelings of my neighbors. Thus he interrupted two or three times. "He made a collection for me, which was given to bear the expenses of another. At a public house the woman charged fifty per cent more than her husband. I made some remarks upon it. It was replied, "that is nothing—for it was a customary thing in this our day." I observed, that I liked honest women to maturity, and honest afterwards.*

mouth and Alexandria, where I was recognized and embargoed to stop. So I held several meetings; saw the "mammoth orchard" of America; and thence to Limestone, and had meeting. Was driven ashore at Augusta: the court house was soon filled. After meeting the *wind* fell—so we departed, and arrived at Cincinnati, where I had never been before, as was the case with most of the towns on the Ohio, but found many of my *old friends* from different parts of the Union.

1000. There was soon a large collection on the bank of the river, to whom I spoke. Was requested to stop a few days, which I accordingly complied with, and in eleven days held about thirty meetings, in the vicinity of this place, and trust it was not time spent in vain.

1001. I got several thousand *handbills* printed for distribution, and received some remuneration from those whose hearts the Lord had touched; among whom was *General Taylor*.

Wm. B., one of Snethen's men, got vexed, as is said, at something I said in the market at Baltimore, 1804.

. . . . .  
"Chickamaw exshow."

The laws from Europe—tribunal in France, Spain and Italy—to restore the order of *Jesuits*, which were exiled as dangerous to papistical governments—and the *Inquisition* with all its horrors.

Here Lawner Blackman was drowned. I accompanied him to Natchez. He was retarded by no danger—by land or crossing streams of water. It appears he felt ominous preludes of his dissolution, and the concomitant circumstances show that he came to his end by Providence.

"Who plants his footsteps in the sea,  
And rides upon the storm."

1002. Captain C——, of the barge Defiance, took me in a skiff down the river to the Falls, a distance of about one hundred and fifty miles. Visited Lawrenceburg, in Indiana, which has 68,000 inhabitants, and will soon become a State.—First time I was ever in this territory.

Thence to the *Rising Sun*, about seven at night. The people assembled before eight; and before day in the morning likewise. So I took my departure by sunrise to Vevia; thence I spoke at the mouth of Kentucky river, held two meetings; at Madison likewise standing on the logs to collect the villagers, which had the desired effect. Then to Bethlehem.

November 13th. I came to Lewisville, at the Falls of Ohio, and went to distributing hand-

bills through the town. Though I had never been there before, was recognized by many. Thus I was provided for, and gained access to the people.

1003. On the 15th I embarked in the United States boats, after speaking in a fine large new brick meeting-house, and circulating subscription papers for a new edition of my works.

This river is a gentle *stream*, and by no means so rapid as is commonly supposed—it is rising fast. This branch of the army is going up the Mississippi to build a *fort* near CARVER'S Claim, which by purchase and transfer from Carver's heirs belongs to *Benjamin Mun*—one hundred by a hundred and twenty miles from the Falls of St. Antina to the mouth of Chippewa river—east.

1004. One who had stolen hospital stores was condemned to receive 200 lashes with rods, which were inflicted while the boat gradually drifted down the current—he being tied to three guns which were braced in a triangle. This was called running the gauntlet—but my feelings were shocked at the sight; though performed by *deserters*.

I doubt if the punishment did not exceed the crime—and whether it is agreeable to the laws of the land—punishment should be apportioned to the crime; or else how shall we make a proper distinction between Vice and Virtue?

1005. One thing is observable, that for hundreds of miles on the Kentucky side, the people were dilatory at night and morning in coming to meeting, &c.—but on the opposite side the thing was quite different. The only thing as a *reason* that I can assign for this is, SLAVERY!

1006. Some of the "Articles of War" by Charles the XII. were good, considering the *time* in which they were wrote, but some of the *Relics of Priestcraft* still remain, which may do for the *old world*, but should be expunged and kept from the *new*, which is reserved for a new era of new things.

The oath of *honor* is more binding to the *soldier* than any other, in most cases.

Sunday, 19th. The time on board is something solitary, though the *officers* are jovial, and civil to *me*; yet this is not the kind of company I want, though they render themselves as agreeable to me as they can.

This evening while at camp on shore, by the request of some of the *officers*, I stood on a log and lectured the *Cantonment*—good decorum.

Col. H. had some *paddled*, but not striking hard enough to please *him*, were ordered to take a turn—about a *dozen*; one stretched and a *cat* drew by the *tail* across his back, others disgraced by their hats, and called "pioneers."

1007. Thursday, 23d. Arrived at the *Cave* formerly inhabited by *Mason's* band of robbers; 120 feet back, and proper proportions—60 wide at the mouth, and 25 in height; I cannot well describe the *music* on the *water* from the *cave*!

1008. Spoke at the Red Banks. Quit the boats at the mouth of Cumberland River; embarked in a boat from that river going to trade with the Indians up the Arkansaw. At the mouth of Ohio I embarked in a *keel-boat* and descended the Mississippi to New Madrid, in Missouri Territory.

1009. The Earthquakes here made awful distress among the inhabitants, as may be seen by the following letter.

*New Madrid Ter. Mo., March 22, 1816.*

DEAR SIR—In compliance with your request, I will now give you a history, as full in detail as the limits of a letter will permit, of the late awful visitation of Providence, in this place and its vicinity.

On the 16th of December, 1811, about two o'clock, A. M. we were visited by a violent shock of an earthquake, accompanied by a very awful noise resembling loud but distant thunder, but more hoarse and vibrating, which was followed in a few minutes by the complete saturation of the atmosphere, with sulphurous vapor, causing total darkness. The screams of the affrighted inhabitants running to and fro, not knowing where to go, or what to do—the cries of the fowls and beasts of every species—the cracking of trees falling, and the roaring of the Mississippi—the current of which was retrograde for a few minutes, owing, it is supposed, to an irruption in its bed—formed a scene truly horrible. From that time, until about sunrise, a number of lighter shocks occurred; at which time one still more violent than the first took place, with the same accompaniments as the first, and the terror which had been excited in every one, and indeed in all animal nature, was now, if possible, doubled. The inhabitants fled in every direction to the country, supposing (if it can be admitted that their minds were exercised at all) that there was less danger at a distance from, than near to, the river. In one person, a female, the alarm was so great that she fainted, and could not be recovered. There were several shocks of a day, but lighter than those already mentioned, until the 23d of January, 1812, when one occurred as violent as the severest of the former ones, accompanied by the same phenomena as the former. From this time till the 4th of February the earth was in continual agitation, visibly waving as a gentle sea. On that day there was another shock, nearly as hard as the preceding ones. Next day four such, and on the

7th, at about four o'clock, A. M. a concussion took place so much more violent than those which had preceded it, that it is denominated the hard shock. The awful darkness of the atmosphere, which as formerly was saturated with sulphureous vapor, and the violence of the tempestuous thundering noise that accompanied it, together with all the other phenomena mentioned as attending the former ones, formed a scene, the description of which would require the most sublimely fanciful imagination. At first the Mississippi seemed to recede from its banks, and its waters gathering up like a mountain, leaving for a moment many boats, which were here on their way to New Orleans, on the bare sand, in which time the poor sailors made their escape from them. It then rising fifteen or twenty feet perpendicularly, and expanding, as it were, at the same moment, the banks were overflowed with a retrograde current, rapid as a torrent:—the boats which before had been left on the sand were now torn from their moorings, and suddenly driven up a little creek, at the mouth of which they laid, to the distance, in some instances, of nearly a quarter of a mile. The river falling immediately, as rapidly as it had risen, receded within its banks again with such violence, that it took with it whole groves of young cotton-wood trees, which ledged its borders. They were broken off with such regularity, in some instances, that persons who had not witnessed the fact, would with difficulty be persuaded that it had not been the work of art. A great many fish were left on the banks, being unable to keep pace with the water. The river was literally covered with wrecks of boats, and 'tis said, that one was wrecked in which there was a lady and six children, all of whom were lost. In all the hard shocks mentioned, the earth was horribly torn to pieces—the surface of hundreds of acres was, from time to time, covered over, of various depths, by the sand which issued from the fissures, which were made in great numbers all over this country, some of which closed up immediately after they had vomited forth their sand and water, which, it must be remarked, was the matter generally thrown up. In some places, however, there was a substance somewhat resembling coal, or impure stone-coal, thrown up with the sand. It is impossible to say what the depth of the fissures or irregular breaks were; we have reason to believe that some of them were very deep. The site of this town was evidently settled down at least fifteen feet, and not more than half a mile below the town there does not appear to be any alteration on the bank of the river; but back from the river a small distance, the numerous large ponds or lakes, as they were called, which covered a great

part of the country were nearly dried up. The beds of some of them are elevated above their former banks several feet, producing an alteration of ten, fifteen, to twenty feet from their original state. And lately it has been discovered that a lake was formed on the opposite side of the Mississippi, in the Indian country, upwards of one hundred miles in length, and from one to six miles in width, of the depth of from ten to fifty feet. It has communication with the river at both ends, and it is conjectured that it will not be many years before the principal part, if not the whole of the Mississippi, will pass that way. We were constrained, by the fear of our houses falling, to live twelve or eighteen months, after the first shocks, in little light camps made of boards; but we gradually became callous, and returned to our houses again. Most of those who fled from the country in the time of the hard shocks have since returned home. We have since their commencement in 1811, and still continue to feel, slight shocks occasionally. It is seldom indeed that we are more than a week without feeling one, and sometimes three or four in a day. There were two this winter past much harder than we have felt them for two years before: but since then they appear to be lighter than they have ever been, and we begin to hope that ere long they will entirely cease.

I have now, Sir, finished my promised description of the earthquake—imperfect it is true, but just as it occurred to my memory; many of, and most of the truly awful scenes, having occurred three or four years ago. They of course are not related with that precision which would entitle it to the character of a full and correct picture. But such as it is, it is given with pleasure—in the full confidence that it is given to a friend. And now, Sir, wishing you all good, I must bid you adieu.

Your humble servant,

ELIZA BRYAN.

The Rev. Lorenzo Dow.

There is one circumstance which I think worthy of remark. This country was formerly subject to very hard thunder; but for more than a twelvemonth before the commencement of the earthquake there was none at all, and but very little since, a great part of which resembles subterraneous thunder. The shocks still continue, but are growing more light, and less frequent.—E. B.

1010. The *vibration* of the earth, shook down trees; thousands of willows were snapt off like a pipe stem, about wrist high, and the swamps became high ground, and high land became the low ground, and two islands in the river were so shaken, washed away and sunk, as not to be found.

After speaking once, descended to the *Iron Banks*, acres of which had been shaken down, the effects of which were awfully impressive! Being very high, some trees, the tops just above water; others just ready to fall and slide off.

There are many sawyers in this river, i. e. trees fastened by the branches or roots in the bottom of the river, which saw up and down by virtue of the pressing of the water; while others are so firm as not at all to yield to the current. Those things make it dangerous going at night or in the fog.

We lay by two nights and one day; the wind and fog being our hindering cause.

New Madrid had been designed as the metropolis of the New World, but God sees not as man sees—it is deserted by most of its inhabitants; the upper Chickasaw Bluff does not wash like the others, and probably will be fixed upon one day as a proper *scite* for to convene the portage up and down the river, which now is inconvenienced by the *Indians* owning the soil, or the inundation of the water.\*

Our boat got aground near this bluff, but two men coming along in a *canoe*, helped us off—then we struck a *planter* and split and hung the boat—which with difficulty was got off and mended, so I quit her, paying my *fare*, and took to another.

There is but few inhabitants for several hundred miles. *Indians* or whites *degenerated* to their level! There are natural *canals* from the Mississippi to *Red River*, and so to the sea, far west of Orleans, the map of this country is but little understood—ten companies are now surveying the public *military* land.

At length I landed at Natchez, obtained several letters, and not finding any friends, I embarked in another boat—after paying my fare, and on the 20th of December, I arrived in New Orleans, having changed from one boat or canoe to another thirteen times.

Thus by the Providence of God—after many restless days and nights, got to my journey's end—stayed about a month, mostly at the house of Captain William Ross, who was flour inspector of the port; and at whose house I was treated as a friend, in *Europe*—when I *first* landed in a strange land! May God remember them for good!!

My books, through the delay of the BINDERS, did not come in time for me, I only got a few—took steamboat, ascended to Baton Rouge, visited St. Francisville, and several places in Florida, thence to Woodville, Liberty, Washington, Greenville, Gibson Port, and

Warrington, Natchez, and many country parts, saw some of my old acquaintance, bought me a horse, and thought to return by *land*, sold him again, being unable to endure the *ride*—so I went down the river visiting such places as God gave me access unto. On the island of Orleans, I find the influence of the *Clergy* is going down hill—many of the people came to some of my meetings.

Mr. Blunt requested me to preach his *wife's* funeral. She told *when* she should die, and pointed out the place where she chose to be buried. But few men feel the union in the bonds of nature more than he did.

I *baptized* twelve by request, showing that *water* was not the essential point—but the answering a good conscience—the *ancients* used water; I availed my-self of the opportunity to impress the subject of INWARD RELIGION home to the heart—without which we could not be happy in *time* nor in Eternity. We had a solemn, tender time, and I trust profitable to some souls.

1011. About the twentieth of March I arrived in New Orleans, to take shipping for the north—none for P., so I engaged my passage to New York—the captain run away with my passage money and things, which left me in the lurch.

Governor Strong sent to the Governor here to have a "*Convention*," to, &c.—deep laid scheme! Thank God it did not succeed—could not give up the ship.

Governor C. invited me to dine; observed how many of his colored people were religious, and the satisfaction he took in hearing them *sing* and pray at devotion at night; one who was not religious was of more trouble on the plantation than all the rest.

His Excellency gave me the privilege of a Court-room, to preach in when I was *here* several years ago, and also at this time.

1012. April 11. I was over the ground where thousands were killed and wounded on one side, and but *six and seven* on the other! surely it is plain that the GREAT BEING has a hand to attend, and superintend human affairs to *eventuate* the same.

On the night I could not sleep; went down to the shipping; Captain Toby generously gave me a passage, after I had been on board his ship—took up a round-about way, called at a house, he was there—thus the hand guides by the way we have not fully known.

On the 12th, embarks—several days in *Baltimore*, and from thence went within a few miles of the "*Tropic line*"—saw the *bananas*, had but few fair winds, but many contrary and high seas; vessel pitch much and leak a good deal; preached numbers of times on the way—32 people on board: arrived safe about the 12th May, went to Philadelphia, returned

\* From New Madrid to New Orleans, there is no high ground settlements on the west side of the river, the high water flows back in some places 30 or 40 miles, rising 50 feet and the Ohio 65; on the east side also, between the mouth of the Ohio, and the Walnut Hills, the places for settlement are few.

to New York, and so to Coventry, and found my Peggy and father still on these mortal shores. Thence I got me a horse and wagon, and with my Peggy came to New York—went to P., came back, and am now visiting through Jersey, and *veging* towards my *fortieth year*; the *DAY* of my *LIFE* is advancing away fast, and the *evening shades* come apace; the *night of death* draws near, and now to be in a state of readiness is my chief concern—so I may not be called from the stage of action unawares, but fully prepared for the scene.

1013. \*Whether those INFIRMITIES with which I am AFFLICTED may necessitate and compel me to leave the field for want of BODILY POWER to continue, I know not; to lay up *treasure* on EARTH is not my *desire*, not yet to be a BURTHEN to my FRIENDS: but the prayer of *Agur*, "for neither RICHES nor POVERTY"—for

"Man wants but little here,  
Nor wants that little long."

In a few weeks I expect to start for the WEST again, but where I may be this time twelve months, is very uncertain with me: whether in England, *Sierre Leone* in Africa, West Indies, or New England—or ETERNITY: but the CONTROVERSY with the NATIONS is not over, nor will it be until the Divine Government be reverentially acknowledged by the HUMAN FAMILY.

1014. Nov. 1st, 1816. Finding the season so far advanced that I could not accomplish my object in the west, started to return to New England; but was attacked at Bridgeport with a severe sickness, which confined me for some weeks: but by the kind attention given me at the house of Mrs. (Col. Blanchard's widow,) B., so far recovered as to reach my father's in January.

1015. March 4th, 1817. By request I attended meeting in Mansfield—I was conveyed there; but after the fulfilment, was permitted to be conveyed off as well as I could. Thus many find it convenient to have their own ends and desired objects accomplished, at the inconvenience and expense of others, and then leave them in the lurch to paddle their own canoe! But I found a conveyance from place to place until my arrival at Shippensburg, and so on to the west.

1016. My books of Journal had been sent across the mountains in the fall, and exposed

to be lost; as the person to whom the business had been entrusted, betrayed the confidence reposed in him, by not attending to the same; but spoke against the work by action and reaction from others, to prevent the sale; which became a source of trouble to me; as the only way to discharge the expense and cost of the work was, to make one hand wash the other.

1017. Here then I was in a strait, exposed to difficulty, out of which I saw no way to escape, unless the SUPERINTENDING HAND should undertake my deliverance.

However my tide of fortune began to turn, as in a glimmer, step by step. Found my boxes and most of the contents. For some time I knew not what to do or how to get along. But sent off about a hundred appointments in all directions—was enabled to keep up with them: first, by the assistance of friends, and then by procuring me a horse.

1018. In a few weeks I sold a sufficiency to meet my exigency; the rest of the work became as the "*omnia of maana*," much or little, it would come to the standard of necessity, and there stop! the remainder were LOST to me!

1019. Two men who had followed me from meeting to meeting, day after day, and were very urgent and inquisitive to know the rout I intended to take on my return over the mountains: which circumstance, on reflection, caused me to suspect their intentions, and a secret impulse of mind occasioned me, when the last of my meetings were accomplished, to alter my mind, and suddenly to turn towards the Lake, and return by the northern route, which gave me quietude of mind and a settled peace!

1020. Returned to *Hebron* in July, where I found my father had removed to, a little before with my Peggy.

1021. In September I visited several camp meetings in the interior and near Cayuga Lake: thence to Vermont, to attend the removal of Joseph Bridgeman's and my sister's families down to my father's house!

At the close of the year, I visited the south as far as North Carolina and Virginia, where H. HARDY attempted to show his zeal in behalf of *Episcopacy*.

1022. 1818. Towards spring, returned to New England and prepared to depart for Europe!

\* October 4, 1816. I have just returned from a tour through Genesee, Vermont, New Hampshire and Connecticut, to Philadelphia—find the spirit of inquiry increasing, and heard of revivals among our different Societies—saw three of my sisters whom I had not seen for eight years. Left my *Companion* at my Father's until my return in the spring. Hard judged by *man*, but which must and will finally be decided by the judgment of GOD only.

## TO THE PUBLIC.

COURTIOUS READER—As there is but one true Church, which is the Family of GOD; and but one true Religion, which is ever immutable, so there can be but one worship ac-

ceptable with the Most High—which ACT of worship must be “*in Spirit and in Truth*,” therefore, there is great need of caution, not to be partaker of party spirit of the times, but to have views expanded worthy of the Kingdom of GOD, that the Kingdom of Righteousness, Peace and Joy in the Holy Ghost may be set up in the *soul*, and so expand your heart with Love to GOD and Man; whereby you may say with Peter: “Of a truth I perceive that GOD is no respecter of persons: but in every nation [or denomination] he that FEARETH HIM and WORKETH RIGHTEOUSNESS, is accepted with him.” Acts viii. 34, 35.

For there is but one *way* of salvation, and there will be but one song in the *Happy World*—“THOU wast *slain*; and hast *Redeemed* us to GOD by thy *blood*, out of every kindred, and tongue, and people, and nation.” Rev. v. 9.

Therefore *attend* to the influence of the *Spirit* of GOD on the *mind*; and be careful to obey its dictates, that you may be under its guidance, and so be renovated and regenerated, as to become the New Man in *Christ Jesus*, walking in the Light to Life Everlasting. Amen.

L. D.

*Philadelphia, December 10th, 1822.*

## RECAPITULATION.

Oct. 16th. 1777. The journey of Life with me commenced among the children of men, in Coventry, Connecticut.

1781. My grandfather, James Parker, died. The only thing on memory—he stood with solemn attitude, closed eyes and uplifted hands, in the act of saying grace at my father's table, when a tremor of conviction ran through me, with a dread awe, that he was addressing God Almighty. Shortly after, returning from communion, the words impressed his mind: "*Henceforth, I will not drink of the fruit of the Vine, until that day when I drink it new with you in my Father's kingdom:*" which he mentioned to my Grandmother, as a prelude to his dissolution; and soon after met his last sickness, and rejoiced at the prospect of the exit to a better world.\*

His wife continued to great age, and rejoiced on the verge of her departure, whilst others were weeping around, she requested them to dry up their tears, for she was going home!

Three brothers from Ipswich, below Boston, (whose ancestors came from Norfolk, England: one settled in Plainfield, one in Voluntown, and the other in Coventry; the last of whom died when my father was young. And from these three, in Connecticut, the Dows spread abroad.)

His wife, my grandmother, when I was a child, frequently said: "When I am dead I shall be carried into the Meeting house." And I will remember the deep impressions on my mind the day her words were exemplified.

In dreams of the night and incidental ways, wrought deep awakenings during those tender years of childhood; but my mind was disheartened to despondency: arising from a pre-

judice in my education, that Jesus Christ came to save the "*Elect*;" who I thought were the "good folks:" but feeling myself to be a *sinner*, and alienated from God, I drew the inference of my being a "reprobate!"

Hearing the words delineated: "*this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*" JESUS came to "save sinners"—a faithful saying, and worthy of all acceptation," thought I: I feel the need of such a Saviour, and if I accept the saying, I must admit a degree of *Hope!* Hope began to dawn, particularly after an exposition on Jeremiah, viii. 22. "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

Nov. 12th, 1792. Was the morning of deliverance to my troubled mind, through the enjoyment of pardoning love!

The enemy would have got away my *shield*, by suggesting that my joys were not divine, but only the power of *fancy* and *imagination*. As I queried, I feared, and then doubted—my joys were gone—my mind eclipsed, and my heart was full of sorrow! But going to the fountain, to be taught my situation, whether *delusion* or *divine*, the delightful joy sprang up in my heart—my mind was composed and settled in *peace!* The devil cannot excite LOVE! "LOVE TO GOD AND MAN," is the sum of true Religion.

Thirteen of us joined in *society*—the first Methodist society ever formed in those parts. Some are gone, I trust, to a better world, and some are scattered into distant lands.

1795. In deep exercise from conviction of mind, I came out in public testimony, and afterwards obtained a *certificate* from the society to which I belonged.

1796. When journeying from my father's house, being then but eighteen years of age, while looking round to see the rocks and hills, and trees, &c. where had been my youthful rambles, and now in my mind, bidding them adieu, with the prospect of a wide and open

\* His grand parents came from England—had three children, and then were murdered by the *Indians*. The children escaped—and when fleeing, the eldest, a girl, let the youngest, an infant, fall out of her arms; but her brother in the *rear*, caught up the little brother, and they got over a fence, and hid in the grass. The Indians pursued them, came to the fence, looked over, but never happened to see them, though they were in plain sight: and remarkable to tell, in this affair, the child was still and quiet!



world of wickedness before me—among strangers, I espied my *mother* in the road, looking after me, while the words ran in my mind: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head?" And thus I launched forth into the harvest field. But oh, the trying scenes, subsequent to that day!

My brethren sent me home. Warren and Greenwich circuits, in Rhode Island, were the first of my career. I *obeyed*, but with a sorrowful heart. Went out a second time to New Hampshire, but sent home again; I *obeyed*. Afterwards went to Conference by direction—who rejected me, and sent me home again, and *again* I obeyed.

Was taken out by P. W. on to Orange circuit, but in 1797, was sent home again: so in obedience to man I went home a fourth time. But my heart was in the field. At length went on to the Granville circuit, with Smith Weeks and Joseph Mitchel, where the Lord gave me souls for my hire; and now began to lift up my drooping head: and thought I understood the meaning of the passage, where the spirit of the Lord began to move "*him at times in the Camp of Dan.*" Judges, xiii. 25. And also why David was anointed to be king so long before the time. See his faith. 1 Sam. xxvi. 10.

This year application was made again to the Conference, but there was no admittance; and finally, I was given into the hands of the Elder presiding, to do with me as he saw cause. This was *Sylvester Hutchinson*, who thought to take me to Long Island, but the word never reached my ears; hence, what should I do?

To go home I cannot—To travel without permission, I shall be advertised as an impositor, if I go in the *name* of a *Methodist*.—Therefore I see no way but to give up the *NAME*, and to go on my own footing, so raise societies, and then return and give myself up and them for conviction. Hence, with *J. Ballard*, I went to the North-east, where were no Methodists in that day: we had a gracious work in revivals in several places.

He was for sitting up *independence*; I said *NAY*—and the contention caused us to separate. In the mean time, a letter being received, I rode upwards of a hundred miles in 24 hours, and came back to Hutchinson's Quarterly Meeting, and finding out the friendship of *H.* and the mistake of the message to meet him on the Island, I rescinded my departure, and *submitted* to his direction, but was allowed three months only as a trial for a trial; and was stationed on the Cambridge circuit, with *Timothy Dewey* and *Joseph Mitchel*.

1798. Was the year in which I was admitted on *TRIAL* for the first time, and my name

printed in the "*MINUTES*" of that year. The circuit was divided, and about six hundred members were taken into society, and as many more went off and joined other denominations.

1799. Was sent to the Pittsfield circuit, to labor with Brother Sawyer, for about six months: in which time hundreds were awakened, and about one hundred and eighty joined society.

During this time my health began to decline, and I requested permission to try the salt water, but Mr. Asbury would not admit it: but sent me into *Canada* to form a new circuit, and break up fresh ground; my name now being on the minutes as *remaining on TRIAL*.

After visiting my native place once more to see my parents and friends, I set off in August for my destination—have seen a good work of God during my stay.

After my arrival in Canada, found a field open before me, and a circuit was soon formed; but my health was going down hill. A revival took place in those parts where I labored, and the Wilderness did bud and blossom as the rose.

However, I was not the commander of my feelings. My mind was still drawn to the water; and Ireland was on my mind.

Without permission I went. Why without *permission*?

Because I *COULD NOT* obtain it.

In matters of Religion, *Conscience* is involved. And how can another judge for you better than yourself? Unless *GOD* has given them clearer views; and even then they cannot *act* for you; you must act for yourself; for every one must give an account for himself to *GOD*.

To-day I was twenty-two years old, I embarked at Montreal; having sold my horse, watch, &c. for a small part of their value, and had a few dollars left after paying my passage, which was about five guineas, but not enough to get provision.

However, this was provided for at Quebec, by those who were strangers to me; and all my wants supplied by voluntary inquiry and contribution on their part. So my heart was encouraged to trust in *GOD* and look forward!

After a series of dangers landed at Larne, in the North of Ireland, where a revival of religion took place, and I was provided with friends.

From thence to Dublin, and so over various parts of the country, which I found to be a profitable school in various respects; and in some good degree recovered my health, and had many precious souls for my hire!

1800. Had the Small-Pox the natural way, which led to the acquaintance with Dr. Johnson, who had attended Job Scott, in his last

illness, and whom I have found to be such a friend to me since.

Dr. Coke wished me to sail Missionary from Ireland to Halifax; and threatened me with informing Lord Castleragh, &c. which was at the time when I had taken the infection of the Small-Pox the natural way, and before I knew it. What must have been the consequence had I gone by his direction!

1801. Returned to America with a view to travel the Continent at large for a season; for so was the leading of my mind.

But as the Conference was sitting, they of my old friends solicited me to take a Circuit, and argued that it was more likely for one to be mistaken, than twenty; and offered to restore me where I was when going away, viz. remaining on TRIAL; and so it was stated in the *minutes*.

Thus was prevailed on to yield my judgment to theirs; which circumstance I conceive was an error in my life: for although I went to the Dutchess and Columbia Circuits, and also to Litchfield Circuit, and endeavored while I travelled them to do my duty faithfully: yet my mind was depressed, and I was but a burthen to them; neither did I enjoy myself, as in the order of GOD, as heretofore; and my depression of mind impaired my health, so I declined again, as in time preceding.

Sought for permission to retire to a warmer climate, but to no purpose; hence, if I went at all, must break away, which was disagreeable in contemplation; but I had no alternative to clear my mind with a prospect of recovery.

1802. In January I landed in Savannah, and recovering strength gradually, walked hundreds of miles into the country of Georgia and South Carolina: and then returned to New England, where I labored for some weeks; and visited Upper Canada this year.

Bishop Asbury said, if I had staid at York Conference after my return from the South, I might have been ordained. The Credentials were prepared according to Discipline, and a day appointed for that purpose.

But the Discipline had been altered in the mean time concerning Local Preachers. Here I felt to stop and inquire their views of the parts that I should be apt to run against. The answer was—a *Local Travelling Preacher* is a contradiction; and gave me to understand, that *that* part of the Discipline would be put in force!

Here then I could go no further, without being involved in a serious dilemma. So I gave up the papers, lest they should say, that I acted a dishonorable part, and appropriated them to a treacherous use.

1803. Returned back to the South BY LAND

for the first time; and extended my travel to the Mississippi through woods with Indians, bears and wolves—though mostly inhabited since—and returned to Virginia by Tennessee and Kentucky; and so on through the Carolinas to Georgia.

1804. Introduced Camp Meeting in the centre of Virginia; and it was the beginning of good times in those parts: and then spoke in the Market House in Baltimore, while the "*General Conference*" was sitting there, and had a good time. Some preachers came here to get a GENERAL VOTE to hedge up my way—but the thing was omitted.

But the *New York Conference* passed a Law this year to shut their houses against me, and that a travelling Preacher should not give out my appointments: which ACT OF CONFERENCE was enrolled on their records, and has never been repealed.\* Also a Certificate had been obtained from me almost by extortion, to bind me and cut me up in future, by a Presiding Elder in the South.

Here it must be observed that I had never put my Journals to press, or wrote any thing about the subject of my affairs, anterior to these movements of the New York Conference: neither had I any thoughts of doing it. And so innocent and untainted was my mind, that when the Certificate was requested by the Elder to bind me, that I was surprised that such a spirit of jealousy should be found in my Brother's heart. But the Southern Conference took up the matter next: and objections were raised to my receiving a deed for a lot of ground at Washington City, which a gentleman offered me gratis, on condition of my causing a Meeting House to be built thereon.

I had no thoughts of making private property of it, though I could have done it according to propriety, justice and the fitness of things—but for the sake of peace I gave it up: which lot cost several hundred dollars afterward for the same purpose.

O Jealousy and Prejudice! Where can it be found, but in a corrupt heart or a *little* ungenerous mind!

These things gave rise to the publication of my Journal, that the world might judge of my views, rather than attack the Conference, or attempt to injure the influence of the Connection.

Here I was in hopes the matter would have ended, and that at least offensive operations would be prosecuted by them no more, and

\* The P. Elder had agreed to my holding a camp meeting in his *District*, but rescinded it in consequence of the Conference Law; but that I might not come on a fool's errand, permitted a *Local Preacher* to give out four appointments, and so evade the Law, which made me think of the mode devised for the Benjaminites to get wives. Judges xxi. 22.

that I should be under the disagreeable necessity of standing on the defensive no more! But the hope was but a dream!

This year was the time of my marriage; and I took another tour through the Western and Southern States, as far as Florida. Having attended the first Camp Meetings in New York, Mississippi, Connecticut and Massachusetts, and since that time in Rhode Island.

1805. Was spent in travelling about ten thousand miles, in less than a year, and in fitting my affairs and concerns for Europe—having from five to eight hundred meetings of a year, for several years past.

My health had become somewhat impaired; and my heart was drawn to the *Old World*.

Having obtained a Passport, and things about ready, to sail with my companion from New York, *Daddy Blades*, as he was called, being an Englishman by birth, stopped at my lodging and secretly told me, that letters unfavorable to me were to be forwarded to Europe, and I might prepare and fortify my mind accordingly. This was all he would tell. And I could not conjecture who, what, when nor wherefore!

But after landing in England, the Riddle which had been so mysterious, was unfolded.

Here it must be remembered the Law of New York Conference was in force; and that I had never attempted to officiate in any of the Methodist Meeting Houses in New York city. But the day I sailed, was carried officially into the public discourse from the pulpit—"And is there not a cause?"—three times in the course of the day.

One letter to England was virtually put in motion to fill the public mind with prejudice, and then never shown to the public, because it would not bear scrutiny—being no doubt of the same principle and character as the one sent to Ireland, which was as follows:

"New York, November 16th, 1805.

"MY UNKNOWN FRIEND,

"Having received information from Mr. Kirk, respecting your situation, and supposing you to be a proper person, from your influence in the Irish Connexion. I take this opportunity, the earliest that offers, to write to you by the way of Liverpool, on a subject in which our brethren are deeply interested. Mr. Lorenzo Dow has embarked again for Europe, better furnished perhaps for success than when he was with you last. His confidence of success must at least be very considerably increased, having succeeded so well in *deceiving* or *duping* so many of the preachers in the American Connexion. I hope that our brethren in Europe will unanimously resolve to have nothing at all to do with him. There

is the greater necessity of this, as it appears to me, that if you should suffer him to have any access to our people, it would not only do us an injury, but him also: for such is the nature of his *plan* or *system*, that he estimates truth and right, not so much by principle as by success. If he should not make immediately for Ireland, please to use your ability to put the English on their guard. I expect he embarked for Liverpool. If he did not take such grounds as to lead our people into an acquiescence, and even approbation of his measures: if he did not affect to act as a Methodist, I should say nothing about him. But as an itinerant plan may indirectly lead to imposture, it stands us in hand to be very cautious to distinguish between the true and the false itinerant: the lines of distinction should always be kept very clear between the Methodist preacher and his *ope*. I am sorry, my dear friend, that we can give you no better specimen of the fruits of Methodism in this country. Alas! Alas! shame! shame! Shall it be published in the streets of London and Dublin, that Methodist preachers in America, have so departed from Wesley and their own discipline, as to *countenance and bid God speed such a man as Mr. Dow*; the last person in the world who should have been suffered to trample Methodism under foot with impunity or countenance. His manners have been clownish in the extreme; his habit and appearance more filthy than a *savage Indian*; his public discourses a mere rhapsody; the substance often an insult upon the gospel; but all the insults he has offered to decency, cleanliness, and good breeding; all his *impious* trifling in the holy ministry; all the contempt he has poured upon the sacred scriptures, by often refusing to open, and frequently choosing the most vulgar saying as a *motto* to his discourses, in preference to the Word of God—all this is nothing in comparison. He has affected a recognizance of the secrets of men's hearts and lives, and even assumed the awful prerogative of prescience, and this not occasionally, but as it were habitually, pretending to foretell, in a great number of instances, the deaths or calamities of persons, &c.

"If he makes converts as an apostle, he will not meet with your interference: but I have this confidence in my elder brethren, that as the disciples of the great Wesley, whom they have known in the flesh, they will make a public stand against this *shameless intruder*; this most daring impostor.

"Grace and peace,

NICHOLAS SNETHEN

"To the Rev. MATTHIAS JOYCE, }  
Dublin, Ireland. }

"A true copy: The original is in Mr. Joyce's possession.

"JOHN JONES.

"P. JOHNSON."\*

But the one to Ireland was investigated by about seventy official Characters, such as Local Preachers, Stewards, Class Leaders, &c., who unanimously agreed it must have been written in a bad spirit by a wicked man, and a certified copy was given me to bring back for the American Preachers, under the idea of their not knowing what kind of a man there was among them.

But afterward the Irish Travelling Preachers, in their Legislative and official capacity, overruled Matters, as may appear by their Minutes of Conference—1807.

"Q. 22. A preacher from America, whose name is Lorenzo Dow, travelled lately in Ireland, without any official recommendation from the American Conferences, or any of the Rulers in that Connexion; and yet professing himself a friend of the Methodists. What judgment is it expedient for this Conference to pass concerning the conduct of that man?"

"A. WE ARE MOST SINCERE FRIENDS TO RELIGIOUS LIBERTY; but we consider ourselves called upon to inform the public, that Mr. Dow has no connexion with us; nor did he receive the least permission or encouragement from the Conference to travel through Ireland as one of our body, or as one of our friends; and we are determined, that if he return to this country, none of our Preaching-houses shall be opened to him upon any account."

The English Conference passed a similar Law, and put it first on the minutes of Conference, and secondly into the Magazine of 1807.

"What is the judgment of the CONFERENCE concerning what are called 'CAMP MEETINGS'?"

"It is our judgment, that even such meetings to be allowable in America, they are highly improper in ENGLAND, and likely to be productive of considerable mischief. And WE disclaim all connexion with them.

"Have our people been sufficiently cautious respecting the permission of *strangers* to preach to OUR Congregations?"

"WE fear not; and WE *again* DIRECT that no STRANGER FROM AMERICA, or elsewhere, be *suffered* to preach in any of OUR PLACES, unless he come fully accredited:

ed: if an Itinerant Preacher, by having his name entered on the Minutes of Conference of which he is a member; and if a Local Preacher, by a recommendatory note from his Superintendent."

1806. Was spent in England and Ireland, itinerating and preparing for America. This year we had a daughter born, and after about four months she went to her long home.

From the letters sent from America as above, some people, to show their loyalty to the king, and ingratiate themselves into the good opinion of the Government's "Most obedient and very humble servants," turned *informers* to set the blood hounds upon my track, and offer me for a sacrifice to tyranny. But the Lord delivered me out of their hands. Two instances, as a specimen for the sequel.

When on my last tour in Ireland, I hired a horse and gig for ten weeks, for which I gave twelve guineas. In this time, 67 days, went about 1700 miles, and held about two hundred meetings. Drive to a town—tell the boy to feed the horse and be ready for a start—would mount a stone or pile—sing—collect—remark I was an American—arrest their Prejudice—finish my public talk—jump into the gig, which by most would be supposed to belong to some gentleman and his servant, in the neighborhood—with such expedition move off, as none could follow my windings and turnings; and of course would not know who I was, where I came from, or was gone to. Thus ignorantly I escaped those pursuers a number of times.

When I got back to Dublin, I felt so unhappy in my mind, with the strong impression to return to England, to escape the storm—though then I had heard nothing of those pursuers! Without bidding a friend farewell, I went down to the Pigeon House, found a Packet ready to sail, and only hanging by the cast off rope—stepped on board—was off immediately—saw a company coming down—knew not who they were—supposed they belonged to the Navy—but afterwards found they were the public officers in pursuit of *me!*

1807. Engaging my passage in a vessel from Liverpool to New York, it was necessary for aliens to have a passport to leave the Country, to avoid the danger of being sent back by a British Cruiser on the way.

The *Consul* applied twice—but was answered none but the *Ambassador* could obtain it. Application was made through this avenue, but in vain. The vessel engaged sprung a leak, hence I was transferred over to another; and when I embarked, and while coming out of the Harbor, under sail, the King's *Messenger* arrived express from London, and

\* Compare this letter with his oath in the Preface to this Journal.

began searching the vessel I had just left—in the pursuit of *me!*

Finding no tribunal constituted to which access might be had for redress, considering my abstract situation; so in publishing my Journal, added that letter, written by a public man, and designed for the public, thinking there was no injustice by so doing.

However, it was judged otherwise by those on the other side of the question. They condemned me sorely for *publishing* it, but did not call him to account for writing it, which virtually may be considered a sanction of his conduct, and corresponded with the Law made by the N. York Conference concerning me, as though it had its origin and foundation there!

But many candid, judicious minds were hurt, and condemned the work with indignation, which caused some uneasiness in society: so matters continued for a season. I sent a Journal to the author of the letter.

On my return to New York, the Rule of Conference was violated, with circumstances, involved in mystery, that I never could explain, considering who were in the city when I went away, and when I came back, as the meeting Houses were then opened to me for the first time. The remainder of the year was spent in ranging from New England to Florida.

1808. Returned from the Mississippi to New England, and visited the Northern and Western States. And in this time means were used to undermine my character, and fill the public mind with prejudice, to block up my way through the land.

1809. Retired to the Mississippi, and spent somewhat over a year in Louisiana and the settlement in those parts. Being in a low state of health, arising in part from an abscess breaking in the cavity of the body, as was thought by the Faculty, and was attended with spasms of a remarkable kind.

In this time, on examination of characters, it was suggested by the B. that a difficulty existed between Mr. S. and Lorenzo Dow, that ought to be looked into! And when a committee were appointed to inspect the matter, who were they? Persons that had *never seen me*, nor never saw the letter; of course, incapable of forming a correct judgment. But they called in Mr. S., to hear what he had to say; and on his *say so*, made up their Verdict, and gave it to the Bishop, in which Mr. S. was *justified*, and Lorenzo is condemned; and the Bishop wrote his letter accordingly, that Mr. S. had "given *satisfaction* to the Baltimore Conference," and of course the Meeting Houses must be shut against L. D., and he must be his own *Presiding Elder*, and go upon his own footing—Debts unpaid—and

"The Star which arose in the East has set in the West," &c. &c.

Therefore I was made an example of at Camp Meeting, although, my presence was but as a spectator attending.

Here was one of the sore struggles of my life. How can it be he has given satisfaction to the Conference? What *kind* of satisfaction? He is justified, and I am condemned! Thought I, the *Jewish* law did not condemn a man until or before they heard him! The Pagan Romans had the accuser and the accused *face to face!* But here is a circumstance different from the Jew or Pagan, who are called Christian. I was unwilling to believe it, and strove to put it out of my mind: but was too deeply interested in the implication to get over it. Requested to see the letter, or have it publicly read, or shown to some of my friends. A reply, they were under no necessity to show the Bishop's letters, or give an account of their matters; and if people would not believe their word, were at liberty to let it alone. Thus my ruin was sought for years; and no way for redress or satisfaction.

The principal reason assigned for the opposition was, "He will not be subject to *rule and order*" of the B———'s power.

The *Discipline* had prevented my being a *local* preacher and given up to the work. And my heart expanded beyond the bounds of a *circuit*; and to a *Missionary* life in the bounds of a Conference, it was objected to, as being a bad precedent; although they afterwards adopted it, and admitted others, after refusing it to me!

Though an individual may be wicked, and do wrong, yet to think of a Conference of Preachers with a Bishop at their head, to sanction such conduct and procedure, was such a *forfeiture of CONFIDENCE*, as to wring my heart and try my soul to the centre! And caused me to cry out with lamentation—Is it possible? How can these things be! And nothing but the FACT itself would have ever made me *believe* such a thing possible! My sleep was gone, and my desire for food was fled.

Here the *enemy* of souls took the opportunity, to try to *reason* me out of the belief of all *religion* whatever; and had it not been for past enjoyments, and the *witness* of God in my own soul, I think it is possible that I should have become an established *Deist*.

If I had been deceived once, why not deceived again? of course, deceived myself, and all religion be a deception from the power of imagination, and the whole be an imposition of cunning, artful, designing men, to take advantage of the simplicity of the credulous, and so dupe and govern mankind?

And I verily believe, many have been wounded by the improper practice of Christian professors in their research after truth; and

involuntarily became Deists in their minds, by such evidence preponderating against it.

And as above intimated, had it not been for the inward WITNESS of divine grace in my own soul, I might here have fallen upon the same rock!

But after examining the motives which led me at an early life into the field—the many snares set for my feet, and which I conscientiously escaped with the skin of my teeth; the crosses of self-denial I had taken up, with the many sacrifices I had made, the spirit and effects of my labors in different parts, on the minds and practices of others, in its consequence to effect both their life and death; by reformation in conduct, and a triumphal dissolution.

Thus, upon a candid examination, and by an *appeal* to matter of fact, on the reality of inward religion experimentally. Is it a *fabulous imaginary* thing or not? The evidence not being “circumstantial evidence,” but “*self-evidence*,” bottomed on experience, sapped the temptation; and my “soul escaped as a bird from the snare of the fowler, the snare was broke, and I escaped.”

1810. Returned to New England, through Georgia and North Carolina, and saw *Francis* for the last time, at Raleigh Conference. We had both called for breakfast at the same house, not knowing each other was there, till he came out of the other room to sit down to eat. His and my feelings and countenances as an index, might more easily be observed than as described!

It was thought by many that my race was ended, and that I should be seen in those regions no more.

On the way heard my friend, Mr. S. preach from “the Lord *knoweth how* to deliver the Godly out of temptation.” i. e. the *best way*: “And to reserve the unjust unto the day of judgment to be punished:”—not the general judgment, but some *particular judgment in this world*, bringing in Sodom, &c. as samples; adding, He that will not be subject to “*rule and order*,” puts himself out of the power of the magistrate, for he cannot follow him through every lane of life, and of course surrenders himself into the hand of God only; and hence, we may expect some particular judgment to befall him in this life, to make an example of him as a warning to others.

1811. Brought my companion from the Mississippi to Virginia, and afterwards to New England, but was still in a feeble state, being reduced by those spasms which for years baffled all medical aid, until a method was adopted to fling it off the nervous system upon the blood vessels.

1812. Was spent from New England to Virginia.

1813. Pennsylvania and North, as also

1814 and 1815, in the middle and northern States, while the cloud was arising higher and higher, to darken the public mind and narrow my way more and more.

As the public mind became darkened by those aspersions, to fill the world with prejudice, to block up my way and ruin my character, and so justify their conduct; I found it necessary to subjoin a few remarks on “CHURCH GOVERNMENT:” which was seized upon as the *cause of their* conduct, and a justification thereof by the Connection; whereas, they had taken their public stand against me, both in Europe and America, from American stimulus, as above exemplified, before I had put pen to paper for publication, except my Journal, which publication originated from necessity, after the laws of the York Conference, as above stated in the foregoing part of this work. For many had exemplified their expressions, not to attend my meetings, and strove to prevent others, unless some explanation was given, concerning my “*eccentricity*” upon the Journey of Life! Hence the exigency of those observations in 1815 or 1816.

1816. Returned to the Mississippi, and after visiting that country, returned by the West Indies to the North. In

1817. And began to make preparation for Europe.

And going on from New England to the South, a gentleman stranger, in the stage near Washington, asked when I expected to be in Richmond? And some body, I know not who, published an appointment for me in the paper before I came.

“*—*” The Rev. Lorenzo Dow is expected to preach at the Old Methodist Meeting House, at 11 o'clock, on New Year's Day, December 30.”

Which was replied to as follows:

“*To the Editor of the Compiler.*”

“I observed in the Compiler of this morning, a notice, stating that Mr. Lorenzo Dow would preach in the Methodist Old Town Chapel, on Thursday next. You will please inform the public, through the same medium, that Mr. Dow will not be permitted to occupy the Methodist pulpits in Richmond.

“I therefore recall that appointment; there will be no service at that hour on that day. *Mr. Dow's clownish* manners, his *heterodox* and *schismatic* proceedings, and his reflections against the Methodist Episcopal church, in a late production of his on Church Government, (which are viewed as so many slanders) are impositions on common sense, and furnish the

principal reasons why he will be discountenanced by the Methodists.

(Signed)

“HENRY HARDY,

“Stationed Minister of the Methodist Episcopal Church in Richmond.

“Dec. 30, 1817.”

Then somebody, I know not who, made some strictures on his publication, which produced the following from him :

“*To the Editor of the Compiler.*”

“SIR—With yourself, I am not friendly to religious disputes in the Newspapers,—neither am I friendly to them in any other way ; and if every person, while they claim the prerogative to think for themselves, would let others alone, with the enjoyment of the same prerogative, there would be but little cause for disputes of any kind. I certainly should not have taken any notice of any anonymous reflections made on the Methodist Episcopal Church, or myself, had not the piece in your paper of the 14th instant, been professedly signed by ‘A METHODIST ;’ because it is deemed condescension in a minister of the Gospel, to notice such productions in any way. But lest silence should be taken for assent, on the present occasion, I will give you the fair state of the case. Let it be remembered that Mr. Dow’s appointment to preach in the Methodist Old Town Chapel, was published without a word being said to the minister that had charge, or any person that belonged to our church. We do not wish it to be understood that our places of worship are like public roads ; and had the writer of the piece been ‘a Methodist,’ he would have known this.

“If the notice had not been published in the newspaper, there would not have been any thing said about Mr. Dow by us ; but our doors would have been shut against him, for the reason assigned with others ; and under circumstances as above, it became necessary to give the public our reasons, and particularly so, as Mr. Dow had formerly occupied our pulpits ; but he, in 1816, having published and insinuated, degrading and shameful reflections against us, which are incorrect in themselves, and still viewed as so many slanders by us ; so that if we had permitted him to preach in our pulpits after casting such reflections upon us, to any person of discernment, it would have appeared a tacit acknowledgement of his reflections, and that we only wanted to silence him by taking him into our bosom ; but we feel no hesitation in saying they are misrepresentations, and we wish the

world to know that they are such ; for as to our fearing any thing from Mr. Dow’s publication, we would observe, that we pity him as a *deluded man* ; and that we have withstood the tongues and pens of men, of more splendid abilities than his, for more than thirty years—still we remain the same. Our church in its present form, was organized in 1784 ;\* our people consented to it then, and consent to it still ; and no alterations can be made, by the preachers or people, so as to change the original plan without disorganization. As Dr. William Phœbus of New York, in an essay on our Episcopacy, has observed, page 80 : ‘Our government grew up under the appointment of a superintendent, by the consent of preachers and people : as such, our Episcopacy is constitutional. It cannot be altered but by the general consent of preachers and people. The alteration of any thing in a government long established, is like removing ancient landmarks :—it must be done by the consent of all parties concerned.’

“If we are satisfied with our condition, it is no part of Mr. Dow’s business to meddle with our affairs, because he belongs to no church, neither is he accountable to any body of Christians for any part of his moral conduct ; but all officers, civil and military, with every member of the community, are amenable for their conduct, and how much more necessary it is for us all, in a religious point of view, to be so, in order to rectitude of conduct ?

“But Mr. Dow is to be set up as the infallible oracle for all ! Although his conduct is exceptionable in one place, and he flies to another, and returns no more for years ; yet he is to set the world right, by denouncing all denominations, and pointing out no better way.

“As to any reflections on myself for serving and defending the cause of the blessed Jesus, I cheerfully sustain them, for the honor of his name, and the glory of his grace. It appears from the *opinion* of Mr. Dow, and his adherents, that there is no medium between the manners of a courtier, and the manners of a clown—which are insults on decency, cleanliness, and gospel simplicity. If the writer of the piece in your paper had been ‘A Methodist,’ he would have known that the Methodist discipline, page 45, makes it every Methodist preacher’s duty ‘to recommend everywhere decency and cleanliness ;’ and if this writer had been acquainted with the manners and customs of the people among whom, and the times and circumstances under which, the harbinger of our blessed SAVIOUR lived, per-

\* This is not correct—the people had no hand in it, and there was a restriction about 1800, and a constitution formed, 1808.

haps he would not wish to impose them on us at this advanced age of the world.

"In the year 1799, Mr. Dow commenced his HETERODOX and SCHISMATIC proceedings. His *proceedings* have been no other than such, from then till now: and they have become more *daring* latterly: as but little notice has been taken of his proceedings, except that he was published in the minutes of the British and Irish Conferences, in a caution to the British and Irish Methodists against him. He has travelled all over the United States, on the bounty of the Methodists where they have been in his way: and because he would have no money, they bought his books, not for their intrinsic worth, but *out of pity* to the man.—Now that he has, by his speculation in this way, collected a considerable sum of money, he is the ungrateful man, who, because he could not make us to serve all his purposes, makes erroneous representations of us, and insinuates more than he says. I will give one instance out of many, as a sample. In speaking of Bishop Asbury, and a black man of Philadelphia, by the name of Allen, he says: '*Francis* being jealous of his *power*, noticed Allen with a watchful eye—and finally embargoed him to locate and become stationary.' The fair implication is, that Bishop Asbury was afraid Allen would wrest his bishopric from him, and that the Methodists would have a *Black Bishop over them*: to prevent which, Bishop Asbury made Allen become stationary: which is a glaring misrepresentation: for Allen, nor any other black man, has never been admitted into our itinerancy: as may be seen by having recourse to our records. He says also, that Allen, 'after looking round, fixed upon the city of *Philadelphia*;' Allen, after he got clear from his master, never resided any where else but in Philadelphia. (I believe)—hence we see what prejudice will influence a man to do.

"But the writer of the piece in your paper, discovers great wisdom in the framers of our constitution, 'in permitting every man to worship God agreeable to the dictates of his own conscience.' Does the constitution give Mr. Dow or himself the prerogative of monopolizing that right? And the case he cites is not analogous, for Mr. Fletcher was not immediately attacked, but Mr. Wesley: and Mr. Fletcher was only his defender: and Mr. Shurley was a *regular Minister*: but Mr. Dow is not. The writer talks of fifty years' standing! I hope he does not mean to tell the public that he has been '*A Methodist*' that length of time, without being a better adept than his production proves him to be—I fear he is too much like a great many others, who are often speaking of their long standing, and former enjoyments, and say but little or

nothing about present enjoyment; and are building their hope of *Heaven* upon what they once were, *instead* of what they are *now*. Such boasters make their limited views, and information, the foundation of their objections: and in this they are like the man deciding on a case before hears the evidence in which it is founded—hence they are more to be pitied than envied.

"I shall not take any further notice of any publication of an anonymous or fictitious kind, nor any other kind, on this subject; unless he is a man that has a right to *meddle* with our affairs, and is worthy of notice: neither should I have taken notice of the piece now before me, if it had not been signed, *pretendly*, by '*A Methodist*;' (*Methodism* is a cause that I esteem more SACRED than my life)—because I have not time to spare, from the duties of my station, to waste in idle scribbling in the newspapers.

"The motives of the writer of that piece may be good; but like Uzza, he seems UNWILLING TO TRUST the ARK of God, to God's MINISTERS.

—HENRY HARDY.

"Richmond, Jan. 17. 1818."

1818. I had never seen Mr. Hardy, but took the liberty to call on him and have an interview, for which afterwards I was sorry, considering his gift and spirit to strive to hurt feelings.

In the course of conversation, asked him if he thought he had done me *Justice*? Whose answer was in the affirmative.

Asked when or where I had strove to make a schism, or wherein I was "heterodox?" which implied *heresy* and *heretic*?

Taking down his Lexicon, said, *heterodox* was dissent from common received opinion? I replied, that a few hundred years ago, there was but one religion, called Christian, in Europe, and Martin Luther dissented from it, of course was *heterodox*—but when his opinion was received and established by law, then it became orthodox: so in England in the time of Henry 8th, Edward 6th, and Mary and Elizabeth—what is orthodox at one time, is heterodoxy at another: and so vice versa—hence, orthodoxy and heterodoxy mean any thing, every thing, and nothing, according to people's whims and notions, in the revolution and turn of times.

As I was about to leave him, observed that I thought if he was to reconsider his conduct in private prayer, would feel a sorrow for it, requesting that he would take the newspaper with him to the Conference, and give my respects to them, and tell them I did not ask for *mercy*, and if I did, I should not expect to find it; but all I asked for was JUSTICE, and



justice the Devil was entitled to; and if the Conference thought I had justice, so be it; but if not, to rectify it.

And that was the last I heard, although his advertisements of me passed through most of the States of the Union; I found no redress in the bosom of that body.

Went on to Raleigh, N. C. where the following appeared in a public paper:

"A CARD.

"*Mr. Editor*—Please to give notice in your paper that the appointments of Lorenzo Dow are countermanded and recalled by his request. But the one recalled by Mr. H. at RICHMOND, had been made for *Cosmopolite* without his knowledge or request. And should Mr. H. conclude or think that he has got Lorenzo upon his back, NOT to *trample* his \*\*\* OUT!

"*Q*—'B not yy nor  
nice, lest u c how A fool u b.'"

"*Lorenzo Dow*.—Whatever unfriendly hindrance or opposition may have been extended towards this Preacher by an individual in Richmond, Va., it is certain that in this state he has met with marks of courtesy from all denominations, and that the warmest countenance has been afforded him by the Methodist Association. However his independent way of thinking, and his unsparing candor of language may have offended others, he has been treated here with the respect due to his disinterested exertions, and the strong powers of mind which his sermons constantly exhibit."

From thence to New England. Left my companion with my father in Hebron; and without a cent in my pocket set off on foot for New London; and sailed with captain Howard for New York, where I found letters containing the necessary aid for my voyage; and hence I sailed for the Old World, having experienced much kindness from captain Anderson and others in the exigency of my affairs.

Wednesday, June 17th. 1818.—Am now in the Irish Channel, standing for Hollyhead in Wales. Four weeks ago this day, embarked in the ship Alexander Mansfield, for Liverpool, leaving my friends and native land, once more to plough the briny deep.

This visit has been upon my mind for years: though it was my resolution when leaving England eleven years ago, never to return to that country, unless I felt it laid upon me, so as to involve my soul's welfare; but after mature reflection, and weighing the subject for time and eternity, my mind was made up—I felt I should feel better satisfied to go than stay—leaving the events to GOD, as the disposer and governor of the world: and felt, as it relates to consequences, peace of mind

The terrors of the sea, storms, &c. which had occupied my thoughts by night, alternately for years, was now gone: for as soon as we were losing sight of land, and my all was

cast on Divine Protection, I felt peace of mind, as if in the hollow of His hand.

The wind began to blow afresh, which brought us into the latitude of Virginia; but by this means, we avoided the Fields and Mountains of *Ice* on the Banks, which have floated down in an uncommon degree from the North this season, which has so chilled the air, and stagnated vegetation.

During the voyage I got my usual sleep every night but one, when the *air* began about 11 o'clock to grow uncommonly chilly; but a good *favorable* breeze sprang up by which we moved on, and early in the morning discovered an Island of *Ice*, one hundred feet high or more; and we passed a second before *night*, which was a favor, as there were a number of floating pieces, which in the dark the ship might have struck against unperceived, until it would be too late to avoid and avert the consequences, being in latitude 38, and longitude about 40.

One evening, relating to the two mates, that when in Baltimore, was sent for—was told that a Mr. Gibbons, when dying, swooned away—reviving a little observed, "I have seen Lorenzo Dow shipwrecked, and cast away on a rock on the western coast of Ireland, and can obtain no relief," and then expired; he had been esteemed a pious man and died happy.

This relation caused an alarm on board, being whispered among all hands, and some shed tears. Mr. M. the first mate, afterwards observed he could not sleep—he had once felt happy, but it was otherwise with him now; but as he lay down, and lifted his heart to GOD, the circumstance of Hezekiah's sickness and recovery, and the ship in which Paul was at *Malta*, though there was to be no loss of life, only the ship; yet said Paul to the soldiers, except *these* (sailors) abide in the ship, ye cannot be saved—which impressed his mind with a belief, that by due attention they might escape.

The next day the captain resolved to alter his course, and asked whether to the North or South? The *LATTER* was recommended. We passed Cape Clear about 27 miles to the south—the vessel had outrun their calculation near 200 miles, though I had frequently hinted to the mates, probably it would prove true. The water had appeared *green*, and rockweed was in plenty at the time we were opposite the Cape; but afterwards *blue*; when we fell in with a Bristol pilot boat, and sounding, found 60 fathoms water.

The wind had been fair for about two weeks—we ran before it from five to nine miles the hour, generally: except one calm, and once the wind went round the compass—about 22 sails set, and almost constantly agreeable weather, until we got on the Irish foggy coast.

But had the captain kept his course, the night following would have brought him among the rocks of *Bantry Bay*! Then came on a most tremendous gale of wind from the S. W., and fears were entertained the vessel might run under, as her *heavy* loading was in her bow and stern, and also too deep by fourteen inches, and too much by the head—and the cargo getting one side, made her lean a number of inches oblique—but fortunately the *heavy* topmasts were timely taken out: but before night, the wind abated, and the weather clearing up, we saw land in Wexford county, and the mountains of Wicklow presented to view, though fears had been entertained that we might be outside of Cape Clear, and on the western coast.

17th. Saw Wales—still a gentle favorable breeze.

18th. Took pilot on board—fell in with two Dublin Packets. Two of our passengers, British officers, left us—wrote to my old benefactor, Doctor Johnson, and also to my friend John Jones—came to anchor for the night.

19th. This morning reminds me of December, 1807, when anchored in the same place with my *companion*—how different this voyage from that—then I had the companion of my earthly joy, but severe storms—now she is left behind, no doubt with anxiety, while we have had a pleasant passage, such as is rarely known.

When I left America, vegetation had hardly put forth—here the green fields present to view.

What awaits me on shore I know not; many of my friends behind must feel anxiety, but my hope and trust is in that Invisible *Power*, whose tender care hath been over me hitherto, and whose hand hath in times of trouble and difficulty, interposed and delivered me. To look forward by *sight*, the aspect is gloomy, and my spirits would flag, and my heart be ready to sink; but by *Faith* and reliance only on GOD, my *mind* is composed, and feels a sweet peace.

Landed in Liverpool, in Old England, not knowing the things which might befall me there. But my mind was brought to my situation, and my feelings were to commit myself to the Divine protection, leaving my destiny with Him: here all inwardly was calm and peace.

From those anterior circumstances, many had inferred, that should my lot ever be cast on these shores again, the consequence must prove fatal to me. But in the name of the LORD I came—went to the Custom House, and presented myself according to law as an *Alien*. My passport was taken away and sent to London—my *description* was taken and put in a book, and also on a certificate,

which I must present to the Chief Magistrate of any place, where I should stop: and for neglect thereof one week, should be subject to thirty days' imprisonment. This law empowers the Ministry with authority to send any man out of the country, by banishment to any place which they may choose, without assigning any reason why, or wherefore; and the *Alien* can have no redress but patient submission.

Here lived James Aspinall, through whom access was attained to Zion Chapel, where I spoke a number of times to crowded assemblies. Hence to the city of Chester, where I had received an invitation from the officiating members—held several meetings, and visited the border of Wales.

A friend came from Warrington, accompanied round to several meetings, and gave me an invitation from the Society, to visit them as soon as convenient. But oh! the feelings of my heart when I came to the place! The former scenes—the revival—Peggy's sickness—the attention of the Doctor—the death of *Letitia*, whose remains were deposited here—with the concomitant circumstances attending, were like opening wounds afresh, and gave me those feelings that no language can describe. Some of my spiritual children still stood fast: some had died in peace; others had turned again to folly. I spoke several times in the little chapel, and had good times, refreshing from the presence of the LORD. Visited the potteries in Staffordshire. Here I found a new *Sect* of people, known by the name of "*Ranters*," or "*Primitive Methodists*," as they called themselves.

Their origin appears to have been something in the following order, in miniature.

When in this country before, a meeting on "*Mow Hill*," where I was drawn to speak particularly on the origin, and progress and consequence of *camp meetings* in America, which affected the minds of the people, who were in the spirit of a Revival; and from a combination of antecedent circumstances, they now resolved to spend a whole Sabbath day in prayer together, for an out-pouring of the Spirit of God, which thing they had agitated, but could never bring it to bear until now: when the day being appointed to meet, should the weather prove favorable to the design, a signal from the hill, a sheet or *flag* hoisted on a long pole, which might be seen in the surrounding country.

The morning was threatening—but the flag was hoisted, and Preachers from remote parts attended, who did not belong there, but in a kind of Providential way.

The old Preachers had opposed this meeting, and strove to prevent it from taking place. However, such was the effect pro-

duced, that another was agitated and resolved upon. The old Preachers gave a Local Preacher his choice, to give up "Field Meetings," or go out of Society. So he was dismissed—then a second and a third. The last, however, produced a different effect from what the Old Preachers intended. For as he had been a grog-bruiser, and a debtor for spirits at tipling houses, many had despaired of ever getting their money. But after he became religious, he also became industrious and sober, temperate and just; which enabled him to pay off all his old debts for spirits, &c. and gained the confidence of the People. And as he had two Classes committed to his care, these would not forsake him when put out of society; wherefore, they were out also—hence they were driven to become a party, whether they would or no.

J. F. was supposed to be friendly towards them, hence he was watched with a jealous eye. And as he was seen one evening to pass near a door where this Society was holding a *Love Feast*, it was thought he went in, so he was turned out of society likewise; and on Sunday morning was driven out of the Chapel in an arbitrary manner—which caused most of the Children to follow him from the school, as he was their *master*; and moreover, their Parents with flattery and stripes could not prevail on most of them to return; hence a new place was occupied, and a foundation laid for this Society to become settled, established and permanent. I made collection for this School, where about twenty-eight pounds was gathered.

After spending some time about here, I visited various branches of this Society in Derbyshire, Nottinghamshire, and Leicestershire, where I found they had been the means under GOD of turning many from darkness to light.

The reason why they were called *Ranters*, was their peculiar mode of proceeding. A few of them would go through a Village singing the Praises of GOD, then take some convenient stand to address the People so as not to stop up the road for travellers. And the places were designated by "The Ranter Stand." Inquire for "Primitive Methodists," and you could not find what you wished, but on inquiring for *Ranters* any one could tell you.

It is very singular, a few years since one of *Old Sam's* People attempted to put a stop to itinerancy, by reviving the *Conventicle Law*, with an Appendix; but the result was, that that Law was virtually repealed, and the remnant so modified, as to be far more favorable to what is called *Dissenters*.

One man preached in the street—the Magistrates could find no law to stop it—hence they wrote to the *Privy Council* to know the mean-

ing, spirit and intention of the Law—who returned for answer to let them alone, while they behaved peaceably, sung and preached in an innocent manner, and did not block up the King's highway.

Still, however, *places* for worship must be licensed from the Bishop's Court, whether it be a house or *inclosure*; but the *streets* are the King's Highway—and the King is supposed to be "*omnipresent*"—hence those in the streets to be under his *immediate* protection; therefore his very *humble servants* could not give a License, except only as it relates to the *private* property of individuals, for the streets were above their control.

This Society amounts to several thousand strong—and I visited between thirty and forty Chapels. They have three Circuits—about 150 *Preachers*, among whom are about thirty *women* on the *Plan*. I heard one of them with a degree of satisfaction—to view the simplicity; and also she stopped when she had done—whereas a great many *men*, instead of stopping when they have got through, must spin it out and add to it or have a repetition over and over again.

Went to London; called at the *Alien Office*; was chid; Dr. R. was with me; paid them in their own coin. Principally where I had been, and what I had been about during the two months—that more Magistrates' names were not annexed to my Certificate, which had been given me at the Custom-House, and was signed by the Mayor of Liverpool. I replied, that I had not spent a week in any one place on my Journey; and moreover, that most of the Magistrates did not know their duty as it relates to *Aliens*, not being in possession of the new Law. With some difficulty obtained my Passport and Permission to leave the Country, by going to the office of the American Ambassador, and have the same Countersigned by the Secretary of Legation; which being done, I returned to the Alien Office again to know if any thing more was necessary, or whether I might consider myself dismissed—who now seemed as willing to let me go, as to call me to account before. Soon after this the French General was sent out of the Country under this Law.

There was a Chapel or place of Worship, in my sleep, seen four times—which was now sought for. Three Chapels opened to me, but it was neither, of them; a fourth presents—is a *new one* in which man had never preached—this seemed natural, as I entered to open it by *Dedication*. Three others afterwards were opened, and large crowded Congregations; and some refreshing from the presence of the Lord.

Charles Atmore, on whom I called five times when in this country before, and

would not give me a chance, but treated me with contempt, now took a squint at me across the Chapel, about the time of his finishing reading Church service in the desk, and going to preach in the Pulpit. This was near Spitalfields.

There are three grades of Preachers in London—the "Travelling," "Local," and Understrappers. These last are not on the *Plan*, but go into corners and dark holes, and cellars and garrets, to hunt up the wicked. They hire rooms at their own expense in different parts of the City; and have them seated and fixed with a pulpit—these are a nursery for the old body; and the old Preachers come only once a Quarter, to receive the TICKET MONEY, which ORIGINALLY was given out of RESPECT, but is now *claimed* as a RIGHT!

This third Class have a Founder, who is called a "BISHOP," by the name of *Palmer*, who invited me to preach in one of their *Rooms*. I told him if the Conference had any power or cognizance over it, it would not do for me to accept the invitation. He replied, that they had none, it being private property—hence an appointment was made accordingly.

Afterwards a request for a second meeting, in another room for a collection for Sunday Schools, and handbills circulated accordingly. But *C. Atmore* sent word to have the door *shut* and *locked*, and also written upon with chalk, "*postponed*," which the people could not read in the dark; so hundreds went home, not knowing the reason why they were disappointed, which was thought proper by me and others, to be explained in public, though it gave great offence to some. Hence, I went off, and the same evening attended meeting at "New Chapel, City Road," where seven Missionaries, for foreign parts, were set apart by their overseers. The Missionaries gave in their experience, it seemed like old times; but the best of the meeting was, or appeared to be, in their *silent, solemn prayer*. Two men spake considerably on the subject of missions, their sufferings, &c., yet how little did those who are raised on the *fat* of the land in Old England, and have never been in practice, realize the subject, except in theory, like a parrot repeating a borrowed song. There was a strict charge to be *loyal* to His Majesty, though two were to go to the *republic of Hayti*.

Therefore, as the British Conference, in their legislative and official capacity, as a body politic, had made the before mentioned law for me, I went into but three of their houses while in England, though several times invited. The first was a *loan* to another society, for a charity sermon, for a Sunday school; the second was filled with people

to avoid the rain, where I had an appointment, and was there assembled without my knowledge or consent; the third was a lease house, where an appointment had been made for me before I came, and one of the old preachers fulfilled it, so the people were disappointed: but to make atonement, another appointment was made at half-past nine at night, for a watch night, to drive out the old year and bring in the new, in a town with an old Abbey, or castle, where the king keeps his *brimstone*, about ten or twelve miles from London, I think in Essex county; the two first at Tunstall, in Staffordshire, the other at Bullwell, in Nottinghamshire.

Attended the *Queen's funeral*—saw the procession, and followed it about twenty miles to Windsor from "Kew Palace," and beheld an end to all human grandeur and earthly folly!

On remarking the circumstances attending the *scene*, to one who had waited on the *king* for some years, to receive his daily instruction, how this appeared like the *Romish do*: he replied, that all except the D. of Cambridge, was contaminated through *her* avenue; but the king George 3d, was free; also that the arrangements had been left to the decision of a *Catholic* peer. Many ten thousands lined the road, and the procession extended about three miles in length, and for miles flambeaus were used to adorn the scene! More than two hundred *displays* attended on the father and son, and one is denominated "*The Family confessor*."

When going from Manchester to Sheffield, across a dreary moor, we came to a solitary village, where I was taken sick, and had to leave the coach, but the landlady, who kept a public house, would not allow me to come in. At length I found a greg shop, where I lay down upon a bench, and with difficulty obtained a cup of tea. Night soon came on, and three suspicious men came in, and were chatting among themselves that I must be a *Jew*, and being a foreigner, of course possess a good deal of *money*, which conversation I overheard, and drew the necessary inference accordingly.

Those men appeared to withdraw, the family disappeared, all but a servant girl, and she soon extinguished the light.

Thus, in awful suspense, I waited with a heart raised to God, when *Dorothy Ripley*, having felt a concern come upon her mind for my safety, now arrived at the door with a post-chaise, and *called* for me! The landlord was very unwilling to open his house, but I told him he should not sleep unless he let me out. I had been expected at Sheffield this evening to hold meeting, and some friend had come out three or four miles to meet me,

and returned with the reply, that I was not to be found; however, I was now soon conveyed to my place of destination, among friends, and staid a few days.

Spoke in the Mason's Hall, and to some thousands in the square several times; and thence to *Hull*, in Yorkshire, where I spent a few days; spoke in a ware-house sundry times, and once by the monument of William the 3d, Prince of Orange, who gave "LIBERTY OF CONSCIENCE" to Britain.

Thence to *Beverly*——— where his Majesty's humble servant, *Alderman Hall*, ordered another servant, a Constable, to take me to his Majesty's tight house, the *Jail*, under a pretext of raising a riot: whereas the truth was, that all was quiet with silence and attention, until he disturbed them by this wicked act. The town was turned topsy turvy, and caused my dismissal as imperious as the imprisonment. After liberation went to the *Cathedral*, where hundreds followed; the Steeple House was so filled, that the Sexton's wife locked me up about an hour, which gave me an opportunity of viewing those monuments of antiquity, which had been kept for ages. By permission, I attended service, and thought to stop till the assembly was dispersed, but would not go, till his Majesty's very humble servant gave me the hint; I withdrew—the street, doors and windows were filled in all directions, and inquiring who and what? For my part I felt solitary, and thought of the saying about the sparrow on the house top; but never did I realize it until now. However two men conducted me through a gate into a gentleman's house, where I was to dine.

Thence to *York*, where I sprained and put out a bone of the foot, the effect of which I expect never to recover;—so to *Leeds* and on to *Halifax* and visited the adjacent country—and so on to *Birmingham*, where I held some meetings; thence to *London* again; thence to *Bristol*, where with expense and difficulty, meetings were attained and attended.

Convictions and reformation broke out while here; some came out as spies; but God touched the hearts of some. One stranger, a local preacher, I caught by the collar, remarking, take hold and do your duty, and leave the event with God! The tears flowed from him like springs of water. The old connection opposed the work; hence they drove off a number who built a Meeting House that would hold 1500 people.

From thence circuitous to *Hollyhead*, where I embarked to *Dublin*, to see my friend *Dr. Johnson*, and *Mammy Letty*, after an absence of almost twelve years—thus we are permitted to see each other again, after va-

rious trials and trying scenes, while many of our friends and acquaintance are gone the way of all the earth.

Here I found the Methodists had split into two parts and a new connection raised up, with a representative form of government from the people with the preacher; and one third of the societies gone off, which for distinction sake, may be called *K . . . ites*, as the blame is laid to him.

The Conference party could not open their Meeting Houses consistently with the *minutes* of Conference, which was considered as being still in force. So a *steward* was permitted to give me an invitation in his own name; but this I could not feel free to accept, lest it should give my opposers occasion to say I sanctioned a *breach* of TRUST, and by that means attempts were made to justify the remark, as a charge of Mr. S. of truth—"a SHAMELESS INTRUDER." AND "MOST DARING IMPOSTOR," or with Mr Hardy's public notice.

Called on MAJOR SIRR, the officiating Magistrate, having understood that officers were sent by him to apprehend me when leaving here before. So I observed to him, having understood he wished to see me when here before, I thought proper to present myself before him to know his pleasure, and to present to him my Papers, &c.

He acted the part of a Gentleman, and turned off the subject with an evasive laugh; countersigned my certificate, after registering the same in the Secretary's book, and caused the Seal of his office to be affixed to the same. Thus after much censure from various sources, and false accusations, have ventured to show myself again; which was thought by many would have cost me my life!

S. Wood, the stationed Preacher and Superintendent, said he would take the responsibility on himself, and so made an appointment in *Cork Street*, which I attended. Then some body else\* made two more appointments—one at *Gravel Walk*, and the other in *Cork Street*, which I also fulfilled—when another appointment was given out at *Gravel Walk*—but Mr. Wood had made an appointment at *Donnybrook* for me at the same hour; which I did not know until he sent me a few lines, hoping I would not disappoint those dear *Peoples* at *Donnybrook*; though there was but few attended, while a large assembly at *Gravel Walk* were disappointed.

I had given out four appointments for Sunday at *Cork Street Chapel*, as it was nearly deserted of hearers—but was questioned by whose request? I acquitted others and took the blame to myself, as the liberty inferred

\* These were both Preachers.

from the stimulus of S. Wood—attended the first appointment—was requested to alter the evening appointment from seven to five, (to prevent drawing the people from Gravel Walk Charity Sermon: though they had meeting at the same hour at Whitefriar Street;) which was impossible, as the sequel proved: for though the meeting was withdrawn, many hundreds came out.

For this I was blamed, as well as for the other dis-appointments in which I had no hand, as they had not explained the thing to the people, so the blame was to rest with me.

S. W. afterwards made a kind of appointment, twice, which were not notified or properly given out: but like a kind of sham to satisfy the public mind; so I thought proper not to attend.

Here the question will arise, why that Minute was made for me? And who was the cause?

Some said *Arthur Keen* was the cause—but perhaps it was envy and prejudice in some of the C. For how could one not a member, have such influence over a body who had all the power in their own hands! But the day of eternity must unfold this! For certain it is, that I never did strive to divide their Society, though I have been charged with a design to return, for that end and purpose: yet numbers had been added to the Society as a consequence of my former visits: and the thing with which they had accused me with designing, they brought about themselves. 12,000 to 18,000 in the difference of the parties: and both parties claim to be the *old* society, and accuse the other of being the *rebels!*

However, when in England, after I received two letters from my friend *Dr. Johnson*, soliciting me to come over to Dublin, before I should embark for my own country. I endeavored to ask counsel at the hand of GOD, when it struck my mind with power, "They are dead which sought thy life." Exodus iv. 19. After my arrival, heard of two who died singularly and suddenly, somewhat with distress of mind, who are said to have had a hand in that dirty and unjust affair: hence, their officiousness with all those concerned, were abortive, thus far, and I am still preserved to blow the Gospel trumpet to a dying world.

Several meetings attended in different parts of the city, at two of which were collections, one for beggars, about seventeen pounds; the other for Sunday schools, about twenty five pounds.

The Bishops of the Church of England, prevented one meeting at the *Rotunda*, after seven pounds had been paid for the use of it. And also one or two Clergymen of the same

order caused a yard to be shut against me, where I had addressed about two thousand people, by applying to the civil authority.

The Roman Priests at the *Altars*, had cautioned their people against me also. Thus the "HIGH PRIESTS," in different orders, seemed to combine to proclaim war. *Mons* also became so dreadful and noisy, that it gave the *Police* a plenty to do to guard the place, or assist me home, while the stones, brickbats, slush, mud, sticks and dead cats, and whatsoever came to hand, at times seemed to fly like hail, while the yells of the people seemed to cut and jar the air, as if the *imps* of the lower regions, had broke loose and come up—"impostor," "*Heretic*," &c. &c.

The Calvinists remembered me of old, and conducted themselves accordingly.

Thus the clergy of the four societies so affected the public mind, that it became dangerous for me to be seen much abroad. Such was the effect on the minds of the populace of the day, so I kept principally retired, until the arrival of Captain Cole, with whom I had some acquaintance, and with him I embarked for America, and after some trying gales and impressive scenes, reached the shores of Columbia once more.

Arrived back in the Dublin packet to America, with Captain J. Cole, June

1819, and found that death had not made any inroad on the family while gone, but my *Peggy* was in a declining state of health.

Several strangers had told me in different parts in my travels, that if I did not return shortly, would see my companion no more, which testimony so corroborated my own feelings as to give rise to my return sooner than intended anterior.

She travelled with me some days, and when in Providence, in Rhode Island, found her weeping: on inquiring the cause, she replied after some hesitation: "I shall return back to Hebron, and tell *Father Dow* I have come back to die with him." We returned in September, and from the time of my return from Europe, was absent only twice afterwards, once for a night, and five days to Boston, on business, until she died.

She said, she frequently felt more comfort than she expressed to others, and remarked that her death might be *sanctified to some!*

She asked me if I thought her dissolution was near? I replied, that I thought she would continue until spring, if not longer: she replied she thought so too! But the night following, she awoke me up, and asked what time of the month it was; I told her, when she remarked that she thought she was bound in all by the month of January.

She counted every day until the year ran

out, and then almost every hour, until the morning of the fifth, when she asked if I had gone to bespeak a coffin for her? I said no. At evening, she asked, if I had gone to call in the neighbors; I told her no.

About two o'clock at night, she requested me to call up the family, which being done, she soon began to fail fast—asked her if she felt any pain? She said no! And while supporting her in my arms, my heart replied, Lord, THOU gave her to me! I have held her only a lent favor for fifteen years, and now I resign her back to thee, and commit and commend her soul to thee, until we meet again beyond the swelling flood. She replied with a hearty Amen—and soon expired as the going out of a candle, without a struggle, contraction, or groan! And although I viewed my marriage contract ended, yet what were my feelings on that occasion, words cannot express: But my mind, in some good degree, was prepared for the occasion, by the dispensation of preparation, from those words to Ezekiel, applied to my mind years before: "Behold, I take away the desire of thine eyes with a stroke." Jan. 6th.

1820. Were the words accomplished in my heart, as a sword through my soul! A respectable congregation attended her burial, after that her funeral sermon was preached by Mr. Burrows, in the Methodist Meeting house, in Hebron, on the 7th, which was felt by the neighbors to be a solemn, impressive occasion!

The loss was too sensible in contemplating in my feelings. Hence, my judgment dictated the departure from usual custom, and to change my condition again upon the Journey of life.

Towards the close of this year, we went to the Southern States, after travelling over the six New England States first.

1821. Being arrested at Charleston for an alleged LIBEL against the peace and dignity of the State of South Carolina, under the old British feudal system, called "Common Law," "the greater the truth, the greater the libel." My companion returned to the north, not knowing how long I should be detained as a state criminal! But after my trial, and condemnation to pay one dollar fine, I sailed to Boston, where I officially published the whole account, and returned to my companion in Montville.

1822. I travelled as far South as Virginia, and also visited Long Island extensively, for the first time.

Sept. 6th, felt a drawing to visit my Father, not knowing any thing in particular was the matter, except the passage of Joseph and his father's sickness being on my mind, until I got near the house, when a neighbor told me,

"your Father is sick!" When entering the house, saw death coming in upon him fast. He asked, "have you any bad news?" On being answered in the negative, replied "all is well!" I fell upon my knees to commend him to God, when he suspended his agony, and at the close, expressed a very hearty Amen!

Previous to this he had closed all his temporal concerns, made his arrangements, wound up his business, as one finishing a piece of work for the day, and then laying aside the garments to go to rest at night.

He had expressed to a number of persons for some weeks before, that he viewed the Friday or Saturday of this week, to close the scene of life with him—while the words, "*The Lord is my portion, saith my soul!*" was the expression of his mind, by impression! He expired about half past eight at night on Friday, being a little over 80 years of age. His funeral was preached: "The righteous hath hope in his death." After which he was conveyed twelve miles to the place of our nativity, and buried by the side of my mother, who had been dead almost nineteen years: who, when she was expiring, replied to the Doctor, how her faith held out "stronger than ever!"

Thus the family is broken up and scattered as young birds from the nest, after they come to maturity.

After attending to my father's affairs, according to his "*Will*," started with my companion for the East, but my beast dying suddenly on the way, I borrowed another for the time being, and proceeded on our journey, and after a few weeks returned home to Montville, where she was raised, and leaving her with her mother and friends, came on to Philadelphia by New York, where I now am preparing this manuscript for publication, being near the close of the year 1822.

Public opinion is as a whim, which is lost, and vanishes as a vapor—their sneers and frowns will not adhere as the dirt adheres to the shoe in the street, and their applause is as the bubble on the water. The former will not injure your virtue, nor the latter feed, clothe, or put a penny in your pocket. And that which could neither do harm nor good, is not worth minding; therefore an expanded soul rises above such little things, and hence the propriety of parental advice to the Son:

"Let talkers talk—stick thou to what is best,  
To think of pleasing all, is all a jest."

SALEM, Aug. 16.

"Lorenzo Dow.—This celebrated travelling preacher is now on a tour through the New England States. He preached at Portland, in a field, on Sunday the 6th inst., in presence of

2 or 3000 people. He then proceeded through a part of New Hampshire, preaching in the principal towns on his way, and he is to preach at Newburyport this afternoon. He generally holds his meetings in the fields or woods, finding it difficult to gain admittance to a house of worship. He wears his hair long and flowing, and his beard unshorn, in imitation of the Apostles!—his dress is mean, his voice harsh, his gesticulation and delivery ungraceful in the extreme, and his whole appearance and manners are calculated to excite the curiosity and wonder, if not the disgust of his hearers."

NEWBURYPORT, Aug. 18.

"Lorenzo Dow, according to promise, held forth last Wednesday, in the open air, to a multitude of 3 or 4000, who assembled to witness the performance of one, whose eccentric appearance had gained him, in anticipation, some celebrity. He told where he was born and raised, said he was the friend of all sects, and believed in none of them—cautioned his hearers not to pin their faith on those who preached in steepled houses, or to believe a thing because their grandmothers before them believed it—and after a rhodomontade, without argument or eloquence, of forty or fifty minutes, was off in a tangent."

RALEIGH, (N. C.) Jan. 23.

"Lorenzo Dow.—We were highly gratified, last evening, with a sermon delivered by this celebrated itinerant preacher, at the State House. The name of Dow, is perhaps, not more extensively known than the eccentricities of his character. These eccentricities have doubtless, in various instances, led to a doubt as to the sanity of his mind. But if we were to judge from the specimen which he last night gave of his understanding, we should say that there was no better foundation for such an opinion than there was for the accusation which Felix preferred against the most eloquent of all divines—the apostle Paul. We verily think that the tenets of Mr. Dow, as far as we comprehend them, are extremely liberal, and that he is as much divested of sectarian prejudices, and as free from bigotry, as it is possible for one to be, zealously engaged in the cause of religion. We shall, perhaps, say more respecting this extraordinary man, at a period of more leisure. He is expected to preach at the State House on Thursday next, at 11 o'clock. As he expects to embark in a few weeks for Europe, those who desire to hear him, would do well to avail themselves of an opportunity, which may not shortly, if ever, occur."

A world of contradictions, falsifications, and

imbecile with outward inconveniences, as heat, cold, hunger, thirst, with pain and sickness, in the vicissitudes of life, have been analects of my journey: but GOD has been my protector and consolation, as a tender parent during the thirty years of my pilgrimage thus far, through time—hence my hope to the end!

1823. Crossing the Susquehannah River, visited Green Castle, Carlisle, Little York, Columbia, Hagarstown, Lancaster, Harrisburg, &c.

Here I saw the "POPE'S LEGATE," who was sent over to curse "Priest Hogan"—they were both at meeting. The Legate appeared like a little contemptible looking fellow, but the Priest appeared as a MAN of sense and superiority.

The Roman Priests are bound to the Pope—but what allegiance do they owe to our Government, or Country? Or what assurance of fidelity can they give to any body who are not Catholics, seeing they are not bound to keep faith with heretics? What right hath the Pope, as a temporal prince, to make use of the name of religion, to interfere in our temporal and political affairs in this nation? Their body of Clergy are a unit—and they pull together—all in one way!

Their proceedings are kept "Hugah mugah" to themselves; but they are gaining strength in the land.

Returned to Montville in the spring, after visiting many places and holding numerous meetings in the country, finding much friendship among the Dutch Methodists, or "United Brethren;" who assisted me from place to place.

We visited Rhode Island this summer, where once a year, the manners and simplicity of the people excited an anniversary desire to go.

This year, by request, with reluctance, an estate devolved on me to settle; which proved insolvent, yet paid 66 cents on the dollar—which the judge acknowledged to be a very large dividend in such a case!—Still, many spoke hard, with severe wishes and curses; because a dis-interested person did not pay that which they had trusted to another: although there was not enough left to pay the expenses of the Court at the close of the affair, exclusive of all the anxiety, trouble and vexation.

This fall, we visited the FALLS OF NIAGARA, with the intermediate country, where we attended many meetings during the journey of a few weeks.

Was arrested at Troy on a false pretence, just after attending meeting of 4 or 5,000 people—and put to much trouble—for which see



the vexation and charges under the law suits and prosecution at the close.

1824. This year an *abscess* was formed, as was supposed, by a cohesion of the liver, diaphragm, and the stomach, in the lower cavity, and the cohesion of the lungs to the diaphragm in the upper—which abscess, became so prominent or exuberant, that there was not an *animation* sufficient to produce the necessary *animal warmth*: and fire heat could not be made by any means to answer the purpose! A *cold spot*, sensible to the touch, was the consequence: equal to that of a corpse. However, at length, the abscess broke favorably, and was raised up; though fears were entertained that had it been otherwise; it must have been strangulation, or a mortification as the sequel.

The soreness, the chills, and the effect on the nervous system, with pains, attending; there is a want of language to express or communicate a full and proper idea on the subject; but my escape was narrow.

There are many who possess a theory from books; but few, it is to be feared, have a *sound judgment* of their own, in point of practice.

But the best of prescription, without good *nursery*, will not avail—for this is a *science* to itself—and how few have experience and *judgment* on the subject to act on the case! It would be well for society, if this subject was more attended to. Visited a variety of places, as far as the State of *Maine* this year.

1825. Visited Nantucket, the Vineyard and Elizabeth Islands, and also Cape Cod; very extensively this year; with many good meetings. Br. Taylor, the *sailor*, was stationed on the Cape, who was very friendly to me and brother Perry also.

Towards the close of the year we started for the west, via. N. York, Philadelphia, and Baltimore to Washington City; thence to "MOUNT VERNON," and saw the tree which Washington had planted with his own hands; and also the vault where his *ASHES* lay; but his *name* must go down to posterity, with a different impression than is made by the example of most men.

In Hagerstown we became acquainted with a kind family by the name of *Martina*. From this place we were franked to Cumberland, and so on the Cumberland Road to Brownsville.

We passed near the *grave* of general BRADDOCK, who is said to have been shot by one of his own men; whose twin brother B. killed with his sword, for attempting to fight behind a tree, in Indian style; which, had the Englishman taken up with the advice of a Buckskin, might have saved himself and army.

From Brownsville to Pittsburg, by water,

in the Monongahela, Col. Gormley called up a man in the night, who was friendly to me, in his *first wife's* day; but things were different now; so we went to the "*Lafayette Inn*"—dear enough for our poor fare; but it was cold and night: and any asylum is desirable at such a time as that.

A council among *BIG BUGS* was held concerning us, before our arrival—the result was, that they would not receive us, but we should put up with one under slander, and by contribution be supported there as paupers; to sink us in the mire; as appeared afterwards. But they were disappointed; for Dr. Armstrong gave us an asylum, until we found an opportunity to depart to *Wheeling* by land, where we found some kind friends; from thence to *Marietta*, and so down to *Cincinnati*, where we found a number of friends.

1826. Visited *Indianapolis*, the capital of Indiana, and many adjacent places; thence returning to Cincinnati; we ascended the Ohio to Marietta; thence hiring a wagon and two horses and a driver, we proceeded about 130 miles to BEVERLY, in Randolph County, in Virginia, via. Clarksburg, where we staid a few days. The land in this vale on Tiger River is beautifully good; and the crystal streams are excellent. The mountains that surround the country are awfully sublime; but the soil is not so good—and the *fee* of the land is very uncertain—as there have been "*Warrants*" upon warrants laid; and hence, the surveys clash; and the same ground may have been granted away by the government ten or even twenty times over! So, that, under existing laws, it will and must be a very long time before the question is finally settled; whether the occupier is the owner of the land on which he lives: although he might have bought it of a dozen different claimants.

This place is one hundred and five miles from Cumberland; across mountains, up and then down; I think one of the awfulest roads I ever travelled; as the path, if I may so call it, follows the streams or water courses up to the summit, and then down on the other side. In one case, in the space of about three or four miles, I think we crossed it about thirty-six times.

From Cumberland to Fredricktown, our old *friend*, REESIDE, franked us again. Thence to Baltimore, and took the steamboat to Philadelphia and New York, and arrived back to Montville in June following.

Visited *Boston* and the *east* this year, and prepared for the west.

1827. Went to New York, took steamboat to N. Brunswick, thence stage No. 7, strangers crossed words and *cut eyes*; hence a stranger, as we parted, replied, "My name is ADAMS; I live in Pittsburg; when you come

there, call on me; and make my house your home."

I called, and was introduced to his wife; staid seven weeks; and found it to be a home indeed, during very cold weather—his wife is a "mother in Israel"—obtained what I stood in need of in time of exigency and refunded the same, and took my departure for the lower regions, visiting various towns by the way, to *New Orleans*.

Thence returning by steam, up the Mississippi, Ohio, and Tennessee Rivers, Tuscumbar and Florence. (above the muscle shoals) in the State of Alabama; so to *Huntsville*, in Madison county; and scaling the country by the way, crossed over land to Nashville, in the State of Tennessee; thence down the Cumberland River to Smithfield: where *Lynch's Law* was put in force: the thief was led to a meeting, in the house of a *magistrate* where I officiated: and here he requested protection, and that the law might take its course: I plead to the company, but without effect: when night came on, *they took* him out, and gave about a hundred lashes with rods; and then let him go, with a threatening, if he was found there any more after day light. For my part, I was glad to be off with a whole skin: where a stranger, seemingly, could not have protection of law; although the people generally, used me respectfully, civilly, and well; considering all the circumstances.

Thence in the steamboat, *Hercules*, to *St. Louis*, in the State of Missouri. Here the Methodist and Presbyterian meeting houses were open to me; and found some of my old acquaintance and kind friends.

The artificial mounts of antiquity, for labor, strength, and beauty, exceeds any thing I have yet found in the western curiosities, in point of magnitude.

Thence across the State of Illinois to *Vincennes*, on the Wabash, thence up the same to *Tarra Hoote*, near Fort Harrison: so on to *Indianapolis*, in the State of Indiana: and visited many of the counties round about, and the most principal places; speaking generally in the open air, under the shades, and so through the Ohio to New England, taking Columbus, Worthington to Cleveland, Painesville, and to Buffalo and the Canal, on the way.

Found, on my arrival at *Montville*, my property attached, under as false allegations as ever existed; and that was not all: but there was *insult* added to injury; and all this without any reasonable and just pretext for a cause, whatever! But envy, malice, and covetousness, to possess that which belonged to another, without giving an equivalent.

The author and instigator of this fraud and mischief, when I first saw him, made me think

of Milton's Devil in the form of a TOAD, *whispering* in the ear of *Eve!!!*

The first place where I attempted ever to get a *small home*, was in the Mississippi country, but failed. My second attempt was at *Lynchburg*, in Virginia: but did not succeed.

The third was in *Hebron*; but the Charleston, S. C. business, was so serious to me in its consequences, as to cause a sacrifice: and hence a disappointment there! But my *Father* leaving some little property, another trial was made in *Montville*—but this prosecution has been so serious in its effects, to bring me near to a level with the world: that I can scarcely say, this or that are my own.

In addition to all this, another prosecution from an unavoidable source, transpired about the same time.

When things transpire under circumstances, beyond the power of my control: the only safe way is, not to attempt to take it out of the hand of Providence: but to bring my mind to my situation, resigning myself to HIS disposal: and leave the events with Him after acting the best judgment that I can.

For to give away to anxiety, is to destroy one's peace and disqualify him for action: but the ART of living by the day, is the doctrine of the New Testament.

Those who instigated the trouble for me at Charleston, S. C. or contributed thereto—were all cut off within about the space of three years—except ROBERT Y HAYNE—who was then the Attorney-General for the State; and is now the Governor for the nullifiers.

Those at Troy, who have put me to so much trouble and expense, by demanding what THEY KNOW to be UNJUST, must answer it to the court of conscience in their own breast, (if they have any!) and to the bar of justice, to the Great Judge—there I leave them!

Those who attached my property in my absence, are gone to pot—then figured away more than ever!

But these things are not over! There is an invisible *hand* in the affairs of mortals, that will reward virtue and punish vice—which is frequently and awfully exemplified in the dispensations of retributive justice—and as I believe, in this case, will be exemplified to the view of society in this world as well as in the next.

Those who were concerned in the fourth and last scrape out of which the Lord delivered me—as well as those who strove to add other subjects of *law*, so called, to seek my downfall, ruin, and destruction, are gone the way of all the earth; a solemn, impressive lesson, to those who know the concomitant circumstances!

1828. Went to New York, Albany, by canal to Buffalo, by steamboat to Sandusky;

visited the country to the Ohio; so down the Mississippi to New Orleans; thence took shipping for Philadelphia, in a passage of eleven days around Cape Florida, escaping the *pirates* and the storms that are dangerous in those seas, having travelled by land and water more than five thousand miles, in about ten weeks. Thence to Montville.

When a man figures away on a false capital, borrows all he can, as far as his credit will go; then shuts up shop; cheats the GIRLS out of years of hard labor, by borrowing all their earnings, then pay them but a fifth part; and when the news first strikes their ears, to bring such a shout of mournful lamentation, as might strike the heart of any, but a stone, some of whom, were fifty miles from home, without a cent to buy them a dinner: what must be the feelings of such a one, when he goes to jail, to "swear out," and so pay with a ramskin?

1829. Visited Boston—heard an INDIAN preach—he spoke some in Indian—it seemed more oratorical to me than any thing I ever heard!

He related his experience of the Indian Creed, which cast more light on the subject of the Heathen Mythology, than any thing I had ever seen, as a *key* to the subject.

"The white man believes in one God—the Indian believes in the *Great Spirit*."

"The Indian believes in subordinate deities—and the white man believes in angels."

"The white man believes in a future existence—a heaven and a hell. The Indian believes in a future state of rewards and punishments."

"The white man get drunk, and Indian get drunk too—Indian steal; white man steal—white man lie: Indian lie!"

Thus when he compared their creeds and their practice, he could see no difference!

Again, the Indians take much care and pains to teach their children the *art* of hunting, to catch the bear and the deer; and that they may become expert in it, they are taught to pray a great deal, and to fast much—after which, to go to sleep, to commune with the *Great Spirit*—and what they dream of first, they then consider it ominous of their future life, and fortune. For example: should one dream that a snake spoke to him, he would kill the first snake he saw, and preserve the skin as a sacred relic—supposing that the spirit of the animal, as an attendant genii, angel or Deity, would attend him in all his future journey through life;—an eagle, dog or cat, or whatever they might happen to dream about. Hence the variety of Deities in the eye of fancy, both animal, vegetable, &c. among the Indians and Heathen!

He said he was put to school at fourteen,

and continued there until twenty; when he attended a woods meeting, where he felt the power of the *Great Spirit* to come upon him; he then felt he was a sinner; and the burthen of it was such, that he could not eat, nor drink, nor sleep—but the cry of his heart to the *Great Spirit* was, mercy, mercy! At length the love of the *Great Spirit* streamed into his heart, which made him happy—he went home to the village to tell his *parents*;—when Indian tell Indian, "It is so"—then Indian believe him; his *parents* and the whole village became subjects of the work, with the exception of six, who quit the place and retired, to live in their former way.

They then wished the white man to come and teach them how to read, and the *art* of raising corn, beans, potatoes, &c. Hence civilizing and Christianizing went hand in hand together; it went into about fourteen villages, which he named, and geographically described—the courses and distances from each other, with the name of each place, and the number of the inhabitants, &c. &c.

From near Rochester, I crossed Lake Ontario to Canada side; soon after, I heard a sound, which I followed perhaps one or two miles; when I came to a body of several hundred *Indians*, in the act of devotion of singing, exhortations and prayer; not a word did I understand, though the tunes I knew! But such order, and decorum, and seriousness, I think I never saw before! Such evidence of feeling sincerity!

The next day they put posts into the ground, and barks of trees, worked in so tight, about six or seven feet high, as would be difficult to see through, as there was brush put on the outside, as a guard around to keep off intruders. The enclosure embraced perhaps one-third of an acre or more, with a covering of barks to shed rain, which extended two-thirds round inwardly! There was two strong narrow *gates*, with three *Indians* constantly at each, to guard the same, or, as they said, to keep out the bad white man!

There were about two thousand whites encamped on the ground—seats, and a stand, and a number of preachers.

The white man must go to the spring, out with his *pocket pistol*, loaded with the life of man—drink grog and have a high. The white woman must whisper and chat her little talk—and the young be running about; whilst the *Indians*, old and young, male and female, seemed to behave as though they felt to wait upon and worship the *Great Spirit*.

From such a contrast of circumstances and behavior, I remarked to the people, that much was said in the *States*, about raising money to send missionaries to civilize and christianize the *Indians*; but if some of the money was

expended to aid the Indians to travel and learn the white people decorum. I thought it would be money well laid out.

Visited a village on Grape Island, where not a lazy or a drunken Indian was allowed by them to reside. This spot, seemingly, would have been a terrestrial Paradise to reside in, if it had not been for the tormenting musquitoes.

Continued down the lake shore on the Canada side till I came to *Kingston*. Saw many of my old acquaintance and former benefactors, some of whom I had not seen for more than thirty years; Mary Switzer, that was—name changed—is now a widow—children grown—but keeps her religion still! \* \* \* *Emmy*, who when I saw her last was a child, but still, there was something that might be read. She I recognized after an absence of thirty-two years, and called her name.

Crossed the lake from Kingston to Oswego, and so returned to Rochester, Lockport, Geneseo, and attended several camp meetings. At one of which the preachers held a Council, how to treat me if I came; the result of which was, to meet on fair ground. I designed to attend as a spectator. They however broke the ice, and I spoke from the stage—but mostly in camps of Satan about in the woods, here and there, wherever I could find a party, give them a preach and lead them to the camp—whether by night or day—many such meetings during the time.

All was peace and friendship, and the best order, so considered, ever known at a meeting of magnitude in that part of the country.

At another camp meeting, the P. Elder had his officer ready, if I attempted to officiate, to take me off the ground.

Not a word did I speak, good, bad or indifferent, whilst on the ground—not even to answer a question—but remained entirely mute.

When strangers were ordered off the ground at night, I retired about a mile; and finding the door of a school-house open, I went in, and laid down on the table until morning; when a man came to me, who lived about a half mile from the camp, who wished me to see his sick wife—she requested me to preach there; I said, if you will get me twenty hearers in twenty minutes. Three or four young men started full speed to the camp—it was whispered among some thousands of persons like a shock—they left the P. Elder, or his Antimasonry stuff, which he was designing against me, to raise a prejudice, and that no Mason must preach on that stand! However, there was three or four thousand came out to where I was, leaving him, as was said,

from one hundred to hundred and fifty to hear him out.

The house was filled, the roof and fences were covered—as many as my voice could command, to whom I spoke till I got my talk out—and then requested them to return peaceably to the camp and get all the good they could! Yet about fifteen hundred followed me near two miles—so I gave them another talk for near two hours, and went on my way.

The P. E., as was said, had an officer to do with him before the meeting broke—whether justly or not, is not for me to determine; but the master said, that “which ye measure to others, shall be measured to you again!” How conspicuous is the doctrine of Retributive Justice!

At another place, I saw Br. Dewey and his wife and daughter—went on to the camp ground twice—retired a couple of miles to my lodging place—many came near, to whom I spoke, there being a plenty of sawmill logs, to accommodate the people with seats. I told them to go back to the camp ground, and by watchfulness, prayer and faith, to lay hold on the power of God—they afterwards had a good time.

The Spirit of *Anti-ism* seemed to intoxicate the people, and to sow the seeds of discord in society—politically, socially, and morally—that the peace of neighborhoods and of families and religious communities, were disturbed, if not deranged and destroyed. Millions of dollars and years of days have been lost as a consequence! But something must and will occupy and agitate the public mind; which if the subject matter be not good, they will seize on something bad; for there will be no neutral! Ambitious men, for purposes of self-aggrandizement, generally fabricate and disseminate excitable matter to disturb the public peace, for their *own* objects and ends!

“Devils with devils damned—firm concord hold—  
Men only disagree!”

A good reason for it—there is but one spirit to actuate; and that is, the pursuit of *Evil* for enjoyment!—hence, says Milton's Devil—

“EVIL, BE THOU MY GOOD!”

Their spirit is a *unit* among the HORNED GENTRY—fallen angels—so represented by hieroglyphics, as *sin*, (moral evil, a transgression of the law,) converted them into devils.

But *mule-devils*—i. e. the *bad principle* in man so constantly exemplified in his actions and conduct towards his cotemporaries, shows the *degenerate* state of the human family—and hence the propriety of the doctrine of REDEMPTION AND SALVATION!

The *power* of the former upon the latter is, to *tempt*, bullet, harass, and inject evil

thoughts into the mind; for spirit may operate on spirit, as well as matter upon matter—and a *bad* spirit can operate as well as a good one; and also present objects to the view of the mind to affect or operate on the *senses*, but cannot force the *will*: for this is volition; hence the *consent* of mind must be given, in order to commit the *act* of sin, which is a moral evil. For it is the *spirit* and motive of *intention* of the heart, which gives *character* to action, whether good or bad, in a *moral* point of view.

Cold water societies among Indians, expelled *hot water* from the village; some people moving, being encamped near by, seduced one to drink and got him intoxicated, in order to tantalize and twit the other Indians and argue—it is all a fudge.

The villagers held a council; then taking the young Indian who had got drunk, down to the camp, in presence of the whites, and there cut off his head!

1830. Visited Coventry, New York, Philadelphia, Baltimore, and the district of Columbia; thence a few hundred miles into different parts of Pennsylvania, Ohio, Kentucky, by Vincennes to *Vandalia*; so on to *St. Louis*; thence into Pike county, in the State of Illinois, Green, and to Jacksonborough, in Morgan county, and so on to *Springfield*.

About three-fifths of this state is savannas, or natural meadows, called prairie. There are to be found, many feet under ground, different kinds of wood, which growth is not to be found in several hundred miles of here; also, wild hens, snakes and wolves, peculiar to these natural openings; and also wild oats and rye, with an endless variety of flowers seemingly to the eye, as one advances along.

The soil is strong and good for cultivation, and when the sod is once broke, it is easy to manage in future. But one curse seems to attend this part: the growth of corn, &c. &c. is so luxuriant, that it tends to make people lazy and idle, and destroys industry.

Spoke to many large assemblies; and having finished my tour, wished to return to the East; a stranger came up with a horse, saddle and bridle, which he offered for sale; his price was twenty dollars; whence I started and fell in company with a man who was going my way, through the grand prairie of more than one hundred miles, except a streak of woods on the water-courses, which were frequently from ten to twenty miles asunder. In one place there was a furrow ploughed for the benefit of travellers, as a guide, for more than fifty miles.

Found it very severe travelling on horseback; and yet there was no other way without going several hundred miles round, as

there was no stage conveyance on this route; the roads and country being new.

Frequently met from thirty to fifty moving families of a day, with flocks, and herds, and wagons, &c. Came by Indianapolis to Cincinnati; sold my horse and took stage to Circleville, and so on to the Canal, holding many meetings by the way.

The "*Vicar General*" had followed me, on a former route, from meeting to meeting, and from place to place, though I knew it not for some time after.

There had been an impostor in New Hampshire, Vermont, New-York and Ohio States, who had *assumed my name*, and travelled on my credit, and so made himself master of the public and private history of my life, and had become so perfect an imitator, with his acquaintance with human nature, that he would dupe those who were well acquainted with *me* without mistrusting the imposition; hence I had to bear some of the follies of his conduct; and twice, narrowly escaped the hickory, (on the principles of Lynch's law) as being considered the COUNTERFEIT LORENZO!

Doubtless, with me, *he* was and is an *Italian Jesuit* as one of the many agents, as a tool to spy out the state of society and make report to the proper source, for the ruin of this land.

Seeing so many concurring circumstances to corroborate the idea of the design of the Jesuits to set up their empire in this country, caused me to fling some ideas together, to call the attention of the public to the subject, which has given offence to some; and hence objects for seduction, to take an advantage of me secretly to my injury, in a *clandestine* manner: but thus far I have been preserved.

1831. Spent principally in New England, visiting many places, as circumstances and strength permitted.

1832. Called on *Jackson* at the President's house, through the medium of the Rev. Wm. *Burke* of Cincinnati.

In the course of conversation, remarked—Washington was the means, in the hand of Providence, of saving the country once; Jefferson once, and you twice.

Washington was twice a candidate for the Presidential Chair, and twice elected—so Jefferson, Madison and Monroe!

Twice *you* have been a candidate, and virtually in the hearts of the people, *twice elected*! But once you was defrauded out of it. Should you be a candidate a third time, it will be once beyond what any of your predecessors have done! And should you be elected, it is a query with some, whether you would continue to occupy the Chair after the 4th of next March, unless you take very good care of yourself.

He replied, I believe in a superintending Providence. I have been exposed to danger, and have been preserved.

I ever aim to act for the public good, in my official capacity; according to the best of my judgment, and if Divine Providence sees proper to allow me to fall a victim in the discharge of my duty, I feel resigned to the dispensation.

From thence I proceeded to Richmond in Virginia, where I had not been for about twelve years; called on Governor *Floyd*, obtained permission of the Capitol, where I strove to deliver my testimony with fidelity. Thence to *Petersburg*, and spoke in the Court House; also at Powhattan and Cumberland and some adjacent parts. Found many of my old acquaintance gone, and most of the houses and plantations with new improvements and new occupants; a few of my old spiritual children I found whose awakenings were dated when I was travelling here about thirty years ago. They have now families of their own, and children grown, some of whom have families also, and many of these are serving the MOST HIGH!

Took steamboat, up the bay, and so by railroad, and stage, &c. and returned to *Montville!*

1833. Visited Newburg, Bloomingburg, Shangum, Fishkill, Johnsville, Middlebush, Latintown, Milton, Poughkeepsie, Hyde Park, Rhinebeck, Hudson, Albany, Troy, Greenbush, Kinderhook and many other places, and returned to Montville, after an absence of about seven weeks; having attended about twenty meetings per week, most of the time.

I am now in my fifty-sixth year on the journey of life; and enjoy better health than when but 30 or 35 years old, with the exception of the callous in my breast, which at times, gives me great pain.

It is upwards of forty years since I first found the comforts of religion—and near *thirty-eight* in my public sphere of life.

The dealings of God to me-ward, have been good. I have seen his delivering HAND, and felt the inward support of his grace, by faith and hope, which kept my head from sinking when the billows of affliction seemed to encompass me around.

Much hath been the enquiry after my Journal—hence the addition and present publication for the perusal of those who may survive me, when I am dead and gone, and for the information of those who are yet unborn, to view the dealings of God, Man and the Devil with one, whose experience and standing is peculiar to itself.

And should those Hints exemplified in the experience of COSMOPOLITE be beneficial to

any one—give GOD the Glory. *Amen and Amen!*—FAREWELL!

LORENZO DOW.

Montville, Feb. 26, 1833.

#### SUPPLEMENTARY REFLECTIONS.

When I was a Child, my Father had Salmon's Geography, which contained twenty-four maps, which I thought to be *pictures*, and yet could see no meaning in them; hence, inquiring for satisfaction, what such and such things meant, advantage was judiciously taken of the occasion, to instruct and improve the subject to benefit my mind.

1. *Query*.—What is that—pointing to different parts on the Map.

*Answer*—A River.

2. *Q.*—What is a River?

*A.*—A large Brook.

3. *Q.*—What is that—

*A.*—A mountain.

4. *Q.*—What is a Mountain?

*A.*—A large Hill.

5. *Q.*—What is that—

*A.* The Sea.

6. *Q.*—What is the Sea?

*A.*—A large Pond.

7. *Q.*—What is that—

*A.*—A Country.

8. *Q.*—What is a Country?

*A.*—A large tract of Land where people dwell.

9. *Q.*—What is beyond where the sun sets?

*A.*—A Country and People, like this neighborhood.

Here my little mind began to expand to grasp the subject of Countries distant, and ORIGIN OF MAN, and HIS END, and the GREAT FIRST CAUSE!

Being presented with a new Spelling Book with *pictures*, my sister, (who was older than myself) read the *fabulous moral explanation*, which opened my understanding, that BOOKS COULD TALK! Hence my little soul was on fire to learn to read, and to understand the things of Nature and of Nature's GOD!

There were three brothers in the neighborhood with whom I used to play—they would do things that I knew they would be chastised for, and so did they. I would remonstrate with them. They would reply—What is Father's *old black whip*? it will soon be over! When the black whip came, their shouts might be heard afar, but when it was over, by themselves, would turn it into diversion! Thus to harden each other.

When I *thought* on what was coming, I verily believe, that I suffered more in my feelings, than they did under the lash of the *black whip!* The blood receding, would press to my heart,—there was an end of diversion—quit their company, and retire home to my *Father*.

Do not remember the time HE chastised me: but there was a trembling at his word; if I did amiss; he took an opportunity by *ourselves*, to make me sensible of it, which was *very feeling* to me.

I thought that if he was angry and should chastise me, as the neighbors did their boys, that it would not make me *feel so bad*—hence to be very guarded in all things that he would disapprove, lest *he* should be induced to lesson me again.

But such judicious conduct, as it is viewed by me since, hath had its influence upon my subsequent life. But the evil of chastising children when they don't deserve it, and passing over their faults as with a sanction, if not even rewarding them for it, by some indulgence, sugar toy or a promise, which they never mean to fulfil, an attendant evil to corrupt the tender Mind! O that Parents felt their weight of obligation and would beware of consequences!

One of the worst acts of mischief, that occurs to my mind, was when a child of about five or six years old; the county being divided, there was a *tax* to build a Court House and Jail; the Collector came; and the conversation attracted my mind, to know what a *Jail* was? The reply—a house to shut up bad men and keep them confined.

This alarmed my mind, that the actions of men should expose them to such consequences—to be shut up in Jail; but the subject running in my mind, about a Jail—a Jail—that one day a number of men were in a tight *shop*, to escape the rain, chatting; but I was playing around, watched my opportunity, put to the door, hooked it on the outside, to confine them in *Jail*, as some of them had given me offence, and took to my heels and ran. But it was a long time before I thought myself safe to be near where some of them were.

Surely *conscience* bears WITNESS, and the *thoughts* accuse or excuse in the actions of life.

Some of the neighbors going to wash sheep about two miles off, took me with them—got tired and weary of waiting—started for home, alone—but missed the way and wandered off several miles near to a river. There was a man who found me, and knew me—who was one of the worst enemies my father had; he was esteemed crazy, and the people were afraid of him. I attempted to escape him by flight,

in vain. By main force, he carried me on his shoulders several miles, till we came in sight of my father's house; he then put me down, but did not quit sight till he saw me enter. Just then, an awful thunder gust and shower of rain was overspreading the sky.

One day while at play and amusing myself with boys, the door being open, there presented the procession of a funeral train; the *black coffin* gave me an awful alarm, which sensation I did not get over for a long time; it being the first I had observed.

The Deity can be KNOWN no further than he is pleased to reveal and manifest HIMSELF.

From scripture and common sense reflection, are the following ideas:

1. That there *cannot* be one *action* without a *time*, when the action took place. Hence, whatever God does, there must have been a time when he did it. Therefore the first *thing* that God *made* was TIME! And in TIME he made all things.

2. That he assumed the *Angelic* SHAPE OR FORM, previous to the creation of Angels; and hence, afterwards is called, "The Angel of the Covenant."

3. When Angels were created, could worship and behold an object for adoration.

4. Whatever God hath *done*, as it relates to creating, it was done by this visible manifestation—hence with propriety may be called "THE WORD!" also it might be said to have been in the beginning *with* God, and moreover it might be styled, GOD.

And when a "BODY" was "PREPARED" for the reception of this MANIFESTATION of the Deity, to be veiled in, with propriety might the same be styled the "SON OF GOD."

Then, "BY HIM all things might be said to be made," &c. &c.

Man could be said to have been created in the "IMAGE of GOD," &c. not only morally, but as it relates to his FORM of appearance, in "LIKENESS" and rectitude also.

This pre-existence, to the creation of *time*, in the order and succession of *days*, being *anterior* to such order and succession, with propriety may be styled the "ANCIENT OF DAYS."

The LUMINOUS GLORY which Moses saw upon the tree, in the likeness or appearance of FIRE, is styled, the LORD, or Jehovah; the "GREAT NAME;" which word a *Jew* will not speak, lest he should not do it with suitable reverence, and so take it in vain,—and not be guiltless. Also he is there called an Angel, as mentioned in Exodus.

This CLOUD of Luminous Glory, answered a threefold purpose; and was manifested to the Hebrews; first by night as a lamp to give them light: 2d. to keep off the rays of the sun

by day: and 3d. as a guide to direct, when, where, and which way to go.

Was on the Mount and proclaimed the Law; rested visibly on the mercy seat, over the ark: probably in the shape or form of a man; and would speak with a sound like the voice of a man: and by the Jews was called the SHECHINAH.

When the Ark was taken, Eli said, "THE GLORY" is departed from Israel: referring to this Luminous glory.

When Solomon dedicated the Temple, the CLOUD of GLORY so filled the house: such was the power, that the priests could not stand to minister.

When Moses and Elias appeared to Jesus, the beams of glory so emanated, that his raiment glistened and became white as snow.

On the day of Pentecost, the good influence of glory appeared as cloven TONGUES or FIRE: and was FELT by the people.

The same Jesus, who spake to *Saul* with power, accompanied the testimony with *light*, beyond the rays of the meridian sun.

The *glory* of the Lord is to fill the earth; hence the *light* of the moon is to become as the light of the sun. And the *light* of the sun is to become SEVEN FOLD, as the light of SEVEN DAYS!!

As the ancient veil to the sanctum sanctorum, which none might enter and pass, (except the High Priest, and he but once a year, and that not without blood) was rent in twain by the power of God: so that all might see what was there beyond; after Jesus gave up the ghost. So what light and manifestations shall open to our view, when the Temple of God shall be opened, and the *smoke* subside: and the testimony—ark—be opened, and the heavenly Jerusalem descend. Here language fails: the subject belongs to a future state: or a time beyond the present period; I here must stop.

But each will stand in their LOT, and happy will we be, who hath *part* in the first resurrection! on such, the SECOND DEATH hath no power!

The ascent of the beast from the bottomless pit; the slaying of the two witnesses; their resurrection and ascension: the cities of the nations fall: the destruction of Babylon: the battle of Armageddon; the removal of the beast, and the false prophet; and HE comes whose right it is to reign!!! How soon some of these times may be at hand, who knows! Perhaps nigher than some think! And those who are not on the watch tower, will be taken unawares, as by a thief in the night. Happy for those who shall be found WATCHING!!!

See the calculation of events in the order of time in succession, on the omens of pro-

phesy: time of the Church in the wilderness, and the age of the world, and the state of society, to which we have arrived; for a conjecture on the future events.

The ancients supposed *Europe* to be an ISLAND, (and is so styled in Scripture in the original division of the world by Moses,) hence, in prophecy, is styled the SEA, to distinguish it from ASIA, the main, which in prophecy, is styled the EARTH. The former being surrounded by WATER, as the latter is by LAND! This distinction and observation must be kept in mind for a discrimination of circumstances.

2. John viewed things in a two-fold sense. First as represented in Heaven, and then, secondly, as fulfilled on the earth. This must be attended to, to prevent the confused idea of tautology.

3. Of what John spake of as in existence at his time, and then of the events in succession, with the circumstances attending each, by a transfer, with the order and succession of things, as they occurred.

4. The DRAGON is spoken of as one in actual existence, when John wrote: and also as a Being, having existence in the CELESTIAL REGIONS, and yet having an ascendancy and government over some of the human family in this TERRESTRIAL WORLD—these associated ideas, should not be separated.

5. That a *Crown* denotes supreme government and authority: and "seven crowns" are ascribed to him with seven heads; which may be in order, and a succession of each other.

6. HE is called the devil and satan: and is said to rule or reign in the hearts of the children of disobedience: and also is styled the "Prince of this World."

7. The seven heads of the Roman empire: or different forms of government, while it remained ROME PAGAN, under diabolical influence, elucidates the seven heads of the dragon, as they succeeded each other, of which imperial was the last.

8. The rise of the beast out of the sea, is mentioned: but not so of the dragon. Why? Because he was in actual existence when John wrote—whereas the beast was to come in future.

9. The tail of the dragon—i. e. latter part, would draw the stars of heaven and cast them to the earth:—Constantine's law religion.

10. The beast had seven heads but 10 Crowns are ascribed to them; but there are TEN crowns ascribed to the horns; three more than the dragon had.

11. The crowns of the dragon were on the heads—those of the beast are on the horns. The difference of number and circumstance of placing them is a material thing, as a key to observation.



12. The dragon transferred his *power* and *seat*, and great *AUTHORITY* to the beast, i. e. from Paganism to the papacy, of many ages.

13. The *second beast* comes from the *earth*—*ASIA*—and exerciseth all the power of the *first* beast before him—which first beast arose from the *sea*, *EUROPE*.

14. The ascent of the beast from the bottomless pit—when the two beasts are together—and will be taken away at the battle of Armageddon—when the Angel stands in the sun to call all of the fowls of heaven to the supper of the great God!!

15. After the ascent of the beast from the bottomless pit, and before the battle of Armageddon, the mother of harlots sits as Queen—gets drunk with blood—and by the ten horns, is eaten and burnt with fire.

16. The *ten horns*, who transfer their power to the beast, after his ascent from the bottomless pit, still continue with him, after *they* destroy the whore, and aid in the execution of the *new modelism*, under severe penalties; for non-conformity, in the image worship.

17. Some messenger is raised up to proclaim the fall of Babylon.

18. Another is raised up to warn and testify against conformity to the beast, his image worship, or to acknowledge him, &c.

19. The two witnesses appear at Jerusalem, and are slain by the beast, who came from the pit.

20. Babylon is destroyed and the cities of the nations fall.

21. The resurrection of the witnesses and their ascent, convince 63,000, who give glory to God.

22. The angel stands in the sun to call the fowls of heaven to the supper of the Great God; when the first and second beasts, or beast and false prophet are taken away, and cast into the lake of fire.

23. The thousand years begin, when Christ shall reign on the earth.

24. Satan is *first* bound in the other world; but we know not the time.

25. The loosing of Satan, and the falling away, which ripens the world for judgment; when Satan is sent to the place where the beast and false prophet were sent before.

26. New Heaven and a new earth.

27. The mediatorial office is then resigned.

28. The consummation of all things.

In the town of S—, there was a man, whose actions exemplified the character of one, who neither feared God, man, or the devil; but he prepared a monument of marble for himself in the burying-ground, where he intended to be laid:—and all the poetry and *inscriptions* were neatly engraved, except the *dates*, which were intended to be filled up afterward. He requested me to stand by the

monument and preach his *funeral* sermon from a text which he gave me—to commence about sunrise in the morning. The time being fixed, many came out to hear—and before meeting broke, the man was brought to his feelings. After this, the man lived a few months; and there appeared an alteration in his behavior in the interim.

At the town of P—, a man of some property, had the weakness of *Bacchus*, “too much a drop a high!” But he was kind to the needy, and never was known to turn any away who applied to him in time of want. He waked up one morning, and observed,—“this day God has given me to repent in!”—He continued in devotion—praying and desiring prayers—singing and wishing to hear singing, and to have the Scriptures read, &c., during the whole day—and then suddenly expired at night.

Thus it appears that God measured to him what he had shown to others—he had showed kindness and obtained mercy.

In a drunken frolic, one Indian killed another—the consequence was, life for life; the day and hour was fixed; but in the interim at liberty to go where he pleased. The Indian came into the settlement on the Mississippi and related the circumstance.—The white men advised him to run away. He replied, our law came from the Great Spirit; and by our law I ought to die. If I run away, the Great Spirit will be angry, and not receive me, nor give me good hunting ground—neither will my own Father be glad to see me.

At the time appointed, the Indian came; painted up, and singing a melodious war song; he loaded a gun, handed it deliberately to a youth, of whom he was very fond, as a signal of readiness for the volley, and fell dead without a struggle, as he received the volley of balls—others being in ambush ready.

Was this the Indian's view of HONOR, or the force of *moral obligation*? Or rather the former botomed upon the latter?

When at Louisville, on awakening in the morning, espied a pile of tracts in the corner of the room; they were found, on examination, to be the third edition of a work—designed as a criticism on my reflections on the Church Government of Episcopacy—said to have been written by Bishop M—. But whoever was the author, he either must have been on the wrong side, or else not master of the subject.

He was once considered a republican, so was E. Cooper and Baskum, Waugh, and many others at the helm of affairs—but a change of circumstances brings a change of views, and practice, and principle, with mankind in general.

Paul submitted Timothy to the *prejudice* of

Jews; although circumcision or uncircumcision availed nothing, but the new creature.

Ordination is but a formal *ceremony*—and with a few others, answers the purpose of Clerical purposes, to keep the people in a state of subordination—yet there may be some *civil institutions*, in the present state of society, in which ceremonies are necessary, as in the conveyance of land, marriage, &c. &c.

*Episcopal* views of the subject of ordination are “by order and succession” from *Peter*. But Presbyterian ordination was, and is derived from the PEOPLE, according to NEAL and TURNBULL.

Episcopalians viewed the first day of the week as a time of *diversion* after the morning worship, until the Puritans began the *lotter mode* in the time of *Elizabeth*—and the *Presbyterians* perfected it in the days of Cromwell.

1. The Romans consider that the *Clergy* constitute the *Church*, and their “*order and succession*” is claimed to be of divine origin—thus when in power in England.

2. When Henry VIII shook off the Papal yoke, in order to obtain a new wife, the Church of England put up the same claim—of *DIVINE RIGHT* “by order and succession.”

3. When the Presbyterians cut off the head of Charles, and pulled down Episcopacy—the band and gown—by beheading Bishop Laud—claimed divine authority for their conduct.

4. When the *Independents* put down the “*Cloak*” or Presbyterians, and formed the *Congregational mode*, they claimed *divine authority* for their proceedings.

5. The *Baptists* became very numerous in England—and for their mode of economy, claim *DIVINE AUTHORITY*.

6. The *Quakers* came on the stage, and claim *divine authority* for their economy—but on a different plan from any of the preceding.

7. Up come the *Shakers*, and they claim *divine authority* for their government likewise.

8. Then up comes the Episcopal Methodist—and remarkable to tell, from the plea of *expediency*, in the days of Asbury, to that of *divinity*—by Dr. Bishop E — —, a circumlocution successor, of very modern date—which brings up the rear.

9. Then says one, “*Deism*” holds the doctrine, “*That the way to God is open to every man alike.*” Hence equal rights, duties, and obligations, to each, and to all! On this ground there can be a general Judgment—and rewards according to the *deeds* done in the body—agreeable to natural justice, in the eye of a Moral Governor, who requireth, according to what he hath given.

Virginia was where the first *NAPIERS* were *bought and sold*—and there was the first of St. Domingo play in miniature, exemplified in the case of *Gen. Nat.*

South Carolina put in at the convention, 1787, for twenty years grace to *import* the same—and in the last four years, by special act, such was the assiduity in the transportation, that there was not found *purchasers* enough, by the importers—without selling Dick, Tom and Moll by the pound—which was one dollar—which is an exhibition of the practical intoxication, on that delicate subject.

Caroline is still by her *digest*, through the whole time, attached to the King—and her arguments in favor of Nullification, exhibits her *love* to that Idol.

After the warning wrote in Charleston Jail for South Carolina, exhibiting the flight of the Quakers, &c., some affirmed that I must have known of the *association* of design upon “Mr.” and “Mrs.” by a different *color*, and if they had me then, would know how to *dispose* of me, as *dried beef*, &c.

But the charge was false—I knew nothing about it—only such was the exercise of my mind, at that time, that I was led to write what I did in the Jail; and it came to the public light, about the time that thirty-five were sent off the stage, by human hands.

Afterwards Robert Y. Hayne, at Washington, enquired, when they might expect to see me again in the South! The answer was, that I should not like to trust myself with them any more.

Surely there is “*a cloud arising, though remote.*”

The “*sensorial power*” of the nervous system, accumulated and expanded according to *Darwin's theory*, and the “*Holitus*” of North, may be one and the same thing, exemplified in what some call “*Animal Magnetism*,” and which operation, when it comes within the *sphere* of one, gives the *sensation* of attraction or aversion, MORALLY—and hence their company is agreeable or disagreeable, and that on the first sight and impulse of the mind; and has its influence and *effect* accordingly.

Let a man be prosecuted or have a case pending in Court, coming on before a strange judge—you catch the cut and glance of his eye, at *first sight*; and a tolerable judgment can be formed, which way *his influence* will go in the *case*; although it may be a day or two before the *cause* will be called and tried.

Those who are well acquainted with “*Human Nature*,” by experience and observation, can read the society or company which they are about to mingle with, provided they catch the physiognomy, or countenance, (which is an *index* of the mind) on the first glance. For first impressions are involuntary, and is simple NATURE DISPLAYED; but when they have time to recover themselves, then comes on ART—and where art exists, you know not where to meet a person, whether male or female!

Sympathy, *temptation* to seduction, love and hatred are all involuntary on our part, as it relates to the *first* impression. But as it relates to the *indulgence*, it requires the voluntary act and *consent* of the mind, or resistance by an embargo. For *love* and *affection* cannot be bought, if the sensation and principle be not there, money will not and cannot bring it.

Hence, take care whom you TRUST, and into whose hands you fall! For a bird at large, may range in either, but when caged, its limits are confined! How different the situation and pleasure. Both have their convenience and inconvenience. There may be a comfortable warm room and plenty of food. There may be a want of both: and by confinement, the *power* of providing is excluded.

On the other hand, for the want of a dry, warm cage and the proper attendance, one may suffer in the cold and perish by a lingering death with hunger—under circumstances beyond their present control.

To be under a good *influence* to unite with good, and thus be in the good sphere to feel good and to enjoy good, is the only good way.

By attention to this principle, evidence will preponderate inwardly, as a lamp to the feet, and a voice to direct on the subject of future practice.

In my Journal of 1816, the *remarks* on the system of conveyance of church property in the *deed of discipline*—that the General Conference was not known in law, and that their AUTHORITY was only an ideal thing, except in a sectarian point of view; and that the meeting houses were deeded to no body in point of law, and that there would be cracking times by and by, &c., was by THEM considered as a piece of slander, bordering upon HIGH TREASON!

But after the publication of the New York *resolves*, and the Bishop's circular letter at Pittsburg—the opposition to both works was such, that hundreds read them to see the false statements and reflections of a crazy man, (so called) and found there was too much truth in the remarks. Hence the inquiry—shaking—split-off—expulsions and contentions, &c., about church property in point of law, which by the Supreme Court has been determined in point of law, to be NULL and VOID in 1832!

When Asbury's letter (to clear *Saethen* and cast off all blame from him upon me, after the mock trial at Baltimore,) came to the Mississippi; a camp meeting was held near the *Red Lick*—I attended as a spectator—at communion, all who were in good standing in *other churches* were invited, and all others by EXPRESS negatived—this twice or thrice. I had never heard the like before—being in a tent, held my peace and kept my distance; many

were minded I should speak on the stand! I was neutral and mute! But the opposition of the Preachers was such, that a mutiny began, which came very near breaking up the camp meeting: for there appeared a fixed determination, that if I should not hold forth, no body else should.

This being perceived, a council was held, and one of the Preachers, who was supposed to have the greatest influence with me, was appointed and requested to persuade me to overlook what was passed, and for the sake of the cause of God to occupy the stand, to appease the public mind.

Such trifling conduct appeared contemptible to me; but for the sake of the "*cause*," I mounted the stage to address the people—just then a large limb of a dry tree fell into a *vacancy*, where there were hundreds of people around, this gave me an opportunity of beginning upon the doctrine of Providence—my strength arose, the Lord laid too his helping hand, and many were soon laid on the ground, as slain or wounded; and a refreshing time it was!

Many attempt to "*cart the ark*," when it should be "*shouldered*;" and to steady it by human reason, systematically, that when, or by the time they have regulated the *work* in their own way, God hath nothing more for them to do!

It is well to see and attend to the openings and leadings of a good influence in the order of Providence, and to follow it.

When in Boston, having had the privilege of Bromfield Lane meeting house; after meeting, I mentioned where the "*cry from the wilderness*" might be had, which gave offence, as the work hinted on the subject of *Episcopacy*; and in their paper, appeared a piece, headed "*Lorenzo Dow vs. Episcopacy*." And the doors were closed. Then the Bishop H. sent letters ahead to block up my way. At Marblehead, I attempted to occupy the public square, having obtained permission: and no other place opening, but before I had got through, the *constable* came to pull me down. What a difference between this visit and a former! Then all was peace and friendship!

At Salem an attempt was made to block up my way, but the door was opened; and the same at Lynn! Also at Lowell, the preacher was from my native town, but he was the Bishop's tool, hence after one meeting, I occupied the street three times, and returned.

The impostor under my name and on my credit was well received here, better than myself.

When at Zanesville, the Court House came near breaking down by the weight of the assembly, which caused a dispersal. "The Protestant Methodist Meeting House, would

not hold the assembly; and as some had interrupted in the public meeting, it was feared that the place would obtain a bad name; hence a request that I would stop and hold meeting on the public square, which was prepared by the proper authority, and the *peace* was kept accordingly.

This gave me a fair opportunity to explain my views on some parts of prophecy, and the movement of the order of *Jesuits* in this country: there being three *popish priests* present and about three thousand people.

The stage house was kept by *Romans*, and the house where I staid, was beset by the *Romans*, the greater part of the night; so it was thought inexpedient to venture to take the stage. But a return carriage from Wheeling, being arrived in town, a passage was procured in that, in such a manner, that the driver knew not that I was inside until we were on the road some miles. He was so elated with the *prize*, that whenever he stopped to refresh himself and horses, that it gave me a chance to address the people, and so sweep every town upon the way.

At *Norfolk* in Virginia, the civil authority would not consent for me to occupy any public place: hence there was an interdiction. So also at *Charleston* in S. Carolina, and *Augusta* in Georgia. But at *Savannah* the Mayor was a *JEW*—he gave me permission on the public green, and moreover sent constables and authority to protect me and keep the peace more than once or twice.

One man, who sometimes has been taken for me, by the name of F——on, was on board a steamboat and flung into the *Monongahela* river, as was supposed, his body being found there.

A. P. was frequently taken for me—met with much abuse: being several times taken up by the police, from an excitement by his testimony against the *practice* of the *times*, which gave them great offence. He at length was found without a *HEAD*, nothing but the body remaining.

A man who was a stranger in Philadelphia, received a *MURK* at the ~~door~~ door of my lodging, he being (by mistake as was supposed.) taken for another person, his dress was similar to my own. I had left the city just before.

How many instances might be mentioned where individuals have followed me, for reasons best known to themselves: sometimes in silence, at other times with threats: and at times to induce me to go one side for a private interview, under suspicious circumstances, which in reason, was but judicious to avoid.

The dangers by land and sea—the perils in the wilderness, and among the *Heathen* and by *false brethren*, are and have been many. But thus far the Lord hath kept and delivered

me from the *PAWS* and *MOUTH* of the *LION* and of the *BEAR*!

The Attorney-General for the U. S. is a *Roman*. The Chaplain to the Senate is a *D. D.* and also a *Jesuit*. (So much for the ambition and influence of disappointed men.) The wife of the Secretary L. is a *Roman*, and leads him by the nose.

The buildings and lots on Capitol Hill, are mostly owned by *Romans* round about, with a church, &c. &c.

In the *District*, there are *Romans* enough, by the systematical order Jesuitically, to cut off the President and all the officers of state, to seize the marine barracks and navy yard—the magazines, &c., besides the treasury and all the public buildings, including the three cities, in one single night—if one may judge from their number and arrangements, and the standing position they have taken.

Their colleges and institutions of literature are beyond other societies—their influence with their own people is a unit, for they all pull together.

The *points* which they have seized upon for establishments in different parts of the country, as a judicious introduction for a permanency, exhibits a deliberate premeditated procedure from first to last, within this 18 if not 31 years past.—Whether we look into the six New England States—the Middle, South, or West—Eastport, Burlington, Boston, Newport, Providence, Hartford, &c. &c. &c. presents the work to be great and uniform, in order to embrace and seize upon the whole for an empire.

The increase of nunneries, where the ladies are imprisoned under the name of *religion*; and the chastisement of the body by the priest, as a fatherly action to the people, for the good of the soul—the subterraneous vaults, as a rod of dread to keep them in obedience—donation bibles destroyed, as spiritual judges and guides, which if done by another, would be *theft* in the eye of the Law—but being done in and under the name of religion, they must go free: because their orthodox faith is the only true one, and they are not bound to keep faith with others, who are all heretics! A “*PRIVILEGED ORDER*” indeed!!!

The *Quakers* opened their large meeting houses, at New Garden, Ohio and Indiana, where the yearly meetings were held, and also many more in different parts of the U. States, and some in Europe, where I was permitted to hold meetings.

These people have kept their plainness of language and dress, agreeable to primitive simplicity, for so long standing, beyond any society with which I am acquainted; and their children are polished and improved beyond any other breed of young folks, as it relates to mind and manners, as far as my acquaintance

and observation extends: whatever may be their departure from first principles in other things.

The *Jailer* at Charleston, S. C. was a **JEW**—his wife died, and “ten men” came to have prayers twice a-day, in *Hebrew*—a lamp kept burning, and the family sat on the floor. They permitted our attending with them. At the synagogue, great respect is shown to strangers—they gave books in English, what they read in Hebrew—turning to and keeping pace, which, with the explanation given as they went along, was very satisfactory to me.

They are a unit from America to India, and their leading people are of the fraternity of *ancient masons*! They admitted that Christianity was as good for the Christians, as Judaism was for them. Their liberality of sentiment, where there is sincerity of heart, is beyond what most possess. And if they will *Jew* people, they cannot flourish among **YANKÉES**, who are said to “*out-jew*” them in trading. But the term “**YANKÉE**” is a character renowned; and of which we, nor I, have occasion to be ashamed of, as a community of people.

For 1800 years, the Jews have been kept as a body from the *promised land*, and now appears to be the first time of opening as a dawning presage to their return.

Prophetic history foretold it would be so; and a superintending Providence has exemplified it.

The wandering Arabs, whose hand is against every man, will seize the fruit before it gets ripe, and take from the possessor what they please! And if perchance, the occupier's fruit gets *ripe*, it must be hid in the caves or among the rocks, &c. to prevent it being taken away.

Four years ago the Pacha of *Egypt* received honorary titles from England, which, (with other circumstances involving trade,) made me write the idea of his setting up his independence of the Grand Sultan under **ENGLISH** protection; which no doubt is secretly done, that the way to the *East may be prepared*, by the isthmus of Suez. **RUSSIA** gives money to help the Pacha on. **CATHOLIC** France has aided with men; and so the matter goes.

The “*Jew of kings*” may have a hand in all this also. For the *Pacha*, though a **MAHOMETAN**, shows such liberality to the **JEWS** and **CHRISTIANS**, as no Jew or Christian has done to them. But there may be policy in all this; yet beyond, there may be a wheel within a wheel, the providence of God.

The Euphrates, or Turkish empire, is drying up very fast within a very few years. The *Sultan* carried the half moon in their colors, to denote a government over one-half of the world.

The Russians have taken several Turkish provinces on the Euphrates; two provinces on the west side of the Black sea, have gone off to govern themselves; Greece, with a large territory, is gone off also. Algiers, on the coast of Barbary, is in the power of France. The Pacha of Egypt, has taken Egypt, Canaan, and the plains of Babylon, &c. &c.

Hence the Sultan has but his capital, with a small territory around, like a garden spot left.

Hence we see the “*waters of the Euphrates*,” (by the phial of the sixth angel,) so far dried up, that we may soon expect the three unclean spirits to appear consolidating the whole ancient scripture world, under three general heads—for **ARMAGEDDON**!

**DOROTHY RIPLEY**—the first time I saw her, was in Albany, when she was going to visit the western Indians. The second time in New York, when I was about to sail for Europe. The fourth in Philadelphia, when she bought a book, saying, “Lorenzo, has thee got any money? I feel as if thee had none!” which was the case; I had been without any for several days. The fifth time was in *England*, where we travelled together, holding meetings in testimony, for several hundred miles. The last times were at Philadelphia and Camden, at the latter place the Quakers opened their meeting-house, where we held meeting, after which, she went to France and England, and then returned to America; soon after which, she suddenly died, in Virginia—having crossed the ocean nineteen times, on religious visits.

She travelled by *Faith*, through many discouragements and dangers; hence much resolution and perseverance, through much opposition in different parts. She belonged to no particular society, but was a kind of Quakeress more than any thing else.

But few people were well acquainted with Dorothy—her private life, her walk with God, her unbounded kindness to the poor! The visiting the sick, in prisons and hospitals, &c. &c., is far beyond any thing I have ever known in any other person in the course of my extensive acquaintance with mankind!

Many things which she had been heard to relate in America, I saw; those which she had spoken of; and they related a corresponding testimony in England, of which country she was a native, in Whitby, in Yorkshire.

She has closed this mortal career, and now is beyond the reach of the tongue of slander, where I have no doubt, the wicked shall cease from troubling and the weary are at rest; there to sing the song of Moses and of the Lamb for ever and ever, where

the faithful in the Lord shall meet to part no more!

Neither superstition, bigotry, or sectarianism will answer the purpose; Elijah supposed he was the only one, who was accepted, that was left; but the answer was, I have reserved to myself seven thousand in Israel, who have not bowed the knee to Baal!

Conformity to the will of the *Master*, is the sacrifice that *he* requires of man, whether in a society or belonging to none.

They that "*hear and keep*"—"heareth and doeth"—"hear and follow"—is the testimony of the *character* that is accepted with him, who judges in Righteousness! From the east, west, north, and south, shall *they* come; whilst the opposite character will be rejected and cast out, however exalted be their standing in their own conceit and fanciful imagination!

The Rev. Benjamin Jones—travelled his circuit on foot; he was an INJURED man; was taken sick with a fever, and although one hundred and forty pulse to the minute, be considered death; yet from the exaggeration by the excitement and aggravation, that death seemed to be counteracted and thwarted, the pulse being brought up to 180, or 190 times to the minute, from the usage of others! Hence it seemed he lived longer than what otherwise he would.

What must have been his exquisite feelings in that suffering and conflicting *scene* and *death*!

So poor Truman Bishop. His character was unimpeached; his conduct being as an even thread, whether in the pulpit, in public, or in his family.

Yet he was accused with nothing but preaching where a sycophant, (who found that episcopacy is every thing) thought he should not; and hence brought up charges, but he was honorably acquitted.

The question arose, if he might preach for the *masons*; the answer was, preach for any body betwixt heaven and hell.

From the tyrannical conduct of that individual, about two hundred and fifty men, with their wives and children, withdrew from society; and left the meeting in a ceremonious and formal manner, like the children of Israel departing out of Egypt.

The question was then agitated, whether T. B. might preach to that separate society? The answer was, no!!! So they, of course, must be considered beyond the *gates* of hell.

Common place trials, to those of little experience, seem *great*, but they are bearable!

But to try one to the quick, to exquisite sensibility, who can bear it! The nervous system must be agitated, and the body feel

the effect; a sinking under it, a giving away of nature. Thus Br. Truman Bishop, who commenced his travels about the time that I did, he being about my age, was sent out of the world by wounded feelings, no doubt sooner than otherwise would have been the case!

The *address* to the preachers, and to the members, &c. &c. are worthy to be reprinted and kept in every house, as the language of an honest and dying man! But his mind was supported by the consolations of Divine grace.

Those whose lives were careless and afterwards become the subjects of religion by experience—then with but a short race, quit the stage of action—such persons generally go triumphantly happy.

But those whose lives were naturally steady and habits good, when they obtain religion, there is but a very small change visible in their conduct.

Such persons as live religion with fidelity a number of years, when they quit the world, there is not any thing very remarkable attending it; but they seem to die as they live—*calm* and *peace*!

The earth draws the carnal mind to the earth. But the heavenly mind is drawn to heavenly things, by a Divine influence, which gives an *earnest* of future inheritance, or a foretaste of joys to come—*glory* in the *soul*!

## BEAUTY OF WESLEY.

*Extracted from Rev. J. Wesley's Journal.*

"1788, SUNDAY, May 18. I subjoined a short account of Methodism; *particularly insisting on the following circumstances*. There is no other religious society under heaven, which requires nothing of men in order to their admission into it, but a desire to save their souls. Look all around you, you cannot be admitted into the Church or Society of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion, but they *think* and let *think*. Neither do they impose any particular mode of worship, but you may continue to worship in your former manner, be it what it may. Now I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed since the age of the Apostles? Here is our glorying. And a glorying peculiar to us! What Society shares it with us!

# COPIES OF LORENZO'S PASSPORTS.

UNITED STATES OF AMERICA.

0000000000 STATE OF NEW YORK, SS.

NOTARY'S O "BY this public instrument, be it known  
O SEAL. O to all to whom the same may or doth con-  
0000000000 cern, that I, CADWALLADER D. COL-  
DEN, a *Public Notary*, in and for the State of New York,  
by Letters Patent under the Great Seal of the said State,  
duely commissioned and sworn, and in and by the said  
Letters Patent, invested, 'with full powers and authority  
to attest deeds, wills, testaments, codicils, agreements, and  
other instruments in writing, and to administer any oath  
or oaths to any person or persons,' do hereby certify, that  
on the day of the date hereof, personally appeared before  
me the said Notary, the *Reverend Lorenzo Dow*, whose  
person being by me particularly examined, appears to me  
to be of the age of twenty-eight years, or thereabouts ;  
of the height of five feet ten inches : rather light com-  
plexioned, and much marked with the small-pox ; having  
small light eyes, dark brown hair and eye-brows, small  
features, and a short visage, a scrofulous mark on his  
neck, under the chin, on the right side : and the said  
*Lorenzo Dow* being by me duly sworn on the Holy Evan-  
gelist of Almighty God, deposeth and saith, that he was  
born in the town of Coventry, in the State of Connecti-  
cut, in the United States of America, of Humphrey B.  
Dow, and Tabitha his wife, who was Tabitha Parker ;  
that his said parents were also born in the said town ;  
that his mother is dead, but his father is yet living, and  
resides in the same place. And the said deponent further  
saith, that he is the person named, intended and described as  
*Lorenzo Dow*, in all and each of the several documents  
herenuto annexed, which are respectively lettered A.  
B. C. D., and which are now produced to me, the said  
Notary, and lettered as aforesaid by me, the said Notary,  
and my notarial firm thereon written.

"And I the said Notary, do further certify, that on the  
same day and year last aforesaid, also appeared before me,  
the *Reverend Nicholas Snethen*, of New York, and *James  
Quackenbush*, of the State of New York, gentlemen, who  
being by me also sworn on the Holy Evangelist of Al-  
mighty God, depose and say, and first the said *Nicholas  
Snethen* saith, that he is well acquainted with the said  
*Lorenzo Dow*, and known him from his youth to this  
time ; and this deponent has been also well acquainted  
with the *Parents* of the said *Lorenzo Dow* ; that the said  
*Lorenzo Dow* is a native of the United States of America,  
and a *Minister of the Holy Gospel*, and the said deponent  
doth *verily believe* that all the facts herein stated and set  
forth by the said *Lorenzo Dow*, are true.

And the said *James Quackenbush* saith, that he hath  
known the said *Lorenzo Dow*, for four years last past, and  
upwards—that he hath always understood, and doth be-  
lieve, him to be a native citizen of the United States of  
America, and doth *believe* that all the facts to which the  
said *Lorenzo Dow* hath above deposed, are true. And the  
said *Lorenzo Dow* being such native citizen as aforesaid,  
of the United States of America, is entitled to all the *advan-  
tages and privileges* thereof, and to the friendly aid  
and protection of all persons, *Potentates and States* with

whom the said United States are in peace and friend-  
ship.

Whereof an attestation being required, I have granted  
this under my notarial firm and seal.

Done at the City of New York, in the United  
States of America, the said deponents having  
first countersigned the same, this fifth day of  
November, in the year of our Lord one thou-  
sand eight hundred and five.

CADWALLADER D. COLDEN,  
Not. Pub.

LORENZO DOW.  
NICHOLAS SNETHEN.  
JAMES QUACKENBUSH.

A

*Cadwallader D. Colden, Not. Pub.*

To all to whom these presents shall concern, *Greeting.*

THE BEARER HEREOF, LORENZO DOW,

A Citizen of the United States of America, having oc-  
casions to pass into foreign countries, about his lawful  
affairs, these are to pray all whom it may concern, to per-  
mit the same Lorenzo Dow, (he demeaning himself well  
and peaceably,) to pass whersoever his lawful pursuits  
may call him, freely without let or molestation in going,  
staying, or returning, and to give him all friendly aid and  
protection, as these United States would do in the like  
case.

IN FAITH WHEREOF,

I have caused the seal of the Department of  
State for the said United States, to be here-  
unto affixed.—Done at Washington, this  
23d day of October, in the year of our  
Lord One Thousand Eight Hundred and  
Five, and of the Independence of these  
States the thirtieth.

JAMES MADISON, *Secretary of State.*

B

*Cadwallader D. Colden, Not. Pub.*

VIRGINIA, to wit.

BE it known to all whom it may concern, that the  
*Reverend Lorenzo Dow*, who declares himself a native of  
Connecticut, one of the United States of America, has for  
two or three years past occasionally travelled through  
this commonwealth, as an itinerant preacher of the Gos-  
pel ; that his appointments to preach have, according to  
report, been attended by considerable numbers of the in-  
habitants of this state ; that on all occasions his conduct  
has been inoffensive, and his manners impressive : it is  
believed that his views are confined to the promotion of  
human happiness, by diffusing, to the utmost of his abili-  
ties, a knowledge of the Christian Religion, and by a

SECRETARY OF STATE'S  
OFFICE  
SEAL  
[GRATIS.]

conviction, on his part, of its tendency to that desirable object. This certificate is granted to the said *Reverend Lorenzo Dow*, at the request of his friends, in consequence of a meditated voyage to Europe for the restoration of his impaired health.

{ SEAL }

Given under my hand as Governor, with the Seal of the Commonwealth annexed—at Richmond, this 19th day of October, 1805.  
JOHN PAGE.

C

*Cadwallader D. Colden, Not. Pub.*

"HUMPHREY B. DOW and Tabitha Parker were joined in marriage, October 5th, A. D. 1767."

"Lorenzo Dow, son of Humphrey B. Dow and Tabitha his wife, was born at Coventry, October 6th, A. D. 1777."

(A true copy of record examined by)

*Nathan Howard, Town Clerk.*

STATE OF CONNECTICUT SS.

COVENTRY.

October 11th, A. D. 1805.

"I, The subscriber, do hereby certify that by the law of the State aforesaid, all marriages, births and deaths are to be recorded in the records of their respective towns; and *Nathan Howard, Esq.* who hath attested the aforesaid from the town records, is the clerk of said town, duly appointed and sworn, and that the above signature is in his own proper hand writing, and that faith and credit is to be given to his attestation in court and country."

"In testimony hereof I have subscribed my hand and seal"

{ SEAL }

JESSE ROOT,  
Chief Justice of the Superior Court.

STATE OF CONNECTICUT, SS.

TOLLAND COUNTY, COVENTRY.

October 15th, 1805.

"This certifies that the above Lorenzo Dow was born in Coventry, as above stated, of a *reputable family*, and he the said Lorenzo is by profession a *Methodist Preacher*, he is a man of *decent morals* and of *peaceable behavior*, so far as our knowledge of him extends. And that the abovesaid *Jesse Root* is the *Chief Justice* of the Superior Court in the State of Connecticut, and that full credit is to be given to his certificate in *Court and Country*."

"JEREMIAH RIPLEY, one of the Judges of the Court of Common Pleas County of Tolland.

"ELEAZER POMEROY, Justice of Peace."

{ SEAL }

HIS EXCELLENCY JONATHAN TRUMBULL, GOVERNOR IN AND OVER THE STATE OF CONNECTICUT.

"TO ALL who may see these presents—*maketh known*,  
"That *Jesse Root, Esq.* the person whose signature is set to the within Certificate, is *Chief Judge* of the Superior Court within said State.—That *Jeremiah Ripley, Esq.* signer of the within Certificate, is one of the *Judges* of the Court of Common Pleas, for the county of Tolland in said State.—That *Eleazer Pomeroy, Esq.* also one of the within signers is a *Justice of Peace*, within and for the mentioned County.

"That each of the above named gentlemen have been legally qualified and duly appointed to do and perform all and singular the duties appertaining to their several offices. And that full faith and credit is to be given to their several acts and signatures in their respective capacities. In faith and testimony whereof I have hereunto set my hand and affixed my seal of office, at the City

of *New Haven*, in said State, this 15th day of October, in the year of our Lord 1805.

"JONATHAN TRUMBULL."

D

*Cadwallader D. Colden, Not. Pub.*

GEORGIA.

By his Excellency JOHN MILLEDGE, Governor and Commander-in-Chief of the Army and Navy of this State, and of the Militia thereof.—To all whom these presents shall come. *Greeting:*

KNOW YE, that Abraham Jackson, Riden Moore, Bolling Anthony, Zechariah Lamar, James Terrell, John Clark, David Dickson, Solomon Slatter, Walter Drane, Jared Irwin, Thompson Bard, Robert Hughes, Drury Jones, George Moore, Wormly Rose, Joel Barnett, William H. Crawford, Samuel Alexander, Geo Phillips, John Hampton, Elijah Clark, William W. Bibb, David Bates, Buckner Harris, Allen Daniel, William Fitzpatrick, James H. Little, John Davis, and James Jones, Esquires, who have severally subscribed their names to the annexed recommendation in favor of the *Reverend Lorenzo Dow*, are Members of the Legislature of this State, and now in Session.

THEREFORE all due Faith, Credit and authority, are and ought to be had and given to their signatures as such. IN TESTIMONY whereof I have hereunto set my hand, and caused the Great Seal of the said State to be put and affixed, at the State House in Louisville, this third day of December, in the year of our Lord, eighteen hundred and three, and in the twenty-eighth year of American Independence.

By the Governor,  
HOR. MARBURY,  
Secretary of the State.

STATE OF GEORGIA.

To all whom these presents shall come or concern:

BE it known, that the *Reverend Lorenzo Dow*, an itinerant Preacher of the Gospel, hath travelled through this State several times, in the course of two years, and has maintained the character of a *useful and acceptable Gospel Preacher*; and now being about to leave the State, We, in testimony of our high regard for him, recommend him to all *Christians and lovers of Virtue*, as a man whose sole aim appears to be the propagating useful principles through the Christian Religion.

Given under our Hands at Louisville, this 3d December, 1803.

|                  |                      |
|------------------|----------------------|
| Abraham Jackson. | Joel Barnett         |
| Riden Moore.     | W. H. Crawford.      |
| Bolling Anthony. | Samuel Alexander.    |
| Z. Lamar.        | George Phillips.     |
| James Terrell.   | John Hampton.        |
| John Clarke.     | Elijah Clarke.       |
| David Dickson.   | William W. Bibb.     |
| Solomon Slatter. | David Bates.         |
| W. Drane.        | Buckner Harris.      |
| Jared Irwin.     | Allen Daniel.        |
| Thompson Bird.   | William Fitzpatrick. |
| Robert Hughes.   | James H. Little.     |
| Drury Jones.     | John Davis.          |
| George Moore.    | James Jones,         |
| W. Y. Rose.      |                      |

DR. CORE said he saw, at Br. Harper's, a "CREDENTIAL" also, from the GOVERNOR, &c. of *South Carolina*, but it never was suffered to fall into my hands.

(?) Some Rev. Gentlemen, having access to my trunk at the Mississippi, after *Isbary* sent his *ball* after me—the foregoing Credentials could afterwards never be found!!!



## LETTERS REFERRED TO IN LORENZO'S JOURNAL.

## CONTINENT OF AMERICA.

*State of Virginia, Richmond Dist.*

4th February, 1806.

DEAR LORENZO.—I expect you will be surprised and disappointed on the arrival of this letter, without complying with your request—"send on your manuscript." I do assure you it is not for want of inclination, but the want of time to collect the materials for such a work. The vacancy wherein I flattered myself (when with you) I could occupy in the business you required. On my arrival at Lynchburg and New London, from the state of things I was continually upon the push; I went so far as to take with me the scattered accounts, in order to select therefrom, but could not take nor make time, so as to be composed for such a work; but as I cannot comply with your request in that, I will inclose to you "*Dr. Jennings's Vindication of Camp Meetings,*" and "a short account of a *Camp Meeting* in North America."

I received yours from New York a little before you embarked for Europe, together with your *Companion's* inclusive, and doubt not but that you have had the prayers and well wishes of numbers of your American Brethren and Friends, as well as myself, for your health and preservation at sea, and safe landing in Europe, and also for your friendly reception and usefulness among our *European Brethren*.

We are informed in Scripture, that we should "*render to all their dues,*" and if you have yours, it cannot be denied that your ministerial labors, amidst your indefatigable exertions, has been, and still remains a blessing to hundreds and thousands; and as I have been much in your company for the term of about four years, I have tracked your way in Georgia as P. Elder of the District there, as also in Virginia—and have had an opportunity of forming a considerable judgment—*am conscious that many stubborn Infidels will praise God in time and eternity, that they ever heard the sound of your voice.* Yet sensible I am that you have many enemies, and not confined to the irreligious alone. Yet for my own part, (although your manner has been much out of the common order,) that piety and extensive usefulness, as an instrument to pull down Calvinism, and Deism, and that accompanied with visible and sudden awakenings on the conscience of Sinners, and which has terminated in (as I believe) the sound conversion of many, has ever been a motive in me to bear with your apparent irregularities, and to encourage, by every possible effort consistent with propriety, rather than to "*forbid one so evidently casting out Devils in the name of the Lord;*" and, withal, one whom I conceived to be orthodox in the doctrine, and a friend to the cause of **METHODISM**.

Had you been with me the Camp Meeting following at Kingswood Chapel, in the Amherst Circuit the first of November, from Friday until Tuesday, you would have discovered on your arrival a much better prospect than we saw by the first appearance at the Marquest Roads in Louisiana. Providence so ordered that the week preceding which was the Quarterly Meeting at Keys, the weather

was wet and cold and attended with snow, which in all probability moved the brethren to fortify themselves; so they marked off the ground, and felled trees, and built seven small houses, covered with boards, and snugly filled in with mortar, and six out of the seven had fire places, with doors hung on hinges, and fastening with a wooden button, and one of these house tents was set apart wholly for the ministers. On my arrival Thursday evening I collected those who were on the ground, at the sound of the *RAM'S HORN*, sung a *MILLENNIUM* hymn, and joined in prayer for God's blessing on the meeting; and a melting time we had, which I received as an omen of good to come, and mentioned on the stage at the commencement of the meeting next day; if ever I felt an earnest of good to come, I felt it at my arrival on that ground; and though we had had fewer preachers and people than usual at such meetings, the Lord was with us in majesty and great glory; sinners were awakened and converted, inasmuch that it was adjudged not less than sixty souls obtained a saving conversion at that meeting, and many were engaged for, and I trust obtained the blessing of sanctification, and forty were admitted into the Church. Satan here as at other meetings of the kind, showed his disapprobation at our breaking down his kingdom: a man threatened to break my neck; another fired off a pistol or gun. On Sunday evening I read the law, "Ten lashes on his or her bare back, well laid on." The work from this, as from other camp meetings, spread in every direction: one wagon company from near Lynchburg, the distance of thirty miles, had occasion to stop on their return near a tavern, and being all on fire singing the praises of God, several young people came out to the wagon, and being taken by the hand by those in the wagon were helped in, and being touched to the heart, they professed religion before they parted: God's blessing appeared with them as with the ark in the days of old. The meeting at the Marquest Road, terminated in the conversion of about thirty souls and a spread of religion therefrom. The meeting at Reedy Church, Carolina, the week before, was like the bread on the water. I am informed all the sinners in the wagon from Richmond obtained religion before they got back to town, and a work took place in Richmond therefrom, which proved the happy conversion of many, and added many to the church. The interview you had with Robert Sample, the Baptist minister, has (as I am told) greatly weakened his influence and opened the eyes of the people. The discerning worldlings, I am told, burlisqued Mr. Sample as follows: two officers were represented on the field of battle, and one being found too weak, dropped his sword and ran off saying, "sword, fight for yourself." I suppose you recollect Mr. S. went off before you were done, and left his book.

The meeting at Roper's Chapel in New Kent, where our opposition was greatest, has been wonderfully blessed. Two of the old lady's daughters converted, who granted us the privilege of the Camp ground, and many others. Some of those daring opposers have been severely scourged since—*OLD SAM'S MONUMENT* yet sticks to the tree—it was a providence sure enough that it rained as we agreed. I am told since, the Collegians at Williamsburg, backed by their President, the Bishop, say, had it not rained they would have been upon us. *So the beloved clouds came and helped us.* The work is going on in a

\* Copies of these works may be found in Vol. 2 of this work.

lively degree about Roper's yet; our preacher, the Magistrate John Saunders, who was afraid to befriend us at that time, writes me since thus: "When you appointed our camp meeting some time last summer, so weak was my faith, and so hardened did I believe the people in our neighborhood to be, that it was a query with me whether one soul would get converted at it; yea, I feared, (although I can truly say I was a friend to the institution that through the wickedness of the wicked it would be productive of more harm than good accidentally.) But oh! the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out! may might ever shine on that day that the camp at Roper's commenced. Whenever you see Doctor Jennings, of Campbell, please present my compliments to him, and inform him that if there was but one of his pamphlets in the world on the subject of defending camp meetings, I would willingly, gladly, give its weight in gold than see it no more."

I am just now from the Virginia Conference at Norfolk. The Bishop Asbury and Whatcoat were well, and we had a time similar to a camp meeting. Preaching went on by night and day in both towns, and souls were awakened and converted; and although Satan raged, some spat in the faces of the Ministers, and one Minister had his nose wrung, they bore it with Christian fortitude, and I trust one hundred souls were converted during the time. Glory to God in the highest, peace on earth, good will to men. My respects to sister Dow. The Lord bless you both and bring us all to glory, prays your brother and friend in Jesus.

STITH MEAD.

### GREAT BRITAIN.

*Harrington, April 16th, 1807.*

To the Church of God in every place:

This cometh in behalf of Lorenzo Dow, itinerant preacher of the Gospel of God our Saviour: We, the undersigned ministers and members of the people (called Methodist Quakers) late in connexion with the old body of Methodists, do testify, that although his appearance amongst us was in much weakness, many suspicions, good and evil report his word was with power and the Holy Ghost sent down from Heaven. From the time we have been favored with his labors, he hath conducted himself on all occasions (in prosperity and adversity) as one whose sole aim is the glory of God and the welfare of mankind. For beyond his strength in labors more abundant, travelling night and day for the accomplishment of his vast desire to preach the gospel of the kingdom to many perishing for lack of knowledge, and we are witnesses his labor hath not been in vain in the Lord: Many of the stones of the street hath been raised to be sons and daughters of Abraham—backsliders reclaimed, and many of infidel principles shaken. From the impressive manner of his life, many, sunk into Heathen ease, have been stirred up to glorify God with their body, soul, and substance, whom we trust and pray will remain stars in the church militant, and afterwards form one part of his crown of rejoicing in the day of the Lord. Amen.

Being about to depart from this his native land, we pray that the guidance of the same Holy Hand, which through a train of Divine Providence cast his lot among us, may conduct and protect him over the great deep to the American shores in peace and safety. Amen.

R. HARRISON, }  
RICHARD MILLS, }  
W. M'GINNIS, } *Preachers.\**  
PETER PHILIPS, }  
G. BRIMELOW, }

*Dublin, October 18th, 1806.*

My dear brother Dow,

As you are about to leave this city, I send you this small testimony of my esteem and love, as it may on some occasions open your way among strangers.

\* Also signed by upwards of one hundred persons more.

I had but few opportunities of attending your meetings; when I did, I had no doubt of the divine Blessing attending your ministry: on other occasions, I have had the fullest proof, that although you were confined in your place of preaching, the word of the Lord was not bound, but became the power of God to the salvation of many precious souls. I suppose not less than thirty of these have, on your recommendation, joined the society; several of whom are rejoicing in God, and living to his glory in newness of life.

When you formerly visited Ireland, I witnessed the power of God attending your ministry in several instances, and I rejoice in the continuation of his grace to you. From all I have seen and heard respecting you, I acknowledge the hand of God, who is now as formerly, abasing the pride of man in the instruments by whom he works. —(See 1 Cor. i. 26—29)

I have no doubt of your candid attachment to the Methodists, in affection and interest as well as doctrine. I believe your aim is to spend and be spent in bringing sinners to the Lord Jesus, and do therefore cordially "bid you God speed." May you have many souls given you in every place, to form your crown of rejoicing in the day of the Lord! May the eternal God be your refuge, and protect you, and your dear wife and little one, in the prayer of

Your affectionate brother in Christ,  
MATTHEW LANKTREE.\*

REV. LORENZO DOW.

*Dublin, April 21st, 1807.*

My dear Brother Dow,

I was in expectation of hearing from you ever since your departure. At present I must be brief. Whatever be the ultimate result of the emigrating spirit which is at present moving so many of our dear friends to leave us, I cannot tell: this I know, we already feel in a distressing way its painful effects. Our hands hang down, and our enemies rejoice. May the Lord interpose, and order it for our good!

I cannot unravel the providence which prevented brother Joyce from proceeding along with you. I fear he was not in the will of God.

With respect to the fruit of your labors, the general testimony of all I have conversed with has been, that the Lord has owned your ministry in various parts of Ireland. My desire and prayer for you is, that you may feel the Lord's presence and the power of God with you more fully than ever. I would thank you for a few lines before you leave England. My love in the Lord Jesus to sister Dow, and all our friends who accompany you.

I am your affectionate brother in Christ,  
MATTHEW LANKTREE.

Mr. DOW, Liverpool.

My dear wife sends her love to sister Dow and you. The class under her care is going on well in general.

The following letter was from an old friend, and once a Colleague, who lives in a BARN, on the road from *Utica* to *Buffalo*—as the Methodists are able to afford him no better. I had not seen him for about eight years, until this summer, at his residence. As we were parting, he asked me if I knew what I had come into that part of the country for! I told him I did not know—only a desire led me to that sudden excursion!

*Sullivan, Sept. 24, 1816.*

My Dear Brother, and Faithful in the Lord,—

I and mine are in health, and two, if not three, of my

\* Superintendent Preacher of the Methodist Society in Dublin.

little boys happy in the Lord since you left me, and numbers of others date their conviction from your visit—it was not in vain. Preachers generally, and people universally, bid you God speed, and pray for your return. In eternity, if not before, you will be satisfied your visit was from God. It was to me like the coming of Titus. I am your friend—I never was your enemy, and I trust in God I never shall be—and mountains rise, and oceans roll, to sever us, in vain. Five or six hundred of your Journal can be sold in this country; you may send as many as you think proper—I will devote my time, and do the best I can. I have seen Smith M. and he seems satisfied. I have wrote a little, and almost wish it had been less. I am not fond of novelty. I have been a cypher for many years—a number placed at the left hand, might attract attention, and set me as a mark for poisoned arrows to throw their deadly hate of wormwood, slander and venomous lies. But you are welcome to what I have wrote to use it as you please. I have not finished, neither could I, for the more I write, the more I hate the B's power—such power in all its grades as overlaps the bounds of Christian liberty civil or religious. As for names, they are nothing. Bishop, elder, priest, deacon, dean or preacher—it is all the same. It is the power they exercise; but how this power extends is not easily defined. But some power they must have, or they could not lord it over God's heritage. Yet it was limited power, or they would not have been enjoined to obey them that had the rule over them—for if unlimited, they would force them to obey—Did I say obey? 'Tis not obedience, I see nought but power. A medium then is best, where all distinctions fail—and names that imply equality; as brethren, friends, disciples—and each to act and speak for the good of the whole. Then in proportion to the good they do, their influence would extend, and no further, and this would be agreeable to our Lord's words—He that will be chief shall be servant of all. The kings of the Gentiles exercise lordship, &c. but it shall not be so among you. No bishop of bishops—no arbitrary power—no lordly authority—no unlimited exercise of power—no saying to this one, Go, or to that one, Do—but, submit yourselves one to another, as is fit in the Lord, as the servants of Christ, and not the servants of men. An instance we have of one casting out devils in the name of Christ, and the apostles forbidding him, because he did not follow them—that is, he went alone, and this they concluded was not right. Therefore they must exercise their authority—put a stop to the disorder—let the devil keep possession, rather than break in upon good order—steady habits. But hear the decision of the Judge: Forbid him not—for there is no man that can do a miracle in my name that can lightly speak evil of me. This does not look much like the despotic government too much exercised every where among the clergy over the community. I see no gospel law that authorises any man, or set of men, to forbid, or put up bars to hinder or stop any man from preaching the gospel, who casts out devils in the name of Christ—that is, reforms and turns the sinner from his sinful ways. Hence all power usurped or delegated, that can stop, that does stop men from doing good, is not of God. Hence, to confine them in prison—to put them on the limits, within parish lines, as the standing order, or to station them on circuits, are nothing but prisons of a larger size, and saying in effect, you must abide within bounds of such a place, or be considered criminally guilty. For they are indirectly forbid to preach the gospel beyond their circuit, bounds, or parish lines. But the master says, Go ye into all the world—not, stay in narrow bounds, by walls and grates confined—preach the gospel to every creature—elect and reprobate, and not, preach by the year or years together, to a little number

of cold, formal professors, because a great man, or number of great men, fixes your station, and commands you to stay and preach to those whitened sepulchres. Ye men of God, arise, and break these chains that bind the servants of the living God, to keep them from obeying the call of God! The dragon gave the beast his seat, and power, and great authority. This was the pope, rising above all power, civil and ecclesiastical—that is, becoming a bishop of bishops, as well as king of kings. The second beast made an image to the first beast. Now an image is not the beast, but it resembles him. Now if the first beast was an overgrown power in the pope, what is the image that the second beast made, but the religious establishments among the Protestants—the despotic power exercised by the clergy, as bishops, presbyters, or preachers in their different grades, over the commonalty and one another—a power in the image or likeness of the pope, viz. to rise above their brethren, exercise an undue authority over, and lord it over God's heritage;—rule the whole Church either positively or negatively; positively, by taking in or putting out whoever they please, and when they please—or, negatively, the preacher's vote to put a check upon the whole church, as some of the Presbyterian churches; or where the preacher chooses a select number to try members; or where they cannot be tried without the preacher, and where the preacher can appeal from the judgment of the whole society, or even the select number, (selected by himself,) to the official members, and these official members, the far greater part, put in and out as often as he sees fit, as may please his fancy, or suit his humor best—as in many instances among the Methodists, and all this without the church having any appeal in all this, and no redress can they get unless the preacher is immoral, or breaks the discipline; and even then he must be tried by preachers of the same grade with himself, if they can be had, like a jury of doctors to judge of doctors' prices. This has so much the resemblance to a man's estate, that, if it be not his image, it is so nearly like it that there is no word that can make a proper distinction. The people are mere cyphers: they can have no choice in their preachers—for, as they must take such as the Bishop sends, it cannot be a choice; they may be pleased with the preacher and not wish for another, but this does not prove the people free: for they must take such as comes, ordained or not ordained, gifts or no gifts, profitable or unprofitable, is all the same: it is them or none for them; you must have and attend their meetings, or be called to account by them for non attendance, and sometimes put back on trial, and sometimes expelled the society, and if you have a good preacher you may lose him. The P. Elder can remove him, and often does, without giving an account of any of his matters. He is the Bishop's agent, and qualified or unqualified, pleasing or displeasing to the preachers, if they please the Bishop they must be received; they must be obeyed: there is no appeal; he is the Bishop's agent; the preachers must submit; travelling and local; for he takes charge of all the official characters in his district, presides at the Q. M. Conferences, and gives the casting vote; changes the preachers as he sees fit; no appeal; he is the Bishop's agent; a wise change or a foolish one: no appeal; if he hears to advice from preachers or people it is because he pleases so to do, there is no discipline that requires him either to ask or hear advice. This is too much:—if they do not lord over their flock, it is not because the discipline does not give them the power; but some do it, and all can do it, and if this is not the image of the beast it is the mark of the beast. I have given you a small sketch, and must leave it unfinished.

I am yours, in the bonds of a peaceful Gospel.

TIMOTHY DEWEY.



VICISSITUDES

IN THE

WILDERNESS;

EXEMPLIFIED

IN THE

JOURNAL OF PEGGY DOW.

TO WHICH IS ADDED

AN APPENDIX OF HER DEATH,

BY LORENZO DOW.

A virtuous woman is a crown to her husband : but she that maketh ashamed is as rottenness in his bones.  
Prov. xii. 4.

Who can find a virtuous woman ? for her price is far above rubies.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good, and not evil, all the days of her life.—Prov. xxxi. 10, 11, 12.

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NEW YORK:  
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367 PEARL-STREET.  
1851.



## JOURNAL OF PEGGY DOW.

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I WAS born in the year 1780, in Granville, Massachusetts, of parents that were strangers to God: although my father was a member of the church of England; and my mother had been raised by pious parents of the Presbyterian order. But, whether she had any sense of the necessity of the new birth and holiness of heart I cannot say; for she was called to a world of spirits when I was but five months old; leaving behind six children, two sons and four daughters. My eldest sister being about fifteen years old—my father married in about six months after the death of my mother; and although the woman that he married was an industrious good house wife, yet he lost his property, and was reduced very low, by the sinking of continental money; and the children were scattered as a consequence. My eldest sister married when I was six years old—and she prevailed on my father to give me to her, which accordingly he did: and I was carried into the State of *New York*, and saw his face no more!\*

My tender heart was often wrought upon by the Spirit of God—and I was at times very unhappy, for fear I should die, and what would become of my soul! I was early taught that there was a God, a heaven and hell; and that there was a preparation necessary to fit me for those mansions of rest, prepared for all that are faithful until death! My heart often mourned before God, young as I was, for something, I scarce knew what, to make me happy! I dared not to sleep without praying to God, as well as I knew how, for many years. My sister's husband being a man not calculated to gain the world, although they had no children, I was raised to labor as much as my strength would permit; and perhaps more, as my constitution

was very delicate, from my birth. But the Lord was my helper, though I knew him not by an experimental knowledge—yet I had a fear of him before my eyes! And he that taketh care of the young ravens cared for me. From the time that I was six years of age until I was eleven, my serious impressions never left me; but from twelve to fifteen I was mixing with those that were unacquainted with God, or the things that pertain to the kingdom of heaven. My mind was taken up with the vanities of this present world, although my heart was often tender under the preaching of the Gospel, so that I could weep and mourn; yet I did not seek the Lord in earnest to the saving of my soul. At the age of fifteen, the Lord laid his rod upon me in taking away my health, which was not restored until I was seventeen. In that time I was much afraid I should be called to pass the dark valley—but the Lord was pleased to restore me to health again in a good degree; and at the age of nineteen, I set out to seek my soul's salvation, through many trials and difficulties! The *Methodists'* preaching and zeal were new in that part of the country where I lived at that time; and my sister's husband was very much opposed to them, so that it made my way very trying; but I was determined, come what might, that I would take up my cross, and follow *Jesus* in the way—I was willing, and gave up all my young companions, and all the diversions of which I had been very fond—such as dancing, and company that feared not God; and the Lord, who giveth liberally, and upbraideth not, gave me *peace* and *consolation* in him. My sister and myself joined the first *Society*, that was raised in that part of the country, at a neighborhood called *Fish Creek*, about four miles from where we lived; where we attended preaching and class-meeting once every week—And the Lord was very precious to my soul in those days.

About that time, my brother-in-law was brought to see himself a sinner, and embraced religion; and we were a happy family, al-

\* The summer past, in my journey to the east, I met with a half brother, whom I had not seen for twenty-seven years—and with whom my father died: and also was at one of my sisters, whom I had not seen but once for twenty years. She being nine or ten years older than myself, was able to inform me of some particulars concerning my mother's death, which were a consolation to me.

though but three in number. We often felt like heaven begun below, Jesus precious to our souls! The preachers made our house their home, at that time, and it was my delight to wait on them. I felt as if I could lie at their feet, and learn instruction from their lips. My chief delight was in going to meeting, and praising and singing praises to my God and Saviour. We had preaching once in two weeks in our neighborhood, but few attended for nearly two years; yet the preachers continued to preach, and that in faith, and the Lord heard and gave them their hearts' desire! They formed a little *class*, consisting only of seven; my brother and sister, two other men and their wives, and myself, composed the society in the place where I lived. We had class-meeting and prayer-meeting every week at the beginning; and it was but a few months before the Lord burst the cloud, and the work broke out, and sixty or seventy were added to the number. We had precious times of the outpouring of the Spirit of God! If we met only for prayer-meeting, oftentimes our meetings would last until twelve and one o'clock, and *souls* would be so filled with *divine love*, that they would fall prostrate on the floor, and praise Christ their King! So we continued to love like children of one family, for two or three years; when some difficulties took place; however, none were turned out of society. O! how sweet it is for *brethren* to dwell together in *unity*—but how often doth the enemy of mankind make use of that most destructive weapon, *DIVISION!* to destroy the souls of the fallen race of Adam!—O that *Christians* would make a stand against him; and live and love like children of one family!—that the world might say—"See how these *Christians* love one another."

After this, I lived in love and union with my brethren for two years or more; and enjoyed the privilege of preaching and class-meetings, and had many precious seasons to my soul!

About this time, "*Camp-Meetings*" began to be introduced into that part of the country; and was attended with the power of God, in the conversion of many precious souls!

At this time, there was one about thirty miles from where I then lived; and my brother-in-law attended it; where he met with *Lorenzo Dow*, on his way to *Canada*; and invited him home with him, to preach at our preaching-house, and sent on the appointment a day or two before hand, so that the people might get notice. And as he was a *singular* character, we were very *anxious* to see and hear him. The day arrived, he came, and the house was crowded; and we had a good time! I was very much afraid of him, as I had heard such *strange things* about him!

He was invited to my brother-in-law's, but did not come for several days. He had appointments to preach twice and thrice in the day. However, at last he came, and tarried all night. The next morning he was to preach five or six miles from our house; and little did I think that he had any thoughts of *marrying*, in particular that he should make any proposition of the kind to *me*; but so it was, he returned that day to dinner; and in conversation with my sister, concerning me, he inquired of her, how long I had professed *religion*? She told him the length of time. He requested to know whether I kept wicked company? She told him I did not; and observed that I had often said, "I had rather marry a *Preacher* than any other man, provided I was worthy; and that I would wish them to *travel* and be *useful* to souls. By this time I happened to come into the room, and he asked me if I had made any such remarks? I told him I had. He then asked me if I would accept of such an object as him? I made him no reply, but went directly out of the room—as it was the first time he had spoken to me, I was very much surprised. He gave me to understand, that he should return to our house again in a few days, and would have more conversation with me on that subject; which he did after attending a meeting ten or twelve miles from where I lived. He returned the next evening, and spoke to me on the subject again, when he told me that he would marry, provided he could find one that would consent to his travelling and preaching the Gospel; and if I thought I could be willing to marry him, and give him up to go, and do his duty, and not see him, perhaps, or have his company more than one month out of thirteen, he should feel free to give his hand to me; but if I could not be willing to let him labor in the vineyard of his God, he dared not to make any contract of the kind: for he could not enjoy peace of mind in any other sphere. He told me I must weigh the matter seriously before God, whether I could make such an engagement, and conform to it; and not stand in his way, so as to prevent his usefulness to souls! I thought I would rather marry a man that loved and feared God, and that would strive to promote virtue and religion among his fellow mortals, than any other: although I felt myself inadequate to the task, without the grace of God to support me! Yet I felt willing to cast my lot with his: and be a help, and not a hindrance to him, if the Lord would give me grace; as I had no doubt that he would, if I stood as I ought—and I accepted of his proposal. He was then on his way to *Canada*, from thence to the *Mississippi Territory*; and did not expect to return in much less than



two years; then if Providence spared, and the way should open for a union of that kind, when he returned, we would be married! But would strive in that case, as well as in all others of such importance, to lay it before the Lord: and be directed by him, as far as we could judge: and not rush precipitately into a state, that so much concerned our happiness in this world and the next—As I doubt not many engage in the holy bands of matrimony, without once considering its importance and the obligations they lay themselves under to each other, to do all in their power, to make the silken cord not prove a chain of iron!

He left me, and went on his way, to preach the gospel through *Canada*, and from thence to the *South*, and was gone for near two years before he returned: he left an appointment for a Camp-Meeting, in conjunction with some of the preachers, on his return, which he fulfilled: and on September the fourth, we were joined in the bands of matrimony, late in the evening. There was not any present but the family, and the preacher who performed the ceremony! Early in the morning he started for the *Mississippi Territory*, in company with my brother-in-law, who intended to remove to that country if he should like it, as Lorenzo had a chain of appointments, previously given out, for four thousand miles.

I expected to continue to live with my sister, as she had no children, and was much attached to me, or seemed to be so at that time—but the Lord ordered it otherwise. My Lorenzo was gone about seven months, before he returned to me. My brother-in-law was pleased with the country, and intended to return to it with his family, in a few months. My husband was preparing to go to *Europe*, in the fall. He returned, and stayed with me about two weeks: and then started for *Canada*, and left me with my sister. They were preparing to remove to the *Mississippi* in July—this was in May—and my Lorenzo was to meet them in the western country, where they were to carry me; and from thence we would go to New York, and they continue on their journey to the *Mississippi Territory*. But he went on as far as *Vermont*, and held a number of meetings, where he saw his sisters that lived there: and then feeling an impulse to return to *Western*, where I then was, he gave up the intended tour through *Canada*, and came back, prepared to take me to New York city, where he intended to embark for *Europe*.

We stayed a few weeks in *Western*, until my brother-in-law got his temporal concerns settled; and then, after bidding my friends and brethren in the Lord farewell! we set off for New York, attended by my sister, who went the same road we were going, eighteen

or twenty miles; where Lorenzo held several meetings, and stayed two or three days together; and then bid each other farewell, expecting to meet again in eighteen months or two years. But the *providence* of God did not favor this, or the *interference* of the *Enemy* of mankind prevented—for we never met again: and could I have foreseen what awaited my unfortunate sister in the country to which she was bound, the parting would have been doubly distressing. But it is happy for us that we do not know what is in futurity, as the great Master knoweth best how to prepare our minds for greater tribulation, while we travel through this world of woe! Our parting was truly sorrowful and afflicting, but it was light when compared to what followed!

We left *Westmoreland*, and went down to *Albany*, where Lorenzo had some acquaintances, and stayed for several days at the house of Mr. Taylor, and were treated as if we were their children.

Now my sphere of life was altered. It was the first time I had been so far from home without my sister; she was like a mother to me, as I knew no other. My heart often trembled at what was before me, to be continually among strangers; being so little acquainted with the ways of the world, it made me feel like one at a loss how to behave, or what to do.

Lorenzo was very affectionate and attentive to me. He left me at Albany with sister Taylor, who was going down to New York in a sloop. As I was very much fatigued by riding on horseback, he thought it best for me to go down with her, by water; while he went by land, rode one horse, and led the other. He arrived in New York perhaps four and twenty hours before me. I went on board, for the first time that I ever was on the water, except to cross a ferry.

It made me somewhat gloomy to be on board the vessel among strangers, while going down the river to the city of New York, as I had never been in such a place before. However, we landed about ten o'clock at night, where I met Lorenzo, who had been on the look out for some time. We went to a friend's house, that had been very kind to him in days past, who then belonged to the Methodist church. I felt much embarrassed, as I had never been in the city before. We stayed in New York several weeks, and had some precious meetings. Here I became acquainted with some kind friends, who were to me like mothers and sisters; whilst Lorenzo left me and went to fulfil some appointments he had made in *Virginia* and *North Carolina*, and expecting only to be gone five or six weeks; but was detained, contrary to his expectation,

near three months. In that time the *fever*, that was common in the city of New York, broke out, and I went with *Mr. Quackenbush* to the country, about forty miles up the river, to a brother *Wilson's*, where she carried her children to go to school.—Here I stayed several weeks. They were people of a handsome property: but the more we have, the more we want, as has been observed by many: And I think it will hold good almost without exception; for they were as much engaged to gain property, as if they had only bread from hand to mouth. I was a stranger, and many times I felt as such, but the Lord gave me support, so that I was tolerable cheerful in the absence of my companion! Before he returned, I went back to New York, where I stayed until he came; and prepared to sail for *Europe*, which was some time in November. We obtained a *protection* from our *government*, when leaving the country for England. It was necessary to have witnesses to prove that he was the Lorenzo Dow that was identified and intended in the documents, which he had obtained from the United States of America. Consequently he got N. S. and J. Q. to go before a notary public, and certify that he was the same Lorenzo Dow referred to in the documents. Mr. N. S. gave in under oath, that “he knew him from his youth, \* \* \* \* \* holy gospel!” And about the same time he wrote letters to Ireland and England, to make his way narrow in those countries. And no thanks to him that it did not bring Lorenzo into the greatest distress and difficulties that a man could have been brought into! But through the mercy of God it was otherwise *overruled!*

He gave me my choice, to go with him, or stay with friends in America, as there were many that told us I might stay with them, and be as welcome as their children; and strove to prevent my going to a land where I would find many difficulties and dangers to encounter, that I was unacquainted with, and could not foresee. But I chose to go, and take my lot and share with him of whatever might befall us. Consequently, on the 10th of November, 1805, we set sail from New York for Liverpool, in Old England. We embarked about 10 o'clock, with a fine breeze. They spread their canvas, and were soon under way.

Lorenzo came into the cabin, and told me to go on deck, and bid farewell to my native land! I did so—and the city began to disappear! I could discover the houses to grow smaller and smaller; and at last could see nothing but the chimneys and the tops of the houses; then all disappeared but the masts of vessels in the harbor. In a short time nothing remained but a boundless ocean opening to view; and I had to depend upon nothing

but the Providence of God! I went down into the cabin, and thought perhaps I should see my native land no more!

The vessel being tossed to and fro on the waves, I began to feel very sick, and to reflect I was bound to a foreign land; and, supposing I should reach that country, I knew not what awaited me there. But this was my comfort, the same God presided in *England* that did in *America!*—I thought if I might find one real *female friend*, I would be satisfied.

I continued to be sea-sick for near two weeks, and then recovered my health better than I had enjoyed it in my life before.

We were twenty-seven days out of sight of land. The vessel being in a very bad situation, we had not been at sea more than five or six days, before the rudder began to fail; so they could not have commanded her at all, if the wind had been unfavorable. The weather was very rough and stormy; but through the mercy of God, the *wind* was favorable to our *course*, so that we reached safe our place of destination.

When we arrived in the river at Liverpool, we were not permitted to land, until they could send up to *London*, and get returns from there, as our vessel came from a port subject to the yellow fever; on that account, we were obliged to stay in that river, for ten days, before we were permitted to come on shore.

I never saw a *woman* for thirty-seven days, except one who came alongside our vessel, to bespeak the captain as a boarder at her house, when he should come on shore.

I strove to pray much to God to give us favor in the eyes of the people, and open the way for Lorenzo, to do the errand that he came upon; and to give him success in preaching the gospel to poor sinners. The prospect was often gloomy. Lorenzo used to say to me, keep up your spirits—we shall yet see good days in Old England, before we leave it, as the sequel proved.

We went on shore the twenty-fourth or fifth of December. Lorenzo had a number of letters to people in Liverpool. Some were letters of recommendation; others, to persons from their friends in America.

We went with the master of the vessel to a boarding house, where I was left until Lorenzo went to see what the prospect might be, and whether he could meet with any that would open the way for him to get access to the people. After giving out all the letters but *one*, he returned to me: having been two or three hours absent without any particular success.

The house that I tarried at, was a boarding-house, for American captains; and the women that were there, were wicked enough!—My

heart was much pained to hear my own sex taking the name of their Maker and preserver, in vain! O! thought I, shall I never meet again with any that love and fear God?—Lorenzo intended to go and find the person that the *last* letter was directed to, and told me I might either stay there or go with him. I chose to go with him, rather than be left with them any longer.—It was almost night, and we had not much to depend upon, without the openings of Providence. We started, but could not find the person for some time. However, at last, as we were walking, Lorenzo looked up to the corner, and happened to espy the name that he was after; accordingly we went up to the door, and gave a rap, and were admitted. He delivered the letter. There was a woman from *Dublin*, who seeing that we were strangers and foreigners, began to enquire of Lorenzo, for some persons in America; and shortly after this, she asked him, if he had ever heard of a man by the name of *Lorenzo Dow*? Not knowing that any one in that country could have any knowledge of him, it was *very* surprising to me. He told her, that was his name, and she was as much surprised in her turn. She had seen him in *Ireland*, when he was there some years before: but did not know him now, as he had the small pox after she had seen him, which had made a great alteration in his appearance.

The man of the house invited us to tarry all night, but the woman made some objections!—They were friends (Quakers,) and told us, there was a Quaker lady just across the street that kept a boarding house, where we could be accommodated with lodgings for the night. And as it was then something late in the evening, the man conducted us thither, where we obtained permission to stay.

As Lorenzo had but little to depend upon but the openings of Providence,—he intended to go to *Ireland*, and take me to his friends, and leave me there; as he had wrote to that country and had returns from his old friend, DOCTOR JOHNSON, with an invitation for him to bring me; and that I should have a home at his house, as long as we chose, whilst he pursued his travels through Ireland and England. Lorenzo went and procured a passage across the channel, in a packet to Dublin; but did not sail for several days. So we had to stay in Liverpool for some time. Our board was more than two guineas a week, which was bringing Lorenzo very short as to money. At last we got on board of the packet, with our little baggage, and some provisions for the voyage; but the wind proved unfavorable, and we were driven back into the port of Liverpool again; and that was the case for no less than five times running.

Before this, our friend that we met at the Quakers, had introduced us to a family of people who were *Methodists*, where the woman was a very affectionate friend; which opened the door for acquaintance, and we had been there several times.

Our landlady that we were boarding with told us we could not stay with her any longer, so we must go elsewhere, as her house was full.

The last time we went on board of the packet, and put to sea, we had not been out more than two or three hours before the wind blew a gale; and it was so dark that they could not see their hand before them on deck; and we knew not how shortly we might be cast on rocks or sand banks, and all sent to eternity. There were some on board, who before the storm came up, had been very profane in taking the *name* of their *Maker* in vain; but when they saw and felt the danger that they were in, they were as much alarmed as any persons could be!

I could not but wonder that people would or could be so careless and secure whilst they saw no danger, but when the waves began to roll, and the ship began to toss to and fro, they were struck with astonishment and horror!

My husband and myself lay still in the birth, and strove to put our trust in that hand that could calm the roaring seas; and I felt measurably composed. At daylight, the captain made for the port of Liverpool again, and about eight or nine o'clock in the morning, we came into the dock; but as we were coming in, under full sail, and a strong tide, there was a large ship, of the African trade, that was lying at anchor in the harbor; we ran foul of her, but through mercy were preserved from much harm!

The weather was very rainy, the streets were muddy, and I had walked through the mud for a considerable distance; the prospect was gloomy beyond description, but my Lorenzo cheered my spirits, by telling me, the Lord would provide, which I found to be true!

We went to Mr. *Forshaw's*, the people that we were introduced to, by the friend that we saw at the Quaker's the first night we were in Liverpool. When my good friend, Mrs. *Forshaw*, now saw me returning, she was touched with pity for me, as I was very muddy and fatigued! She told Lorenzo he had better leave me with her, whilst he travelled through the country, until the weather was better; and then take me over to Ireland in the spring—which invitation we were very thankful for. O how the Lord provided for me in a strange land! where I had not any thing to depend upon but Providence!

My Lorenzo left me at her house, and proceeded up to *London*; where he was gone about two weeks. But previous to this the Lord had opened his way, so that he had held a number of meetings in *Liverpool*, and one woman had been brought to see herself a sinner, and seek the salvation of her soul.

I was at this time in a state of \*\*\*\*\* and my mind somewhat depressed; but the Lord gave me favor in the eyes of the people, and they were very kind to me, while he was gone. I attended class-meetings and preaching, which was very refreshing to me. I felt to bless God, that I had found the same religion in that country, as I had experienced in my own native land. I was sometimes very much distressed in mind, for fear my husband should die, and I be left in a strange land. But he returned to me in the time appointed; and had several invitations to other parts of the country, to hold meetings, which he accepted.

I left *Liverpool* with him, for *Warrington*, where he had been invited, by a man that came to *Liverpool* on business; who not knowing there was such a person as Lorenzo in the country, but feeling after he had done his business, like he wanted to go to a meeting, and wandering about for some time, when he at last went into a meeting-house that belonged to the people called *Kilhamites*, where Lorenzo had been invited to preach, and found a congregation assembled to hear preaching; and after he had done, as the people were very solemn and attentive, and many were much wrought upon, this man invited Lorenzo to go to *Warrington*, where there was a little society of people called *Quaker-methodists*; and the meeting-house should be opened to him. He did so, and found them a very pious people. We stayed there for several weeks, and he held meetings two or three times in a day; while the Lord began a good work in that place, and many were brought to rejoice in the Lord! Peter Philips, the man that invited Lorenzo there, and his wife, were very friendly to us, and their house was our home ever after, when we were in *Warrington*.

A widow lady who lived there, had three daughters, one of whom lived in *London*, and the other with her. She came out to hear Lorenzo preach; and one day after meeting, she came to Peter Philips, to see us, and was very friendly. Lorenzo asked her if she had any children? She told him she had three; and that two were with her. He inquired if they professed religion? She told him that one of them had made a profession, but she had lost it, she was fearful; but the youngest never had. He requested her to tell them to come and see him; but the mother insisted that he should come and see them; and then

he could have an opportunity to converse with them at home. He did so; and they both became very serious, and came to his meetings. And although they had been very gay young women, they would come up to be prayed for in the public congregation. The result was, they got religion; and the youngest has since died happy in the Lord. The eldest came down from *London* on a visit to her mother's, where my Lorenzo saw her, and he was made an instrument in the hand of God, of her conversion to God. She was one of the most affectionate girls I ever saw!

We stayed in and about *Warrington* until May; in which time Lorenzo had openings to preach in different places, more than he could attend; and the Lord blessed his labors abundantly to precious souls!

In May we returned to *Liverpool*, and prepared to cross the channel to *Ireland*. We had a very pleasant passage, and arrived in safety, where we found our kind friend, Dr. Johnson and his family well; and were received with affection by many. The preachers that were in *Dublin* were very friendly, and I felt much united to them. We were invited to breakfast, dine, and sup, almost every day. But my situation being a delicate one, it made it somewhat \* \* \* \* \* to me! The friends were as attentive to me as I could have wished; for which may the Lord fill my heart with gratitude.

Lorenzo stayed with me for some time, and then went into the country, where he held many meetings, and the Lord was with him. After which he returned to *Dublin*, and with the doctor, he went over again to *England*. I staid with Mrs. Johnson until his return, where I expected to continue until I should get through my approaching conflict, if it was the will of the Lord to bring me through. I felt in tolerable good spirits; and although I was many hundred miles from my native land, yet the Lord gave me favor in the eyes of the people. My wants were supplied, as it related to my present situation, abundantly!

Lorenzo stayed in *England* for six or eight weeks, and then returned to me, to be with me in my approaching conflict. He was very weak in body: but continued to preach two and three times in the day. He got some books printed, which enabled him to prosecute his travels through the countries of *Ireland* and *England*.

While he was absent, a woman had spoken to a doctor to attend me, when I should want him, which was not agreeable to my Lorenzo. But having gone so far, it was thought by those that employed him, that it was best not to employ any other; and I being unacquainted with the manners and customs of the country, was passive. My Lorenzo was much

hurt, but I was not sensible of it, as much before as after. If I had, I should not have suffered it to have been so; but we often are mistaken in what will be best for us.

The time arrived that I must pass through the trial, and my Lorenzo was at the doctor's. But those that attended on me would not suffer him to come into the room where I was—which gave him much pain. I did not at that time know how much he was hurt—but after my child was born, which was on the 16th of September, between three and four o'clock, he was permitted to come in, and he had a white handkerchief on his head, and his face was as white as the handkerchief. He came to the bed and took the child, observing to me, that we had got an additional charge—which if spared to us, would prove a blessing, or else one of the greatest trials that possibly we could have to meet with. I expect Lorenzo passed through as great a conflict in his *mind*, as he had almost ever met with. The Lord was my support at that time, and brought me safely through. The friends were very kind to me, and supplied my wants with every thing that was needful, and in about two weeks I was able to leave my room: my heart was glad when I viewed my little daughter. She was a sweet infant. But O how short-lived are earthly joys! We stayed in Dublin until she was five weeks old; and then Lorenzo with myself, and our little one, embarked on board a packet for Liverpool. The weather was rainy, and tolerable cold—there was no fire in the cabin. There were a number of passengers, who thought themselves rather above the middle class, men and women, who were civil to us: but I was so much afraid that my little infant would be too much exposed, that I neglected myself, and probably took cold—we were two nights and one day on board the packet. We got into Liverpool about ten or eleven o'clock, where I was met by my good friend, Mrs. Forshaw; and went to her house, where we stayed a day or two, and then took the stage for Warrington, about eighteen miles from Liverpool, where we arrived on Sunday morning. Our friends, Peter Philips and his wife, were at meeting. Lorenzo went to the chapel. The people were very much rejoiced to see him. They had been concerned for us, as they had not heard from us for some time. The friends from the country, many of whom came to see us, while Lorenzo had meetings in town and country, two and three times in the day; and the Lord was present to heal mourning souls.

Dr. Johnson came with us from Ireland. He was much engaged in helping to bring souls to the knowledge of the truth; and was, I trust, made an instrument of good to many:—Lorenzo and the doctor travelled into va-

rious places in Lancashire and Cheshire, with some other counties, and many were brought to see themselves sinners, and seek their soul's salvation.

The people in that country seemed to feel much for me, and manifested it by numberless acts of kindness. For, instead of having to sell my gown for bread, as Lorenzo told me I might have to do, when we were in America, there was scarcely a day but I had presents of clothing or money, to supply myself with whatever I needed. O how grateful ought I to be to my great benefactor, for all his mercies to unworthy me!

My little "*Letitia Johnson*," for so was my child called, grew, and was a very fine attracting little thing. I found my heart was too much set upon it, so that I often feared I should love her too well; but strove to give myself and all that I had to my God.

Lorenzo was in a very bad state of health, which alarmed me very much. I often cried to the Lord to take my child or my health, but spare my dear husband! The thought was so painful to me, to be left in a strange land, with a child, so far from my native soil!—The Lord took me at my word, and laid his afflicting hand upon me.

Lorenzo and the doctor went to *Macclesfield*, and expected to be gone about a week; and left me at Peter Philip's, where I was taken sick, the day they started, with the nervous fever—but kept up, and nursed my child, until two or three days before they returned. I thought I had taken a very severe cold, and should be better; but grew worse every day.

The friends were very kind to me, particularly Mary Barford, a young lady of *fortune*, who had got religion through the instrumentality of Lorenzo. She attended me two and three times a day. After I got so as not to be able to sit up, she hired a girl to take care of my child. My fever increased very fast, and the night before Lorenzo got to Warrington, I thought I was dying, and those that were about me were very much alarmed, and sent for a doctor; he came and administered something to me. He said I was not dying, but that I was very sick! The next morning Doctor Johnson and Lorenzo came; they found me in bed. The doctor thought perhaps I had taken cold, and it would wear off after giving me something to promote a copious sweat. But when he found that the fever continued to rise, he told us to prepare for the worst—for it was a nervous fever, and that it was probable it would carry me to a world of spirits.

I had continued to nurse my child for more than one week after I was taken sick, which was very injurious to her. The doctor forbade my suckling her any longer, which gave me much pain. They were obliged to take

her from me and feed her with a bottle. My fever increased, and rose to such a height, that it was thought I could not survive many days! The doctor stayed with me, and paid every attention in his power, for twenty days and nights. Lorenzo was not undressed, to go to bed, for near three weeks, nor the doctor for nearly the same length of time.

My kind friends gave me every assistance in their power; they came from the country, for many miles distant, to see if we were in want of any thing that they could help us to. May the Lord reward them for their kindness to me, in the day of adversity. Our dear friend, Mary Barford, used to come every day two or three times to see me, and administer to my necessities: and many others came also. She was a precious girl, and although she had been raised in the first circle, would go into the houses of the poor, and supply their wants, and nurse and do for them like she had been a servant. Although Lorenzo was so broke of his rest and fatigued by night, yet he held meetings almost every day, some of which were a considerable distance from town; and as he was weak in body, our friend M. B. frequently hired a hack, to convey him to his appointments and back, so that he was with me the greatest part of the time.

I was very much reduced, so that I was almost as helpless as an infant.

There was a chair-maker's shop adjoining the house, and the room that I was confined in being most contiguous, the noise of the shop, together with that of the town, was very distressing to me—likewise the family was large, and the house small, so that it was very uncomfortable. We were under the necessity of having some person to sit up with me every night, for my fever raged to that degree I wanted drink almost every moment. The light was not extinguished in my room for six or eight weeks. My poor child was very fretful; the girl that nursed it would get to sleep and let it cry; this distressed my mind, and it was thought best by my friends to get some person to take it to the country, to be nursed there.

To be separated from my child was very painful to me; but as my life was despaired of by my friends, and as I myself had not much expectation that I should recover, I strove to give it up, knowing it would be best for the child, and for me also.

There was a woman from Cheshire, who lived about ten miles distant from Warrington, that had no children. She came to see me, and offered to take my baby and nurse it, until I should die or get better—which was agreed to—so they made ready, and she took it! But O! the heart-rending sorrow that I

felt on the separation with my helpless infant! Language cannot paint it! But the Lord was my support in that trying hour, so that I was enabled to bear it with some degree of fortitude. I was anxious to get well and return to *America*; but little did I know what awaited me on my native shore! My disorder affected my mind very much. Likewise I was very desirous to see my sister that raised me, once more in time; she was as near to me as a mother. We had heard that they had arrived safe at the Mississippi territory, and were like to do well.

At times I was very *happy*; and then at other times my mind was very gloomy, and sunk, as it were. The doctor said that he never saw any one's nerves so affected, that did not die, or quite lose their reason for a time. But I retained my *senses* and recollection as well as ever, although it seemed that I scarce slept at all.

As I was surrounded with noise, the doctor thought it would be better for me to be removed to a friend's house in the country, who lived about four miles from where I was. Accordingly they hired a long coach, and put a bed in it, and then a man took me in his arms, and put me in; and the doctor and Lorenzo got into the coach with me, and carried me four miles into the country, to a friend's house, where I had every attention paid me that I could wish for; and from that time I began to mend and recover. This was about Christmas.

Lorenzo felt a desire to visit *Ireland* once more before he returned to *America*, and he wished to make arrangements to return in the spring, and if he did not go to *Ireland* in a short time, he could not go at all. I was at that time so low, that I could not get up, or assist myself so much as to get a drink of water—and it was doubtful whether I should recover again or not.

He told me what he felt a desire to do, but added, that he would not go unless I felt quite willing. I told him, the same merciful God presided over us, when separated, as when we were together; and that he would provide for me, as he had done in a strange land, through my present illness; and wished him to go and do his duty! Accordingly, he hired a young woman to come and stay with me night and day.

He had to preach at a place about two miles from where I was, at night; and told me, perhaps he should not return that night; and if he did not he should not return to see me again before he left that part for *Ireland*. However, I thought he would return to me again before he left *England*—but he, to save me the pain of parting, did not return, as I had expected, but took the coach for *Chester*, and

so on to *Hollyhead*, in *Wales*, there to embark for *Dublin*; and left the doctor to stay with me, until his return; which he did, and was as a father and friend to me in his absence.

Although I felt willing for him to go and blow the gospel trumpet, yet my heart shrunk at the thought of being left in a strange land, in my present situation, so weak that I could not put on my clothes without help: and my sweet little babe at a considerable distance from me, and amongst strangers. But the Lord was my support, and gave me strength to be, in some considerable degree, resigned to the will of God!

Lorenzo went on the outside of the coach, exposed to the inclement weather, and to the rude insults of the passengers, until he got to *Hollyhead*, where he went on board a packet for *Dublin*, when he was both wet and cold, and was for four and twenty hours without food. But when he got to Mrs. Johnson's, he found her, as ever, a friend indeed: where he stayed until he got recruited, and then commenced his travels; whilst I was left behind, to encounter the most trying scene that I had ever met with.

My strength gradually increased, so that I was in a few weeks able to sit up and to walk about the room. The people that I was with, were as kind and attentive as they could be—may the Lord reward them. But the doctor thought it would be best for me to go to another neighborhood, as a change of *air* and new objects might contribute to my health; and I should be nearer my child, which was a pleasing thought to me. We got into a carriage, and went to a friend's house, eight or ten miles, where I had been invited and sent for. We stayed a week or more, and then we went to another place, within two miles of my child, which I expected to see and clasp to my bosom! O how short-lived are all earthly enjoyments! I did see my sweet little babe once more! The woman that had her brought her to see me; my heart leaped with joy at the sight. The innocent smile that adorned her face! O how pleasing! I wished very much to keep her, but the doctor would not consent that I should undertake to nurse her. He said, I had not recovered my strength sufficient to go through the fatigue of nursing. But he that gave it, provided for it better than I could; he saw it best to transplant it in a happier soil than this; for in two or three days, the flower that began to bloom, was nipt by the cold hand of death, after a short illness of perhaps two or three days, my tender babe was a lifeless lump of clay, and her happy spirit landed on the peaceful shore of BLEST ETERNITY.

They kept me in ignorance of her sickness, until she was dead. I could not tell why my

mind was so much distressed on the account of my child. I inquired of every one that I could see from where she was; but they would not tell me of her danger, until she was dead. I was then about four miles from her, where I had gone the day that she died. A kind sister walked that distance to let me know that my little *Letitia* was no more; lest some one should too abruptly communicate the heavy tidings; as my health was not yet restored, and it was feared that it would be attended with some disagreeable consequences! I was much surprised to see sister *Wade* come, as I had left her house only the day before. The first question, I asked how my child was? She made me no reply. It struck my mind very forcibly, that *she* was no more! I requested her to tell me the worst, for I was prepared for it—My mind had been impressed with a foreboding for some time! She told me my child was gone, to return no more to me! I felt it went to my heart, in sensations that I cannot express!—it was a sorrow, but not without hope—I felt my babe was torn from my bosom by the cruel hand of death! But the summons was sent by him that has a right to give and take away. He had removed my innocent infant far from a world of grief and sin! perhaps for my good; for I often felt my heart too much attached to it; so much, that I fear it would draw my heart from my duty to my God! O the danger of loving any creature in preference to our Saviour! I felt as one alone—my *Lorenzo* in *Ireland*—my child was gone to a happier clime! I strove to sink into the will of God; but the struggle was very severe, although I thought I could say, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord!"

The day that my child was carried to *Warrington*, to be interred in the burying ground of the Quaker-methodists, about ten miles from where she died, I felt as though I must see her before she was consigned to the dust, to be food for worms. They had to carry the corpse by the house that I was at—my friends opposed it so warmly, urging my present state of health as a reason. I thought perhaps it would be best, and strove to compose myself, and use my reason, and resign my all into the hands of the Lord—it was a severe struggle, but the Friend of sinners supported me under all my afflictions.

They carried my sweet little *Letitia*, and consigned her to the tomb, there to rest until the last trump shall sound, and the body and spirit be re-united again: and then we shall see how glorious is immortality!

I wrote to my *Lorenzo* the day that our child died; he did not get it, but wrote to me, and mentioned, that he wished to see me and

the child, which opened afresh the wound that had been received—but he got the news by way of Mrs. Johnson. He wrote to me, that he intended to return to America in the spring, which I was very anxious for. My health began to get better, so that I was able to walk two miles at a time, as walking was very customary among the people in that country. I felt a desire to return to Warrington, which I did in a canal boat, and was kindly received by my good friends and benefactors, Peter and Hannah Philips, with many others that had contributed to my comfort, while afflicted with sickness and distress. I stayed in the town of Warrington for several weeks, with my friends, and was frequently at the little chapel, where my sweet little infant's remains were deposited—and I often felt a pleasure of the sweetest kind, in contemplating that my child had escaped all the vanities and dangers of the treacherous and uncertain world, for the never-fading glories of paradise, where I hoped, when life should end, I should meet her to part no more!—notwithstanding, I felt the loss very sensibly.

I wrote to Lorenzo from that place, and received an answer, which was calculated to console my heart, and comfort me under my present affliction. He desired me to meet him in *Liverpool*, on the first of March, which I did. I went by the way of *Frodsham*, in Cheshire, down the river, in a large flat, with a man and his wife, that were employed to bring the rock for making salt. The river had been frozen considerably, and was full of ice; and when the tide came in, it appeared very alarming to me; but after a little the boat got under way, and we had a pleasant sail down the river to *Liverpool*, where I met with Mr. and Mrs. Forshaw, my kind friends that had succored me in days past, when I had no one to depend upon on that side of the great ocean! They still were, as ever, friendly; where I stayed until near the middle of March, when Lorenzo returned from Ireland, which made my heart rejoice!

We left *Liverpool* in a canal boat for the country, and visited several towns, where Lorenzo preached to numerous congregations. The people were remarkably attentive. There was a pleasant prospect opened before him, and he received more invitations to preach in different parts of the country than he could attend.

There had a number of people determined to come from Ireland to America with us; and were accordingly to meet us in *Liverpool* in April. Consequently, we had but a few weeks to stay in and about Warrington. I had become so much attached to the friends, that it was truly painful to part with them. Our friends came from various parts of the

country to bid us farewell; and we had sweet and melting times together, not expecting to meet again until we should meet in a blissful eternity.

We left Warrington for *Lynn*, where Lorenzo preached, and bid the people farewell! They were much affected. We parted with a hope of meeting in a better and happier world! From thence we went to *Preston-Brook*; where Lorenzo preached again another farewell. It was a precious time to many. From there to *Frodsham*—the people flocked round him with the greatest affection, for there the Lord had blessed his labors in a peculiar manner to the souls of many. He preached to them for the last time, and bid them an affectionate farewell, while they were bathed in tears, seemingly as much pained as though they were parting with a parent.

From thence he went to *Chester*, the most ancient city, perhaps, in that country, except *London*! He left me to come in the coach a few days after, whilst he visited the country adjacent. Accordingly I met him on the day appointed, and we stayed some time in *Chester*. It was a great curiosity, as it was built on the most ancient construction: being walled in, quite round, and the outside of the wall very high; there was a trench dug on the outside, and it was walled up from that. The top of the wall was wide enough for a carriage to pass, with a breast-work sufficiently high to prevent any thing from falling over, and upon the inside was another similar!

The antiquity of the houses, and the nobleness of the public buildings, struck me with a solemnity that I cannot express. My thoughts ran to times that had gone by, when those that had laid the foundation of these walls were animated with life and activity! Where are they now? They have gone to a world of spirits—and we must shortly follow them! And those that take our place, will wonder at the labor of our hands in like manner!

The country is truly delightful that surrounds the city of *Chester*. It was in the spring when I was there, when every thing wears a pleasing appearance.

The people were very hospitable and kind, at least, they were so to me.

We left *Chester* for *Liverpool* in a little sail boat, and the river was something rough. There was a number of passengers, which made it quite unpleasant; but we arrived safe in the evening, where we met our friends from Ireland, that intended to come to America with us. Lorenzo had made the necessary preparations for the voyage; and he had chartered the cabin and steerage for the accommodation of passengers at a lower rate than he could have got it, if there had been but two or three.



The first ship that he engaged to transport us to our native soil, sprang a leak as she was coming out of dock; got injured by some means, and had to unlade, and get it repaired; so that it delayed her sailing for some time longer. But as we were in readiness to leave the country, Lorenzo met with another, where he could obtain accommodations at a better rate: he accordingly made a bargain with the captain for a passage in her, and every thing being prepared for our voyage, on the sixth of May we hoisted sail and weighed for America, which gave me a very pleasant sensation: after having been in England and Ireland about eighteen months, and experiencing many kindnesses and favors from the people; and that Lorenzo was made an instrument in the hand of a gracious God, in bringing many precious souls to the acknowledgment of the truth.

On the first day, in the morning, we had a very pleasant breeze, but the fog springing up, it was something gloomy for several days—but by that means we avoided the ships of war, that were very numerous on the coast of England; and as Lorenzo and myself had no legal passports from that country, the law being such, that aliens were much put to it to travel in that kingdom; and particularly those that were in Lorenzo's capacity, such as preachers; they must first take the oath of allegiance to the king of England, and get a license to preach, or they were subject to a fine for every sermon they should preach, of twenty pounds each: and every house must be licensed also, or the man that owned it was subject to a fine of twenty pounds; and every person that heard preaching there, were likewise liable to pay five shillings! But Lorenzo, in the first place, could not take the oath that was requested, to obtain the license—he thought as he had left his native land, not to gain worldly honor or applause, he could still trust that Providence, who had guided his course through the great deep, and brought him through many dangers and difficulties in his own country, so he strove to do his duty, and leave the event to God.

We had a very pleasant voyage, except the passengers were generally sick, for more than a week, except my husband and self. I was never better in my life—but they recovered their health and spirits after a few days; and we had some very good times on board. Lorenzo preached to the people on Sundays, and we had prayers night and morning, when the weather would admit. We had plenty of the necessaries of life to make us comfortable.

We were near six weeks on our passage. Some time towards the last of June, we saw the long-wished for land of America, which I

so earnestly desired to behold once more. The beautiful country and town of New Bedford, in Massachusetts, presented to view, where we landed, and was kindly received.

The people that professed religion were chiefly *Quakers*, and those who styled themselves *Christians*. Lorenzo held several meetings in the town, which was very satisfactory to many.

After staying near two weeks in Bedford Lorenzo, with nearly all the passengers that were in the ship, went on board a packet for New York; and left me to come round with the other women in the ship, to *Virginia*, and to meet him in *Richmond*.

We parted, and I had to stay nearly two weeks before the ship sailed; they were taking out the lading, and preparing her for a fresh cargo when they should arrive at *Virginia*. It was about the time that the ship *Chesapeake* was fired upon by the *British*! We sailed from New Bedford about the first of July, and had tolerably pleasant weather, though we were lonely, not having any company but us three women. We got into *Chesapeake Bay* at evening, and passed one of the armed vessels belonging to the *British*, and expected them to have stopped us, as it had been reported that they were in the habit of requiring the captains of American vessels to pull down their colors to them, or else firing upon them. However, we passed unmolested, except that they hailed us; but it being dark, we got by. Sister *Wade* was very much alarmed: but I felt so much of the spirit of *Independent America*, that I did not wish my country's flag to be disgraced in our own waters. In the morning we came into *Hampton Roads*, where we anchored and stayed several days, in sight of the British ships of war, while the captain took a boat and went to *Norfolk* to seek for a cargo.

We were in a very unpleasant situation, as we had no one on board that we could place any real confidence in; but Providence provided for us, and we met with no insults from any. The captain returned at night, and the next morning we set sail for *City Point*. The day was delightful, and the scenes that surrounded were truly pleasing. The river seemed by the bends to be inclosed in on every side; and the banks to be covered with all the beauties that summer could produce, which gave my mind a pleasant sensation, when I reflected that it was my native country—my beloved America! But little did I know what awaited me in my native land!

We sailed on very pleasantly through the day, and about eight or nine o'clock we arrived at *City Point*. The ship was in the river, until her lading was brought down from *Richmond* in lighters. The weather was get-

ting very warm, and we were obliged to stay on board until we could get an opportunity to go to Richmond, which, by land, was not more than twenty-five miles; but by water it was, perhaps, twice as far. And here time passed away very heavily, until the master of the ship went up to Richmond on business, and hired a hack to return: consequently we embraced the opportunity, when it returned, to get a seat in it up to Richmond, leaving our trunks and other things to be brought up by the boats, that were to bring down the lading for the ship.

We bid farewell to the ship, where I had been confined the most of the time for near three months: and it was a happy day for me, although I was in a part of the continent that I had never been in before. I felt as though I could kiss the ground: but my companion, Mrs. Wade, her mind was occupied in quite a different way.—she was thousands of miles away from her native land, while I was breathing my native air.

We arrived in *Richmond* about one or two o'clock, and stopped at the "*Bell Tavern*," strangers to all that we saw: however, I had received a direction where to go, and make myself known: which I did, at a brother *Foster's*, and when they learned who I was, received us very kindly: but it was a severe trial, it being the first time I had been obliged to call on friends, without any one to introduce me. But the Lord provided for me, and I found many friends in that place; we stayed there some days.

Brother Wade and Lorenzo came and met us, and the latter held several meetings, and we had good times with the brethren. There I saw the *girl* that brother Mead has since married.

Lorenzo had bought a span of *mules* before he went to Europe: and they were to be broke for a carriage by the time he should return: but they were taken and put into a wagon, and so broke down that they were unfit for use. He had paid eighty pounds for them just before he left the continent: this was the beginning of trouble to him.

We obtained the loan of a gig from one of our friends, to carry us up as far as *Cumberland*, to Mr. *John Hobson's* who had been a great friend to Lorenzo in days that were past and gone, and still appeared to be such: here he traded off his mules with a man, for a horse and gig not worth half the money that he payed for them; but he could do no better, as we were under the necessity of going to the *north*, to make ready to go to the *Mississippi*, where my relations had gone, and I was very anxious to go. But O, the heart-felt sorrow they were the cause off to me and my companion after!

We left our friend's house, and started for the north. As we had written to my sister in the *Mississippi*, on our first arrival in *America*, but had got no answer from them, I felt very desirous to hear from her, as she was as a mother to me in my infant days—I loved her dearly.

We went through *New London* and *Lynchburg*, where we met with many friends, and attended a *Camp-Meeting* in *Amherst*: from thence to *New-Glasgow*, where Lorenzo preached at night: we stayed at an old gentleman's house, who was very friendly. Thence we continued our journey to a camp-meeting near *George-Town*, where we stopped and stayed until the meeting broke up. Our horse was at some person's place, to be kept, and I expect got nothing to eat—for we only went from the camp-meeting to *Leesburg*, and from there to another little town, which was two short days' travel: but before we reached there he tired, and Lorenzo was obliged to trade him away for an old horse that was not worth but a little more than half as much! However, he answered our purpose, so that we got on to *New York*, where I met with some friends that I had seen before: which were the first *faces* that I had met with for two years that I had ever beheld before, which gave me much satisfaction!

We stayed at *New York* for several weeks, and then started for *New England*, to visit Lorenzo's *father*. I had never seen him, nor any of the family, except one sister: it was a very great cross to me: but we arrived at his father's some time in *September*, and was joyfully received by him, there being none of the family with them, except one daughter, and one grandson. There my Lorenzo could contemplate the days of *youth*: for that was the place of his *birth*, and of his *rambles* in *childhood*: the place where he first sought the path of *righteousness*—the way to peace and true happiness, in this world and that which is to come! The house from where his honored mother had taken her flight to a happier clime—where once he had enjoyed her company, with the rest of the *family*; but now were separated hundreds of miles asunder!

Lorenzo held several meetings in the neighborhood, and had tolerable solemn times: but the society that he once belonged to was quite gone! Some had *died*, and others had *moved* away, while others had gone *back* into the world, and *lost* their *love* to *CHRIST* and his cause, which made him feel very awful! His father was a worthy old man, a kind friend, an affectionate parent—he was every thing that was good in his family. I thought I could have done the part of a child for him, if I might have the privilege: but I felt a strong desire to see my sister, in the *Mississippi*.

We went to *Tolland*, where Lorenzo had sent an appointment to preach at a Methodist meeting-house, and I did not expect to return to his father's any more; but Lorenzo's sister from Vermont coming down to her father's, we returned, and stayed two or three days longer.

Lorenzo sold his gig and horse to a preacher, and bought his brother-in-law's horses, to return to *New York*, where he had made an engagement with a man to make him a light wagon, which was to be ready on his return for the *South*.

We left his father's on horse-back, after bidding them farewell: but as I had not been accustomed to travel in that mode for a long time, it was very fatiguing to me, so that I could not endure it; and when I got within about forty miles of *New York*, I was obliged to go by water the remainder of the way, while Lorenzo rode one horse and led the other. He arrived there some time before me, and had gone to the country, about ten or twelve miles from the city, to preach, but returned that night. We stayed a week or more until our wagon was ready for us to start: then bidding our friends farewell, proceeded on our journey.

Lorenzo had given out appointments all the way to *Virginia*, and had tolerable hard work to keep up with them—we had to travel nearly one whole night over the mountain from *Frederick Town* to the *Potomac river*, which we crossed about two o'clock in the morning.

Lorenzo's appointment was some distance the other side of the river; we lay down, and as soon as it was light we started again, and reached the court-house just as the people had assembled. I went to a friend's house, while Lorenzo preached to the people. After meeting we went on to the next appointment, where he preached again at night also: and so continued on our journey, until we arrived in *Virginia*. Lorenzo preached every day, once, and twice, and three times; and when we arrived at *Winchester*, he preached twice to large congregations. From thence we went to a *Camp-Meeting*, where I saw brother *Grober*, a presiding elder, that I had been acquainted with a number of years ago, which was very satisfactory to me.

We left the camp-ground in the morning for *Staunton*, where Lorenzo had an appointment at night. It was threatening to rain in the morning when we started, and about twelve o'clock it began, and rained almost as fast as I ever saw it: we were in an open wagon, and I was wet through and through. As it continued to rain excessively all the afternoon, when we arrived at *Staunton* it was almost dark, and the people had assembled for meeting; Lorenzo had not time to take any refreshment, but went and preached in

his wet clothes. We were received with coolness by the family that we stayed with, although he was acquainted with them before—but that is nothing uncommon; man is so changeable in his nature, that we may find him at one time all friendship, and perhaps the next day he is as cool as need be. Hence I have found it necessary to strive to take it as it comes; to be thankful for friends, when I find them; and to be satisfied when I have them not.

It was on Saturday night that we got to *Staunton*, and Lorenzo intended to stay until Monday morning. On Sunday morning brother *Wade* came from *New London* to meet us, and carry me home with him; and Lorenzo had calculated on leaving me at *Hobson's*, in *Cumberland*, while he went to the *Mississippi* territory; consequently he thought it best for me to go to *New London* with brother *Wade*, who was anxious for me to go and stay with his wife a few months, as she was a stranger in this country; and my coming to *America* in company with her, it made us like sisters indeed. It was a trial to my mind to part with my companion for nine or ten months; as I did not expect to be with him but a few days, even if I went on to *Cumberland* with him, as he then must leave me, and start for the country where my sister lived: accordingly we parted, and I went home with brother *Wade*. This was on Sunday, and he was to leave *Staunton* the next morning. My spirits were very much depressed; but I did not know what laid before me. I arrived in *New London* in safety, and was kindly received by sister *Wade*, and had got tolerably composed. When I received a letter from Lorenzo, which gave me an account of the imprudence of my sister that lived in the *Mississippi*—but it was in so dark a style that I did not comprehend it fully, as I could not believe that she would be guilty of such enormities. I thought some one had charged her without grounds: that was some consolation to me, as I hoped it was not true. I was in hopes that he would come through *New London*, and give me a more full account of the circumstance; but he could not consistently with his arrangements. I was in great distress of mind on her account, as she had been a great professor of religion, and the cause must suffer by her falling so foully: and the disgrace attending it was almost unbearable. Brother *Mead* and his wife came through *New London* on their way to *Georgia*, and brought the news that Lorenzo was not coming through that place, which made my heart almost sink within me. I felt as though the trial was more than I could bear—but this was but the beginning of sorrow.

I stayed at brother *Wade's* for more than

two months, and was kindly treated by him and his wife, and many others; and had many good times in meeting with the children of God, to worship him. The letter that I had received from Lorenzo in Cumberland, had stated that my sister had been guilty of very improper conduct, but that she was penitent. But when Lorenzo got to Georgia, he received a letter from brother *Blackman*, stating that she had escaped from her husband with a young man, and had gone over the line into the Spanish country, to elude the displeasure of their connexions. It was then an undeniable fact that she was really guilty—and Lorenzo wrote to me from Georgia a full account of the circumstance, which gave me the severest wound that I had ever felt. To have heard of her death, O how much more preferable!—but I had no other way, but must submit. My dear sister, that lay so near my heart, had strayed so widely from the path of rectitude—it was such a heart-rending affliction, I thought it was almost more than I could bear! It appeared impossible that she could be so far lost to her own honor, and the love that she had manifested to the cause of God, and the prosperity of Zion, as to be guilty of such an atrocious crime. But so it is, that some who make the greatest show of religion, wound it the deepest. So it was in this case: She had professed to have experienced the blessing of religion for many years; and was as much opposed to anything that had the appearance of *imprudence* in her own sex, as any person that ever I knew. She was married when young to a man that was inferior to her, in point of talents, and was not calculated to get the world, as the saying is, as much as many others—and she possessed a very proud spirit, together with a very quick temper; and he not having as mild a disposition as might be, they were unhappy in their union, which was attended with many disagreements. He was subject to intoxication, and that was frequently the cause of much misery between them! I was witness, many times, to such conduct on both sides, that gave me the greatest pain of anything that could have befallen me. I often would beg my sister to say *nothing*, but her *turbulent* disposition was such, that I have thought she would almost suffer death, rather than submit to any one.

They lived in that way for many years.—She was very industrious, and strove hard to live; but he was negligent, and often spent more than he made! They removed, when they were first married, into the state of *New York*, about ninety miles from the place of their nativity, where they lived five or six years: she had religion at that time, and he opposed her very much, as she had joined the *Baptist* church before she left *New England*;

but after leaving her Christian friends, and having so much opposition, she had lost her religion almost entirely, and became like the rest of the world. At that time the *Methodists* came into the neighborhood, and she became acquainted with them, and would have joined their society, but her husband would not permit it—but she attended their meetings, and was much engaged at that time. My brother-in-law took it into his head to remove to *Fort Stunviz*, on the *Mohawk* river, within seventy or eighty miles of the *line of Canada*, and she backslid again, not having any to converse with but those that were unacquainted with God or themselves! O how prone we are to forget the *obligations* we are under to our Saviour, notwithstanding it is on his bounty we live! we are indebted to him for every mercy that we enjoy! She continued to live in that careless way for several years, until I was, perhaps, eighteen years of age, and the *Methodists* found her out again, and I got under *distress* for my soul: and she was stirred up again, and I believe had religion. My brother-in-law opposed us with all his might. They had got in a tolerable good way before this, and there was a prospect that they might live comfortable, as to the things of this life; but he possessed such an uneasy disposition, that he could never be satisfied unless he was *trading*, and he had but a poor talent for that business. He sold his plantation, that he could have made a comfortable living upon, to a man that was a sharper, on trust, and took no security—the man sold his property, and cleared himself, without making any compensation for the land. This was a very great affliction to my sister, as she had made every exertion for a living that a woman could do, and strove in every way she could to prevent his selling his place—but all to no purpose. He carried on a great stroke at drinking, and spending his time for nought: she was harassed and troubled on every side, not enjoying that satisfaction in religion she had formerly done—it made her truly wretched! I strove to comfort her in every way that I could.—We supported the family by our labor, weaving, spinning, and sewing, and any kind of work that we could do.

This continued for more than twelve months, and then he took a little farm of about fifty acres of land, with a comfortable house for a small family, that suited us very well: the rent being small, he could have lived as well as need be, if he would have been industrious. He was of a turn that was rather indolent and careless, but my sister and myself kept the family in tolerable comfortable circumstances.

It was at that time that the *Methodist* preachers came into the neighborhood, and

preached the Gospel to poor lost *sinners*—my heart was wrought upon, and I set out to seek the *salvation* of my *soul*. My sister heard the pleasing sound with gladness, but my brother-in-law was violently opposed to them, and strove in every way that he could to prevent us from going to meeting; but I felt determined to seek the Lord with all my heart, come what would, and strive to save my *soul*! It was near twelve months before I joined Society, or my sister; but at last we broke through and joined the people called *Methodists*—and I have never seen the time that I was sorry that I cast my lot with them; but I have often lamented that I did not live nearer to the Gospel rules that they teach!

After we had joined society, my-brother-in-law became somewhat more softened, and let us have more peace, and would sometimes go to meeting; but he still continued to go in the same evil practice of spending his time in the most unprofitable way—but the preachers and people that fear God ceased not to pray for him, and at last he was brought to see his situation, and the danger of living in sin, and set about the work of his own salvation; and I doubt not but he experienced the pardon of his sins. O the joy that was felt on this occasion! we had, as it were, a heaven begun below! He became a new man, and Providence seemed to bless us on every side—and we continued to enjoy the consolations of religion for several years, and the Lord prospered us in all our undertakings until after I was married; and they started for the *Mississippi*, and my husband and myself parted with them; we were coming for *New York*, and from thence to sail for *Europe*.

They went to that country, and it appeared they left all the prudence that they ever possessed behind them: for when they arrived, he, it appeared, thought that he could launch into building *mills*, not counting the cost that he must be at, but calculating that Lorenzo, when he returned from his tour in Europe, would pay all expenses—he ran into debt for land that had a mill-seat upon it, and began to erect a mill.

Some people were much pleased with them, as they appeared to be engaged in religion. My sister was very much respected by the people, both religious and irreligious—but O the danger we are exposed to while in this world! She was possessed of good natural abilities, and considerable acquired knowledge, and was the last person I should have thought would have conducted in the way she did; but we have need to *watch* and *pray*, lest we enter into *temptation*. She had lived with her husband for twenty years at least, and I never heard or knew any thing laid to her charge of that nature, before or after her

marriage—and she had been a guide to me in my youth, and I supposed possessed as great a *sense of honor* as any person I ever knew. But *how* it was I cannot tell: she *fell* into a snare of the *enemy*, and became a prey to the most unaccountable of all vices. There was a young man, that was a most abandoned character in principle, that was taken into the family, that she was fond of by some means; and there was a criminal intercourse between them for several months before it was discovered. She was in society, and thought to be very pious, but at last it was mistrusted by some, and a plan laid to detect them, which was accomplished—and when it was proved upon her, she gave some marks of penitence, and her husband would have made friends with her: but when the *devil* gets the advantage of poor infatuated mortals, he makes the best improvement of it in his power. So it was in this case: for I expect her sorrow was but slight, if she was in the least affected with sorrow—for as soon as she found that Lorenzo and myself had returned to America, she laid every plan to make her *escape* with that wretched young man, into the Spanish country, which she effected, and left her husband in a state of mind almost frantic: he had more affection for her than I once thought him capable of. He went after her, and strove to get her to return, but she would not. I do not think there ever was a permanent union between them as was necessary for happiness. O the *misery* of many that are joined in the holy bands of *matrimony*; for the want of due consideration they rush into that state, and are wretched for life.

When she completed her wicked plan, information was sent to us—my Lorenzo had left me, and started for that country. No one can paint the heart-felt sorrow that I experienced on receiving the information! I felt as though I was deprived of almost all my earthly comfort! I felt I could not believe it possible that she could have acted in that miserable, disgraceful manner; but it was even so! Many have been the nights that I have wet my pillow with tears upon her account, but all to no purpose. O that it may be a warning to me to watch and pray, lest I enter into temptation! Lorenzo went on, and found my poor brother-in-law in a wretched state of mind, and every thing that he had was in a ruinous condition; and furthermore, they had run so deeply in debt that it was impossible for my brother-in-law to extricate himself from it. He had made a contract with a couple of girls for a tract of land that had a mill-seat upon it, and began to build a mill, without a title to the land! When Lorenzo came, he wished Lorenzo to assist him to procure the land, that he might not be in danger of losing

his labor. Lorenzo felt a very great reluctance to engage in any thing of the kind, but by the persuasion of friends he was prevailed upon to make a contract with the girls for the land, and likewise paid the old man for his labor, as he desired to return to the state of *New York*. There was considerable less than one hundred acres, with a log cabin upon it—he paid a very enormous price, which was a great disadvantage; as Lorenzo was not a man that felt a freedom to have much to do with the world, except when he could not well avoid it. After he got the place, he scarcely knew what to do with it. The mill was not finished: there was a dam and mill frame, but the dam had broke, and it was uncertain whether it could be made to stand, as the banks of the stream that it was erected on were so subject to wash in times of high water. There was a man who thought he could make it stand: Lorenzo made an offer to him of the place, if he would take it, and make a mill upon it, he should have one half of the mill. Accordingly he undertook, and repaired the dam, so that it sawed some that winter. He intended to tear up the old foundation, and build entirely on another plan—and was to have the use of the old mill until he should get the other finished.

People in that country appeared anxious that Lorenzo should come to that part of the world, and get a residence: they talked that they would assist us in anything that we needed; and as Lorenzo thought that it might be best to prepare for sickness, and for whatever might befall us, he concluded to come for me and bring me with him to that country. I had felt a great desire to go to the Mississippi, before my friends had conducted themselves in that wretched way, but now I felt a reluctance to going, for it appeared to me that I could not hold up my head in the place, where my own sister had disgraced herself and me. My heart recoiled at the thought of being a mark, as I knew I must, for people to look at, and say, That is a sister to such a woman; and she had been guilty of an odious crime. But as my Lorenzo thought it would be best for me to go, I made no objection. He returned in June to *Cumberland*, in *Virginia*, and we started for the *North*, and went on to *New York*, where we stayed a few days—and from thence to *Albany*, where Lorenzo left me, and continued to journey on to his father's, in *Connecticut*, being gone six or seven weeks.

I stayed in *Albany* part of the time, and *Troy*, and I also went to see my brother, that lived near *Schenectady*; he did not profess religion, but was friendly to it—I stayed there a few days.

There was a *Camp-Meeting* within eight or ten miles, where I expected to meet Lorenzo: my brother and his wife went with me to the

place on the commencement of it, and there to my great joy I met my companion, with many others of my acquaintance, that I had been acquainted with many years before. The meeting was attended with good to many—we stayed until the close, and then we went with some very kind friends to *Troy*, who gave Lorenzo a good suit of clothes, and were as affectionate to us as people could be.

My brother-in-law, who came from the *Mississippi*, had been to the place that he left when he removed to the *South*; was at the meeting, and came down to *Troy* after us, as Lorenzo was to let him have some books on the account of his labor at the *Mississippi*—he did so—but this was not the end of trouble to us. It gave me inexpressible pain to see the man that I thought had been the cause, in one sense, of the destruction of my poor sister: for he had been an unkind husband in the days that were past. Although I could not excuse her, yet I believe, if he had done as he ought, she never would have become what she did. But they were not *equally yoked together*: he had some good traits in his character, but he was indolent, and a bad economist,—consequently kept them behind hand. She was industrious, and would have managed well, if she had been united to a man that would have stood in his place, and made her known, and kept men's—for she possessed a turbulent disposition. But he was neither a good husband, nor a good manager: that made her fret at him, and he would not take it from her. Thus it was a means of their living a considerable part of their time in discontent; but after they both experienced religion, they lived more agreeable, until they removed to *Mississippi*, and she fell in with that young man, who proved her ruin.\*

We parted with our friends at *Troy*, after getting a small wagon and two horses, and what little we could get together, and started across the country to the *Western waters*, in company with a young man that came with us from *Europe*, and a brother *Valentine*, from the state of *New York*, who wished to go to that country. We travelled with as little expense as possible, through the state of *Pennsylvania*, and struck the *Ohio River* at *Wheeling*, where we stayed for near two weeks, at a Quaker's, who was very kind to me. Lorenzo strove to get a passage in a flat-bottomed boat, where they frequently took horses, carriages, and produce, with families that are

\* From a train of circumstances, which correspond and hang together like a chain of truth, it appears, that there was a combination of Deists, one of whom was a physician, sought the overthrow of the family: through the object of temporal gain, (they being a family connection of the one who owned the mill-seat) and to bring a stigma upon the cause of religion!—She was considerably over forty years of age at this time of her life!

wishing to remove to that country—but he could not obtain one that would take his horses, consequently he was under the necessity of taking his horses through by land: he met with a person who was going down the river with a loaded barge to *Natchez*—they engaged to carry me with some trunks, and other baggage. These people were friendly *Quakers*, who owned the boat that Lorenzo had engaged my passage in. But they were not ready to sail for some time; accordingly Lorenzo left me with the young man that came with us from Europe, to go down the river in this boat, while he went on by land. I felt very gloomy to be left among strangers, and to go on board a boat with a company of men, without one woman for a companion.

But the people in *Wheeling* were very kind to me while I stayed there, after Lorenzo left me, which gave me much satisfaction. They provided me with many necessaries for the voyage, such as sugar, and tea, and other things to make me comfortable, for which may the Lord reward them.

I stayed at *Wheeling* between one and two weeks after Lorenzo left me. In that time the people who owned the boat sold it to a couple of doctors from *Virginia*, with all that appertained to it; but they made a reserve for me still to go in the boat. This was a very trying time to me: the people that owned the boat, when Lorenzo applied for me to go down in it, were plain *Quakers*, and they promised Lorenzo to take good care of me; but the man that had bought the boat was quite of a different appearance, although he was in a gentleman's garb. The young man that was with me went as a hand to help work the boat;—we went on board at evening—the barge was laden with flour and cider, and various kinds of produce that were fitted for the *Natchez*;—there was a small cabin, where there were two births, where three or four persons might sleep tolerably comfortable. There I was obliged to rest at night: and there was a small vacancy between this cabin and the other part of the boat, where they had run up a small chimney, where they could cook provisions. In this gloomy situation, I was fixed to start for the *Mississippi*, where I knew I must meet with many trials, if ever I should reach there.

The river, at the time when we started, was very low, and we made but slow progress for many days together. I could not set my foot on land—shut up in a boat, with none but men, and those of that class who neither feared God or man: though they for the most part, treated me with *civility*. None can tell how disagreeable such a situation is, but those who have passed through some things similar.

We left *Wheeling* about the last of October. The boat stopped at *Limestone* in *Kentucky*, for part of one day and a night: there Lorenzo had some acquaintances; and when they found out that I was on board of this boat, some of them came down to see me, and invited me to go on shore and stay the night, which I accepted with thankfulness.

I had some hope that Lorenzo would arrive there before the boat would start in the morning. O how anxiously I looked out for him, but he did not come—and had to go on board the boat very early in the morning, and continue on my journey with a very heavy heart. My mind was much depressed—the prospects before me were dark, when I should reach my place of destination: and the weather was uncommonly cold for that climate and season.

After being confined on board of the boat for six weeks, we reached the mouth of *Byoppeare*, about twelve miles from *Gibson Port*, which was forty miles from *Natchez*. We left the boat, myself and the young man that was with me—took our things to a public house; but that was ten or twelve miles from the place that we wished to get. I had never been in that country before, but Lorenzo had several times; and hence I had some grounds to expect I should find some friends, as many of them had manifested a desire that I should come to that country: but my sister had conducted in such a manner, that it made my way difficult; and how to get to the neighborhood that I wished to go to, I did not know.

However, brother *Valentine*, that came with us from the state of *New York*, travelled by land with Lorenzo as far as *Limestone*, and then put his horse on board of a boat, and worked his passage down to the same place that I was at. I landed at night, and he came in the morning—so that I was provided for. We left our things at this public house, and I rode the horse, while he and the young man walked about twelve miles through the mud. This was about the twelfth of January. We stayed at *Gibson Port* that night, about four miles from the place where my sister had lived, and brought such a stain on the cause of religion. We were all strangers: but Lorenzo had wrote to some friends that we were coming—and furthermore, he had requested them if I should arrive before him, that they would take care of me until he should come.

We left *Gibson Port* and went to the neighborhood of the mill, to the house of *SAMUEL COBURN*. He did not profess religion, though he was very kind and humane: but he had two sisters, that were members of the Methodist church. He had no wife living, and they lived with him to take care of his family—they had been friends to my sister, when she

first went to that country. They received me, apparently with affection, which was a consolation to my heart: for I expected to meet with many a cool look on the account of my poor unfortunate sister, which I expect I did; but I do not blame them, as it had given them so much pain—but I could not help it. However, I stayed at Mr. Cobun's until Lorenzo came; as those that professed religion seemed not to take much notice of me. When Lorenzo left me at Wheeling, he went on through the states of *Ohio, Kentucky, and Tennessee*, and so on through the Indian country to the Mississippi territory.

A man that was a Methodist and preached, who had appeared very friendly to Lorenzo in days that were past, to whom Lorenzo had written, and requested him, if I should reach there before him, that this friend would permit me to stay with him, until he should arrive! But he did not seem very anxious that I should stay at his house: he came over to Mr. Cobun's, which was six or seven miles, to see me, and requested me to come and see them; as though I had been fixed in a comfortable situation, with every thing that I needed. But it was quite the reverse with me; I had neither house nor friends in that country, without the people chose to befriend me. I was a stranger in a strange land; in the neighborhood, where my nearest relatives had conducted very improperly, and I expect that was one cause why the friends kept so distant: however, the family that I was with was very kind! I went once to this friend's house, before Lorenzo arrived, which was somewhere about two weeks; I stayed there one night, and then returned to Mr. Cobun's, where I stayed until Lorenzo came to me.

The winter had been uncommonly severe, and he had a very distressing time through the wilderness, but Providence had brought him through in safety, which was a matter of rejoicing to my poor heart.

The cloud that had been gathering for some time, grew darker and darker, so that we scarcely knew which way to turn, or how to extricate ourselves from the difficulties that my imprudent friends had brought us into on every side: they had run in debt to merchants, making the impression, that when Lorenzo came from Europe, he would pay all. There was some that had befriended them on Lorenzo's account; these he felt 't was his duty to compensate, which he did. My brother-in-law had made a contract with some people in that country for a tract of land, on which was a mill-seat; and without any title whatever, before we returned from Europe, he went to building a mill, which involved them still deeper in debt; and after Lorenzo returned from Europe and went to that country, which

had been nearly twelve months after, and finding him in such a distressed situation, that he, out of pity, stepped in to assist him as a kind of mediator, they cast the whole burthen on his shoulders, which proved a heavy one to Lorenzo.

We arrived there in January. We had a couple of tolerable good horses, and a small wagon, and some money: but we were under the necessity of parting with them, and what little money we had was soon gone. The old mill-frame, which was all that was done to the mill, Lorenzo let a man take on such terms as these—that he might undertake to build a mill, if he chose, without any more expense to Lorenzo: and if he could make one stand, Lorenzo should be entitled to one-half.

We stayed with a family near the *mill-frame* from March until July: in this time I was taken sick with the fever that is common in that country, on the day that Lorenzo had resolved to prepare to start for Georgia, and my life was despaired of; and the people that had appeared so desirous that we should come to that country, forsook us; and had not the man that was styled a *Deist*, that first received me into his house, befriended us now, I know not what I should have done: his two sisters, Elizabeth and Ann Cobun, were friends indeed: Ann stayed with me night and day for about three weeks, and then we were under the necessity of removing from this house somewhere else; and where to go we could not tell!

However, Mr. Cobun gave us permission to come and stay at his house as long as we chose: but I was so low at that time that I could not sit up at all. They sewed some blankets together over a frame, similar to a bier to carry the dead, and layed a bed upon it, and laid me thereon, and two black men conveyed me to his house, which was perhaps a mile.

The next day Lorenzo was taken very ill also. There we were both confined to our beds, unable to help each other to as much as a drink of water. At that time Lorenzo could not have commanded *one dollar*, to have procured so much as a little medicine.

This was a trying time: and when the storm would be over, we could not tell—but the Lord supported us under these distressing circumstances, or we must have sunk beneath the weight. Forever praised be the adored name of our great Benefactor for all his mercies unto us.

My fever began to abate, but Lorenzo grew worse; and it was doubtful which way it would terminate with him. O the anguish of heart I felt at this trying juncture! I was still so low that I could not sit up but very little, nor walk without assistance, and we



were altogether dependent on others for the necessaries of life. Lorenzo appeared to be fast approaching to eternity, but after some weeks he began to gain a little, so that he was able to ride a few miles at a time, and we then removed to brother *Randall Gibson's*, where we stayed a few days. I was still unable to work, as I then had the common ague and fever: which kept me very weak and feeble. After staying there for some time, perhaps two weeks, we returned to friend *Baker's*, near the mill. Lorenzo held meetings as much as he was able and perhaps more, although he was so weak in body and depressed in mind, he did not slack his labors, but preached frequently sitting or laying down. There was a young man, who died about six or seven miles from where we then were, desired Lorenzo should preach at his funeral; he was still very feeble, but wished to be of some use to his fellow mortals, the few days he might have to stay in this world of woe.

He started soon in the morning to attend the funeral, and brother *Baker* with him. This was on *Sunday*; he preached to a crowded congregation, with considerable liberty; the people were tender and attentive. After the conclusion of the ceremony, he started to return to brother *Baker's*, where he had left me, and had rode but a few miles before he was taken suddenly ill, and would have fallen from his horse, if friend *Baker* had not saw that something was the matter; and being active, he sprang from his horse, and caught him before he fell to the ground; and as it happened they were near a small cabin, that was occupied by a man that professed religion. They conveyed him into it senseless, and so he continued for some time; and when he came to himself, he was in the most excruciating pain imaginable. They gave him a large quantity of laudanum, which gave him some little relief; but he could not be removed from that place.

Brother *Baker* stayed with him until nearly night, and then came home. I had become very uneasy in my mind on his account, as he did not return according to my expectation; when this friend came and told me Lorenzo's situation,—my heart trembled lest I should be called to relinquish my claim, and resign him up to the pale messenger. It made me cry mightily to God to give me strength to say, "The will of the Lord be done." I had no reason to doubt, if the great Master saw it best to remove him from this region of pain, he would be conveyed by angelic hands to the realms of peace and happiness, where he would have to suffer no more pain and affliction, neither of body or mind;—but it was a task too hard for me to accomplish, without

the immediate assistance of the Friend of sinners.

I slept but little that night, and early the next morning the friend at whose house Lorenzo was, came with two horses to take me to him—when I arrived there, I found him in a very distressed situation; he could not be moved in any position whatever, without the greatest pain; he could lie no way except on his back, and in this position he lay for ten days. The disorder was in his left side, and across his bowels; I was apprehensive it would terminate in a mortification, and others I believe were of the same opinion. One day we thought he was dying, the whole day; he was unable to speak for the greater part of the day. My mind was in such a state of anxiety as I had never experienced before; however, that appeared to be the turning point—for the next day he was something better, and continued to mend slowly; and in a few days he had gained so much strength as to ride about a mile to a quarterly meeting—and a precious time it was to me and many others.

O what an indulgent parent we have to rely upon! May my heart ever feel sensations of gratitude to that God who hath cleared my way through the storms of affliction, and various other difficulties.

I had not recovered my health fully at this time. The people, it appeared to me, were almost tired of us in every direction. I was unable to labor for a living, and Lorenzo was so feeble in body that he could preach but little; consequently we were entirely dependent on others for a subsistence.

We continued in the neighborhood where Lorenzo had been sick, and that of the mill, until the first of *January*, and then left that part for a friend's house, twelve or fourteen miles off; their house was small and family large, which made it very inconvenient to them and us, although they were very kind and friendly.

Our situation at this time was truly distressing—we scarcely knew which way to turn. Lorenzo concluded it was best to strive to prepare some place as a shelter from the storms that appeared to have come to such a pitch as not to admit of rising much higher. Sickness and poverty had assailed us on every side; and many, such as had professed to be our friends, forsook us in that country as well as in the States. It was circulating through many parts that we were at that time rolling in riches, surrounded with plenty. The old mill-frame, (for it was never finished,) had made such a noise in the world, that many had been led to believe that we possessed a large plantation, with an elegant house, and other necessary appurtenances, together with

two or three *mills*, and a number of *slaves*, beside *money* at interest. Whilst this was carried from *east* to *west*, and from *north* to *south*, and the people supposing that Lorenzo had ranged the wide fields of *America*, and also of *Europe*, to gather up worldly treasure, and had gone to the *Mississippi* to enjoy it, would of course make a very *unfavorable* impression on their minds, as it related to his *motives* in travelling in such an irregular manner as he had done.

We were, as I observed before, in quite a different situation—without house or home, or any thing of consequence that we could call our own.

There was a tract of land, lying in the midst of a thick *Cane-break*, on which was a beautiful spring of water, breaking out at the foot of a large hill, which some person had told Lorenzo of: the soil belonged to the *United States*, and the cane was almost impenetrable, from thirty to forty feet high; and likewise it was inhabited by WILD BEASTS of prey, of various kinds, and serpents of the most poisonous nature. Notwithstanding these gloomy circumstances, Lorenzo got a man to go with him to look at it, to see if it would do for an asylum for us to fly to, provided we could get a little cabin erected near the spring. After he had taken a survey of the place, he concluded to make a trial, and employed a man accordingly to put up a small log *cabin*, within ten or twelve feet of the spring, which he did, after cutting down the cane for to set it—a way was made through from a public road to the spot, so that we could ride on horseback or go on foot. We obtained a few utensils for keeping house, and in *March* we removed to our little place of residence, in the wilderness, or rather it appeared like the habitation of some *exiles*; but it was a sweet place to me—I felt that I was at home, and many times the Lord was precious to my soul.

There was a man who had resided in *Philadelphia*, and by some means had got involved in debt, and left there to reside in this country. He had a wife and one child; once he had belonged to the Methodist Society, and then backslid; but after he came to that country he was brought into trying circumstances, which brought him to reflect on his present situation; and meeting with Lorenzo in this time, there began some intimacy between them on this occasion: after this he wished to return to *Philadelphia* for a short time, and wanted some place for his wife to stay at while he should be gone; consequently he requested us to let her stay with us at our little cabin, which was agreed to—she came, and this made up our little family. She was a peaceable, friendly woman, and we spent the

time quite agreeably; although we were left by ourselves for days together, Lorenzo being frequently called from home to attend meetings, and to procure the necessaries of life!

The people were much surprised when they came to our little residence, how we came to fix on such a lonely place as this to retreat to!—This is a proof that experience teaches more than otherwise we could learn; we had felt the want of a home in the time of trouble and sickness. This was a pleasant retreat to us: the wilderness appeared almost like a paradise to me! There were but two ways we could get to our neighbors, the nearest of which was more than half a mile, and the way so intricate, that it would be almost impossible for any one to find it, or get through either place in the night.

We stayed there for near four months: in that time Lorenzo preached as much as his strength would admit. We were sometimes very closely run to get what was necessary to make us comfortable: yet I felt quite contented. I had in a good degree regained my health, so that I was able to labor, and I strove to do all that I could for a living, although my situation was such, that I could not do as much as I wished; but the Lord provided for us, beyond what we could have expected. We did not know how long we should stay in that place: we had no other alternative but to stay there, until Providence should open some other way.

The man that had left his wife with us, and started for the city of *Philadelphia*, went as far as the falls of *Ohio*, and got discouraged, and getting into a boat, he returned to us in the cane: there we had an addition to our family, this man, and his wife, and child. The chief of the burthen fell to my lot, to do for them and ourselves, which Lorenzo thought was too much for me to go through with—and the man seemed not to give himself much concern about it, his wife being in a situation that would require more attention than I should be able to give, we thought it was best to make our way to the States, if possible; as we had been defeated in almost every thing that we had undertaken in that country. Accordingly, Lorenzo made some arrangements to prepare to leave it. He let the man that was with us, have possession of the house and spring, and what little we had for family use, as it relates to house-keeping, and took a horse for the intended journey. We left the peaceful retreat of the spring, where I had enjoyed some refreshings from the presence of the Lord; and were again cast on the world, without any thing to depend upon but Providence. However, he had never forsaken us: his power and willingness to save all that trust in him was still the same; and as he had

promised that he would be with us in six troubles, and in the seventh that he would not forsake us: so it proved in the end. We left the little cabin on Sunday morning, to attend an appointment that Lorenzo had given out, twelve or fourteen miles distance from there, on horseback, where we arrived in time—he preached to an attentive congregation. This was about six miles from *Coburn's*, where we had found an asylum in days that were past. We left the place where the meeting was held, and started for Mr. *Coburn's*, but we lost our way, by taking a foot-path that we supposed was nearer, and wandered in the woods until almost night, before we came to the place that we were in pursuit of: but at last we got to the place, where we met with sister *Coburn*, and with brother *Valentine*, who had been back to the state of *New York* for his family, and had arrived here a few weeks previous.

We did not intend to stay in the country any longer than we could make the necessary arrangements for our journey through the wilderness to Georgia. Lorenzo turned every way that he could, to obtain what was necessary, and had got all ready to start, our clothes and every thing being packed up, we concluded to attend a camp meeting about six miles from the neighborhood of the old mill-frame, and then continue on our journey; but Providence seemed not to favor our intentions at that time, for I was taken sick, and unable to travel; consequently, Lorenzo was under the necessity of leaving me behind, and going through without me—but he stayed for several weeks longer, until I had in some degree recovered my health. He had made some preparations for me to be provided for in his absence. Brother *Valentine* had erected a small log-house on public ground, near the mill-frame, and contiguous to the little tract that Lorenzo still retained of perhaps five and twenty acres. This house, in conjunction with the sister *Coburn's*, he obtained from Mr. *Valentine*, for us to reside in, while he should take a tour through the States.

He had let another man have a part of the right that he still held in the mill, if ever it should be made to do any business; consequently, this left him but one-fourth, and that was in a state of uncertainty, whether it would ever be of any use to him, which the sequel has since proved to be the case.

About this time my poor unfortunate sister finished her career, and was called to a world of spirits, to give an account for the deeds done in the body! I felt very awful when I first heard the news—but I considered that we had done all in our power to bring her back to the paths of rectitude. Lorenzo had seen her three times: the first, on purpose—the second, on the road—the third, she came to

meeting thirty miles to see me, but I was not there—and strove by every argument to prevail on her to come to us, and forsake the way of vice and strive to seek her soul's salvation, and we would strive to do the part of children by her. But she would not—alleging that she could not bear the scoffs of her acquaintance. When Lorenzo found that she was determined to stay with the person that she had apostatized for, he told her to read the counsel of *Jeremiah* to *Zedekiah*, on their last interview, and look at the sequel, and make the application, at which she wept as they parted. This was the last time that he ever saw her; she was taken sick shortly after, and died in a strange land, without a friend to drop a tear of compassion over her in her last moments! The person that had been her seducer went on like one distracted—his wickedness and evil conduct, no doubt, stared him in the face, when he reflected that he had been the cause of one, who had once enjoyed the Divine favor, losing that blessing, and falling into sin of such an enormous nature as she had been guilty of—and I know not but he might have been the cause of her sudden departure; but I leave that until the day when the secrets of all hearts shall be disclosed!

She was interred in a lonely place, where, perhaps, in a few years, the spot of earth cannot be found, that contains her ashes.\*

O that this may be a warning to all that may peruse this short account of the fall of one that might have proved a blessing to society, and a comfort to her friends, if she had kept at the feet of her SAVIOUR, and attended to the dictates of that Spirit which teaches humility.

I was much afflicted on account of my poor sister—she had lain near my heart: but I was enabled to give her up, knowing that she was gone to a *Just Tribunal*, and her state unalterably fixed. What remained for me to do, was, to strive to make my way safely through a tempestuous world, to a glorious eternity.

Lorenzo had made the necessary preparations for me to stay with the sister *Coburn's*, and for him to take his departure for the

\* The foregoing unfortunate circumstances, are necessarily involved in the thread of those vicissitudes, which are connected in the narrative in order to be explicit—seeing the circumstances were generally known, but in many respects greatly misrepresented, through the prejudice and ambition of some, to block up the way and destroy the reputation of some, by unfavorable impressions on the public mind. Many, through false modesty and pride, are willing to claim relationship with some, because they are considered in the higher circles of life: which they would be ashamed of, if it was not for their money—as worth is generally estimated according to a man's property, agreeable to the old saying, "Money makes the man;"—Whereas, what am I the worst for other's vices, or better for their worth and merit, if I have no virtues of my own?

States, not expecting to return in less than twelve months:—this was something of a cross to me, as he was still considerably afflicted in body, and to appearance, would never enjoy health again. But I was supported under it, so that I felt in a great measure resigned to this dispensation also. I was supplied with what I needed to make me comfortable.

I had *joined society* when I first came to this country, within a mile of the place I then lived. I lived in great harmony with my two companions that Lorenzo had left me with, while he had gone to visit the States once more. I attended meeting regularly every week, and had many precious times to my soul. I had some trials to encounter, but the Lord was my helper, and brought me through them all. I was desirous to return to some part of the States, if Providence should spare Lorenzo, and he should again come back to me in safety.

He left me in October. I spent that winter and the next summer, as agreeably as I had done such a length of time in almost any situation that I had been placed in for several years: at the same time those people that had pretended a great deal of friendship to us in former times, were quite distant: however, this affected me but little, as I had learned in some degree this lesson, that our happiness does not depend on the smiles or frowns of the world; but we must have peace in our own breast, or we can find it no where else.

I lived quite retired from the world, with a few exceptions: I seldom went out but to meeting—there I found most peace and consolation. Thus I continued to spend my time, until the period that Lorenzo was to return.

I received a letter from him, to meet him about twelve miles from where I then was, where he had sent an appointment to preach. This was pleasing intelligence to me, as I had then been separated from him for near twelve months.

I went the day before the time appointed for him to arrive at the place; and the day that he came I was again attacked with the ague and fever, which I had never escaped for one summer while I was in that country. The *ague* had left me, and the *fever* was tolerable high, when it was observed by some of the family that Lorenzo was come! My heart leaped for joy at the sound of his name. We met, after having been separated for twelve months and six days. I felt some degree of gratitude to our great Preserver, that he had brought us through many dangers and difficulties, which we had met with during our separation.

We intended to return to the States, as soon as we could get prepared. There was a large congregation attended to hear Lorenzo preach;

and it was a solemn, melting time among the people! after meeting we started for the place that I had made my home in his absence. Although I was quite unwell, in consequence of having a fit of the ague the day before, we rode twelve miles, in company with several friends that had come from the neighborhood to meet him.

It was ten o'clock before we reached our destination: however, we were very much rejoiced to have the privilege of joining our hearts and voices in prayer and praise to that God who had prolonged our lives, and brought us to meet again on mortal shores. The next day I had a very sick day—the *ague* came on more severely than it was the day that Lorenzo came back. He wished to make ready to leave the territory, and I was anxious to go with him, as I could not enjoy health in that country. I made use of some means to get rid of the ague, and it had the desired effect, so that after a few days I got something better, and in about two or three weeks I was able to start on our journey through the wilderness to *Georgia*.

Lorenzo had intended to have stayed longer than he did when he returned, and had given out a chain of appointments through the country: but reflecting that the winter rains might come on, and make it impossible for me to get through the long and tedious wilderness that we had to travel—consequently, he attended but one or two of these appointments, and recalled the rest, and started for *Natchez*, where we got what was necessary for our journey, and from thence we made the best of our way to the wilderness, although our friends expected us to have returned and bid them *farewell*, and I myself expected to have seen them again before I left that country; but it was otherwise ordered, for I saw them no more: and I do not know that I ever shall, until we meet in eternity. May God help us to live, that we may join the *blood-washed throng*, in the mansions of endless day.

We reached the outskirts of the settlements of *Natchez* on the third day after we left the city. It was something late in the day before we left the last house inhabited by white people, and entered the vast wilderness. This was a new scene to me, such as I had never met with before. My heart trembled at the thought of sleeping out in this desert place, with no company but my husband: however, little before sunset we came to a place where we could get *water* and plenty of *cane* for our horses. There we stopped for the night, built a *fire*, and cut a quantity of *cane* for to last our horses through the night; after that we prepared our supper, which consisted of *coffee* and hard *biscuit*, which we had brought from the settlements with us. We had no tent to

screen us from the inclement weather, but we had blankets on which we slept, which made us tolerably comfortable when the weather was clear. We lay down, after having prepared a quantity of wood for the night; but it was a gloomy night to me, it being the first time that ever I had been in the like circumstances; and to look up and see the wide extended concave of heaven bespangled with stars, without any covering, it was truly majestic. Yet to consider we were in a lonely desert, uninhabited by any creature but *wild beasts* and *savages*, made me feel very much alarmed, and I slept but little, while Lorenzo was quite happy and composed; as he observed, he had never been so well pleased with his situation in travelling through this wild, unfrequented part of the country before; and this was the tenth time that he had passed through it, in the space of nine or ten years!

We met with no molestation through the night, and as soon as day dawned we started on and travelled until late breakfast time, when we stopped, struck up a fire, and prepared some refreshment, and fed our horses, and then continued on our journey.

We travelled near forty miles that day: it was quite dark before we got to *Pearl River*, which we had to cross in a ferry boat, and stay at a house, such as it was, that belonged to a *Half Breed*, during the night. I was very much fatigued, but rested tolerably well.

In the morning we started by ourselves soon after we had got some refreshment, and travelled on through the day until towards evening, when we met a company of *Indians*, who had been preparing their camp for the night. This struck me with some considerable dread, and to add to that, we had to cross a dreadful slough, called by travellers, "*hell hole*." This place consisted of thin mud, so that horses, after they were stripped of saddle and harness, could swim through; and then it was necessary that some one should be on the other side, so as to prevent them from running away. But we had no one with us to assist, and we could not tell what we should do; yet so it happened, the *Indians* had made a temporary *bridge* of *poles* and *cane*s to get their horses over, which served for us to get over upon also.

We were then under the necessity of preparing for the night, as it was almost sun-set, and we were not more than half a mile from the *Indian's* camp, which was quite alarming to me; but there was no alternative, there we must stay. Accordingly, Lorenzo made a good fire, and provided a plenty of cane for our horses, and made ready our little repast; by this time it was dark—we then lay down to try to compose ourselves to rest; but my

mind was too much occupied by gloomy reflections to sleep, while I could hear *Indians'* dogs barking, and the horses' bells jingle, although it was a beautiful night. The moon shone through the trees with great splendor, and the stars twinkling around; and if my mind had been in a right frame, it would have been a beautiful prospect to me, but I was so much afraid, that it quite deprived me of any satisfaction, while Lorenzo would have slept sweetly, if I had not been so fearful, and frequently disturbed him—I longed for day-light to appear; and as soon as it dawned, we started and travelled a long and tedious day, still in this dreary wilderness. We expected to have got to a man's house, living on the *Chickasaha River*, who had an *Indian* family, before night; accordingly we came to a creek, which Lorenzo took to be that river: I felt very much rejoiced, as I hoped to find a house which we could have the privilege of sleeping in—but we were disappointed in our expectation—for when we got over the creek, we found there an *Indian* village: we enquired how far it was to this man's house, they told us by signs it was ten miles, and it was now almost sunset. We started on again, and went perhaps half a mile, when the path became divided into so many little divisions, that we could not tell which to take. Lorenzo went back to an *Indian* house, and requested an old *Indian* to go and pilot us to *Nates*—the old man hesitated at first, but after understanding that he should be well paid, he took his blanket, and wrapping it about his head, he started on before us, and we followed after—by this time it was almost sunset, but but we kept on: there was a moon, though it was obscured by a thin cloud, so that it was not of so much use to us as it would otherwise have been. We had not got more than three miles from the *Indian's* house before it was quite dark. I was very much afraid of our pilot; I strove to lift my heart to God for protection, and felt in some degree supported.—Our way lay through a large swamp, intermixed with cane, which made it appear very gloomy; but our pilot was almost equal to a wolf, to find his way through this wild, unfrequented spot of the earth—he could wind about and keep the path where I would have thought it was almost impossible; but having travelled until ten or eleven o'clock, we arrived at the river: but how to get across, that was the next difficulty—we must cross a ferry, and the boat was on the other side—Lorenzo requested the old *Indian* to go over and fetch it, but he would not move one step until he promised him more money: this was the second or third time he had raised his wages after he started, to keep him on, until we could reach the place that we wished for. How-

ever, after he found that he would get more money, he started, and went up the river, found some way across; in a short time he had the boat over, and we went into it with our horses, and the old man set us over. This was perhaps eleven o'clock at night—we came to the house, the family was gone to bed, but the woman got up, and although she was *half Indian*, she treated me with more attention than many would have done that had been educated among the more refined inhabitants of the earth!

I felt quite comfortable, and slept sweetly through the remaining part of the night. In the morning we started again, being then near thirty miles from the settlements of *Tombigby*. We passed through some delightful country that day, and about two or three o'clock in the afternoon we reached the first house that was inhabited by white people. It made my heart rejoice to meet again with those that spoke a language which I understood, and above all, to find some that loved the Lord!

Lorenzo held several meetings in this neighborhood that were profitable, I trust, to some. We stayed here two nights, and a good part of three days, when we took our leave of them, and departed on our journey through the settlements of *Bigby*, which extends seventy or eighty miles in length, through a rich and fertile soil. The settlements were flourishing, and the people in some parts hospitable. We arrived at Fort *St. Stephen's*, situated on the *Tombigby* river—it is on an eminence, and makes a handsome appearance, although it is but small. The river is navigable up to this place. It is a beautiful river; the water is as clear as crystal, and the land very fertile—well situated for cultivation. This will be a delightful country, no doubt, in time!

We got fresh supplies at this place, and made but a few hours stop before we started on our journey, and crossed the river in a ferry-boat—this was after twelve o'clock—we travelled until late, and came to a small cabin, where we got permission to stay for the night, which we did. In the morning we started very early—saw some scattering houses, and at night we got to the *Alabama* river, where there was a ferry, kept by a man who was a mixture, where we stayed that night. This river is beautiful, almost beyond description. On its pleasant bank stood Fort *Mims*, that has since been destroyed by the savage *Creek Indians*, with those that fled to it for protection.

We were now in the bounds of the *Creek* nation: we were still without any company. This day we struck the road that had been cut out by the order of the *President*, from the state of *Georgia*, to Fort *Stoddard*. This

made it more pleasant for travelling, and then we frequently met people removing from the States to the *Tombigby*, and other parts of the *Mississippi* territory.

We travelled betwixt thirty and forty miles that day, and came to a creek, called *Murder* creek: it got this name in consequence of a man having been murdered there. This circumstance made it appear very gloomy to me. But we made the necessary preparations for the night, and lay down to rest: although I was so much afraid, I got so weary at times, that I could not help sleeping. About twelve o'clock it began to rain so fast, that it was like to put out our fire, and we were under the necessity of getting our horses and starting, as we had nothing to screen us from the rain. The road having been newly cut out, the fresh marked trees served for a *guide*—there was a moon, but it was shut in by clouds. However, we travelled on ten or twelve miles and it ceased raining: I was very wet and cold, and felt the need of a fire, more perhaps than I had ever done in my life before!

At last we came in sight of a *camp*, which would have made my heart glad, but I feared lest it was *Indians*; yet to my great satisfaction, when we came to it we found an old man and boy, with what little they possessed, going to the country we had left behind, and had encamped in this place, and with their blankets had made a comfortable tent, and had a good fire. This was refreshing to us, as we were much fatigued. We made some coffee, and dried our clothes a little—by this time it was day-light; we then started on our way again. I thought my situation had been trying as almost could be, but I found that there were others who were worse off than myself.

We came across a family who were moving to the *Mississippi*—they had a number of small children; and although they had something to cover them like a tent, yet they suffered considerably from the rain the night before: and to add to that, the woman told me they had left an aged father at a man's house by the name of *Manack*, one or two days before, and that she expected he was dead perhaps by that time. They were as black almost as the *natives*, and the woman seemed very much disturbed at their situation. I felt pity for her—I thought her burthen was really heavier than mine. We kept on, and about the middle of the day we got to the house where the poor man had been left with his wife, son, and daughter. A few hours before we got there, he had closed his eyes in death—they had lain him out, and expected to bury him that evening; but they could not get any thing to make a *coffin* of, only split stuff to make a kind of a box, and so put him in the ground!

I thought this would have been such a distress to me, had it been my case, that it made my heart ache for the old lady. But I found that she was of that class of beings that could not be affected with any thing so much as the loss of property; for she began immediately to calculate the *expense* they had been at by this detention—and I do not recollect that I saw her shed one tear on the occasion.

We stayed but a short time and continued on our journey. There we got a supply of bread, such as it was; and there we met with three men that were travelling our road, the first company that we had found since we had left the Mississippi, being now not more than one-third of the way through the *Creek nation*. We left this place betwixt one and two o'clock.

I was very glad of some company, for we had been very lonely before. We travelled on without any thing particular occurring for three days, until we arrived at the *Chattahoochy* river, where we met with some difficulty in getting over, as the boat was gone. This was early in the morning, before sunrise, that we came to the river; and there we were detained until ten o'clock, and then had to hire an *Indian* to take a canoe, and first carry our baggage over, and then swim our horses over. This hindered us until near eleven o'clock before we got ready to start again. We were in hopes of getting to *Hawkings'*, the agent, that night—but being so long detained at the river, we were obliged to stay at an *Indian's camp*, our company having stopped before.

I had got a fall from my horse and hurt myself considerably: and I was as much fatigued and worn out by travelling as ever I was in my life. I thought sometimes that I never should stand it, to get through the wilderness, but Providence gave me strength of body beyond what I could have expected. We left the *Indian's camp* in the morning, and reached Col. *Hawkings'* that night.

This was within about thirty miles of the settlements of *Georgia*. I felt grateful to the God of all grace, for his tender care over us, while in this dreary part of the land—where our ears had been saluted by the hideous yells of the *wolf*—and had been surrounded by the savages, more wild and fierce than they: and yet we were preserved from all danger, and brought through in safety.

We got to the river that divides the state of *Georgia* from the *Indian* boundaries, about three or four o'clock, and got into the white settlements, which was very satisfactory to me. We got to a friend's house that night about dark, where we were received kindly! This was like a cordial to my heart, as it had been a long time since I had met with a friend.

We stayed that night with them, and the next day we got to a friend's house within twelve or fourteen miles from *Milledgeville*, the metropolis of *Georgia*. There *Lorenzo* had left a small wagon, six weeks or two months before—here he exchanged the two horses we had for one that would work in a carriage, and went on to *Milledgeville*, where we stayed about a week—and found many kind friends. This was some time in December.

While we were here the *earthquakes* began, which alarmed the people very much. It was truly an awful scene, to feel the house shaking under you as sensibly as you could feel the motion of a vessel, when it was moving over the water; and the trees as it were dancing on the hills—all nature seemed in commotion. This was enough to make the stoutest heart to tremble! But when the people get so hardened, that mercies nor judgments cannot move them, we may conclude they are in a bad way! This is the case with too many. O that the day would arrive, when the inhabitants of the earth would love and serve the Lord!

We left *Milledgeville*, and went to a friend's house, where I stayed three or four weeks, while *Lorenzo* travelled the upper countries, and through the *New Purchase*—and offered free salvation to crowded congregations. He then returned to where I was, and we started on our journey to *Virginia*. *Lorenzo* preached at several places, before we got to *Louisville*, and had a chain of appointments given out, which extended to *North Carolina*. We came to *Louisville*, intending to stay only for a few days; but there came on such a *rain*, that it raised the water courses to such a degree, that it was impossible for us to travel for near two weeks—this brought him behind his appointments; but it gave him an opportunity of preaching to the people in *Louisville* a number of times.

As soon as we could get along we started, and with some difficulty we overtook the appointments—but not without disappointing three or four congregations. We travelled on from *Georgia* to *Carolina* in the cold inclement weather, such as we have in January and February; and *Lorenzo* preached once and twice in the day—the people seemed quite attentive all the way that we came.

I was very anxious to get to *Lynchburg*, as we had some thoughts of striving to get a small house built there, that we might have a place of retreat in case of necessity—*Lorenzo* still expecting to travel and preach as long as his strength would admit. But we intended to go on to *Connecticut*, to his father's, where I expected to have stayed for some time, and then return to *Lynchburg*; but the

Providence of God seemed not to favor the design.

We arrived in *Lynchburg* about the seventeenth of March, where we calculated to stay but a few days, and then go on to his father's—after making some preparations for building our little house. However, we had not been in *Lynchburg* but about one week, before I was taken very ill, and confined to my bed, attended by two doctors, *Jennings* and *Owen*, who said my affliction was an inflammation of the liver—which confined me for three months to my bed, and was expected to die. However, after having gone through a course of physic, I got so as to be able to sit up and ride a little; but was very feeble. My sickness had detained *Lorenzo* from going to the North, as he had intended,—and after counting the expense of building, he found that it would not be in his power to accomplish his design in building a house, without involving himself in debt, which he was not willing to do; accordingly he gave it up, and concluded still to continue as we had been without house or home, and leave the event in the hand of Providence; knowing that we had been provided for all our lives, from a never-failing source—and we felt willing in some degree to trust HIM still!

We were still at *Lynchburg*; and had been there for more than three months—and the friends were very kind to me in my sickness.

*Lorenzo* wished to take me to his father's; but my health was in such a state that it was impossible for me to travel.

There was a man who lived in *Buckingham* county, about five-and-twenty miles from *Lynchburg*—we had but a small acquaintance with him; he, coming to *Lynchburg*, saw *Lorenzo*, and invited him to come and stay at his house awhile. He told him he had no objections, but was thankful to him for his kindness, though he saw no way of conveyance. *Mr. John M. Walker*, for that was his name, told him he would send his carriage for me the next week, which he did, and we went to his house. This was a kind family. I had not been there but a little more than a week, before I was again confined to my bed—and it was expected that I must die. They gave every attention to me they could have done had I been their own child—may the great Master reward them in this world with every needed blessing, and in the world to come, a crown of never-fading glory.

My *Lorenzo* attended me day and night almost from this time, until near Christmas. By this I had got a little better, so as to be taken and wrapped in blankets and put into a close carriage, and carried about half a mile to another dear friend's house, *Major William Duval*, where I was treated as if I had been a

near relation—and provided with every thing necessary to make me comfortable; and they wished me to stay with them all the winter. This was matter of thankfulness to us.

I had got so as to walk about my room a little—and *Lorenzo* wishing to take a tour to the North, he made the necessary arrangements, and about the twenty-fifth of December he left me and started to *Richmond*, on his way to the city of *Washington*, where he stayed for some time, and then on to *New York*, and so on to his father's in *Connecticut*.

He expected to return in March, but did not until May. I staid at brother *Duval's*, partaking of their hospitality, until some time in March, when brother *Walker's* family seemed solicitous that I should go to their house again, and sister *Walker* coming in her carriage herself, she being very delicate too—I concluded to go. The old gentlemen not being at home at the time, or I expect he would not have consented for me to have left his house, until *Lorenzo* returned.

I feel under great obligations to that dear family that I cannot express. His wife was a lovely woman. May the Lord reward them—for it is not in my power!

I went home with sister *Walker*. I was at this time much better, but in a few days after I had got to brother *Walker's* I was again attacked with my old complaint, a pain in my side very severe. I applied to the remedies that had been made use of, and that was bleeding and blistering, but to little purpose apparently.

I felt very much discouraged; as I thought it more than probable that my time would be but short in this world of woe—and I wished much to see my companion once more in time, but strove to be resigned to the will of the Lord.

My cry was—Lord, help me to be willing to suffer all thy goodness sees best to inflict. My pain was at times very severe, and then I would get a little relief. I was taken about the twenty-seventh of March, but three or four days later than it was the Spring before, when I was first attacked.

I had received letters from *Lorenzo* which informed me that he could not get back before May. My strength was continually declining; and to appearance, I would shortly be an inhabitant of the other world. My mind was variously exercised—it was sometimes cast down, and at other times much comforted. This long and tedious sickness taught me a great lesson, as it related to the uncertainty of earthly enjoyments, than any thing I had met with before. My desire for temporalities were gone—at least any more than was strictly necessary to make me comfortable—and the Lord that cared for us, had provided me with



the kindest friends, where I was treated with the greatest attention.

Lorenzo returned in May, as he had wrote me he should. I was at that time unable to get out of my bed without assistance. I had wrote to him to *New York*, before I got so bad, that I was threatened with another attack. He had made all the speed that he could, and the day that he got to the place where I was, he had travelled near seventy miles.

I was much rejoiced to see him once more, the God of all Grace had granted my request, and returned him in safety to me again. He staid with me for several weeks, and every means was made use of to restore me to health that could be—but they all seemed to prove abortive. *Dr. Jennings* saw me several times after my last attack, and advised the use of *mercury*, as the only remedy that could be of any service to me. I followed his advice, and was reduced very low, from the disorder and medicine together—so that it was thought by all who saw me, that I must die.

I strove to sink into the will of God; knowing whatsoever was best for me would be given—yet I could not divest myself of a desire to get well, and live a little longer; not to enjoy what is commonly called the pleasures of the world, for my prospects were but small at that time—but to live more to the glory of God, and be better prepared to join the blood-washed company above, when I should be called for.

Lorenzo had at this time gone to the low lands, to fulfil some appointments which had been given out by some of the preachers, which took him about three weeks. I was very ill while he was gone—about the time that he returned I began to mend a little, so that I could sit up in the bed. The Doctor had advised Lorenzo to carry me to the *White Sulphur Springs*, as it was the most likely means to restore my health. After a few weeks, I had got so as to be taken and put into a chair and carried as far as *Lynchburg*, to *Dr. Jennings*. We had then a chair and horse of our own—but our horse's back had got injured, so that we were under the necessity of staying in *Lynchburg* until he should get well, so that we could get on to the Springs.

We were detained for some time before our horse got so as we could use him. I still was very feeble in body—I could not walk one hundred yards without assistance. Our horse had been quite high, for near three weeks, and his back had got tolerably well; so that we were about to make a start, and try to get on to the Springs—but although our horse had brought Lorenzo all the way from *New England*, and down to the Low Lands of *Vir-*

*ginia* and the *Carolinas*, and back again to *Buckingham*, and from there to *Lynchburg* in the chair, and appeared very gentle; yet when he put him in the chair to prepare to start for the Springs, he began to act like as if he was frightened, and we were apprehensive he could not be managed by him, considering my weak and helpless state; and the road through which we must travel was very rough and mountainous, consequently he sold him on the spot, and hired a hack from a Quaker living in that place; he paid four dollars a day for the use of it for ten days, besides bearing all the expenses. We left *Lynchburg* in the morning, and went the first day to *New London*, about fifteen miles, and I stood the travel much better than I expected I could. There Lorenzo preached to the people, as he had some appointments sent on before him! and we stayed all night. The next day we went to *Liberty*, where we had another appointment—and from there we went to a friend's house, where we were treated kindly—and they called in some of their neighbors, and we had a comfortable little meeting.

The next day to *Fincastle*, where we stayed all night, and Lorenzo preached twice. We were now within a few miles of the mountains, which was in some places so craggy and steep, that it was with difficulty we could ascend them; and then we would come into a valley, where the soil would appear as charming and beautiful as the mountains were rugged and barren. We travelled on, and met with nothing particular until we arrived at the Springs whither we were bound.

The Springs are situated in *Greenbriar* county, about three miles the other side of the *Alleghany* mountain, and from *Lynchburg* upward of one hundred miles. It is a pleasant place where the man lives who has rented the Springs, and has built a number of cabins, perhaps fifty or sixty; and they were placed in a regular form, and the yard inclosed, and a beautiful grass plot, with handsome shade trees, for the accommodation of those that attend the Springs. They have a large house that stands near the centre, where the boarders dine, &c.

We went there, but the person that had hired the Springs would not take us in! he pretended they were so full that they could not. But they took more after we went there than they had before. But we got in at a house perhaps a mile from the Spring. I was better satisfied with this situation than I would have been at the place—for I could have the water brought twice in the day; and there I was in a more retired place. I stayed there near three weeks. Lorenzo was there part of the time, and part of the time he was travelling through the neighborhoods and preaching

to the people. He held several meetings at the springs, by the request of those that were attending there. There were persons from various parts, some for *pleasure*, and others for the restoration of *health*:—they were people that moved in the higher circles, and were very gay—but they were quite attentive when he spake to them of heavenly things, except one, who was a most abandoned character—he thought to frighten him by threatening his life, and abusing him in a scandalous manner: but the enemy was defeated in this—for the gentleman that kept the Springs, and others, soon stopped his mouth, so that he had peace ever after.

There were none just about this place that knew much about religion, but they appeared anxious to hear the glorious sound of the gospel. I began to get my strength in some measure, so that I could walk about considerably well. There was to be a *Camp-Meeting* held near *Salem*, in Botetourt county, which was a distance of seventy or eighty miles: and we were in the mountains, without horse or carriage, and how we should get out we could not tell. But Providence, that had so often opened our way where we could see none, made a way at this time: there was a friend that was a *Methodist* who lived at the *Sweet Springs*, a distance, perhaps, of eighteen miles, from the *white sulphur*, who had requested Lorenzo to come over there and preach: he told him he would, provided he could send a couple of horses for us to ride.—I had by this time got so well, that we thought I might be able to ride that distance on horseback.

Accordingly the man sent the horses; and we started and arrived at his house some time in the afternoon. We stayed at the *Sweet Springs*, three or four days, and Lorenzo preached several times: we then, by the assistance of friends, were enabled to get on to *Fincastle*, that was within twenty miles. We came with the preachers that were going to *Camp-meeting*.

Here we got a chair from a friend to convey us part of the way from this to the place where the meeting was to be held, to another friend's, who let us have his horse and gig to carry us the remaining part of the way. When we got to the camp-ground it was nearly dark; but there we met with some of our old acquaintance, which made my heart to rejoice. The preachers were very friendly. There I met with my dear friend, sister *Dunnington*, who perhaps enjoys as great communion with God, as any person I ever saw. She was very kind to me,—and I felt that it was good to meet with those that truly love and serve the Lord. We stayed at the *Camp-Meeting* until the day before it broke up. It was a tolerable good time—there was a number of souls

converted to God: may they continue to walk in the narrow happy road, until they reach the peaceful shores of *Canaan*!

We left the camp-ground in company with a preacher and his family for *Blacksburg*, near the *Yellow Springs*, so called, where I was advised to go, and try the water. This was near thirty miles from *Salem*—here we stayed for two or three weeks, and I made use of the waters, which was, I think, beneficial to me.

We got acquainted with a gentleman from the *Low Lands* of *Virginia*, who was at the Springs with his wife on the account of her health. These people were possessed of a large property, and but one child—and they also possessed as great a share of *hospitality* as any that I ever met with. They understanding our situation, gave me an invitation to go home and spend the winter with them—which I thankfully accepted, while Lorenzo took quite a different course to the Western country, intending to visit the *Louisiana*, before his return: but the *Indian War* breaking out, flung some obstacles in the way, which were unavoidable: hence, he sent on a *deed* of relinquishment to those that had the possession of the *old mill*, which had made such a noise in the world—we had heard that they had got it, or rather built a new one, to do some business, but Lorenzo had never reaped any benefit from any thing that ever he claimed in that country, and I do not expect he ever will.

Here ends the history of his reported vast possessions in the *Mississippi*.

We parted at the Springs. I was to go home with brother *Booth*, the friend from *Virginia*, while he pursued his journey to the *West*. Brother *Dunnington*, who lived at *Salem*, happened to be at the Springs at this time—he took me in his chair, and carried me to his house, and brother *Booth* came down the next day. His wife was very unwell, which detained us in the mountains for six or seven weeks.

I stayed with sister *Dunnington*, until sister *Booth* was able to travel: we then started for *Brunswick*, their place of residence, where I was treated with the greatest kindness.

Lorenzo went on to the *Western States*, and from thence to *Carolina*, and so on to *Virginia*, to where I was; after an absence of near four months.

He in this tour visited about forty counties, and travelled near two thousand miles. He stayed with me about ten days, and then started on another route through *North* and *South Carolina* to *Charleston*, and visited many places, preaching from one to four times in a day, until he returned, which was about seven weeks. He got back to me on *Friday*

night; he preached on Sunday, and on Monday morning we prepared to start for *Petersburg*.

March 8th, 1814, we bid adieu to my kind friends in *Brunswick*, where I had found an asylum from the cold winter for near five months, whilst my Lorenzo was ranging through the *Western* and *Southern States*, to call sinners to repentance. The morning that we parted with that dear family will be a memorable one to me; it was like parting with my nearest friends. May the Lord bless them with all such spiritual and temporal mercies, as shall prepare them for a seat at the right hand of the Majesty on high.

Brother Booth had furnished us with two horses, a gig, and servant, to go with us to *Petersburg*—and there we were to take his carriage and continue on to *Baltimore*. But when we got to *Petersburg*, the carriage which was designed we should take from there, was taken to pieces for repairing, so that we could not obtain it for our journey, and hence were under the necessity of taking the public stage for *Richmond*, which was something disagreeable to me; but I strove to put my trust in that hand which had dealt out so liberally to me in days that were past by.

The roads were very bad, being so much cut up by the large heavy wagons that were on the road, laden with *cotton* and other produce for market.

We arrived in *Richmond* between two and three o'clock, and were received with kindness by brother West and his companion. There we met several preachers, who treated us with friendship, which was very pleasant to me. O how sweet it is to meet with those that love and serve the great Master in sincerity and in truth! And if it is so pleasant *here*, what will it be when we shall meet in that sweet world of *Rest*, where we shall see eye to eye, and be no more subject to *erroneous* conclusions, as it relates to our *brethren*! O that I may be enabled to fight my passage through, and meet with the dear friends of Jesus on the happy banks of everlasting deliverance!

We stayed in *Richmond* from Wednesday until Monday morning. Lorenzo hired a hack, at the rate of five dollars per day, to bring us on to *Fredericksburg*, which cost us near forty dollars—but we came on in safety. I felt my heart often drawn out in prayer to God for protection, while we were on the road, that He would attend us on our journey. We were received with kindness also at this place by our old friend, brother *Green*, and his family—where we stayed for some days.

Lorenzo held several meetings, and then took a seat in the public stage for *Alexandria*, where we arrived on Sunday, between two

and three o'clock. We stopped at a public house, where the people that travel in the stage are accommodated, but did not stay longer than to deposit our baggage, and then to go in search of some friends where we had put up, when we were in that place some years before, by the name of *Stone*. We walked down the street for some distance, and as it happened, a gentleman and lady were standing at the door, where Lorenzo had formed some acquaintance the preceding winter, and invited us to come in, which we did—and found a pleasant asylum, where we could rest from our fatigue of travelling in the stage. O how sweet it is to meet with kind friends after having been confined with those that neither feared God nor regard man!

We stayed at *Mr. Warter's* two nights, and then, by the request of a family of Quakers, by the name of *Scholfield*, we spent one night with them. It was a very pleasant time to me—they were remarkably kind and friendly; and the gentleman in the morning took me in his chair and carried me to the city of *Washington*, which was about six miles from *Alexandria*, to another friend's, where my Lorenzo had found a kind reception a little more than twelve months before, and who had requested that he would bring me, if ever he should travel that way again.

Lorenzo had stayed behind to find some conveyance for our trunk and other baggage: in a short time he found a return hack, which he engaged, and arrived in a short time after me, and was received with affection by the family. They were by name *Friends*, and they were so by nature.

We stayed with them three nights, and received many marks of friendship from them—for which may the great Master reward them in the day when he cometh to make up his jewels! They had been married for seventeen years, and had no children, except one little adopted daughter, of the lady's brother, which they had taken as their own. They doted on her: she was taken sick the day after I went there; and the second day at night they thought she was dying, and the poor little woman was in great anguish of soul on the account. I did not expect the child would live until morning. We had engaged our passage in the stage for that morning, at five o'clock, and were up at three. The family had slept very little for two nights, but when we arose in the morning, which was at an early hour, to prepare for our journey, the dear little child was still living, but looked like she had almost finished her course, and would shortly be conveyed to the realms of peace. Brother *Friend* went with us to the stage-house, where we parted. We came on to *Baltimore*, where we stayed two nights

with brother *Hagerty*; and Lorenzo preached twice in the town. We then took the steamboat for *Philadelphia*, where we arrived in about twenty-six or eight hours. where we tarried from Tuesday until Friday—there Lorenzo preached two evenings in the *African* church. We then left *Philadelphia*, and continued on in the steamboat to *Trenton*, where we took the stage for *New York*. We staid at *Princeton* one night, and the next evening we arrived at the city of *New York*, and came

to brother *Morris D' Camps*, from whose house I started when going to the *Mississippi*—he then lived in *Troy*—after an absence of about five years and six months from the time we started, and from whom we have received many favors. May that God, who is able and willing to reward those that will be kind, for their benevolence bless him and all my dear friends, for their kindness to me—and in particular for the last nine years of my life.

## SUPPLEMENTARY REFLECTIONS

TO THE

## JOURNEY OF LIFE.

I LEFT Lynchburg on the 19th of July, and came to brother Walker's, in Buckingham, where I was taken worse; and stayed there three months—and then I went to brother Duval's, where I stayed about five months, and then returned to brother Walker's again, where I continued near two months more—making ten months in all. May the Lord give them the reward that is promised to those that give a cup of cold water to a disciple, in the name of a disciple, for their kindness to unworthy me, in this day of *adversity*.

January 25th. I this morning have been much relieved from melancholy reflections that employed my mind through the last night, as it relates to Lorenzo; as I had not heard from him for several weeks, which gave me much uneasiness, and made me feel my situation, which is something lonely: but what most distressed me was, my *heart* being so prone to distrust the protection of Providence over us, which I had so much reason to rely upon—for his tender care hath been over me from my earliest days until now, and hath brought me through dangers seen and unseen.

“Through various deaths my soul hath led;  
And turn'd aside the fatal hour,  
And lifted up my sinking head.”

O that I may ever feel resigned to the will of God! The day will shortly arrive when we must bid adieu to all sublunary things. May the Lord help me to tear my heart from earth away for Jesus to receive. I long to be dead to all below the sun, and have my affections placed on things above, where sorrow will be turned into joy, where we shall view our Saviour, who hath borne all our sins in his own body on the tree, without a dimming veil between! Lord, enable me to say—

“Forever here my rest shall be,  
Close to thy bleeding side;  
This all my *hope*, and all my *plea*,  
For me the Saviour died.”

“My dying Saviour and my God,  
Fountain for guilt and sin,  
Sprinkle me ever with thy blood,  
And cleanse, and keep me clean.”

January 26th. My heart longs to be filled with love and gratitude to God, for his mercy to me: and that through his grace strengthening me, I hope to overcome all the evils that may befall me, whether outward or inward. O that I may consider that *days* are uncertain here below—and know not the hour when the Son of Man may call for me, whether it will be at midnight, or at the cock's crowing—so it stands me in hand to *watch* and *pray*, that I may not be surprised when He shall come, but be *ready* to enter in with the Bridegroom to the marriage supper of the Lamb! How sweet rest will be, after the toilsome “*journey of life*” is over. We shall then be received to those joys that have been purchased at so dear a rate; it cost no less than the precious blood of the Son of God! O what a ransom! That it should be neglected by *those* who ought to *benefit* by it—what a pity! O that they may take timely warning, and flee to the outstretched arms of the Saviour, and hide them, while the storms of life be past, that they may be guided safe into the *haven* of eternal rest.

February 7th, 1813, Sunday. I feel this morning my spirits are very much depressed—I fear that trouble awaits me. O that I may be prepared for whatever may be the will of God concerning me, whether prosperity or adversity. May I ever lay passive at His feet, and feel a disposition to say—Not my will, but thine be done. I am assured that this is a state of trial, wherein we must stand to our arms, or we shall suffer loss—for we are surrounded with enemies on every side, within and without, that are watching to do us mischief. O that I may be on my guard, and watch unto prayer, that the Lord may be my

fore front and rear ward! and although troubles should assail me and dangers affright, I may be enabled to fly to the arms of Jesus, and find shelter and consolation there! For he hath said, that he will carry the lambs in his bosom, and gently lead those that are with young—O that I may be one of those that can claim this promise and protection from him. I am left as one alone in the earth—but if I can only put my trust in him, I need not fear. Although dangers stand thick through all the ground, yet if the Lord is my shield, I shall not fear what man can do unto me. But I too often sink into a state of despondency, as my situation seems to be very gloomy at present:—not that I am in want of any thing to make me comfortable, as it relates to living—for I am placed in a kind family, for which I desire to be thankful—but my concern for my companion, who hath been gone for near two months, and I have not heard from him but once—which fills my heart with fear, lest something hath befallen him. O that God may preserve him from those that would do him harm—and may I be enabled to give him up into the hands of God; knowing that he will do all things well: and if we meet no more on *earth*, may we meet in *glory*, where we shall be re-united, never to part again—and receive the crown of glory that is laid up for those that are faithful to the Lord, who bought their pardon on the tree!

February 9th. I am still alive, and enjoy a tolerable degree of health—for which I desire to be thankful: for it is more than I once expected, from the state of my health.

I expected that I should have been an *inhabitant of eternity* before this—but the Lord hath preserved me for a longer space! O that I may improve the precious moments as they pass, to the glory of God, and for the good of my immortal soul—that when time shall be no more with me, I may be received into glory, where sorrow will be turned into joy: where I may join the blood-washed throng in singing hallelujahs to God and the Lamb for ever!

"And then my happy soul shall tell  
My Jesus hath done all things well."

February 15th. I am still alive, and on praying ground—O that I may improve the precious *moments* as they pass, to the *glory* of God and the *good* of my own *soul*. My heart is too little engaged with God! O that I may never rest until I am filled with *love* to God and all mankind. May the Lord prepare me for whatever awaits me through this unfriendly world—for I expect that troubles will be my lot, while here, more or less, until I pass over *Jordan*!—God grant that they may end then; and for *them* may I receive a crown of glory, though *unworthy*. May God help

me to *watch* and *pray* without *ceasing*, that I may be in a state of *readiness* for whatever may *befall* me!

"How happy every child of grace  
Who knows his sins forgiven,  
This earth, he cries, is not my place,  
I seek my place in HEAVEN."

A country far from mortal sight,  
Yet, O by *faith*, I see—  
The land of *rest*, the *saint's delight*;  
The heaven prepar'd for *me*."

March 12, 1813. I have reason to bless and praise God, that it is as well with me as it is—that I have some desire still to devote my life and all that I have to the service of that God who hath preserved and brought me to the present moment. O that every power of my soul and body may be, without reserve, devoted to him. He hath been my Preserver and kind Benefactor from my earliest days until the present time! O that my heart may be filled with love and gratitude to Him, for every mercy that I do enjoy. It hath been better than three months since I parted with the *friend* that I esteem most dear; and I long much to see him—but I must be patient, and strive to give my all to the Lord, and say, Not my will, but thine be done.

March 14th. This day has been a day of a good degree of *peace* and *joy* to my *soul*. As I have been so long deprived of meeting with my *brethren* to praise God! O that I may give my soul and body as a living sacrifice to him day by day—and be prepared to meet my Saviour in the skies, with joy and gladness.

"Through grace, I am determin'd  
To conquer, though I die!"

March 21st. I have reason to praise God for his tender mercy to me; that he hath given me a degree of health and strength—and feel a desire to spend the remainder of my days in his service and to his glory. May the Lord bless me with an *hungering* and *thirsting* for all the mind that was in Christ, that I may be a comfort to my companion, and a blessing to society, and be prepared for heaven and glory.

"Come Lord from above, these mountains remove,  
O'erturn all that hinders the course of thy love."

I long to be altogether thine. The day is fast approaching when it would be of more importance to have an interest at a throne of grace, than to be possessed of all the riches in this lower world! May God help me to realize the world of *time* and the length of *eternity*—and improve my privileges accordingly!

March 24th. I feel to be in some degree thankful to God for the blessings that I do enjoy. May I improve them to the glory of my great Benefactor—and may the Lord re-

ward my kind friends for their friendship to me.

"O that my God would count me meet,  
To wash his dear disciples' feet"

I feel my heart prone to wander from the God that I desire to love! O that the day may arrive when I shall love my God supremely—above every thing else.

April the 15th, 1813. I am this day out of eternity, but am not well—and know not how long I may be an inhabitant of this world! That I may be in a state of readiness for death, when it shall come—for whether it be long or short, it will be the same king of terrors when it comes, if we are not prepared for it. My heart and soul, long for full redemption, in the blood of Jesus.

"O that my tender soul might fly  
The least abhor'd approach of ill :  
Quick as the apple of an eye,  
The slightest touch of sin to feel."

I hope the Lord may give me grace to be faithful; that whether my days are many or few, they may all be devoted to him, that when I am called to go I may have a convoy of angels to escort my happy soul to realms of glory. My conflicts are many here, but the hand of the Lord is strong. O that I may be enabled to put my trust in him in every trying hour.

April 21st. I am this day a spared monument of mercy—that I am not cut off as a cumberer of the ground—O that my heart may be filled with real gratitude for the blessings I do enjoy—for kind friends in the day of adversity.

I feel that I need daily supplies from the fountain that was opened in the house of king David for sin and uncleanness. For the enemy thrusts sore at me—and I often fear I shall come short at last. I want the whole armor, and skill to use the weapons, that I may be more than conqueror, through the strength of Jesus—that when my sun is setting, I may have a prospect of Canaan's happy land, and view by faith the celestial fruits of paradise, where joys immortal grow—pain shall be exchanged then for pleasure that never shall cease—where we may gaze on the face of our beloved without a dimming veil of mortality between.

April 23d. I have reason to be thankful to God my great Preserver, for the peace that I do feel in my soul this morning. Although my body is afflicted, yet I feel a degree of resignation to the will of God—and hope that I may be prepared for whatever is the will of God concerning me—whether for life or death.

"Through grace I am determin'd  
To conquer though I die,

And then away to Jesus  
On wings of love I'll fly :  
And then my happy station  
In life's fair tree shall have  
Close by the throne of Jesus,  
Shut up with God above."

O that I may consider that my days are as a shadow that passeth away. May grant that I may secure a lot among the blest.

"My suffering time will soon be o'er,  
Then shall I sigh and weep no more ;  
My ransom'd soul shall soar away,  
To sing God's praise in endless day."

The road I have to travel is interspersed with joys and sorrows—and the only way to be happy is to receive the one with gratitude and the other with submission. O that I may have that true resignation to the will of heaven, that may enable me to rejoice evermore, and pray without ceasing, and in every thing to give thanks—thank the Lord for the blessings that I do enjoy, and be patient under sufferings, knowing that it is good for me to be afflicted, that I may know my own weakness the better, and rely only on the strength of him that is able to save all those that put their trust in his clemency and mercy! May the Lord help me to live to his glory while on earth I stay.

May 9th, 1813. I have reason to bless God that it is as well with me as it is! Whether I shall ever enjoy health or not I do not know—and I would not be anxious concerning it:—but may I be prepared for whatever is the will of the Lord concerning me, whether life or death, health or sickness, prosperity or adversity. I feel a desire to see my Lorenzo once more in time: but if that is denied me, may I be enabled to say, The will of the Lord be done—and may we meet on Canaan's happy shore, where sorrow will be turned into joy—and all that's earthly in our souls will be done away, and in its place we shall have the nature of angels and saints.

"O what a happy company—  
Where saints and angels join!"

There will be no more anger nor strife—no more malice nor envyings, evil speaking, nor any thing that shall mar our happiness, or give us pain—but harmony and peace shall forever abound! May God help us to be faithful to him, and to the spirit of his grace.

"How tedious and tasteless the hours  
When Jesus no longer I see ;  
Sweet prospects, sweet birds, and sweet flow'rs,  
Have all lost their sweetness to me.  
The midsummer sun shines but dim—  
The fields strive in vain to look gay ;  
But when I am happy in him,  
December's as pleasant as May."

"His name yields the richest perfume,  
And sweeter than music his voice ;  
His presence disperses my gloom,  
And makes all within me rejoice."

I *should*, were he always thus nigh,  
Have nothing to *wish* or to *fear*—  
No mortal so *happy* as I,  
My *summer* would last all the *year*”

O that I could always be enabled to put my trust in him in every time of trouble—and may the Lord prepare me for death and glory.—

“There on a green and flowery mount  
Our weary souls shall sit;  
And with transporting joys recount  
The labors of our feet!”

May 10th. I am in a lingering state of health, and whether ever I shall be able to be of any use to myself or others I know not—but I hope that I may be enabled to be resigned to the disposal of Providence, and say, Not my will but thine be done. It is a reality that we are born to die, and after death to come to judgment—and how ought we to live, that we may stand acquitted in that awful day, when Christ in glory shall appear to judge both the *quick* and the *dead*. O that I may have “my robes washed and made white in the blood of the Lamb,” that I may hear the welcome sentence, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world—O happy day—when we shall be delivered from this body of clay, that clogs and weighs down the soul oftentimes, and makes us cry out with the apostle, who shall deliver me from the body of this death!

How necessary it is, for us to *watch* and *pray*, that we enter not into temptation—but hold fast the *confidence* that we have in a blessed *Saviour*.

“On Jordan’s stormy banks I stand,  
And cast a wishful eye,  
To Canaan’s fair and happy land,  
Where my possessions lie.  
O the transporting happy scene  
That rises to my sight—  
Sweet fields array’d in living green,  
And rivers of delight.

“The generous fruits that never fail,  
On trees immortal grow;  
There rocks and hills, and brooks and vales,  
With milk and honey flow;  
All o’er those wide extended plains,  
Shines one eternal day;  
There God the Son forever reigns,  
And scatters night away.

“No chilling winds nor poisonous breath,  
Can reach that healthful shore;  
Sickness and sorrow—pain and death,  
Are felt and fear’d no more.  
When shall I reach that happy place,  
And be for ever blest:  
When I shall see my *Father’s* face,  
And in his bosom rest!

“Fill’d with delight my raptur’d soul  
Can here no longer stay;  
Though Jordan’s waves around me roll,  
Fearless I’d launch away:  
There on those high and flow’ry plains,  
Our spirits ne’er shall tire;  
But in perpetual, joyful strains,  
Redeeming love admire

It is through the tender mercy of God, that I am alive and out of hell! O that I may be

renewed in the spirit of my mind! May all the earthly dispositions of my heart be changed into heavenly, that I may be prepared to bid adieu to this world of sorrow, and find a habitation of peace, where the wicked cease from troubling and the weary be at rest. My God help me to be faithful the few days that I have to spend on earth. My heart hath been much sunk under a weight of sorrow—when I consider how far from God and heaven, and what I would be, I am!—O that the cry of my soul may be, Dear *Jesus*, raise me higher! I long to be *holy*, as Thou art holy. May the Lord help me to rely on his mercy and goodness for all that is to come—and say without reserve, “The will of the Lord be done.”

“O God, my help in ages past,  
My hope for years to come;  
My shelter from the stormy blast,  
And my eternal home.”

Prepare me for that happy day, when all the saints get home—and sit down at the right hand of God—where we shall be freed from all the toils and troubles of life, and have pleasure without end—where trouble and anguish cannot enter, but all shall be *harmony* and peace!

“O what a glorious company,  
When saints and angels meet!”

in robes of white arrayed—when Christ shall wipe all tears from our eyes, and we shall be admitted to sit down with Abraham, Isaac, and Jacob, and all the saints that have gone through much tribulation, and *washed* their robes, and made them white in the blood of the Lamb. May my heart and life be conformed to the gospel, that I may be a comfort to my companion, and a blessing to society:

“And may my *sun* in smiles decline—  
And bring a *pleasing* night.”

The men that love the Lord are happy in this world and in the next! O may that be my happy lot—may the Lord help me to tear every idol from my heart, and may he reign without a rival there. I feel my heart’s desire is, to love the Lord with my whole heart.

“This is a world of trouble and grief I plainly see;  
But when in deepest sorrow, O God, I look to Thee!  
Thou deliver’st *Daniel*, when in the lions’ den—  
And if thou didst protect him, O why not other men?”

Help me to pray without ceasing, and in every thing give thanks! May my soul’s concern and only care be, to secure a lot among the blest—that when my days are ended on earth, I may receive an inheritance that can never be taken from me! May God preserve my companion while absent.

In my days of *childhood*, the *Providence* of God was over me to preserve me from evil; although I lost my *mother*, one of the most



invaluable blessings that a child can be deprived of, particularly a female. Yet the Lord was my friend, and brought me up to the years of maturity, with a mind as little tainted with the evil practices that are prevalent among young people as most. My sister was very careful to teach me the way of rectitude in my earliest days, which was of great benefit to me in my *journey* through life. And I doubt not, if *mothers* would begin with their *children* when they are *young*, they might mould them into almost any *frame* they chose. But instead of paying that attention to their *morals* while their minds are young, and susceptible of good impressions, as they ought; they suffer them to mix with those that are wicked to a proverb; thinking there is *no danger*—they are too young to be injured by any bad example or precept. But they find, when it is too late, that their minds are too easily impressed with evil; and habits which are imbibed in childhood, are not so easily eradicated: and through their neglect, many that might be shining characters in society, a blessing to the age that they live in, they are but a nuisance to mankind, and are raising up another *set* to walk in their tracks. Thus the world is contaminated by the mismanagement of mothers! My heart has often been pained, to see the dear little innocents suffered to run at random; and taught nothing that would be of *service* to them, either in this world, or in the next! May the Lord open the eyes of those that have the care of children, to see the importance of their charge; and enable them to do their duty—that the rising generation may be more obedient to their parents, more attentive to the duty they owe their God—then they will be a greater blessing to society, and will be better qualified to fill up that sphere in life which they may be called to—and above all be prepared for those happy regions, where all will be harmony and peace!

After my *marriage*, leaving the place where I had lived from my early days, I was placed in quite a different sphere of life. Unacquainted with the variety of manners and dispositions of mankind, I thought all who professed friendship were friends; but I have found myself mistaken in many instances. Some that at one time would appear like as if there was nothing too good that they could do for one, at another time were so cool and distant, that one would be ready to conclude they could not be the same people! These constant changes have, in some measure, taught me this lesson, that we are all frail mortals, liable to change; and there is but *one* source that is permanent. *There* we may place implicit *confidence*, and we will not be deceived.

I have abundant cause to be thankful to my great *Benefactor*, for the continued favors bestowed me—and for many kind friends who have administered to my necessities in the time of adversity: may the great Master reward them richly in this world, and in that which is to come, eternal life and glory! It is said to be more blessed to give than receive, therefore, those that have it in their power to do good to the needy sons and daughters of affliction, and follow the dictates of charity, will have a double reward: they will feel a sweet *peace* in their own souls while they are travelling through this unfriendly world, and when they come to bid adieu to all things below the sun, they will have a glorious prospect of a happy entrance into the blest abode of saints and angels!

"O may my lot be cast with these,  
The least of Jesus' witnesses!"—

on earth—and at last be joined to that happy company above the skies!

What need there is to *watch* and *pray*, and guard against the vain allurements of this world; to steer our course between the rocks on either hand, that we may gain the destined port of eternal repose in the bosom of our once crucified, but now risen and exalted Saviour.

Our hearts are too often fixed on the vain and transient things of time and sense, while the important concerns of eternal happiness or misery are almost, if not quite neglected! We are leaving nothing undone that we can accomplish to lay up treasure on earth, which will perish in the using—while the *immortal part*, that will have an existence as long as its *Author* exists, lieth in ruins! O, what madness! This poor body, what is it, but a dying lump of clay! that must in a few revolving days be consigned to the dust from whence it was taken? What will it avail us then—whether we were rich or poor, noble or ignoble. The main point will then be, whether we have spent our time in the service of God, or have devoted it to the pleasures and vanities of the world—to please ourselves, instead of obeying the calls of the gospel, and taking up the cross! O that these things may lay with serious weight on our minds, that we may make sure work for eternity, and spend no time unprofitably, but husband it to the best advantage.

The various scenes of life make such an impression on our minds, that we are often brought into such perplexities, that we hardly know which way to turn: but if we could always live in the enjoyment of that *Faith*, which it is our privilege to possess, we should never be at a loss. I have passed through many trying situations in *Europe* and *America*;

but the Lord hath been my helper thus far, through all the *vicissitudes* attending the **JOURNEY OF LIFE!** And I hope one day to out-strip the wind, beyond the bounds of time—where there will be no more uncertainty or disappointment—where peace and harmony shall for ever abound:—after all our troubles here, how sweet and consoling rest will be! May the Lord help me to live near to the bleeding side of a crucified *Redeemer*—willing to take up my cross and follow him where he may lead, if it is to go through fire or water. These are trying times—the love of many is waxing cold. How soon we may be called to a fresh *trial of our FAITH*, we cannot tell:—may we stand *firm*, knowing that all shall work together for good to those that *love GOD*.

How many and various are the difficulties of life, while travelling through this vale of tears, to the place of rest, whither we are all hastening. Were it not for the mixture of pleasure that we find interwoven in those pains, we should often sink under them—but he that rides upon the winds, and can command them at a nod, undertakes our cause; and makes a way for us, when we see none—and cannot tell which way we must go! I am indebted to that great and beneficent Iland for all the mercies that I do enjoy. O that my heart may be filled with gratitude to God for these favors.

I arrived in New York with my companion, towards the last of March, 1814—where I met with kind friends, particularly brother Munson and his family. They are like our own dear brothers and sisters: may the Lord reward them in this world and in the next! Here I met with my old friend sister *Lester*—she is still the same—may the Lord prosper her on her journey to a glorious eternity! I have found as kind friends of late as I could expect—O that my heart may ever feel grateful to my God for all his mercies to unworthy me! I have felt a greater desire to be all devoted to the Lord, (soul and body, and all that I have and am, for time and eternity,) of late, than I have felt for a long time! I do not expect to find that place, while I am an inhabitant of this lower world, where there is nothing to trouble or afflict either body or mind. May the great Master give me more of that spirit of humility: that it may enable me to be willing to suffer all the righteous will of God; and when called to bid adieu to all below the sun, that I may have a pleasing prospect of a glorious immortality! O how sweet and delightful must be the scene, to a soul that has been tossed on the ocean of time; and hath fought their passage through, and got within view of the happy land:

“When all their sorrows will be o’er;  
Their suffering and their pain;  
Who meet on that eternal shore  
Shall never part again!”

O may I be prepared to meet those that have gone before, and those that may come after!

May 10th, 1814. We have been in New York for several weeks, and kindly treated by many—may the Lord reward them!

Though many have been my trials and afflictions the last four or five years of my life, yet the Lord hath been my friend—and I feel a desire to devote the remainder of my days in his service. How long I shall be an inhabitant of this world of woe, is uncertain to me—I feel the seeds of death in this mortal frame—and it is my earnest desire to become more and more acquainted with my own heart, that when the summons shall arrive, I may not be alarmed, but rejoice to go and be at rest! O how soon my heart sinks down to earth again! O my Lord, help me to keep my eye upon the prize! and my heart stayed on **THEE!** that this world may have no charms sufficient to draw me from the contemplation of heaven and glory!

“Was I possessor of the earth,  
And call’d the stars my own,  
Without thy graces, and thyself,  
I were a wretch alone!  
Let others stretch their arms like ours  
And grasp in all the shore;  
Grant me the visits of thy grace,  
And I desire no more.”

May I ever lay at the feet of my glorious Redeemer, who hath bought my parlor on the tree! My soul is pained on the account of those that were once plain, humble followers of the meek and lowly Jesus; but now are so conformed to the world, that they can hardly be distinguished from them! How long will they sleep in security, wandering from God; pursuing a shadow instead of a substance! How vain are all things below the sun! We may have prosperity one day, and the next may prove quite the reverse! How necessary it is to have our hearts detached from the world, and placed on a more durable object!

May 13th, 1814. I am this day under renewed obligations to the great Preserver for the blessings that I enjoy: my life is preserved, and I have kind friends that appear willing to supply all my wants. May God, that is able to give me the inward consolation of the Holy Spirit, enable me to draw water out of the fountain that never will run dry! I long to be more holy in heart and life; and then I shall surely be more happy! O my soul, arise! and shake thyself, and put on thy beautiful garments! and then, I can rejoice in tribulation, knowing that tribulation worketh patience; and what a charming *trait* it is in the Christian character, that of *patience!* O

that I may learn to possess my soul in patience in this day of trial! The times are gloomy, and we need to be continually at the throne of grace, and cry mightily to God to stand by us; that we may keep the narrow road, and not turn to the right hand or to the left.

Sunday, May 15th, 1814. I thank the Lord that I have once more had the privilege of hearing the sweet sound of the gospel, from these words: "By whom shall Jacob arise, for he is small." I wish it may sink into the hearts of those that heard it! In the first place, he told what was meant by Jacob, or Israel—spiritually, the church of Christ; and then went on to tell why it was styled *small* in those days, as well as at the present day. First, because the professed clergy were not faithful, but were fallen asleep upon their watch tower; and did not warn the people of their danger as they ought. Secondly, wicked *rulers*, by their bad example, prevent that good being done as otherwise would be, if they were men that truly loved and feared God. And thirdly, the *lusty*, those that heard the sound of the gospel, did not make that improvement of the precious opportunities which they enjoyed, as they ought. *Parents* set bad examples before their children—this was one great cause why we so seldom saw the young and rising generation turning to God! And fourthly, and lastly, he showed by whom Jacob must *arise*—it was *our* duty to pray in faith, but it was God that gave the increase—therefore, we must *hope* and *believe* that God would hear our prayers, and convert our children and neighbors, and prosper Zion. If we were united in heart, so as to be like an army with banners, and not let the spirit of division get in among us, and cry out "I am of Paul, and I am of Apollos, and I of Cephas, and I of Christ—but all must be of one mind and heart in Christ Jesus the Lord! Then we should see how the *church* would prosper, and what glorious seasons we should have! But the times are gloomy, and when the cloud will disperse we cannot tell.

May 19th. Lorenzo is quite unwell—trials await us, but may our trust be in the Lord, that he will deliver us from all our troubles at last, and land us safe on the peaceful shores of blest eternity; where all our toils will be over—our suffering and our pain: where we shall join the happy millions that surround the throne of God, and sing hallelujah to God and the Lamb for ever and ever!

"Our moment's fly apace,  
Nor will our minutes stay;  
Just like a flood our hasty days  
Are sweeping us away."

May our hearts be inspired with love and gratitude to the great Giver of all things, for

the mercies we do enjoy—to enable us to improve every moment to the glory of God, and our own good!

May 20th, 1814. We are at Hoboken, a delightful spot on the earth, upon the Jersey side of the river, opposite New York—where, from the window of the room we occupy, we have a grand view of the city, with the majestic steeples of the different churches, reaching their lofty heads almost to the lowering skies—while the beautiful trees that are interspersed among the houses, with the surrounding country, which can also be seen at the same time, conspire to make it a most enchanting prospect! On the other hand, the Jersey side presents to view, decorated with all the charms of Spring—green trees and shady groves: while the delightful songsters of the woods tune their harmonious throats in praising their great Creator! These beauties of nature, all joined in concert, one would suppose, could not fail to excite gratitude in the hard and obdurate heart of man, the most noble work of our great Creator! But lamentable to tell!—they appear to be less thankful than the *birds* that fly in open space, or even the reptiles that crawl upon the earth, for they answer the *end* for which they were made—but man, who was formed in the image of his God, and not only indebted to him for *creation*, but also for *redemption* in the blood of Jesus, tramples on his mercies, and despises the offers of his grace; and live more like beasts, than creatures possessed of rationality! O that men would learn to love and serve the Lord!

We are at the house of a kind family, but they do not profess religion. May the Lord make our stay with them a blessing to their souls, and to the neighborhood where they live! For the people in this place, by what I can learn, are quite careless about their souls! O that the Lord may make use of some measures to bring them to a knowledge of the truth—my soul longs to see a revival of religion take place once more!

May 21st. I am still alive, and out of a never-ending eternity: for which may my heart be filled with gratitude to him that sustains and supplies me with every needed blessing: who inclines the hearts of my fellow mortals to treat me with kindness! O how much I am indebted to my God—and how little is my heart affected with a grateful sense of his goodness! O that he would implant, deep in my soul, *love* to God and man; with a heart-felt sense of my dependence upon him, for all the favors which I do enjoy.

From Sunday until Monday we were in New York, at brother Munson's, the greatest part of the time. Lorenzo is printing his Journal, with some other tracts; which has detained him in and about this city far longer

than he expected to have stayed when we came here—but the way seemed to open for him to print his books, and he thought it best to improve the present opening, and hope it may prove a blessing to many.

On Wednesday afternoon we came over to Mr. Anderson's again; where we met with the same kind reception which we had experienced some days before. Mrs. Anderson was very sick, but was something better the next day. Lorenzo preached to the people in this place on Wednesday evening, and had a crowded house. May the seed take root in some heart, and bear fruit to perfection! I feel the need of more *faith*, to be enabled to put my *trust* in the great Giver of every good and perfect gift—my heart too often wanders from the right source. O that my *mind* may be stayed on God in every trying hour—I long to be made holy in heart and life; and feel a willingness to bear the cross like a good soldier of Jesus Christ, that when the sun of life shall decline, I may have a pleasing prospect of a happy eternity!

Saturday, May 28th. Through the goodness of God, I enjoy better health than I have done for more than two years before. May my heart be filled with love and gratitude to the Great and Beneficent hand that is daily showering down blessings on my unworthy head, and improve my lengthened days, in doing good to myself and others! For why should I be useless in this time of need? But, O! my heart shrinks at the cross! May the Lord help me to be willing to take it up, and follow Jesus in the way! When we consider the shortness of time, and the length of eternity, we perceive there is no time to lose; but a necessity to improve every moment to the best advantage. May it be impressed on my heart!

May 31st. I desire to have my heart filled with grateful songs of praise, to the God of all grace and mercies, for his favors to me! Through every lane of life, he hath provided me kind friends, in the day of adversity as well as in the day of prosperity. What reason have I to be faithful to my God for all those blessings! May the Lord help me ever to lie at the feet of the Saviour, and learn instruction from his lips! I am still at Captain Anderson's, at the beautiful little town of Hoboken, as charming a place as I almost ever saw. O, what a pity there is not (as I know of) one person in this place that enjoys religion; or at least, not many feeling much concern for their souls; and they have no preaching, except by the Baptists, who preach up "particular election" and *reprobation*, in the strongest terms that I ever heard. I went to hear them on Sunday last, and my heart was truly pained to hear a man get up and address

a number of people, (who were unacquainted with the way of salvation, and for aught I know, were living in the neglect of their duty altogether,) in this way; that they "could do nothing; they must be taken by an irresistible power, and he brought in." But my heart replied, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come buy wine and milk, without money and without price!" What a pity it is, that men should darken council by words without knowledge! For it is expressly said, that ALL may come that will; and that they shall in no wise be shut out. May God stop the mouths of those that attempt to speak in his name, who are not called and qualified by the Spirit, for the work! but bless and prosper those that have taken their lives in their hands, and have gone forth to call sinners to repentance, offering a free salvation to all the fallen race of *Adam*.

June 1st. What a miracle of mercy it is, that I am still spared on this side eternity, whilst many of my fellow mortals have been called from the stage of action; their bodies numbered with the pale nations under ground, and their souls taken flight to a world of spirits; whilst I, the most unprofitable, perhaps of any, am spared, and enjoy a tolerable state of health, so much better than I once expected I ever should. May my heart be made truly sensible of the duty I owe to the great God of heaven and earth; whose NAME is terrible to all who are in any measure sensible of his *Majesty* and *Power*. And also I desire to know and do my duty to my fellow-mortals; but I tremble at the cross! O that I may be delivered from "the fear of man, which bringeth a snare!"

"My drowsy powers why sleep ye so!  
Awake, my sluggish soul!  
Nothing hath half thy work to do;  
Yet nothing is half so dull!  
Go to the ants; for one poor grain  
See how they toil and strive;—  
Yet we who have a heaven to obtain,  
How negligent we live!  
Waken, O Lord, my drowsy sense,  
To walk this dangerous road;  
That if my soul be hurried hence,  
May it be found in God!"

June 2d. I am this day under renewed obligations to that Hand which hath supplied all my necessities, from my earliest days, until the present period of time. O that I may lie in the valley of humility, under a sense of the numerous favors bestowed upon me, by the hand of an ever bountiful God! and improve the moments that are allotted me, to the glory of his great name, and the good of my own immortal soul! I feel my heart is too often placed upon things below the sun—may the Lord help me to tear my heart and *affections* from earth, and place them on things above.

My Lorenzo's mind is exercised and drawn out to *visit* foreign lands, to call sinners to repentance; and I would not stand in his way above all things, but I feel the need of more grace; to acquiesce in all circumstances, in the will of Providence; which I desire to do more than any thing beside. May the God of all grace, enable me to say—"not my will but thine be done." Lord, may I be made of some use to my fellow creatures while on earth I stay, that I need not be quite useless, while I am an inhabitant of this lower world!—It is now night, and the evening shades prevail. The sun hath set beyond the western sky, and the Lord only knows whether I shall see the return of another day! May he take charge of me this night; and grant, that whether I sleep, or whatever I do, I may have a single eye to his glory, and be prepared to meet my "last enemy" in peace! May God reward my kind benefactors with every needed blessing.

Sunday, June 12th. This hath been a day of deep trial to my soul. There having been an appointment made, for my Lorenzo to preach in the *African* church, at six o'clock, and the people appearing anxious to see me, as many of them had not, it was published that I would be there, and perhaps I would subjoin a few words by way of exhortation: this made such an impression on the minds of people, that they came out in such quantities, that they could not get into the house. I took my seat in the altar; and after Lorenzo had given them a discourse from these words—"O earth, earth, earth, hear the word of the Lord."—I rose up and spoke a few words; but the cross was so weighty, I did not fully answer my mind. I closed the meeting by striving to lift my heart to God, in prayer, with some degree of liberty. May the Lord deliver me from the fear of man, which bringeth a snare! Why should we be so much under the influence of the enemy, as not to speak for our God in these important times, when wickedness doth so much abound, and the love of many is waxing cold, and others are carrying such burthens? O may the God of all grace stand by and support his people in this day of trial! The storm is gathering fast, and who will be able to stand, while the anger of the Lord is pouring out upon the inhabitants of the earth, for their ingratitude, particularly those of our favored land, AMERICA! We have had *peace* and *plenty* for many years; but the fulness of bread was the destruction of Sodom! O that it may not be the case with us!

June 13th. May my *soul* and *body* be altogether devoted to that God, who hath provided for me ever since I have had an existence! I have in some instances been brought

into trying circumstances; but there hath always been a way opened for me, so that I have never lacked any thing so much as to say that I was in a suffering condition. For if I had it not, nor wherewith to procure it for myself, yet the Lord that hath the hearts of all men in his hands, would raise up some one to supply my wants! Glory! glory! be to his Name for ever and ever, for all his mercies, to such an unworthy mortal as me!—What is past we know; but what is to come we cannot tell. May we be prepared for whatever lies before us! The *cloud* seems gathering fast over our land! May the God that rules on high—that all the earth surveys, avert the threatening storm, and deliver us from the power of our *enemies*.—O the *charms* of America! shall they be destroyed by foreigners? Shall the rich jewel of LIBERTY be plucked from the *American crown* by TYRANTS?—Forbid it mighty God!—and grant, if we need chastisements, as no doubt we do, as a nation, to let us fall into THY HAND, rather than into the hand of man, for thou art *merciful*! O that the people of this favored land, might learn to be wise, in time to save our country from destruction! My soul mourns on account of my fellow mortals! May they be made sensible of the necessity of making their peace with God, before the evil day shall come, when they shall say "I have no pleasure in them."

June 14th. Through the favor and goodness of God I am still alive, and am blessed with as good health, as I have enjoyed for many months; and trust my face is Zion-ward. Forever praised be the Lord for all blessings which I do enjoy. O may my soul drink deeper and deeper into that *spirit* which will enable me to bear the *cross* with joy; and not shrink from it like a coward, and the crown fall from my head, and others take the prize.

June 18th. Through the tender mercy of the Lord, who is over all and above all, I am still an inhabitant of this lower world, surrounded by dangers and difficulties; liable to stray in bye and forbidden paths; and the way appears so gloomy that I tremble at the prospect. I feel much concerned for the present state of my beloved country. There is so much *dissension* among the people of this most favored of all lands, that I fear for its consequence. My heart has often been pained, to see the INGRATITUDE which has been prevalent in our peaceful, plentiful, and happy country.—Whilst other *nations* were almost deluged in blood, we have been blessed with peace in our borders; and the glorious gospel has been spread from shore to shore. But these happy days are gone, and for aught I know, or can see, it may be long before they will return, unless the Lord should undertake

our cause. He can bring low and raise up—He sways kingdoms; and it is through his long suffering and tender mercy that the world is kept in existence: for it groaneth under the wickedness of its inhabitants! If He were to enter into judgment with us, who could stand before him! And it appears he is about to vi-sit the *earth* with a curse! It is surely time for those that profess to fear God, to awake and shake themselves from that indolence of spirit, which so prevails in our land; and lay a siege to a throne of grace for deliverance; for he is all-sufficient, and can make a way, where it appears to us, short-sighted creatures, impossible for a way to be made. May he undertake our cause, and bring deliverance in whatever channel he thinks best.

Sunday, June 19th. I have been at Capt. John Anderson's, Hoboken, for several weeks, where I have been treated very kindly. Himself and wife are as agreeable a couple as I have met with for a long time, and I believe they wish well to the cause of religion; but they do not enjoy that peace in their own souls as they might. May the God of all grace attend them, and enable them to take up the cross, that they may be prepared for a seat at the right hand of God, at last.

On the twenty-ninth of June, we left New-York, after having been there for the space of near three months, for New Haven, in the mail-stage. We travelled through the most delightful country that my eyes ever beheld; the season was so charming; the gardens were in bloom; the fields and meadows clothed in their richest dress; so that the eye might be transported with pleasure at almost every glance. My heart was at the same time contemplating the goodness of God to the once happy land of *America*; but now, how soon her beauty might be laid in the dust, by the *spoiler*, we could not tell, and all her glory brought to naught! But there is a *God*, that rules over all; and I *trust* he will bring order out of confusion! May the people learn humility and submission from the present calamity, to the will of the great Ruler of the universe.

We arrived at New Haven about nine o'clock at night; we stopt at the stage-tavern, kept by a man that fears not God nor regards man, if we may judge by the appearance, but we could not get permission to stay there for the night. It being so late we could not find any friends, although there were Methodists in the place; consequently, we were under the necessity of seeking lodgings in another public house: accordingly, we did, and slept there. But in the morning, Lorenzo went out to find the preacher, that is stationed at New Haven, and in his way, he met with a brother *Wolf*, and he requested him to breakfast with him,

and sent up to the public house for me to come to his house; accordingly I did, but the people where we stayed, said that we ought to have eat breakfast with them, as we stayed there the night before; and so charged us one dollar and a half for our lodging, which Lorenzo paid.

The friends in New Haven were very kind, and wished Lorenzo to stay over the Sabbath; this was on Thursday, he was anxious to get to his *father's*; but by the solicitation of brother *Smith*, the stationed preacher, and many others, he was prevailed on to stay. He preached on Thursday night and Friday night; and on Sunday he preached four times, the people appeared quite solemn and attentive. The preacher in that place, is one of the most affectionate, friendly men, that I have ever met with; may the Lord bless him, and make him useful to souls!

On Monday morning I left New Haven, in company with a man and his wife for Branford, in their wagon; while Lorenzo stayed to give them another sermon, as it was the "*Fourth of July*," and there was an oration to be delivered by the great Mr. T\*\*\*\*; accordingly, he spoke something on the present state of our country, to an audience that were attentive. He then left there in a wagon, which belonged to a Quaker, who were going to see their friends in Branford, where he spoke again at night.

The next morning the *friend* that had brought us to Branford, started with us, to North Guilford, to a brother's of mine, that I had not seen for near thirty years. We were both very small at that time, but now he had a family of six children and a wife, and I felt much pleased to find that he had been industrious, and appeared to be doing well, as it relates to this world; and I trust he was not altogether indifferent to the things of another. His wife was in a low state of health, but I have no doubt but she enjoys religion; may the God of all grace bless them and their dear children. There I saw my step-mother also, that I had not seen before, since I was six years of age; my heart glowed with affection towards her; may her last days be crowned with peace!

My brother took his wagon, and carried us to Durham, on the stage-road, and tarried with us that night; and in the morning bid us farewell, and returned home. A friend living at Durham, lent us a chaise to Middletown; where my Lorenzo held meeting at night. There we met brother Burrows from Hebron, with a wagon, which was to return the next morning, in which we came to his house, where we stayed from Friday until Monday. Lorenzo preached on Friday night, and also on Sunday at the Methodist meeting-house;

the people were solemn and attentive. At five o'clock, at another place four or five miles distant, and returned again that night.

This place was about twelve or fourteen miles from his dear *father's*; and as we had no horse or carriage and brother Burrows made wagons, he bought a horse and wagon from him; and we started on Monday about three o'clock in the afternoon, and arrived at his father's just before dark. We were kindly received by his father and the rest of the family; we found the old gentleman in tolerable health; but being a man advanced in years, he was something feeble: we stayed with him from Monday until Saturday. This place is much degenerated from what they once were, when the candle of the Lord shone upon their heads: but now there is scarcely any that I saw, who appeared to enjoy religion! Our dear old father, seemed to be struggling for deliverance in the blood of Jesus; may the great Master appear to his soul, the first among ten thousand, and altogether lovely!

We spent the week I may say in a solitary way, in taking our rambles through the lonely walks that my Lorenzo had taken in early days of childhood, before his tender mind was matured: and after he had arrived to the age of fifteen, when his heart was wrought upon by the Spirit of God—and this was the sweet grove at the foot of a beautiful hill, through which ran a charming rivulet of water; where he used to go and meditate and pray to that God, who was able to save and did deliver his soul, and enabled him to take up his cross, and go forth to call sinners to repentance.

My heart was pained to know and see that some part of the family, was not, or appeared not engaged to save their souls.

On Saturday, we started for Tolland, and from thence to Squarepond, where Lorenzo preached twice the next day, at the Methodist meeting-house, to an attentive congregation; and at five o'clock at Tolland, the people seemed very solemn. Early on Monday morning we left Tolland, for Hartford, where Lorenzo preached at night, in a Presbyterian meeting-house, to a tolerable congregation. We met with kind treatment from a Doctor Lynds—may the Lord bless him and his! We left Hartford on Tuesday, and went to an aunt's of Lorenzo's that night, living about four or five miles from his father's. She appeared very glad to see us; and sent out and called in the neighbors, and Lorenzo gave them a short discourse. The next day Lorenzo was quite unwell, unable to sit up: but towards evening we made ready, and started for his father's, where we arrived in safety. Lorenzo had intended to leave me at his father's, while he took a journey to the east; but circumstances appeared not to favor it; and he

concluded to take me with him. Accordingly, we made preparations for our departure, on Saturday morning, July 23d, 1814, after having stayed with his father for ten or twelve days.

I felt truly pained to part with the dear old man: may the Lord bless him, and make his last days abundant in peace! My Lorenzo preached at Vernon at night, and in the morning to an attentive little company—may the Lord make it like bread cast upon the waters! He preached at Hartford-five-miles, on Sunday, to a crowded congregation.

July 25th. We have this day arrived at Hartford; and my Lorenzo has received his books from New York, and furthermore we have heard of the arrival of a large force of our enemies' soldiers, landing on our once peaceful happy shore! O that the God that is able to save, would appear for our deliverance! although, as a nation, we have forfeited all right and title to protection: yet there is no where else to fly for deliverance! O that we, as a nation, may be humbled before God, and lift our united cries to the throne of grace for his assistance! May the tumults of the earth be hushed to silence, and people learn war no more! My soul longs to drink deeper into that spirit of love, to God and man, that I may be made useful to souls, and a comfort to my wandering companion, that I may be a helpmate indeed!

How vain are all things here below,  
How false and yet how fair!  
Each pleasure has it poison too,  
And every sweet a snare!"

O that the Lord would teach me the emptiness of earthly enjoyments, and help me to rely on him alone for support and comfort! O that my prospects for glory may brighten up, and my soul be struggling for full deliverance from every desire that is not centered in Him that is able to give all things!

I have been reading the exercise of a precious woman, who went with her husband to the East Indies, to help him to preach the gospel to the poor ignorant Hindoos. O that the desire which filled her soul, to spread the good news of glad-tidings of the Saviour, may prevail more and more!

We rode three miles from Hartford, the same day that we went there; and Lorenzo preached at night, at East Hartford, to, perhaps, one hundred and fifty or two hundred, (and they were quite attentive,) from these words—"Behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." My mind was quite depressed, although I was enabled to close the meeting by prayer. I feel a gloom hanging over my mind, on the account of the pre-

sent state of my country. O! will the great God deliver our happy land into the hand of the spoiler! O that God would hear and answer prayer; inspire, and then accept the prayer of us poor mortals! My soul longs to be prepared for whatever awaits us on the shores of time! If we live as we ought, we may rely on the providence of God, to protect us from every evil. My Lorenzo is very unwell. O that the Lord may give him grace and strength to do his duty, and call sinners to repentance! May the Lord bless his labors, and make him useful to souls!

I long to get more confidence, to take up my cross, and help him to spread the good news of glad tidings to all people—may God help me!

My desire is, that I may lie at the feet of Jesus, and be willing to love the cross, that I may wear the crown in those happy mansions above the skies! My heart, I find, is too often wandering from my God! O that I may arise and shake myself, and in the strength of Jesus, overcome my enemies, both of a spiritual and a temporal nature! I long to be altogether devoted to my God! Lorenzo expects to preach this evening—may the Lord attend, by the unction of his holy Spirit.

Lorenzo preached the last night: but I was so unwell that I could not attend: and he is to preach twice to day—may the Lord stand by him, and make his words sharp and piercing, reaching the hearts of those that hear!

My soul longs to be more alive to God, that I may be made more useful to my fellow-creatures, and help my companion to spread the glorious gospel through this weary land: we are wanderers on earth—we have no abiding home in this world, but are seeking one above—may the God of all grace enable us to keep the prize in view, and deliver us from all our enemies.

My Lorenzo hath spoke once to-day, and is to speak again this evening—may the Lord attend the word with power. Why should we desire to live in this world to be useless? For what would be the benefit if we were to live to the age of Methuselah, and neglect the one thing needful? It would only add to our condemnation! O that these things may be impressed on my heart!

July 28th. Bless the Lord, O my soul, and forget not all his benefits! What reason I have to be thankful to my great Benefactor for mercies to me, a poor wanderer upon the earth: that I am provided with kind friends in this world of woe! May my heart glow with gratitude to my God and my fellow-mortals for the blessings that I do enjoy! May the great Master reward those that are willing to administer to the necessities of those that

have taken thier lives in their hands, and have gone forth to sound the alarm, and call sinners to repentance—to offer them free salvation in the blood of Jesus! My soul longs to see Zion prosper; to hear poor sinners inquiring the way to peace and true happiness. O may the Lord inspire my heart with that living *faith*, to cry mightily to him who is able to save souls. O, if Christians were more engaged to obtain the height and depth, and length and breadth of the love of God, which is in Christ Jesus our Lord, what happy times it would be! O my soul, awake!—lit up a cry to the God and Father of our Lord Jesus Christ, for full redemption in the blood of Jesus!

Lorenzo preached three times at East Windsor: but the people are like the nether millstone, hard and unfeeling: may the Lord soften their hard hearts, and bring them to a sense of their danger! We were at a kind family by the name of Stoten. May the Lord prosper them in the way to *glory*. My heart hath felt somewhat refreshed since I came to the house of friend Barker's, living in West Windsor. Lorenzo hath been acquainted with the family sixteen years ago—it does my heart good to meet those that have their faces Zionward!

What a sweet meeting it will be when all the tempted followers of Jesus get home:

“ There on a green and flowery mount  
Our weary souls shall sit;  
And with transporting joys recount  
The labors of our feet!”

What a prize! Is it not worth the striving for? O may I be more zealous in the way of my duty: more willing to take up the cross.

The news of *war* is saluting our ears daily. O that God may prepare us for whatever awaits us; and if a scourge is necessary, may it bring us, as a nation, to the feet of Jesus! My heart is pained within me! O Lord, prepare me to submit to thy will, with the rest of the poor fallen race of Adam! We have all sinned, and come short of the glory of God, and deserve chastisement: O that we may fall into the hand of God rather than the hand of man: for he is merciful! I feel a desire to submit without murmuring, but our hearts are so refractory, we need the influence of grace, to make us what we ought to be. My Lord, help America!

July 29th. Lorenzo preached last evening to a tolerable company, considering it was a very unpleasant night; and they gave very good attention; may the Lord make it like seed sown on good ground, that shall bring forth fruit in due time! There seems to be a number in this place that are heaven-born and heaven-bound; may the Lord make them



burning and shining lights in the land where in they live, that may be like unto the leaven that was hid in three measures of meal, leavening the whole lump; so that the flame may continue to increase until the town shall be filled with the glory of God! My soul longs to see Zion prosper! O God, fill my heart with love to Thee and my fellow sinners; my heart is pained to see so little good done as there is; may God revive his work once more in the land.

“Through grace I am determin’d  
To conquer though I die,  
And then away to Jesus,  
On wings of love I’ll fly!”

I am a stranger and pilgrim on earth, together with my dear companion; but we have the promise of a substantial inheritance, if we are faithful, and continue to the end!

“The Lord my pasture shall prepare,  
And feed me with a shepherd’s care;  
My noon-day walks he shall attend,  
And all my midnight hours defend.”

O Lord, help me to rely upon thy promises, by faith!

July 31st, 1814. What cause have I to adore that beneficent Hand, that hath and doth still provide for such a poor unprofitable creature as me!—may my heart be filled with grateful songs of praise to the great Master.

We left Hartford on the morning of the 20th, without knowing whither we went, or when we should find a resting-place for the night; but God provided for us, beyond what we could have expected: we met with an old man, and after speaking to him, we found him to be one of those who are striving to walk the narrow happy road; and he told us of a family who he thought would be glad to see Lorenzo: accordingly, we went there, and found it even so; this is called Barkhamstead. They received us with affection, and every attention possible; their names were Francis. Lorenzo held two meetings at a barn, within about a mile from this friend’s; the people were solemn and attentive. There I met two of my uncle’s daughters very unexpectedly—they lived in this neighborhood; they appeared glad to see me, this being the first time I had ever seen them since I could recollect. I have had as little acquaintance with any of my relations as most. This circumstance excited a sensation in my heart, that I was almost a stranger to before; I felt such a drawing towards them! O that the Lord would give them to feel the necessity of living up to the requirements of the gospel, that we may meet at last on the happy banks of everlasting deliverance! In the evening we went about five miles further, where Lorenzo preached again. This was the third time he had preached this day; may the Lord

strengthen his body and soul, to cry aloud, and spare not, to sinners to repent.

Monday morning, August 1st. Lorenzo preaches again this morning at 5 o’clock. O that the Lord would make him more and more useful to his fellow-mortals. I feel this morning a desire to be more engaged with my God! O that my heart might be filled with all the fullness of the Spirit, that I may be more willing to take up my cross and help my companion to do good! Time is short—we are hastening to Eternity! O that our days may be spent in the service of God, helping souls on to the peaceful mansions of rest. We left brother Coe’s this morning, and went on about seven or eight miles; and our horse was taken sick; we stopped at a public house, and the people seemed willing to help us to administer some relief. I felt my mind quite composed, knowing that he who dealeth out to us, knoweth what is best, and what good may result from it we cannot tell!

The family was desirous Lorenzo should hold a meeting here this evening, and he hath consented. May the Lord stand by him, and enable him to declare the whole counsel of God, to those that may come out to hear! May my heart feel more engaged for the salvation of souls!

August 3d. What cause of gratitude I have to the God of all mercies, that it is as well with me this morning as it is! may my heart be filled with grateful songs of praise for his preservation! We started from the public house, where our horse was sick, on Tuesday morning, the 2d day of August. Lorenzo having preached the evening before to a small congregation—but quite attentive. I think there were really pious, humble souls! But I left there condemned in my own mind, for not taking up my cross; may the Lord forgive me, and enable me to be more obedient in future.

We intended to reach Lenox that night, which was about thirty miles: our horse appearing quite well. It was not far from sunrise: the day appeared very gloomy—we travelled on until about 6 o’clock, then we stopped at a tavern and got some refreshment; they made a tolerable heavy charge; we paid it; and Lorenzo gave them two books; he requested the man to let one of them circulate through the neighborhood, hoping it might prove a blessing to some!—God grant it for his mercy’s sake! We continued on our way through a wood, four or five miles; lying nearly on the Farmington river, over a mountain of considerable height; the road was very good, and the prospect delightful to me; the river breaking through the rocks appeared to me very majestic, while the banks were clothed with delightful green.

My heart was charmed with the scene. After we got over the mountain, the country seemed more thinly inhabited than any part of Connecticut that I have been in. May the Lord bless the people. We travelled on until between one and two o'clock; then we stopped and gave our horse some food. By this time the clouds began to grow somewhat more gloomy: but we did not think the storm was so near;—we started;—but had not got more than a mile and a half, before the clouds began to discharge their contents at such a dreadful rate, that we were almost blinded with the rain;—and no house near that we could retreat to! At last we came to a place where there was a house over in the lot, and also a barn; we drove up to the bars, and I got out and ran to the barn: but there seemed to be no asylum from the impetuous rain: from thence I ran to the house, but no one lived there, so I was compelled to return to the barn; where, by the time Lorenzo had got, with his horse and wagon, and drove them into the barn upon the floor. I was wet through and through. I crept upon the mow, and he reached me my trunk; there I changed my clothes; but he was not so well off, for he was under the necessity of keeping his on. We stayed there until the storm was over; then we made the best of our way to Lenox, where we arrived a little before sunset;—we got into a friend's house, where we were treated very kind. Lorenzo appeared to have taken some cold; but we have reason to be thankful that it is no worse. We have a trying world to pass through: O that the Lord may enable us to keep the prize in view; that our conflicts may prove blessings to our souls, and we at last come off more than conquerors through him that has loved us and given himself for us! Lorenzo hath had the privilege of preaching in the Court-house twice, and perhaps he may hold meeting there again this evening;—may the Lord that can answer by fire, attend the word with power to the hearts of those that hear! O my soul, look up to him that is able to save, for all the strength that is necessary to enable me to bear with patience, whatever may be the will of my heavenly Father to inflict.

My soul longs to enjoy more of the perfect love of God, that I may in all things say, "not my will, but thine be done!"

August 4th. Through the goodness of the Friend of sinners, I am still alive, and better in health than I could expect, considering my exposure for a few days past. May my heart be grateful to him that supplies all my wants. We left Lenox this morning, and have come to Pittsfield, that is a delightful country, but the same gloom appears to hang over the country as it relates to *religion*! O that the

cloud would break and the work of God revive once more!—may my heart glow with love to God and my fellow sinners; I want to be a true follower of the meek and lowly Jesus; be prepared for life or death, a living witness of his goodness, and when I am called to bid adieu to this world of woe, that I may leave it in peace!

August 5th. How much I am indebted to the rich mercy of a kind Providence, for the many blessings which I do enjoy;—the favor of kind friends, while a wanderer on earth. We left Lenox the morning of the 4th, and went to the north part of Pittsfield, to old friend Wards, where we were received with seeming friendship; but my Lorenzo could not get the people notified as he had expected he might have done, when he thought of going there at night, but concluded to start from there early the next morning; but several people coming in that evening, appeared so anxious that he should preach before he left the place, that he concluded to stay, if they would give notice, which they promised to do, at half-past 10 o'clock the following day, and at evening in the centre of the town;—it being a day set apart for a fast by the Methodists. Accordingly we repaired at the appointed hour to the meeting-house, where a considerable number of people were collected, and Lorenzo spoke to them on the duty of *fasting*, from these words, "In those days shall they fast," with a good degree of liberty; the people were very solemn and attentive;—may God make it a blessing to some souls. From thence we came to the centre of the town, to a brother Green's, where we were received with great kindness. O that the great Master may reward those who are willing to receive his wandering Pilgrims, and make them comfortable with every needed blessing for time and eternity. O that I could always keep the place of Mary at the feet of Jesus! Lord give me more of the loving spirit which she possessed;—that my soul may enjoy the blessings that are laid up for those that are faithful. My Lorenzo is much afflicted of late with his old complaint;—may God give him and me grace to say the will of the Lord be done.

August 6th. My mind is quite depressed this day;—the fluctuating scenes of life have too much impression on my heart. O that my Lord would give me grace to bear them with patience! We are still in Pittsfield;—the people are kind, but they have their *peculiarities*, so *inquisitive* to know the *concerns of others*!—may the Lord help us to look more carefully into our own hearts; and see that we are right before God! I need more of the spirit of submission to the will of my Master.

August 7th. My poor companion hath been

very much afflicted yesterday and the last night, with the tooth-ache, in so great a degree, that he could not attend the appointment the last evening, which gave me some pain, as I knew it would be a disappointment to many. I thought if I could have gone and spoken to the people, if I could have spoke any thing to the edification of souls, it would, I thought, have been a great comfort to my mind. My health is but poor; may God strengthen my body: and above all, may my heart be so filled with love to my fellow sinners, that I may call upon them to close in with the overtures of mercy! I felt such a desire that souls might be benefitted, that I could not sleep. O that I may be willing to take up my cross, and if the Lord has any thing for such an unworthy creature as me to do, may I not be so loath to accede to it. I feel many times much distressed on account of my backwardness. O that I may be a cross-bearer indeed. Lorenzo hath gone to speak to those who will assemble to hear the word, in much weakness of body: may that God who is able to bring strength out of weakness, stand by him, and enable him to declare the whole counsel of God. He labors under many weaknesses, but this I trust is his consolation, that when his work is done, he will receive double for all his pain! O that I may willingly take my share with him in this vale of woe, that I may share with him in the reward! May the Lord bless his labors this day. We returned to Pittsfield town in the afternoon, and he preached at 5 o'clock to a crowded congregation. They were really attentive—may the Lord seal conviction on their hearts. This was the third time he had spoke that day: he returned to brother Green's where we lodged, and seemed much better than he was in the morning, in the evening there was a number who came in, and he spoke to them again, and it was quite a solemn time; my heart was much drawn out in prayer that the Lord would bless them.

We expected to have left the place on Monday morning, but the weather proved so unfavorable that it was impracticable; consequently we stayed until Tuesday; then we left brother Green's and came on to Bennington that night, to a public house; where Lorenzo got permission to hold meeting in a large ball room; he hired two little boys to go down into the middle of the town to give notice, and others told some, so that there were perhaps more than one hundred that attended; they gave very good attention—God grant they may profit by it. On Tuesday, the 9th of August we left Bennington, and came to Cambridge white meeting house; where we took breakfast. This brought to my recollection former times, when I was a

child; the rambles that I have taken among my companions through this delightful spot! now those that were my companions, are married, and have large families; many have gone to the "SILENT TOMB," whither we are all hastening. May the Lord prepare us for that important day. We then started for my sister's living near the Batonkili river; where we arrived a little before night. My sister was much rejoiced to see us, and I was not less happy to meet with a sister whom I had not seen but once in more than twenty years. I found her enjoying a good degree of peace and plenty: a kind husband and a sufficiency of this world's goods; and I trust her face is Zionward! May God help us to keep on our journey until we meet to part no more!

Sunday, August 14th. Bless the Lord my soul for the present mercies that I do enjoy; I have been privileged once more of meeting with a kind sister; my heart warms with affection towards her. She appears to be striving to make her way to mount Zion. May the Friend of sinners be her guide and support through this vale of tears, and may we meet on the peaceful banks of blest eternity at last, with those of our friends that have arrived there before us. She is blessed with an affectionate friend and companion; may the Lord make them happy in time and in eternity.

Lorenzo is very much afflicted with the old complaint, that has followed him almost all his life. This northern clime disagrees greatly with his health, and I know not what will be the consequence, if he stays long in this part of the world. My sister wishes me to stay with her for some time, but I cannot feel reconciled to let my companion go and leave me behind; and on the whole, I think I had rather go and take my chance with him, until it is the will of our God to part us by his Providence.—May the Lord help us to feel resigned to his will in all things, enable us to keep the prize in view, and be faithful to our good God while on earth we stay, and be prepared to shout hallelujahs above, among the blood-washed throng, in the paradise of God!

Monday, 15th. My Lorenzo preached twice yesterday in this place, and some were offended at his doctrine; this shows how prejudiced people are in favor of their own notions; may the Lord help people to discern between truth and error—my heart's desire is to keep the narrow road that leads to joys on high: may the way appear more plain to my understanding, and my heart feel more love to God and man; we know not what is in store for us, nor how many conflicts we may have to pass through; may our days be spent in the service of the great Master, so that whether we have pleasure or pain, we may be enabled to say, the will of the Lord be done! the way

of danger we are in, and we need the influence of his grace to speed us on our way. The cloud seems to darken, and what may be the troubles that America may have to encounter we do not know: may that God who is able to deliver nations as well as individuals, undertake our cause, and make it a blessing to the inhabitants of this our once happy land; my soul longs for the prosperity of my country, and that precious souls may be brought to the knowledge of the truth, as it is in Christ Jesus the Lord! O that my heart may feel a greater inward struggle for the welfare of my dear fellow mortals: and keep the crown in view myself!

Tuesday, August 16th. I am still the spared monument of mercy; O that my soul may glow with love and gratitude to my great Benefactor, for all his favors to unworthy me. But my cold heart is too little warmed by all these blessings! O God, give me more of that inward purity of heart, that my life may be like an even spun thread!—my heart and soul engaged in the work, to help my Lorenzo to cry aloud to poor sinners to turn to God, and seek the salvation of their poor souls!

"Come Lord from above,  
These mountains remove;  
O'erturn all that hinders the course of thy love."

Wednesday morning, August 17th. We have been one week at my brother-in-law's, and they very kind; we have taken much satisfaction with my sister and her husband; may their hearts be placed on those riches that are durable and will never fade!—I feel my heart too little alive to my God. O that I had more of the power of living faith!

"The praying spirit breathe,  
The watching pow'r impart;  
From all entanglement beneath,  
Call off my peaceful heart!"

August 19th. We left my dear sister's yesterday, with hearts much affected, not knowing whether we should meet again on mortal shores, but hoping, if we meet no more below, we may have a happy meeting in that bright world above, where separation will be dreaded no more!

We travelled about twenty-three miles, and met with a kind family, where we put up for the night. In the morning, by the time the day broke, we started for the Saratoga Springs, where we were aiming, and arrived there by six o'clock. There Lorenzo met a lady from South Carolina, who had treated him with every attention when at the White Sulphur Springs at Virginia, and also at her own house in Charleston. She still appeared much pleased to meet with him here: she invited him to call upon them at their lodgings, at the Columbian Hotel. Accordingly we

did, and were treated with great politeness. Lorenzo received an invitation to preach in the afternoon at four o'clock, which he accepted. O may the word come from the heart, and reach the hearts of those that hear: may his labors be blessed to the people in this place!—my soul longs to see the work revive, and souls brought to the knowledge of the truth. We are now at the Springs, but which way we shall bend our course when we leave here, I cannot tell. May the Lord direct our steps in that way which will be most for our good and his glory!

I am a wanderer upon the earth! may the Lord help me to be resigned to his will in all things—I feel to shrink from the cross at times; but the desire of my heart is, that I may be a willing follower of the meek and lowly Jesus. My soul's desire and prayer to God is, that the people of America may learn righteousness, and put their trust in that God that is able to save. O! my heart is pained to see so much inattention to the one thing needful, and I also mourn before God for the coldness of my heart! O that I may be stirred up to more diligence in my duty!

Saturday, August 20th. The Springs seem to have a salutary effect upon me—may my soul grow with gratitude to my great and good Benefactor for all his mercies to unworthy me. I am under many obligations to him who supplieth all our necessities—may my soul ever feel sensations of love to my precious Redeemer for these unmerited favors, bestowed on such an unprofitable creature as me! My poor companion is still much afflicted with the *asthma*, which makes him very feeble in body; but I pray God to strengthen his *soul*, and give him wisdom from above to prevail on precious souls to close in with the overtures of mercy! The Lord help us to wait patiently to see the salvation of God!

"The way of danger we are in,  
Beset by devils, men and sin!"

But may we view the *line* drawn by the Friend of sinners, and keep there: so that we may be prepared to pass over Jordan with joy, and everlasting songs of praise to him who conquered death and the grave; and made it possible for the ruined race of Adam to obtain peace and pardon!

Monday, August 22d. Through the tender mercies of a Beneficent Providence, I am still alive, and out of eternity! O may my soul be bowed down at his footstool—feeling gratitude to that hand who hath preserved and provided for me in this unfriendly world! I, of all creatures, have the most reason to be thankful: the Lord hath raised me up friends to supply all my necessities—may the great Master have all the glory. Lorenzo preached at the Springs on Sunday, the 20th, to an at-

tentive congregation, though made up of various characters, and some of the first rank—but *gentlemen* or *ladies* may be known by their *behavior*, meet them where you will. At Milligan's, (living about six or seven miles from the Springs,) he met a large company, but of quite a different cast—they gave him a quiet hearing!—may the Lord turn *curiosity* into godly sincerity: my soul longs to see Zion prosper! A lady at the Springs had requested us to return in the morning, before she should leave there, as she expected to start for the Ballstown Springs soon after breakfast. Accordingly, we started very soon in the morning, and arrived about six at the Columbian Hotel—where this lady, with one more, had invited us. They appeared very friendly; they were from South Carolina, by the name of Colden and Harper—the latter made me a present of six dollars: may the Lord reward her, as well as others, for their liberality to me!

Thursday, August 25th. I am now at Ballstown Springs, whither we came on Tuesday, for the benefit of the water. We have met with a kind family, for which I desire to be truly thankful to that gracious Providence, who hath opened the hearts of many to show us kindness.—May he reward them richly in this world, and in the next bestow on them a crown of glory! Lorenzo hath left me this morning, to fulfil some appointments which have been given out for him—may the great Master attend him with his grace, and bless his labors to precious souls! I should rejoice to see the prosperity of Zion! May the Lord prosper his people! and make them of one heart and of one mind, that they may join together to build up the cause of God, and not stand in the way of sinners! When that happy day will arrive I know not, but who-soever lives to see that period may truly rejoice!

We stayed a few days more in this place. There are but few people here, I am afraid, that truly *love* and *serve* the Lord! O that something might take place to bring them to a sense of their danger, and cause them to seek the Lord in good earnest! The way of sin and transgression is hard and dangerous! May the Lord teach me my duty, and enable me to walk in the way of holiness, that my last end may be peace! The prospect before me is something dark and gloomy at times, while I am tossed to and fro upon the boisterous ocean of life—but the Lord hath been my helper hitherto, and I trust he will save to the end! My soul needs more grace and strength to stem the torrent of difficulties and dangers that I have to encounter, but the arm of the Lord is sufficient! What is before me I know not—but I hope to put my trust in the Lord, who

is able to save, and not say my will, but thine be done!

August 27th. My soul is much depressed this morning. I spent the last night at a house, where the woman is a Methodist, but the man makes no profession of religion. I felt myself quite embarrassed, as he appeared very unsociable. I have returned to brother Webster's; they are kind, but have a good many in family. My way appears something difficult, but I pray God to help me to sink into his will; and in whatever situation I may be brought in, to learn therewith to be content! O thou Friend of sinners, draw nigh and give me more of the true spirit of Christian love!

I pray my God to give my poor companion strength of body and mind, to be useful to souls, that when his work is finished on earth, he may enter into joys on high! O happy, happy day, when the laborer shall receive his reward! May he be faithful to his God, that he may have a *clear* sky, and a glorious prospect of that rich inheritance, which is laid up for those that are faithful to their God!

"O may my lot be cast with these,  
The least of Jesus' witnesses"—

on earth, and at last join the blood-washed throng above!

Sunday, August 28th. This is the day that our all-conquering Saviour burst the bands of death, and led captivity captive: opened the door of mercy to the *enslaved* sons and daughters of Adam, that they may profit by the rich sacrifice which hath been offered for their redemption! What matter of sorrow it is, that the offers of such unbounded mercy should be neglected by those who are so deeply interested in it, to prepare them for the day of adversity and death; which must assuredly overtake them, whether they will or not—there is no escape! moments fly on without control, and will shortly bring us to the place appointed for all living! O that it may rest with ponderous weight on the hearts of all concerned in it! And *thou*, O my soul! look well to thyself, that thou mayest meet thy Judge in peace, when he shall come in the clouds of heaven, attended with his glorious retinue of saints and angels, to set in judgment on the descendants of the first man and woman! who have ALL had the offers of life and salvation made to them! It will be a joyful day to those who have improved their time, and washed their robes and made them white in the blood of the Lamb—but O what horror will seize the guilty soul that squandered away his precious time, and slighted the overtures of mercy! who done despite to the Spirit of grace and the Son, who took upon him the *form* of a servant, spent many years of toil

and pain, and at last gave his *life* a ransom for our salvation! O what unbounded mercy! O unexampled love! Why are not our souls lost in wonder, love, and praise! May I ever tremble at his word! My departure may be at hand—*time* is short at the longest. O that I may improve my precious moments, as they pass, to the glory of my God, and the good of my own immortal soul!

My Lorenzo is engaged in blowing the gospel trumpet—may the Lord bless and be with him while absent from me, and at last bring us to meet to part no more in that sweet world of love!

August 29th. My companion hath returned this morning. We left the Springs, and came on to Greenfield to Dr. Young's. Lorenzo had an appointment to preach at ten o'clock—the people assembled at the time appointed—Lorenzo was quite feeble in body, but he stood up and gave them a discourse on “the great day of his wrath is come, and who shall be able to stand?” with a good degree of liberty. I felt my heart somewhat refreshed under the word, and the people appeared very attentive. I think there are some souls in this place who truly love the great Master—may the Lord prosper them on their journey, and preserve them from the evils that are in the world!

My Lorenzo left it to others to give out a few appointments, which they had in such a manner that he would be much pinched for time: consequently, he was under the necessity of getting some person for a pilot, and go on horseback; as that would be a more speedy way of conveyance than his wagon. Accordingly he started, leaving me behind at the doctor's, until he should return. He had to preach that afternoon, and again at night; and once or twice, and perhaps three times, the next day. May that God, whom he is striving to serve, strengthen him, soul and body, to cry aloud and spare not, to sinners to repent! My heart is many times pained on his account: O that I could oftener say, Not my will, but thine be done—that whether our days be many or few, they may all be devoted to God.

August 30th. The Lord is still gracious to unworthy me, in giving me a good degree of strength of body, and a desire in my soul to make my way through this trying world to a peaceful eternity! O that I may have the whole *armor* to fight the battles of my Master, and through his strength come off victorious!

The days are truly evil, and we need much grace to enable us to keep the narrow way, and not lose our guide: for we are surrounded by enemies on every hand: some, who *profess* to love the Lord, are watching for **EVIL**, and not for good:—may they be sensible that it was a command of our blessed

Saviour, “to love one another” as he hath loved us! May our hearts overflow with love to God, and our brethren! My soul longs for more of *that* spirit, that my heart might melt at human woe! May my soul feel for my dear fellow sinners, that I may bear them up by faith, to a throne of grace, knowing their souls are in danger, while living without God in the world! My *lot* is a peculiar one, may God help me to fill the *station* that hath fallen to me, with true courage and fortitude. My companion is calling sinners to repentance, under many trials and inconveniences:—may the Lord stand by him and give him *power* and *wisdom* from above to give to every one a portion in due season!

Wednesday, August 31st. We have come eight or ten miles this morning; after Lorenzo had preached at sunrise, to a considerable congregation, with a good degree of liberty: the people were very serious, and many I trust were true lovers of Jesus! In about two days Lorenzo preached seven times; the last meeting was under the trees by *moonlight*; the prospect was delightful; he addressed the people from these words: “Who is she that looketh forth at the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” The people were solemn and tender. After this meeting he came to Dr. Young's, where I had been left two days and one night. May the Lord strengthen his body and soul, that he may cry aloud, and spare not, for sinners to repent. The times are truly awful and alarming; may God send the word home with power to the hearts of the impenitent, that they may take the *alarm*, and fly to the arms of Jesus for shelter, before troubles shall overtake them.

We have heard a report that the city of Washington is taken by the enemy and burned, but I hope it is not so: be that as it may, we must strive to sink into the will of the Lord! What though the fire, or plague, or sword, receive commission from the Lord to strike his saints among the rest, their very pains and deaths are blest! O that the Lord would prepare them for every event of his Providence! I think I should be willing to go to any part of the world, if the Lord would make *duty* plain before us: the way seems to be intricate at present, although our way hath been opened in a very wonderful manner since we left Virginia. Bless the Lord, O my soul! and let all within me join to praise his holy name! May he guide us in the way he would have us to go, and teach us our duty, and enable us willingly to bear the cross, that we may wear a crown of glory at last,

If our happy land should be brought into bondage to a foreign foe, the times will be

distressing beyond what many imagine. I pray God to *deliver* us from our enemies, if it is *consistent* with his will; and if we need a scourge, that we may fall into the hands of God, and not man; my heart is pained on the account of my country.

My companion preached on Thursday, 1st of September, three times: first at a Methodist meeting-house in *Malta*, where we had a sweet and precious time; there were many praying souls present: from thence we came on to a friend's house, where we got some refreshment: we then went to another appointment at a large "steeple-house," where he had been requested to preach by some person; but the house was shut when we arrived, and was not opened at all, for what reason I cannot tell; but expect it was through prejudice; but this did not dishearten him; he stood up by the side of the house, and gave them a discourse on "many are called, but few are chosen." The people were attentive in general, except one or two, who thought their craft in danger; they grumbled a little to themselves, but did not make much disturbance: we had a peaceable waiting before the Lord. From thence we came on to Still Water village, where he had another appointment: there he spoke in the open air, to a tolerable congregation, who gave good attention! there the meeting-house was shut also against him. From thence we came on to the Borough, to a brother Evén's, where we stayed that night; the next day Lorenzo had an appointment at ten o'clock; my prayer to the Lord was, that he would stand by him. We were on our way to the city of New York, and what awaited us there I could not tell; the gloomy clouds seemed gathering over our hemisphere; our once happy land is involved in a bloody war, and what will be the end of it, we cannot tell; may the great Master give those that have an interest at the throne of grace, the true spirit of agonizing prayer, to cry mightily to God for deliverance from the thralldom of war.

My Lorenzo is drawn to visit a land far distant from that which gave him birth; may God teach him the way he would have him go! My desire is, that God would direct our steps, and enable us to do our duty; that when the storms of life are over, we may sit down in the paradise of God!

Friday, Sept. 3d. This day Lorenzo hath preached once at the Borough, to an attentive congregation; we found kind friends in this place. From thence we came to Waterford, and stopped at friend King's, where we were received with expressions of kindness. They, with one more, requested Lorenzo to stay over the Sabbath, which he consented to; my soul's desire was, that the Lord would

stand by his, and make his stay profitable to souls!

My heart was something gloomy, the prospect was dark: the times precarious; what was before us I could not tell, and I felt my heart drawn out in prayer to God, that he would help us to walk in the way he would have us to go: my desire is, that I may be prepared for all the troubles and difficulties, that I may have to encounter in this world of woe! My dear companion in tribulation is quite feeble in body, which gives me much pain. O that I may learn the lesson of *submission*; the time is fast approaching when sorrow will be turned into joy, to those that are faithful to the God of all grace! O that I may be of that happy number!

Lorenzo is preaching in Waterford still; on Friday and on Saturday night, on Sunday morning at sunrise, and at eight o'clock: the people came out very well, and appeared very solemn, and I trust good was done in the name of the Lord. May the Lord inspire our hearts, to cry mightily to him who is able to save; for ourselves, and our country; it lies near my heart, and O that the people may feel interested for its welfare, and lay at the feet of the Master, and humble themselves in the dust, that God may deliver us!

September 6th. We came to Lansinburgh, the appointment having been given out the day before; but Mr. Clichester, a local preacher, who had been a principal man in building the meeting-house in that place, forbid his preaching in it; consequently, the people erected seats by the side of a large brick house, for accommodation beneath its shade, where we had a refreshing time from the presence of the Lord; my heart was grateful that his blessings were not confined to any particular place: for if we fly to the desert, behold he is there—in the city or country—still the Throne of grace is accessible to the humble soul! May God ever keep us from *pride*, and *vain-glory*, that we may always keep the intercourse open between our souls and him!

From thence we went to Troy, but the same difficulty existed there, the meeting-house was shut in this place also; but he repaired to the market-house, where he soon had a large company, and spoke to them there: many appeared quite serious: may conviction fasten on their hearts! We had been in Troy about six years before, and then had more friends than we could visit; but *now* we were under the necessity of going to a public house to put up for the night: but after Lorenzo had done preaching, and we had retired to our lodgings, there was a friend, who we had no previous acquaintance with, came to the tavern where we were, and requested us to go and sleep at his house, which, after some hesi-

tation, we accepted, but left our horse where he was.

The different treatment we met with *now*, from what we had received in years that were *past*, made a very great impression on my mind. Lorenzo had preached in this same place a number of times about six years previous, and was treated with much kindness by the Methodists: but now they were very distant.

We left Troy about eight o'clock on Monday morning, and travelled more than forty miles that day, and stayed at a public house at night. We started early in the morning, and came about seven miles, to a house of entertainment, where we stopped for breakfast. There Lorenzo missed his pocket-book—he left it under his pillow—it had bank notes of considerable amount in it: he took the horse, borrowed a saddle, rode back and found it, which was matter of thankfulness to us. After taking breakfast, we started and came on to Rhinebeck Flats, but made no stop, from thence to the ferry. We had to cross in a sail boat, and the wind blew quite hard, so that it appeared considerably gloomy to me; but we got over very well. We wished to get to Sopus, or rather Kingston, which was about three miles from the ferry, before we stopped. We came on, and the first thing we saw when the town appeared in view, was a numerous concourse of people assembled together, to see the soldiers take their departure for the city of New York, to defend it, if necessary from the enemy. This filled my heart with pain and sorrow, when I considered they were liable to fall in the contest, and leave perhaps a wife and children unprotected: and if not a wife and children, they had parents whose hearts were bleeding at the prospect—May God deliver us in his own good time.

We were received by brother and sister Covell with friendship: may the Lord reward them in this world with every temporal blessing necessary, and crown them at last with a crown of glory! It gives me fresh courage when I meet with those who love and serve the Lord, for we find such to be kind and affectionate to all.

The times are truly awful!—may the Lord stand by his followers, and help them to lay at his feet, that they may be prepared for the gathering storm—my God, give me more grace to hang my soul on Thee! I know what I have passed through, but what is to come I cannot tell: but if God be for us, who can be against us! O that we may so live, that we may be prepared for the worst.

Since we left our father's we have travelled several hundred miles, through a delightful country, flowing as it were, "with milk and honey"—plenty abounds on every hand—

nothing is lacking but a grateful sense from whence these mercies flow. May God inspire the hearts of the people with a due sense of their privileges, both of a spiritual and temporal nature, which they do enjoy: and may they esteem them as they ought, that they may be saved from destruction!

We stayed two nights and part of three days at friend Covell's: and Lorenzo had two meetings in the town, in a court-house, to a crowded audience: and they were as attentive as could be expected, considering what a thoughtless place it was—may God have mercy upon them.

We left friend Covell's on Thursday, September 5th, and travelled on until night, and stopped at a public house: from thence we came on towards Newburgh, and about ten o'clock we came to a brother Fowler's, and called; but he not being at home, and the family not choosing to give us an invitation to stop, we kept on to Newburgh. We had been directed to call at a friend's house, by the name of Cowles, but could not find him. We then continued on our way, intending the first public house we came to, to stop, and get some refreshment: but in passing a toll bridge, the old man who attended it knew Lorenzo, and solicited him so earnestly to stop and take breakfast, that he consented. They appeared much pleased and entertained us as well as we could wish: it was done with such cheerfulness, that it made it a pleasant repast to us indeed. O that people who have it in their power to do good in the world, would be more liberal, and not let the POOR outdo them, and so take their crown!—May God have mercy on the high and lofty ones of the earth, and teach them they are born to die, and perhaps their *dust* will mingle with the beggars! and if they are not *purified by grace*, their souls will appear guilty before God! and how can they stand in that great day, when the dread alarm shall be sounded—arise ye dead and come to judgment! My God make us all sensible of the necessity of being *ready* to meet our judge in the air!

From the toll bridge we came on to a public house, and stopped to feed our horse: and while he was eating, there was a woman, who we had met in a wagon a little before we got to this house, who thinking this was Lorenzo, had returned back to this house, and requested him to stop and preach to the people in this neighborhood: the tavern-keeper also solicited him, saying he would notify the neighbors. Lorenzo then consented to stay: and we went about a mile further, to sleep at a house where they were Methodists. The place where we went to was a delightful spot, situated in a valley, between two considerable mountains, covered with shrubs and trees,



but not very fertile, which made the contrast more striking. The house was surrounded with meadows and fruit trees—the scene appeared charming beyond description! This would be a sweet retreat, was suggested to my mind: if we had but a few select friends, whose souls were formed for social pleasure, as it relates to spiritual and temporal converse!

But stop, my fancy! stay thy *soul* on God, who can give peace even on the raging ocean. To him, and him alone would I look for comfort, and not to objects which are so transient: my lot appears to be in a peculiar sphere, and I hope in love and mercy the Master will enable me to fill it with *patience* and *submission*.

We left Cornwall on Saturday morning, and proceeded on our way toward the city of New York: we made such progress, that we got within fifteen or sixteen miles of the city that night, and put up at a public house; where we were disturbed by some town's people, who, I believe, did it on purpose, on the account of our appearance. O that they may be made sensible of the duty they owe to THEMSELVES, their GOD, and their NEIGHBORS!

We started early on Sunday morning, and got to a brother Paradise's, at Bull's Ferry, where we left our horse and wagon—Lorenzo hired a Presbyterian man to keep him: and brother Paradise took a small boat and rowed us down to the city. My mind was over-spread with a gloom, but I strove to put my trust in the Lord—we had a pleasant time on the water—we got down to New York about two o'clock, and went to our old friend brother Munson's, and was received with the same marks of friendship as formerly—may the Lord reward them for their kindness to us. Our situation is as good at present as it has ever been, as it relates to our *temporal prospects*, but no doubt trials await us still; may the Lord prepare us for whatever may befall us in the way of duty! I have met with another kind family, who I am under many obligations to in days that are past: they *still* are friends—this is not the case with many—brother and sister Decamp are true-hearted! may the Lord prosper them on their journey to a peaceful eternity!

The cloud appears to spread over the American hemisphere—may God prepare his children for the shock: what though the fire, or plague, or sword, receive commission from the Lord to strike his saints among the rest, their pains and deaths are blest!

Monday, September 12th. I have this day felt my heart somewhat more composed than I have done for some time.

September 13th. This day we have received

more intelligence of the invasion of our once happy land. O that the Lord would prepare us for every event of his Providence.

September 14th. I desire to be truly thankful to the great Giver of every mercy, for the blessings I do enjoy this precious morning; I enjoy a tolerable degree of health, and am surrounded with kind friends. O that my soul may be filled with grateful songs of praise to him, who so richly provides for me! my situation is as pleasant as it has ever been, perhaps for many years.

"Bless God, my soul, even unto death,  
And write a song for every breath."

September 15th. May my heart be made truly sensible of my dependence upon God, who giveth to every one liberally, that seek him with an undivided heart: but I feel this morning, as though my heart was too far from that enjoyment which makes happy in this world, and in the next. May my heart be revived, and filled with love to God, and my fellow mortals. Religion is low at this time, in almost every direction; may our hearts feel interested for the prosperity of the church!

The *times* are truly alarming, the sound of WAR is heard in our borders, the *alarm* is gone forth—"Ye sons of Columbia, to arms, to arms." Our sea-boards are likely to be deluged in blood. While our interior is in commotion, our frontiers have been saluted by the war-whoop of the savage; while their tender wives and children have fallen victims to their wanton cruelty: may HE that rules on high, that can calm the raging ocean, and bring harmony out of confusion, undertake our cause, and deliver us from the hand of our enemy, and establish peace once more on the earth! But this may only be the beginning of sorrow to the inhabitants of this terrestrial ball. O that all who have an interest at the throne of Grace, would cry mightily to him for strength, to stand in this day of adversity. Lord prepare us to make our way through all opposition, to the peaceful, happy mansions of unclouded day. O happy, happy land, when shall we get there—my God, wash out the stains that *sin* has made on my immortal soul, that I may have a glorious admittance into those pure regions of everlasting rest. Trials await me on these mortal shores: may the God of love attend us by his grace, and give us true submission to his will! May my soul be filled with love and gratitude, to that hand, who hath provided for me, from my *cradle* to the present time. How much I owe, yet how little I do as I ought. O my soul, awake! awake! to a sense of duty to the God of all consolation, that my soul may be filled with all his fulness.

September 16th. Nothing material has taken place in my situation for some days, but a continual clamor of WAR is saluting our ears, and what will be the final issue, doth not yet appear: may we be prepared for whatever may await us: my soul is truly pained on account of my country. O that God would undertake the cause of *America*; that the people may learn *humility*, and submission, to his divine will!

My mind was much depressed this morning, when I arose, but these words came to my mind, "Be still, and know that I am God," with some power: may my heart acquiesce in whatever may be our lot.

We have just heard the joyful tidings, that our dear fellow citizens of the town of Baltimore, are deliver'd from their troublesome visitors. O that their hearts may be thankful to that hand, who *was* able to save, when appearances were most gloomy; help us, O thou God of love, to render thee sincere thanks for these mercies; and may *America*, above all lands, be conform'd to the will of him, who hath wrought out such a deliverance for this favored country! may my heart glow with thankfulness to such a good God, and may the remnant of my days be spent in his service.

Sunday, September 18th. This day my soul hath been refresh'd under the improvement of brother Daniel Smith; while discoursing on the wickedness of the Jews, the once chosen people of God, in destroying that most worthy servant of God, Stephen; his triumphant death, and ascension to glory. It fill'd my soul with raptures, I had something of a view, of the suffering Christian, bidding adieu to a world of woe, transported by a convoy of angels, to his Redeemer's bosom! O what a glorious scene! may that be my happy lot, though unworthy!

September 19th. My heart feels quite gloomy this day. O that these trials might teach me from whence my strength must come! I cannot tell what is before me; may God prepare and help me to hang upon his promises, and lay at the feet of the Redeemer of mankind. I long to be more holy, that my *heart* may be drawn from *earth*, and placed on more *permanent* riches. Through *grace* I hope one day to out-ride the tempest and storms of life, and reach the fair fields of unclouded day. May God revive his work in the land, and prosper ZION, and fill his church with faithful Christians!

September 21st. Bless the Lord, O my soul, and forget not all his benefits. The days are evil, we have need of more wisdom and humility, to walk the narrow road that leads to joys on high! What a vain, deceitful world we have to travel through: How many snares on every

side; may we be as *wise* as *serpents*, and *harmless* as *doves*.

Friday, September 23d. The days are rolling fast away; may I have wisdom and grace, to improve my time to the glory of my Creator, and the comfort and satisfaction of my own immortal soul! My heart is often pained to see and feel so little of the life of religion, in almost every direction; may the Lord once more revive his work in the land!

Since I came to the city, my husband and self took a walk to the "State Prison," which was a very great satisfaction to me. We gave one shilling for admittance, and had the privilege of going through every apartment in the prison: and to see the neatness, and industry, that prevails there, was truly charming. This institution is one of the most noble, perhaps, that ever was adopted by any nation: it saves many of those poor unfortunate creatures, who have *forfeited* their life, and liberty, from suffering death; and gives them a space for repentance: and furthermore, their labor is very useful to the community. The *men* were very serious, and appear'd quite downcast: but the *women*, that have been so unfortunate, as to get into this place, appear'd the most hardened creatures I ever saw. This is a striking proof to what human nature may be reduced! There is a large square in the centre of the Prison, where they may range for health, at times. A man may love and serve the Lord in this place, as well as in any other, if he be so minded, and it may be, some of the poor mortals will be brought to reflection. The happy day is fast approaching, I trust, when LIGHT will shine forth, as the morning, and peace will be established upon the earth.

From the eleventh of September to the seventh of October, Lorenzo spent in New York; then he took his departure for Philadelphia, expecting to return in six or eight weeks; but when he arrived there, he found his way opened in this city and country, so that he thought best to send for me to come to Philadelphia, where he had concluded to spend the winter. Accordingly I started without delay, in a carriage which was sent for me, and arrived in safety in about three days. I was kindly received by friend Allen and his wife; where I tarried until the return of Lorenzo from the Eastern Shore; whither he had taken a tour two or three weeks previous. When he came back, he wish'd to find a small room, where we could be retir'd from the world for a few months; and we were so fortunate as to meet with a friend, (who had plenty of house room, and was willing to accommodate us with a small room; which was made very comfortable, by putting up a stove in it,) in a neighborhood of the people call'd

Quakers; where we found it very agreeable. I attended their meetings with much satisfaction: I believe many, very many of those people to be truly spiritual! The friend and his wife, at whose house we stopped, belonged to the meeting, and they both appeared striving to be what they ought.—May the Master prosper them in the way of their duty.

February 27th, 1815. The news of PEACE salutes our borders, and echoes through the land! It is a truly pleasing sound! May it inspire our hearts with gratitude to that hand who hath given us the blessing! O that divine peace may fill every soul, until this favored nation shall become Immanuel's land, and the earth be full of his glory!

*Quietness, as a Canopy covers my Mind.*

"GREAT God, thy name be blest,  
Thy goodness be ador'd,  
My soul has been distress'd  
But thou hast peace restor'd.

"A thankful heart I feel,  
In peace my mind is staid,  
Balsamic ointments heal  
The wounds by sorrow made.

"Though elements contend,  
Though wind and waters rage,  
I've an unshaken Friend,  
Who doth my grief assuage.

"Though storms without arise,  
Emblems of those within,  
On Christ my soul relies,  
The sacrifice for sin.

"Though inward storms prevail,  
Afflicting to endure,  
I've help that cannot fail,  
In Him that's ever sure.

"Though outward war and strife  
Prevail from sea to sea,  
I've peace in inward life,  
And that sufficeth me.

"Though clamor rear its head,  
And stalk from shore to shore,  
My food is angels' bread,  
What can I covet more?

"Though ill reports abound,  
Suspicious and surmise,  
I find, and oft have found,  
In death true comfort lies:

"That death I mean whereby  
Self-love and will are slain;  
For these, the more they die  
The more the Lamb doth reign.

"And well assur'd I am  
True peace is only known  
Where He, the harmless Lamb  
Has made the heart his throne.

"Then, then may tempests rage,  
Cannon may roar in vain;  
The Rock of every age,  
The Lamb, the Lamb doth reign."

May 8th, 1815. We left Philadelphia in the steamboat, for New York, after spending an agreeable winter at Benedict Dorseys. The weather being very chilly and my health

somewhat impaired by reason of a severe cold I had taken some time previous, and this exposure which I passed through, came very near being too much for my feeble constitution. After we arrived at New York I was confined almost two weeks to my bed—but recovering my strength in some measure, we embarked on board a Packet for New London, where we had every accommodation necessary—and after a pleasant sail of about thirty hours, we arrived safely and found the people kind and friendly. But the cold I had taken was so deeply seated on my lungs, it was thought by many, it would prove serious in its consequence to me. We arrived here on Saturday—on Sunday, Lorenzo preached four times to crowded congregations, and several times through the week, until he was sick; he was attacked very suddenly as he was about to lay down at night, with a pain at his heart attended with chills. We were then at his brother's—we were all much alarmed, thinking perhaps his dissolution was at hand—yet he appeared composed and serene, with a smile on his countenance, although his pain was beyond description! My soul was poured out to God for his deliverance—after a while he got so much relief that he could be layed down in his bed—but continued very ill for near two weeks; he then had recovered so far as to be able to go on board a boat for Norwich, where we arrived in five or six hours.

We were received with kindness by brother Bentley and his companion. Lorenzo was still very feeble in body—but the people appearing very anxious he should preach, he consented, and at six o'clock that evening, the Baptist meeting-house was opened and well filled: he addressed them—his strength held out beyond what could have been expected. He spoke again on Monday night; it was a solemn assembly, and I hope good was done in the name of the Lord.

Lorenzo hired a wagon and horse to convey us to his father's which was betwixt twenty and thirty miles.—Early on Tuesday morning we started and arrived there about one o'clock on the 14th of June. We found his dear father in tolerable health, with the rest of the family.

Lorenzo spent two weeks with us, and then thinking it best to leave me with his father, bid me farewell and set out on a tour through a part of Rhode Island and Massachusetts, to sound an alarm to the fallen race of Adam in those parts. My heart went with him, in desire that he might be useful to precious souls.

His father's place of residence is very pleasant. I spent my hours as agreeably as the circumstances could admit, seeing I was separated from my companion, and had not the

opportunity of meeting—there being none within my reach, except the Presbyterian, and that not very convenient. He thought he might be absent three or four months, but returned in five or six weeks, unexpectedly to me, and spent a few weeks with us—made preparations to leave me with his father, and start on a long tour which would take him eight or nine months to accomplish. This was something trying to my feelings—but I dare not say, do not go, neither do I feel a disposition to prevent him doing his duty.

On the 30th of August he had got in readiness and bid me adieu—leaving me comfortably provided for, as it relates to outward things. The family consisted of his father, sister, and myself; the old gentleman an affectionate friend and father. We spent our time for the most part quite comfortably: considering the cold inclement season, my health was far better than it had been for years. I frequently received letters from my absent companion, which gave me much satisfaction: this being the only way we could communicate our pleasures or pains to each other. He gave me to understand he expected to return to us in April or May. The last letter I received from him, was dated March 30th, expected to sail from New Orleans to New York the 1st of April; and by his writing, it appeared to me, there was a doubt whether he should be brought through in safety—or at least he expected some uncommon difficulty to attend him; which laid me under great anxiety of mind; the season also being so uncommonly blustering, that I, from the 1st of April until the middle of May, was in a state of mind not to be expressed. This gave my body another shock—for the mind and body are so closely connected, one cannot suffer, without the other in some considerable degree feeling affected. I strove hard to apply to HIM who is able to save, and at times found some relief; but then my thoughts would retrace the happy seasons which were passed: and the gloomy prospects that now presented to view, made me very wretched. I strove to realize the day, the happy blessed day, when we should meet to part no more: but could not so much as I could wish: this gave me greater pain, seeing my heart so attached to earthly objects. Yet under all this, in some measure I was supported: for which may my heart render a tribute of praise to the great Giver of all our mercies!

About the 15th of May, I received the pleasing intelligence that Lorenzo had arrived at New York, which removed a heavy burthen from my heart, and the 25th he reached his father's. I need not say it was a memorable day to me—may I ever feel true sensations of

gratitude for all these favors!—and improve them while they are preserved to me! My soul's desire is, to find closer communion with my God; may my soul sink in his will in all things!

After Lorenzo's return, he prepared to steer his course first to Philadelphia, then into the state of New York—from thence to Vermont; and wishing me to go with him, he procured a horse and wagon, and on the 12th of June we left his father's house, it being twelve months, lacking two days, since I came there; we went from there to Hebron, where we stayed a few days—met some preachers from the General Conference: they were friendly towards Lorenzo—from thence we came on to Durham, where we spent the sabbath. Lorenzo preached three times: on Monday morning we left there and proceeded on to New Haven—there we met with more preachers and kind friends: here we stayed until Friday. Lorenzo held a number of meetings in the time. From there we came to New York—spent the sabbath, and he also held three meetings there in the course of the day. I met with his old friends Captain Anderson and his wife, who gave me a pressing invitation to go home with them that evening. Lorenzo was willing, and I accepted the invitation: he was to come over the next morning. Accordingly I went and spent an agreeable evening, and about one o'clock the next day, Lorenzo came—but I was quite unwell; the weather having become much warmer, it so debilitated me, that Lorenzo feared lest I could not hold out to travel—and Captain Anderson and his wife wishing me to tarry with them, I concluded to stay: accordingly on Tuesday morning, Lorenzo set off on his way to Philadelphia, leaving me behind: he came on that night to Bridgetown, where he preached; and finding such an opening, he spent two or three days in the place. The friends requested him to send for me to come there: accordingly brother Thomas Pitts came on to New York, got brother Washburne to write a few lines to me—I came over from Hoboken and met him at brother Washburne's: the next day we were to go on board the steam-boat. I did not expect Lorenzo so soon: but when we came to the ferry-house, and the boat came in, Lorenzo was on board: he intended returning that night or the next day to Bridgetown, consequently I went on; and he returned that night. We have spent some time in this place; and find the people remarkably kind—may they be rewarded for their kindness to us. My soul's desire to God is, that HE would reward our kind benefactors wherever they be.

Visited Woodbridge—had meeting in the meeting house of the Presbyterians, and re-

turned to Bridgetown and held several other meetings.

July 26, 1816.—We left "Bridgetown," N. Jersey, and came on to Newark, where he found he had an appointment about seven miles distant from there, in the afternoon, leaving an appointment for night at Newark; he started to fulfil it; he returned and preached to a crowded auditory; and made three more for the next day, which he attended. On Thursday he started from Newark, giving out that he would be there again on Friday night—I stayed at Newark through the interim; accordingly, he returned, and preached to a large congregation. Early on Saturday morning we left Newark, and proceeded on our way to an appointment Lorenzo had left the day he had preached at brother Dickenson's, to be in the woods, not far from his house; at ten o'clock there was convened, under the trees, a tolerable company of attentive people; from thence we went to New Providence, where Lorenzo preached again at night, this being Saturday night. On Sunday morning at five o'clock, and he preached again at ten, a meeting he attended six or eight miles from there, and returned—preached at three; from there to Chatham in the evening; the next day returned to New Providence, and preached at ten, then back to Chatham, preached at three; from there five or six miles, and at night held in a barn, which was much crowded, and the day following, meeting in the woods, a few miles off—from thence to Morris Town—held a meeting in a Baptist meeting-house, some behaved well, others were somewhat unfeeling. We met with a man who invited us to go and stay with him for the night, we accepted the invitation, found them kind and affectionate. I spent a very agreeable time—from thence we went to brother Munn's, had a meeting at night, at a house about a mile and a half distant; the next day we went on to an appointment at an old man's, whose house had been a preaching-house for twenty or thirty years. Here the congregation was small, but a tolerable time—from here we travelled on a number of miles through a rough road, to a man's house, who had given out an appointment for the evening.—There came out a goodly number, to whom he spoke; they were attentive. Early the next morning we proceeded on our journey, and struck turnpike, through Pumpkin plains, so on across the country, until we struck a long turnpike; we met with no friends after this, until we came to Kingston—this was sabbath morning, we had to stay at public houses, which was very unpleasant, for several nights previous; from Kingston we continued on to Catskill, where we found some friends, who loved much in word and in

tongue: we stayed there from Sunday night until Tuesday morning, in the mean time Lorenzo held several meetings; from thence we went on to Guemans Landing, met with a very kind family, the man is Post-Master in that place; he pressed Lorenzo to stay and preach in the evening, accordingly we stopped, had a solemn meeting before the Lord, and were treated with every attention by our kind host and his wife, that we could wish. On Wednesday morning we continued our journey to Albany; here, in years past, we had some kind friends, but now otherwise. We got into the city about twelve o'clock, and stopped at a public house, while Lorenzo attended to some temporal concerns; I had some refreshment prepared. In the mean time Lorenzo met a young man from Schenectady, who invited him to preach there that evening; he readily consented, and after dinner we started, and arrived, perhaps, the sun an hour high, we were invited to stay at a public house, on free cost, by the man; I thought the woman was not well pleased: be that as it may, we stayed; I was so fatigued I did not go to meeting, but understood it was a solemn time.

On Thursday morning, before the sun was up, we started, and came on betwixt forty and fifty miles—stayed at a Dutch tavern; found no particular trouble—started very early—came on to the Falls, there Lorenzo left an appointment for Monday night, on his return;—so on to Harcemer, where he left another for Sunday, at four o'clock; and also at Utica, where we tarried at night, and he preached. From thence to brother Holms', and took dinner—from there to brother Dewey's, but not finding him at home, we went on to Manely's square, where we met with him at night. This being Saturday, we stayed over the Sabbath; Lorenzo met with some severe trials; my heart was almost filled with sorrow, the prospect appeared so gloomy; but the way was opened for him to preach, more than he was well able: three times at the square, and once at Pompey's Hollow, to pretty considerable congregations; the weather being extremely warm.

On Monday, we returned with brother D. to his place of residence, where Lorenzo has preached three times, and to preach once or twice more.

My mind hath passed through singular and deep trials of late; what is the cause, I know not, but I pray God to give me the power to withstand the enemy of my soul, and enable me to be a comfort to my companion, and a blessing to myself and others.

Friday, August 23d.—We left Vernon and came here the last night—Lorenzo preached at a large meeting-house, built by the public;

but the Presbyterians have the preference—may the Lord grant the seed to take deep root, and bring forth fruit to the glory of God.

This morning my heart longs to sink into the will of God—may he show me the evils of my heart, and all its intricate windings: that I may seek and find full deliverance from all my sins.

On Saturday the 24th. we left Vernon. Lorenzo had preached a number of times to crowded congregations.—We came to Utica, and attended a meeting at night in the Methodist meeting-house, which was very much crowded: also at sun-rise, the house being likewise completely filled: at ten o'clock again, but the house would not hold one quarter of the people—he was under the necessity of speaking in the open air. After he had done speaking, they came around the wagon to bid us farewell. I found a number of my old class-mates, all in tears, and appeared to be on their journey home—this gave me much satisfaction—we hardly could tear ourselves from them—we had a melting time. From thence to Harkenmore, where he had an appointment at four o'clock on Sunday afternoon: here the Presbyterian meeting-house was opened, and well filled: he spoke there again at night, and at sunrise—they were very attentive. From thence to the little Fall, where he spoke three times more, afternoon, night, and morning, to many people: a large field is open through this country.—May God bless the hungry people.

Somewhere towards the last of September, Lorenzo left me, and started for Philadelphia, to attend to some printing, which he had engaged in that place: expecting in a few weeks to have it accomplished so as to start for the Western Country, to supply some subscribers, but was disappointed, and detained, until it was so late, that the winter would be far advanced, before he could reach the further end of his route—and feeling some uncommon impressions on his mind—he concluded to return to New England—but on the second day after he left the city, he was attacked with a fever: and had he not fallen into one of the kindest families, I have but little reason to think I should ever have met him again on mortal shores!

He wrote to me to come to him, if possible: and something of his situation. I set out, and got as far as Hebron, but my way was completely hedged in on every hand—the weather becoming so severe, it was thought imprudent for me to attempt to proceed further! My mind was in the most distressing state of anxiety, for better than three weeks, I ever experienced. I felt myself a poor, lonely creature—but strove to put my trust in that God who

was able to save: accordingly, he was better than my fears—for my poor companion was again returned to me, for which my heart leaped for joy. O my heart, may it be truly grateful to our bountiful Benefactor, and lay at his feet in humble prostration.

He 'is still in a poor state of health, and many difficulties in the way: He who hath hitherto helped, I trust, will still be our support. The weather is very severe, and is much against Lorenzo's health, yet Providence seems to give him strength according to his day.

I had some conflicts in my mind, on the account of what we should do for some necessities, but the Lord hath provided bountifully: yesterday our kind friend, brother Burrows, and his son-in-law, came and supplied us with all we have need of for the present: may the God of all grace bless them, for their kindness to us.

Feb. 18th.—I this day passed through some trials of mind, which are not new to me: O that my God would undertake my cause, and deliver me from the power of my enemy, that I may shout Victory over my besetments: be prepared for life or death: O how hard I find it to keep my mind in the frame I could wish. Help Lord, to whom for help I fly! Still my tempted soul stand by, throughout the evil day!

Sunday, March 2d. 1817.—My poor Lorenzo is very unwell still. The last night he was much distressed with a strange kind of complaint, which affected him from head to foot with spasms, and a restlessness, which gave me much uneasiness: what is before us we know not, may our master help us to sink into his will in all things, and lead us in the way of truth and holiness, prepare us for whatever may await us, whether life or death, prosperity or adversity. Lord, we are weak, be thou our strength, teach us our duty, and enable us to pursue it with diligence.

I have felt some impressions on my mind of late, which I cannot account for: what is before me I know not: may our souls drink deeper into the spirit of submission, and love to our God; my soul longs to lie at his feet.

Tuesday, March 4.—The days fly fast away when my dear Lorenzo must depart, and probably leave me behind: may my soul fly to him who can give grace and strength, to leave all to him, and sink into nothing at his feet, he hath been my supporter through a late trying scene, and I trust he will save to the end.

O that I could sing—

Through every period of my life  
Thy goodness I'll pursue,  
And after death in distant worlds,  
The pleasing theme renew.

On March 4th.—Lorenzo went to Mansfield; the afternoon and evening were uncommonly lonely to me. I strove to cry to him, who can calm the boisterous ocean, and to pray to give me strength to submit to the will of the Master. I find it very hard work to give him up, but I hope the Lord will give me the victory at last.

Sunday, March 16th.—My mind hath been somewhat comforted, in hoping all things would work for our good, whether it should be in separation or meeting in this world. May that Hand, which gently guideth his children in the way he would have them to walk, be our director through this howling wilderness to that of peace and rest.

Sunday, March 23d.—My companion separated from me, and when he will return I know not—may we be supported under all our trials. These things ought to teach us that this is not our abiding home—I wish it may, and that we might with all heart, be seeking one above. I trust he is striving to do good to his fellow men. May he be prospered in the labor, and many precious souls be as stars in his crown in that day when the Lord shall make up his jewels—and O may God help me to lie at his feet in humble submission, prepared for life or death!

Tuesday, March 25th.—The Lord is still gracious to poor me. I have a good degree of health, and my mind is as comfortable as I could expect, in the absence of my best of husbands. May that God, who I trust he serves, preserve him from every danger, and may we meet once more on mortal shores! I know not what is before us: we may have deep waters to pass through. O that our heads may be kept above the billows! and we be prepared to lie down in peace at last.

March 26th.—I have felt some anxious fears for my poor Lorenzo this afternoon. I would leave him to the Master, and say, not my will, but thine be done.

March 28th.—This day father Dow has gone to Hebron, to look at the place: what will be the result of Providence? may he preserve him, and prepare his way. My ever precious Lorenzo has been gone two weeks this day. Lord bless and comfort his soul; prepare him and me for what awaits us. New experiences open to us almost every day. May we be made willing to suffer all his righteous will.

Sunday, March 30th.—My mind hath this day passed through deep exercises. O may the Lord ward off the blow which I fear! I am left in a situation that in some respects is very trying. My poor Lorenzo is absent, and what his situation may be I know not; but this I may expect, bonds and afflictions await him in every place; but if he is faithful to

his Master, he will stand by him. O that he may improve every moment to the best purpose for this world and the next, which is fast approaching. Our poor father seems somewhat discouraged. I pray that he may be strengthened in body and mind. May the way be made plain before him, as it relates to this world and that which is to come. I desire to lie at the feet of the Master. May he give me the power of submission.

March 31st.—I have deep waters, it may be, to pass through; what is best for me is only known to the Lord; may he give me strength to fly and find shelter under his wings. O may he bless my poor Lorenzo this day in soul and body! I feel some anxiety of mind for our poor old father, as well as for Lorenzo and myself. May God teach us the way of duty; may we walk therein with delight. I long to feel my heart glow with gratitude for the favors I do enjoy!

Friday, April 4th.—My heart feels too much anxiety for myself and my poor Lorenzo. Three weeks to day since he left me, and whether we shall ever meet again in this trying world, is only known to him, who orders events; may he be with us in every trying hour. Dangers stand thick on every hand, I see nought but trials here, and without his supporting grace we must fall. May he give me the spirit of a Mary, to lie at his feet, depending only on his mercy. O that I may have a heart of agonizing prayer, for myself, husband, and our father, with the rest of our friends and kind benefactors.

I desire to be an altogether christian, patient under afflictions, willing to suffer all the will of the Master. Lord bless my companion while abroad.

Sunday, April 6th.—My mind hath been somewhat engaged to look for my poor companion, and that He would stand by him, and deliver from evils that may beset him in this world of sorrow and distress. O that the Lord would breathe into my soul a spirit of love to God and my fellow men. I feel like a lonely mortal, bereft of all that is most dear to me in this world. These words are in my mind sometimes:

As on some lonely building top,  
The sparrow tells her moan;  
Far from the tents of joy and hope,  
I sit and grieve alone.

Wednesday, April 9th.—O how my heart longs to get a few lines from my dear Lorenzo. I have been almost overwhelmed with anxious fears on his account; O may the Lord preserve him from all danger, and give me strength to sink into his will, and keep us above all things from sinning against him.

Saturday, April 12th.—None knows the trials through which I have to pass, but him

who knows all things. I am sore tempted by the enemy of my soul, and my anxious fears for my poor Lorenzo, are beyond description: four weeks yesterday since he left me, and I have not received but one letter from him, and that was wrote in less than a week after his departure; what can be the cause I know not; may that God who is rich in mercy, be precious to his soul, preserve his feeble body, and may we be permitted once more to meet in this world of sorrow. My soul longs to be freed from sin, prepared for what may be the will of Providence concerning me: my strength I may truly say is perfect weakness. O that I could cast my whole burthen on the Lord, resign myself and my dear companion without reserve to him, believing he will sustain us through the unavoidable troubles that may, and do beset us. I long much to hear from my Lorenzo. O that I may be patient, and wait until the time shall come; may God give him the spirit of his station, may he lie at the feet of the Master. O give me Mary's place, also; fit us for a happy meeting at his right hand.

Sunday, April 13th.—My mind, in some measure, hath been comforted this day. O that the Lord would help me to give my cares to the wind, when they can do no good, only make me wretched. I am like one almost that is cloistered, but it agrees well with the present state of my mind; I could hardly bear company, I never was more weighed down under trials; what it means I cannot tell, whether the clouds will subside or grow darker, is known to him who can give sunshine, or stormy weather when it seemeth him good; O that he would undertake my cause, give me a soul humbled in the dust, at his feet. And may he be with my poor Lorenzo, and help us to bear separation with composure: why should a living man complain? a man for the punishment of his sins? I have too often forgot the mercies of my God.

Tuesday, 15th April.—This morning one load of goods started for Hebron. What is before us we cannot see. I have not heard yet from my Lorenzo: may God bless him.

Sunday, April 20th.—On the 18th we came to Hebron, and have found an asylum, at Mr. Porter's; what awaits me here I cannot tell: may I rely on Providence in all circumstances of life; I received a letter from my poor Lorenzo, which made my heart glad; father Dow and myself have been to meeting on the hill to-day; the second one I have attended since the last of January.

Wednesday, April 23d.—I am not got out of the reach of anxiety, my poor Lorenzo is gone, I know not where, and our poor old father is feeble in body, and his mind often under a gloom, my heart also prone to sink.

O may God help the most helpless of all creatures to put her trust in him.

April 27th.—This day my heart feels in a good degree, to look to God for myself and my dear Lorenzo, who is far separated from me, and I know not how it is with him, but I hope Providence may protect him from all danger, and keep his soul near his wounded side. O Lord give more of thy spirit to poor me, that I may rejoice in tribulation.

Sunday, April 27th.—My soul feels this day a mixture of hope and fear; when I look at my present situation, I fear lest I shall sink under the burthens and cares, as it relates to myself, my dear Lorenzo, and our poor father; he is feeble in body, and his mind very subject to depression; I feel more and more attached to him, the longer I am acquainted with him; may God who is able to pour consolation into the hearts of his creatures, comfort him in the decline of life, and give him an assurance of his love, that he may pass over Jordan in peace.

My ever precious companion bears with great weight on my mind, from day to day; I pray God to preserve him from evils of every kind, and bless him with a constant intercourse with his Spirit. I long to be altogether what is the will of God concerning me! but my mind is so down with daily anxiety, that I cannot tell what to do: the way is dark. I know not what is before me, but I feel some confidence in the Lord, that he will open the way, and enable me to rely on his mercy. This day my soul has been drawn out in prayer to God, to preserve my dearest Lorenzo, and if it may be consistent, to return him to me again in peace. O Lord help me to drink deeper into thy Spirit; I feel to mourn before God, that I have made so little progress in the life of holiness; may he give me strength to set out from this day, to be more earnestly engaged to live more devoted to him; my trials are increased, I need more grace, may he give me strength according to my day, and assist me to give all to him, believing he will order all things best for me and my second self; it is now almost two months since I saw him depart, which gave me extreme pain.

Tuesday, April 9th.—I just received a letter from Lorenzo: he has had hard difficulties to surmount; O my God preserve him, and give him strength to make his way through all, and may we meet again in this vale of tears.

May 2d.—I last evening received another letter from my tried companion, he is still feeble in body, and surrounded by difficulties. O Lord look down from heaven, thy dwelling place, and strengthen his body and soul, and may he walk in the light of thy countenance.

May 15th.—May my soul feel sensations of



gratitude to that Hand who hath preserved me until the present time, although I have to pass through the deep waters, yet he doth sustain me. O that I might sink into his will, and leave all to him; I feel sometimes almost ready to sink. My dear Lorenzo is absent; he is feeble in body, and beset on every side by enemies that would injure him; O may God preserve him from every harm, and bring him back safely to poor unworthy me again.

May 21st.—The prospect appears gloomy, my body is somewhat borne down with pain and weakness, and many trials of mind; my dear Lorenzo's gone; I know not his situation; and his precious father has too great a burthen lying upon him; I fear the consequence: O that the Lord may appear for our relief, and give me patience, and help me also to realize my favors, for I have many to be thankful for; but I am too apt to look on the dark side, and forget mercies in dwelling on troubles.

Monday, May 26th.—Through the kindness of the Lord, I am more comfortable in body than I have been for several days; may my heart be truly thankful to him who gives us all our favors: our father has this day gone to Coventry; may angels attend him from the Lord, and safely return him to me again; it appears very lonely when he is gone; he, in some measure, makes up the absence of my companion. O Lord be with us all, and prepare us for further events.

July 5th.—Through the month of June I have been out of health, and much weighed down under trials. On the 17th we removed from Mr. Porter's, to our own house; it was but slightly fixed for our reception, but so that it was, in some measure, comfortable for dinner; it appeared pleasant to be in a house that I have some claim to; yet I would hold every thing here as lent from the Lord, willing to give it up when called for.

On the second day of July, Lorenzo's sisters and brother Bridgeman, came to Hebron, and stayed one week, and then left us for Coventry. The day after I received a letter from my dear Lorenzo, reviving a hope in my breast, of seeing him in a few weeks; may the Lord prosper him, and give me patience, for I feel I can hardly wait till the time arrives.

Lorenzo returned the 25th of July; my heart leaped for joy to behold him once more in this world of trial; he hath been prospered beyond all expectation—may my soul glow with gratitude to the God of all mercies, for those unmerited favors.

August 24th.—I have again had to conflict with the enemy of souls, and my weapons have, as yet, appeared too weak to conquer, but I feel a hope in my soul, that through

Jesus's grace, I shall be victorious at last; I find I have my besetments, and some in particular that attract me more forcibly than others. O that God may give me strength to withstand them. I am truly desirous to be a comfort to my dear Lorenzo; he has his trials in the peculiar mode he is called to pursue; may he have grace and wisdom to keep to his guide. I have had my mind exercised concerning the extraordinary union of soul and body; when the soul is under trials, the body immediately feels the weight, the body also must weigh down the soul when affected, consequently, a body so feeble as mine, and a mind so liable to depression and evil, needs to struggle hard to keep above the billows, which soon after arise.

O Lord help! O Lord strengthen and support me under all my conflicts, and give me a clear prospect to another world.

My Lorenzo must leave me again in a few days; may I cheerfully give him up, and may the Lord go with him and bless him on his journey.

Tuesday, September 6th.—This day my soul hath passed through deep waters, and I fear lest the floods cover me at last; O that God would appear for my relief, and show me why the enemy of my soul is permitted to beset me so severely; O that I could fly to the arms of a bleeding Saviour, and sink into nothing at his feet. I am poor and needy, weaker than a bruised reed, help I every moment need.

September 10th.—There is still a gloom on my mind, though somewhat lighter, but what will be the end of me, I know not; but I hope the Lord may free me from a heart prone to evil; O that I might stand in a situation that the enemy may have nothing to work upon in me!

October 17th.—My soul still labors under trials. I strive to cry to God for delivering grace, but when I shall obtain what my soul needs, I know not. O that he would make haste to deliver! My dear Lorenzo has been absent near seven weeks; may the Lord be with him, comfort and strengthen him, soul and body.

Saturday night, November 15th.—My soul feels the need of a greater conformity to that God, in whom I live, to whom I am indebted for every blessing I do enjoy, temporal and spiritual. I shall, (if I live to see another day,) be thirty-seven years of age, and I would lay my mouth in the dust, at his feet, lamenting I have spent those precious months, days, and moments so little to the glory of his grace, and the benefit of my own soul, and the good of others. I desire this precious night to make a covenant with my soul, to begin with the first of my thirty-eighth year,

and strive to dedicate my soul and body to the Lord. Whether I shall see half the year expire, is only known to him who has the issues of life and death; but that need not alarm me so much, as how I spend my time. O that he would bow the gentle heavens, and come into my soul; then I shall have power to fight the enemy who continually besets me on every side. My dear companion is now absent—may God be with him, and preserve him from every danger; and if it may consist with his holy will, bring him to me again in safety.

November 18th.—O God of all grace, help me to lie at thy feet, that I may overcome the evils of my heart; and unite my soul to thee by a living faith, that death cannot dissolve.

December 12th.—A new, or rather an old trial revived, has again fallen to my lot: my dear Lorenzo is far separated from me, and I have reasons to fear he is in a more than common poor state of health; and what the Master has in store for us, I know not. but I hope he will give us grace to submit to his will without murmuring, to lay at the feet of my Master, is what I most earnestly seek after. If I meet him no more on this side Jordan, may God prepare me to join the happy company on the other; to spend a long eternity in adoring redeeming grace, and dying love. My soul is much weighed down under the present trial; may I be strengthened to soar above all the world can give, and may the too strong attachment I feel to my companion, be overcome with love to my Saviour, who has done so much for me. Help, Lord, to whom for help I fly!

Sunday, Dec. 14th.—My soul feels somewhat encouraged to rely on the Lord our God for strength to submit my all to him, and leave my dear companion in his hands, to do with him as seemeth him good, whether to call him to a happy eternity, or to foreign lands to preach his gospel. O that he may breathe into my soul a true spirit of submission, and prepare me to do my duty, and suffer all his righteous will here below with patience—my soul longs to drink deep into his Spirit. O that I might wear humility as a garment; I would mourn before my God, that I live so little to his glory, that I improve the time and talents I have so poorly; may I this day make a new covenant with my heart, my eyes, my ears, my hands, and all the powers and faculties of my soul and body, to be devoted to the service of God, and live as one bound to eternity, who must shortly give an account; but I am dependent on the God of all grace for strength to put any resolution into practice; O may he this day impart grace to my soul, to sink into his will in all things.

Rest for my soul I long to find,  
Saviour of all if mine thou art,  
Give me thy meek and lowly mind,  
And stamp thine image on my heart.

Sunday, Dec. 21st.—Sorrows and trials await my journey; our dear father seems verging to the grave, and poor Lorenzo is absent, and perhaps under affliction too; my heart is divided between them, and my own trials of mind; my heart is rising in rebellion at times, against the dispensation of Providence, and makes me very unhappy. O may these crosses teach me what they are designed for; the Lord hath said he doth not afflict willingly, nor grieve the children of men, but to show them how much their hearts are attached to the world, and the things therein; may every cross-providence serve to wean me from all I hold dear, and may my Lord have the preference to all inferior things.

Wednesday, Dec. 24.—I feel like one alone; what can be the cause of my sinking down under a gloom? all is not right within.

May the spirit of divine truth shine into my soul, and teach me all my duty; O that it might expel the enemies of my God; pride, unbelief, jealousy, envy, evil thinking, and speaking. I have of late been beset with new trials—a desire to gain the applause of men more than the approbation of my Saviour. I would have it driven from my heart, and in its place a meek and humble frame of mind, feeling I have nothing worthy of praise in myself, abstracted from the grace of God. My soul longs to be formed anew, freed from all the evils of nature; made a fit temple for the residence of the spirit of my Master.—My dear Lorenzo is absent, I know not where; the last I heard from him, he was in Baltimore, from thence, perhaps, he may go to Richmond; his body is feeble, but I trust his soul is filled with peace, love and joy. Would to God my soul could enjoy the same, and be closely united with him, to our precious Redeemer, and whether we meet again on the shores of time or not, that I might hail him on the happy confines of eternity, where we shall feel no more pain of body nor mind, shall be out of the reach of sin and Satan, to meet all the ship's company, who have sailed with the Saviour below. O happy day for those who gain the prize, who hold out faithful to the end, and are received into the bosom of their Lord; may my soul be quickened, to run the race with more diligence.

Sunday, Jan. 11, 1818.—Through the great mercy of a kind Providence, I am still an inhabitant of this lower world; but what is in the way before me, I know not; I feel some new desires in my soul, to live to the glory of God; to be freed from inbred corruptions; to have strength to put my trust in Him, to say,

not my will but thine be done. My dearest of earthly friends is far distant from me; and whether I shall ever behold him again, in this vale of tears, is only known to Him who has all power and goodness in his own hands; on whom it is our duty and privilege to depend for life and death. I feel my heart as it were, borne down under a weight of sorrow—the prospect is somewhat beclouded. O may the tender hearted Jesus have mercy upon me, the most unworthy of his creatures; and cleanse my heart from all impurity! help me to give up my companion with cheerfulness, to go and labor in the vineyard of his Lord, and prepare me to meet him in the blest mansions of peace, when all our toils are over.

January 28th.—O the need I have of more religion;—may God help me to lay aside every weight, and the sin that doth easily beset me; and may I run with patience the race set before me; the way of danger I am in, deprived of the privilege, in a great measure of attending meeting, and have more of the cares and concerns of the world laid upon me, than heretofore, my companion in life in a distant land, and the probability that he may again try the uncertainty and dangers of the seas. O that God may teach him clearly his duty, and then give me a mind filled and prepared to submit to his will. I have passed through some sore conflicts, the summer past: I could not account for my feelings, why the Lord was suffering the enemy to attack me in such an unaccountable way, was a mystery to me; but of late I have thought it was to show me what was in my heart: something I did not know had a place there—may the Lord who giveth liberally and upbraideth not, give me victory over all and every evil propensity of my nature; and prepare me to fill the station he has designed me. If he should suffer me again to see my dear Lorenzo, may it be to our mutual benefit, as to our Christian course.

I feel most earnestly to beseech God to teach him the way of his duty, if he does require him again to cross the ocean; may the way open clearly to him, if not, may some preventative take place. I know not what is required of him, and I would not stand in the way of his complying with duty. I feel somewhat lonely at times, but have more resignation for the Lord to do with us as seemeth him good, than I have experienced at other times; may the Lord increase the begun work in my soul, until all I am is lost in him.

February 1st.—My life's cleaving to the dust; Lord give me more of divine life. I feel the seeds of mortality in my dying body; O that I might improve more diligently and carefully my time.

HERE ENDS HER JOURNAL.

DEAR LORENZO—After an absence of three weeks, which seems long to me, very long. I take my pen the second time to converse with him who is the dearest object below the sun to my heart. I have not yet heard from you since you crossed the river at Middletown—but I hope the Providence of God will attend and protect you on your mission, and return you to us in safety. I would leave all to the disposal of our great Master—yet I feel my heart too often holding you tight—may Jesus be the greatest and most lovely object in my eyes! I would have Mary's place at his feet, and receive his instructions with submission. I long to live so as to meet his approbation; and I also pray not to stand in your way, and prevent your usefulness to souls. My daily prayer to God is, that you may be clothed with the true spirit of a minister of Christ, and find your labors blessed from place to place! You have had great encouragement the summer past; may God still be with you, and give you to see more fruit of your labors in the south, than you have had in the north; and may you be encircled in the arms of mercy, until you shall be called to receive a crown of glory, where sorrow and pain can reach you no more—I hope my soul may be prepared to meet you there. Pray much for me, my dear Lorenzo, that I may have strength to stand in my lot, and be faithful to my God: there is no time to lose; from me time flies fast away, and how soon I may be called to give an account, I know not—I would be ready whether it is at midnight, or at the cock's crowing.

My health is remarkably good for me—and my spirits as good and better, than for some time past; while I am writing, I almost fancy myself in the company of my Lorenzo. O may our souls meet at the throne of grace, and find communion there! Christiana's health is much improved since you left us.—the rest of the family are well. Dear father is still feeble, but is able to work in his shop considerably; we have not heard from Vermont, since your departure; there has nothing taken place worth mentioning, in a family point of view—remember me to all you may meet, with whom I have had an acquaintance.

Adieu, my ever dear Lorenzo!

PEGGY DOW.

November 27th, 1817.

MY VERY DEAR LORENZO—Your letters arrived this day; which gave me pleasure and pain. Real satisfaction to find your health is in some measure restored, and that your soul is kept in peace! sweet peace! It is more desirable than gold! yea, than fine gold! It will support our souls when earthly treasures

fail.—But I felt somewhat pained to find it confirmed, that you have serious intention of again encountering the dangers of the seas, and perhaps far greater on the other side—but your letter from Baltimore, in a considerable degree prepared my mind for this—I could not tell whether your state of health was such, as to give you reason to think you should shortly bid adieu to all things below the sun: or you should visit foreign lands.

I have no cause to think you forget your poor Peggy—but I believe you have a work to do; and I also remember the contract, as well as you. I do not feel in my heart to hold you back from doing your duty, if I could. It would be truly a comfort to me to have your company—the greatest of an earthly nature; but not at the expense of your peace of mind.

\* \* \* \* \*

Our dear father has been very unwell—but is better: he does not forget you. It appears to be a great comfort to him, that you are in a good cause, pursuing the road to peace and happiness;—he often says he should be glad to see you, but has this consolation: if you are called from the stage of action, he has reason to hope your toils and troubles will be at an end. The family are well. Christiana has got her health tolerable again—my health is as good, or better, than when you left us.

I strive to leave all to the disposal of the Master: praying that peace and prosperity may attend you, whether on the briny deep, or in foreign lands; for he is a sure tower to all that put their trust in him. My soul's desire and prayer to God is, that I may be a living witness for him, in life and death.

This is the first day of another year: but what will take place before the close with us, is only known to Him who has the issues of life and death—may he direct our steps: and if either of us, or any of the family shall be called to quit this mortal life, may we close the same in peace. Adieu, my Lorenzo,

I hope to meet you there, if no more here.

PEGGY DOW.

January 1st, 1818.

DEAR LORENZO,—I take my pen again to converse with you, this being the only way we communicate our thoughts to each other, when separated by rivers and mountains: and I esteem it a precious privilege. I have much cause to adore the beneficent hand of Provi-

dence for his mercy to us-ward, although we have our trials,—yet he mixes mercy with them. He has of late given me some tokens for good,—my heart has been enabled to rejoice in his love, in a considerable degree.—At a meeting a few nights ago, when Methodists and Presbyterians were united, and there was an union in my heart to all the dear children of my Master, I have felt more strength to say in my heart, “the will of the Lord be done.” I think yesterday, my desire to God was if it would be more for his glory, for you to return in a few weeks, you might, if not, so let it be—GO, MY LORENZO, THE WAY YOU ARE ASSURED THE LORD CALLS; and if we meet no more in this vale of tears, may God prepare us to meet in the realms of peace, to range the blest fields on the banks of the river, and sing hallelujah, for ever and ever. I am very sure if I reach safe the destined port, I shall have cause to sing. I trust the Lord who has called you to leave all, will give you a rich reward: in this world, precious souls, and in the world to come, a crown of glory. I have seen brother Tarbox since his return—nothing has taken place new. You have been accustomed to similar treatment—may you have patience and true philanthropy of heart,—that is most desirable. You cannot conclude, I think, from what I have written, that I would not rejoice to see you return, if it would be consistent with the will of God: but I would desire, above all things not to be found fighting against him. Your father and myself are as well as we may expect, considering our infirmities. My health has been better than when you left me, for some past.

\* \* \* \* \*  
My dear Lorenzo, I bid adieu once more; may the Lord return you to your Peggy again. I have written five times before this.

PEGGY DOW.

January 22d, 1818

Returned to my Peggy, about 31 March, at my father's, in Hebron, Connecticut, and parted about 5th May, for Europe; and sailed from New York on the 20th, in the ship Alexander Mansfield, for Liverpool, where I arrived about the 18th of June, and in a few weeks hope to receive letters from her.

LORENZO DOW.

Liverpool, July, 27th, 1818.

## AN ACCOUNT OF THE CLOSING SCENES IN THE LIFE OF PEGGY DOW.

BY LORENZO DOW.

AFTER my return from Virginia a few weeks, leaving her with my father, we parted, and I sailed for England, May 20th, and arrived there about the 20th of June, 1818.

Whilst travelling in that country, many persons in different parts, who were strangers to me, remarked that they thought from their feelings, that my *Peggy* would be gone off from the stage of action, so that I would see her no more, unless I returned to America soon!

Their feelings were so consonant to my own anticipations, that it caused my return a year sooner than was contemplated when we parted.

Arrived back to America in June, 1819, after an absence of about thirteen months.

She had attended a writing school in my absence, in February; and getting wet and chilled, took cold—and hence a *cough* and *tightness* across the chest, and thence a decline ensued.

However, the subject was not viewed as serious at the first, as the sequel afterwards proved to be.

She travelled with me some distance to various meetings; and when we were at Providence, in Rhode Island, I found her in a room weeping—on enquiring the cause, she, after some hesitation, replied, “The consumption is a flattering disease!—but I shall return back to *Hebron*, and tell *Father Dow* that I have come back to die with him!”

After my return from Europe, she requested me not to leave her, till she had got better or worse—which request she had never made at any time, under any circumstances in former years whatever.

We returned in September. She remarked that she felt more comfort in Divine enjoyment than she expressed to others—and that her “DEATH MIGHT BE SANCTIFIED TO SOME.”

We never parted but twice after my return

from Europe—once for a night, and once on business to Boston of about five days.

She continued growing more and more feeble, until in December, when she asked if I thought her dissolution was near? The reply to which was an opinion, that she would continue until spring, if not longer.

She replied that she thought so too; but the night following, she awoke me up, and enquired the *time* of the month?—and being informed, she said she thought she was banded in all by the month of *January*.

Counted every day until the year expired, and then almost every hour, until the morning of the fifth, when she asked me if I had been to bespeak a *Coffin* for her? But was answered in the negative;—when in the evening, she enquired if I had been to call in the neighbors? I answered, No! But brother and sister Page came in and spent the night, which seemed *refreshing* to her; and with whom we had spent many happy hours in days that were gone by!

About two o'clock at night, she requested me to call up the family, which being done; she soon began to fail very fast.

Being asked if she felt any pain? She answered in the negative—and that but one thing attracted her here below—pointing her finger towards me as supported in my arms. When I replied, Lord, Thou gavest her to me! I have held her only as a lent favor for fifteen years! and now I resign her back to Thee, until we meet again beyond the swelling flood! She replied with a hearty “AMEN.” and soon expired, as the going out of the snuff of a candle, without a struggle, contraction or groan!

In the course of conversation the last night—her views and attachments to the things of time and eternity—she replied that she felt no condemnation, and that but one thing attracted her here below, that was hard to give up;

but that she felt willing to resign herself into the hands of the Great and Wise Disposer, for the things of eternity were far more desirable than the things of time : for her better prospects were beyond this life, and there appeared to be a calm and sweet submission !

By my request, she was dressed and laid out in her best plain, neat meeting dress, with woolen blankets, instead of shrouded sheets. Her *grave* was about three feet below the common depth—her funeral was attended by a large concourse of people—the sermon was delivered by Daniel Burrows, a particular friend, who had visited her frequently in her last sickness.

Many had said L. D. was eccentric, and that it was now exemplified ! But such, still admitted that the *dress* became impressive on the occasion : and also the color of the coffin too. It was a solemn, serious and impressive time !

*Woolen* does not *rot* like some other things !—and the sacred dust, I wished to repose (undisturbed in ages to come, by future moving of the earth for the dead,) until “THE TRUMP OF GOD SHALL SOUND !”

What God said to *Ezekiel*. “Behold I take away the desire of thine eyes with a stroke.” January 6th, 1820, were exemplified, as with a sword through my soul : for the impression of the words, were as a dispensation of preparation, some few years antecedent to the time.

This is a subject that may be felt, but cannot be described ! Those who have drank the cup, *know* the language—to others, it is but a *dream* !

She possessed exquisite feelings of sensi-

bility, but there was *affection* and *condescension*. Hence the sequel upon the Journey of Life, as agreeable consequences for *peace* in a married state ! But where there is a want of Love, affection, and an attachment, there is a cause of misery, mischief and unhappiness of many families !

Love and affection cannot be bought ; they are above *rubies*—yea, beyond all price, when applied to the married state !

The following was put upon her tomb stone, in the Methodist Burying Ground, in Hebron, Connecticut, ten years after :—

“PEGGY DOW

SHARED THE VICISSITUDES OF LORENZO

FIFTEEN YEARS,

And died January 6th, 1820,

AGED 39.”

Seventeen years before this, I lost my *Mother*. and two years and eight months after the decease of Peggy, my father died. Six of us children are still living ; and out of twenty-eight grand-children, sixteen are still on mortal shore !

It is now March, 1833, which brings me to the age of 55 years and five months ; and 40 years and 4 months of my religious pilgrimage ; and 37 years in the *public field of battle*, wandering through the world !

My Peggy is gone to meet our *INFANT* in yonder world, where I trust to meet them both by and bye—which is a *sweet* and pleasing thought to me !

L. D.











THE  
DEALINGS OF  
GOD, MAN, AND THE DEVIL;

AS EXEMPLIFIED IN THE  
LIFE, EXPERIENCE, AND TRAVELS

OF  
LORENZO DOW,

IN A PERIOD OF OVER HALF A CENTURY:

TOGETHER WITH HIS

POLEMIC AND MISCELLANEOUS WRITINGS,  
COMPLETE.

TO WHICH IS ADDED

THE VICISSITUDES OF LIFE,  
BY PEGGY DOW.

---

Many shall run to and fro, and knowledge shall be increased.—*David.*

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WITH AN INTRODUCTORY ESSAY BY THE  
REV. JOHN DOWLING, D. D., OF NEW YORK,  
AUTHOR OF "THE HISTORY OF ROMANISM," ETC. ETC.

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TWO VOLUMES IN ONE.

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# A CHAIN OF REASON AND REFLECTIONS

FROM THE THIRTY-THIRD EDITION.

AFTER I had found religion, I began to reflect on my experience, and perceiving that I felt a love to ALL, though I had been taught that God only loved a FEW, which he had given to his Son :\* I could not reconcile the two ideas together, how my love should exceed the love of God ; and feeling within myself, that I stood in danger of falling into sin, and consequently into condemnation ; I could not reconcile it with the common idea, that if a man once obtained religion, he was always safe, let him do what he would. This put me upon examining the scriptures for myself, and comparing past ideas therewith : and on examination of the same, I could find no promise that any should be saved, but *those who endured unto the end*. On the other hand the Bible seemed to correspond with my feelings, that there was danger, being full of cautions ; and there is no need of caution where there is no danger. The more light and knowledge a person hath, and commits a crime, the worse it must be ; because he sins against the more light : therefore any sin is greater in a professor of religion, than in a non-professor, seeing he sins against the greater light.

\* To talk about an eternal covenant between the Father and the Son before all worlds, a bargain that Christ should have a certain number of mankind, which some call the *elect*, is a contradiction in terms, and a piece of inconsistency. For, first, a covenant is a contract made between two parties, and there cannot be a covenant without two parties.

Therefore to say the Father and Son made a covenant, would be to adopt the idea, that there were two divinities, which would divide the Godhead, and of course argue two Gods.

But the Bible authorises us to believe in one God and no more. Again, if the Father and Son made a covenant, there was a *time* when they made it, and if so then there was a time *before* they made it, consequently it was not made from all eternity, unless you suppose eternity began at the time when they made it, which is inconsistent, because *eternity* implies *unbeginning of time*.

Again, this covenant cannot be a *new* one if it be so old, and a new covenant of works made with Adam but six thousand years ago, cannot be called an *old* one, therefore to term the *oldest* covenant a *new* one, and the *newest* the *old* one, is a piece of inconsistency, like putting the cart before the horse, ~~and~~ and you cannot deny it.

If the sin is the greater, of course the condemnation and punishment must be proportioned : as Christ saith, "he that knoweth his master's will, and doeth it not, shall be beaten with many stripes ; whereas, he that knoweth not his master's will, shall be beaten with few." Therefore, if the sinner who never had religion deserves to be damned for actual transgression ; why not the professor, upon the principles of impartial justice.

Now it appears to me, that this doctrine, *once in grace, always in grace*, is inseparably connected with the doctrine of *particular election and reprobation* ; and to deny the latter, and to hold the former, to me appears inconsistent : for if a saint cannot be punished in proportion to his conduct, then he is not accountable ; and if he be not accountable, then not rewardable ; and if neither rewardable nor punishable, then his salvation or damnation does not turn upon his actions, *pro* nor *con*, but upon the free electing love of God : Therefore, God will have mercy upon whom he will, and whom he will, he passeth by : thus they appear connected like two links in a chain. And it appeareth moreover, that the doctrine of *particular election*, leadeth to *universalism* : for according to the above we must suppose, that God decreed all things ; if so, God being wise, *whatever* he hath decreed, he must have decreed it *right* ; consequently nothing cometh to pass *wrong*—then there is no sin, for it cannot be sin to do right : If then one shall be damned for doing right, why not all ; and if one is saved for doing right, why not all, according to the rule of impartial justice. Again, this doctrine of election saith *all* that was given from the Father to the Son, in the covenant of Grace, will be saved ; none that Christ died for can be lost. The Bible saith, Christ gave himself for *ALL*. 1 *Tim.* ii. 4, 6. 1 *John* ii. 2, and A double L, does not spell *part*, nor *some*, nor *few*. but it means *all*. Well, now, if all Christ died for will be

saved, and none of them can be lost, then Universalism must be true: ~~Yes~~ and you cannot deny it.

And now it appears furthermore, that Universalism leads to Deism—for if all are saved, none are lost, and of course no future punishment: therefore the threatenings in the Bible must be false, like a sham scarecrow hung up in the fields, to represent what is not real. And if the threatenings be false, the promises are equally so; for while the promises are given in one scale to encourage virtue, the threatenings are put in the opposite one, to discourage vice. To deny the one, disallows of the other, and of course breaks the chain of the Bible, and thereby destroys its authority; consequently, ye cannot suppose with propriety, that it came from God by Divine direction; but rather, that it was hatched up by some cunning politicians, to answer their political designs, to keep the people in order—and that it has been kept on the carpet ever since, by the black and blue coats, to get a fat living out of the people. “Away with the Bible,” says the Deist, “I will be imposed upon by that no more, but I will go upon *reason*; for whoever came back from the other world, to bring us news from that country about Heaven or Hell, or exhibited a map thereof?”

Now if I denied the Bible, I should of course deny miracles and inspiration; for if I admit of them, I must in reason admit of the propriety of the Bible.

But no one who denies inspiration and miracles, can prove the existence of a God. There are but six ways to receive ideas; which are by *inspiration* or one of the *five senses*. Deny inspiration, there are but the five ways; and matter of fact demonstrates, that a man by these outward sensitive organs, can neither hear, see, smell, taste nor feel God; how then can we know him but by a revelation in the inward sense? Why, saith the Deist, the works of nature proclaim aloud in both my ears, “there is a God,” but I deny it according to your scale of reasoning, for you deny miracles; and yet you say what has been once may be again; now if there was a miracle once; there may be one again; if so, then there may be such a thing as revealed religion, for that is but miraculous; but if there cannot be a miracle again, that is an argument there never was one, and of course denies the works of Creation, if there was no Creation, then there is no *Creator*; for it must have been a miracle, to have spoken the world into existence and to have formed intelligent beings—therefore, if there never was a miracle, then there never was such a thing as Creation; consequently the works of nature do not speak forth a Divine Being, for his hand never

formed them; but they argue, that matter is eternal, and that all things come by nature—for it is evident, that if *nothing* had been *once*, *nothing* had been *now*; for *nothing* cannot put forth the act of power and beget something; yet it is self-evident that something does exist; therefore something must have existed eternally. Then saith reason, if all things come by nature, then nature is eternal; and when forming from its primitive chaos, into its present position by congelation, brought forth mankind, beasts and vegetables spontaneously; something like the mushroom growing up without seed, or the moss growing on the tree; and are kept on the stage by transmigration, like the caterpillar, transmigrating or turning into a beautiful butterfly; or the muck-worm into a horn bug. Thus nature assumes one form or shape for a while, then laying that aside takes up another. In confirmation of this idea, it appears that one race of animals &c. beings goes from the stage, and another comes on the carpet; for instance, the bones of a certain animal, found in different parts of the continent of America, demonstrate there was such a race of beings once, called the Mammoth, which as far as we know, are now extinct; and the Hessian fly, which was discovered a few years since, near where the Hessian troops encamped, and from thence took its name, supposed to have been brought by them from Hesse—and since this insect has greatly spread over New England, and destroys the wheat; I have made much inquiry, but cannot learn that it is found in the country from whence the Hessians came; from this one may infer and argue, that it is an animal, come on the stage within late years, as it appears some other insects have done. In further confirmation of this idea, and which stands opposed to the account given by the Bible, “that all animals were drowned, except those with Noah in the ark,” we find that although it is natural for us to conclude, that all animals would generate and be found on that part where the ark rested, yet the racoon is peculiar to America: this then is a new species of animal, and we may say the account cannot be admitted that all other parts were drowned. But again in confirmation of revolutions in nature we perceive, that even if scripture be true, once giants did exist; but they are now apparently extinct. On strict examination, it appears that earth and shells congealed, form marble—and wood, when put into certain lakes of water, becomes stone.

The turf bogs in Ireland, which are found on the tops of the highest mountains, or in the valleys, miles in length and breadth, and scores of feet deep, evidently appear to have been vegetables washed together by some singular cause or awful deluge; whole trees,

with ancient artificial materials, being found many feet below the surface. I likewise was informed of a spring in that country, by putting bars or sheets of iron therein, they would be converted into copper.

On my way from Georgia, I could not but observe great quantities of shells, which to me appear to belong to the oyster, some hundreds of miles from any salt or brackish water, and it is quite improbable they could have been brought by human art, considering the vast quantities found in the Savannas or Piraras to Tombigbee, and thence to the Natchez country, and in the Chickasaw nation. It evidently appears likewise, that this western country was once inhabited by a warlike informed people, who had the use of mechanical instruments; and there are evident marks of antiquity, consisting of artificial mounts and fortifications, &c., pronounced by the curious, who have examined, to have been deserted long before the discovery of America by Columbus. One of those mounts, a few miles above the Natchez, covers about six acres of ground, forty feet above the common level, on which stands another, forty feet high, making in all eighty feet. Great numbers of these artificial mounts, fortifications and beds of ashes, are to be found, extending from the western parts of Georgia, to the Mississippi, and then northward with the waters of said river, to Lake Erie, &c. all which denote it once was a populous, and since is a forsaken country; which neither history nor tradition hath given us any information of. Therefore it appears, that greater revolutions have taken place in this terraqueous globe, than many may imagine; and hereupon we might suppose, that the earth hath stood longer than the six thousand years calculated from scripture—and with the Chinese assent to their boasted ancient histories, &c.

Thus I shall be an Atheist instead of a Deist; but I cannot be the *one* nor the *other* according to reason, for if there be no God, nature depends on chance, and this earth would be like a well stringed instrument, without a skillful hand to play upon it; or a well rigged vessel, without mariners to steer her; for every thing that hath not a regulator, is liable to go to ruin: and if all things depend on chance, then by chance there may be a God and a Devil, a Heaven and a Hell, Saints and Sinners, and by chance the Saints may get to Heaven, and by chance Sinners may go to Hell. It is evident in reason, that as a stream cannot rise higher than its fountain, so confusion can never produce order; for the effect cannot be more noble than the cause: Consequently, if confusion had been once, it must have remained; but as the stars keep their courses without infringing upon

each other in their different revolutions, so that the astronomer can calculate his *almacnas* years before hand, it is evident there is such a thing as order; and to suppose this order to have been eternal would be arguing, that the earth has stood forever, as we now behold it; and to suppose that the earth hath forever had its present form, is to suppose that there has been an eternal succession of men, beasts and vegetables, and that to an *infinite* number; (for if the number be not infinite, how could the succession have been eternal,) and yet to talk about an infinite number, is a contradiction in terms, for there is no number but what may be made larger, by the addition of units; but that which is infinite, cannot be enlarged. Again, if there has been an eternal succession of men and beasts; by the same rule there had been an eternal succession of days and nights, and years likewise. This must be allowed, (that infinite numbers are equal, for if one number be smaller than the other, how can it be said to be infinite?) Well, if infinite numbers be equal, and if there hath been an eternal succession of years, and days, and nights, we must suppose that their infinite numbers are equal. And yet to allow there hath been as many years, as there hath been days and nights, is inconsistent, seeing that it takes 365 to compose one year; and if the number of years be less than the number of days and nights, the number cannot be admitted to be infinite; consequently the succession cannot have been eternal; therefore it must be, there was a time when years began: If so, we must admit the idea, that there is something superior to nature, that formed it, and thus of course an Almighty regulator, that with wisdom, must have constructed and preserved this system; and this power and regulator must be self-dependent, for no power could exceed it for it to be dependent on, and of course, self-existent, of course eternal, according to the foregoing: and this Eternal, self-existent, all wise, regulator, is what we term GOD, and what the Indians term, the GREAT MAN ABOVE.\* Various are the ideas formed concerning this GOD: Some acknowledge one Supreme Being, but disallow of what is called the Trinity; saying, how can three be one? Answer, as rain, snow, and hail, when reduced to their origin are one, (water:) and as light, heat, and color are seen in one element, (fire:) and as the Atlantic, Pacific, and Indian Oceans, compose but one, so, if in natural things, three can make one, why may we not admit the idea with reason, that three can be one in things supernatural and divine, &c. What is meant by God the Father, is, that Eternal Being that is every where present. What is

\* "CAUSELESS CAUSATOR."

meant by Christ the Son, the manhood of Christ, being brought forth by the omnipotent power of God, as the evangelists relate;\* and

\* "Here I trust I may be permitted to say, with all due respect for those who differ from me, that the doctrine of the *eternal Sonship* of Christ is, in my opinion, anti-scriptural and highly dangerous; this doctrine I reject for the following reasons:

1st. I have not been able to find any express declaration in the Scriptures concerning it.

2dly. If Christ be the Son of God as to his *divine nature*, then he cannot be *eternal*; for *son* implies a *father*; and *father* implies, in reference to *son*, *precedency in time*, if not in *nature* too. *Father* and *son* imply the idea of *generation*; and *generation* implies a time in which it was effected, and *time* also antecedent to such generation.

3dly. If Christ be the *Son* of God, as to his *divine nature*, then the *Father* is of necessity *prior*, consequently superior to him.

4thly. Again, if this *divine nature* were begotten of the *Father*, then it must be *in time*! i. e. there was a period in which it *did not exist*, and a period when it *began* to exist. This destroys the eternity of our blessed Lord, and robs him at once of his Godhead.

5thly. To say that he was *begotten* from all *eternity*, is in my opinion, absurd; and the phrase *eternal Son* is a positive self-contradiction. *Eternity* is that which has had no *beginning*, nor stands in any reference to *time*. *Son* supposes *time*, *generation*, and *father*; and *time* also antecedent to such generation. Therefore the conjunction of these two terms *Son* and *eternity* is absolutely impossible, as they imply essentially different and opposite ideas.

The *enemies* of Christ's divinity have, in all ages, availed themselves of this incautious method of treating this subject, and on *this ground*, have ever had the advantage of the defenders of the Godhead of Christ. This doctrine of the *eternal Sonship* destroys the *deity* of Christ; now if his deity be taken away, the whole gospel scheme of redemption is ruined. On this ground, the atonement of Christ cannot have been of *infinite merit*, and consequently could not purchase pardon for the offences of mankind, nor give any right to, or possession of an *eternal glory*. The very use of this phrase is both absurd and dangerous; therefore let all those who value *Jesus* and their *salvation* abide by the *Scriptures*.—Dr. Clarke.

We read, "No man hath seen God at any time." 1 John iv. 12. But Christ saith to Philip "He that hath seen me, hath seen the *Father*." John xv. 9. Again, "I in *me*, and *Thou* in *me*." John xvii. 23. *i. e.* the invisible manifestation, as Paul saith "Christ in *you*, the hope of glory." Colos. i. 27. Again, "We will come unto him, and make our abode with him." John xv. 23. In this the Christian feels God to be his *Father*, *Redeemer*, and *Comforter*. And supposing the word *Trinity* is not to be found in the Bible, or *Persons* the plural, yet there are manifestations, and people should be careful not to quarrel too much about *names, forms, or words*, but seek for essential realities.

We read, Heb. i. 1, 2. "God hath in these last days spoken unto us by his *Son*, by whom also he made the worlds," or, as John i. 1—4. He existed as the *Word*, visible manifestation or Son of God: as, by an act of mind a thought is begot, so this manifestation might be said to be begotten by the will and power of God, though some query it does not appear to be written whether he existed as the *Son*, or only as the *Word*, until he was manifested in the *flesh*.

The first covenant, the covenant of works, was made with us in Adam, we being in his loins, he was our federal head and representative, and God required him to keep a moral law of innocence for us in himself, &c. Adam fell from his innocent happiness, and we being in his loins, fell with him. Well, says one, would not God be just to have damned us for Adam's sin? Answer, a punishment should never exceed the transgression, and of course, we deserve not a personal punishment for that which we were never *actually* guilty of, but as we were *passive* in the action, should have been *passive* in the suffering; if of course as we fell in Adam's loins, should have been punished in his loins, and of course have perished in his loins. Adam and Eve only were *actually* guilty, and of course they only, deserved an actual punishment, which I believe would have been just in God to have in-

that manhood being filled with the divine nature, of course he would be God as well as man, and man as well as God—two distinct

flucted; but to punish his posterity with a personal punishment, for that of which they were never personally guilty would be representing God as unjust, by making the punishment to exceed the crime, which would exceed the bounds of moral justice. I therefore argue, that as the punishment should be proportioned to the crime, if a mediator was not provided, we should have perished, by being punished in Adam's loins; and if we had, then God's declarative glory must have been eclipsed, he not being actually glorified in our personal salvation, or damnation. In further demonstration of this idea, I argue, that as every time of any blessing was forfeited by Adam's fall, they could never have been enjoyed, except they were purchased, (for if they could there was no need for him to purchase them for us. &c.) Our temporal lives being blessings, they came through the merits of Christ, of course, it had not been for Christ's merits we should not have had this blessing, and of course should have perished in Adam, as we fell with him, as above. But as we read that Christ was a lamb slain (not from all eternity) from the foundation of the world, though not actually slain until four thousand years after; meaning that God made a revelation of his Son to the ancients, who were saved by faith in a Messiah which was to come, the same as we are saved by faith in a Messiah which hath come eighteen hundred years ago, &c., as Christ said, "Abraham rejoiced to see my day, he saw it and was glad." John viii. 56; Romans i. 19, 20, to ii. 14, 15. Galat. iii. 8. *Job* was a heathen, yet observe his faith. *Job* xiv. 25, 26.

Observe, as the first covenant, the covenant of works was made with us in Adam, he being our head and representative, &c. So the second covenant, the covenant of grace, was not made between the Father and the Son, as some do vainly think, (there is no mention of such a covenant in the Bible.) but was made with US IN Christ, he being given to the people for a covenant, &c. *Isaiah* xlii. 6, and xlix. 8.

God had a sovereign right to make the first Adam and require his obedience, and when he fell, he had the same sovereign right to raise up the second Adam as he had the first and to require his obedience. But says the Deist, there would be no moral justice to make the innocent suffer for the guilty. Allowing it, what then? If the innocent suffer voluntarily, who can be impeached with injustice! for instance, if I break a law, and the the penalty is, pay five pounds or take the lash. If I cannot advance the money, I must take the stripes. But a gentleman steps up and voluntarily suffers the loss of five pounds out of his own pocket, nobody can be censured with injustice. At the same time the law having full satisfaction would have no further demand, and of course, I should be extricated from the punishment. So Christ our second Adam, our second head and representative, was raised up to heal the breach that Adam made. For this purpose he stepped right into the shoes of the first Adam, between that law of moral innocence, that Adam was required to keep for us, and kept it, even as Adam was required to keep it. How did he keep it? First by a passive obedience, having no will of his own abstract from what that law required. Secondly, by an active obedience, doing what the law did require, during the thirty-three years which he resided in this vale of tears. And thirdly, by voluntarily laying down his life to suffer in our lieu, what we must have suffered in Adam if he did not do it. Observe, it was not the divinity of Christ that suffered, but the manhood. And where the Bible calls Christ the Son of God, it does not allude to his Godhead as God, but manifestation; as we read *Gal. iv. 4*; *Heb. x. 5*; and *i. 5, 6*; *John xv. 13*, and *x. 18*, that "he was made or born of a woman, (who was the first in the transgression) and made or born under the law, as no man ever came into the world as we are informed Christ did," &c. *Luke i. 35*. But, says one, Prove, that he did it voluntarily. Very well Christ saith, "greater love than this hath no man, that he lay down his life for his friends," and "I lay down my life for the sheep." Again, "no man taketh my life from me—I have power to lay it down, and power to take it again."

Now, if no man took Christ's life from him, then their nailing him to the tree did not cause him to die; if not then it must have been something else, and of course the



natures in one person; and it is no more inconsistent with reason, to acknowledge that he came as above, than to acknowledge a miracle for the first man's origin; which idea in reason we must admit, for there cannot be an effect without a cause; and as men do exist, it is evident there is but one way for them to generate in nature; if so, who did the first man and woman generate from—to suppose that they came by nature, is to suppose the earth brought them forth spontaneously;

sin of the world. Again, we read, that "Christ was heard, in that he feared—and that he pleased not himself, but gave himself a ransom." Heb. v. 7. Rom. xv. 3. 1 Tim. ii. 6. Luke xxii. 42. And Heb. xii. 2, "he, for the joy that was set before him, endured the cross despising the shame, and is set down at the right hand of the throne of God, &c. Again, he said in the garden of Gethsemane, "Not my will but thine be done," &c. which certainly argues, that he had a human will, and when he thus gave up voluntarily, &c. we find that the sin of the world was laid upon him and caused him to cry out, "my soul is exceedingly sorrowful, even unto death," (and he never spoke extravagantly)—and the agony of his mind, caused the very blood to gush through the pores of his skin, and ran down like drops of sweat; and by his dying so much sooner than malefactors do in general when crucified, the governor appeared to have been astonished, and marvelled if he were already dead, and could hardly believe the account till he had called the Centurion and had it from his own mouth, &c. Mark xv. 44, 45. I herefrom infer, that as no man took his life from him, and as he died out of the common course of nature, that something out of the course of nature killed him—which must have been the sin of the world—And when he had suffered so much as what was necessary to suffer, even unto death, the law which Adam broke had full satisfaction on him, and having full satisfaction, it had no further demand. On the third day, the Divinity raised the Humanity from the dead, by which means, life and immortality are brought to light by the gospel; and Glory be to God!

We read nothing about John the Methodist, nor John the Presbyterian, in all the Bible, but we read of John the Baptist; but what did he say? John i. 29. He saith, "behold the Lamb of God which taketh away the sin of the world."

Observe, the sin of the world was the sin of Adam, as he was the representative of the world, and Christ, the second Adam, John says, took it away—How! By atoning for it, &c. Now if John preached up that Christ took away the sin of the world, then all John's people ought to preach it up; and if he took it away, then it does not lie upon us, and if not, then we do not feel the guilt, only the effect, which is the evil corrupt nature in-sinister within, &c. and not the guilt—this is the truth and you cannot deny it.

Thus, you see the first covenant of works was made with us in our first head, and the second covenant with us in our second head (Christ).

According to Isaiah liii. 6, "all we like sheep, are gone astray, &c. and the Lord hath laid upon him (Christ) the iniquity of us all."

Observe, John did not say the sins of the world, but sin, the singular, and the prophet Isaiah doth not say iniquities, but iniquity, which must have alluded to the fall of man. Therefore the plai-ter is as large as the wound, and you cannot deny it. As we read, Rom. v. 18, therefore as by the offence of one, judgment came upon all men unto condemnation, even so (not *verum*) by the righteousness of one, the free gift came upon all men unto justification of life. Observe the words justification and regeneration are not synonymous as some use them, but are of different meanings. Regeneration signifies to be born of the Spirit of God: i. e. to be purified within by its inspiration, and to become holy and Godlike, &c. But justification signifies to acquit and look upon us free from guilt. And now if the free gift from God by Christ, came upon all men unto justification of life, I herefrom would infer, that God hath justified all men by the death of his Son, i. e. acquitted them from what is called the guilt of original sin, and looks upon them free therefrom as they come into the world.

if so, take the inhabitants from an island, and it would produce them again—but matter of fact, sayeth it will not. Then if nature hath not changed, it never brought forth people; for if it had, it might again do so, and if not, a miracle hath taken place in nature. What is meant by the Holy Ghost, is the Spirit of God, proceeding from the Father, through the mediation of the man Christ Jesus, down to the sons of men; the office of which Spirit is to instruct mankind, and purify and prepare them, for the enjoyment of God in Glory.

If I deny there was such a person as Christ on this earth eighteen hundred years ago, I should deny three things:—1st, our dates,—2nd, all sacred, and 3d, the greatest part of profane history; which historians in general would not be willing to give up. If I allow there was such a person as Christ, I must acknowledge his miracles too; for the same histories, sacred and profane, which mention his person, relate his miracles; and to deny his miracles, would be giving the histories the lie, and of course destroy their authority. If I allow his miracles I must allow his sacred character also: for it is inconsistent with reason, to believe that God would aid and assist a liar, or an impostor, to do the mighty deeds which we are informed Christ did.\*

\* There is an inward feeling of the mind, as well as an outward feeling of the body; for instance, sometimes my mind is calm, yet I feel pain of body; at other times, my body is well, and I feel pain of mind, remorse, guilt, fear, &c. which are not feelings of the body, but in, or of the mind, which feelings are as perceptible as the wind blowing upon the body, and you cannot deny it. Again, a man walking along, spies the wild beast of the forest and feels his hair to rise and his flesh to crawl upon his bones. What is the cause of this feeling? It must be the fears in his mind, originating from a view of his danger, and perhaps likewise he may feel the powers of his limbs in a measure to fail, and sits down under the shock. Now allowing the above, why should it be thought strange, if people were to fall under the mighty power of God, operating upon the human mind.

But, says one, it is inconsistent with reason to adopt the idea that God will work in this form; but I say hush! There cannot be a law without a penalty, and we know that we are accountable unto God, for our moral conduct; for we feel it in our own breasts, and when we do wrong, we feel misery, and living and dying therein, shall carry our misery to eternity with us; as death only separates the soul from the body, but doth not change the disposition of the mind.

Again, through the medium of organs, my spirit can convey an idea to the spirit of another and make him angry or wrathful, or please him with novelty, and make him laugh and feel joyful: if so, then spirit can operate on spirit, as well as matter upon matter, and convey ideas, and you cannot deny it. If so, why not the Divine spirit operate on the human mind, and give an inward conviction, &c. of right and wrong? If we are accountable unto God, then we are rewardable or punishable according to our behavior and capacity, and of course, a day of accounts must take place when these rewards and punishments must be actually given. From this I argue, there is such a thing as moral evil and good, or vice and virtue, of course there is a road to shun, and a particular one in which we ought to walk; therefore, it is necessary to have a guide. And now the question arises, what guide is necessary? Some say the Alcoran; but there is more proof for the belief of the writings of

If there be no such thing as inspiration, how could the Prophets foretell future events, out of the common course of nature?

Moses, than for those of Mahomet. Moses got a whole nation of people to believe that he led them through the Red Sea, by drying it up before them, &c.—likewise got them to erect a monument in remembrance, that they actually saw it, viz. to kill the *pascal lamb* and eat him with bitter herbs, and walk with their staffs in their hands on a certain night of the year, which monument is now standing, and has been annually observed among them, for some thousands of years, though for near eighteen centuries, they have been scattered as a nation. Now, it is evident, the most ignorant people could not be imposed upon, and made to believe that they saw a river dry up, if they never did see it dry, and likewise to get them to erect a monument of stone in remembrance that they saw it, if they never did. But Moses left this proof of his mission, which the other did not; therefore, there is more reason to credit him than Mahomet, &c.—and you cannot deny it.

Another says, reason is the surest and only guide; this I deny, because the greatest divines, so called, disagree; as you may find, that out of about three hundred and seventy denominations, thirty-one take the scripture to prove their doctrines by; yet out of these thirty-one, neither do they agree with regard to their religious tenets or opinions; yet one says I am right and you are wrong; another, no; you are wrong and I am right; here steps up a Deist and says, all religion is counterfeit, and the reason why they so disagree, is because no consistent system can be formed on the Christian plan. Answer—Your objections proves too much, and is not solid. For, first, to say all religion is counterfeit, is inconsistent; because, counterfeit religion implies a false one, and there cannot be a false one, except there be one to falsify, and if there be one to falsify, before it is falsified, it must be genuine; therefore, to say all religion is false, is proving too much and just argues that there is a genuine one—as there cannot be such a thing as falsehood without truth, of course counterfeit is the opposite of genuine.

Again reason alone is not a sufficient guide without revelation; because, when reason was to determine the number of Gods, she said there was about thirty thousand; and in this our day, the men of the greatest acquired information, and strongest powers of mind who deny revelation, of whom some doctors and lawyers, &c. may be included, disagree in their ideas on divine things, and that which is in connection with them, as much as the ministers and preachers; whereas, if reason was a sufficient guide, suppose they would agree and come into one particular channel, &c.

Some say the Bible is revelation, but deny that there is any in this our day, saying the Bible is sufficient without the influence of God's spirit. But observe, I believe in the Scriptures as much as any person, &c. But with regard to the influence of the spirit, I believe it is strictly necessary; for supposing I was to cast a look at the print and paper, what would be the benefit, except I realized the truth of what is contained therein; and how can I realize it but by the influence of the same spirit which dictated its writings? Surely we read that no man can call Jesus Lord, but by the Holy Ghost, and that the natural man understandeth not the things of the spirit, for they are spiritually discerned. Rom. viii. 9. 1 Cor. ii. 11, 12, 13, 14, 15, 16, xii. 3. Rev. xix. 10.

Why is it that the men of the greatest natural and acquired ability, get to be Deists? They say it is reason, and that the more weak and ignorant part embrace religion; this is pretty true, viz. their reason makes them Deists, and why? There are certain ideas which must be taken through certain mediums, in order to have a right and just conception of them, and otherwise, would cause a person to run into absurdities; for instance, I heard of a blind man, who hearing persons talking about colors, informed them that he thought he could describe what the color of red was like, viz. *The sound of a trumpet*. This absurdity, that red was like the sound of a trumpet, originated by attempting to catch an idea through the medium of the eye. Equally absurd would be the idea of sounds, if taken through the medium of the eye, which can only be taken through the medium of the ear. So these Deists attempt to conceive just and accurate ideas of revealed religion by natural reason, which leads them into an absurdity,

Some people say, the prophecies were written in prophetic language, after the things took place, but that is unreasonable to suppose, for if they were, they were wrote as late down, as what the New Testament dates back, and if so, then both Testaments came on the carpet about one time. How could you impose the one Testament on the learned people, without the other; seeing their close connexion? But as the Jews acknowledged the Old Testament, and disallow the New: I therefrom argue, that the Old Testament was written sometime previous to the New, of course previous to the things being transacted, which were predicted. It must, therefore, have been by divine inspiration. But says one, the word Revelation, when applied to religion means something immediately communicated from God to man;—that man tells a second, the second a third, &c. &c. *it is revelation to the first only*, to the rest is mere hearsay.

And if the Bible was revealed once, it was not revealed to me; to me, therefore, it is hearsay. Answer. Allowing the above, yet if a man tells me, it is revealed to him, that my father is dead, &c. and the same spirit which revealed it to him, accompanies his words with energy to my heart, then it is revelation to me, as well as to him, and not bare hearsay. Consequently, if the same spirit which dictated the writing of the Bible, attend the same with energy, then it is nothear-say, but revelation; because we have a divine conviction of the truths therein contained. And the sincere of different persuasions, find something in the Bible to attract their attention, above any other book; and even the Deists, when conscience begins to lash them, find something in the Bible to attract their minds, of the truth of which, the conduct of a number to be found, on this Continent might be adduced.

Neither can I believe all will be saved: for in Mark iii. 29, we are informed of a certain character, which hath never forgiveness, but is in danger of eternal damnation, which they could not be in danger of, if there be no such thing; and in Luke xvi. we read (not a parable, but a positive matter of fact related by Christ himself, who knew what was transacted in eternity, as well as in time) concerning a rich man, who died and went to hell: and there was a separation between him and the

and causes them to conclude that it is imagination, deception, or hypocrisy in those who pretend to it; whereas, if they would conceive of it through a different channel or medium viz. the inward sensations or convictions of the mind, &c.—If they would give due attention to the same, as sincere enquirers after truth, they would feel the spirit of truth bearing witness to, or of the truth, to convince and correct, &c. and their Deism would flee away. O may God, cause the reader to reflect on what I have just observed, and turn attention within your breast, and weigh the convictions of your mind for eternity!!!

good place; and if one be lost, universalism is not true. We feel in our breast that we are accountable to God, and if so, then rewardable or punishable, according to our behavior and capacity; and of course a day of accounts must take place, when the rewards, or punishments are given. Some say we have all our punishment here. In reason I deny it; for the benefit of religion is to escape punishment, and if so, none have punishment but the vicious; but as many of the virtuous have suffered the most cruel, tormenting, lingering deaths, as may be said, for years, in matters of tender conscience; while others have lived on flowery beds of ease, and thus die: from this I argue, that the punishment is to come hereafter.\*

If all go to heaven as soon as they die, it being looked upon as a piece of humanity, to relieve the distressed, would it not be right for me to end all the sorrows of those I can, who are in trouble! And does this not open a door to argue, that murder is humanity, and thereby, send them to heaven! But says one, I will acknowledge future punishment, but it is not so long, nor so bad as it is represented by some; for we read of the resurrection, when all mortal bodies shall be raised, of course become immortal, and spiritual; and corporeal fire and brimstone cannot operate on a spiritual body, and of course the punishment is but the horror of a guilty conscience. And the word *Forever*, frequently in the Scripture, being of a limited nature, it may be inferred the punishment is not eternal. Answer. Allowing that the punishment is only the horror of a guilty conscience: (which will bear dispute) yet I think, that horror to the mind, will be found equal to fire and brimstone to the material body; for frequently I have been called to visit people on sick beds,

who have told me that their pain of body was great, but their pain of mind so far exceeded it, as to cause them to forget their pain of body for hours together, unless some person spoke particularly to them concerning it. Again, you know what horror you felt, for a short space for one crime. Now supposing all the sins that ever you committed, in thought, word, or deed, in public, and in private, were set in array before you, so that you could view all of them, at one glance. And at the same time, that conscience were to have its full latitude, to give you the lash; would not the horror which here causeth people to forget their temporal pain, while there is hope, be worse than fire to the body, when hope is forever fled! for when hope is gone, there is no support.

And the idea that the punishment is not eternal, because the word *forever*, sometimes in Scripture is of a limited nature, I think will not do; because the duration of certain words, are bounded by the duration of the things unto which they allude. For instance, "The servant shall serve his master *forever*," in Moses' law. The word *forever*, was bounded by the life of the servant. And where it relates to mortality, it is bounded by mortality; of course where it relates to immortality, it is bounded by immortality, and when it relates to God, it is bounded by the eternity of God. And as we are informed in several parts of Scripture, after that mortality is done away, that the wicked shall be banished forever from the presence of God. The word *forever* and the word eternal must be synonymous, having one and the same meaning as endless; being bounded by the eternity of God and the endless duration of the immortal soul, &c. Matt. xxv. 41. 46; 2nd Thess. i. 9; Rev. xix. 3. Jude vii.

And observing the doctrine of Particular Election, and Reprobation to tend to presumption or despair, and those who preached it up to make the Bible clash and contradict itself, by preaching somewhat like this:—

*"You can and you can't—You shall and you shan't—You will and you won't—And you'll be damned if you do—And you will be damned if you don't."*

Thus contradicting themselves, that people must do, and yet they cannot do, and God must do all, and at the same time invite them to come to Christ.

These inconsistencies caused me to reflect upon my past experience, and conclude that, the true tenor of the Bible did not clash, of course that a connect chain should be carried through that book, and the medium struck between the dark passages, which literally contradict, and reconcile them together by explaining Scripture by Scripture. And by

\* Can I suppose those thinking powers which constitute the soul, and make us sensible, active and rational; and prevent the corporeal body from returning to its mother dust from day to day, will cease to be when I am dead, or am fallen asleep, or gone into a state of non-entity, by annihilation? Nay, I rather must believe, this immortal duth still exist; I say immortal because, I do not see how those qualities can be subject to decay considering their nature, though I acknowledge whilst acting upon organs, there may be heaviness, in consequence of mortality, which is the effect of sin, but when disembodied shall appear in their strength. And as a proof of future existence of this thinking power; I ask, why is it, that so many well-informed people shrink at the thoughts of death; seeing it is the common lot of all mankind? I ask, is it barely the thought of dying, which makes them turn their attention to various objects, to divert their minds from reflecting? Nay, but a conviction of the realities of an awful eternity. Again, if a limb of mine be dissected or taken off, does that depreciate an eighth or sixteenth part of my soul? Nay, I am as rational as ever; therefore, if my soul can exist without a part of the body, why not exist without the whole or any part of it? Have known men who have lost their limbs, feel an itching, and put down their hand to rub; I ask, what was the cause of that sensation, seeing the leg or foot was gone?


striving so to do. I imbibed what here follows:—1st; That election is a Bible doctrine, but not an elect number for I cannot find that in the Bible, but an *Elect Character*, viz. "Him that becomes a true penitent, willing to be made Holy and saved by free grace, merited only by Christ." And on the other hand, instead of a reprobate number, it is a reprobate character; viz. "him that obstinately and finally continues in unbelief, that shall be cast off;" &c. Thus any one may discover, that it is an Election and Reprobation of characters, instead of numbers, &c. and you cannot deny it. But the following Scriptures demonstrate undeniably, that God instead of reprobating any, is willing to receive all (2 Peter iii. 9. Ezekiel xxxiii. 11. 1 Tim. ii. 3. 4. 2 Cor. v. 19.) Secondly, that Christ instead of dying only for a part, the Prophets, Angels, Christ and the Apostles, positively affirm, that salvation by his merits is possible for all. Genesis xxiii. 14; Isaiah liii. 6; Luke ii. 10; John iii. 16, 17.) Thirdly, that the Holy Spirit doth not strive with a part only, as some say, a *special call*, but strives with every man according to the hardness of his heart: while the day of mercy lasts—(John i. 9, and xvi. 8, compare vi. 44, with xii. 33.) Again there is a Gospel for, and an invitation to all; &c. and you cannot deny it—(Mark xvi. 15; Matt. xi. 28.) Again, there is a duty which we owe to God, according to reason, conscience and Scripture; and there are glorious promises for our encouragement in the way of duty, and awful threatenings in the way of disobedience; &c. and you cannot deny it (Prov. xxviii. 13; Matt v. 2 to 8, vii. 24 to 28; Isaiah i. 16 to 20; Psalm ix. 17.) And now to affirm that a part were unconditionally elected for Heaven, and can never be lost, what need was there of a Saviour? To save them from what? And if the rest have no possibility of salvation, who are benefitted by Christ? Or what did he come for? Not to benefit the elect or reprobate, but to accomplish a mere sham, or solemn nothing. This reminds me of a story I heard concerning a negro who had just returned from meeting—his master said, Well Jack, how did you like the minister? "Why massa, me scarcely know, for de minister say, God makey beings, calla man; he pickey out one here, oney dare, and give dem to Jesus Christ, and da cant be lost. He makey all de rest reprobate, and givv dem to de Devil, da cant be saved. And de Devil, he go about like a roaring Lion, seeking to get away some a Christ, and he cant. De minister, he go about to get away some de Devil's and *he cant*; me dono which de greatest fool, the Pleacher or de Devil."

It is evident that the Devil and the damned in Hell do not believe in the doctrine of eter-

nal decrees; for it is in the nature of sinners, to strive to justify themselves in evil, and cast the blame elsewhere. This is evil practice, therefore came from an evil source, and consequently from the Devil. When Adam fell and God called to him, he cast the blame on the woman; God turning to her, she cast the blame on the serpent; God turned to him, and he was speechless. Now if he had believed in the doctrine of decrees, does it not appear evidently that he would have replied! "Adam was not left to the freedom of his own will; he was bound by the decrees, and we have only fulfilled thy decrees and done thy will, and thou oughtest to reward us for it." But he was speechless, and knew nothing of such talk then, therefore it must be something he has hatched up since—as saith the poet:—

"There is a Reprobation plan,  
Some how it did arise;  
By the Predestinarian clan  
Of horrid cruelties.  
The plan is this, they hold a few,  
They are ordained for Heaven,  
They hold the rest accursed crew,  
That cannot be forgiven.  
They do hold, God hath decreed,  
Whatever comes to pass;  
Some to be damned, some to be freed,  
And this they call free grace.  
This iron bed-tead they do fetch,  
To try our hopes upon;  
And if too short, we must be stretch'd,  
Cut off, if we're too long.  
This is a bold serpentine scheme,  
It suits the serpent well;  
If he can make the sinner dream  
That he is doomed to Hell.  
Or if he can persuade a man,  
Decree is on his side;  
Then he will say without delay,  
This cannot be untied.  
He tells one sinner, he's decreed  
Unto eternal bliss;  
He tells another, he can't be freed,  
For he is doom'd to miss.  
The first he bindeth fast in pride,  
The second in despair;  
If he can only keep them tied,  
Which way he does not care."


It appeareth by the rich man's desiring his five brethren to be warned, lest they came to hell with him, &c. Luke xvi. that he did not believe their states to be unalterably fixed by God's decrees: for if he did, why did he request their warning? saying, "if one arose from the dead, they would repent," &c. It appeareth likewise, that if God hath decreed all things, that his decrees are as ancient as his knowledge; as his decrees are generally argued from his foreknowledge, and that he foreknows it will be so, because he hath decreed it, &c. This opens a door to argue, there was a time when God was ignorant and knew nothing. For a *decree* is an *act of the mind*, and there cannot be an action without there being a particular *time* when that action took place; if so, then if God hath decreed all things, it must be, that there was a *time* when God passed those decrees; and if so, then

there was a time, when the decrees were *not* passed; and if God did not foreknow any thing until he decreed it, then there was a time when God knew nothing. This is the truth  and you cannot deny it.\*

And now to talk about God's foreknowledge or decreeing all things *from* all eternity, appears a nonsensical phrase; because to say *from* (as the word *from* implies a place of starting) all eternity, implies eternity had a beginning: And as some use an unmeaning expression, to convey an idea of unbeginning time: for the want of language, it is nonsense to attempt to build an argument thereon: For as it is argued in the foregoing, that God is eternal, we may admit with propriety, that he possesseth all the attributes that are ascribed to him; and yet it is not inconsistent to say that the first thing that ever God made, was *time*,† and in time he made all things, and probably the angelic creation was previous to men. Now, many attempt to make God the author of sin: but sin is not a creature as many falsely think: *it is the abuse of good*. And to say that God who is good, abuses good, is the highest blasphemy that we could impeach the Deity with; therefore he cannot be the author of it, consequently it must have come from another source. Now we must admit the idea that there was a time when there was no creature, but the Creator only; and declarative glory could never redound to God; except that finite accountable intelligencies, were created, (for what should declare his glory,) his justice nor goodness could never be shown forth in rewards and punishments, except such accountable beings were made; and of course must have remained in solemn silence: Therefore declarative glory could never have redounded to God. But, that he might have declarative glory, arising

from his attributes,\* by intelligencies, it appears, that Angels were created: and we must suppose they were all happy, holy, and good at first: seeing this is the nature of God, (as all argue from the Christian to the Deist.) As likeness doth beget likeness, and every cause produces its own effect: and as we are informed, that the Devil sinneth from the beginning, and that some kept not their first estate, but left their own habitation, and sinned, and were cast down to hell, &c. (2 *Pet.* ii. 4. *Jude* 6. *Rom.* v. 15. 1 *John* iii. 4, 8.) And as we read, where there is no law, there is no transgression: It must be that the angels had a law to keep, and power sufficient to keep or break the law: or else, how could they be accountable? And if they were not, they could not be rewardable, and if not, then not praise nor blame-worthy. But says one, allowing that God did make such pure intelligent accountable beings, and had a sovereign right to demand their obedience, seeing they were dependent: what should induce a *Holy Being* to sin against a Holy God, especially as there was no evil in him or them, nor yet any to tempt him! Answer—suppose I were walking along in meditation, in a great field; of a sudden I cast a look forward, and can see no end to it; it would be natural for me to stop and look back the way from whence I came. So, in my opinion, the angels were looking into futurity—they could discover no end to eternity, and it would be natural for them to reflect on time past. They could remember no time when they had no existence, any more than I can. This would open a door for a self-temptation to arise in thought, “how do we know but we are eternal with God? and why should we be dependent on him, or be accountable to him? In order to find out whether they were dependent or independent, the only method was, to try their strength, by making head against the King of Heaven, by a violation of his command.

Now, *evil* is the abuse of *good*, and the first abuse of *good* was the origin of *evil*; and as their commandment was good, the evil consisted in the abuse of it; and the natural consequence of breaking the same, would be to convert them into devils—as the consequence of murder is death. From this we may see, that God made *THE Devil*, but he made himself *A Devil*. Now it appears to me impossible for God to show the devils mercy, consistent with, the principles of reason and justice; for I may sin against my equal, and in the eyes of the law, the crime is looked upon as a trifle; the same crime against a government, would forfeit my liberty, if not my life. Thus the magnitude of a crime is not looked upon,

\* Whatever is, or exists abstract from God, is finite. How or what God conceives or knows of himself, or the manner of his knowing, I shall not attempt to fathom, till the day of eternity. But relative to his knowledge as it concerns his creatures, I think the term *infinite* improper, for he can know no more than what hath been, is and will be, (for there is no more to know) which are only finite in any and every sense whatever. Therefore to attempt to build an eternal covenant by arguing or attempting to conceive his infinite knowledge, is a contradiction. For first the term *knowledge* implies a power of perception to know and comprehend the existence of qualities or things, &c.—therefore in this sense, when you speak of the knowledge of God relative to creation or his creatures in the sense they speak, you must necessarily bound God's knowledge by finity: I now refer only to the act or circumference of the act, not to the power or capacity, for only God is infinite; of course to apply the word infinite, &c. to argue great knowledge is a contradiction;  and you cannot deny it; because there cannot be an *infinite* finite.

† *Ephesians* i. 3, 4, 5. God hath blessed us with all spiritual blessings, in Christ, (not out of him) according as he hath chosen us in HIM, before the foundation of the world, that we should be holy and without blame, before HIM in love. *Ver-es* 9, 10, hath reference to building up Zion in Christ, not in the Universalists' sense, but upon *Earth*, &c.

\* *Rev.* iv. 11. “Thou hast created all things, and for THY PLEASURE (or glory) they are and were CREATED.”

according to the dignity of the offender, but according to the dignity of the offended: of course, a finite being sinning against an infinite God, there is an infinite demerit in the transgression; of course justice demands infinite satisfaction. A finite being can make finite satisfaction only, although the crime demands an infinity of punishment. A finite being cannot bear an infinity of punishment at once: therefore the punishment must be made up in duration, and of course be eternal, that it may be adequate to the crime.

But says one, Why was not a mediator provided for fallen angels, as well as for fallen men? Answer—It was impossible, in the reason and nature of things: for when mankind fell, it was by the action of one, and they multiply. So the Godhead and Manhood could be united, as in the person of Christ: but not so with the devils, for they were all created active beings, and each stood or fell for himself, and of course was actually guilty, and therefore must have actual punishment: Except a Mediator was provided: which could not be, for the devils do not multiply: therefore the Godhead and Devilhood, could not be joined together. But supposing it could, yet, says Paul, without shedding of blood there can be no remission, and spirits have no blood to shed: and upon this ground it appears, that the devils' restoration or redemption must fall through.

The Scripture which sayeth, *Rom. ix. 11. &c.* "The children being yet unborn, having done neither good or evil, that the purpose of God, according to Election, might stand, it was said unto her, the elder shall serve the younger: as it is written, "Jacob have I loved, and Esau have I hated," &c. Any person by examining *Genesis xxv. 23.* and *Mal. i. 1, 2.* may see that Paul's talk, doth not mean their persons, but that undeniably it must be applied to their posterities. And to apply them the other way, as though one was an Elect, the other a Reprobate, on purpose to be damned, without a possibility of escape, is a plot of the devil, to blindfold mankind by a multitude of words without knowledge: for no such inference can be drawn from that passage, that Jacob was made for salvation, and Esau for damnation. But observe, it must be applied to their posterities: see *Gen. xxv. 23.* "And the Lord said to Rebecca, Two nations are in thy womb, and two manners of people, &c. shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger." Which came to pass in the reign of King David, when the Edomites were brought in subjection to the Israelites. (*2 Sam. viii. 14. 1 Chron. xviii. 13.*) and that passage, "Jacob have I loved,

and Esau have I hated:" was not spoken before the children were born, but hundreds of years after they were dead, by *Mal. i. 1, 2.* Now, cannot any person who is unprejudiced, plainly discover, that the word "Jacob" here means the Jewish nation, which God saw fit exalt to high national privileges: because Christ was to come through that lineage, &c. And as to "Esau have I hated," the word *hate* in Scripture, frequently means loving in a less degree, &c.: for instance—Christ sayeth, except a man *hate* his father, mother and his own life also, he cannot be my disciple—the word *hate*, here means loving in a less degree, as we are to love God supremely: and lent favors in a less degree, as belonging to him: so the passage "Esau have I hated," meaneth, that God did not see fit to exalt the Edomites, to so high national privileges as the Jews: yet they were the next highest, for their land was given to them for a possession, which the Jews were not permitted to take from them, as they were going from Egypt to Canaan, (*Deuter. ii. 4, 5.*) and that passage, (*Heb. xii. 17.*) which sayeth, that "Esau was rejected, and found no place of repentance, though he sought it carefully with tears," we must not therefrom infer, that it was God who rejected him, because he was a reprobate, but his father Isaac.

Take notice, at a certain time Esau went out a hunting, and on his return home, being at the point to perish with hunger, came into Jacob's tent, and desired refreshment: but Jacob attempted to make Esau's extremity his opportunity to grow rich, and to cheat him out of his birth-right, for a mess of pottage: and Esau, rather than starve, promised to give it up; and who can blame him, considering his distress. All that a man hath, will be given for his life, saith Satan: ~~Is~~ this is the truth, and you cannot deny it. (*Gen. xxv. 30, &c.*) But there is no account that ever Jacob got the birth-right, but by Esau's continuing with his father, and being so rich, on Jacob's return: it appears, that he lived with his father, and was heir to the inheritance. Jacob got not any thing from Esau: but Esau got a present from him. After this Isaac was determined to bless Esau, and commanded him to get venison for that purpose; and while he was gone for it, Rebecca tells Jacob to kill kids, &c. and he should get the blessing: He saith, "I shall get a curse instead of a blessing:"—she said, "the curse be on me," &c. and it appears as though she got it, as it was the means of her losing her idol's company during her life-time: for there is no account of her being alive at his return. Scarcely had he told the lies to Isaac, and withdrawn, &c. but Esau came in, and thereby blind Isaac perceived the deception in full, and began to

tremble exceedingly, by which Esau perceived what had passed, and immediately lifted up his voice and wept, and sought after repentance; not in himself (for he had done nothing to repent of) but in his father Isaac. But Isaac would not take back the blessing, but said, Jacob is blessed, and shall be blessed, *Gen. xxvii. &c.*) From this loss of the blessing, some people think Esau was reprobated and damned; but Paul saith, *Heb. xi. 20*, by faith Isaac blessed Jacob and Esau, concerning things to come. Some forget to read that Esau was blessed as well as Jacob, though not in so great a degree, and how he could be blest by faith if he were reprobated; (*Gen. xxvii. 39, 40.*) Esau was blessed with four things; the first two were like a part of Jacob's, viz. the dew of Heaven, and the fatness of the earth—thirdly, by his sword he was to live—and fourthly, when he should have the dominion, he was to break Jacob's (or Jewish) yoke from off his neck, which came to pass in the reign of Jehoram, the son of Jehosaphat, *2 Chron. xxi. 8, 10.* And now to show the inconsistency of thinking that Esau served Jacob the younger, it doth appear that Jacob served Esau; and moreover, that Jacob had no religion when he attempted to cheat and lie, that being contrary to the spirit of Christianity. But it appears that he got converted afterwards, when on his way to Pandanaram; he lay to rest in the woods, and in the night he had a Vision, in which he saw a ladder, the top reaching to Heaven, &c. Now, as the ladder had two sides, it represents the Godhead and Manhood of Christ, and the rounds, the different degrees of grace. If Jacob had been pious, doubtless he would have realized the presence of God, being there to protect him from the wild beasts; but his expression, "the Lord was in this place, and I knew it not," argueth ignorance. Secondly, he adds, it is no other than the house of God, and gate of Heaven, which is the language of young converts. Thirdly, he made a vow, if God would give him food to eat, and raiment to put on, and bring him back in peace, that God should be his God; which certainly implies, that he did not serve God before as he did afterwards. (*Gen. xxiii. 16.*)

Observe, First, Jacob served Esau, was afraid of him, and ran from home twenty years, through scenes of sorrow, and had his wages changed not less than ten times—Secondly, when he set out to return, his past conduct created such fear in his breast, that he dared not see Esau's face, until by messengers he inquired, "may I come in peace?" And understanding that Esau, with a body of men, was coming to meet him, his sleep departed from him. He divided his host in two bands, and wrestled all night in prayer; and

such fear surely denotes guilt. Thirdly, he sent a number of messengers with presents, and a message to Esau, calling him Lord, as if himself was the servant. Fourthly, Esau bowed not at all—but Jacob bowed not once, nor twice only—but seven times; and then cried out, I have "seen thy face, as though I had seen the face of God." Now if Esau was a reprobate, how could his face have been as God's?—nay, it would have been as the Devil's. But as they had a joyful meeting together, like two christian brethren, that had been some time absent; I therefore conclude, that Jacob saw the image of God in his brother Esau: and in that sense, Esau's face might be said to be as the face of God, and in no other. And as the general tenor of Esau's conduct, was not so bad as some parts of Jacob's conduct, I therefrom conclude, that Esau died in peace: and if ever I can be so happy as to get to glory, I expect to meet Esau there as well as Jacob. (*Gen. xxxii. and xxxiii. &c.*)

If I believed all things were decreed, I must suppose that Pharaoh did the will of God in all things; seeing God decreed all his thoughts, words and actions: and the will being the determining faculty, it must be, that whatever God decrees, he wills; therefore Pharaoh did the will of God, according to that doctrine, ~~and~~ and you cannot deny it. If the Scripture be true, then Pharaoh doing the will of God, according to that doctrine, must be saved, according to the intimation of Christ; that whoever doeth the will of God is his brother, sister, and mother—observe, if all Pharaoh's conduct was decreed, he did as well as he could, and Peter as bad as he could; according to that doctrine then, which is the most praise or blame-worthy? Again, if God decreed Pharaoh's conduct, did he not decree it right; and if so, could it be wrong? If not, there was no sin, consequently no punishment; unless you say a man is punishable for doing right. Again, if God decreed Pharaoh should do as he did, why did he command him to act to the reverse? Does he decree one thing and command another? If so, then you make God's decrees and commandments clash: for, according to that doctrine, God's revealed will is, that we should obey; and his decreed will is, that we should disobey. Thus you make out that God has two wills right opposite to each other, which makes God divided against himself—Christ intimates, that which is divided against itself cannot stand. If so, then Deity being divided must fall, and of course the works of nature sink, and go to ruin. Thus we see the inconsistency of dividing and subdividing God's will.

There is no account of Pharaoh's heart being more hard than others, until he became hardened; but it appeareth from Rom. v. 19,

20, that the hearts of all people are alike hard by nature.—Well, saith one, what is the meaning of that Scripture, “For the same purpose have I raised thee up, that I may shew forth my power in thee. And I will harden his heart, and he shall not let the people go;” &c. Answer, the Lord raised Pharaoh up. Up from what? From the dust unto a child, from a child to man, to be a king on the throne; that he might show forth his power in him. And he has raised up you, and me, and all mankind, for the same purpose; viz. To shew forth his power in us; if it be not for that, what is it for? We read in several places, that the Lord hardened Pharaoh, and yet that Pharaoh hardened himself: how could that be? God do it, and yet Pharaoh do it. We read that the Lord afflicted Job, and yet that Satan did it: (Job xix. 21, ii. 7.) And that the Lord moved David, to number Israel, and yet that Satan did it, &c. (2d Sam. xxiv. 1; 1 Chron. xxv. 1,) and that Solomon built the Temple, and yet tells how his many workmen did it. Thus we see there is a first cause, and a second cause; as saith the Poet:

“No evil can from God proceed,  
 “Twas only suffered, not decreed;  
 “As darkness is not from the sun,  
 “Nor mounts the shades ‘till he is gone.”

*Reason saith*, that mankind are agents, or else prophets; for they can foretell some things, and then fulfil them,\* ~~and~~ this is the

\* Matter when it is moved by another cause cannot stop of itself, and when stopped, cannot move of itself. But as we have the power of action, (the same as I give out by my appointment months before hand, and then fulfil it,) it is evident that we are prophets or else agents. To adopt the idea of prophecy, you will not, and if not, you must acknowledge agency which material substance without thinking power doth not possess. From this I argue that there is something in man abstract from matter, which is spirit, which some call the soul, and which makes him *sensible* and *rational*, &c. And to suppose the soul to be a part of God is inconsistent, because God is completely happy, as is acknowledged from the Christian to the Deist. Therefore, if my soul was a part of him I should have one continual stream of happiness.

But as I have frequently felt unhappy in mind, I herefrom argue that my soul is spirit abstract from God.

Some people have an idea that the souls of infants come right pure from the hand of God by infusion into the body, and that the body being of Adam's race, pollutes the soul, and causes it to become impure, just as if the body governed the mind. Allowing the above, When did God make the soul of the child that was born yesterday? Why, says one, within the course of a few months past. Hush, I deny it, for the Bible says, Gen. ii. 1, 2, 3, that God finished the Heavens (that is the starry heavens) and earth, and all the host of them, and then God rested from the works of the creation on the seventh day: he hath not been at work in creating new souls ever since. Therefore your idea that God makes new souls daily, falls to the ground; ~~and~~ you cannot deny it, if the Bible be true.

But says one, their souls were made in the course of six days.

Where then have they been ever since? Laid up in a store-house in Heaven? If they were, they were happy; if so, what kind of a being does this represent the Almighty, especially if connected with the opinion of some who suppose that there are infants in Hell, not more than a span long!

truth, and you cannot deny it. If so, then it may be said with propriety, that the Lord hardened the heart of Pharaoh, and yet that

First, God makes Adam happy in Paradise and these infantile souls happy in a store-house, then when Adam falls, prohibits adultery and at the same time previously decrees that they shall commit it to produce an illegitimate body, and he to help them on to perfect the illegitimate, takes one of these pure souls, infuses it into the body, and the body pollutes it, causes it to become impure, and is now a reprobate for Hell fire. Thus you see some people represent God as making souls pure and keeping them happy some thousands of years, then damning them for a sin they never committed, and now the difference between this *being*, if any such there be, that dealth thus with his creatures and him that we call the *Deist*, I leave you to judge. God help you to look at it in the scale of equality, and see whether the above be right or wrong.

But says one, where do you think the soul comes from? As Adam was the first man, I must suppose from reason and Scripture he got his soul right from God, as there was no other source for him to derive it from, but Eve was taken out of Adam, and there is no account of her receiving her soul right from God; and if not, I must suppose she got her soul from him as well as her body. And as we read that the souls of Jacob's children, Gen. xli. 26, were in Jacob's loins, and came out, &c. I herefrom infer, that they were not laid up in a store-house in Heaven, but came by natural generation from the parents as well as the body. Well, says one, estimate the value of the soul, (by mechanism.)

First, some people prize a thing according as who made it, if one mechanic made it, they prize it so much worth; but if another made it they would prize it higher, because it was made by a more perfect workman. If we prize the soul by this standard, it must be considered as valuable, because it was made by the perfectest of the perfect, and the wisest of the wise, him that cannot err, God Almighty.

Secondly, some people value a thing according to its duration. If the soul be valued on that ground, it must be prized high, for it being spirit, it is immortal and must endure as long as eternal ages pass away.


Thirdly, some people prize a thing according to the case of it; if the soul be prized on this ground, it must be esteemed as valuable; for at a certain time it is said five millions were offered to any one who would contrive a machine that would perform perpetual motion, and as yet none have been able to do it; yet in the construction of the case of the soul, which is the body, there is more wisdom discoverable, than all the wisdom of the mechanics, in all the machinery on the face of this terraqueous globe.


If the case is thus wisely and beautifully made, how valuable must the soul be which the body is made to contain?

Fourthly, some people prize a thing according to what it costs; if the soul be prized according to this medium, it must be valuable, for if any smaller ransom than the blood of Christ could have purchased immortal souls, from the curse of a broken law, doubtless God would have accepted the offering. Some people say that “one drop of Christ's blood is sufficient to cleanse a soul,” which idea I condemn, because the magnitude of a crime is not looked upon according to the dignity of the offender, but according to the dignity of the offended: therefore a finite being sinning against an infinite God, there is an infinite demerit in the transgression, and justice demands infinite satisfaction. But a finite being can make finite satisfaction only, therefore there needs a mediator between a rebel *creature* and the Creator, which could be formed no way but by the two natures being joined together, that is to say the *finite* and the *infinite*, or in other words, the *Godhead* and *manhood*, or *divinely united in humanity*.

But here comes up a Deist, and says, hush Lorenzo, it is inconsistent to adopt the idea that divinity and humanity can be joined together, as you talk, in the person of Christ—But I say hush, for it is no more inconsistent with reason to adopt the idea that divinity and humanity can be joined together, than to adopt a former one which is self evident, viz. that spirit and matter can be joined to-




Pharaoh hardened himself, even as mankind are hardened in this our day, &c. Observe, first, the Lord called to Pharaoh by favor, and gave him a Kingdom. Secondly, the Lord called by commandments, and Pharaoh would not obey, by saying, "I know not the Lord, neither will I let Israel go." Then the Lord called thirdly, by miracles, but Pharaoh reasoned against them in a diabolical way, by setting the magicians to work. Then fourthly, God called by affliction, then Pharaoh made a promise to obey God, and let the Jews depart, if the affliction might be removed: but when the judgment was removed, Pharaoh broke his promise: therein he was to blame,  and

gether, and form a man, which idea or how it is I cannot comprehend, yet self-evident matter of fact puts it beyond all doubt, that spirit and matter are joined to form man,  and you cannot deny it—and of course the idea that divinity and humanity can be joined together in the person of Christ, may be admitted according to reason. The manhood being offered up under an infinite influence of the divinity, the sacrifice would be of infinite merit according to the transgression and the demands of justice. But to return, I cannot suppose that Christ would have done any thing superfluous for man's redemption, and of course, that one drop of his blood is sufficient to cleanse a soul or save a world, is inconsistent, as though a considerable part of what he did was superfluity, &c. of course in atoning for what is called original sin, I must believe that nothing needless was done; if not, then Christ did no more than what was necessary; and if so, the idea that one drop of his blood, &c. to cleanse a soul is inconsistent. And if the demerit of one transgression demands infinite satisfaction then the atonement made for that, would be a sufficiency for all the world, or ten thousand times as many: for what greater satisfaction could be made, than that which is infinite? Therefore, the human nature being offered a sacrifice by the influence of the divinity, for the sin of the world, which was the sin of Adam, the sacrifice or ransom in some sense, may be considered as infinite, it being offered under an infinite influence of the divine spirit; therefore, the satisfaction would be according to the transgression, and of course, in doing that, there would be a sufficient provision for all the actual sins of men, considering the nature of it, and how unbounded it is. Therefore, the soul when prized according to what it cost, must be considered very valuable.

But again, fifthly, some people prize a thing according to the scarcity of it. If a thing is very plenty, they would give so much for it, but if it were more scarce, they would give much more, &c. So, immortal souls are plenty, and yet very scarce, for each man hath but one, each woman hath but one. O sinner, if thou lose thy soul, thou losest thy all, thou hast nothing left; God help thee to consider seriously, and stimulate thee to improve thy time, (which is on the wheel) for eternity accordingly.

The soul, which we perceive governs our body, (as the body without the soul, is a lifeless lump of clay,) we find from experience hath a memory, which is the power of reflection or recollection, to call past things to remembrance, &c. Again, it hath an understanding, which is a power to comprehend and realize things as they are; again, it hath a will, which is the power of choosing or determining.

We also have passions, one of which is *love*, inclining us to that which appears delightful. Anger is another passion, which implies dislike or opposition to a thing that is odious in our minds. Likewise we have fear when danger we behold. Also joy when pleasure or happiness we possess. There are five outward senses by which we distinguish objects or qualities; these are inlets of knowledge to the mind, and only through them can we receive ideas, except by inspiration, which is an inward conviction wrought by another spirit. These five senses, are hearing, seeing, tasting, smelling and feeling.

you cannot deny it—for by breaking his promise, his heart would naturally become harder, like metal when melted, it is tender, and when grown cold is harder than before, and of course requires a hotter fire to melt it again; so it required a heavier judgment to operate on Pharaoh, and God would send it, and Pharaoh would promise and break them, till ten afflictions passed away, and when the first born was slain by the Lord, and yet by Evil Angels, as David in the Psalms tells you, Pharaoh was shocked, and let the Jews depart. He pursued them, and God permitted him to be taken in his own folly, and drowned in the Red Sea: Thus we find how God hardened Pharaoh's heart, and yet how he hardened himself by disobedience, and so in this our day it may be said, that God hardens some and yet they harden themselves, as follows:—First, God calls by prosperity or favors, and yet many enjoy them without a feeling sense from whom they flow. Secondly, God calls by commandments, an inward monitor, telling what is right and what is wrong; but some do not give attention thereto, which, if they would, they would hear the voice more and more distinctly, till at length, it would become their teacher. Thirdly, God calls by miracles, the operation of his spirit perhaps under preaching, or some other cause, and they have thought, if I could always feel as I do now I should soon be a Christian; or if all my companions would turn and serve the Lord, I would gladly go with them to heaven. But through inattention, those serious impressions, which I call miracles, soon wear off. A miracle is something done out of the common course of nature, by the operation of the power or spirit of God; therefore, O reader, it was not the minister who made you have those feelings, but the power of God; therefore, in some sense you have been called upon miraculously,  and you cannot deny it. Fourthly, God calls by affliction, and when people are taken sick, and view death near, they make vows and promises, and think how good they will be if God will spare them and raise them up. But when they are recovered, then (Pharaoh like) too soon forget their promises, and break their vows, and hereby become harder than before, and can do things without remorse which once they would have felt the lash of conscience for. And that preaching which once would make impressions on their mind, strikes their heart and bounds back like a stone glancing against a rock. This character is what may be termed a *Gospel hardened sinner*. Thus you may discover that this plan clears the Divine character and casts the blame on the creature, where it ought to be cast; whereas, the opposite would cast the blame directly on God, if

he decreed it so: this is the truth ~~℞~~ and you cannot deny it. Although Christ hath promised once to draw ALL men unto him, (not to drag, for bait draws birds, yet they come voluntarily) yet he never promises to draw them a second time, but on the other hand positively saith, My spirit shall not always strive with man. And again, Because I have called and ye have refused, but ye have set at nought my counsel and would none of my reproofs, I also will laugh at your calamity and mock when your fear cometh. Ephraim is joined to his idols, let him alone. And the language of a reprobate is "the harvest is past, the summer is ended, and we are not saved." *Jer.* viii. 20. *Prov.* i. 24, 25, 26. *Gen.* vi. 3.

As the Lord requireth a right sacrifice in the path of (revealed) duty, those who, like Cain, bring a wrong offering, the fruit of the ground, instead of the firstling of the flock like Abel, must expect, like Cain to be rejected, (*Gen.* iv. 7.) for God saith, behold I have set life and death before you, choose you this day whom you will serve, &c. (*Josh.* xxiv. 15.) one thing is needful, and Mary hath chosen the good part. We do not read God chose it for her: this is the truth ~~℞~~ and you cannot deny it—even as we read in *John* iii. 19, that this is the condemnation, that light is come into the world, and men loved darkness rather than light, &c.—Oh! reader, prepare to meet thy God!

Obj. Hath not the potter power over the clay, of the same lump, to make one vessel to honor, and another to dishonor?

Ans. A potter never makes any vessel on purpose to destroy it, for the most dishonorable one in family sickness is as useful as the honorable tea cup in the time of health. Neither doth God make any on purpose for destruction, but all mankind are useful, if they get the spirit of their station and fill up that sphere for which they are qualified. For without servants there can be no masters; without subjects, no rulers; without commonality, no quality; and any one may observe that David was elected or set apart to be king; Jeremiah and Samuel, to be prophets, &c. and any discerning eye may easily discover that Paul's election (*Rom.* ix.) was not an election to future happiness, but of temporal advantages. And yet those not so positive, but what the privileges might be forfeited and lost by sin, as you may find, *1 Chron.* xxxiii. 9, 10. If thou serve him with a perfect heart, and with a willing mind, he will be found of thee; but if thou forsake him he will cast thee off for ever; (*Deut.* xxx. 15, 19.) Moses' dying declaration was, that the children of Israel must obey, and if they would, all needful blessings they should have, but if rebellious,

should be cursed and scattered, &c. ~~℞~~ This is the truth and you cannot deny it. And observe Paul, when talking about the clay and potter, alludes to *Jer.* xviii. where the prophet was commanded to see the potter work, &c. And then God says, verse 6th, cannot I do with you as this potter, O house of Israel, &c. Again, verse 7th, at what instant I shall speak concerning a nation or kingdom, to pluck up, pull down, or destroy it: If that nation against whom I have pronounced, to turn from their evil, I will repent of the evil I thought to do unto them." "At what instant I shall speak concerning a nation or kingdom, to build or plant it, if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them."

Now observe, if God be unchangeable, as Paul saith, God cannot lie, then he is bound by his immutability or the law of his nature, to perform his promises to the obedient, and his threatenings against the disobedient; and this is the truth, ~~℞~~ and you cannot deny it. Objection. Bible language is, I will, and you shall, and the promises are yea and amen, without any *ifs* or *ands*.

Answer. To take the promises without the condition is a practice of Satan, (*Luke* iv. 10, 12.) which he made use of to our Lord to get him to fall down from the battlement of the temple, and thereby tempt God, and presume on God, because of the promise which the Devil intended he should think to be unconditional; and so bear him up in the way of disobedience. Whereas our Saviour, knowing the path of duty to be the way of safety, replied, 'tis written, thou shalt not tempt the Lord thy God. For in the way of obedience there is a promise of preservation, and in the way of disobedience a threatening of destruction: this is the truth ~~℞~~ and you cannot deny it; therefore to cut these two little letters IF out of the Bible, which make such a great significant word, is wrong, seeing it is so frequent in Scripture; and frequently there are conditions implied in the Bible, though not expressed; for instance, David, when at Keilah (*1 Sam.* xxiii. &c.) enquired of the Lord whether Saul would come down, and the men of the city deliver him up, and the Lord answered in the affirmative. Here is no condition expressed, yet there is one implied, for David left the city and fled to the wilderness, so Saul came not down, neither did the people deliver him up. Again, God said to the Ninevites, by Jonah, yet forty days and Nineveh shall be overthrown. Now if you say all threatenings are without conditions, you give God the lie, for the city was spared in consequence of their believing God and turning from their evil way. *Jonah* iii. 5, 10. This is the truth ~~℞~~ and you cannot deny it.

Again, *Ezek. xxxiii. &c.* There is a condition implied and explained undeniably, though not so fully expressed at the first, concerning the righteous and wicked man, which you may read at your leisure; this is a truth ~~and~~ and you cannot deny it. Objection. Says one, "God will have mercy on whom he will have mercy," &c.—Answer;

"GOD will have mercy on whom he will,  
Come think you who they be?  
'Tis every one that loves his Son,  
And from their sins do flee;  
'Tis every one that doth repent,  
And truly hates his sin;  
'Tis every one that is content,  
To turn to God again.  
And whom he will he hardeneth,  
Come think you who they be?  
'Tis every one that hates his Son,  
Likewise his liberty;  
'Tis every one that in sin persist,  
And do outstand their day;  
Then God in justice leaves them to  
Their own heart's lusts a prey."


Objec. "*My people shall be made willing in the day of my power,*" says one. Answer. That is home-made Scripture, for the Almighty doth not so speak, but King David (*Psaln cx. 3.*) speaks to the Almighty, "Thy people shall be willing in the day of thy power." He doth not say, they shall be made willing; the word *made* is not there, neither has it any business there.—Again, those little words in italic letters were not in the original. but were put in by the translators to make what they think to be sense in the English language; and those little words "*shall be*" are in italic letters, of course put in by the translators; now I leave them out, and in lieu thereof, put in the word, *are*, and then read it, "*Thy people are willing in the day of thy power.*" Now is the day of God's power, and now his people are willing; they are always a willing people. It is the reprobate character that is unwilling that God's will should be done: this is the truth. ~~and~~ and you cannot deny it. (*Matt. vii. 24, 26.*) Objec. Christ did not pray for all mankind, &c. Answer. That's a lie, for *John xvii. 9.* First, Christ prayed for his disciples; Secondly, *v. 20.* for those who should believe on him through their word; and thirdly, for the whole world. (*v. 21, 23.*) thus "that the world may believe that thou hast sent me." Again, that the world may know that thou hast sent me, and this doth not mean A-double-L-part. Objec. Paul says, *Rom. viii.* Whom God foreknew he predestinated, called, justified, and glorified, &c. Here is no condition expressed, of course, it appeareth that he glorified all that he justified, called, and predestinated, and foreknew, &c. Answer. If that be taken just as it stands, without any conditions whatever, it will follow, that Universalism is true, or else, that we are all reprobates. For God foreknows one


as much as another, in every sense of the word, and of course, foreknows all mankind, and now, if all that he foreknows, predestinates, calls, justifies, and glorifies, without any condition, in any shape, or sense, it undeniably argues, the universal salvation of every son of Adam. This is the truth, ~~and~~ and you cannot deny it. Or, else, if you take the Apostle unconditionally, as he speaketh, in the past tense, then no more can be glorified. Therefore we are all reprobates, and you cannot deny it. But it is my opinion, that Paul is only rehearsing a catalogue of states, as they take place in succession. And to take any particular part of the Bible, in the face and eyes of twenty Scriptures more; any doctrine thereby may be proved, and thus we find by such means, have sprung up the many sentiments in the earth. People, desirous to get to Heaven in an easier way than God hath pointed out, will hew out an opinion of their own, a broken cistern that can hold no water, and will twist and bend the Scriptures to their sentiment, and sometimes will have to grind the same and put it into a press, and press out a construction of their own. But this will not do, Scripture must be explained by Scripture, and that according to reason, so as not to make it clash, but rather correspond with the true christian experience.


Objec. We read as many as were ordained to eternal life, believed. Answer. True, but the word *ordained*, signifies, set apart as a minister for his office. Thus Jeremiah was set apart a Prophet. And David saith, "The Lord has set apart him that is godly for himself," *Psaln iv. 3.* And there is no account of any being set apart for the Lord's self, but the godly. No man is godly, or godlike, but the believer; therefore, none are ordained, or set apart for Heaven, but those that believe. Besides, the acts of the Apostles were written some time after the things took place, and of course is all written in the past tense. Ordained, is in the past tense, and so is believed, and there is no account of the one being prior to the other. But it may be said, as many as believed, were then ordained to eternal life, as none are ordained or set apart for eternal life, but the saints: no man is a saint except he believes. For he that believeth not is condemned already, saith Christ. Therefore, as soon as one believes, he is free from condemnation, and of course set apart for Heaven, and not before; he being in Christ now by the act of faith. Now observe, Peter talks about elect in Christ not out of him.—Paul saith, *2 Cor. v. 17.* If any man be in Christ, he is a new creature, &c., and *Rom. viii. 1.* saith, there is now (not yesterday or to morrow) no condemnation to them which are in Christ Jesus; who walk not after the flesh,

but after the Spirit, &c. which implies, there is condemnation to those who are not in Christ, but walk after the flesh, and not after the Spirit. And Paul saith, they which have not the Spirit of Christ, are none of his. Rom. viii. 9. And John saith, he that committeth sin, is of the devil, 1 John iii. 8, and again, no man can call Jesus, Lord, but by the Holy Ghost. But as many as are LED by the Spirit of God, they are the sons of GOD.

Query. If all things are decreed right, is it not evident that there is no such thing as sin or guilt? For it cannot be wrong to fulfil right decrees. Consequently there can be no redemption, for there is nothing to redeem them from; consequently, if mankind think they have sinned and are redeemed, their thoughts must be a deception, and are imaginary. And of course their praising God for redeeming love is folly. For they praise him for that which he never did. Now suppose this imaginary, false, mistaken idea, that they "had been sinners and were redeemed," was removed, and they so enlightened as to discover that nothing according to right decrees had ever taken place wrong, &c. How would the heavenly host be astonished to think they had been deceived! What silence would immediately ensue!

Some people hold to a falling from grace, which I think is wrong; for say they, if we were always to be in the light, we should grow proud; therefore it is necessary that we should have a darkness to make us feel our weakness and dependence. From this it appears, that they think a little sin is necessary for the perfecting of the saints:  and you cannot deny it. Now to hold a thing necessary implies holding to it, same as I think doing duty, or perfection in love to be necessary, therefore I hold to it. Thus you see they hold to a falling from grace which I think wrong. Yet I adopt the idea that a man can fall from grace according to conscience, reason, and Scripture, which idea some people think to be dangerous; but I think it is not naturally attended with such bad consequences as the other; for if a man thinks he is safe, he is not apt to look out for danger, whereas, if he thinks there is danger, he is apt, like the mariner, to look out for breakers. Again, supposing I have religion, I think I can fall so as to perish everlastingly. Here is another man with the same degree of religion, believing *once in grace always in grace*. Now if my idea of the possibility of falling, &c. be false, his sentiment if true will certainly reach me; so I am safe as he. But supposing his doctrine to be false and mine true, he is gone for it and mine will not reach him.

So you see I have two strings to my bow to his one.  This is the truth and you

cannot deny it. Now reader, observe, as I heard of a seine on Rhode Island which caught a scull of fish, and for fear of the escape of some, a number of seines encircled the enclosed, so that they could not escape, and if any did escape the first or second net, the others should catch them. &c. So you may plainly discover as I have linked the above doctrines, if some of my ideas are false, the other ideas as so many seines will catch me. *Once in grace always in grace, or Predestination, or Universalism, or Deism with Atheism*. But if they are false those characters are gone, if they have nothing else to depend upon but principles—yet I still may be safe. This is the truth,  and you cannot deny it.

Again, it is evident in reason's eye, that the more light a person hath if he abuse the same, the greater is the sin and guilt. Therefore in justice the condemnation and punishment must be proportioned, according to the saying of Christ. "He that knoweth his master's will and doeth it not shall be beaten with many stripes;" whereas he that committeth things worthy of stripes, and knoweth not his master's will, shall be beaten with few stripes. Thus you see it is required according to what a man hath, and not according to what he hath not. As we read every man is to be rewarded according to his works, or the deeds done in the body, Rev. xxii. 12. and xiv. 13. Luke xii. 47. &c.—Now Scripture proof that a man may fall from grace, runneth thus: "If any man draw back, my soul shall have no pleasure in him. The backslider in heart shall be filled with his own ways," &c. Now if a man were in a high pillory, it would be nonsense for one to cry out, "hold tight, stand and hang fast, for if you fall, it will hurt you;" if there be no danger of his falling, and more so if there is not a possibility of it. If so, then how much greater nonsense, for an Almighty God, to give us his will, with many cautions as needless as the above, there being no danger, nor even a possibility of danger. And yet he like some passionate parents, who say to their children, if you do <sup>not</sup> and so, I'll whip you; I'll burn you up; I'll skin you, and turn you out of doors. &c. and yet have no intention to perform the threatenings, but do lie to them. Just such a character some people seem to represent the Lord in. When he cautions as follows: *Gen. ii. 17.* In the day thou eateth thereof thou shalt surely die. (Serpent like) say they—*Gen. iii. 4.* Ye shall not surely die.—But it is evident that God is in earnest in the following threatenings: *Rev. xxii. 19.* If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, &c.

There is no account of a *sinner's* having a part in the *book of life*, or *Holy City*, but the saint. For it is holiness that gives the title, *Heb.* xii. 14. Again, hold fast that no man take thy crown, &c. *Rev.* iii. 11. Be thou faithful unto death and I will give thee a crown of life—And he that endureth to the end the same shall be saved, *Rev.* ii. 10. *Mark* xiii. 13. Jude tells us of some whose fruit withereth, twice dead, plucked up by the roots. Now it is evident, that a sinner is but once dead, then these must have been once alive in the Scriptural sense; or else how could the fruit wither, or they be twice dead and be plucked up by the roots! ver. 12. Again, there is a sin unto death, which we are not commanded to pray for: compare 1 *John* v. 16, 17, with *Heb.* x. 26 to 31. Again, Peter tells us of some that have forgotten that they were purged from their old sins, and even escaped the pollutions of the world, through the knowledge of Christ, &c.—and yet are again entangled therein. And saith he, it had been better for them not to have known the way of righteousness, than after they have known it, to turn from, &c. (2 *Peter* i. 9. and ii. 20 to the end.) how could they have forgot that which they never knew? &c.—Again, (*Heb.* vi. 4 to 7.) what higher attainments can one have than are here mentioned—and 2 *Peter* iii. 17, &c., if any man thinketh he standeth, let him take heed lest he fall, (1 *Cor.* x. 12. *Rom.* xi. 20, 21. *Heb.* iv. 1.) Observe there were six hundred thousand Jews, all well, active men, &c., which came out of Egypt with Moses, and one was in as fair a way for Canaan as another: and God promised as positively to carry them to the promised land, as ever he promised to carry the saint from earth to heaven: only four got through the wilderness. Aaron and Moses died on the mountains, and Caleb and Joshua reached the desired country. But all the others who it appears, were once favorites of Heaven, from Paul's talk, 1 *Cor.* x. 3, 4, &c. As Paul saith, they all drank of Christ, the spiritual rock, &c. and yet some of them tempted him, &c. ver. 9. and thus they all by sin fell in the wilderness. And Paul addeth, moreover, that these things happened unto them for examples, and were written for our admonition, ver. 11. Now what need of saints being admonished, if there be no danger of losing the spiritual land of rest? Paul was afraid of falling, ix. 27. But observe, though God had promised to carry the Jews to Canaan, &c. yet there was a condition implied, *Num.* xiv. 24, and ye shall know my breach of promise. That was a condition implied, though not fully expressed before. *Gen.* xvii. 8, 28; xiii. 50; xxiv. 25. *Heb.* xi. 2. *Ex.* iii. 16, 17. *Lev.* xxvi. 27, 28, &c. Hark!

If ye will not for all this hearken unto me (saith God) but walk contrary unto me, then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins. Now if all things are decreed right straight forward, how could the Jews walk contrary to God? And if not, how could God walk contrary to them? God help thee to consider this, if there be no condition implied: and likewise, *Exodus* xiii. 17. *Numbers* xiv. 21, 22, 23, 24, &c. Because those men, which have seen my glory, and miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I swear unto their fathers, &c. verse 34. God help you to take warning by the Jews, for it is evident, that according to the words of Moses, *Deut.* xxviii. that great blessings were promised, if the nation would obey, and curses in consequence of disobedience, which ideas were confirmed in the dying speech of *Joshua* xxiv. 20, which was fulfilled according to the book of Judges. When it went well with the Jews, we find they were serving God; but when they did evil, God sold them into the hands of their enemies. God help thee to compare the promises and threatenings in Deuteronomy, with the book of Judges, &c. And observe God's dealings thenceward, and apply that to Matthew vii. 24, &c. and observe the Gospel, for we are to take warning, by God's dealings with the ancients, and square our lives accordingly, because to judgment we must come, and be judged with strict justice, and receive sentence accordingly: either "Come ye blessed, or depart ye cursed," *Matt.* xxv. 34, 41, &c. Now observe, If I am guilty, I must have pardon here, and then if my life from the day of forgiveness brings forth good fruit from holy heart, it is right: consequently the reward must ensue accordingly. But if I turn, and willingly love sin again, my conduct flowing from that evil desire, thus living and dying, my sentence must be accordingly, agreeable to the principles of true justice; ~~and~~ this is the truth and you cannot deny it. Read attentively about the good and evil servants, from *Matt.* xxiv. 46 to 48, &c. and xviii. 23, &c.

Observe, Paul exhorts Timothy to war a good warfare, holding *faith* and a *good conscience* which, saith he, some having put away concerning *faith*, have made *shipwreck*; of whom is Hymeneus and Alexander, 1 *Tim.* i. 19; *John* xv. Christ saith, "I am the true vine, and my Father is the husbandman; every branch in me that beareth not fruit, he taketh away, (observe, he could not take them away unless they were there) and every branch that beareth fruit, he purgeth it, that

it may bring forth more fruit. Now ye are clean, through the word which I have spoken unto you." Observe, a sinner is not clean, but filthy. But if these were made clean through the word of Christ, as just mentioned, then they were saints, and ~~ye~~ you cannot deny it; verse 4. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me: I am the vine ye are the branches." &c.—verse 6. "If a man abide not in me, he is cast forth as a branch, and is withered!" &c. Observe, a sinner is not compared to a green tree but a dry, this could not wither except it were green, and a branch once withered, it is hard to make it green again, &c. but they are gathered and burned—verse 7, 8. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you: herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples:" verse 9—Continue ye in my love—Now ye may see that the five little letters that are herein enclosed, which too many people overlook, and which fixes the sense of a great many Scriptures running parallel through the Bible, &c.—viz. "if and eth." Now the Bible runneth thus: *if* ye do so and so: I will do so and so: and *if* ye do so and so I will do so and so, &c. And again, "ed" past tense, we find but little in the Bible. But the Scripture, instead of making a "yesterday christian, it maketh a present, every day christian." Thus, he that *believeth, heareth, seeth, understandeth, knoweth, pursueth, watcheth, loveth, enjoyeth, and endureth*; this is the truth, ~~ye~~ and you cannot deny it, for the Bible doth not enquire what I was yesterday, but what I am *now*. Objection. Christ saith, my sheep *hear* my voice, they *follow me*, and shall never perish, neither shall any man pluck them out of my hand, &c. John x. 27, 28. Answer. Here the saint is represented by the similitude of a sheep, hearing and following a shepherd; and observe the promise is made, as before observed, to a certain obedient character, and here the promise is to those that *hear*; *hearing* doth not mean stopping your ears, or being careless, and inattentive: but it implieth, giving strict attention to the object, which requireth the same, and *following* likewise, doth not mean running the other way, but a voluntary coming after. Therefore, there is a condition implied and expressed in this passage, viz. *hear* and *follow*, and the promise is to that character; of course a backslider doth not imitate it, and of course cannot claim the promise but what he may perish: may *turn away* according to Ezek. xxxiii. 18. — "When the righteous [man] turneth from his righteousness, and committeth iniquity, he shall even die thereby." &c.

Objec. The death there spoken of is temporal. Ans. I deny it, for the body will die, whether you sin or not; and God when he meaneth the body, doth not say the soul, but positively declares, "the soul that sinneth, it shall die."—chap. xviii. 4.

Objec. But the righteous man then spoken of, is a self-righteous man. Ans. I deny it, for he is pronounced a righteous man by God himself, and how can he be righteous in the judgment of God, without saving faith: God doth not call a wicked man good, nor a good man evil; yet you say, him that God here pronounceth righteous, is only self-righteous, a Pharisee. Oh, scandalous for any man to twist the Scriptures thus. Now look at it in your own glass; self-righteousness being wickedness, we will style it iniquity, and the man an iniquitous man, and then read it, "when an iniquitous man turneth away from his iniquity, and committeth iniquity, for his iniquity, &c., shall he die:"—read the above twice over, and then sound and see, if there be any bottom or top according to your exposition. Leaving your shameless construction, I pass on to answer another objection, which may be urged from Rom. viii. 38, 39, where Paul saith, "I am persuaded, that neither death nor life, nor angels, principalities, powers, things present or to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." &c.

Observe, though Paul speaks of a *second* cause not being able to separate us from the enjoyment of God's love; yet he doth not say but what we may separate *ourselves* by *disobedience*, which is sin. *Sin* is not a creature as some people falsely think, but sin is a non-conformity to the will of God. If you still say that sin is a creature, I ask you what shape it is in, or what color it is of, or how many eyes or wings it hath, or whether it crawls like a snake? Paul doth not term it a creature, but agreeth with St. John, where he saith, *sin* is the *transgression* of the law, and where there is no law, there is no transgression; and being not without law to God, but under the law of Christ. The Christian still feelth himself conscientiously accountable unto God, ~~ye~~ and you cannot deny it. 1 John iii. 4; Rom. iii. 20, iv. 15; 1 Cor. ix. 21; for we real, not that a good man falleth into sin every day, and still is in the way to Heaven, being a child of God, but to the reverse—1 John iii. 8, "he that committeth sin, is of the Devil, John viii. 31; who-soever committeth sin is the servant of sin."—v. 36. "If the son therefore shall make you free, ye shall be free indeed." Rom. vi. 18. "Being then made free from sin, ye became the servants of righteousness"—v. 20, for when you

were the servants of sin, ye were free from righteousness; v. 22, 23, but now being made free from sin, &c., for the wages of sin is death."

Any person by reading the lxxxix Psalm, may plainly discover, that the promise made therein to David, as in the person of Christ, was not altogether without condition, by comparing the promise from verse 19 to 29, &c., to 38. From that, either there is a contradiction in the Psalm, or else a condition must be allowed; for one part saith, that his *seed* and *throne* shall endure for ever, and another part "thou hast east his *throne* to the *ground*;" v. 36, 44, &c. But observe, most people when quoting this Psalm to prove, once in grace, always in grace, read thus, v. 33, "nevertheless will I not utterly take from them, nor suffer my faithfulness to fail," which is a wrong quotation; he does not say in the plural, he will not take it from *them*, but in the singular, will not utterly take from *him*; that is, from Christ Jesus, as David frequently represents Christ; compare this Psalm with 1 Chron. xxviii. 6, 7. 1 Kings ix. 4 to 9—where undeniably you will find the condition.

Objec. "I have loved thee with an everlasting love," and "he that believeth hath everlasting life." Answ. The life there spoken of is the love of God, which is called everlasting, because it is his eternal nature, which all those that believe enjoy; yet God being holy, cannot behold iniquity with allowance; of course his justice cries against it; and demands satisfaction: It must be, that if I lose that life, that the nature of it does not change, but returns to God who gave it, by my out-sinuing the day or reach of mercy, &c. But says one, can a man sin beyond the love of God, or out of the reach of mercy? Ans. We read that God loved the world, and yet that there is a sin unto death, which we are not commanded to pray for, when one committeth, John iii. 16, 17; 1 John v. 16. Those who may read the above, that have enjoyed the comforts of religion in their own souls, when they are faithful to God, they feel his love and enjoy the light of his countenance; and a mountain of trouble appears as a hill, and he surmounts it with delight, and cries in the Poet's language:

"Give joy or grief, give ease or pain,  
Take life or friends away;  
But let me find them all again,  
In that eternal day."

They feel the truth of Christ's words, John viii. 12. "He that followeth me, shall not walk in darkness, but shall have the light of life." But when they let down their watch, their strength departs like Sampson's when shorn, and the enemies get the better. A hill of trouble appears as a mountain, and they

feel like one forsaken; and on reflection, conscience lays the blame not on God, like the doctrine of decrees, but on them; and they have no peace until they repent, and do their first work, viz. to go to God as a criminal, and yet as a beggar, broken-hearted, willing to part with the accursed thing—then they find the Lord to lift upon them the light of his countenance, and their peaceful hours return. They take their harps from the willows, and cry like the ancients, "our soul is escaped, as a bird from the snare of the fowler, the snare is broken, and we are escaped."

Query—Whoever fell from grace?—Ans. —We are informed, 1 Sam. xv. 17, that when Saul was little in his own eyes, God exalted him to be king over Israel, and x. 6, when Samuel anointed him, he said, "the Spirit of the Lord will come upon thee, and thou shalt prophecy, and shall be turned into another man," &c., verse 9, we read moreover, that God gave him another heart, &c., and what sort of a heart God gives, I leave you to judge. And God seemed to prosper Saul, while he was humble, xiii. 12. It appeareth after two years, that his heart got lifted up with pride, and the Lord sent him to utterly destroy the Amalekites, and all things belonging thereto, according to the commandment by Moses. But Saul rebelled and committed a sin thereby, which was as the sin of witchcraft and idolatry, xv. 23; after this the spirit of the Lord departed from him; and afterwards Saul murdered himself in the field of battle. And we read no murderer hath eternal life abiding in him; and that murderers hereafter shall be shut out of the Holy City, xvi. 14, and xxxi. 4; 1 John iii. 15; Rev. xxii. 15. But saith one, was not David a man after God's own heart, when committing adultery and murder? Ans. No; for God hath not the heart of an adulterer nor a murderer. And again, no murderer hath eternal life abiding in him, 1 John iii. 15. And supposing David was a man after God's own heart, when feeding his father's sheep; that is no sign he was, when committing a lutey and murder, any more than if I were honest seven years ago, and then turned thief—am honest still because I was once; this is the truth, ~~and~~ and you cannot deny it. But observe the Lord was displeas'd with David, being angry with the wicked every day; and there is no account, that the Lord put away David's sin until he confessed it, &c., 2 Sam. xi. 27, xii. 13, and all backsliders who sincerely repent may receive pardon, as David did, &c. But yet there is no Scripture that saith, they shall be brought to repentance irresistibly, whether they will or not; for God will have volunteers for Heaven, or none at all, Rev. xxii. 14, 17. We cannot with

reason suppose that a king would choose an enemy as an ambassador, with an embassy to rebels, but a friend; neither can we suppose with propriety, that God or Christ would call an enemy, a child of the devil, to go and preach and do miracles; but a friend. Yet we find in Matt. x. that *Judas* with the others, was positively called, and commanded to preach, and had power to raise the dead, heal the sick, and cast out devils, &c. And the twelve went out, and returned, &c. It speaks of them collectively, but not individually, doing miracles till after Christ's resurrection. Chap. xix. Peter saith, *we* have forsaken all, (not *I*) and followed thee, what shall we have therefore? Christ answereth, verse 28. Verily (or certainly) I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his Glory, ye also shall sit upon twelve thrones, judging the tribes of Israel. Now I ask, how they could follow Christ in the regeneration, except they were regenerated, i. e. born again? Doth it not mean Judas for one, seeing there were twelve apostles, twelve thrones, and twelve tribes? a throne for each! but it appeareth that the thrones were promised on conditions of overcoming, Rev. iii. 21; and that Judas forfeited his title by disobedience, &c. But saith one, "I thought Judas was raised up for the very purpose to betray Christ, and was always a wicked man." Answer. Many people think so, through the prejudice of education, and set up their opinion for the standard, and attempt to head the Scriptures to it; but that will not do; for truth will stand when error falls, and of course our tenets should correspond with the Bible, which doth not say, that Judas was always evil; but Christ conveys an idea to the reverse, when referring John xiii. 18, to Psalm xli. 9, where David is speaking of Judas, as in the person of Christ; and saith, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Here Judas is not only styled Christ's friend, but his familiar one, in whom he trusted. Now, can we suppose with propriety, that Christ would be familiar with the deceitful, and put confidence in them? No! methinks he would have set a better example.

Objec. Christ says, *John* vi. 70, "have I not chosen you twelve, and one of you is a devil."

Ans. Sometimes Christ spoke as man, and sometimes as God, and God frequently speaks of things that are not as though they were; for instance, *Rev.* xiii. 8, we read that Christ was a Lamb slain from the foundation of the world, and yet he was not actually slain till four thousand years after.

Again, God said to Abraham, I have made

thee a Father of many nations: when he was not the Father of but one child (Ishmael.) So Christ foreseeing as God, that Satan would enter into Judas, spoke of it, as if it was in the present tense, though it was not really so for some time after: there was more trust put in Judas than in the other Apostles, he being made treasurer. We have repeated accounts of Peter, James, and John sinning; but no account that Judas did until six days before the Passover, *John* xii. *Mark* xiv. 3. When our Lord was in the house of Simon the Leper, which appears to be Judas' father's house, in came a woman to anoint Christ, &c., and it appears that Judas felt a *thievish* covetous disposition to arise; and from that no doubt he was called a *thief*, and had the bag, for he never was called a thief *before*; and Christ gave him a gentle rebuke, and it appears that Judas got affronted, by his complying with a suggestion of Satan. (Satan was not really in him yet, only tempted him.)—And going out the same day, he made a bargain, *John* xiii. and 2, and *Mark* xiv. 10, (like some ministers) saying what will ye give me, and I will deliver him unto you, &c. Some people make Scripture, and say, whom Christ loves, he loves to the end, (and to the end of what?) There are no such words in the Bible—*John* xiii. 1, we read thus: "When Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end;" namely, the night in which the sacrament was instituted, Judas being present, &c. received the sop, *after* which Satan entered him, ver. 27. And now it may be said in the full sense of the word, that *he* was a *devil*, and *not before*, unless you allow of his being one before, and another entering him now, and so making a double devil of him—and what sort of being that may be, I cannot tell.

Objec. I think if Judas had *regeneration*, or was ever a friend to Christ, as you talk from *Matt.* xix. 28, 29, and *Psal.* xli. 9, that he is gone to glory. Ans. No, he has not, for Christ affirmed, "woe to that man, it had been good for him that he had never been born." *Mark* xiv. 21. *Luke* xvii. 19, 20. Again, we read Judas murdered himself; and no murderer hath eternal life abiding in him. Objec. I do not think one that is *given* to Christ can be lost. Ans. Then you do not believe the Bible, for we read, *John* xvii. 12, that Judas was given to Christ, and yet he is lost, and styled a son of *Perdition*, which means a son of destruction—and *Acts* i. 21, 25, where the eleven surviving Apostles, chose Matthias to fill up Judas' sphere, no more, nor less than what Judas did; they prayed thus, "Thou Lord, who knowest the hearts of all men,



show whether of these two thou hast chosen, that he may take part of this ministry, and Apostleship, from which Judas, by transgression, fell," &c. Now, if Judas were always a Devil, (which could not be, for there must have been a time when he begun to be one,) why would they choose a good man to fill up a Devil's place? Observe, there were twelve parts of the ministry, and the Apostles being accountable persons to God, Judas fell by transgression, (for where there is no law, there is no transgression.) Now, what did he fall from? An old profession!—To fall from an old profession, is no transgression at all; for transgression is sin, which implies the violation of a known law; of course, falling by transgression, implies losing something which is valuable, by misconduct. &c., this is the truth, ~~and~~ and you cannot deny it. But says one, I do not like your talk, for you destroy my comfort: and it is a discouraging doctrine against getting religion, if one thinks they can lose it after they get it. Answer, I might on the other hand, or in another case say, that it is discouraging against getting money, or buying this farm, or that horse, for perhaps it may be squandered, lost or die; therefore I would not try for them. What would you think of the man that would stop and be negligent at such objections? People temporally do not term such things discouraging, so as to flee; and methinks none will make that reply, but those who love and plead for a *little* sin; one leak will *sink* a ship.

Objec. Solomon was a wise man, and yet did many things wrong; and yet wrote Ecclesiastes afterward, from which we may infer, no doubt he is happy. Answer—Solomon no doubt was a *wise* man, above all the kings of the earth, and yet became the greatest *fool* by abusing his wisdom; for after that God had done so much for Solomon—Solomon turned and committed sin; and according to the Mosaic law, was worthy of temporal death in *five* respects: First, he made an *affinity* with Pharaoh, King of Egypt—Secondly, took his *daughter* to be his wife—Thirdly, made *affinity* with Hiram, King of Tyre—Fourthly, fell in *love* with *Heathenish* women, who turned his heart from God—Fifthly, fell into *idolatry*. He had *four* gods that he worshipped himself, and *others* for his *wives*. When Solomon was young, we read the Lord *loved* him; but now he was old, we read the Lord was *angry* with him, and he is angry with the *wicked* every day. The Lord endeavored to reclaim Solomon—first by mercy, and then by affliction; and raised up three adversaries for that purpose; but Solomon would not hear, but went on a step farther, and attempted to *kill* Jeroboam, who arose and fled to Egypt; and as the

Scripture leaves Solomon, he died in that state, with *murder* in his heart, as he attempted to *slay* the *innocent*; and “no *murderer* hath *eternal* life abiding in him.” And there is no account of Solomon's repentance, but that he died in his sins; and our Lord intimates, that if we die in our sins, where he is, we cannot come. And David's dying words to Solomon were, “If thou seek the Lord, he will be found of *thee*; but if thou *forsake* him, he will cast thee *off* forever.” Solomon sought the Lord, and the Lord *appeared* to him *twice*; afterwards he forsook God, and there is no account of his return as before observed: and as for believing that Ecclesiastes was wrote afterwards, I no more believe Solomon could write when he was dead, than I believe I could: and to evade this answer, and say Solomon wrote it when he was old, I reply, it is no more than any old man that swears or gets drunk can do, to cry out vanity of vanities, &c. when their lives are burthensome; but what makes the beauty of Ecclesiastes is, to see that a young man could cry out *vanity*, which is so contrary to *nature*, when nature is so fond of it: and as for the book of Proverbs, any person may discover they were wrote before the building of the temple, by turning to 1 *Kings* iv. 32, &c. and before much of his wickedness. You need not say, that I *said*, that Solomon is gone to Hell, I did not affirm so; but I take Solomon where the Scripture doth, and leave him where the Scripture doth, in the hand of a merciful God. Asking why the Bible is so particular to mention all the *good* conduct of Solomon, and then this *bad* conduct, if he repented why was not that put down? Turn to the history of *Josephus*, and it leaves Solomon if possible, in a worse situation than the Bible doth, &c.

Some people blame me for *holding* to *perseverance*, and at the same time they hold to it stronger than me; and moreover, for not holding to the final *perseverance* of the Saints; which assertion I think is wrong, for I think there is danger of *falling* away—therefore I hold to *perseverance* ~~and~~ and they cannot deny it. But they hold, a man *cannot* get rid of sin. Here, therefore, they hold to *persevering* in sin, and they hold to a falling from grace of course, ~~and~~ this is the truth, and they cannot deny it. Some have heard ministers pray to God, that the people might be sanctified from all sin; and then told them that they could not get rid of all sin—this was a clash. People frequently feel good desires from God to get rid of “all sin.” *James* i. 17, and yet think they cannot obtain the blessing, so pray in unbelief for it. We read, that whatsoever is not of *faith* is *sin*; therefore, if I hold with them, I should pray thus, “Lord, save me

from part of my sins now, and at death take them all away." &c. But this does not correspond with the Lord's Prayer, which commandeth us to pray that God's *Kingdom may come*, and his *will* be done, &c. as in Heaven; and we delivered from *evil*.

The kingdom of God, we read, is not meat and drink; but righteousness, peace and joy in the Holy Ghost. And Paul saith, this is the will of God, even your sanctification; and if a man be delivered from all evil, there is no sin left. And what is the benefit to pray for it, if we cannot have it? But in obedience to the commandment to pray for deliverance from evil; Paul besought God to sanctify the Thessalonians wholly, and to preserve their whole spirit, soul and body blameless unto the coming of Christ, 1 *Thess.* v. 23, and again ver. 16 to 18, he commandeth them to rejoice evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you. *Matt.* v. 48, Christ saith, be ye perfect, even as your Father which is in heaven is perfect, i. e. for a man in his sphere as perfect as God is for God in his sphere. Again, be ye holy, for I am holy. Again, the commandment is to love the Lord with all our heart, soul, body, mind and strength, and our neighbor as ourself, &c. And blessed be God, the promise is equal to the commandments; for God hath bound himself by a promise, *Ezek.* xxxvi. 25, then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols will I cleanse you, a new heart also will I give you, &c. Again, *Psaln* cxxx. 8, the promise is that Israel shall be redeemed from her iniquities; *John* viii. 12, Christ saith, he that followeth me shall not walk in darkness, but shall have the light of life. And again, God hath promised by the hand of Moses, thus: "I will circumcise thy heart, and the heart of thy seed, to love the Lord with all thy heart," &c., and thy neighbor as thyself." And Paul speaking of the oath and the promise of God, two immutable things, in which it is impossible for God to lie. Now, if God cannot lie, then he cannot do all things, especially that which is contrary to his nature; if so, then the above mentioned promises are equal to the commandments, and God is bound by the law of his nature to perform the same. "This is the truth, &c." and you cannot deny it.

Obje. David said "There is none righteous, no, not one."—Answer, True, yet we read about righteous Abel, and Lot's righteous soul, (2 *Peter* ii. 8, *Matt.* xxiii. 35.) Obje. Solomon saith, "there is no man that sinneth not." Ans. True, but John saith, "he that is born of God doth not commit sin." Obje. Paul saith, "I am carnal, sold under sin;" yet he

was a saint. Ans. Paul addeth elsewhere, "that the carnal mind is at enmity against God, and is not subject to his law, neither indeed can be, and to be carnally minded is death." Again, "Christ came to save sinners, &c. of whom I am chief." Now to take these expressions together just as they stand, you might prove that Paul was one of the worst of men, in the way to death, and at the same time one of the best apostles in the way to life, &c. Though Paul saith, I am carnal, sold under sin, yet it cannot be that he was speaking of himself, as a holy apostle; but was describing or rehearsing the language of one under the law, as you may see, *Rom.* vii. 1. "I speak to them that know the law." &c., but chap. viii. 1, 2. Paul saith, there is therefore now no condemnation to them which are in Christ Jesus, who walk *not* after the flesh, *but* after the spirit, for the law of the spirit of life in Christ Jesus hath made me *free* from the law of sin and death." And now, if Paul was made free, he could not be groaning under bondage at the same time, unless you can reconcile liberty and slavery together. Paul saith in one place, "I robbed other churches," now to take this passage just as it stands, you might prove that Paul was a robber; if so, would not the Government hang him if he was here, as they hang robbers, &c.

And to take any particular passage, you may prove almost any doctrine, if it be not taken in connection with the context or general tenor of the Scripture. But as the Bible in general doth not plead for sin, but condemneth it, commanding us to be holy in heart and life, &c. Therefore we should not plead for sin as though we loved it, and rolled it under our tongue as a sweet morsel, but should be *scripturarius* or Bible men, for Paul telleth the Romans, to whom some think Paul made allowance for a little sin, inferring it from the 7th chapter; but, by the by, they should remember that Paul talketh thus, "being justified by faith, we have peace with God, chap. v. 1; vi. 18, 22, he saith, being free from sin," &c. and being now made free from sin, &c. Well, says one, what next! Ans. Any person, by reading the Epistles of John, may find a sufficiency of proof to convince any candid mind that the doctrine of Christian perfection in love, is a Bible doctrine. Query, How far can a man be perfect in this life?

Ans. A man may be a perfect sinner by the help of Satan, &c. and you cannot deny it. Now if a man can be a perfect sinner, why not a perfect saint! Shall we not allow as much power to God to perfect his children in his own nature, which is love, as the Devil has power to perfect his in sin, &c.? But, says one, answer the former question, and likewise, who ever attained what you are

talking about? Very well—I'll tell you: I think a man cannot be perfect as God, except it be for men in our sphere, as God is for God in his sphere: for *absolute* perfection belongs to God alone: neither as perfect as *angels*, or even Adam before he *fell*, because I feel the effect of Adam's fall, my body being mortal is a clog to my soul, and frequently tends to weigh down my mind, which infirmity I do not expect to get rid of until my spirit returns to God: yet I do believe that it is the privilege of every saint, to drink in the spirit or nature of God, so far as to live without committing willful, or known, or malicious sins against God, but to have love the ruling principle within, and what we say and do, to flow from that divine principle of love within, from a sense of duty, though subject to trials, temptations, and mistakes at the same time; and a mistake in judgment may occasion a mistake in practice—I may think a man more pious than he is, and put too much confidence in him, and thereby be brought into trouble. Now such a mistake as this, and many other similar ones I might mention, you cannot term sin with propriety: for when Eldad and Medad prophesied in the camp, Joshua mistaking in his judgment, thinking they did wrong, occasioned a practical mistake, requesting Moses to stop them, &c., which was not granted. Observe, one sin shut Moses out of Canaan, of course one sin must have shut Joshua out; but as God said, "Joshua wholly followed him," and *wholly* not being *partly*, and as he entered Canaan, from that circumstance, I argue that a mistake flowing from love is not imputed as a sin. Again as we are informed, that Christ was tempted in all respects like as we are, Heb. iv. 15, yet without sin, and *can* be *touch*ed with the *feeling* of our *infirmities*, &c. Again, as we are commanded, James i. 2, to count it all joy, when we fall (not give way) into divers temptations. And if the Devil, or wicked men tempt me, and I reject and repel the temptation with all my heart, how can it be said that I sin? Am I to blame for the Devil's conduct? I can no more prevent my thoughts than I can prevent the birds from flying over my head; but I can prevent them from making nests in my hair.

Some people expect purgatory to deliver them from sin: but this would, methinks, make discord in Heaven. Others think that death will do it. If death will deliver one from the last of sin, why not two? why not all the world by the same rule? So, universalism will be true, and death have the praise, and Jesus Christ be out of the question! But death is not called a *friend*, but is styled an *enemy*, and it does not *change* the *disposition* of the *mind*. All that death does is to *separate* the *soul* from the *body*, therefore, as we

must get rid of the last of sin, either here or hereafter, and as but few in America allow of purgatory, I suppose it must be here. If so, then it is before the soul leaves the body, consequently it is in *time*, of course *before* death. Now the query arises, how long first? Why, says one, perhaps a minute before the soul leaves the body. Well, if a minute before, why not two minutes, or an hour; yea, a day, a week, a month, or a year, or even ten years before death—or even now? Is there not power sufficient with God, or efficacy enough in the blood of Christ? Certainly the Scripture saith, all things are now ready: now is the accepted time, and behold now (not to-morrow) is the day of salvation. To-day if you will hear his voice. Remember now thy Creator in the days, &c., and there being no encouragement in the Bible for to-morrow, now is God's time *and* you cannot deny it, &c. Observe examples—by faith Enoch walked with God (not with *sin*) three hundred years, and had the testimony that he pleased God—Gen. v. 22; Heb. xi. 5. Caleb and Joshua, wholly (not partly) followed the Lord—Num. xxxii. 11, 12. Job likewise, God said was a perfect man, and you must not contradict him; and though Satan had as much power to kill Job's wife, as to destroy the other things: as all except Job's life was in his hands, but he thought he would spare her for an instrument, or a torment, Job i. 12, 22, and ii. 9, 10. David was a man after God's own heart, when feeling his father's sheep, not when he was committing a hutory—1 Sam. xiii. 14 and xvi. 7, 11—2 Sam. xii. 13. Zacharias and Elizabeth, were both righteous before God, walking in all the commandments, &c. blameless—Luke. i. 5, 6. Nathaniel was an Israelite indeed, in whom there was no guile, &c. John i. 47. John, speaking of himself, and those to whom he wrote, herein is our love made perfect, and perfect love casteth out fear.—1 John iv. 17, 18. Again, of the seven Churches of Asia, five had some reproof, but two had *no* reproof at all; Smyrna and Philadelphia, why not, if they had a little sin: the latter was *highly* commended, Rev. ii. 8, 9, and iii. 7, and so on, &c.

Query—Must we not get rid of all sin before we go to glory? do not we feel desires for it? did not God give us these desires? does not he command us to pray for it? should we not look in expectation of receiving? God help thee, without prejudice to consider the above impartially, as a sincere enquirer after truth, let it come from whom it may, intending to improve conscientiously as for eternity—Amen ——— Says one, do you think a man can know his sins forgiven in this life, and have the evidence of his accept-

ance with God? Answer—We are informed, that Abel had the witness that he was righteous—Gen. iv. 4; Heb. xi. 4. Enoch had the testimony—v. 5. Job said, I know that my Redeemer liveth, and though he slay me, yet will I trust in him; Job xix. 25. David said, “come unto me all ye that fear the Lord, and I will tell you what he hath done for my soul.” As far as the east is from the west, so far hath the Lord separated our sins from us. Psalm lxxvi. 16. Peter said, John 21, “Lord, thou knowest that I love thee.” John saith, “he that believeth on the son of God, hath the witness in himself.” 1 John v. 10, and Matt. i. 25. Jesus shall save his people (not in, but) from their sins. Again, John iii. 8, the wind bloweth where it listeth, thou hearest the sound thereof, &c., so is every one that is born of the spirit. The wind, though we do not see it, we feel and hear it, and see the effect it produces: it waves the grass, &c. So the spirit of God, we feel it, it gives serious impressions, and good desires within our breast for religion. Again, we hear it, an inward voice telling what is right and what is wrong; and the more attention one gives to the inward monitor the more distinctly they will hear the sound, till at length it will become their teacher. Again, we may see the effect it produces—some that have been proud and profligate, get reformed and become examples of piety; which change money could not have produced, &c. Says another, I will acknowledge the ancients could talk of the knowledge, but inspiration is now done away; therefore it is nonsense to expect any such thing in this our day. Answer, We read, Jeremiah xxxi. 33, 34, of a time when all shall know the Lord, from the least to the greatest. Now, if there hath been a time past when people have known God, and a time to come when all shall know him—which time is not yet arrived, Isa. xi. 9. Hab. ii. 14—why may not people know him in this our day? nature has not changed, nor God, and if matter still can operate on matter, why not spirit upon spirit? Some people are so much like fools, that they think they are not bound in reason to believe any thing except they can comprehend it. This idea centres right in Atheism: for the thing which comprehends is always greater than the thing comprehended; therefore, if we could comprehend God, we should be greater than he, and of course look down upon him with contempt. But because we cannot comprehend him, then according to the above ideas, we must disbelieve and reject the idea of a God. The man who so acts, supposes himself to be the greatest, he comprehending all other men or things, and of course he is God; and many such a God there is, full of conceit. Observe, I can know

different objects by the sensitive organs of the eye, ear, &c., and tell whether they are animate or inanimate; and yet how my thinking power gets the idea, or comprehends the same through the medium of matter, is a thing I cannot comprehend: yet it being such a self-evident matter-of-fact, I must assent to the idea, &c. But says one, who knows these things in this our day? Ans. The Church of England prayeth to have the thoughts of their hearts cleansed by the inspiration of God's holy spirit, and with the Church of Rome, acknowledge what is called the Apostles' creed: a part of which runneth thus, “I believe in the communion of Saints, and in the forgiveness of sins.” Again, the above ideas are in the Presbyterian Catechism, which saith, “that the assurance of God's love, peace of conscience,\* and joy in the Holy

\* Conscience, so called, is the result of the judgment and the judgment is the result or conclusion of the understanding, and according to the information or illumination of the understanding, so the judgment is formed pro or con, and accordingly the conscience speaks, from which I argue that reason without revelation or the influence of the Holy Spirit, is not a sufficient guide; for instance, a Roman's conscience will not allow him to eat an egg on Friday, and yet they will curse and swear. A Quaker's conscience will not allow him to partake of the sacrament; as a sincere one informed me, when taken prisoner by the British rebels in Ireland, they strove to make him conform to their ceremonies—he replied, “nothing that you can inflict will make me yield.” Thus you see, men's consciences lead them diametrically opposite to each other—from which I argue, that conscience is not a sufficient guide, though a man ought not to go contrary to his conscience. For instance, if the understanding be misinformed the judgment draws a wrong conclusion, viewing things in false colors, by which means the conscience is not properly regulated, and thereby runs into absurdity, as Paul mentions some, whose consciences were defiled.

Any man who does a thing contrary to what he thinks or judges is right, his conscience, which is the result of his judgment, will convict or condemn him. Therefore, supposing a man's understanding to be misinformed, he might conclude or judge a thing to be wrong when it is right, and thereby feel convicted, as if in error, when in fact there is none but his mistake. From this I again argue the need we have of revelation, in order to understand and know our duty aright, and likewise to form proper ideas of God, and eternal things.

As God is a spirit, we can know no more of him than he is pleased to reveal except we draw it from his dealings with his creatures, &c. and as we have not the language of immortality, we can form no just or proper ideas of the eternal, immortal or celestial realms, or world; but by the representations of earthly things. Therefore for the want of a better language, we have to make use of the most striking metaphors or representations, that mortal language will or can admit, &c. and this is so far short of the real essence of the matter, that if people are not much aware, they will form improper ideas from unmeaning expressions which we are obliged to use for the want of better, and so form wrong ideas by drawing a wrong conclusion relative to the same, and then lay down those ideas as positive arguments. By these means much error is gone abroad into the world; and from expressions similar to these, INFINITE NUMBER, AN ETERNAL DURETY, &c. Now observe, there is no number but may be enlarged by the addition of units; but that which is infinite cannot be enlarged; therefore to talk about infinite numbers, is a contradiction in terms.

From light cometh sight, from sight cometh sense, and sense giveth sorrow. When the divine influence shines into the understanding, and gives the soul a discovery of the danger to which sin exposes it, &c. the soul that yieldeth obedience to this light, fineth the mind to grow

Ghost, doth accompany or flow from justification, adoption, and sanctification, in this life," (not in the life to come.)

solemn under a sense of eternal things, the heart to grow tender, and the conscience to be as the apple of an eye, arising from a view of their situation, occasioned by this divine revelation in the mind, &c. So the soul, seeing the evil of sin, which it once cleaved to in love, now abhors it like as one fleeth from a serpent. Here penitence takes place, the heart melts to tenderness like wax before the fire, and becomes willing to part with their sins and to be saved by free grace; they likewise feel a cry in their hearts for mercy, not like the man who says over his prayers as a lazy school-boy says his lesson and thinks he has done his stint, but rather like a drowning man that cannot swim, calls mightily to one on the shore for help or I am drowning, &c. Their cry is, what shall I do to be saved? God be merciful unto me a sinner.

Here is repentance pointed out, which implies three things—first, a sensibility of the evil done—secondly, brokenness of heart or contrition of mind for it—and thirdly, a willingness to make confession or satisfaction, &c. Observe, a man cannot repent of his error till he is sensible he is in one—here I again argue the need of revelation to give an internal conviction, with regard to that which is displeasing in God's sight, &c. Again, if a man persists in a thing, he does not abhor it; and of course does not repent of it, for if he did, he would forsake it instead of delighting and persisting in it, &c. Again, if one be in an evil and will not confess it from his heart to the injured or abused, he is impenitent; of course he does not repent—God pity him. The way to have repentance towards God, is to yield obedience to the influence of God's awakening spirit, and *consideration* is the first thing. O God help thee, reader, to adhere to the inward whispering voice and seriously reflect on the value of thy soul, the shortness and uncertainty of time, and the necessity of improving your accountability for eternity. Again, a *resolution* is positively necessary to be on the Lord's side, as saith Christ, the kingdom of Heaven suffereth violence, and the violent take it by force. The prodigal son came to himself, (which implies he was beside himself, as every sinner is) and reflected or considered how many hired servants, &c. at my father's house, and I perish with hunger. A resolution was then formed; I will arise and go to my father; and the resolution was put into practice, not in a dilatory way, as though he must first go and tell the citizen; but he at once left all behind, and his father did not wait for him to get clear home, but met with him when he was yet a great way off.

So, reader, if you intend to serve God, you must count the cost, and then enlist for the war; i. e. set out for eternity and give up the idols of your heart, for you cannot serve two masters, saith Christ. And again, he that loveth father, mother, brother or sister, wife or children, houses or lands more than me, is not worthy of me; and except a man deny himself, and take up his cross daily, and follow me, he cannot be my disciple. God help thee to reflect whether you will set out and encounter the difficulties to enjoy future happiness, or whether you will slight the offers of Heaven, and sell your soul for the sake of the pleasures of vice, which you can now roll under your tongue as a sweet morsel, but your latter end will be bitter: O, will you run the risk of being cut off by your sins!

FAITH is a *divine conviction* of the attributes of God, wrought in the mind by the *Spirit of God*, that there is a *reality* in the *invisible* world, or a *supernatural evidence* communicated to the understanding, that there is a reality in spiritual things, as saith the apostle "Say not in thy heart, who shall ascend into Heaven to bring Christ from above, or who shall descend into the deep to bring up Christ, &c. But the word is nigh thee, even in thy mouth and in thy heart, i. e. the word of faith which we preach." Rom. x. 6, 7, 8. The word there spoken of, is what in other parts of the Bible is called the *word* of God, which is the voice or power of Jesus Christ, speaking to the hearts of the sons of men, as you may observe, John i. 1 to 4, and xv. 3, 22, where is the man who hath not heard? consideration and resolution are *actions* of the mind. Some people suppose that faith and believing are synonymous expressions, with one and the same meaning; but I think they are different, and that *believ-*

ing is the act of *faith*, the same as *seeing* is the act of *sight*. I cannot see without sight; God gives me sight, but the act of seeing is mine. So believing is the act of the creature; if it were not so, why should we be commanded to believe, and condemned for unbelief, or not believing?

Surely believing is the action of the creature, but he cannot believe without a power, any more than I can see without sight—faith is the gift of God, that is the internal power to realize spiritual and eternal things. Well, says one, when I attempt to pray, what shall I believe? Answer—prayer being the sincere desire of the heart, earnestly ascending to God; when you feel your need of a blessing, raise your desires with fervency in expectation, believing that God is able to give you the things you feel you need. Believe, secondly, that he is willing to do it, as he willeth not the death of a sinner, but that all should come to repentance, Ezek. xxxiii. 11; 2 Peter iii. 9. Believe, thirdly, that he will bless you because he has promised it. Observe, some people claim the promises when they have no right to them, for they live in the commission of known sin—"for the wages of sin is death," and "the soul that sinneth it shall die." But those who are willing to part with their sins have a right to the promises of God, according to Prov. xxviii. 13, and Matt. xi. 28, for God cannot lie, says Paul. Therefore God is bound by the law of his nature, to perform his promises to the sons of men when they fulfil the condition, which is to be sensible of their need, and become penitentially passive in his hand; so far resigned as to have no will of their own, abstract from his, and yet active to enquire his will, willing to do it as far as it is manifested, &c. Some people under a sense of their unworthiness, think that God is so very angry with them, that he will not receive them till they are better, and of course that they must do something to pacify him, just as if his will must be turned in order to be willing to receive them. But observe the poet saith,—

"If you tarry till you're better,  
You will never come at all."

Therefore, you cannot make yourself better by tarrying from him a space, by striving to do something to recommend yourself to his favor. Do remember that God is willing to receive you, if you are but willing to receive him at the expense of your sins, and submit for him to take possession and reign within. For we read, 2 Cor. v. 18, 19, that God is in Christ reconciling the world to himself; and it is for us to be reconciled to God, as God is love; and his love, according to John iii. 16, 17, influenced him to send his Son to make it possible for our salvation. Therefore, he is willing to receive us, if we are willing to receive him, as now is the Lord's accepted time and day of salvation; all things are now ready, &c. Therefore take God at his word now and let thy soul's desires be enlarged in expectation of the blessing, as the watchman looketh out for the dawn of day, believing as Christ died for all, he died for me. Now is the time for salvation and I can only receive him by faith, and rest my soul upon him as the sinners Saviour.

"Lord, I give myself to thee,  
'Tis all that I can do."

The very moment you thus yield and give up, and submit to the grace of God by throwing down the weapons of your rebellion, relying your whole dependence on the mercy of God in the merits of the Redeemer for salvation, &c. that very moment the spirit which converts will give the testimony of pardon and reconciliation in the beloved; for the Spirit bears witness to truth: (Rev. iii. 20) and thou wilt feel a change within, whereby thou canst say, one thing I know, that whereas I was blind, I now see; or the thing I once hated I now love, and the thing I once loved I now hate; i. e. the things of the world, which I once placed my heart upon, I see how empty and vain they are, and religion, which I little esteemed, I prize to be of more value than all the world besides. Give me Christ or else I die.

"Only Jesus will I know,  
And Jesus crucified."

The Quakers likewise acknowledge that the true worship is in spirit (not in the outward letter) and in truth (not in error) and

The word *hope*, implies a well grounded *expectation* of the enjoyment of something in future; therefore, it is more than a bare *wish*, *desire*, or *presumption*, that it will be so without any evidence, &c.

Supposing I was condemned to die for the horrid crime of murder, and there is no possibility of escape, one asks me, Lorenzo, do you expect to escape the gallows? I reply, I hope so. Now if there be no probability of escape, how could I hope? I would naturally despair, and if I *despaired* I could not *hope*, for hope and despair do not go hand in hand. So my hope would be but a wish or desire. So it is with some sinners who are more afraid of what will happen after death, than they are of death itself, and yet say they *hope* to go to Heaven when they die, and yet they know in their own hearts and feel that they are unprepared, &c.

I therefore argue, that their *hope* is nothing but a *wish* or *desire*; for doubtless they would wish to escape misery, as self-preservation is said to be the first law of nature. But a wish or a desire (which all feel at times, &c.) will no more carry a person to Heaven without practice, than a desire to see my parents would carry me to New England.

Again, suppose a man possessing a plantation would neither plough nor plant, yet *expect* a crop in the fall, because God was able to make it grow in a day—this man's *hope* would be nothing but *presumption*—presuming on the power of God without any evidence that God would exert that power. Just so it is with some people; say they, I have not been so bad as many of my neighbors, and God is good, and Christ is good, and I hope to make out somehow when I die. Thus they conclude all is well without evidence, and deceive themselves. This pre-umptuous hope will do to live by, but will desert the planter in the fall, and there in death.

Observe, the Christian *hopes* for happiness beyond this life, and his hope is something more than a bare wish or presumption that it will be so without evidence, but rather he is like the man who ploughs the ground, the crop springs up and begins to grow, there is a fine *probability* that he will have a crop in the fall, so the Christian has a *probability* of Heaven or future bliss, arising from a good *prospect*, for the spirit of Christ which reigns in Heaven both *convinced* him, and given him a divine evidence relative to his present dangerous state, brought him to repentance, enabled him to yield obedience, and given him an *evidence of pardon*, so the burthen is gone, and the man feels a change wrought within him, and can tell you an experience of grace; so the *hope* is well grounded.

Again, the Christian viewing the goodness and mercy of God in redemption, and viewing a beauty in holiness, feels his heart drawn out in love to the Lord and to his ways, and can say in Bible language, "Lord thou knowest that I love thee; or we love God because he first loved us." And they obey him not so much out of a slavish fear of being damned, as out of a loving filial fear of offending. Again, they love the Lord's people according to the eleventh commandment, and can say with John, "by this we know, that we have passed from death unto life, because we love the brethren." The Christian loves the image of his master wherever he can see it, he loves their company and conversation, for their hearts run together in cords of love like two drops of water. And Christ has given us a method whereby the wicked may know whether we possess religion or not. John xiii 34 35. By this shall all men know, that ye are my disciples, if ye have love one to another.

Observe, you may take a piece of iron and wood, and you cannot weld them together, but two pieces of iron may be welded together—but if iron be welded around wood, the wood may shrink from it and get loose. So relative to religion—two Christians will unite like iron, but it is not every professor that is a real possessor. And the non-possessing professor, will not unite with the true professor, and if an appearance of unity is taking place, they will shrink from it like the wood from iron, which hath too frequently been the case in Christendom, to the no small injury of the cause of religion in the unbelieving world. But as far as holiness prevails, so far a union of spirit will take place. O may God carry on the

many other proofs might be brought, but let *one* more suffice: and that is in *your own breast*. You feel the witness and reproof

revival of religion, now in the earth, and open a door for the promulgation of the gospel, and may laborers be raised up, such as will count not their lives dear to themselves so that they may finish their course with joy, and a nation to be born to God in a day, and the nations learn war no more!

Again, the spirit of Christ influenceth his followers to obey his commandments, which are, to *love* your enemies, to *bless* them that *curse* you, and *pray* for them that *despitefully* use and *persecute* you.

And that man who cannot pray for his enemies, but feels malice against them, hath got no religion, for the Christian being holy, abhors their evil conduct, yet loves their precious souls with a love of pity, Matt. v. 44, &c.

Again, he being *justified by faith*, he hath *peace* with God through Christ. The *spirit of peace* reigning within, he hath *peace of conscience* and becomes a *peace-maker*; and such are called the *children* of God, Matt. v. 9, and this influences him to live peaceably with all men, as much as the nature and circumstances of things will admit of. Likewise, this peace makes his soul like the ocean, while the surface is uneven by the tempestuous storms, the bottom of it is calm; so the Christian possessing this peace within, while in the midst of outward difficulties, the centre of the soul is calmly stayed on God.

Again, there is *joy* in the Holy Ghost, which is sweeter than the honey from the honey comb, and will give relief to the *mind*, like corporeal bread refreshing the hungry body, to the *satisfaction* thereof. The things of this *world* can no more give contentment to the *mind* than a handful of sand can refresh the hunger of the body; for the mind is *spirit* and its *happiness* must be *spiritual* and come from a *spiritual source*, of course from *God*; consequently it must be found in revealed religion.

Therefore, we need the *influence* of the *Holy Spirit*, which I call *inspiration* or *revelation*, &c. which we all feel at times and seasons to *operate* upon our *minds*, causing good *desires* to *spring up* within, &c.

And by the help of this spirit, many have, and all may repent if they will, but *obey* it whilst the day of mercy lasts, as saith the maxim—

"While the lamp holds out to burn,  
The vilest sinner may return;  
But if you will not when you may,  
When you will you shall have nay."

Temperance is Christian fruit—many to avoid one extreme, run into another on the other side. Temperance implies avoiding extremes, by striking the medium—I may talk too little and prevent my usefulness—I may talk too much and spoil my influence—Likewise, eat too little or too much, and injure my constitution—also, drink too little, or perhaps drink too much and get drunk; and become worse than a beast or a devil, for they do not get drunk; and in this one sin, I commit ever so many—first, I injure my body—secondly, I bring a scandal on myself—thirdly, I set a bad example before others—fourthly, I lay out my money for that which is worse than if thrown into the fire—fifthly, I break the command of God—sixthly, I quench the good Spirit—seventhly, I deprive myself of the power of reason—eighthly, I hereby am liable to injure or murder my friends, &c. &c.

Again, there is *meekness*, which implies *humility* or the *possessing* the *spirit of our station*, to *act* in that *sphere of life* which heaven hath *allotted* or *qualified* us for, not wishing to appear above what we really are, neither to sink ourselves below our proper dignity; whether among the great or small, willing to take up our daily cross and follow Christ through evil as well as through good report to joys on high. Christ saith, come and learn of me, for I am meek and lowly in heart. Matt. xi 29. But some people are proud and haughty, and think, *great I* and *LITTLE U*.

Another quality of this fruit, is *long suffering*; for if God had come out in strict justice, he would have cut us down while in our sins, as cumberers of the ground; but

sometimes for doing wrong; now why may we not, on the principles of reason, admit the

he bore with us and forebore to cut us off, that we might have a longer space to repent in.

So we should be God-like in this respect and never return evil for evil, but contrariwise, good for evil, and bear and forbear as much as what the nature and circumstances of the case will admit.

Again, *gentleness* is another quality of this fruit, as saith the Apostle, a servant must strive, but be gentle; and let your moderation be known to all men, &c. Some people give reproof in anger, &c. to the no small injury of Christianity by prejudicing minds thereby against it, &c. But as God came to Adam in the cool of the day, and as soft words turn away wrath, I entreat those into whose hands this may fall never to take the harsher way when love will do the deed. For by reproving in anger, you make the opposite party angry; they then will take you to be their enemy, and thereby their ears are cut off, and none but Christ can heal them; so your word will be as chaff before the wind.

But go on in gentleness, in the Christian spirit with sound argument, and though they get angry at first, yet this way will tend to cool them down and convince their judgment. they see their error, feel conviction and for the sake of peace of mind, reform, &c. How much more probable is this way of success than the other!

Again, *PATIENCE* which implies bearing trials with a humble resignation to the will of God, believing that he will carry us through, &c. the greatest mercies when abused, become the greatest curses, as the offers of mercy when rejected is the cause of the sinner's condemnation; whereas the greatest afflictions when sanctified are *mercies in disguise*; for instance, it is said that a man in the reign of Queen Mary, said every thing which happened to him would be for the best; he was to be burned as a heretic, on account of his religion, &c. and being made prisoner, on his journey he happened to fall down and break a limb. Said the guard, wilt this be for the best? He answered in the affirmative; and before he got able to continue his journey the Queen died, by which means his life was preserved—thus you see the truth of his words.

Whatever trials I bring upon myself by my misconduct, I may thank myself for. But whatever trials befall me when in the path of duty, such as I cannot avoid without getting out of duty's path—such I believe happen not by chance, nor come from the dust, but are God's mercies in disguise, as above.

We read that it is through much tribulation we are to enter into the kingdom of God. And those who have got through, came out of great tribulation, and all that will live godly in Christ shall suffer persecution, which implies that if he meets with no opposition, he hath not religion enough to make the Devil angry with him. Again, Christ saith, in the world you shall have tribulation, but in me you shall have peace; and Heb. xii. we read, what son is he whom the father chasteneth not. And though no chastening for the present seemeth to be joyous but grievous, nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby; and we have not an high priest which cannot be touched with the feelings of our infirmities; but glory to God, he can; as saith the poet,

"He in the days of feeble flesh,  
Pour'd out strong cries and tears,  
And in his measure feels afresh,  
What every member bears.  
A smoking flax he will not quench,  
But raise it to a flame,  
A bruised reed he will not break,  
Nor scorn the meanest name."

Therefore,

"Ye fearful saints fresh courage take,  
The clouds ye so much dread,  
Are big with mercies and shall break  
In blessings on your head."

Therefore,

"Ye conquering souls fight on,  
And when the conquest you have won,  
Palms of victory you shall bear,  
And in Christ's kingdom have a share,  
And crowns of glory ever wear,  
In endless day."

idea of a witness within likewise of doing right; also of pardon from God through Christ, and acceptance. And now I have as good a right to dispute whether there were any such land as Canaan, as you have to dispute revealed religion; for if I credit it, it is by human information, and you have as strong proof about revealed religion. And such proof as this in other affairs, in common courts of equity, would be allowed, and you cannot deny it.

Christ saith, Luke xxi. 19. In your patience possess ye your souls—O how much there is contained in this expression! And if we possess our souls in our patience, how ought we to exercise patience under trials and be resigned to the will of providence, who hath the disposal of all events, lest we prevent the sanctification of the affliction, and thereby lose a blessing and get a curse. James saith, you have heard of the patience of Job, and seen the end of the Lord, and exhorteth his brethren to count it joy, when they fell into temptation or afflictions for a trial of their faith, which worketh patience, and patience experience, &c. which enlarges the capacity, so that we shall be more capable of enjoying God here and hereafter. Job's afflictions were great, yet remember God carried him through, and first, Job had a great experience, which otherwise he could not have had—second, he saw the salvation of God—third, his latter end was blessed twice as much as his beginning—fourth, his enemies were brought to bow to him; and this is left on record for the benefit of the after generations—and God in this our day, frequently sees it necessary to suffer his dear children to pass through trials and difficulties, to set them up as examples of patience for others to copy after, and to wean them from the world, and ripen them for the kingdom of everlasting glory—and those who put their trust in him, he deserteth not, but proportions their strength to their day, and gives them suffering grace in trying times. Yea, he is with them in six trials, and in the seventh forsakes them not, as saith the Apostle—he will not suffer you to be tempted above what you are able to bear—but will with the temptation make a way for your escape. A storm denotes a calm: so do trials and afflictions denote good days, to those who put their trust in God, with prayer and resignation to his disposal.

When all things go well with me, like pleasant sailing, I conceive there is a storm somewhere gathering; I endeavor to lay out accordingly, and by so doing I am prepared for it when it comes, and if I be disappointed, I am disappointed on the right side. It is now upwards of ten years, that I have devoted my life as a travelling missionary, though not in

the common way but rather like the fowls of the air, more dependent for my daily bread, have had no particular source to depend upon except divine providence, whom as yet I have never found to desert me—no not in my greatest discouragements; but hitherto he hath helped and raised me up friends in times of need; and now I am among kind friends; and though I expect trials are before me, previous to my dissolution yet he who hath been with me, I trust will still continue his mercy, and one day take me to rest above, where the wicked shall cease from troubling and the weary are at rest.

“Where all our toils are o’er,  
Our sufferings and our pain;  
Who meet on that eternal shore,  
Shall never part again.”

David saith, Psalm lxxxiv. 11, “no good thing will God withhold from them that walk uprightly;” therefore, if God withholds a thing from the *upright* in heart, it is not in judgment but in mercy, because he sees that the fruition of it would not be best for them in the long run. And Paul saith “all things shall work together for good to them that love God.” Therefore, let us lie passive in the

hand of providence, at the disposal of his will, knowing that if we are active to enquire and do it according to the light and knowledge imparted, it being the delight of providence to do his needy creatures good—he will be well pleased with us in Christ and choose those things which shall be for our present and eternal good; for God is love and doth not willingly afflict the righteous or punish the wicked without a cause. For his tender care is over all his works. Therefore it is not good to be our own choosers, lest we pursue wrong things and be brought into difficulties and woe. But rather give thy heart to God, who will then become thy friend; for this purpose, watch much, pray much, and that in private. Give daily attention likewise to the Scriptures, and follow the *inward convictions* of the *divine spirit*, which leadeth from *vice* to *virtue*, and from the *love of sin* to the *love of God*, and from the *things of earth* to the *things of heaven*. &c. and live as you would wish to die, and be willing to give an account to the GREAT JUDGE of all the earth. MAN PREPARE TO MEET THY GOD—may the Lord bless you, and bring us to glory—Amen.



## TO THE YOUNG READER.

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THERE is not any subject that can engage your attention of more importance than *Marriage*, except the salvation of the soul. Your peace for time depends upon it, and, in a great measure, your eternity is connected with it; though it be treated as a *novel* in a *romantic* way, and even most young people cannot hear the word "Matrimony" mentioned, without exhibiting levity in their countenances, which shows how little they realize the subject, and in what a trifling manner they view it. If a man have a farm, and don't like it, he can sell it, and procure another; if he have a house, and don't like it, he can pull it down, and build another. But this is for life! It is indeed one of the most important concerns of life. Hence, act honorably, and discreetly, in the fear of God; and take him for your counsellor, that you may enjoy his favor, and thereby secure his protection.

LORENZO DOW.

## REFLECTIONS ON MATRIMONY.

FROM THE TWELFTH EDITION, WITH ADDITIONS.

*Marriage is honorable in all, and the bed undefiled. But Whoremongers and Adulterers God will judge.*—Heb. xiii. 4.

VARIOUS are the *opinions* with regard to the subject before us. Some people tell us it is not *lawful* for men and women to *marry*, and argue thus to prove it: "It is living after the flesh: they that live after the flesh shall die. (by which is meant separation from God,) therefore they who live together as *husband and wife* shall die."—Now the *premises* being wrong, the *conclusion* is wrong of necessity: for living together as *husband and wife* is not living after the flesh, but after God's *ordinance*: as is evident from *Matt. xix. 4, 5, 6.*—  
"AND HE ANSWERED, AND SAID UNTO THEM, HAVE YE NOT READ THAT HE WHICH MADE THEM AT THE BEGINNING MADE THEM MALE AND FEMALE, AND SAID, FOR THIS CAUSE SHALL A MAN LEAVE FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE: AND THEY TWAIN SHALL BE ONE FLESH? WHEREFORE, THEY ARE NO MORE TWAIN, BUT ONE FLESH. WHAT, THEREFORE, GOD HATH JOINED TOGETHER, LET NO MAN PUT ASUNDER." In these words CHRIST, our great *lawgiver*, refers to *Gen. ii. 24*: which at once proves, that the *PARADISIACAL institution* is not *abrogated*. From the beginning of the world until the words of the text were written, people lived together as *husband and wife*, and had divine *approbation* in so doing: as is easily proved from the word of God. *Some people* have an idea we CANNOT be as *holy* in a *married* as in a *single* state. But hark! Enoch walked with God after he begat Methuselah, three hundred years, and begat sons and daughters.\* *Gen. v. 22.*

*Heb. xi. 5.* Now if Enoch under that dark dispensation could serve God in a married state, and be fit for translation from earth to heaven, why not *another* person be equally *pious*, and be filled with "righteousness, and peace, and joy in the Holy Ghost" under the Gospel dispensation! according to *Rom. xiv. 17.* But admitting it is right for *common* people to *marry*.—Is it right for the *CLERGY* to marry! Answer—I know that too many think it is not, and are ready to conclude, that whenever "a *preacher marries, he is backslidden from God*:" hence the many arguments made use of by some to prevent it. When I hear persons who are *married* trying to dissuade others from *marrying*, I infer one of two things: that they are either unhappy in their *marriage*, else they enjoy a blessing which they do not wish others to partake of. The *CHURCH OF ROME* have an idea that the Pope is St. Peter's successor, and that the *CLERGY* ought not to *marry*. But I would ask, if it was lawful for St. Peter to have a *wife*, why not lawful for another *PRIEST* or *PREACHER* to have *one*? But have we any proof that Peter had a *wife*? In *Matt. viii. and 14*, we read as follows: "And when Jesus was come into *Peter's house*, he saw *his wife's* mother laid, and sick of a fever." Now, how could Peter's *wife's* mother be sick of a fever, provided he had no *wife*? and as we have no *account* that CHRIST PARTED Peter and his *wife*, I infer that he *lived* with *her* after his call to the *apostleship*, according to *Rom. vii. 2*, for "the woman which hath an husband is bound by the law to her husband so long as he liveth:" now if Peter's wife was "*bound*" to him, how could he go off and leave her, as some people

\* Whoever will reflect, 1. on the command in Paradise: 2. the promises in the ten commandments; 3. that Samuel was the answer of prayer, and proved a blessing to society; 4. that although all persons by nature have an equal chance, yet the influence of example is to be taken into account; 5. the blessings that God may bestow as a treasure from his goodness, in answer to sincere obedience and prayer; and, 6. the honor of being born

of truly pious parents is matter of joy and gratitude: for who are, or can be fitter instruments to add to the number of the heavenly host?

think he did? The words of the text are, "marriage is *honorable* in all."—But how could it be *honorable* in ALL, if it were *dishonorable* in the *priestly order*? For they forming a part, of course are included in the word A-DOUBLE-L. In the first epistle written by St. Paul to Timothy, (iv.) we read thus: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and *doctrines of devils*; speaking lies in hypocrisy; having their conscience seared with a hot iron: *forbidding to marry*, and commanding to abstain from meats, which God had created to be received with thanksgiving of them which believe and know the truth." Observe, forbidding to *marry* is a doctrine of devils, therefore not of divine origin; of course not to be obeyed, for we are under no obligation to obey the devils: but in opposition to them, to enjoy all the benefits of divine institutions. Marriage is a divine institution, therefore the benefits of matrimony may be enjoyed by them that *believe* and *know* the truth. Having briefly, but fully shown, that matrimony is lawful, I shall proceed to elucidate the words of my text or motto. In doing which, I shall,

FIRST, Show what matrimony is not.

SECONDLY, What it is.

THIRDLY, Point out some of the *causes of unhappy marriages*, and conclude with a few words of advice.

Resuming the order proposed, I come in the first place to show what matrimony is not.

1st. Two persons of the same gender dressed in the garb of the sexes, deceive a magistrate or minister, and have the ceremony performed, which is no marriage, but downright wickedness, which some have audaciously been guilty of.

2d. There are certain beings in the world in human shape, and dress in the garb of one of the sexes, but at the same time are not properly masculine nor feminine: of course not marriageable. They enter into matrimonial engagements with persons of one of the sexes, and the formal ceremony is performed; this is not matrimony, but an imposition: forasmuch as the design of matrimony cannot be answered thereby.

3rd. Sometimes a banditti catch two persons and compel them ceremonially to marry at the point of the sword, to save their lives; but this is not matrimony: for it is neither sanctioned by laws divine or human; neither are they obligated by such laws to live together.

4th. Some men have a plurality of women, but they cannot be married to them all; if the first marriage was lawful the others are not, "for two," saith he, (not three) "shall be one flesh;" moreover, when two persons enter into marriage, they promise to forsake all others,

and be true to each other while they both shall live; therefore are not at liberty to have any thing to do with other persons.

5th. Sometimes persons who are married without just cause, leave their companion, take up with another person, and live with him or her: this is not matrimony, but adultery; and all such persons may expect to meet with God's disapprobation in eternity; "for such shall not inherit the kingdom of God."

6th. Two persons living together as husband and wife, and yet feeling at liberty to forsake the present, and embrace another object at pleasure—this is not matrimony, but whoredom: and "whoremongers and adulterers God will judge." Yet we may here observe: in many parts of the world, the political state of affairs is such, that two persons may live together by mutual consent as husband and wife, where there is no formal ceremony performed, and yet be justified before God: which was the case with the Jews, (instance also if some were cast away upon an island;) but this is not the case in America, except among the colored people, or heathen tribes, as will be more fully shown under the next head—in which I am to show,

SECONDLY, What matrimony is.

Some people believe in a decree, (commonly called a lottery,) viz. That God has determined in all cases, that particular men and women should be married to each other: and that it is impossible they should marry any other person. But I say, hush! for if that be the case, then God appoints all matches; but I believe the devil appoints a great many; for if God did it, then it would be done in wisdom, and of course it would be done right; if so, there would not be so many unhappy marriages in the world as what there are. If one man steals or runs away with another man's wife, goes into a strange country, and there marries her, did God decree that? What made God Almighty so angry with the Jews for marrying into heathen families; and why did the prophet Nehemiah contend with them, curse them, pluck off their hair, and make them swear that they would not give their daughters to the Ammonites, &c. as we read in the 13th chapter of Nehemiah, if God appointed such matches? Again, why did John the Baptist exclaim so heavily against Herod, for having his brother Philip's wife? If it was necessary, he could not help it; therefore John talked very foolishly when he said it was not lawful, for that was to say it was not lawful to do what God had decreed should be done. Notwithstanding I do not believe in lottery, (so called,) yet I believe\*

\* I apprehend that every person who is marriageable, and whose duty it is to marry—there is a particular ob-

that persons who are under the influence of divine grace, may have a guide to direct them to a person suitable to make them a companion, with whom they may live agreeably: but this can only be done by having pure intentions, paying particular attention to the influence of the Divine Spirit within and the opening of Providence without; being careful not to run so fast as to outrun your guide, nor yet to move so slow as to lose sight thereof.

But to return:—Marriage consists in agreements of parties, in union of heart, and a promise of fidelity to each other before God: “forasmuch as he looketh at the heart, and judgeth according to intention.”—1 *Sam.* xvi. 7. As there is such a thing as for persons morally to commit adultery in the sight of God, who never actually did so. *Matt.* v. 28, so persons may be married in his sight, who never had the formal ceremony performed. Observe, marriage is a divine institution: was ordained by God in the time of man’s innocency, and sanctioned by Jesus Christ under the Gospel: he graced a marriage feast in Cana of Galilee, where he turned water into wine, *John* ii. 1. Now, that marriage consists not barely in the outward ceremony is evident; for this may be performed on two persons of either sex, and yet no marriage; for the benefits resulting from marriage, cannot be enjoyed through such a medium. If matrimony is the formal sentence, who married Adam and Eve? and what was the ceremony by which they were constituted husband and wife? But if Adam and Eve were married without a formal ceremony, then something else is matrimony in the sight of God: of course, it must be an agreement of parties as above. Yet it is necessary to attend to the laws of our country, and have a formal ceremony performed, ~~which~~ which is the EVIDENCE of MATRIMONY!! For we are commanded to “be subject to every ordinance of man, for the Lord’s sake,” 1 *Peter* ii. 13. St. Paul saith—“Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be, are ordained by God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation,” *Rom.* xiii. 1, 2. Moreover, without this outward evidence it cannot be known who are married and who are not: so that men could leave their wives and children to suffer; deny they ever engaged to live with such women, and having no proof thereof, they could not be compelled by any law to

provide for such women and children. Once more, unless the law is complied with, the woman cannot be considered as his lawful wife, (for what makes her his lawful wife, is compliance with the law,) of course the children are not lawful; then it follows they are adulterers and adulteresses; else fornicators and fornicatresses; their children are illegitimate; and after the death of the man, the woman and children cannot heir his estate, if he dies without a will.\*

Question. If two persons contract for marriage, and have pledged their fidelity to each other before God, are they justifiable in breaking that marriage contract?

Answer. If one has acted the part of an impostor, told lies, and deceived the other, this is not marriage, but an imposition: of course the person so imposed on is justifiable in rejecting such deceiver! But if they both make statements in truth, are acquainted with each other’s character, dispositions, practices, and principles, and then, being in possession of such information, voluntarily engage before God to live together as man and wife, unless something wicked, more than was or could be reasonably expected, transpires relative to one or the other of the two persons so engaged: ~~the~~ the person who breaks such contract cannot be justifiable before God! For I think I have clearly proved such contract to be marriage in his sight: and Christ saith, “whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery;\* and who so marrieth her

\* A Lawyer attempted to disinherit some Quaker children, pleading that they were illegitimate, because their parents were not married by a priest. The question arose from his competitor. From whom or from whence, did the clergy derive their authority to give indulgence of marriage to some, and withhold it from others? The judge replied, the doctrine proves too much,—it proves that we are ALL illegitimate, for I recollect reading of a marriage in Paradise, and no priest there to celebrate it! Hence it became a national question, and part of the civil code, instead of pure ecclesiastical. There never was a spiritual court in the United States, nor any Buclebaggers, under the Popish idea of “order and succession.” Here a question will arise, with regard to the policy or justice of a man’s keeping a woman, who was virtuous when he took her, and she remains strictly true to him; and, after having retained her in keeping a number of years, she also having had children by him, he is still at liberty to fling her off, and bastardize their offspring! In Spanish Florida, if a man and woman live together ten days, as husband and wife,—if he die, she will be allowed to claim her part, (i. e. a wife’s part,) of his property.

\* Now, it appears furthermore, that the Jews considered a mutual contract as above—Marriages are sacred; as is evident from Deut. xvii. 22, 25. “If a damsel that is a virgin be betrothed unto a husband, and a man find her in a city, and lie with her, then ye shall bring them both out into the gate of that city; and ye shall stone them with stones that they die; and the damsel because she cried not, being in the city, and the man because he humbled his neighbor’s wife.” Now, observe, the woman is styled a virgin, and yet a man’s wife, because she was betrothed; that is, engaged to him by solemn contract. Take notice, the punishment inflicted on such as broke their marriage contract was death—

ject they ought to have;—but I believe it possible for them to miss that object, and be connected with one that is improper for them—one cause of so many unhappy families. ~~There~~ There is a providence attending virtue, and a curse attending vice!

which is put away ("for fornication,") doth commit adultery," *Matt.* xix. 9. From this passage it is evident, that for the cause of fornication, a man may put away his wife, marry another, and yet be justifiable in the eye of the divine law. Moreover, if a man puts away his wife for any other cause save fornication, &c. and utterly refuseth to live with her, she is at liberty to marry, but he is not. This I think is what St. Paul meaneth in *1 Cor.* vii. 15. "but if the unbelieving depart let him depart; a brother or sister is not under bondage in such cases," i. e. they are free from the law, for that is what they were bound by; of course, at liberty to marry again, for the innocent are not to suffer for the guilty. Admitting the above to be correct, how many such adulterers and aduresses there are in the world!—And what a dreadful account will thousands have to give in the day of eternity, for the violation of their most sacred promises!! But one is ready to say, I was not sincere when I made those promises. Then you dissembled to deceive, and told lies\* to ensnare the innocent; like the devil when he transforms himself into an angel of light, and the greater shall be your damnation. "For all liars shall have their portion in the lake that burns with fire and brimstone," *Rev.* xxi. 8. Many men will work an hundred schemes and tell ten thousand lies to effect the most devilish purposes, and after their ends are answered, turn with disdain from the person deceived by them, and make themselves merry to think how they swept the pit of hell to accomplish their design. "But whoremongers and adulterers God will judge;" which brings me to the last thing proposed. In which I am,

THIRDLY, To point out some of the causes of unhappy marriages.

Here I would observe, that Divine Wisdom hath ordained marriage for several important

ends. 1st. For the mutual happiness of the sexes in their journey through life, and as a comfort and support to each other. 2d. That souls may be propagated agreeably to the divine will, capable of glorifying and enjoying HIM for ever. 3d. As the man without the woman, or the woman without the man, is not in a capacity to provide for a family, Divine Wisdom hath wisely ordained their mutual aid, in providing for, instructing, and protecting offspring; as guardian angels who must give account. Besides the reason assigned by St. Paul, *1 Cor.* vii. But to return, I would observe, 1st. Too many marry from lucrative views; their object is not to get a suitable companion, who will sweeten all the ills of life, but to get a large fortune, so that their time may be spent in idleness and luxury; that they may make a grand appearance in the world, supposing that property will make them honorable. This being the leading motive, they direct their attention to an object, which, if it was not for property, would perhaps be looked upon by them with contempt; and profess the greatest regard for the person, while the property is the object of their affections. Perhaps the person is old; the ideas are—"This old man or woman cannot live long; then all will be mine, and I shall be in such circumstances that I can marry to great advantage;" forgetting there are other people in the world just of their own opinion! The contract is made, the sham marriage is performed, there is a union of hand but not of heart, in consequence of which they are not happy together.—The deceived, on finding out the deception, wishes a reversion in vain, which the other must sensibly feel; for sin hath its own punishment entailed to it; therefore the curse of God follows such impure intentions. I appeal to those who have married from these incentives, whether these things are not so!—2d. Some people take fancy for love; they behold a person whom they would almost take to be an angel in human shape, (but all is not gold that glitters,) and through the medium of the eye become enamoured; and rest not until the object of their fancy is won. Beauty being but skin deep, sickness or age soon makes the rose to wither; they are then as much disappointed as the miser who thought he had ten thousand guineas all in gold, but after counting them over every day for twelve months, the gilt wore off, by which means he discovered his gold was only tarnished copper; of course lost its value in his estimation. So when beauty fades, the foundation of happiness being gone, and seeing nothing attracting to remain, it is not uncommon for an object more beautiful to be sought. 3d. There is such a thing as for persons to marry for

whereas there was no such punishment inflicted on those who were not betrothed; as you may read in the same chapter, verse 28, 29. Why this difference in their punishment? Answer. Because the crime was aggravated by the violation of the marriage contract. God is the same in justice now, that he was then; and crimes are not less under the gospel than they were under the law. "Let them that read understand."

In the gospel as recorded by St. Matthew, this is farther verified, *Matt.* i. 18, 19, 20, as exemplified in Mary the mother of Christ, and Joseph; for before they came together she is styled his wife, and he her husband. ¶ This is the truth, and you cannot deny it. Strange to think what numbers in the world for the sake of human flesh and a little of this perishable world's goods, will persuade their friends or children to sin against God by breaking their marriage contract!—The Devil can but tempt, but mortal man compel!! I am here speaking of contracts where there is no lawful objection.

\* A man, (I do not say a gentleman,) in the West, sought the destruction of an innocent — and to accomplish his designs, "wished that heaven might never receive his soul nor the earth his body, if he did not perform his contract,"—and afterwards boasted of his worse than diabolical act; but God took him at his word—for he was shot by an Indian, and rotted above ground!

love, and yet be unhappy! Did I say marry for love? Yes—but not their own love: only the love of their parents or friends. For instance, two persons of suitable age, character, disposition, &c. form attachments of the strongest nature, are actuated by pure motives, are united in heart, and enter into the most solemn engagements to live together during life: the parents being asked, utterly refuse to give their daughter, without any sufficient reason for such refusal. In the next place, they strive to break the marriage contract, as made by the two young people. Perhaps the man has not property enough to please them, for worth is generally (though improperly) estimated by the quantity of property a person possesses, instead of a character, his principles, his practices, &c. In order to effect their wishes every measure they can invent is pushed into operation, (and it is frequently the case that family connections, and even strangers interfere, who have no business so to do: but fools will be meddling :) to change the woman's mind, and make bad impressions on the same with respect to the object of her affections: they strive by placing their diabolical optic to her eye to make her view every thing in the worst light they possibly can: promise great things if she break it off: "all these things will I give thee, if thou wilt fall down and worship me." (said the devil once :) threaten to place the black seal of reprobation upon her if she fulfils her engagements. Here the mind becomes as a "troubled sea which cannot rest." She is at a loss to know what is duty—she loves her parents, also the man to whom her heart has been united—her affections are placed, her honor is pledged—she spends restless nights and mournful days to know how to decide!—critical but important period! Her present, and perhaps her eternal peace depends upon the decision! After many struggles with her own conscience, at length through powerful persuasion she yields to the wishes of others—betrays her trust, breaks her marriage contract, deserts her best friend, and pierces herself through with many sorrows. † Does this decision give peace of mind! By no means! She is pained at the very heart, and flies to some secret place to give vent to the sorrow she feels. Follow her to the lonely apart-

\* Some people say the bargain should be conditional, thus—"If my parents love you well enough, I will have you." This just proves the point in hand, that they must marry for the parents' love and not their own.


† If the woman is under age, she may perhaps be justifiable on that account; but if she is of age it argues imbecility: for she has as much right to act for herself, as her parents have to act for themselves; and of course should have a judgment and soul of her own! If the fault is altogether in herself, she proves at once she is not to be confided in: and I would pronounce that man blessed who has escaped a woman of so mean a principle—for such a thing has scarcely been known among heathens.

ment—behold her there as pale as death—her cheeks bedewed with tears! What mean those heavy groans? What mean those heart-breaking sighs? What mean those floods of briny tears poured forth so free, as if without consent? She was torn from the object of all her earthly joy! The ways of God "are pleasantness, and all his paths are peace," but she finds nothing save sorrow in the way and path which she has taken—therefore she is not in the way which she ought to have went. Another man pays his addresses to her: by no means calculated to make her a suitable companion—but he has large possessions: and this being the object her parents and friends have in view they do and say all they can to get her consentable. But parents should remember, that they can no more love for their children, than they can eat and drink for them. Through their entreaties she is prevailed on to give him her hand, while her affections are placed on another. Thus she marries for the love of her parents—and goes with a heavy heart to the marriage bed. They have laid a foundation to make her unhappy while she lives; and may I not say, more than probable, to procure her future misery! For how can she be happy with a man whom she does not love! "How can two walk together except they be agreed?" Where there is no agreement there can be no union, and where there is no union, there can be no happiness. As the parents are not so immediately concerned therein as the child, they act very improperly in over-persuading their child to marry. For if she is unhappy in such marriage, she will have cause to reflect on them, and place her misery to their account: while she waits for the hour to come to end her existence, and terminate the misery which she feels! Marriage was intended for the mutual happiness of the sexes—for the woman was given to the man to be "an help meet for him." *Gen. ii. 18.* Marriage is an emblem of that union which subsists between Christ and his Church, *Eph. v. 32.* Solomon saith, "Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord."—*Prov. viii. 22.* Again, "a prudent wife is from the Lord."—*Prov. xix. 14.* I therefore conclude that a happy marriage is the greatest blessing and consolation which can be enjoyed on this side of eternity, next to the love of God in the soul. Of course an unhappy marriage is the greatest curse which is endured on this side of hell, next to the horrors of a guilty conscience. Quitting this, I pass on to observe, that many make themselves unhappy after marriage. I shall 1st. Notice some things in the conduct of men. 2dly. In the conduct of women. 3dly. Point out some complex cases. 1st, It frequently

happens that wicked men pay their addresses to religious women; and in order to accomplish their desire, pretend to have a great regard for piety, promise to do all in their power to assist them on their way to heaven, and call God to bear witness to a lie that they will be no hindrance to them, &c. and many go so far as to put on the outward garb of religion that they may more easily betray with a kiss! But shortly after marriage the wolf sheds his coat, and openly avows his dislike to the ways of godliness, and either directly or indirectly declares that his wife shall not enjoy the privileges of the gospel. Here the wife is convinced of the insincerity of his promise, which makes her doubt the sincerity of his affection for her; the house becomes divided, and the foundation of their future misery is laid; and it will be a mercy of God, if they are not a means of peopling the regions of the damned, and at last go down to the chambers of death together. 2dly, Some men pretend to respect their wives—the wife looks up to her husband as her head for protection, and, as a reasonable woman, expects him to redress her grievances. But alas: how is she disappointed! For he appropriates that in others which he could prevent without any loss of property, or character: and appears to delight in her misery. Instance those who have religious wives, and suffer drinking, swearing, frolicking, gambling, &c. about their houses. Is it not natural for such women to conclude their husbands have a greater regard for such wicked beings than themselves? If so, how can my husband have that regard for me which he ought to have? And what becomes of that scripture which saith, “so ought men to love their wives as their own bodies: he that loveth his wife loveth himself.”—*Eph. v. 28.* Again, *Col. iii. 19.* “Husbands love your wives, and be not bitter against them.” 3dly, A great many men stay away from home unnecessarily, spend their time in drinking, &c. expending their money in the taverns, which ought to go to the support of their families, while their wives have not the necessaries of life, and are laboring night and day to keep their children from starving. Thus many families are brought to disgrace and misery by the wickedness of husbands. But one is ready to say, I provide well for my family: and am I not at liberty to go and come when I please? Yes, as far as is expedient, but no farther, if you do not wish to forfeit your wife’s confidence. I ask, what must be the feelings of a woman left in such a case, when she knows her husband has no lawful business to detain him from home? What conclusion can she more rationally draw than this: My company is disagreeable to him, therefore he is deter-

mined to have as little of it as possible. The society of others is more pleasing to him than that of his family; therefore he seeks pleasure abroad!” Here grounds are given for her to suspect his virtue; and it is very common for women to think such men have their misses from home, which is too often the case. Reflect for a moment what must be the sensations of a delicate woman, to hear that her bosom friend lies intoxicated among the swine in the streets. I am certain from observation that no woman can be happy with a drunken man; therefore I am bold to say wherever you see such a thing, you see an unhappy family—and except such persons repent and get forgiveness, they will assuredly be damned, however rich, honorable, and wise they may be. For St. Paul ranks drunkenness among the works of the flesh, and positively declares, “they who do such things shall not inherit the kingdom of God,” *Gal. v.* Therefore I would advise all young ladies, if they wish to be happy in time or eternity, to avoid such young men as hanker about the taverns, and have not respect enough for their own characters to raise them above a level with the beasts!—For beasts do not get drunk. They who get drunk when young, are apt to be sots when old. Moreover, a great many sins flow from that of drunkenness, a few of which I shall here mention, 1st, It brings on disorders to their destruction, which, 2nd, prevents their usefulness as worthy members in society. 3d, Shortens their days, which is a species of murder, the most heinous of all crimes. 4th, A bad example before others. 5th, Procures a family scandal. 6th, His money is laid out for that which is worse than if thrown into the fire; which, 7th, Prevents his usefulness as a charitable man. 8th, Is a breach of God’s law. 9th, Quenches the Divine Spirit. 10th, Exposes his family to want.—11th, Liable to bring a burthen on the country. 12th, Deprives him of the power of reason; which, 13th, Makes him liable to injure his friends and commit every horrid depredation. And such men as will get drunk and then abuse their wives, do not deserve the name of men, for they have not the principle of men, but may be called the devil’s swill-tub walking upright; and such deserves a dose of eel tea, i. e. spirituous liquor in which a living eel has been slimed. 4thly, There are men who break the contract by defiling the marriage bed—but this is thought to be no scandal by many who are guilty.\*—Now take notice, a man of good

\* Paley observes, that, on the part of the man who solicits the chastity of a married woman, it certainly includes the crime of seduction, and is attended with mischief still more extensive and complicated; it creates a new sufferer, an injured husband upon whose affection is inflicted a wound, the most painful and incurable that

principles thinks as much of his word as his oath, therefore will be true to his engagements, and will fulfil that promise made before witnesses, to "forsake all other women, and keep to his wife only, so long as they both shall live, to live with her after God's holy ordinance." Now I ask, is adultery God's ordinance? No, for he forbids adultery, *Exod. xx. 14.* He who breaks his most sacred engagements is not to be confided in. Matrimonial engagements are the most sacred—therefore he who breaks his matrimonial engagements is not to be confided in. 5thly, Some men have an unhappy temper; are morose and peevish—and though their wives do all they can, or as they may, it is impossible to please them. They are easily angered, view a mote until it looks as large as a mountain; one word brings on another, at length they proceed from words to blows, until they become so large that one bed cannot hold them both. Many of our eyes and ears have been witness to this shameful conduct: the jarring string of discord runs through all the family; they are like devils incarnate; and if a person happens to be in the family who has never been used to such conduct, would he not be almost led to think he had gotten into the territories of the damned? What is here said of the man, is applicable to a great many women.  A wounded bird will flutter. There are too many causes for me to cite under this head. I leave your minds to

human nature knows. The infidelity of the woman is aggravated by cruelty to her children, who are generally involved in their parent's shame, and always made unhappy by their quarrel. The marriage vow is witnessed before God, and accompanied with circumstances of solemnity and religion which approach to the nature of an oath. The married offender, therefore, incurs a crime little short of perjury, and the seduction of married women is little less than subordination of perjury. But the strongest apology for adultery is the prior transgression of the other party; and so far, indeed, as the bad effects of adultery are anticipated by the conduct of the husband or wife who offends first, the guilt of the second offender is extenuated. But this can never amount to a justification, unless it could be shown that the obligation of the marriage vow depends upon the conviction of reciprocal fidelity; a construction which appears founded neither in expediency, nor in terms of the vow, nor in the design of the legislature, which prescribed the marriage rite. To consider the offence upon the footing of provocation, therefore, can by no means vindicate retaliation. "Thou shalt not commit adultery," it must ever be remembered, was an interdiction delivered by God himself. The crime has been punished in almost all ages and nations. By the Jewish law it was punishable with death in both parties, where either the woman was married, or both. Among the Egyptians adultery, in the man was punished by a thousand lashes, with rods, and in the woman by the loss of her nose. The Greeks put out the eyes of the adulterers. Among the Romans it was punished by banishment, cutting off the ears, noses, and sewing the adulterers in sacks, and throwing them into the sea; scourging, burning, &c. &c. In Spain and Poland they were almost as severe. The Saxons formerly burnt the adulteress, and over her ashes erected a gibbet, whereon the adulterer was hanged. King Edmund in this kingdom, ordered adultery to be punished in the same manner as homicide. Canute ordered the man to be banished, and the woman to have her nose and ears cut off.

take them in while I pass on to the next thing under consideration, which was to notice some things in the conduct of women, which make unhappy marriages.

1st. There are some women who are so unfortunate as to miss the path of virtue, prior to their being married.\* Now, although they may pass for virgins, they are not such in reality—any more than base metal is genuine. And notwithstanding they may deceive a man until the marriage knot is tied, that imposition may be known in future, *Deut. xxii.* This being the case, it is impossible for the man to love her as he ought, or otherwise would: here is a source from whence misery flows in the very beginning; as Solomon saith, *Prov. xii. 4,* "A virtuous woman is a crown (or ornament) to her husband—but she that maketh ashamed is as rottenness in his bones." He must know that one person at least knows this as well as himself: this causes him to be ashamed, while she becomes as rottenness in his bones; for the impression is not easily worn off. I hope these observations will not be forgotten by my female readers, whose virtue remains clear and sound as the crystal glass. 2d. God has placed the man as governor in the family, and he is styled "head of the woman." *Eph. v. 23.* Now there are some women, though they promise to "live after God's ordinance," are not willing to do it, but wish to be head themselves; (according to the vulgar saying, put the petticoat on the man and wear the breeches themselves,) claiming superior equality—whatever is to

\* Fornication, whoredom, or the act of incontinency between single persons; for if either of the parties be married, it is adultery. While scripture gives no sanction to those austerities which have been imposed on men under the idea of religion, so, on the other hand, they give no liberty for the indulgence of any propensity that would either mitigate against our own interest or that of others. It is vain to argue the innocency of fornication from the natural passions implanted in us, since "marriage is honorable in all," and wisely appointed for the prevention of those evils which would otherwise ensue; and besides, the existence of any natural propensity in us, is no proof that it is to be gratified without any restrictions.—That fornication is both unlawful and unreasonable, may be easily inferred, if we consider, 1. That our Saviour expressly declares this to be a crime. *Mark vii. 21 to 23*: 2. That the scriptures declare that fornicators cannot inherit the kingdom of God. *1 Cor. vi. 9.* *Heb. xiii. 16,* *Gal. v. 19 to 22–23.* Fornication sinks into a mere brutal commerce, a gratification which was designed to be the cement of a sacred, generous, and tender friendship: 3. It leaves the maintenance and education of children, as to the father at least, utterly insecure: 4. It strongly tempts the guilty mother to guard herself from infamy by methods of procuring abortion, which not only destroys the child, but often the mother: 5. It disqualifies the debauched creatures to be either good wives or mothers, in any future marriage, ruining that modesty which is the guardian of nuptial happiness: 6. It absolutely disqualifies the man for the best satisfactions—those of truth, virtue, innocent gratifications, tender and generous friendship: It often perpetuates a disease which may be accounted for one of the sorest maladies of human nature, and the effects of which are said to visit the constitutions of even distant generations.



be done, they must give directions,\* the man durst not bargain without leave, and if he does his wife's tongue runs as though it would never stop. What does it argue? It argues great straight l, and little crooked u—that the woman thinks herself possessed of great wisdom, and the husband ignorant in the extreme; and sets him aside as a mere cypher. But so far is this from being a trait of wisdom, that it proves the reverse; for a wise woman will reverence and obey her husband, according to Eph. v. 22, 23. 1 Pet. iii. 1. Moreover it argues self-importance, to see people climbing to the high seat of power, where they have no business. Self-importance flows from ignorance. If the man is a man of sense and spirit, he is not willing to give up that which properly belongs to him, viz., the rein of government, of course the contest which begins in words frequently ends in blows. Thus many women, by assuming to themselves a prerogative which does not belong to them, make unhappy families. Women, by indulging a mean opinion of their husbands, become ashamed of them; but this can happen in no case where there is not a want of information and judgment. If you stooped in marrying him, do not indulge the thought that you added to his respectability; never tell him “you lifted him out of the ashes,” for it will be hard for you to extricate yourself from this difficulty. “If you stooped of necessity, because you could get no one else, the obligation is on your own side. And if you could get a better companion, why did you marry him? If you stooped of choice, who ought to be blamed but yourself? Besides, it will be well to remember, when you became his wife he became your head, and your supposed superiority was buried in that voluntary act.” 3d. There are many young women, who, in order to marry well, appear very mild, very affectionate and very decent in their persons, houses, &c. (frequently using an air of affectionate and speaking with faltering voices.) Some young gentleman wishing to get a companion of this description, offers his hand to one of these “jackdaws dressed in peacock feathers”—the nuptials are celebrated, her wishes are answered, the cloak is laid aside, and she soon appears what she is in reality. The innocency of the lamb is lost in the fierceness of the lion; the affection of the dove in the cruelty of the ostrich; and the cleanliness of the sheep in the filthiness of the swine. These properties are bad in the abstract, but far worse when they meet together. Filthiness is the fruit of laziness. Go to the house where a lazy woman bears rule; examine the floor, the furniture, the

bedding, the linen, the children, and last of all herself, and see what an agreement throughout the whole—every thing is out of fix; and if she is a professor of religion, you may, without erring far, form a rational judgment of the state of her soul, from the appearance of her body. Laziness is inconsistent with the gospel of Christ, and with the spirit of Christianity; for St. Paul told the Thessalonians to note such “a man, and have no company with him, that he may be ashamed,” 2 *Thess.* iii. 14. Moreover, a lazy Christian is as great a solecism as an honest thief, a sober drunkard, a chaste harlot, or a holy devil. But it may be asked—what are the evils that accrue from dirty houses, &c. I answer, 1st. If a gentleman or lady visits you, they have no appetite to eat or drink in your houses; and what are your feelings when you are certain of the cause? 2d. They can have no satisfaction in your beds, they smell so offensive, and are so infested with hungry night walkers, which thirst for human blood. 3d. The very disagreeableness of the air, causes them to wish to make their escape, lest they should be seized with putrid or malignant fevers, which might terminate in death. 4th. Many diseases originate therefrom, which are productive of the most fatal consequences to the family. 5th. Thereby you transmit a curse to your children; for the children, in common, pattern after their parents—and as they do with you, so will they do when they get to themselves. Therefore says one, “Take care of the breed.” There is no excuse sufficient to justify those who are able to work and live in dirt, where water is plenty, and may be had for nothing: Therefore I would advise all persons who value their health, to shun such places as they would a city where the plague is in full rage. Now if a man is thus taken in, how can he be happy, provided he has never been accustomed so to live? And if he has, by seeking a woman from whom he expects better things, he clearly evinces his dissatisfaction in that manner of life. But finding out the deception, he has no heart to work; takes to drink, to drown his sorrow. Here we behold another cause of family misery, or unhappy marriages. 4thly. It sometimes is the case, that the wife, for want of due consideration, as it relates to his constitution and inclination,\* treats him, as an hus-

\* “Whip MY dogs because MY dogs did not watch MY ——. Give MY dogs no supper,  $\text{狗} = \text{MY cart!}!”$

\* “In the Jewish constitutions, there are some things not only curious, but useful, respecting marriage. There are four causes which induce men to marry: 1. Impure desire. 2. To get riches. 3. To become honorable. 4. For the glory of God. Those who marry through the first motive, beget wicked and rebellious children. Those who marry for the sake of riches, have the curse of leaving them to others. Those who marry for the sake of aggrandizing their family, their families shall be diminished. Those who marry to promote the glory of God, their children shall be holy, and by them shall the true church be increased.”

band, with neglect: which makes a bad impression on his mind that is not easily erased, but tends to wean his affections from her, and exposes him to the temptations of others, till she becomes a burden, and he wishes her out of the way as a rival. Thus she is blind to her own happiness, and procures her own destruction. Quitting this, I pass on to the third thing under consideration; in which I am to point out some complex cases, in which either party may be guilty. And 1st. That odious practice of talking against each other, and exposing their weakness to those whom it doth not concern. For this is only exposing one's *self!* and is attended with concomitant evils; and a great incalculable mischief will ensue—among which will lie ambition, and a desire to retaliate with revenge!

2dly. A desire for the mastery—cannot or will not bear contradiction: but must have the last word! Here, from calling each other “dear” and “honey!” there will be a spirit of bitterness, and finally give each other the lie—and perhaps a separation may ensue from some trifling circumstance: like the man and his wife who disputed whether it was a mouse or a rat that ran across the hearth—their friends got them to settle—make up—but it was a rat—let it be a rat, replied the man—this finished it.

3dly. A desire to make a show above their income, which the judicious reflection of the other opposes—starve the belly to make the back and head look gay! And even among the rich, as well as poor, what misery and unhappiness there exists!—Go to the middle class to find virtue, and look at *Agur's* prayer!

4thly. A man or woman marries one who has former children—partiality is shown: one is an idol, and another is beaten and starved; what is the consequence!—When vexed—I had a husband once! He is gone

“*Let the husband render unto the wife due benevolence.*—Though our version is no translation of the original, yet few people are at a loss for the meaning; and the context is sufficiently plain. Some have rendered the words, not unaptly, the matrimonial debt, or conjugal duty; that which a wife owes to her husband, and the husband to his wife; and which they must take care mutually to render, else alienation of affection will be the infallible consequence; and this, in numberless instances, has led to adulterous connections. In such cases, the wife has to blame her-self for the infidelity of her husband; and the husband for that of his wife. What miserable work has been made in the peace of families, by a wife or husband pretending to be wiser than the apostle, and too holy and spiritual to keep the commandments of God!”

“*The wife hath not power, &c.*—Her person belongs to her husband; her husband's person belongs to her; neither of them has any authority to refuse what the other has a matrimonial right to demand. The woman that would act so, is either a knave or a fool. It would be trifling to attribute her conduct to any other cause than weakness or folly. She does not love her husband; or she loves some one else better than her husband; or else she makes pretensions to a fancied sanctity, unsupported by scripture or common sense.”—Vide Dr. Clarke's Commentary, 1 Cor. vii. 2, 3, 4

now! Never was a man like him! When, perhaps, the present may be twenty times as good as him. The false epitaphs on the tomb-stones of the dead, in relation to their true character, is specific of this; and the many lies that are told about the deceased!\*

5th. Sometimes the spirit of Jealousy arises from an evil surmising. Shadows then will appear like a substance; and conjecture amounts to reality with them.—Reason is laid aside. Their suspicion amounts to an inquisition: and this excites them to let out an accusation, even to a condemnation of the object. Jealousy, once admitted, contaminates the mind, and is manifest in their spirit, if not through all their conduct. This must divide their hearts, and lays a foundation for their future misery! The tears and protestations of the innocent are construed as so many marks of guilt; and plainly show that “jealousy is as cruel as the grave”—and to such nothing will appear to go right.

Here grounds are given to suspect her for such rash judgment, when he is conscious of innocence in himself—of course she must sink in his estimation; and his treatment will be apt to follow accordingly.

Therefore never listen to the tales of a whisperer about or against your companion—nor believe any evil concerning them without the best of evidence. For division, once generated in a family—farewell to *peace!* Remember your own weakness; but realize the other's worth and their virtues!

1st. I would advise all young people, male and female, to get religion; by which you will be better qualified to do your duty to your God and yourselves, being under the influence of Divine Grace; if you keep an eye single to the glory of God, you may have a guide to direct you to a person, such as will make you a partner, who will be willing to share with you in all your sorrows. Do not look so much at property nor beauty as good sense, virtue and piety. Avoid as much as possible the company of such as are not afraid to sin themselves; knowing that if it is in their power, they will lead you into that gulf of iniquity which has swallowed up thousands; †“evil communications corrupt

\* Wept night and day at the tomb—no more comfort—all my love and joy is for ever gone—but afterward formed favorable ideas of the Serjeant—who, to understand female nature, had scraped acquaintance, and found he could smoke tobacco—wished to be off; and observed that he was a deserter from the army—and two pounds offered to place his head on a pole at the forks of roads! She replied—dig up my husband, &c and they will not know but the head is yours.—(C) Many wept, and yet would cut off the head!

† Perhaps some will say, “the subject is too plain, and tends to hurt delicate feelings!” But let it be remembered that it is not more plain than important. And delicacy must give way to propriety, when truth and matter of fact demand it. Moreover, some delicate people have

good manners;" (or rather good morals, as it is intended,) and a companion of fools shall be destroyed. Get a person who will love you from a sense of duty to God. This foundation, if beauty and fortune fail, standeth sure; and then you need not fear that such a companion will desert you in the day of trouble. If you both love God, it will be impossible for you not to love each other. This being the case, you may always have a paradise at home, and be more happy in each other's company than with any other person under the canopy of heaven. As many of our young friends have been called from time to eternity before they had time to settle themselves in the world, it ought to be a warning to you not to put off your return to God until you get married; for before that time comes you may be numbered with the dead, and lie down between the clods of the valley; and if without religion you are cut off in the bloom of youth, how soon will all your earthly joys come to an end, and an eternity of misery commence! But if you get and keep religion, whether you marry or not, it shall be well with you. If you marry such a person as I advise, when your companion dies you may have a well-grounded hope that the ever-faithful companion of all your cares is gone to rest in "Abraham's bosom;" and after serving God together in time, you may spend an eternity of pleasure together in praising God and the Lamb.

2d. I would advise such as have companions, to consult each other's happiness, both as it relates to time and eternity. As husbands, love your wives; and as wives, see that you reverence your husbands; try and find out each other's dispositions; consider your own weakness; and think not anything too hard to be done by you to render each other happy, (save the giving up of your conscience.) If Heaven has blessed you with a good companion, esteem it as the greatest temporal blessing which can be enjoyed, and be very careful not to abuse such a gift; remember that eternal things are connected therewith, and if you misuse your companion, you will have to render an account to God for the same; for "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."\*

prejudices which are founded in error, and yet when matrimony is treated plainer in romantic novels, will greedily relish and digest it! Observe, they exhibit characters which no where in real life exist; and yet young minds are too frequently captivated, and thereby form an idea \_\_\_\_\_; and must of course be disappointed, and consequently made unhappy, perhaps, for life. This is one of the many evils of novels to society!

\* Never put your property out of your hands to be dependent on your children—for they will not feel nor do with you as you with them when children! The son that must be hired . . . . to reform, will deny . . . . the loan

If you have a bad companion, you made your own contract, or at least consented thereunto; therefore make the best you can of a bad bargain; and avoid every measure, as far as possible, (to answer it in the eternal world,) which might tend to make you more unhappy. If you have religion, walk with Zacharias and Elizabeth in all the ways of God blameless. If you have no religion, your own consciences testify that all is not well with you, and God himself is witness to the many promises you have broken: therefore it is high time for you to begin to think more seriously on your latter end, for many of you are past the meridian of life; your sun is going down in death: others hover around the shores of time—but one step between you and the bar of God! With others the sun of life will go down at noon—eternal things depend upon life's feeble strings!—Heaven lost, it's lost for ever!—Careless man!—Prayerless woman! Why will you die? Are you greedy of eternal pain?—What harm did God ever do, that you are determined not to be reconciled to him? Are you so in love with sin, that you will risk the loss of heaven, and the torment of hell, for a momentary enjoyment?—O! be wise—seek salvation—fly from the gathering storm! Believe in Jesus Christ and thou shalt be saved. So shall you enjoy peace in life, tranquillity in death, and crowns of victory in eternity. ~~Be~~ Serious consideration is the first step in matters of religion, with a fixed resolution to avoid whatever you discern to be wrong. Having your mind in a studious frame of enquiry after God's will, to do it. Never lie down in rest without committing yourself into the protection of kind providence—and as you awake give thanks to the hand that kept you; thus begin, spend, and close every day with God—then he will be thy Father and thy Friend in Jesus Christ.—Amen.

Most evils prevalent in society have their origin from the influence of example, by which children are contaminated, and the seeds are sown in the prejudice of their education, to the great injury of themselves and others, beyond any possible calculation!

The poor opinion which mankind entertain of each other, and the little confidence they are pleased to place in strangers, as well as

of a horse—the old man must walk on foot; and is used and wished out of the way as a piece of useless lumber!!!

Set no example before your children but what is worthy for them to copy after; but use your united parental influence to preserve their morals, and stimulate them to noble principles. Mothers particularly are bound by the strongest obligations, (however, few realize it,) to preserve the chastity and virtue of their daughters; for on this, in a great measure, depends much of their welfare for time, if not for eternity; as a woman without a character is like a body without a soul; of course female education ought not to be neglected.

acquaintance, exemplify the truth; which shows the corruption of their very raising. For example: the two first things generally learnt to children in their infancy is to be deceitful and lie.—The mother is going out, the child cries to go too; the mother promises to bring the “pretties,” with no intention to perform: the child is deceived and disappointed, and confidence is forfeited. “I will whip, &c. &c. if you don’t hush,”—but the child is not influenced, knowing the scare-crow.

Thus taught to deceive and lie, they become expert at the trade, and then must be whipt for the very thing the parents had taught them—whereas if the example had been good, and all foolish, wicked, evil improprieties were discountenanced by a proper line of conduct, then a blessing would be transmitted to posterity, according to the promise, and as exemplified by Abraham.

It is a rarity that young women go to the leeward with a broken \* \* \* ; provided the

seeds of modesty, innocence and virtue, are sown in the mind at an early age: whereas, those mothers who did not watch over their daughters, as “guardian angels,” are apt to let them run at random: hence many get their ancles scatched, if no more!—Fathers and sons may also take a hint!

The tyranny of parents, as well as too great liberty, is equally pernicious—also their being divided in their family government: likewise backbiting, flattery, &c., &c.

But remember the day of retribution, and conduct yourselves accordingly! For first impressions are most durable, therefore the propriety and necessity of beginning right, to end well: as the consequence of starting wrong, you will forever continue in error.

Hence the propriety of “Consideration,” and a proper exercise of “Judgment,” as rational creatures, who need Divine assistance, for which we should look accordingly!

## A FEW HINTS TO WHOM IT MAY CONCERN.

MANY persons make their own trouble ; and also make a good deal of unnecessary trouble for others, as the effects of sinning against God !

A fortune in a person is better than one with them!—For if you obtain their HAND as the *key-way* to MONEY, what will it all avail if their person is disagreeable, and their conduct calculated to render you miserable and unhappy ?

The *marks* of a fortune in a man at the market, are.

1st. HONESTY ; for where this does not exist there can be no confidence or fidelity.

2d. INDUSTRY ; for without this a man will be no good provider ; and if he has a property it will squander, and leave him. He will be of little or no service to God or man,—but a pest or a curse to those about him !

3d. A GOOD REPUTATION ; for he who regards not his *character* will never be respectable in society ; of course, he will transmit a curse to posterity, in a family or social point of view ! The meek are to inherit the earth,—the saints to take possession of the kingdom. Hence the seed of the righteous have blessings transmitted as the answer of prayer.—but the wicked must be cut off !

4th. Self-command in *temper* ; which argues the necessity of inward religion, which will produce the principle of humanity and generosity.

But it is a lamentable truth that many, both male and female, are ignorant of many things which they ought to be acquainted with before-hand, and have to learn them afterwards ! This is an evil under the sun, and ought to be remedied. There is a great fault even in

the upper circles of life. For those things that are the most important are too superficial in the mode of education—and others only recommendatory are most prominent.

Dancing.—What has the young lady to do with *hopping*, after her marriage a few months ?

### MARKS IN A YOUNG WOMAN.

1. Honesty—but here custom has attached more to the word, than when applied to any thing else or the opposite gender. Hence female virtue may be compared to a *Glass Bowl*, which when broken cannot be efficiently mended ! Therefore let all my young innocent Female Readers take good care both of SOUL and BODY !

2. AN EVEN DISPOSITION—for when I go to an house, if the Mistress does not want me there, she has it purely in her power to let me know it.

3. Good sense improved—which will make agreeable company, and involves judicious economy.

4. Good religion in the Heart.

Let Parents, who wish their Children to become respectable here and happy hereafter, timely begin, first with example and then precept, before the tender twig—seeing that first impressions are most durable and lasting.

Where those things meet in one pair, so as to concentrate them into one soul,—there is an union ; an indissoluble union in time and in eternity—if they are faithful.

“ Mountains rise, and oceans roll,  
To sever such in vain ! ”

## OF PETTICOAT LAW.

MARRIAGE has been considered an ecclesiastical affair. Hence divorces were obtained only from the ecclesiastical Courts—except by “Common Law.”—i. e. The poor being unable to bear the expense of the former mode, (which cost nigh to a thousand pounds, or 4,000 dollars) by consent of parties, the woman with a halter about her neck, is lead into the market, where she is put up at auction: and goes off to the highest bidder; who is generally known before hand. This being the *common* custom among the common People from time immemorial, becomes a *precedent*; and hence a “Common Law.”—but she is not bound to stay with the man who bids her off, but by her own consent; although free from her former husband.

A Fashionable Lady, judges of personal merit by the cut of his dress, his ruffles, ties his cravat well, wears his hat well, has a fashionable coat, makes a graceful bow, repeats the common *chit-chat* of the day, in an agreeable manner, it is enough. He is, according to the technical phrase, a *genteel man*.

If he has other qualifications; they are of too little importance to be taken into consideration. If he has not *these*, no other merit can save him from condemnation and ridicule.

The *peace* of a family depends more upon the *woman*, than it does upon the man. For let the man do as he may, to make things agreeable,—the *Lady* has it in *her* power, to render it otherwise, if *she* pleases. And if *he* comes home drunk, *she*, if so minded, can and will find some way to render things tolerably agreeable to those around.

The Gentlemen complained of the Ladies' *fickleness* in love; they accused the men of *insincerity*, and *both* parties with much wit and pleasantry, threw the blame of all mistakes in marriage mutually on each other. Observed Pollyanna, We complain of *their* insincerity. Are we *more* sincere! do not we act as much *disguised* as they, who find us frail women, instead of angels! Divinities! characters we foolishly assume:—and are we *pleased* unless they compliment us, lift us up to the skies, and pay us adoration!

### *Marks to Estimate Real Worth.*

1st. Honesty. 2d. Civility. 3d. Industry. 4th. Economy. 5th. Humanity. 6th. Even Disposition. 7th. Good Religion!

The voice of whisper reported of a certain pair, who had no *Heir* for seven years—The man made a certain proposition to a neighboring Widow Lady:—the conditions of which were—that he should come in the dark, and go in the dark: bring cloth and money, &c. The Widow privately informed the man's wife of the whole affair with the arrangements therewith connected. And it was agreed that the *wife* should occupy the bed, &c. which concerted plan succeeded. Tap, tap at the window at the appointed hour—is admitted—fulfills the condition—retires in due time.

The wife, in circumlocation, arrives home in season, to make all appear as if she had remained at home—but at length produces the booty from her *Friend*—and begins to cut the cloth for garments: and desires her husband to accompany her to the store to buy trimmings, &c. with the money in her hand, received from a *friend*!—His feelings and *cure* may be more easily imagined than described in the mind of fancy! What was the result! But an *HEIR* in due time.

Here, then, a man committed adultery with his own wife, according to Natural, Civil, Ecclesiastical and Common Law. But it is the *motive* which gives character to the *action*!

Milton intimates—When the sexes were equal, the Lady must wander from the man, to labor alone: because he thought there was danger in disguise—and being together, would be more apt to be on their guard; but she to show her superiority of judgment, and also her independence by wisdom displayed, would have a separation of work.

And falling in with the Tempter in disguise began a *chat* then a *taste* of the apple: and brought it to the man, who *yielded*.

But on perceiving the mischief done, seemed to blame the men, because he did not set up authority and forbid and prevent her going.

When she first saw the man, in a sitting posture, pretended, she did not know what it was—and when he rose up, she pretended to be much affrighted; and ran, apparently with all her might:—but still, she did not run so fast, but what she *intended* the old man should come up with her!

The example of Rebecca, to obtain the blessing for her darling son, is an elucidation of female nature in modern times.

The contrast of feeling in the mother of Moses, parentally, for his preservation; and the sympathy in the breast of Pharaoh's daughter, admits of reflection.

The request of Rachel and Hannah, is another channel.

The contention betwixt Rachel and Leah. The conduct of Michael (the daughter of Saul,) wife to David, in a fit of Jealousy, forgetting her own conduct, of living with another man.

The conduct of Jael and Judith by deception and coquetry—another trait.

That of Joseph's Mistress and the wife of Job exemplify another trait.

Cleopatra, the Queen of Egypt, outgeneral-ed her brother, and Julius Cæsar, Mark Anthony and Augustus, in her duplicity and intrigue, by skill and ability, peculiar to the sex; for they will outdo and outgeneral the men, nine times out of ten when they are bent to do their prettiest, best and worst; and so carry their point.

Hence when they are *bad*—they are capable of plans and schemes that man would never think of. And when they are good, will excel the very best of men, for virtue, truth, fidelity, courage and patience in affliction!

Their feelings and sensibility are more exquisite; here then love and attachment, affection and sympathy, exceed the opposite gender—and so does their disgust, aversion, hatred and revenge!

The three pious Maries, excelled the Apostles and the Soldiers too—by continuing with Him to the last; and were the first at the Vault while it was dark, under awful circumstances, which made the soldiers afraid.

Buonaparte said he was never conquered until in the presence of the queen of Prussia; a word to the wise is enough!

A Lady's oath, "*I don't choose to.*"

The CHARACTER of a man is in the power of the woman; secondly, his PRO-

PERTY is in the power of the woman; thirdly, the LIBERTY of a man is in the power of the woman; fourthly, his LIFE is in the power of the woman!

For the WORD and OATH of the *Female*, in point of "Common Law;" (i. e. Whisper, Slander and Reports,) and secondly, by "Statute Law," will be received and believed before his. Such is the *nature* of men; and such the influence of Women on society.

Here then is a Compound Law, in this land, proceeding from natural Law and Statute Law, which may involve the Innocent, without a reciprocity or a possibility of redress or an escape.

Thus the Petticoat still seems to govern the world! And it is done according to Law!

☞ But if there was a "Court of Women" to "Try Women;" would it not be better for men; and also more fitted to keep the peace of families, than any mode now adopted in this land?

Yet there are but few women, but what would choose to have an appeal from the jurisdiction of a Female Tribunal, to that of Men; rather than to be tried, judged and sentenced by their own sex!

But supposing they do *choose*? Look at their choice and influence in the ten miles square, which contains two big houses and three cities.

What is the influence of *Petticoats* there? How many leading men wait on the wives of others? Have their minds changed by female *art*, flattery, and intrigue, who electioneer and gain the ascendancy in the company of Voters? How many Laws are passed different than otherwise would have been! Gained and Lost!

How many appointments are made or hindered by the influence of the same.

The Balls or Levees, Routes, Masquerades, Gambling, &c. &c. Time spent in that which is worse than *ba!* How much at the public expense—34 cents the hour! How many hours in twenty-four, for the Public, in a season? and otherwise, how much!

Let the visiting stranger in the City and District; say, by calculation mathematically, and answer the question!

Quere. Where on the Continent of North America, is the SINK OF INIQUITY!

☞ Let the House of God be CLEANSED!

# ANALECTS

## UPON

# NATURAL, SOCIAL, AND MORAL PHILOSOPHY

FROM THE NINTH EDITION.

GENERAL WASHINGTON, in comparing those days of ignorance, when people tamely submitted to the galling yoke of Tyranny and priest-craft with modern times, when men take the liberty to suspect the propriety of the creed of "*passive obedience and non-resistance*," dropped the following reflection.—“But this seems to be the age of wonders: and it is reserved for intoxicated and lawless France, for *Purposes of Providence far beyond the reach of human ken*, to slaughter her own citizens, and disturb the repose of all the world besides.”

When we reflect on past occurrences, on the awful revolutions of the present day, and those big events now probably at the door, any person who thinks for himself, and is not callous to all important things, must feel a degree of interest.

It is a self-evident matter of fact, that there has been, and there still is, a great deal of deceit, oppression, and consequent misery in the world.

It is equally certain, that there is such a thing in the world as "*natural evil*." And Natural evil must be the effect or consequence of "*moral evil*."\* otherwise all our ideas of *goodness* and *justice* are chimerical. It therefore may be taken for granted, and our own experience and observations will justify the conclusion, that all things are not right in the present condition of the human family. To be a little more particular, I will for a moment consider man in an individual, social and moral capacity.

First, *Individually*—One seeks to take care of himself only, as charity is said to begin at home. And as long as self is served,

he may make pretensions to friendship, but when interest ceases, the case is altered.

Again, one is a poor outcast, perishing in the streets, while another is revelling, having more than heart could wish, but because of the trouble will not give the stranger an asylum, or afford him wherewithal to allay his hunger, not expecting a reward. One is in trouble, another is merry at his distress. One commands, because it is his pleasure, and another must obey, however hard and imperious the command. One claims the country for his own, and all the others must pay *him* for the privilege to live in it, or else suffer banishment. One hath thousands, gained by the labor of others, while another hath not the assurance of a day's provision, nor money to procure the coarsest raiment, much less the promise of a friend in the day of adversity.

Secondly, *Socially*. There is a body of men called *Gentlemen or Nobility*. There is another grade, called *Peasants*.—The first will possess the country, and feel and act more than their own importance: while the latter are put on a level with the animals, and treated as an inferior race of beings, who must pay to these Lords a kind of divine honor, and bow, and cringe, and scrape.

The will of one must be the *Law*, and it must be the pleasure of the other to obey. And it is the policy and interest of the former, to keep the latter in subjection and ignorance. For if they were permitted to think, and judge, and act for themselves, they would overthrow their rulers.

Here the question will arise, how such *differences* came to exist among men? Another question also arises—can the *motives* of men who thus conduct themselves in the world, be "*just and good*?"

\* Gen. iii. 17.

Rom. v. 12.



A third question also arises—If men be actuated by motives in their objects and ends : and in particular, in their actions and dealings with their fellow men, who can doubt whether there be such a thing as “*Moral Evil*” in the world ? Every purpose must be weighed and willed in the heart, before it is acted out. Of course, to take from another his substance without his consent, or giving him an equivalent, is contrary to every rule of equity.

Thirdly, *Morally*. Some people invade the Divine rights by prescribing “*articles of faith*,” and *binding the conscience* of man in all things of Religion, under the most severe penalties that human ingenuity could invent.

When we reflect, therefore, upon the actions of men, taken as they stand in relation to one another, we are led to *inquire* how they may comport *first*, with our “*personal rights*”—*secondly*, with our “*social rights*,”—and *thirdly*, with our “*moral rights*,” as established on the “*law of nature*.”

#### OF THE LAW OF NATURE.

I here would observe, that all our *rights*, whether Personal, Social, or Moral, are the GRACES of the Governor of the Universe, and established by him primarily in the great and universal “*LAW OF NATURE*.”

It is a self-evident truth, that all men are born *equal* and *independent*; and as individuals, are endowed by their Creator with certain unalienable rights—among which are Life, Liberty, the use of property, the pursuit of happiness, with the privilege of *private judgment*.

These principles being admitted, it will follow, that as the *wants* or necessities of mankind and their *duties* are *equal*, so their rights and obligations are equal also. Hence our Rights, Duties, and Obligations are the same in each and in all.

The “*Rights of Man*,” when applied to an *individual*, are called “*Personal Rights* ;” considered as he stands in relation to his “*Fellow Creatures*,” they are called “*Social Rights* ;” and considered as he stands in relation to his CREATOR, they are called “*MORAL RIGHTS*.”

#### OF PERSONAL RIGHTS.

Personal Rights are those benefits or privileges which appertain to man in *right* or by virtue of his *existence*. Of this kind are all the intellectual rights, or rights of the mind ; and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural or personal rights of others—of course the rights of the mind, Religious Liberty, Freedom and Independence cannot be taken from a man *justly*, but by his own consent. Except only when

taken by the laws of the Creator, who gave them ; or when forfeited to Society by some misdemeanor.

The human family, which is divided into Nations, is composed of individuals. And as a whole is composed of parts, and the parts collectively form one whole—of course in their individual capacity, they are *naturally free* and *independent* ; and endowed by their Creator with certain unalienable rights and privileges, such as life, liberty, pursuit of happiness, and the right of private judgment in moral duty, &c. They are *equal* and *independent* in their *individual capacity*. This is called the “*LAW OF NATURE*,” established primarily by the Governor of the Universe—of course *differences* and *distinctions* are rather the result of ART in which the order of things is inverted ; and by which mankind are deprived of their personal and *just rights*, than of any natural modification of things. And hence the ‘*nick-names*’ or unmeaning and empty titles in the *old world*.

Such distinctions arise, therefore, from a *self-created* authority, or an usurped authority, which of course must be considered as an unjust tyranny. For any thing given by the GOD of *nature* only, can be remanded by none but him alone ; consequently for one to take it from another, without his consent, or without giving an equivalent, is to deprive him of his personal rights, and must be an infringement upon *natural justice*.

All men may be considered thus equally free, and independent in their *individual capacity* ; but when taken in a *social capacity*, they are certainly *dependent* on each other. And none more so than those who consider themselves the most independent. Because the Governor of the Universe hath determined, as we see in the *order of nature*, that health and laziness cannot dwell together ; so man must not be a *Stoic* nor a machine, but an active being. Therefore the ‘*laws of nature*’ are fixed ; that self-interest shall be a stimulus, or moving spring to action.—Hence there are some things which man cannot do or subsist without ; as food, water, &c. consequently self-preservation is called the ‘*first law of nature*’ in point of *duty*.

But there are some, yea, many things which, we cannot perform ourselves, we are of course dependent on others for their assistance and help ; such is the case in different operations of mechanism, agriculture and commerce. Each of these is mutually connected, and dependent on each other. Therefore if I derive advantage from others, why should not others derive some benefit from me in return ? This is *equal* and *right* ; of course it is *just* and *proper*. If therefore, I withhold that advantage, which I *could* bestow on society, it is an

infringement upon *natural justice*. Of course we must account to the Author of Nature, for the neglect or abuse of those natural, or personal and social privileges, bestowed by him, and enjoyed by us.

#### OF SOCIAL RIGHTS.

As a whole is composed of parts, and the parts collectively form one whole, so to judge correctly of social principles we must view them as they apply naturally, individually, collectively, and prospectively.

As our *personal rights* are the same, so are our obligations the same. And hence our rights and obligations are naturally, and necessarily *reciprocal*.

To derive the benefit of society collectively and individually, there is need for *general Rules*, for the regulation of the whole. And how shall general rules be formed, but by general consent? It is therefore our true interest as individuals, to be involved and connected with such regulations, as may be formed for the benefit and safety of our *personal rights*; and such as *prudence dictates*, as necessary to guarantee them from usurpation.

Our personal rights, privileges, and obligations, being *equal*, we have each, as an individual, right to claim a voice in the formation of those general rules—and *personal duty* arising from the *law of nature* calls upon us collectively, to act our part as individuals—and there would be an infringement upon *natural justice*, to neglect the right of *suffrage*.

“SOCIAL RIGHTS” are those which appertain to man, in right of his being a *member of society*. Every *social right*, has for its foundation some *personal right* pre-existing in the individual; arising from the *law of nature*—but to the enjoyment of which his *individual power* is not, in all cases, sufficiently competent. Of this kind are all those which relate to security and protection.

From this short review, it will be easy to distinguish, between that class of *Personal rights* which a man *retains* after entering into society, and those which he throws into the common stock as a member of society.

The *Personal rights* which he *retains*, are all those in which the power to execute, is as perfect in the individual, as the right itself. Among this class, as is before mentioned, are all the intellectual rights, or rights of the mind; consequently religion, and the privilege of private judgment, are some of those rights.

The *Personal rights*, which are not retained, are all those in which, though the right is perfect in the individual, the power to execute them is *defective*. They answer not this purpose. A man by the *law of nature* has a *personal right* to judge in his

own cause; and as far as the right of the mind is concerned, he never surrenders it: But what availeth it him to judge, if he has not the *power* to redress? He therefore deposits this right in the common stock of society, and takes the arm of society, of which he is a part, in preference, and in addition to his own.

Society grants him nothing. Every man is a proprietor in society, and draws on the capital as a matter of right.

From these premises, a few certain conclusions will follow.

First. That every *social right* grows out of a *personal right*, and is founded on the *Law of Nature*; or in other words, it is a *personal right* exchanged agreeably to *natural justice*.

Secondly. That *Civil power*, which is derived from *society*, when applied to the body, is called *political*, but when applied individually is called *civil authority*. This *power*, when properly considered as *legal authority*, is made up of the aggregate of that class of the personal rights of man, which becomes *defective* in the individual, in point of *power*, and answers not his purpose: but when collected to a *focus*, becomes competent to the purpose of *every one*.

Thirdly. That the power produced from the aggregate of personal rights, imperfect in power in the individual, *cannot* be applied to invade the *personal rights*, which are *retained* in the individual, and in which the power to execute is as perfect as the right itself without intruding on *natural justice*; seeing the rights are *personal* only and concern no body else.

Thus we have seen, man traced as a natural individual, to a member of society; and observed the qualities of the *personal rights* retained, and those which are exchanged for *social rights*.

Those principles, when digested and properly applied, show the *origina* and foundation of the only true and proper fountain of *government*, which is, properly speaking, the *PERSONAL SOCIAL COMPACT*. Because mankind in their individual capacity, are equally free and independent; by the *law of nature*, as established by its *AUTHOR*. Therefore the *facts* must be, that the individuals themselves, each in his own personal and sovereign right, entered into a compact, (not with a government, but) with each other, to produce a government. And this is the only mode, in which governments have a right to arise, and the only *principles* on which they ought to exist; or possibly *can* exist agreeably to *natural justice*.

It is a self-evident *fact*, that the *PEOPLE* are the original and only true and proper source

from whom a government can be deduced, and spring into existence, on just and equitable principles, agreeable to the 'law of nature,' because the people existed before any government came to exist. Of course *society*, on social principles, have a right to three things.

First. To form their own government.

Secondly. To choose their own *rulers*.

And Thirdly. To cashier *them* for misconduct.

Hence it follows, first, that the authority of *rulers* is only *delegated* authority. Secondly, that *they* are accountable to the *fountain* from whom they derived it.—And thirdly, that they are not to serve themselves, but *society*, whose *servants they are*, and by whom they are *employed* and paid for their *services*.

### OF MORAL RIGHTS.

'Moral rights' are the personal privilege to think, and judge, and act for one's self in point of moral duty. This is the more plain and clear, as no one is concerned but God the judge, and the individual man, as a responsible agent.

For what right hath any one to meddle with that which does not concern him?

Moral Duties are the result of 'Moral Law,' which is the Divine prerogative alone; and man hath no right to invade the moral duty of another—for this is the right of the Divine Government. No man, therefore, nor set of men, have a right to infringe upon or bind the *conscience* of another. Man, therefore, as a rational creature, must be convinced before he can be converted, in order to act consistently, as an agent accountable to the Supreme Governor of the Universe. Consequently, submission of *will* to a compulsory power, in matters of religion, in repugnance to the dictates of tender conscience, is nothing but an empty show, a piece of hypocrisy, without any mixture of moral goodness or genuine virtue.

All Natural Religious *Establishments*, or 'Churches established by *Law*,' have been a curse to mankind, and a pest to society. Vice and corruption in religion are encouraged and upheld, and virtue lies deprest. If a man from a principle of duty would support religion voluntarily, by being compelled to do it, he is prevented the opportunity of showing the virtue of his heart, and the influence of his example is lost. If his Religion be different from that 'established by law,' his conscience is bound, and he is prevented from supporting his own religion by taking away from him that which he would give to his own Minister for the support of those in whom he does not *believe*. LAW-RELIGION, will cause people to be hypocrites, but cannot cure them of error. A man must be convinced in his judgment, by

evidence to his understanding, before he is converted in his heart. Of course, to form articles of faith, for people to subscribe under severe penalties is not founded upon common sense, nor on equitable principles. For to suppose people capable of believing without reason or evidence, is contrary to the 'Law of Nature,' and repugnant to natural justice, in as much as all men are free and independent, in their individual capacity, and of course their rights and privileges are equal: to think and to judge, and also to act for themselves, in point of Moral Duty, and in all matters of opinion in Religion.

Suppose that one man believes in one God, another believes in ten, what is that to the first? 'It neither picks his pocket nor breaks his leg,' of course, why should he Persecute him? Persecution is contrary to Natural Justice, in as much as it assumes a power which no mortal can claim, it being the Divine right only to judge in such cases. But nevertheless, moral duty from pity, and a concern for his welfare, may excite a man to strive to convince another for his good, to shun the *error* and find the *happy road*.

Universal right of Conscience, is given by the Author of Nature, who is the Moral Governor of the Human Family. And such liberty of conscience ought to be ESTABLISHED IN EVERY LAND.

Intolerance assumes to itself the *right* of withholding liberty of conscience. 'Toleration' assumes the right of granting it. Both are despotisms in their nature. Man worships not himself but his Maker; and liberty of conscience which he claims, is not for the service of himself, but of his God. In this case, therefore, we must necessarily have the associated ideas of two beings; the mortal who renders the worship, and the Immortal Being who is worshipped.

'Toleration,' therefore, places itself not between man and man, nor between church and church, nor between one denomination of religion and another, but between *God* and *Man*: between the *being* who worships, and the BEING who is worshipped; and by the same act of assumed authority, by which it 'tolerates' man to pay his worship, it presumptuously and blasphemously sets itself up, to 'tolerate' the Almighty to receive it.

Suppose a bill was brought into any Legislature, entitled an 'Act to tolerate or grant liberty to the Almighty, to receive the worship of a Jew or a Turk,' or 'to prohibit the Almighty to receive it' all men would startle and call it blasphemy. There would be an uproar. The presumption of 'toleration' in religious matters would then present itself unmasked. But the presumption is not the less, because the name of 'Man' only appears to those

laws; for the associated ideas of the worshipper and the worshipped cannot be separated. Well may one exclaim—'Who then art thou, vain dust and ashes—by whatever name thou art called, whether an Emperor or a King, a *Bishop* or a State, or anything else that obtrudes thine insignificance, between the soul of MAN and its MAKER? Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believeth, and there is no *earthly* power can determine between you.'

With respect to what are called Denominations of Religion, if every one is left to judge of his own religion, there is not such a thing as a Religion that is *wrong*. But if they are to judge of each other's Religion, there is no such a thing as a Religion that is *right*, and therefore all the world is right or all the world is wrong. But with respect to Religion itself, without any regard to *names*, and as directed from the Universal Family of mankind to the Divine object of all adoration—it is *Man bringing to his MAKER the fruits of his heart*, and the grateful tribute of every one is accepted. "Like as a Father pitieth his children, so the Lord pitieth them that fear him." HE looketh at the heart, and judgeth according to intentions, 'of a truth is no respecter of persons, but in every nation, he that feareth God and worketh righteousness, is accepted with him.' It is required of a man according to what is given him, whether 'one, two, or five talents,' and he that knoweth his master's will, and doeth it not, shall be beaten with many stripes'—for 'where there is no law, there is no transgression'—'sin is the transgression of the law.' Man is under a Moral Law—the Law of the Mind, of *right and wrong*. There is a *moral duty*—and a *moral obligation* on the man to perform that duty. If he does not perform it, he falls under condemnation; which he is conscious of, for not acting as well as he knew how;—hence the propriety of the words, 'This is the condemnation, that light has come into the world, and men love darkness rather than light, because their deeds are evil.' Man is a rational agent, actuated by motives; his actions are deliberate, and his motives of two kinds, *Good and Evil*—One is called 'moral good,' the good principle existing in the mind—the other is called 'moral evil,' because the spirit of the mind is bad, and the intention of the mind is to do wrong, which motive is not right, not agreeable to natural justice and moral obligation. Because, as all men have equal rights and wants, so their duties and obligations are equal in their social capacity, as established in the 'Law of Nature,' by the Creator and Governor of the World; of course there is need for a definite rule by which to measure our duties towards each other; be-

cause if our rights and obligations are the same and equal, then we are to expect no more than we can justly claim, or would be willing to bestow, agreeable to that which is just and equal, and hence the *command* which is agreeable to the 'Law of Nature,' 'Love thy neighbor as thyself,' which is always agreeable to the 'Moral Law,' and corresponds with the rule, 'as ye would that others should do to you, do ye even so to them—for this is the LAW and the PROPHETS'—or what the Law of Moses and the Prophets and Jesus Christ taught, which ought therefore to be the leading principle of every heart, and the rule of the spirit and conduct of every one in practice, in our actions and dealings with mankind in all things whatever.

Here the 'Moral Law' and the 'Law of Nature' and the 'Rule of Practice,' all correspond and harmonize together, in securing the 'social rights, obligations and duties of man which have the Almighty for their Author; to whom man is accountable.' Of course man ought to be actuated by *noble Principles*, conforming himself accordingly—seeing his eternity depends upon it.

But to deprive man of the right to think and judge, and act for himself, in point of Moral duty, is an infringement on the Creator's government, as well as on Natural Justice, and contrary to every rule of Right, and is attended with complicated misery to the human family. It creates broils, animosities and contentions in society; and raises a domineering spirit in one, and a spirit of resentment and resistance in another; and thus more blood hath been shed in consequence of such a line of prescription and practice, than from all other sources put together. And hath been attended with more apparent cruelty and misery to mankind, than all other things whatsoever.—Therefore, such national Establishments of Religion, are well styled the *Whore of Babylon*, or the *Mother of Harlots*, and the *abominations of the Earth*. The MOTHER, must be the old 'W\*\*\*\*,' and if she be a 'Mother,' who can her *daughters* be, but the *corrupt established* Protestant Churches, which came out of her, and have not forgot to tread in her steps of persecution, towards those who differ from them in opinion? And hence they are said to be 'drunk with the blood of the Saints and Martyrs,' which GOD, as a just Governor, will cause to be visited on them in their turn: that the Earth may revert to its original and proper owner, and the *inhabitants* know that HIS Kingdom is over all.

#### OF GOVERNMENTS.

From what authority, shall one person or body of men, have power and exercise a command over others?

It must be obtained in one of these three ways. 1st. It must be the *gift* of the Creator and governor of the Universe—or 2dly, it must be delegated by the people—or else 3dly must be *self created* or *usurped*.\*

#### OF DIVINE DELEGATION.

First. With regard to *that* AUTHORITY, which is said to be the *gift* of the Creator, and derived from the *Governor* of the Universe as his *delegated power*. It hath not for its foundation or support, either *Scripture* or *Common Sense*.

Before any conclusion can be admitted, certain facts, or first principles, or data must be established or admitted for its confirmation.

The error of those who reason by precedents drawn from antiquity, respecting the *Rights of Man*, is, that they do not go far enough into antiquity. They do not go the whole way. They stop in some of the intermediate stages, of a hundred or a thousand years, and produce what was then done, as their precedent. This is no authority at all. If we travel still further into antiquity, we shall find a direct contrary opinion and practice prevailing. And if antiquity is to be authority, a thousand such authorities may be produced, successively contradicting each other. But if we proceed on, we shall at last come out right—we shall come to the time, when man came from the hands of his Maker.

What was he then? 'MAN!' Man was his high and only *title*, and a higher cannot be given him.

We have now gone back to the origin of man and to the origin of his *rights*. As to the manner in which the world has been governed from that day to this, it is no farther any concern of ours, than to help us to make a proper use of former errors, and suitable improvements upon ancient history. Those who lived a hundred or a thousand years ago, were then *moderns* as we are now. They had their ancients, and those ancients had others, and we shall be ancients in our turn. If the mere name of antiquity is to govern in the affairs of life, the people who are to live an hundred or a thousand years hence, will be as much bound to take us for a precedent, as we are to take as a precedent those who lived an hundred or a thousand years ago.

The fact is, that an appeal to antiquity, may prove any thing, and establish nothing. It is authority against authority, still ascending till we come to the *Divine* origin of the Rights of Man at the *Creation*. Here our inquiries find a resting place, and reason finds a home. If a dispute about the Rights of Man had arisen at the distance of an hundred

years from the Creation, to this source of authority they must have referred—and to the same source of authority, we must now refer.

The genealogy of Christ is traced to Adam.—Why not trace the Rights of Man up to his creation? The answer is—'That upstart governments,' through ambition founded in '*Moral Evil*,' have arisen and thrust themselves between, to unmake man, and trample upon all his *precious rights*, to keep him in profound ignorance, that they may be served at *his* expense.

If any generation of men ever possessed the right of dictating the mode by which the world should be governed forever, it was the first generation that existed: and if that generation did not, no succeeding generation can show authority for so doing. The illuminating and divine principle of the equal rights of man, (for it has its origin from the Maker of man) relates not only to living individuals, but to all generations of men succeeding each other. Every generation is equal in rights, to the generation which preceded it; by the same rule that every individual is born equal in rights to his *cotemporary*.

Every history of the creation, and every traditional account; whether from the lettered or unlettered world, however they may vary in their opinion or belief of certain particulars, all agree in establishing one point: *the unity of man*. By which I mean that all men are of one degree: and consequently, that all men are born *equal*, and with equal natural rights; in the same manner as if posterity had been continued by *Creation* instead of *Generation*. The latter being only the mode by which the former is carried forward; and consequently, every child born into the world, must be considered as deriving its existence from GOD. The world is as new to him, as it was to the first man that existed, and his natural rights are of the same kind.

The Mosaic account of the Creation, whether taken as Divine authority, or merely historical, fully maintains the unity or equality of man. The following expression admits of no controversy. "And God said, let us make man in our own image. In the image of God created he him: male and female created he them." The distinction of the *sexes* is pointed out, but no other distinction is implied. If this be not divine authority, it is at least historical authority, and shows the equality of man so far from being a modern doctrine, to be the oldest upon record.

It is also to be observed, that all the religions known in the world, are founded, as far as they relate to man, on the unity of Man, as being all of one degree. Whether in heaven or hell, or in whatever state man may be supposed to exist hereafter, the bad and good are

\* By the Creator's "Law of Nature," is Man a *Cosmopolite* or the *Local property* of another?

the only distinctions. Nay, even the laws of government are obligated to slide into this principle, by making degree to consist in crimes and not in persons.

This is one of the greatest of all truths, and it is our highest interest to cultivate it. By considering man in this light, it places him in a close connection with his duties, whether to his Creator, or the creation, of which he is a part; and it is only when he forgets his birth or origin, or to use a more fashionable phrase, "his birth and family," that he becomes dis-solute.

The distinction of the sexes only, is mentioned at the creation of man. Hence, the MAN was considered as the head of his family; and so established by the law of custom, which gave rise to the simple PATRIARCHAL GOVERNMENT.

But so far are the Scriptures from justifying the idea that monarchy is the "Delegated power of God," that they speak directly to the reverse.—They inform us that the Jews were the peculiar people of God, and "they desired a KING to reign over them, to be like all the nations round about," after they had been a Commonwealth for several hundred years. And a KING they obtained, as a judgment for their "MORAL EVIL;" and HE proved a scourge for their national sin.

Thus, "the nations round about," had KINGS at an early period. The Israelites also desired to have one, and a King was given them as a judgment. We may therefore conclude, that Monarchy had its ORIGIN in some wisdom, which was not divine.

Here it may be observed, that the wisdom of God, in his dispensations to nations and people accomplishes many great ends with a very few simple means—hence when one "social compact" is removed, in justice for SIN, a way is then opened for another as a matter of mercy. This was manifested in the overthrow of Babylon, for the relief and return of the Jews to Jerusalem, to rebuild the temple. So also, Saul was removed for a better man to reign in his stead. Hence if there be KINGS, it is better to have good men than bad ones. Therefore the Christians were commanded to pray for them, as well-wishers and friends to mankind, who wished for peace in the land.

It could have been no difficult thing, in the early and solitary ages of the world, while the chief employment of man, was that of attending flocks and herds, for a banditti of ruffians to overrun a country, and lay it under contributions. Their power being established, the chief of the band contrived to lose the name of "Robber" into that of Monarch; and hence the origin of MONARCHY and KINGS.

Those bands of robbers having "parcelled out the WORLD," and divided it into dominions, began, as is naturally the case, to quarrel with each other. What at first was obtained by violence, was considered by others, as proper and lawful to be taken, and a second plunderer succeeded the first.

They alternately invaded the dominions which each had assigned to himself, and the brutality with which they treated each other, explains the original character of Monarchy; it was ruffian torturing ruffian. The conqueror considered the conquered, not as his prisoner, but his property. He led them in triumph, rattling in chains, and doomed him at pleasure, to slavery or death. As time obliterated the history of their beginning, their successors assumed new appearances, to cut off the entail of their disgrace, but their principle and object remained the same. What at first was plundered, assumed the softer name of revenue, and the power originally *usurped*, they affected to *inherit*.

The career of Nebuchadnezzar, Alexander the Great, Julius and Augustus Cæsar, Mahomet, William the Conqueror, Cromwell and Bonaparte with their concomitants, are enough to exemplify the propriety of the remarks already made.

Monarchical government, when considered as the delegated power of God, supposes an *hereditary succession*; and of course the *will* of the Monarch, with his successors, must be binding, not only on the present generation, but also on those which are to come. To suppose that the *will* of those who existed once, but are now dead, can be binding on the generations yet to come, is ridiculous. One is out of the world, and the other not in it, and of course they are two *non-entities*, which can never meet in this world, and therefore can by no means form obligations for one another, agreeably to Natural Justice. Moreover, as the government is for the benefit of the people, and not the people for the government. Hence, it must be calculated so as to answer every purpose of government. But Monarchy is not calculated so to do, but by the aid or assistance of an Aristocracy, an additional oppression, whereby the generality of the people must be kept in *fear* and profound *ignorance*, by tyrannical laws, to prevent the "*spirit of enquiry*," the "*liberty of speech*" and of the "*press*;" which shows that their *works are bad*, and that they "*love darkness rather than light, because their deeds are evil*!" Of course it is not the most excellent way; because it supposes one man to have more sense and wisdom than all the nation beside—whereas hereditary succession is as liable to have a *fool* as a wise man for a governor; and more so, when *degenera-*

tion is rendered certain by confining their intermarriages exclusively to Royal Blood.

The more this subject is investigated, the more the absurdity of it will appear. It is inconsistent, both with *Scripture* and *Common Sense*. It is contrary to every principle both of *moral goodness* and of *natural justice*. It cannot stand the test of a comparison with the *Moral Law*, the *Law of Nature*, or the *Rule of Practice*.

#### OF THE POPE'S POWER.

If the Progressive power of the Pope, and the almost incredible height to which it grew, the summit appearing so stupendous with a pompous show, be compared with the "*Law of Nature*," and the character of the Almighty, the idea of Monarchy or Tyrannical power as being the delegated power of God, will sink into contempt.

Moral obligation and duty having great influence on the mind and practice of man, Religion was made use of as a tool to answer the purposes of ambitious and designing men. Hence the *origin* of "*Religion established by Law*." But in order to accomplish the end, the charge must be committed only to an ingenious few, who are fitted and qualified for the purpose by every possible *instruction*; while all the rest must be kept in the greatest possible *ignorance*, that they may be the more manageable.

The *executors* of the work being ingeniously qualified and the minds of the people prepared, a deception might easily be practised where none were permitted to think and judge and act for themselves. Hence the origin of the Pagan Heroes, and Mythology, and Oracles, and Priests.

Under tyranny and oppression, which prohibit liberty of conscience, and bind the people in eternal ignorance, the mental powers of men are so impaired, and their *moral faculties* so darkened, that *reason* will not do its office: And hence mankind became *credulous* to a degree which in this enlightened day, is hardly to be believed.

Constantine the Great, in order to secure the influence of *Christian Ministers* in his favor, and thereby establish his unbounded power, in and over the *Roman Empire*, abolished Paganism, and established Christianity as the National Religion. And from thence the *Ministry* became a species of *trade* and *traffic* down to this time.

Every valuable and important institution is capable of abuse: and not any thing more so than religion: but there is a distinction to be made between the thing itself and the abuse of it. Religion is a good thing: but from one small abuse of it may originate important consequences. Constantine, in order to ac-

complish his own purposes, erected the *image* of the *Saviour* on the *cross*, and carried it in the front of his army, to lead on the van of nominal Christians. The *image* of the *Virgin Mary* found its way to follow after; and hence all the abomination of images, &c. &c. in the *Christian Church*.

As might have been expected, the temptation of gain and grandeur, arising out of the "Religious law establishment" of Constantine, many of the heathen Priests and others, became professional Christians, either for the *name*, or for the "*Loaves and Fishes*." Of course, "moral evil," took the lead, and the church, so called, went on the road to ruin.

In those days of yore when people were taught that the will of a tyrant should be considered as the delegated power of God, and reverentially obeyed accordingly, few pretended to *think* and *act* for themselves, except the *true worshippers* of GOD, who acted from *conscientious motives*. The multitudes were sadly imposed upon. The bare *say-so* of the Priest was received as Divine truth, and impostors became influential, and were respected. It was difficult to cope with popular opinion, which was founded in long established habits—backed by *Civil*, and supported by *Ecclesiastical authority*; till at length, the power of the established Clergy became more respectable and influential than the civil authority, and began to take the lead, and bear rule accordingly; domineering over those who had been their promoters, until affairs were entirely transposed; so that the Civil Law and authority were only used as tools by the Ecclesiastics, to answer their own ends, as the Priests were formerly used to support the tyrannical power of ambitious usurpers.

Credulous people, still chained by despotism and ignorance, retained their old prejudices. With them tyranny was humanity, and was revered as the delegated power of God. And if a Priest should say that a "*horse* was a *cow*," or a ham of *bacon* was a *fish*, he must not dispute it; but must believe the *say-so* of the Priest, in opposition to his own senses.

At length, one was exalted above his fellows, and as an expression of his power and dignity, was styled, "Bi-hop of Bishops, or UNIVERSAL BISHOP," and claimed all the world for his own, so that no King or Potentate could reign but by his *consent*, as he was to be considered the successor of the Apostle Peter, who was constituted the Vicergerent of the *Almighty* upon *earth*.—Thus the *right* to determine all disputes, and to bestow crowns and kingdoms at pleasure, and to make new laws, &c. &c. were his pretensions to mankind, as exemplified in the affairs of Poland—"And all the world wondered after the Beast"—Infallibility, which belongs to the

Almighty alone, was ascribed to this GREAT ONE by all his adherents.

The crown of France possessed by Henry IV., was adjudged to Rudolph, his competitor, by the power and decision of the Pope, who also claimed the kingdom of Spain, as the patrimony of St. Peter, by virtue of some *old deeds* which he pretended were lost.

The claim not being disputed, a tax or annuity was the result. Hence the origin of "*Peter Pence*," known in different countries to a late day.

The titles of "*Most Christian Majesty*," and "*Most Catholic Majesty*," were the result and donation of this self-claimed "Vicegerent power." Also "Defender of the Faith," was another *spurious* gift from the same self-claimed authority, as a reward for merit, in writing a book in favor of the Vicegerency, by Henry VIII. of England.

The crown of England was adjudged to the king of France, unless King John would comply with the Vicegerent's requisition; which was done to save the *kingdom*.

The idea became so popular, that the sanction and confirmation of this "spurious" Vicegerent was so necessary to make good and valid any kingly authority, that the king of Denmark sent to Rome, to obtain the blessing of confirmation, in and over his Kingdom.

The *Son* to the emperor of Russia posted off to Rome also, to be confirmed in what he expected to inherit by virtue of his father. And "The world wondered after the Beast!"

A law of "Inquisition" was enacted by the Ecclesiastical court to destroy "heresy;"—that is, all who dare to think and judge, and act for themselves.

The "Art of Printing," was considered "witchcraft," and the inventor was punished as a "wizard," and his colleague only escaped by proving it to be mere mechanism.

A gentleman who taught the present theory of Astronomy, was adjudged to die for heresy, because he apprehended the earth to be like a ball, when the pretended Vicegerent affirmed it to be like a table upon *legs*; and a recantation was necessary to save his life. And all who believed in the "Antipodes," were excommunicated by Pope Gregory VII.

Difference of opinion was heresy, and the consequence was recantation or death. And doubtful cases were put to the torture, to compel them to give evidence against themselves.

If a man should speak the truth, it would be considered and construed as a libel, if in opposition to popular and common received opinion. And the greater the truth, the greater the libel or heresy, of course.

Many Dead Bodies were raised, and their coffins chained, to prevent them from giving "leg-bail," while they were excommunicated,

and "cursed" to eternal misery, with "Bell book and Candle light," and then consigned to the flames as Culprits, or "Heretics," who were to be "burned alive." What a pompous show, what a farce, and a mocking of Common Sense!

The fallacious ideas that "TYRANNY is the delegated power of God," and that ignorance is necessary for the welfare of society, are not happily excluded from the United States, and ought to be banished out of the world.

#### THE DAWN OF LIBERTY.

The Bishop's power arrived at its zenith, had so intoxicated him, that he fell asleep. This spurious Vicegerent who was so charitable as to give crowns and kingdoms not his own, to obtain money and popularity from his courtiers, and enlarge his own power and influence, bestowed two things more than formerly, which began to awaken up "common sense." The first was countries of which he had never heard; and secondly, pardons, not only for sins past and present, but also for "those which were to come." The first laid the foundation for enterprize. It excited inquiry after true philosophic information, and improvements in the arts and sciences. The latter paved the way for the discovery of truth in Divinity.

One quarter of the world, by the wisdom of the Creator, for the benefit of rising generations of man, for several thousands of years, had remained an uncultivated wilderness. A land magnificent for its stupendous and lofty mountains—its numerous and extensive rivers—its expanded lakes or inland seas, with a soil superior to that of any country in the ancient known world is discovered. A new world appears—the theatre, designed by the Governor of the Universe, for the display of some important and grand design, worthy of Himself.

Tyranny had unmanned the people; but the spirit of enterprize and discovery being excited, and the countries which might be discovered being conferred upon the fortunate adventurer by the spurious Vicegerent, which was considered sufficient to give a good and sufficient title to any discovered countries. Many thousands embarked in the undertaking. Supported by this authority, they considered not the countries only, but the people also who inhabited those countries, as their property, and treated them as an inferior race of beings, doomed them at pleasure both to slavery and death. Such was the degraded state of the human mind! So much was an universal revolution wanting for the amelioration of man!

On the other hand, the selling of pardons, or granting "indulgencies" for "sins to come,"



opened a door for all manner of vice; so offensive to virtuous minds, as to excite a spirit of detestation and abhorrence. And "common sense" awoke from its lethargy, and paved the way for what is called the "reformation." MARTIN LUTHER bore testimony in Germany against the Pope. And the Pope in his turn, poured out "bulls," with fury. Their disputes, aided by the Art of Printing, produced an almost universal reflection among the people, attended with a spirit of inquiry and research after truth. And thus after a sleep of several hundred years, the people were awakened, and began to think and judge for themselves. But common sense had become so much blinded by the darkness of ignorance, that she only "viewed men as trees walking!" And such were the prejudices of the people of the old world, that there was not a place found among them, where the "Rights of Man" could be peaceably enjoyed agreeable to the "Law of Nature."

Mark the wisdom and goodness of the Supreme Governor of the world! that the discovery of America was so long delayed; and that at length it happened at such an important era of the world.

The two grants of the Vicegerent, viz. that by which unheard of countries were given away, and that by which indulgencies for sin were given to purchasers; both were conferred about the same time; and the discovery of America, and the reformation in Germany, followed very shortly after the same period of time: all of which co-operated in effecting a revolution in the theory both of Astronomy and Divinity. The earth was no longer considered by thinking men, as a "table upon legs." And the Vicegerency was treated with contempt, as being an imposition upon mankind; and the Bishop was soon stripped of one-third of his dominions. But nevertheless, the spirit of persecution still prevailed among the different sects, until the innocent Quakers appeared in the days of Fox. It could not be otherwise, it will ever attend all 'Law religion.' John Calvin was the cause of M. S. being put to death, for mere matters of opinion, and Melancthon justified him in it. Martin Luther wrote to the magistrates to punish some who differed from him, which afterwards gave great uneasiness. Hence, many thousands who were waked up, 'flew to the wilderness of America,' hoping there peaceably to enjoy those rights bestowed upon them by the God of Nature. But the spirit and prejudice of education, so deeply rooted, was hard to be eradicated. Hence, some who had fled from the intolerant hand of persecution, became oppressive, themselves; and others in turn had to suffer.—Four Quakers were put to death; merely for indifferent matters of re-

ligion. And from the old idea that religion could not be maintained unless upheld by civil power, those who had come hither to enjoy their opinions, began to form 'Religious establishments, by laws of their own.' At length, however, they were better informed, and their progeny better taught, which laid a foundation for the investigation of the "Rights of Man," and the more perfect knowledge of the "law of nature."

As virtue and religion, and the arts and sciences have gone hand in hand together; so dissipation and destruction succeed each other. These things are observable in the rise and fall of the five succeeding nations—the Jews, Babylonians, Medes and Persians, Greeks and Romans, who succeeded each other in their turns.

Persecution drove the first settlers to America, and oppression pursuing them still, gave rise to the spirit of enquiry. All that energy of soul, with which man is endowed by the God of Nature was roused; and they were determined to enjoy as much of nature's law, as by their exertions they could secure. From this sprung the outlines of our national character.

As *ignorance* and severity are necessary for the support of tyranny, to keep the people in awe, so LIGHT and INFORMATION are necessary to cut the sinews of tyrannical government, and bring mankind into the exercise and enjoyment of their proper rights and dignity, agreeably to the 'Law of Nature,' to the 'Moral Law,' and to the 'Rule of Practice,' as established by the Governor of the Universe.

The LAWS, PREJUDICES and IGNORANCE of mankind had been such, that there was not a place in the ancient known world, that admitted of the revolution to begin, which was necessary for the emergency of man.

No place was so RIPE—no part in the natural world so fitted as America. Because of its infancy, the people would hear instruction as a child who wishes to acquire a perfect education. But those of the old countries of monarchy, imagined themselves to have arrived at the summit of political perfection; of course there is no occasion for further inquiry. Religious bigotry also was another great hindrance, which through the prejudice of Church and State, had mighty influence. Besides, the minds of the people were so degraded, the moral faculty was so debased, they were not prepared so act with that prompt and deliberate firmness, which was required in so great a work. From all these considerations, such persons who had the clearest heads and best hearts which those days afforded, fled to America. Determined not to receive things as matters of fact on the bare say-so of others,

when repugnant to common sense: they were men—they had the spirit of inquiry; and took the liberty to think, and judge, and act for themselves. And as that was not admissible in the OLD WORLD, they had energy and enterprise enough to come to the New World and enjoy their opinions. Thus the spirit of INDEPENDENCE in embryo, migrated with our ancestors, when they emigrated to this happy land.

One thing is worthy of observation, which, though of small beginning, produced noble consequences. William Penn, the celebrated Quaker, in his regulations for Pennsylvania, contrary to the practice in all other countries, required no particular 'TEST' or religious opinion as a qualification for OFFICE: but encouraged all societies, to settle in the state, making all EQUALLY secure, and eligible to any office and dignity which their worth and virtue might deserve.

The persecution of the Quakers in Massachusetts, was the effect of relics of prejudices brought from the OLD WORLD. But the death of those four innocent sufferers, tended in its consequences to check religious bigotry, and it lowered away.

The various opinions which emigrated were a check upon each other, and laid a foundation for a mutual forbearance, which were exemplified by Providence and Rhode Island!

Lord Baltimore also, who was a Roman Catholic, being provoked to jealousy, became liberal towards emigrants of different opinions, and gave them encouragement, to settle in his colony. And since the revolution, the oppressive Tobacco Laws have been repealed both in Maryland and Virginia; which put the established clergy on a level with other denominations. New Hampshire and Vermont have likewise laid aside the Clerical yoke. But Massachusetts and Connecticut retain a tincture of the old W—: which is a departure from the 'Law of Nature,' and a violation of 'Moral obligation,' and an infringement upon 'Natural Justice.' Though some of their laws have been modified in a small degree.

And the liberal spirit of Penn. so agreeable to the 'Law of Nature,' the 'Moral Law,' and the 'Rule of Practice,' prevailed in the land, until the 'Law of Nature,' established by the Governor of the Universe—that is an universal liberty of conscience was established.\* This done, nothing further is wanting but that the 'Moral Law' of Love should be written in every heart. 'Thou shalt love thy neighbor as thyself,' and the 'Rule of Practice' be seen in the conduct of each and every individual, 'As ye would that men should do

unto you, do you even so unto them,' that golden 'Rule of practice,' which, was the 'Law of Moses,' the spirit of the 'Prophets,' and the injunction of Jesus Christ.'

Before all things can be right in the human family, the 'Moral Law' must reign in all parts. Before that can exist universally, the 'Law of Nature' must be revived and restored, to reign in all nations; and that it may be so, the 'Rule of Practice' must be attended to from *principle*, because they are connected with, and mutually dependent upon each other. Therefore, there is need for a general reform in the world, both in the head and heart. For the whole *head is sick*, and the whole *heart is faint*—from the crown of the head to the sole of the foot is full of wounds, bruises and putrifying sores.

The discovery of America after her dormant state, with the concomitant circumstances attending it, began to cast great light on the dispensations of Divine Providence, and shed a new lustre on the aspect of human affairs.

The spirit of the Gospel, or the 'Moral Law' of Love, the 'Law of Nature' and the 'Rule of Practice,' have begun to revive, and some are running to and fro, and knowledge is increasing. But all things are not right yet, nor can they be, until the 'Personal, Social, and Moral Rights' of mankind are restored. When this is done, there will be an end of 'Tyrannical power,' and established religion will cease, and universal liberty of conscience will be enjoyed in the Love of the Creator, and of mankind. Then the 'Wolf and the Lamb will dwell together, and there will not be any more war.'

The Almighty had long borne with the nations of the earth, but now his controversy has begun, and happy will it be for those who are prepared for the storm.

It is a matter of rejoicing with the upright in heart, that they have an asylum in the day of trouble. But where will the wicked and proud oppressors hide their guilty heads? The day of vengeance is near, and the *fire swords of the Almighty* are so visible in the earth, that no considerate man can deny the hand of GOD. Destructive insects, earthquakes, wars, pestilence and famine. Though people account for these things on *natural principles*, yet *nature* emanated from the power of GOD, still is under HIS control, which to the discerning eye is visible in all HIS works. Hence the words of Gen. Washington are pertinent to the case in hand—But this seems to be the age of wonders, and it is reserved for intoxicated and lawless France, for purposes of Providence far beyond the reach of human ken, to slaughter her own citizens, and disturb the repose of all the world besides!

\* By the consideration in the CONSTITUTION of the Federal Government.

## OF FORMS OF GOVERNMENT.

We have no instance of an elective monarchy established upon proper social principles. To avoid perpetual civil commotion, it has been found necessary to make the electors hereditary. Of course to confine the right of suffrage, in the most important of all elections, to a few overgrown individuals.

An hereditary monarchy is both dangerous and absurd. And an absolute monarchy, where an individual is endowed with both 'legislative' and 'executive authority,' is still much more to be feared. He that is not accountable to any body for his conduct, should be intrusted by no body. Besides, hereditary monarchy in any form, runs an equal risk to have a fool as a wise man for a governor, and more so, considering the effects of limited intermarriages.

An 'Aristocracy' may secure to the counsels of state a larger fund of information; but at the same time it places the people under many tyrants instead of one. Besides, as they must also be hereditary, and be supported by entailed property, they are disqualified for 'Legislative and Executive,' and even for 'Judicial trust,' inasmuch as the 'Law of Nature' is violated in their very raising. They have become unnatural brothers, who consider their brethren as beings of an inferior grade and rank to themselves; and of course, from the spirit of their education, they are contaminated with prejudices and partiality, which wholly disqualifies them to judge with equity and humanity agreeable to the 'Law of Nature.'

'Democracy,' in small and petty societies, may apply and answer many valuable purposes to mankind; as in days of old, where the whole voice of the people could be obtained, or at least all of those concerned. But in a large and extensive country it would become too unwieldy. But as the 'Law of Nature,' on social principles, makes them equally interested and entitled to a voice in the formation of those '*prudential rules*' made for the regulation of the whole '*Representative form of government*' presents itself as most appropriate to answer every purpose. By this method the *voice* of the people is made over to their Representative. And hence, there is a 'personal and social compact,' agreeable to the 'Law of Nature;' which may be made to suit the greatest nation. And provided the world of mankind were more enlightened, it might forever exclude the necessity of an appeal to *war*. Wars are neither more nor less than national quarrels; and when both parties are sick and tired of the contest, they settle their differences through the medium of a convention of Delegates. Why not take this course in the first instance, and spare human blood!

This mode of government will best guard the people against tyrannical imposition of both 'Church and State.' The Representation being only for a limited time, and then the Delegate returns to his former sphere, and becomes a private citizen, and of course feels the effects of his own legislation as a member of society. This exchange of public for private life, like the ebbing and flowing of the sea, will tend to keep things pure, so that the affairs of the nation may at all times bear investigation. Moreover, it stimulates people of all classes to search after truth and to communicate knowledge. And the interest of the commonwealth is made secure, whilst the rights of individuals are safely guaranteed, and sacredly kept by chosen men in trust, who as faithful Executors, must give account.

## RIGHT OF PROPERTY HELD UNDER MONARCHS.

In 'Monarchical Governments,' in cases of 'rebellion or treason,' the 'real estates' are forfeited to the monarch, and the widow and fatherless child is turned out of doors, and the poor culprit himself suffers death. Now considering the punishment to be proportioned to the crime, the conclusion must be, that the *Land* properly belongs to the Monarch; otherwise why disinherit the wife and children, seeing there is no natural justice in making the innocent suffer for the guilty? But as *real estates* are made hereditary in a particular branch of the family, and subject to forfeiture to the Crown in cases of rebellion or treason, it is manifest that they must have been derived from the government, and are only held during good behavior. Of course, all lands originally were considered Crown Lands, no doubt made so by conquest or usurpation; and then parcelled out to a few, who should hold them as tenants to the Crown. These tenants had their tenants also—and thus the whole was dependent on the will and pleasure of one *individual*.

## OF REPRESENTATION.

All men being considered free and independent in their individual capacity; but dependent in their social capacity, the rights of each are equal. The first by virtue of existence; the latter by virtue of being a member of Society. Our personal and social rights being equal, neither of them can be taken from us but by our own consent, without infringing upon natural justice. Except only when forfeited to society by some misdemeanor, or taken by the laws of the Creator who gave them. Our rights being equal, so are our privileges—of course our rights, privileges, duties and obligations are the same in each and in all. Therefore the neglect of the

right of suffrage in any individual is a violation of social duty—that is, a breach of one of the obligations we owe to society. By neglecting our social duties we involve ourselves in a violation of natural justice, which requires a proper use and improvement of those social blessings, conferred upon us by the Supreme Governor of the World, who will hold us accountable for the neglect of every relative duty. These are considerations not sufficiently weighed by many. All are deeply interested in them, though many remain ignorant of it. And to excuse ourselves by concluding that these things do not concern us, though our well being is deeply concerned, is all of a piece with the supposition, that the *will of a Tyrant* is the order of Providence and the delegated power of God.

As individuals and as members of society, we have a right to claim a voice in all public deliberations, and to see to it that we have justice done to us. Because our 'social rights' grow out of our 'personal rights.' Our own power, as individuals, not being equal to our wants and necessities, we exchange a part of our 'personal rights' for 'social rights,' by casting a part into the common stock by delegation; and hence our power and will is made over to our Representative, and we take the arm of society of which we are a part, for our protection, in addition to our own. So that society grants us nothing—but we draw on the capital as a matter of right. Hence it is self-evident, that Social or Civil distinctions can be founded only on public utility agreeable to the rules of equity.

#### NATURE AND DESIGN, AND ENACTMENT OF LAW.

'Social Rights,' when protected by 'general rules,' and applied to a nation or people as a body, are called 'political'; but when applied to individuals, are called 'civil.' Hence the distinction between Political and Civil Law.

The end of all political associations is the preservation of the natural and imprescriptible 'Rights of Man'; and these rights are 'Liberty, Property, Security, and resistance of *Oppression*.' The people are essentially the source of all sovereignty; nor can any individual or body of men be entitled to any authority, which is not expressly derived from them. 'Civil Liberty' consists in doing whatever does not injure another. And the law is an expression of the *will* of the community for individual instruction.

The Law, of course, ought to prohibit such actions only as are hurtful to society, and to impose no penalties, but such as are absolutely and manifestly necessary, for the welfare of society.

And all Citizens have a right to concur,

either personally, or by their representative, in the formation of those *general rules*, which might be properly enough called the Law of 'Prudence.'

The general rule, or the Law of Prudence, should be the same to all, whether to punish or protect. All being equal in rights, are equally eligible to all honors, places, and employments, according to their different abilities, without any other distinction than that created by their virtue and talents.

#### OF THE LAW OF NATIONS.

Here it is proper to remark, that there is frequently a misapplication of terms, which gives improper conceptions, leading the reader or hearer to ascribe effects to causes which could never produce them. And so setting out in error, they must forever continue to be wrong. Thus, says one, '*Reason* teaches me this or that,' when the information was derived through the channel of *tradition*. Again, '*Nature* works' so and so, when there is no principle in nature to operate it; but is wholly the effect of ART, or the works of Nature's GOD.

To ascribe that to nature which belongs to art is certainly wrong, and leads to confusion! Every effect should be ascribed to its original and proper cause, in order to come at the true knowledge of things, as they are, or as they should be, in a relative point of view.

Islands, for example, may originate three ways.—First, from *Nature's God*; Secondly—From *Nature herself*; Thirdly—From ART. Thus the Island of Great Britain was formed by Nature's God, at the creation. The Island of New Orleans, near two hundred miles in length and about twelve in breadth, was formed by nature. The flood-wood and mud washing down from the Missouri and other rivers into the Mississippi, having formed this island, and divided the water that was once an arm of the sea, making Lake Poinchetrain and Tuckepaw Bay. And an artificial island is formed at New York for the erection of a battery, at the junction of two rivers.

I have now hinted at our rights, as existing by the 'Law of Nature,' established primarily by our Creator, as we individually stand related to each other; and also at the 'Law of Nations,' which is improperly called the 'Law of Nature,' and is evidently the effect of ART; and such as prudence dictates as necessary for general rules, for the regulation of the whole, and may with greater propriety be called the 'Law of Prudence.' These last being received in some degree among the nations, are therefore called the 'Law of Nations.' And indeed it might be well, if they were received more generally among the Human Family.

## RECAPITULATION.

We have derived from the God of Nature certain unalienable rights. It is necessary to have those rights guaranteed against an Usurper.

Civil Government is therefore necessary.—Prudence dictates the propriety of delegating to suitable persons so much of those rights as may be necessary for the formation and execution of that political machine which is called Government.

Government, when formed, is under obligations to act only for the public good and general welfare. And the principles of natural justice and Moral obligation will sanction the same, when considered in relation to the Moral Governor of the World.

By way of explanation, from what hath been observed, as *one of the whole*, I have certain personal rights which cannot be taken from me on the principles of natural justice, without my consent. I am naturally interested in their security; of course prudence requires my consent. I give it, and by virtue thereof, I have a right to expect and claim in conjunction with others, certain privileges at the hand of my government—that is my bounty, viz.—Protection of my person, character and property; and peaceably to enjoy without interruption, the use of my liberty, and the privilege of seeking happiness in an innocent way—that is, where no man's right is invaded, nor the public peace disturbed. I have also the right and privilege of private judgment in matters of opinion and moral duty in the things of God and eternity—things which can concern no one but myself.

## A CONTRAST.

Let the foregoing reflection be contrasted with the present state of the world, and we shall distinctly see that all things are not right in the world, and of course that there is need of a great and general reform, before the Head and Heart, the motives and conduct of men will correspond with the 'Moral Law,' the 'Law of Nature,' and the 'Rule of Practice.' And it will be well to remember that all men are accountable to the Supreme Governor of the World, not only for their motives and conduct toward each other, but for their disposition of Heart towards HIM, whether they be Rulers, Subjects or Citizens, if they would meet the approbation of God upon their souls. Let them therefore take heed how they suffer considerations of interest or popularity to lead them astray. Lest they sell their eternal peace for a transitory object. Upstart Governments may take heed and tremble, and so may all oppressors and workers of iniquity, seeing their eternity is at stake!

## OF PUNISHMENTS.

It is the certainty of punishment, more than the severity of it, that will have the greatest effect upon mankind. Vigorous laws, properly apportioned to the nature of crimes, and well and faithfully executed, are best for the well-being of society. But as the degrees of punishment must bear some analogy to the circumstances of the crime, so the heinousness of the offence with its magnitude, must be taken into the account, to judge properly what degrees of chastisement shall be inflicted in any case.—Very few, if any persons should be punished with death, because it is taking that which cannot be restored. And to take that from another, which we did not bestow, and which cannot be restored, is running near to the precipice of doing unnatural injustice.

An innocent person being suddenly cut off, is injured irreparably beyond all possible calculation: for his eternity may depend upon it. But the variations of crimes are so great and numerous, that a variety of punishments is necessary to meet every case; hence the *Penitentiary System* presents to view, as proper for the subject, by admitting of degrees, both of time and solitude.

The institution is humane, both in its nature and consequences. The culprit is prevented from further injury to society, and has opportunity for reflection—and by learning or improving some trade, he may become an useful member of society—and if innocent of the charge, may yet be restored to his privileges, which has been exemplified in several cases.

In many cases the Judge or Jury, from strong presumptive proof, may believe a man accused to be guilty of the charge, and as a dangerous man to society and to his neighborhood, would feel free to send him to the Penitentiary, when neither the crime nor the evidence would justify them to take his life. Hence, under sanguinary Laws many offenders would escape through humanity.

A few plain Rules, properly enforced, will prove of more consequence, than tyrannical barbarity, or despotic cruelty. This is self-evident, to those who reflect on the various modes of family government.

Those parents who threaten much, and perform but little, and promise some and do nothing, but by fits and starts, dealing out blows without rule or reason and then only when in a pet or passion—have children who have no confidence in what they say. For their inconsistencies they are cordially despised by their children, who wish to get from under their government. And such children become mere pests to society. On the other hand, such parents as use few words, and are firm, who act deliberately, perform their promises or threats, are generally blest with obe-

dient children, who afterwards are a blessing to the community.

The design of punishment is,—1st, to reform the person who suffers it—2dly, to prevent the perpetration of crimes, by deterring others—3dly, to remove those persons from society, who have manifested by their tempers and crimes, that they are unfit to live in it.

The reformation of a criminal can never be effected by a public punishment, for the following reasons :

First—As it is always connected with infamy : it destroys in him the sense of shame, which is one of the strongest out-posts to virtue.

Secondly—It is generally of such short duration, as to produce none of those changes in body or mind, which are absolutely necessary to reform obstinate habits of vice.

Thirdly—Experience proves, that public punishments have increased propensities to crimes. A man who has lost his character at a public whipping-post, hath nothing valuable left to lose in society.

Pain has begotten insensibility to the whip, and shame to infamy : these, added to his old habits of vice, he probably feels a spirit of revenge against the whole community, whose laws have inflicted his punishment upon him, and hence he is stimulated to add to the number and enormity of his outrages upon society.

Therefore public punishment will harden the heart, and tend to qualify men to be a nuisance to society, and a pest to mankind. For a man who hath neither moral virtue, nor a good character, nor property to influence his actions and conduct, hath nothing to lose by misconduct but his soul—the company of his friends, and his liberty and life.

Hence the punishment should be fitted to his case, and the degree to the nature of his crime which the Law of Equity requires. The difference of crimes and the variations are such, that the Penitentiary system seems best fitted to it, and appears the most suitable on the principles of humanity and common sense, to answer the purpose.

First—It admits of degrees both of time in the duration, and also in the confinement.

Secondly—It prevents the stupefaction, or insensibility to every sense of shame, or duty and moral obligation and character, which the ignominy from the Pillory or Whipping-Post beget—and also it prevents the resentment or desire to revenge the public infamy.

Thirdly—It prevents his bad example from corrupting society, and gives him no opportunity of injuring others, was he disposed to do it.

Fourthly—It gives him time and opportunity for reflection and repentance ; and must naturally prove a stimulus to the mind.—The

loss of friends and their company, the loss of liberty, the idea of which is more painful than the thoughts of death ; and the idea of regaining or being restored to them again, which is so animating and pleasing, have a powerful operation and influence upon the mind to produce a reformation. And he may yet become an useful citizen by his trade ; the injured also may be indemnified, and likewise the public expenses paid.

The practice of hanging for 'horse-stealing,' under the idea of proportioning the punishment to the crime—is to suppose, that a man is of no more value than a horse, degrading mankind down to a level with the brutes.

The frequency of public executions and gibbets in British Europe, tend to harden the people, and contaminate the human mind. It eradicates those soft principles of nature, implanted in the human breast by the Creator, which are so visible in childhood, until they are erased by a long course of evil habits. Thus people becoming hardened, are qualified for every evil work, so as to sport with death, and scoff at damnation—and hence the many pick-pocket robberies, and other evils which transpire while viewing the awful scene of execution, and which, if detected, would expose them to a similar fate.

There are upwards of one hundred and sixty offences, which are punishable with death, according to their code of criminal laws.

Now to consider this subject properly, there appears not that distinction observed between vice and virtue, which the nature of the case admits of, and requires to be made for the welfare of society : and of course, if the human mind is not properly informed, and impressed with just views of Right and Wrong—good society cannot be cultivated, and the world will remain as a bedlam under the curse of ignorance. For according to the fountain so will be the stream. Hence if the principle be bad, the fruit must be bad also. Therefore the axe must be laid at the root, and the rubbish, dissipation and darkness, arising from ignorance, must be removed. General information must be promoted, and proper ideas implanted and cultivated in the mind, that people may practice Virtue from principle, as rational agents, who must give account.

The propriety and importance of a good and early education, is not considered by many. But let it be remembered, whatever is learned in youth, remains fixed for life ; whereas what old people learn, is like writing on the sand, which is washed out by the first rain. Therefore bend the tender mind, like a young branch the way you would have it grow, otherwise it will be hard to effect by art, what would become easy and natural, if timely performed.

Provided we are not to be governed on such principles, as ignorance and terror compose, then we must insist on the opposite theory, viz. general information and proper motives. Such as are noble in their nature, and calculated in their consequence to promote the welfare of Society. And every one must strive to do his part, both in cultivating and practising the WORK!

This subject properly digested, shews the propriety of inculcating the doctrine of First principles—our relation to God and man! Without this how shall people judge of Natural Justice and moral obligation! Or how perform their moral duties! In proportion to the ignorance of the people, vice and imposition have ever abounded—whilst on the other hand, in proportion as light has shone, true dignity of soul has appeared, in a line of virtuous conduct. Natural Justice attended to, and the Moral Government of the Supreme Being acknowledged. In proportion as any Nation or People have been just and good, so prosperity has attended them, whilst the arts and sciences have flourished. But when their conduct has been reversed, though God may have borne with them for a season, the day of their visitation will come at last!

#### OF POLITICAL EXISTENCE.

God, as the Creator and supporter of man hath a right to govern his creatures and prescribe the rule of their actions. Man, as his creature, has a right, and it is his duty and privilege to obey. In eternity people must be judged and rewarded, as individuals only. But in this world as we exist socially, we have social privileges, which are called Political; and National Political privileges abused, becomes a political evil, and a political evil must be cured, or it must become remediless. And as these privileges are for a time only, when abused the personal rights of mankind are infringed upon, contrary to the 'Law of Nature, and Natural Justice calls for a remedy. Of course there must be 'a reform, or else an overthrow!' It is perfectly consistent with propriety to demand the former—the latter is the just visitation of a righteous JUDGE!! The first is a duty which is in our own power—the latter always a just dispensation of the Almighty. As it is no where said, that Nations in their political capacity shall be judge in futurity—political evils must be punished here.

Therefore, when a Government is overgrown in tyrannical power and wickedness, dissipation, luxury and oppression abound; and unheard of cruelties prevail. All manner of debauchery—drunkenness and revelling, with other concomitant vices and evils, so great and so many abound that it may be said, 'Moral Evil' reigns triumphant in the land, and vir-

tue cannot be found. Justice is trampled upon—moral obligation is despised! and mankind become like Bedlamites, and the doctrine of Atheism is the order of the day.

'Hark! Let reason ask, 'Does it not seem to comport with the Moral Government of the Supreme Being, who is just and wise, to overthrow such Political Existence, as being unworthy, and thereby open a door for another such an one as will secure to the people the enjoyment of their right, agreeable to the order of things, and acknowledging HIS government, live agreeable to the 'Moral Law,' the 'Law of Nature,' and the 'Rule of Practice?'

If all our ideas of 'good and evil,' of 'right and wrong,' are not chimerical, we must answer in 'Reason,' that it would be Just to overthrow them as a social and political body, as unworthy of their privileges, and it would be a mercy to the people and to rising generations, by some revolutions to be restored to their 'Just Rights.'

The history of the Egyptians, from the time of Joseph to Moses, with their conduct towards the Jews, and the overthrow of the Egyptians, with the consequent deliverance of the Israelites, the former being necessary for the accomplishment of the latter, are examples of this truth. How Just and Merciful, and yet how wise are the dispensations of Divine Providence, in the Social and Political existence of human affairs.

The history of the Jews from the time of Moses to the present day, is a further continued example of the same. And taking 'Moral good and Evil' as the rule or criterion by which to judge of expected dispensations, according to *Deuteronomy*, xxviii<sup>th</sup> chapter, any considerate man may foretell the probable fate of any nation. The present state of the Jews is a living and standing monument of the dispensations of Divine Providence. The overthrow of Babylon, as unworthy of a political existence, was just; and yet it was a mercy to the Jews, whose deliverance was connected with it. And the same observation would equally apply to the rise and fall of Kingdoms and Empires in different countries and ages of the world; provided we had light and information enough to view the hand of the Lord. For these things happen not by accident or chance, neither do they spring up from the dust; but they happen under the wise and superintending hand of the providences of God. And these things will continue, until Universal Rights, obligations and duties are universally regarded; and HIS kingdom rules over all.

#### OF THE SPREAD OF THE GOSPEL.

To judge correctly of things, we must view

them as they ought to be, as they are now, and then inquire how they became so.

First, The Gospel was commanded by Jesus Christ to be preached to "all Nations," and to "every creature," promising to be with his Heralds to the "end of the world." When the persecution arose about Stephen, the Brethren were scattered, and were travelling abroad, preaching the word. The blessing of God attended their labors, while the "Apostles" still abode at Jerusalem. Hence the command and promise, for the Spread of the Gospel was not confined and limited to the "Twelve Disciples," but extended to all the ministers of Jesus Christ through all ages to the end of the world. Therefore if all things were right, the gospel would be received in all lands and in all hearts. But it is not so; a small part only of the world hear, and enjoy the heavenly tidings, and that in a very dark degree!

In Asia, which contains, as is computed, five hundred millions of people, what darkness and ignorance prevails! But a few, very few, who have even the outward preaching of the Gospel. Not even excepting those countries and parts of Europe and Africa, as well as Asia, which are contiguous to old Jerusalem, where the Gospel was first propagated and substantiated. Turkish darkness and "Mahometanism" triumph, and the name of "Christian" is held in contempt. Of 120,000,000 of "Christians," nominally so called in Europe, how few have just and proper notions and ideas of things pertaining to religion? For the greater part are almost as ignorant, even of the doctrines of Christianity, as the Indians of America, and of experimental religion they are as ignorant as the Hotentots at the Cape of Good Hope! Of seven or eight millions of people in North America, though most of them have the Bible or Testament in their houses, how many are unacquainted with experimental religion; and even ignorant of the very first principles of the doctrines of Christ! Though America is favored with the greatest share of "Common Learning" amongst the common people, of any nation in the World; probably as three to one. Yet how dark and ignorant still? What selfishness prevails, and how little is Natural Justice regarded in Social life. How little is *moral obligation* considered in the various transactions and concerns of life.

How few are living for eternity, and conducting as they expect to answer at the bar of the Supreme Judge? In short, how few attend to the "Moral Law" "to love the Lord with all their Heart, and their neighbor as themselves." And to the "Law of Nature," which coincides with the "Rule of Practice," as "ye would that others should do to you,

do ye even so to them;" for this is the "Law and the Prophets" and is sanctioned by Jesus Christ.

Until the gospel is preached to all mankind, there is some body who *ought* to preach that does not; and there are grand causes, enough to provoke the God of Love to anger, towards those who hold the people in the darkness of ignorance, by *cruel and wicked LAWS!*

*Query*—How happens it that *Mahometanism* routed Christianity out of the *Eastern World*?

Doubtless Christianity was abused, perverted and so corrupted, that the substance was lost in the shade; and the name of the thing only remained. Hence Mahometanism, which admits of no "Idolatry," was preferable; therefore the Nominal Christians, who were not worthy of a political or social existence, having forfeited their right and privilege by sin, were justly scourged—deprived of the gospel, and removed out of the way, that a better 'ism might follow.

These ideas will "justify the ways of God to Man." When a social existence is forfeited by abuse, the people constituting it, stand in the way of their betters; and of course, the Being who "gave, hath a right to take away," and bestow it on such as are more worthy. Justice is then administered to the former, and mercy to the latter. And that people who possess the most "moral virtue," or will answer the best and most noble purposes are the most preferable.—Therefore to remove the vicious out of the way, as being hindrances to righteousness, is good.—Of two objects, *goodness* and *wisdom* will prefer and choose the *best*, to answer a good and important purpose, and accomplish a noble end. Hence of two 'isms supported by the "arm of human power," one is "*old* in evil and *very bad*;" the other young and more hopeful; and therefore, it is consistent with wisdom, justice, goodness and mercy, to prefer the latter.

Many people talk about the "plans" of the Almighty! If *man was perfect in wisdom*, he would need no plan. And that which argues imperfection in man, will not cannot argue perfection in the *Deity*. Therefore such expressions are *perfect nonsense*, if brought for any thing more than a comparison or an illustration!

"Morally" speaking, whosoever is *right* must be *just*, and whosoever is right and just must be *good*; and whosoever is right and just and *good*, must be *wise*; and whosoever is just and *righteous* and good and *wise*, must be most *NOBLE* in the Superlative degree! Therefore we must unite these ideas of Justice, Righteousness, Goodness and Wisdom, in the *Moral Character* of the Almighty, in order to have any proper conceptions of his *Moral Government* and of his *noble dispensations* to the *social bodies* of mankind.



Some people, to exalt his justice, destroy his Goodness and Mercy, and represent him a mere *Tyrant!* others speaking to exalt the power of God, destroy his justice and mercy. Another exalting his mercy destroys his Justice. Thus they *split up* the Almighty into parts, ascribing to him certain ideas which they call "Attributes," formed in their own conceptions—and by extolling his *power*, or his "*mercy or justice*" improperly bear false testimony, and give the Almighty a *character* which is far from the truth, as manifest either in his "dispensations" or the "*written word.*" For instance, says one—: "God is all mercy, he is so good." If he be all mercy, where is his *Justice?* A Governor is so good as to be all mercy, and therefore will pardon every culprit: and will suffer none to be punished, however dangerous to Society. Thus the innocent must suffer, and the guilty escape and go free! Now to let the guilty escape and the innocent suffer without any possible remedy, exhibits the Executive power as possessing neither *mercy nor justice, nor goodness*, in his procedure—and of course he cannot be right or noble in his nature or dispensations. A being without mercy, who is *unjust* and not good, but destitute of every *right* and *noble principle*; and is not in possession of any true and genuine *wisdom!* This is the *picture* of the very *Devil himself.*

But the true *character of JEHOVAH,* or the manifestation of God in Christ—is uniformly consistent with itself, agreeable to the principles of "Justice," and "Righteousness," and "Goodness," and "Wisdom," and "Mercy."—Mercy to "proper objects of Mercy"—but to let the innocent suffer and the guilty escape, is an unjust tyranny. But "Mercy" is always dispensed consistent with, or agreeable to the principles of true "Justice," when administered by the Most High. If a person hath sinned, pardon without *repentance* could never excite gratitude; therefore it would be a thankless act, or favor bestowed upon any culprit who remained impenitent. Religious privileges are the *graces* of God—and as a wise Governor HE expects and requires a proper use of them. Some people abuse these privileges by *stealing* a power, without a *right*, which is *assumption*; and a *power* possessed without a *right*, is an unjust tyranny. Now here is an abuse of social rights, so that the innocent must suffer by being oppressed and deprived of their rights, who have not merited such treatment at *their* hands. Natural justice is infringed upon, and the government of the Almighty is despised. God is said to be "jealous for His glory, and will not give it to another." Therefore for the honor of His government and the mercy of the injured, justice demands the removal of such

power. And such removal would bring mercy to the injured, justice to the guilty, and honor to His own moral character.

As "Natural evil" is the effect or consequence of "Moral evil;" as nations have flourished in proportion to their virtues, and as judgments have pursued them on account of their wickedness—and hence "Angels sinned and are reserved under chains of darkness to the judgment day, to be punished." Sin drove Adam out of Paradise. Sin brought destruction on the antediluvian world. Sin was the cause of the overthrow of Sodom and Gomorrah.

Of the Canaanites, God said, "the iniquity, &c. is not yet full." He had a right to demand their obedience, and to dispose of their lives in any manner he chose. God waited and bore with them near five hundred years as a political body, and then destruction to the full, overtook them as a nation. Sin brought calamities on the Jews as a nation, and they are a standing monument thereof to this day!

Again, as political evils in social bodies, consequent upon "Moral evil" in them, brings national destruction, so a *social repentance* and *political reform* is necessary, to avert the judgments of God, which threaten impending danger over a guilty land. The case of Nineveh is a striking example of the dealings of God, with a sinful and repenting people. The Jews frequently experienced *deliverances* in their social capacity, when a reform and repentance took place among them. If ten righteous persons had been found in Sodom, the place would have been spared for their sakes. Isaiah said "except the Lord had left unto us a small remnant, we should have been as Sodom and Gomorrah!" Jesus Christ calls the Righteous the "*SALT of the EARTH.*" And if it were not for the Righteous that now are, and those that will be in succession, it would be inconsistent with the Moral character of the Almighty, and the *nature* of his moral government, to continue the world in existence!

The Jews were to attend three *feasts* in a year, "Pentecost, Tabernacles and Passover," by the special command of God. All the males who were twenty years of age and upwards, were to appear thrice annually before the Lord, in one Congregation at Jerusalem, which would leave all their borders defenceless, and exposed to an invading foe. Their enemies in their absence, might have laid their country waste, and captivated their *wives* and children, unless restrained by the Providence of God. Here would be a trial of faith, and a proof of Providence; who for their encouragement promised that their enemies should not desire their Land at such times, which argues

the superintending hand of Providence over nature and over human affairs. The xiv. chap. of Ezekiel is pertinent to the same point of doctrine. When a nation or people have forfeited their political existence by sin, and the sword of the Lord, either Beasts, Famine, Sword or Pestilence, was drawn for their extermination—"Though Noah, Daniel, and Job stood before me, saith the Lord, they should deliver neither son or daughter, but their own souls." The escape of Lot from the overthrow of Sodom, and by the warning of Christ, the escape of the Christians from the destruction of Jerusalem, are striking examples of Salvation, and remarkable proofs of the Providence of God.

#### OF GOD'S REPOSITORY.

There was but one generation between ADAM and NOAH—in as much as Methuselah, the oldest man, connected them both in a line—again, SHEM connected NOAH and Abraham, from whence a connect chain, down through his posterity was transmitted, recording the dispensations of Divine Providence.

God, as a wise and good being, we may apprehend, has actions and ends worthy of Himself. Hence the Righteous Disposer of events and the universal Governor. What he doeth must be right, just, good, and wise. And hence Righteousness, Justice, Goodness, and Wisdom reigning together, goodness will bestow MERCY where it can be done agreeable to Justice, and Wisdom and Righteousness are perfect, and will not err, for here is perfect and complete harmony in the attributes of God, in every case whatever. The fewest means are employed to accomplish the most important and noble ends; in the display of his justice against the impenitent; and in his warnings to rebels. Hence privileges revert to the objects who were injured—whilst the greatest possible good and mercy is extended to future and remote generations of mankind.

'MORAL EVIL,' being universal in a social capacity, there was no 'moral virtue,' but in individuals; and hence the necessity of virtuous society. Therefore, as every thing must have a beginning, Abraham, the fifth life from Adam, Methuselah, Noah and Shem, having come in between, to connect the chain of tradition, by having a personal acquaintance with each other, until the invention of letters should furnish a record. Abraham lived in Chaldea, feared the Most High, and was enjoined to quit that part of the country, and come to the land of Canaan. And God made a 'covenant with Abraham.' Christ was on the side of God.—The nature and object of the 'covenant' was 'HOLINESS,' which Abraham was to 'receive, practise, teach his family, and transmit to his posterity.'

'FAITH' was the condition on which the promised blessings were depending: and 'Circumcision' was the seal: and the blood of Christ, to which it looked forward, and which was comprised in the blessings, was to purify the heart; through the faith of Abraham, which was in fact the faith of the gospel.

The eternal covenant between the Father and Son, to divide the world between Christ and Satan, is no where to be found in Scripture; but the covenant with Abraham was real. The covenant was frequently intimated, but never confirmed, until it was actually done with Abraham.

The Apostle calls it a 'MAN'S COVENANT;' yet as Abraham was brought into it by faith and obedience, so must we. For we are to be 'justified by faith,' and 'without faith it is impossible to please God.' 'He that cometh to God, must believe that HE is, and that he is a rewarder of them who diligently seek Him.'—Hence, in this manner of 'seeking' through 'faith,' there is a moral conformity to the whole will of God, from the heart, which necessarily implies resignation and dependence. Of course, there is an agreement between the 'will' of the 'creature' and the will of the Creator: at which time and place, the blessing of pardon and holiness is given by Christ, and received by the suppliant, which is the 'New Covenant' of grace wrote in the heart, and a confirmation of the covenant made with Abraham.

Thus Christ is the MERITORIOUS cause of our redemption.

But Faith is the 'instrumental cause' of our Salvation.

'Abraham *believed* God, and IT was counted, or imputed to him for Righteousness.'—Thus Abraham was justified by faith and he was called the friend of God. And Abraham was circumcised, and those males of his household also, which was the beginning of the Church of God, established by faith upon EARTH, as a Spiritual, Personal, Social Compact.

From the family of Abraham originated afterwards, what was called the 'Congregation of the Lord:' and the 'Church in the Wilderness,' through whom the 'Oracles' were transmitted to posterity. As bad and as rebellious as the Jews were, God chose the best people the world furnished at that time, to prove and shew his mercy and display his justice, in a visible and providential manner, to bring about universal righteousness, as a precious seed in reserve, and as a repository for Himself, to be manifested as a standing and living monument and credible proof through all ages of the world, as a reasonable evidence against infidelity. To this day in Hindoo, there are found black and white Jews. One class of them is called '*Children of Israel*' from the

Ten tribes; the other is called 'Jews' from the tribe of Judah!

On account of 'National Sins,' the 'ten tribes,' were permitted to separate, and become a distinct nation.

The Lord promised them his blessing, and an establishment and a sure house, if they would fear, obey and love him. But they did not; but were vain idolators, until they became unworthy of a political existence. So the justice of God removed them into captivity by the Assyrians, who scattered them into all countries; and of course they carried the writings of Moses and the Prophets with them.

And it proved to be a mercy to succeeding generations, who thereby had their minds impressed and prepared with expectations of the Messiah to come, as the Saviour of men, which was remarkably exemplified in the language of the Woman of Samaria, who said, "When the Messiah cometh, he will tell or teach us all things."

The writings of Moses, and the Psalms, and the Prophets, which were dispersed and conveyed by means of the 'ten tribes,' who were generally scattered all over the then known world, prepared the way for the dispensations of the Gospel, and the spread thereof, from the persecution which arose about Stephen, is an incontestible proof of its authenticity. As they were scattered at such an early period, and were a people who were held in detestation among Nations of the Earth; which is also the fact at this very day, there was not the same temptation to counterfeit, alter, and impose, as there might otherwise have been. And moreover, if they were disposed to do it, there was not the same opportunity, considering the enmity between those at Jerusalem and those of the Samaritan mountain, and the dispersed. Besides, the great number of copies which they must have had among them, must have enabled any one who chose, to detect an attempt at an imposition.

And although twenty-six false Christs have appeared in different ages of the world, the folly of each quickly became manifest; for error and falsehood can never become truth. But the "true Messiah," although he met with every opposition, and although he appeared not in any worldly pomp or grandeur, and although his gospel was contemned, and every method used that human ingenuity could invent, to abolish and destroy it out of the world, it still stands unshaken. And why, unless it had its foundation in Divinity? Truth will bear investigation, and carry its own conviction with it, when properly understood. And hence we have sufficient cause to be thankful for the 'repository' which Di-

vine Providence hath favored us with, by transmitting the account of his former dispensations for our perusal, reflections and benefit, inasmuch as we may become the 'heirs' of the inheritance, through the 'Covenant' of grace, which by 'Faith' are partakers of the happy realms in the paradise of God.

God is declared to be a Spirit. His worship is required to be of that NATURE, viz. in "Spirit and in truth," i. e. in the HEART and REALLY! For he is said to be 'the God of Abraham, the God of Isaac, and the God of Jacob!' Thus making a discrimination amongst men, and confining his spiritual favors to his faithful worshippers. Thus also PAUL declares that all are not 'Israel that are of Israel, neither because they are the seed of Abraham, are they all children.' They must become spiritual children by an action of Faith, under the influence of love divine, inspiring the heart with peace and joy, running through all their conduct. Or as the Scriptures declare, 'If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise. Or, as said Christ, 'If ye were the children of Abraham, ye would do the works of Abraham.' 'Abraham rejoiced to see my day, and he saw it and was glad; for 'before Abraham was, I AM.' *John* viii. 56, 58. Compare *Genesis* xvii. 1, 8, 14. *Rom.* iv. 9 to 13, &c. *Galatians* iii. 6, to 15, shews 1st, Abraham is called 'the Father of the faithful,' and the 'HEIR of the world.'

*Secondly.* Abraham was justified by faith, while in uncircumcision; and to him was made the first\* promise of the Messiah to come, 'In thy SEED. [Christ] shall all the families of the earth be blessed.' 'Abraham believed God, and it was imputed to him for Righteousness. Now it was not written for his sake alone, that it WAS IMPUTED TO HIM, but for us also, to whom it SHALL BE IMPUTED, if we BELIEVE ON HIM that raised up 'Jesus our Lord, from the dead, who was delivered for our offences, and was raised again for our Justification,' *Rom.* iv. 23 to 25.

*Thirdly.* The promises of the blessings in Christ the seed, are by Faith, through which the blessings of the seed are to be received and enjoyed; and hence,

*Fourthly.* 'If ye be Christ's then are ye Abraham's seed and HEIRS according to the PROMISE.' *Galatians* iii. 29.

Thus the true light of moral virtue came by Revelation, and is enjoyed by divine inspiration, operating on the heart, which all men are under the restraining influence of, in a

\* The thing was intimated and hinted, but never confirmed till the time of ABRAHAM. *Gen.* iii. 14, 15, was not a PROMISE but a threatening against the SERPENT. I will put ENMITY between THEE and the woman, and THY seed and HER seed; it shall bruise THY head, and THOU shalt bruise HER heel.

greater or less degree, until the day of their visitation be past. But when they become *incorrigible*, they are unworthy of a social or political existence. Hence, said Jesus, 'O Jerusalem! Jerusalem! how often would I have gathered thy children together, as a hen doth gather her brood under her wings, but *ye would not*. Behold, your house is left unto you desolate, and ye shall not see ME, henceforth, *until ye shall say, Blessed is he that cometh in the name of the LORD.*' And they were destroyed and dispersed, like the Ten Tribes, abroad amongst the nations of the earth, by the Roman army; like as a curse for disobedience, entailed on them to this day.

The abuse of moral privileges, by luxury and dissipation, tends to sink the human mind into brutality, and destroy every principle that is kind, noble, generous and humane. The present state of the natives of Africa and America, are striking examples, and shew to what a low ebb the moral faculty can be reduced. We see them prefer a toy or trifling trinket to useful arts. In them we see every unkind disposition indulged towards their fellow creatures; and *strangers* considered as *enemies*; so that almost every family becomes a village, and every village becomes a nation. And these are almost continually at war, destroying each other, so as to prevent their population from extending.

'The *love of money*' is said to be '*the root of all evil.*' The spirit of it is 'moral evil,' and the effect is, 'natural evil,' as the necessary consequence entailed. The 'love of money' led the nations of Europe to enslave and destroy the poor Blacks of Africa, and the miserable Indians of America. And within the space of three centuries, they have destroyed and enslaved together, as many of those unfortunate creatures, as now exist in those two quarters of the World. Nine Millions have been enslaved from Africa, which is computed to contain twelve millions of inhabitants. And an incredible number also must have been slain. The Spaniards in South America, enslaved and destroyed alone *twelve millions*—besides the millions which fell in the Isles, of which Hayti itself contained 3,000,000. But the superintending hand of Providence, which overrules the actions of men and devils, will no doubt bring good out of evil. Most of those unhappy wretches, after being in slavery a term of time, will be affronted at the idea of being sent back to their native shores: and many are rejoiced at their situation, miserable as it is, and express gratitude that by this means they have found the *faith of Abraham*, in the gospel of God's dear Son: to bring them the peace and joy of the kingdom. And why should it be incredible to believe, that one day the gospel shall return to their native shores, and spread

through *Afric* regions, and that wilderness blossom like the rose?

The *natural abilities* of the European and the Africans, perhaps admit of improvement equally alike. Yet while one is now rising to its highest excellence, the other is but a little superior to the brute beasts. Doubtless it is the providence of God, attending the improvement of one, while the other is justly visited with the entailment of ignorance, stupidity, and sloth; whilst moral evil fills their hearts, and governs all their actions.

America, adorned and enriched with some of the most lofty mountains, extensive rivers, natural canals, and numerous fresh inland seas; situated between two oceans, nearly divided in the centre, and yet connected by a narrow isthmus—enriched with almost every species of valuable treasure in the bowels of the earth, as if to invite the foreign emigrant to pay a friendly visit; nevertheless, lay undiscovered for several thousand years, as if reserved for the era, when 'common sense' began to awake up from her long slumber. As if the Creator's wisdom and goodness had a 'New World,' in reversion from a new theatre for the exhibition of new things.

Here a new philosophy, both in *nature* and in *divinity* was to be taught, and embraced. False notions respecting the figure of the earth and the spurious *Viceregency*, were both to be rejected together. The doctrine of 'passive obedience and non-resistance,' was then to be suspected and go down the hill. There seemed to be no place in the *political world*, nor any part of the *natural world*, that admitted of the change to begin, so thoroughly as in America. The *state of the country*, and the *prejudices of the people*, were both so favorable for it.

And three things are the result, which are worthy of reflection.

First. All *religious opinions* are protected; and universal rights of conscience established; and also a government of *representation*, which is *elective* only.

Secondly. The dirty slave-trade, in which almost all Europe, as well as America, was engaged, is now forever at an end—no nation protecting it. And in those countries where slavery exists, they are used more *humanely* than formerly; and instead of death for mere trifles, the penitentiary system is adopted.

Thirdly. The spirit of inquiry, the spirit of missionary is prevailing, together with the translation of the *Scriptures* into so many new languages. *Bible societies* are forming to disperse the Holy *Scriptures*. *Priestcraft* is falling, and the power and influence of the established, corrupt, and wicked *clergy*, is broken and tumbling down. Crowned heads are going out of date. The whole world is in com-

motion, and peace taken from the earth! The *animal* creation is proving a *scourge* in many parts, to the human family. The wars may be considered as the *sword* of the Lord; as 'if the Devil had come down in great wrath, knowing that he hath but a little time.' This brings scarcity, which produces famine. And famine will bring *plague*, which already prevails in many parts of the world. Besides, such general and repeated shocks of earthquakes—so that *sixteen cities* were destroyed in a very short space of time, in South America. Thus, *so many* extraordinary things as have transpired of *late*, and are transpiring, has not been known in the annals of history. And there never was a *time*, except the *era* which gave our Saviour birth, that was so pregnant with important things, as the day in which we live.

May not the 'Seventh trumpet' now be sounding, and the 'seven last plagues' be pouring out! Is not the harvest of the earth ripe for the reaper with the sharp sickle! Then we should swell the cry, 'Thy kingdom come—send forth more laborers into the harvest.' Is not the 'vintage of the earth ripe also to be gathered, and cast into the wine-press of the wrath of Almighty God?'

Are not all the governments of the old world tyrannical, and repugnant to the 'Law of Nature?' Is there any government in the world, except America, that is framed so as to admit of *amendment*? Being contrary to the 'law of nature,' and not admitting of amendments, are not those governments in their very *first principles* of a pernicious kind, and of an *incorrigible* nature, founded in 'moral evil,' so as to perpetuate the same, without any possibility of redress? Why ought they to exist? By what right can they exist? Are they worthy of an existence? Does not injured innocence cry against them for redress to the Governor of the World, whose tender care is over all his works? Does not *justice* in the 'Law of Nature,' demand a satisfaction against them? Would not *mercy* be extended from the Divine Governor to the *injured*, by undertaking their cause, and restoring to *them* THEIR rights, which are unjustly withheld by those evil governments? Do not these reflections lead the mind necessarily to conclude, that a *powerful* and JUST JUDGE will undertake the cause of the oppressed, and overwhelm the oppressors with an everlasting destruction.

#### SUMMARY REVIEW.

The 'Law of Nature,' is that relation which man originally stands in to his Creator and to his fellow Creature.

In this state, all men are *equal*, and naturally *free* and *independent*, in their individual

capacity, and endowed by their Creator with certain unalienable rights, as life, liberty, enjoyment of property, pursuit of happiness, and the privilege of private judgment. In these they are *equal* and *independent*, as much as if there was none other person upon earth, but the individual himself alone. But when taken in a social capacity, they are *dependent* upon each other. The king is dependent on his subjects; and the governor on the governed; the master on the servant, and the servant on the master; the blacksmith upon the carpenter, and the carpenter upon the blacksmith, and both of them upon the *farmer* for their *bread*; and the farmer in his turn, is dependent on *them* for his mechanism. Thus *social* privileges are *reciprocal*; being connected mutually, they are necessarily dependent upon each other.

A *hermit's* life in solitude, is the most independent of any; and yet what could he do in sickness? He would then be dependent upon others for their assistance, to do that for him, which he could not do for himself. Therefore, the idea of *social independence* is a solecism, which has no place in common sense.

As a *whole* is composed of *parts*, and the parts collectively form one whole; so the human family are, and must be considered socially related, and collectively dependent upon each other.

Hence, our rights and necessities being equal, so are our obligations and duties likewise; and therefore, considering the rights of man as an individual, they are called *personal rights*. Considering them in his relation to his fellow-creature, they are called *social rights*; and considering them in his relation to his *Creator*, they are called *moral rights*.

Personal rights are by virtue of existence, as life, liberty, and all the intellectual rights of the mind; of course religion is one of those rights, as also the pursuit of happiness, &c.

Social rights are by virtue of being a member of society; and as one of the whole, who is interested in the security of those personal rights against usurpation, *he* hath a claim in conjunction with others for protection of his person, property, and character. The right itself, is good and perfect, by virtue of *existence*; but is imperfect in point of power; both in each and all, in their individual capacity. And hence the power which is called government, is made up or composed of all those rights which are surrendered by the individuals themselves; and cast into the common stock, for the better regulation of the whole; which is made up or consists of the aggregate of those rights, which though perfect in the individual personally, yet *socially*, answer not his purpose for the want of *power*. And therefore, for the want of personal power, for

the security of personal rights, the right *imperfect* in power is surrendered and cast into the common stock, and so the arm of society, of which he is a part, is taken in preference, and in addition to his own.—The aggregate of those rights, imperfect in power in the individual, is surrendered to trustees in trust, as the delegates of the people, to act as their representatives for the benefit of the whole. This delegated power is called government, and can never be applied to invade those rights retained, which are sufficiently perfect in the individual, and for their proper exercise need no political strength. Of this kind are the rights of life, limb, liberty, and all the intellectual powers or rights of the mind, as study, pursuit of happiness, private judgment, &c. These things can never be invaded by the power of the government, without infringing upon natural justice. Because the power delegated, is to be applied for the benefit and welfare of the people; and not to oppress, domineer and tyrannize over the people, and make them miserable.

These observations show the origin of government, and the necessity of a CONSTITUTION, to point out, what may, and what may not be done. To make the rulers responsible for their trust, and conduct, and to secure the admission of improvement, as experience may point out wherein the Constitution is defective; and all the laws which are founded upon this, as a charter given to the delegates or trustees in trust, should be an expression of the *will* of the people. And those laws should be as few as is possible—consistently with the nature and state of things; and should be founded on such principles of justice as will admit of the greatest humanity in the suppression of vice, in the maintenance of equity, and in the promotion of virtue in the land. Therefore a proper *distinction* between vice and virtue should be made, and punishment fitted and apportioned to the nature of crimes. Torture, barbarity, and every thing which has a tendency to harden mankind, should be cautiously avoided. Private revenge should be dis-countenanced by civil laws; and the *abuse of servants* ought not to be passed over with such impunity as it is in many parts of the world; but there ought to be some restriction upon *Masters*, so that *justice* may take place in the administration of corporal chastisement.—Ought not a responsibility to be secured in this as well as in any other exercise of authority?—There is something here, which deserves to be seriously weighed, when we reflect on the universal rights of man.

Moral rights are the result of moral law.—And as a Creature dependent upon the Supreme Governor of the world, who enjoins the

obligation and prescribes the Law, and rule of practice, man has a *right to obey*, by attending to the law, and by keeping the *rule*: And human governments, have no right to interfere by assuming a power to *tolerate* man to pay his devotion to his God. For before any human government existed in the world, there was a *compact* between *Man* and his *Maker*, which cannot be altered by any human laws. Therefore, all laws ought to be made in conformity to this pre-existing compact; otherwise they do mischief by making encroachments upon the rights of conscience, and cause confusion in society by creating broils and animosities—consequently all denominations of *Religion* should be protected in the *peaceable* enjoyment of their *rights*. And *universal* rights of *conscience* ought to be established in every land, agreeable to the Creator's Law, primarily established by HIM.

Rights imply privileges; and a privilege implies duty, when taken on the ground of the '*Law of Nature*,' or the '*moral law*,' or the '*rule of practice*.' And duties imply obligation. Therefore, if by the '*law of nature*,' one is favored with the Rights of equality and independence, it is his duty to enjoy, maintain and improve them. If it be my right to enjoy life and liberty, it becomes my duty to preserve and improve them; If I have a right to enjoy property and pursue happiness, it is my duty to do it properly. And also in matters of private judgment, in *matters* which concern *me*, it is my duty to investigate and judge rightly. Why is it my duty to maintain my equality and independence; and to preserve my life and liberty; and to enjoy property and pursue happiness, and also to judge in matters of moral duty?—Equality, independence, life, liberty, property, happiness, and the *things* of private judgment in moral duty, are the gifts of the God of Nature; and designed by him to answer a purpose worthy of *Himself*. Therefore, to neglect them, is to treat them with indifference; and to be indifferent is to undervalue them; and to undervalue such important gifts, is to undervalue the Giver; and of course to treat him not with neglect only, but with a degree of contempt also. Because our all is connected with it. Not only our *eternity* hangs upon it, but also, all the things of *time*? And hence the omission, or neglect, prevents our accomplishing that *noble* purpose for which we were designed by the Creator.—Therefore we infringe upon the '*law of nature*,' by departing from Her Rule, which is the '*Law of God*;' and violate our moral obligation to the Most High, who, as a righteous JUDGE, will call all people to an account, 'and reward them,' each individual, '*according to the deeds done in the body*.'

Consequently, our equality and independence is given us, as individuals, that we may be capable of thinking, and judging, and acting in an individual capacity, and not to be accountable for the misconduct of others, but live in conformity to the 'Moral Law' of love. Hence life is the gift of God, which is our right to enjoy. But man has no right to destroy it. To destroy our life, is to infringe on 'Nature's Law,' and violate the obligations we are under to Nature's God. Of course, also as means necessary to be used for the preservation of life, they must be attended to accordingly. Liberty also is one of our rights, but it must not be abused, but used agreeably to Natural Justice and moral obligation. The pursuit of property is a right, and becomes a duty, that we may not be dependent on others, but have wherewith to help ourselves, and afford assistance to a fellow mortal in distress. Man was designed by his Maker to be happy, and the pursuit of happiness is enjoined upon him—and it is his duty to promote the same in others. Hence the *object* and the *right*, and the *means* and the *duty*, are all connected, and stand in relation to each other. The duty demands the use of the means to improve the right, to obtain the object—*Happiness!* This duty is a moral obligation, because enjoined by the Moral Governor of the world.

Consequently, all the intellectual powers of the man, are called upon, and employed to act as a *rational* creature, who must give an account. The *understanding* to collect evidence that it may *judge* correctly. The memory to reflect and recollect, for the benefit of judgment. The *will* to consent only to what is right, agreeable to his best *judgment*. For man is led by inclination sometimes contrary to his judgment, and then he comes under condemnation, of which he is always *conscious* in a degree, conformable to his judgment.

Man is required to act as a rational creature, and to act from proper motives, and of course to act from a well regulated judgment. And that the judgment may be correct, the understanding must be well and properly formed. This implies a duty to search for truth, and weigh every evidence, and give it a just and proper weight, in order to proceed righteously—as for eternity.

'Moral Evil,' is an improper motive or bad *principle at heart*. So says Christ—he that looketh on a woman to lust after her, hath committed *adultery* with her already in his heart. The desire being indulged, and the consent of the mind being given to a thing contrary to a better judgment, against the 'Law of Nature.' Sin is a transgression of the law—and the 'will of God' is the Moral Law. By going contrary to it, a person must forfeit what I choose to call his **INFAN-**

**TILE JUSTIFICATION**, mentioned in Romans v. 18 to 20. And thus goes out of the Divine favor by his own personal sin, into personal condemnation and the kingdom of Satan, and led captive by him at his will.

Hence there must be a personal repentance for personal sins; and a moral conformity to the will of God, to be reinstated in the Divine favor, as one of the Divine family. This conformity is through 'the door—the way' to God, which is Christ. Here is pardon and peace to be found in such conformity, and faith, or what may be termed an assent or conformity to the proper moral evidence—evidence given to the mind, (but not to the bodily sense) is the power by which it may be done. This act of conformity is the **ACT OF FAITH**, which is '*imputed* for righteousness.' Thus, 'a man is justified by faith, and hath peace with God, through our Lord Jesus Christ.' Being justified by faith from the guilt of his own sins, and having peace with God through Christ, he has a sensible love to God from obligation, and a sense of the love of God towards him, in the gift of Jesus Christ, by whom he hath acceptance, and for the Holy Spirit through the same Divine channel, from whom all blessings flow.

After *Justification by Faith* from the guilt of his own sins, he is required to prove his Love to Christ, by *walking in the Light and keeping his Commandments*. Hence the commandment is to 'Love one another'—'Love your enemies'—'*do good* to them that hate you'—'pray for them that despitefully use you and persecute you.'

Again, 'Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself.' Which implies that from the Heart, we should devote our whole 'soul, body and substance,' with all our time and talents to the glory of the Most High, which is a resignation to the will, disposal and service of God only—and hence thou shalt—'*Love thy neighbor as thyself!*' Who is thy neighbor? Thy friend, enemy, acquaintance and stranger, and whosoever is in distress, no matter who. He is God's creature, and thy brother by the 'Law of Nature,' and the 'Moral Law,' commands to 'Love thy neighbor as thyself,' and also enjoins the 'Rule of Practice.'—'As ye would that others should do to you, do ye even so to them.' Thus Moses, the prophets, and Jesus Christ, teach the same doctrine. Hence the 'Moral Law' and the 'Law of Nature,' and the 'Rule of Practice,' on the principles of equity and obligation are a **UNIT!!**

Therefore said Christ, 'if ye **LOVE** me, keep my commandments.' And one command is, 'to do good to those who are our enemies,' and 'Love thy neighbor as thyself.' The

conduct of the 'Samaritan' towards the man who fell among the thieves, is enough to prove who our 'neighbor' is. The Samaritans, who taught to consider the 'Jews as enemies,' and hence the 'woman questioned Christ why he asked her for water.'

The Samaritan proved a nurse, a servant, and benefactor, by providing an asylum, and taking him to the Inn, paying the expenses, without expecting any reward from man. And the command was, '*go, and do thou likewise.*'—But 'if a man doth not love his brother whom he hath seen, how can he love God whom he hath not seen?'

Again, 'If a man seeth his brother stand in need, and give not wherewithal to supply his wants; and how dwelleth the love of God in him? Therefore we are commanded to 'love in deed and in truth, and not in word, and in tongue only.' Consequently, to say 'be ye warmed and be ye clothed,' and like the 'Priest and Levite, pass by on the other side,' with perfect neglect or composure, is a departure from the 'Law of Nature,' and the 'Moral Law,' and the 'Rule of Practice,' seeing our rights and wants, duties and obligations are equal in both LAWS and in the Rule!

We are to prove our Faith and Love to Christ, by 'walking in the light and keeping His commandments; and hence the injunction, 'As ye have received Christ Jesus the Lord, so walk ye in him.' And thence our actions, flowing from 'FAITH' and 'LOVE,' are the evidences or 'fruits of faith'—hence said James, 'show me your faith without works, and I will show you my faith by my works.' Then he makes mention of two, who were justified by works flowing from faith, and adds, 'as the body without the spirit is dead, so faith without works is dead also.'—therefore, we conclude that a man is justified by works and not by faith only.

Let it ever be remembered, that faith will never be called in question in the day of Judgment: there will not be any need for faith then, because Christ, who then will be our Judge, will have given up the mediatorial kingdom to the Father, and faith will be brought to sight. But the virtue of all our deeds will then be put to the trial, what spirit they were of: and mankind will be 'rewarded according to their works,' or 'the deeds done in the body, whether they be good or bad.'

Those who 'put away the evil of their doings, and wash in the fountain for sin, and have made their robes white in the blood of the Lamb,' having continued 'to take up their cross daily, and follow after him by denying themselves,' will stand acquitted: but 'those who will not have Christ to reign over them,' but lead a life of rebellion; the non-conformi-

ty disqualifies them for a Divine inheritance, hence there must be two classes of different states and dispositions of heart. And of course on the principles of 'moral justice,' they must have different sentences and rewards from a Righteous Judge. How then can it be said to them agreeable to truth, in that day of final retribution, 'Come ye blessed of my Father, inherit the kingdom prepared for you. For I was an *hungered*, and ye gave me *meat*. I was *thirsty* and ye gave me *drink*; I was a *stranger*, and ye took me in; naked, and ye clothed me; *sick* and in *prison*, and ye came unto me and visited me: inasmuch as ye did it unto one of the least of *these*, ye did it unto me:' provided they have never been in the spirit of doing such things to the people of Christ, for his SAKE?

The rights and obligations of all men are equal; and so their exposures, and dangers, and necessities, and reverses of fortune, and hence the golden rule of practice, 'as ye would that others should do to you, do ye even so to them,'—for the objects of distress are the Representatives of the Lord Jesus—therefore as they are sent to 'prove our love to Christ,' a cup of cold water in the name of a disciple, given to one of his little ones, shall not lose its reward: and when done from duty and love to Christ, will be so acknowledged by him in the day of judgment, and is as acceptable to the Lord as if it had been done to the person of Christ. For 'God looketh at the heart, and judgeth according to our intentions:'—therefore 'he that confesseth me before men, him will I confess,' said Jesus, 'before my Father and his holy angels!'—'And for every idle word that man shall speak, he shall give an account thereof in the day of judgment,'—and 'by thy words thou shalt be JUSTIFIED—'and by thy words thou shalt be *condemned*,' Matt. xii. 36, 37.

Therefore man is called to devote all his time, soul, body, and substance, to the love and service of the Lord Jesus Christ in this world, if he would stand acquitted in the day of accounts! Of course, objects of distress are to be attended to, and not barely those of our own household, though they ought not to be neglected; but objects of charity should be sought out. I do not say, that such as are able to work, and will not, should receive, nor the man that will take your charity to buy spirits and get drunk—because to give to such, instead of its being a charity, it is hiring or paying for their idleness and wicked conduct, and encouraging them to persevere in evil. But it would be better to give to ten impostors, than to deny one real object of distress. Therefore remember the good Samaritan, 'Go and do thou likewise,' if you profess to be a follower of Christ, lest you



hear the sentence, 'depart,' with these piercing words—'I was sick, hungry, thirsty, a stranger, naked and in prison. and ye neither visited, nor fed, nor gave me drink, nor clothed me, nor took me in: inasmuch as ye did it not unto one of the *least of these*, ye did it not unto me—depart ye cursed, into everlasting fire, prepared (not for man) but for the devil and his angels.' *Matt. xxv. 41, 42, 43, and 45.* For those only '*who have washed their (not Christ's) robes, and made them white in the blood of the Lamb.*' will stand before the throne of God.' *Rev. vii. 14, 15. Isaiah i. 17. Zach. xiii. 1.*—Therefore attend to the Two LAWS and the rule!

### CONCLUSION.

'Personal Rights' are by virtue of 'existence.' 'Social Rights' by virtue of being a member of Society. 'Moral Rights' by virtue of Moral obligation to the Moral governor. Equality and independence being the 'Law of Nature,' from them, government should spring by delegation and representation. But from assumption sprang tyrannical governments. And 'religious establishments by Law,' founded on ignorance and false 'Moral obligation,' was imposed on the world, to answer the purposes of ambitious usurpers. Hence arose the 'Papal Power,' as man was not suffered to think, and judge, and practise for himself: but the nonsense of others must be believed before his own senses; which produced the 'seas of blood,' which flowed by the intolerant hand of persecution! At length 'Light' broke in! 'Common sense' waked up, and embraced a new theory of 'Philosophy,' both in 'Nature,' and 'Divinity!' The Old World being changed, did not admit of a general and thorough reform; hence America was the only place, both in the Political and Natural World, that opened a fair prospect for a beginning. And such as began to think, and to judge, and to act for themselves, and felt the spirit of 'independence and equality of man, which is the law of nature,' arose from their depressed state, and felt the spirit of enterprize. They 'flew to the wilderness' of America, pregnant with the spirit of freedom in embryo, in their emigration, which then laid the foundation, and still marks the outlines of our national character.

Moral virtue came by revelation, and is enjoyed by inspiration in the heart, called 'restraining grace.' Hence the necessity of a '*moral social compact.*' Abraham and his successors formed the beginning of the true Church of God: through whose succession the promised Messiah came. The Jews are a standing monument of the just dispensations of Divine Providence. Justice, when admin-

istered in the removal of societies corrupted through 'moral evil,' who are incorrigible, and unworthy of a political existence, proves a mercy to rising generations. And such revolutions will continue, until it appears whose right it is to reign, and his kingdom come, and reign over all! The sword of the Lord is drawn out; and the five scourges of the Almighty are abroad in the earth: and Oh! that the people would 'learn Righteousness!!!'

A cause of a cause, is the cause of the effect also which that cause produces. And hence, those who *injure* others by *slander* or *misrepresentation*, are responsible for all the consequences attending it; and must answer it before the SUPREME JUDGE of the world!

By what right or authority may one person, or a body of men, raise a persecution against another? It is not authorised in the records of Christ, either by his 'commands' or his 'example.'—And of course, such a right or power was never 'delegated' or sanctioned by him. Man could not bestow the right, because he does not possess the authority to do it; unless it be 'assumed,' which is an unjust tyranny.

'PERSECUTION,' for differences of opinion and modes, &c. in religion, is an 'ANTI-CHRISTIAN SPIRIT;' and is contrary to every 'rule of right,' and repugnant to every 'moral obligation; and of course it is a violation of the LAW OF NATURE,' as well as of the 'MORAL LAW,' and of the 'RULE OF PRACTICE.' Of course, 'natural and moral justice' must condemn it.

Those people who usurp the liberty to attack the absent character of others, in an unjust manner, to weaken their influence by destroying their good reputation, and sinking them into 'contempt' in public estimation; rejoicing at their misfortune and calamity, as if a very great victory was gained, do not know what spirit they are of! It would be well for such persons to study the 'law of nature,' with the 'Moral Law,' and reconsider them by comparing them with the 'Rule of Practice,' examining their own SPIRIT and conduct, and then see how they agree and comport together, according to LOVE and UNION, which is enjoined by the gospel of Jesus Christ. For if the PRACTICE flows from an unjust and an unhallowed spirit of jealousy, from ambition, pride, and self-will, the SOUL is surely destitute of that 'heavenly principle,' that 'noble mind,' which was in Christ: and which was designed to reign in the Heart and Practice of His Followers, to be made manifest in their spirit and tempers; and shine forth in their example continually. And hence they are to be called 'the light of the world,' and as a city set on a hill which can-

not be hid. And it would be proper for such persons as those to attend to *Luke xi. 35th.* with the context. And *Matt. vii. 2, &c.* as a looking-glass.

Therefore 'let all those who name the name of Christ, be careful to depart from iniquity; and never take the 'devil's tools,' with which to do the Almighty's work.

But said one, 'Master, we saw one casting out devils in thy name, and we forbid him, because he followed not us.' Why do you forbid him?—He followed not with us! Wherein does he differ? 'In name, mode and opinion.' But do you believe he is a good man, and that the essence of the matter is in him! O yes, 'but he followeth not with us.' Take care! forbid him not!

The lowest sense in which one can be supposed to 'cast out devils in the name of Christ,' is to be instrumental in the hands of Christ by preaching the Gospel to the AWAKENING and conversion of sinners, from the errors of their ways, to serve the Living GOD. Now if such fruit evidently appears, and it be manifest that the pleasure of the Lord prospers in his hand, who durst set himself up as an inquisitor general? and as the accuser, witness, judge, and jury, to condemn such as being nothing, but *shameless intruders and most daring impostors!* But 'he followeth not us!' Hark! hear what the Master saith—'forbid him not; for there is no one who shall do a miracle in my name, that can readily speak evil of me; for he that is not against you, is for you.'

It is not enough barely to say, I will let him alone; for there is no NEUTER in this war! Therefore, if you are a follower of Christ, you must prove your love to him, according to your ability. 'For he that knoweth to do good, and doeth it not, to him it is sin.' And in the day of final decision, you will hear the sentence, 'inasmuch as ye did it NOR unto one of the *least of these*, ye did it not unto ME. Depart; &c.'

Consequently, that the cause of Christ be not hindered, but that his gospel take an universal spread, instead of being actuated by a short-sighted, mean, sinister, low, contentious party spirit, we should have a heart full of love to God and man, to expand the mind with that 'Charity which never faileth, and thinketh no evil, but suffereth long and is kind, is gentle, and easy to be intreated.' And look at the universal or most extensive good; and encourage such *means* and institutions as are most likely to accomplish the most noble ends and purposes to mankind. And hence, not like the Jews, who long looked with expectation for the Messiah, and when he came, rejected him. Or, as some others, who pray to God to revive his work, and send forth more

laborers into the harvest; then oppose both the work and the *means*, which the wisdom of God is pleased to make use of to accomplish it. God doth work and accomplish great and important ends, by simple means, which are noble and worthy of himself, to exhibit his 'finger, hand, or arm,' of Power and Wisdom to mankind; whilst his mercy and goodness is magnified, and his justice displayed to the most ordinary understanding. And thus, out of the mouth of BABES and sucklings God will perfect praise!

The apostle rejoiced, that the Gospel was preached; and even if Christ was preached by those who were of different \*\*\*\*\* he did rejoice. Therefore forbid not those whom God hath sent to preach the Gospel of HIS dear SON, lest you be found fighting against God, and it cause you tears of sorrow and repentance when it is too late. For the *cause* is the Lord's, and the Eternity of mankind is connected therewith, and hangs upon it; and 'he that sees the sword coming, and blows not the trumpet—the man is taken away in his iniquity, but his blood or soul is required at the Watchman's hand!' Therefore 'the Gospel is to be spread into *all nations*, and preached to *every creature*,'—and the Ministers, i. e. Servants, should 'be instant *in season and out of season*, to reprove, rebuke, exhort, with all long suffering;—and swell the cry, 'THY KINGDOM COME;' that 'more laborers may be sent into the harvest—and many run to and fro, and knowledge be increased;' that people may be informed, and turn from their idols;—'Satan be bound, that the nations be deceived no more; but the house of the Lord be established in the top of the Mountain, and exalted above the hills, and all nations flow unto it; when the *Wolf* and the *Lamb* shall dwell together, and the *Leopard* shall lie down with the *Kid*. The Watchmen shall see eye to eye; and the knowledge of the Lord shall cover the earth as the waters do the sea.' When they shall not hurt nor destroy in all the holy mount; the Nations learn war no more; when 'the light of the *Moon* shall become as the light of the *Sun*; and the light of the *Sun* shall become *seven-fold*, as the light of *seven days*. And then the *vice of superstition*, and the barbarity of *ignorance* and *Tyranny* will hide their deformed faces, being swept with the besom of destruction from the human family.

'Natural Evil' is the effect or consequence of 'Moral Evil.' And ignorance, superstition and tyranny, with impositions and wicked laws, have been and still are the chains by which 'social privileges' are curtailed. They are the means also, which have brought what is called 'Natural Evil,' as the necessary consequence of 'Moral Evil,' upon so-

ciety, in the different ages and nations of the world, which hath been and still is such a *curse* to the world of mankind!

General *information*, and the spread of '*Moral Virtue*' are a necessary *antidote* to such obnoxious PRINCIPLES; that the '*moral faculty*' may be repaired, and *peace* and *righteousness* reign in every clime.\*

While inventions are increasing, and the arts and sciences are improving, it may not

\* The "CONSTITUTION" of the United States was framed by a *delegated* "CONFEDERATION," who were chosen by the *people* for that purpose. The Constitution, when framed, was *recommended* by the Confederation to the different state,—each of which voluntarily received it by their own proper legislative and sovereign authority, whose officers were chosen by the *people* for that purpose—all of which procedure is agreeable to *natural justice*, arising from the CREATOR'S "*law of nature*!" Which shows the FEDERAL union deduced from DEMOCRATIC principles—which exhibits the difference between six and half dozen, each state reserving to itself the power to govern its own policy—which shows that Congress cannot legislate on *slavery* in the South, or upon the *Yankee law religion* in the North, of course they are "STATE" instead of *national crimes*, existing before we became a nation, when under the k\*\*\*!

be amiss for all the well-wishers of Zion, to watch the openings of Providence, for the furtherance of truth, and the spread of knowledge valuable to society among mankind. And provided some suitable point should some day be taken on the *Isthmus*, which connects the NORTH and SOUTH of the '*New World*' now probably held in reversion, as a mercy to rising generations, to be a *Theatre*, for great things to be displayed, worthy of its AUTHOR, and there should be the proper arrangements made for the spread of the true knowledge through the whole world. How long a space could be required to circumnavigate, and circumsuse such knowledge of the *Causeless Causator*, as would inspire all nations with sensations of gratitude to the Redeemer of Mankind, whose command we have for our encouragement; 'Go ye into all the world, and preach the Gospel, and lo! I am with you!!!'

Buckingham County, Virginia,

August 21, 1812.

A JOURNEY  
FROM  
BABYLON TO JERUSALEM,  
OR THE ROAD TO PEACE.

FROM THE FIFTH EDITION.

THE '*Journey of Life*' is an important theme. All mankind are equally interested in it; and the *happiness* or *misery* of every individual, necessarily depends upon it.

TIME may be considered as the *road*, and every *day* may be compared to a *mile*, cutting off some part of the distance!

ETERNITY is the country to which all are travelling; and sleeping or waking, they progress with unremitting speed.

CHILDHOOD and YOUTH is the *morning of life*; the perfection of manhood is the meridian; and the declension of age may be called the *Evening Shades*—when the Sun is lowering in the western sky, and sable glooms prevail!

The '*Experience of Grace*,' should be connected with the *Journey of Life*: as in Eternity, there are two *places of destination*, the *states* of which are very different both in their nature and enjoyment—one being attended with ineffable pleasure, the other with weeping, wailing and gnashing of teeth!

As one of the human family upon the great *Journey of Life*; travelling the road of time to eternity; I am now upon the way, more than twelve thousand miles are already gone over. The morning of life is passed away. The clock strikes twelve; and the evening shades will soon come on apace.

Are all these things a fancy and but a dream? Can imagination only suggest all this as credible? Impossible! *Life* and *existence* are more than *fable*.

Hearing, seeing, smelling, tasting, feeling, with talking and walking, are things which cannot admit of proof; being '*self-evident*,' they do not admit of doubt.

*Sensible existence* excites reflection—whence *inquiries* come! Casting a look in different directions, and behold! NATURE, with all her parts, and their relative concomitants, presents to view, in an impressive and august mode! The *mind*, which constitutes the man, is ever an *inquirer*, in search after *truth*; when properly employed upon a noble theme! Sensations of different kinds excite their peculiar inquiries, and the mind on reflection, seeks for names, fitted to the nature of things; intending to employ them, in its investigation of CAUSES and EFFECTS!

AN INQUIRER, observing Day and Night, Seed-time and Harvest, Summer and Winter, Months and Years, to succeed each other in their turn, finds himself asking this important question; Where am I, and whence the origin of all these things?

Truth, sometimes is '*self-evident*,' and can admit of no doubt, being an object of *sense*; but at other times, Truth is more *latent*; and can only be *inferred* from circumstantial things. In the first case, the evidence received is positive '*knowledge*,' but the latter is only '*FAITH*' in the solution of queries. Hence the difference between the terms KNOWLEDGE and FAITH. The first refers to things *present*, which are grasped by *sense*; the latter alludes to *absent* things, which always admits of dispute.

The *Sun* is the centre, and all the '*Host*' around both of a first and second order, and their Eclipses and Conjunctions are calculable to a Mathematical demonstration. Hence a few degrees *East* and *North* of the Metropolis of *Columbia*; in the third *Planet* from the Sun in rotation; on the Terraqueous Theatre

of Human existence, *inquirer* found himself; and commenced his *career*—First, in sensible Existence; and then in reflections, in search after truth!

The *sensations* felt on beholding a compound of various and different reflections of those rays of light sometimes visible in the clouds opposite the sun, is termed colors; and under certain shades and figures is called '*Beauty*.' The *power* to behold them is called '*SIGHT*.'

The *sensibility* by which we discern the qualities of nutriment, arising from the different *shapes* of particles, exciting the sensations of bitter, sweet, sour, &c. is called '*TASTE*.'

The *power* by which we discern *Odors*, whether good or bad, is called '*SMELL*.'

The vibration of the Atmosphere when striking upon the *Ear*, is called *sound*, and the *power* to discern the sound is called '*HEAR*.'

And the *power* to discern objects by the touch, is called '*FEEL*.'

These things being objects of sense, give immediate '*knowledge*;' which of course is *self-evidence*; and cannot possibly admit of doubt. But the *ORIGIN* and *CAUSE* of all those things remained a secret; which gave *INQUIRER*, great uneasiness, in painful suspense, from *conviction* of interest in the important relation of things. And nothing short of a solution of the query could give him proper satisfaction on the subject.

'Is it possible,' says *INQUIRER* to himself, 'that these things are so? Have I an existence which shall continue here but a limited period; and then must I moulder to dust and become food for worms; and have only a name remaining above ground! Solemn reflection! Awful thought!

But to *soothe* those sensations, which give uneasiness, the study of Nature presents itself to call off the mind from *Moral contemplation*, to natural investigation.

#### REFLECTIONS ON NATURE.

The *canopy* of Nature, appears to shut down in a *concave* form; through the limitation of sight; while the *water* exhibits a convex shape, through the globular form of the Earth. Thus the large and lowermost parts of a ship first disappears as she sails from the coast.—But the uppermost parts, which are smallest, first appear as she returns to the shore.

The *MIND* makes the man, and is connected with its *CASKET*. Which being corporeal, confines him to the Earth, as a prison, through the power of *gravitation*; which principle prevails in all material things, and is called *attraction of gravitation*.

This *prison* to which Man is confined, re-

volves with almost incredible swiftness, in an *annual* revolution, at the rate of more than sixty thousand miles an hour, whirling its inhabitants, imperceptible of motion, more than a thousand miles, in the *diurnal* revolution on its own axis, at the same time.

The different kinds and grades of beings, are so many, and so nearly related to each other, from the most *intelligent creature* to the lowest animated matter, the exact line of distinction between the Animal and Vegetable commonwealth, is difficult to be determined.

The *Gurang Outang*, appears to possess the *organs of speech* in his formation, and yet for some cause he is deprived of that faculty, though he differs from Man in anatomy, in the lack of the *pan* of the *knee* only.

The sensitive *plant* has some of the appearance of animation; while some of the sea *Fish* scarcely exhibit life of any kind. Some are in *shells*, located, growing upon rocks.—Others, called '*Sun Fish*,' and '*Portuguese-men-of-war*,' are floating on the water or near the shores, &c.

The *perch* in Embryo, has been known to produce more than twenty-eight thousand at a time, and the *cod* upwards of three millions.

Eight thousand different kinds of insects, and six hundred species of Birds, with the various *animals on land* and in the *water*, of so many different shapes, forms and sizes, with natures so diverse; and yet abundance of food is suited to the demands and situation of the whole; all of which exhibits a parental tender care, marked with wisdom, goodness, and power, displayed through every part of Universal Nature. But the *Origin* and *Cause* of all those things still remained a query with *INQUIRER*, whose research for important truth was not, could not pass over things so interesting, with a *stoical indifference*!

The *Sun* near an hundred millions of miles from the Earth; and but a step in comparison of the distance to one of the '*fixed stars*,' which is allowed by Philosophers to be so immense, that the velocity of a Cannon Ball, would require at least seven hundred thousand years to reach from one to another. Admitting it; and that seventy-two millions of those stars are within the sphere of Astronomical calculation. Moreover, admitting each star to be a Sun like ours, in the centre of a *system*, with an equal number of Planets of a first and second order, and each planet to be a world, with as great a variety of Beings as inhabit this earth; what must be the aggregate number of the whole? And what or who could be the *Author*, and Upholder, Governor and Provider of this stupendous display? was the *INQUIRER'S* question still.\*

\* See the '*Chain*'—*C. USELESS C. AUSATOR*.

## MISCELLANEOUS REFLECTIONS.

The 'five senses' of the Body being avenues or inlets of knowledge to the MIND; the thing of Nature may be examined, contemplated and reasoned upon; but never to satisfaction. Although inferences and conclusions may be drawn from causes to effects; yet there remains an *hungering* in the MIND, which continues unsatisfied, until a proper object can be found which is perfect both in its nature and degree; which alone can afford moral consolation.

Should the SUN be annihilated, the effects produced by him would cease; and what would be the consequence but unbearable Frost and perpetual Night! The rays from the Sun but an inch in diameter, when brought to a focus, is equally unbearable, producing a flame! What a strange dependency on the Sun. Whose benign rays are wisely dispensed and withheld, in such a proportionable manner, as to answer every purpose. Surely this declares an OVERRULING HAND!

From those circumstances, the Sun is *Derided* by many in the *Heathen World*; yet we have not evidence that he can quicken an inanimate substance and cause it to possess, the power and principle of 'sense' and 'reason.' For the Being who is capable of such power and generous donation, must possess the principles of all *immaterial* substance; and in the nature of the case must be an Omnipotent *Author*!

Hundreds of *Comets* in their various orbs, with all the Heavenly Bodies, move in rotation and have no infringement in their conjunction, but each in order keeps its course and harmonizes with the whole!

Could a drop of water, or a grain of sand go out of existence, but by the will of its *Author*, by the same rule, the whole Fabric of Nature could annihilate itself, and sink into a state of nonentity!

If every thing which had a beginning must have an end; then that which had no beginning can have no end; consequently, if Nature *exists* by emanation, from the will of its *Author*; by the same rule it must continue to exist, or go out of Being; but when agreeable to his pleasure.

Those people who plead for the perfection of Nature, independent of its *Author*; saying, 'Nature does this or that'—as Luck, Fortune, or Chance would have it, &c.—necessarily ascribes *Omnipotent power* and *Omnifarious principles* to Matter: And this would argue the Omnipotence and Omnipresence of nature; abstract from its *Author* also, inasmuch as there is a *bond of union* throughout the whole; which bond of union prevails, as far as Nature is explored and understood; as the Laws

of electricity and magnetism, exemplify on this globe—and as the laws of gravitation manifest throughout universal Nature!

But to ascribe those powers to nature, is not to make a proper distinction between *Mind* and *Matter*—moreover it imputes effects to causes which could never produce them!

MATTER, when moved by another cause, cannot stop of itself; and when stopped it cannot move of itself. Hence *matter*, when put in motion, is always indebted to some other cause.

Consequently, those heavenly bodies, which play in their different orbits, harmonizing together, have not existed for ever in their order; but must have emanated from a higher Cause, who prescribed their spheres, and gave them their Laws dependent upon himself: as their *author* and support—of course, the *Causeless Causator* must be considered as the *centralization* and *Bond of Union* throughout the whole of universal nature. Otherwise, how can man account for any thing in Nature; even how a particle of *sand* or a drop of water coheres together!

## MORAL INQUIRIES.

Inquirer feeling an *hungering* in the *Mind*, and being unsatisfied on various accounts, went to a school in the environs of 'BABYLON;' in order to be taught.

The *Tutors* with their *Ushers*, who constituted *Masters* of different grades, taught doctrines, which may be inferred from their expressions.—Such as 'seated upon a *topless throne*'—'an eternal degree'—'go down to the *bottom* of the *bottomless pit*,'—'from all eternity a Covenant was made'—'an *infinite number*'—'boundless space'—'the creature Man is an *infinite* Being.'

Thus by *starting* wrong, they must forever continue in error. Those expressions being contradictory, must be considered as nonsensical; and hence they ought to be turned out of doors, as beneath contempt.

For how if a throne be *topless* can any one be seated on it! If a decree be passed, there was a *time* when it was done; if so, how could it have been *eternal*? If the pit be *bottomless*, where is the *bottom*? If the covenant was made, there was a *time* when they made it; consequently a time before they made it; if so, how could it have been eternal, unless eternity is to be dated 'from' the period of making that contract! As '*from*' implies a starting place, or place of *beginning*.—An infinite number to be enlarged by *units*! Space which always implies limitation, as the space of a mile, the space of an hour or a day, &c., and yet is boundless, as some say! And a man a creature, *infinite* when he is limited! He had a beginning, which may be considered

as the *FIRST* and *beginning end*. From thence, the time down to the *other end*, where he is now, may be calculated and measured to a mathematical demonstration. His futurity is a nonentity to him, and at best can only be a subject of *Faith*.

Hence those *Masters* gave but little satisfaction to *Inquirer* on the all important subject, which still especially occupied his attention in his researches after *Truth!*

#### OF HYEROGLYPHIC BABYLON.

'As men journeyed from the East, in the days of *Nimrod*, the mighty hunter of men, they came to a plain in the land of Shinar, on the river Euphrates; where they built the memorable 'Babylon,' which was begun in that of *Babel*.—In this great city stood the celebrated *Temple of Belus*, denoting the Religion of the Land.

BABYLON was enclosed with a wall of Brick, three hundred and fifty feet in height, and eighty feet thick. The bricks were taken from a ditch, afterwards filled with water, to add to the strength of the place: the circumference of which was not less than sixty miles. It was four square, with twenty-five brass gates on a side, making one hundred in all. From each gate there was a *street* leading across the city, from gate to gate, so that the streets intersected each other at right angles, and divided Babylon into five hundred and seventy-six squares, besides the spaces, for building next to the wall, which were defended by several hundred *towers*, erected upon their summit.

Now there was a very wise 'Prince' of age and experience, who reigned over Babylon—his name was *Jupiter*—and he was the author of the 'WINE' of *Bacchus*; which wine is 'Moral Evil.' With this wine the people of Babylon were stupidly intoxicated, so as to be almost insensible to those *important things*, in which all are greatly interested! And there was a great confusion of '*tongues*,' inasmuch that there was not less than seventy-two *languages*; which have since increased to more than one hundred and twenty.

There were many things in the environs of Babylon, more than could be well enumerated, which were very troublesome and *painful*; and which are called 'Natural Evils,' all of which are the effect or consequence of *Moral Evil*.—For this was the cause of their introduction into the world!

There were also certain associations, which may well be denominated the 'SCHOOL OF BABYLON.' So great the influence of their *example*, and the progress of their *Pupils!*

Men of ability and spirit, being intoxicated with the *Wine* of Bacchus, volunteer their services; pleased with the idea of becoming

*Masters* in those schools, which by-the-by is considered as an important distinction, and constituting them great and mighty men!

The first is the '*Military School*.' Here is taught the art of war. Its object is *fame* and *glory*. Although it is attended with such *horrors* as tend to harden the heart, yet *many weak* men are so infatuated as to be delighted at the *sight*.

The second is the '*Dancing School*.' Here is taught the important art of hopping and jumping about, at a signal made by a BLACK MAN, who, as their captain, with his noisy instrument, directs their movements, whilst they turn their backs and faces to and fro, without either *sense* or *reason*; except indeed, it may serve to show fine shapes and clothes. But *consumptions* are dated, and *serious impressions* are driven away!

The third is the school of Lawyers. The nature of this association will be discovered by the following lines:

'Should I be *Lawyer*, I must *lie* and *cheat*:  
For honest lawyers have no bread to eat:  
'Tis rogues and villains fee the lawyers high,  
And fee the men, who gold and silver buy.

The fourth is the school of Music. Intending to divert the mind, and touch the passions. And is admirably calculated to be a substitute for penitence, and the prologue to forbidden indulgences.

In the fifth, is taught the art of Dress. This is intended to hide deformity, and please the eye—To gain a fanciful pre-eminence and wear the bell, as first in fashion; glorying in their shame. For dress was ordained in consequence of Sin, and may be considered as a badge of fallen nature.

The sixth is the school of Quacks. These have had success in imposing on the ignorant by high sounding words. But the poor deceived sufferers at length detect the imposition, and die—to warn their survivors not to partake of their follies.

In the seventh is taught, the fascinating art of Theatric representation. This is called a very moral institution by its advocates, who affect to consider it very corrective of every species of vice. But matter of fact sufficiently proves, that the theatre is best supported when vice most abounds.

The eighth, is an establishment for the promotion of Polite Literature. Here lectures are given, upon the barbarity and folly displayed by the writers of the Old and New Testament; and on the sublimity, beauty, elegance, taste, and morality, which are every where found in a choice collection of Romances and Novels. This establishment is exclusively intended for privileged orders. Such as have been distinguished by wealth and idleness, and such as had rather *FEEL* than think.

The ninth is a very extensive institution, having many united colleges, in which are taught the various arts of picking pockets, picking locks, stealing, highway robbery, housebreaking, &c. And the progress of those pupils who are instructed in these various branches, is really prodigious.

There is also a department, an appendage to the former, where is taught the art of preparing and using false weights and measures—the method of raising false charges; of managing extortion; the excellent art of over-bearing and over-reaching in bargains, and the making of other's extremity their own opportunity to be well served at their expense.

The eleventh is furnished with male and female instructors, for the improvement of tattling, back-biting, lying, &c. Here also astonishing progress is made by all the pupils of both sexes.

The twelfth is a school for match-making. And considering the motives which seem to govern most people on the subject of *marriage*; and the many *unhappy families* which are formed, it would appear that the 'WINE' of BACCHUS furnished the stimulus, and Cupid and Hymen the only bands of union. But this is a private establishment, and their lessons secretly given.

The thirteenth is the University of grandeur. Here pompous show, empty titles, impudent flatteries, haughty oppression, vain ignorance, pampering luxury and wanton revelling, are effectually taught. This establishment is the most popular, and scarcely a family can be found in all the precincts of Babylon, which is not ambitious to obtain a finishing touch to the education of their children, in the grand University.

In this great city is erected the 'Temple of *Belus*,' called 'Church established by Law.' This is a towering building, exalted almost to the lowering sky, intended by its stupendous height to domineer over the *consciences* of all the people.—And so imperious are the Priests, that the 'Temple of *Belus*' could never be reared but where the 'WINE of BACCHUS' greatly abounds. The rites of this Temple are very pleasing to *Jupiter*, the supreme God of the city, who is called the 'Prince of this world,' reigning in Babylon over the 'Children of disobedience' without control! So much for Mystical Babylon.


INQUIRER having observed all these mysteries, still looking at causes and effects, was convinced that there was such a thing as an *over-ruling* HAND, who superintended the affairs of life, and governed in wisdom and goodness, as well as in mercy and justice, and mighty *power*!

He perceived also, that there were many things in Babylon which were opposed to the

nature of this Supreme Ruler, and therefore could not be right, nor by any means spring from the same original *fountain*—and consequently must have proceeded from a different source. And lo! whilst sorely grieved at the condition of the deluded citizens of Babylon, an angelic voice called his attention, inviting him to take a survey of a much more glorious city.

## OF JERUSALEM.

This city is called JERUSALEM, and is the glorious habitation of the '*Moral Governor*,' against whom the '*PRINCE of this world*' had revolted, and set up his kingdom in Babylon. 'Jerusalem' is situated in the '*New Earth*,' where there is no sorrow, nor pain, neither frost nor chilling winds, but all is delight and tranquil, and the inhabitants have *pleasure* for evermore.

Jerusalem is six thousand miles in circumference, and fifteen hundred miles in height, with a *window* which extends all around the city, through which the *Light* shines out from within, to a vast distance, even to Babylon.— So that PEOPLE may see how to travel the *road* to JERUSALEM.

There were *twelve gates* to the city, with an angel at each gate, to wait upon the heirs of salvation; and on the gates were written the names of the twelve tribes of the Children of Israel.—The wall of the city had twelve foundations, and upon them are written the *names* of the twelve apostles of the Lamb.

The city—the houses are built of Gold; the wall of *Jasper*, and the foundations between the gates were made of precious stones.

The first foundation was a *Jasper*; which is the color of white marble, with a light shade of green and red. The second, a *Sapphire*—which is sky-blue, speckled with gold.—The third a *Chalcedony*—i. e. a carbuncle, and of the color of red hot iron. The fourth, an *Emerald*—and is of a grass green. The fifth, a *Sardonyx*—red, streaked with white.—The sixth, a *Sardius*—which is a deep red. The seventh, a *Chrysolite*—a deep yellow. The eighth, a *Beryll*—a sea green. The ninth, a *Topaz*—which is pale yellow. The tenth, a *Chrysoptase*—greenish and transparent, with gold specks. The eleventh, a *Jacinth*—which is a red purple.—The twelfth, an *Amethyst*—a violet purple.

The *twelve gates*, are *twelve pearls*; each of the gates is of one pearl. And the *streets* of the city are pure *gold*, and transparent as glass.

The city hath no need of the sun, neither of the moon to shine on it; for the gates will not be shut by DAY, and there is no NIGHT there.

In this city there is a *Throne* belonging to



the 'Great King,'—round about it is a *rain-bow*; and four 'Living Creatures,'—four and twenty *Elders*, sitting upon thrones, clothed in white, with crowns of gold upon their heads.—Next to those were the *Saints*, and then the *Angels* incircled the whole; of which two hundred millions were but a part; and they are of different orders, as the *cherubim* and *seraphim*, *arch-angels*, &c.

From the throne proceeds a *River*, clear as crystal, which is the *Water of life*; and those who drink it will never thirst.

This 'City was prepared originally for *Man* from the foundation of the world; in the order of things; as primarily established by the Creator, in his moral government.

### OF MORAL EVIL.

When all things were *inane*; and NATURE but in the sphere of non-entity; all was dark and void;—yet, then existed the *Causeless Cause*; the great Author of dependent beings.

A Cause of a *cause* is also the cause of the effect which *that* cause produces. This will hold in Law, in Nature, and in Grace; upon logical principles; and yet the introduction of 'Moral Evil,' cannot impeach the Divine character.

First, in Law,—a Man is considered responsible for all his conduct. Hence, if in attempting feloniously to shoot a fowl, he kills a man beyond, the action being *evil*, he is accountable for all the consequences thereof.

In *Mechanism*, the effects produced by the most remote *Coc*, are dependent upon the first moving cause of the Machine. And hence, the first moving cause produces the effects in a *direct* succession.

In *Grace* it is the same thing. 'Moral Virtue,' the good principle comes from above; and not from Nature:—Hence its effects, of which Man's *free will* is one, are of GRACE; as the original and moving *cause*! and it is equally as necessary for the same cause to continue to operate, in order to produce a continuation of the effects, as it was to put it in motion at the first. Otherwise the effect and cause would cease together.

But a Free Agent, can act freely; not on the principles of mechanical necessity; but upon that of volition, the necessary result of free agency, and the very quintessence of *moral ability*. Admitting this, for upon what principles can it be denied? It being self-evidence. Then, if the order of things be inverted, in consequence of a wrong ACT, intentionally done, by a Free Agent, under those free circumstances; the consequence of this *invention* must have its original and proper foundation in the Agent as the Author, from whom the act and consequently the effect

flowed. On these principles Moral Evil could be introduced, without impeaching the Divine character; and includes the ideas, that all the goodness in all Beings, whether in Nature or in Moral Agents, comes from the Good Being, who is the Author of all goodness; and SIN, which is not a creature, nor a principle of Nature, but the base transgression of the Law of the Righteous Ruler of the Universe—of course, the base act of the Agent, who wills it. And it primarily originated in the abuse of Moral power or agency, in a revolt against his Creator's Government.

'Sin is the transgression of a law'—and where there is no law, there can be no transgression.' Hence follows the associated ideas of a compact between the Governor and the governed; the will of one is the Law, which the others have capacity to obey. A law implies a penalty; and of course a time of Judgment and retribution; hence the trial is a limited period only, and not eternal, both as it relates to Angels and Man.

Here we see the propriety of the following words—'Angels—kept not their first habitation, but sinned—are cast down—reserved under chains of darkness, unto the Judgment of the great day, to be punished.' 'The Devil abode not in the truth, but sinneth from the beginning,' &c.

All things were good when they emanated from their Author's hand. Thinking spirits, without earthly bodies, never sleep; but must forever be in contemplation. Before this world existed there were not so many things for the mind to ruminate upon. Looking forward into futurity, or viewing in retrospect, they could behold no end; neither could they remember a time when they had no existence. Hence, if tempted at all it must have been self-temptation! and the first act of disobedience, must have destroyed their innocency, and brought misery upon them, even a forfeiture of the Governor's favor, and his consequent displeasure, who is a righteous Judge, cannot approve a revolt against his government!

Those spirits who constituted themselves *Devils* by sinning, do not multiply; but *each* being *actually* guilty for himself, deserves a personal punishment for his *crime*!

### OF MAN'S FALL.

But with the Human Family it was far different. Man contained a vast posterity, *seminally*, which must have perished in his loins, had they been immediately subjected to a punishment proportioned to their crime. As they sinned and fell *seminally*, only in their first *Head*!

Jerusalem was prepared for *Man* when he was commanded to *multiply*, before he trans-

gressed. And as a state of trial must be limited, doubtless man would have been *translated*—otherwise the earth would have been overrun with people, as none would have died, neither would there have been any misadventures, provided man had never sinned.

Man was neither *mortal* nor immortal before the fall; but may be considered as a candidate upon trial; for according to his conduct, so should be his fate.

The *death* with which he was threatened was absolute and unconditional; but not *eternal* in the common acceptance of the word '*eternal death*.' Otherwise how could man be saved, seeing the threatening was irrevocable! Neither was it *temporal death*, seeing that was denounced afterwards, and Adam actually lived more than nine hundred years.—If temporal and eternal death were both applied absolutely and unconditionally; man must have lost half of himself, viz., his *body!* for as the resurrection came by Jesus Christ, through the gospel; he dying a temporal death, must have lost his *body*, and as his soul was doomed irrevocably to eternal death, how could there have been a *re-union* or an escape?

But thanks be to the Supreme Ruler of the world, it was not so! as is manifested in the unspeakable gift of Jesus. The death was spiritual, and was executed as the entailment, as soon as he ate. For he immediately lost his communion with his Maker, being guilty, having lost his innocence by the violation of his *Law*.—The tree was good.—The evil consisted in the abuse of it; which was a *Moral evil*.

Temporal death was pronounced afterwards in mercy, and he was driven from Paradise—'lest he should partake of the tree of life and live forever'—become an immortal Sinner, eternally chained to this world of woe! St. Paul, in enumerating the blessings in Christ Jesus, includes temporal '*death*' expressly; and in his conclusion says—'all are yours;' which argues that *temporal death* was denounced in consequence of sin, that '*life and immortality*' might be brought to *light* through the *Gospel* in mercy to mankind, and Man again have a chance for *Jerusalem*, a better opportunity than before; because, 'if a man sin, we have an *Advocate* with the FATHER, even Jesus, who is the propitiation for our sins, and not for ours only, but also for the sins of the *whole world*—so that by grace we may *repent*, and find pardon for our *PERSONAL CRIMES*; where the *Paradisical law* knew no forgiveness.

Thus the '*Prince* of this world introduced the *WINE*' of *Bacchus* into the *Moral World*, so far, that even the *Natural world* is affected with it; and hence the confusion both in the

*Natural and Moral world*, with all the calamities, curses and miseries: from the *Elements*, from *Vegetable and Mineral Agents*, and from the malicious designs of men, against each other. All combining in ten thousand different shapes and forms, to destroy the peace of the world, as *Hieroglyphic Babylon* abundantly exemplifies—and which may be more fully seen in every quarter of the globe.

'*Natural Evil*,' is the effect of '*Moral Evil*,' or is consequent upon it, as a curse or penalty entailed by a righteous and just Judge! Hence, Man should learn the lesson, 'Having no continuing city here, we should seek one to come!'

#### OF THE NEW BIRTH.

*Justification* by *Faith* is what God does for us, through the death of His Son; but *Regeneration*\* or the *New Birth*, also called *sanctification*, is what God does IN us by the operation of His *Holy Spirit*. The first work is *Pardon*, the latter is *purity*. One is to *Forgive*, the other is to *make Holy*.

Man by *Nature*, though free from guilt, is not *Holy*. Holiness is not an *innate* inherent principle of *Parentage*; but must be received by an operation of the *Holy Spirit*—and hence, 'Ye must be born again.' As *Happiness* is only consequent upon experiencing this *change* of Heart.

A transitory object can only produce a transient pleasure; for the effect cannot exceed the cause which produced it. Therefore the enjoyment must perish with the using, and both must cease together.

Of course there can be no permanent fruition of the things of *Time*: for all of them are very uncertain, and at furthest *death* will end the whole; and how soon that may come who can tell!

Here then the aspect ends: and with this reflection peace is marred; and the mind is overspread with a gloom! Consequently to enjoy *perfect happiness* and solid '*Peace*,' there must be some lasting Fountain which can afford it. And where can such contentment be found but in *Divinity*?—Every other enjoyment must fail! Many things will satisfy the body, as food, drink, &c. But there remains an *aching void within*, the world can never fill.

The Love of God shed abroad in the *Heart* which is comfort from the *everlasting fountain*, and never will run dry; is *fitted* to man's necessity; and is called the '*Kingdom of God within*,' which is '*righteousness, and peace, and Joy in the Holy Ghost*.'—It is the *Moral Image of God*, which Adam lost, and which we must receive in order to be happy—called

\* '*Regeneration*' is the opposite of '*degeneration*.'

Christ within: the *Hope of Glory*; and is the earnest of the Saints' inheritance. And hence the distinction between the *outward* manifestation of Christ in the days of His Flesh, and the *inward* Revelation by His Spirit.\*

\* The *soul* which constitutes the Man, (the body being the case; or mechanical part for certain purposes and ends, which with the soul, was derived from the Parents, as Levy paid tithes IN Abraham) is not a particle of the *Deity*; but must be considered as spirit in the abstract; Divinity cannot be ignorant or suffer both in a moral and temporal sense, as do the human race.

*Conscience*, appears to be the result of *judgment*. And judgment is the conclusion of the *understanding*. For according to the *evidence* afforded to the understanding, conclusions are formed and fixed in the mind; which conclusions universally modify the judgment. Hence, if the understanding be *mis-informed*, the Mind is deceived; and the judgment will be wrong of necessity. Of course, in point of duty, the understanding being dark, the judgment cannot be sound and clear; and consequently *conscience* may be silent and not speak at all; being 'seared as with a hot iron;' or it may be 'defiled' and tell *lies*; and prove not to be a sure guide.

The *Mahometan's* conscience will not allow him to drink *wine*, from an error of his judgment; in consequence of a mis-informed conscience, while the conscientious christian feels *bound in duty* on some occasions to drink it. And thus conscience guides people directly opposite to each other in point of moral duty; and two opposites cannot be right; of course conscience is not a sure guide; which argues the necessity of a *regulation*.

The conduct of *persecuting Saul*, who lived in all good conscience, obtained *pardon*, because of his ignorance; and loving PAUL, afterwards exhibited a very opposite disposition and conduct towards the same people; from similar conscientious motives.

But the Spirit from above will direct no man wrong; being the 'Spirit of Truth,' will tell no lies; neither can it be defiled, or, 'seared with an hot iron.' Whereas the conscience of man, without the aid of Divine Influence, is liable to every species of error.

Hence the necessity of attending to the light from JERUSALEM, and to WALK by the light which shines from above.

*Conscience*, like a nose of wax, may be put into any *shape*, through the influence of example and the prejudice of *education*. And this is one reason why there are so many opinions in the world. Conscience having yielded to *inclination*, vain imaginations bear the sway.

Inclination, through temptation, leads one way, while a better informed JUDGMENT dictates another. Here follows a *Dialogue* in the Mind. The EVIL must consist in giving the *consent* of the mind, contrary to the dictates of a better judgment. And hence, a consciousness of self-condemnation.

One amongst the many reasons wherefore the world is so given to *idolatry*, is that through the darkness of the human understanding the moral faculty is weakened and men are prepared to be satisfied with ceremonies, modes and Images, as substitutes for purity of heart and pure spiritual worship. And thus Religion, instead of being considered a *Moral principle* to be cultivated in the *Heart*: was at length thought to consist in *Name* and *Form* only; until nothing but Images and Ceremonies entirely made up the Gods and the devotions of such idolatrous worshippers.

Even the Jews were so much inclined to be satisfied with things outward; that in the absence of *Moses* they made their *Calf*, in imitation of the *Or-God of Egypt*.

Hence 'the Ceremonial-law was added because of transgression.'—Which ceremonies, however, were so modified, as to be directly opposite to those in use among the *Heathens*.

The Heathens kept the first day of the week, the Jews the last. The Heathens seethed the kid in its mother's milk, the Ceremonial Law said, 'thou shalt not seeth a Kid in its mother's milk,' &c.

As man cannot have a proper conception of a Being whose very existence is Infinite, eternal and immense: expressions which imply something incomprehensible, as man can only judge by comparison from analogy; there was need for the *Causeless Causator* to manifest Himself

## OF REPENTANCE.

Repentance implies three things. First, a *conviction* for sin. Secondly, a *forsaking* of sin.—And thirdly, a *confession* of it, as a *Penitent*.

First, a man cannot repent of a sin which he never committed. Of course, he must be convinced of his CRIME before he can feel SORROW for it.

Secondly, if a man sees his error, and still persists in it, he of course loves and delights in it; therefore he is not sorry for it, consequently he does not repent of it; for if he did repent of it, he would *forsake* it with abhorrence and *detestation*.

Thirdly, a *Penitent* would make restitution if he could. And at least there is a hearty confession, and a *sincere* desire for PARDON and restoration; which causes the *Soul* to hunger and thirst after the SALVATION of the Lord, as the chased HART panteth for the cooling water brook!

Such have the promise of SALVATION; for where there is a *Moral Conformity* to the WILL of God, they meet His APPROBATION; and of course, adoption. And hence enjoy His favor as one of the Divine Family. 'For there is no condemnation to them who are in Christ Jesus, and walk not after the flesh, but after the spirit.' Because *Spiritual* things take the lead; the flesh, the contrast is given up; as much as a man turns his back to the north, when he travels with his face to the south.

Here then is Repentance which needeth not to be repented of. For it is the work of the Lord, begun by the operation of His Holy Spirit. From light cometh sight; from sight cometh sense, and from sense cometh sorrow, which causes *resignation* and dependence upon the arm of the Lord for Salvation.

But the sorrow of the world, which needeth to be repented of, worketh death, i. e. *misery*. Because it causes a fretting against the dispensation of the Lord—and procures no relief, but makes bad worse; and brings the soul under condemnation and finally into *despair* and endless woe!

in a 'Character,' suitable to *Man's capacity*; that man is a rational being, might worship Him in *Spirit* with the *understanding*, agreeable to the principles of *Truth*.

Hence the necessity of a JESUS CHRIST!!: both his *outward* Manifestation, and the *inward* Revelation to the heart, by *inspiration*! This INWARD Revelation, corresponds to the *outward manifestation* as a WITNESS thereto.

The will of God is a secret, known only to Himself; except so much only as He is pleased to *reveal*; reason could not find it out or fathom it; but by the aid of *inspiration*.

A *Monarch* requires the obedience of his subjects to serve himself—but God requires the submission and obedience of His creatures, that He may benefit *them* that they may be wise and happy. And this is the proper intention of all *Divine worship*.

## OF FAITH.

There is a *distinction* between '*Knowledge* and *Faith*,' which ought to be observed. Knowledge is the *evidence of sense*; and always refers to things *present*, i. e. within the present *grasp* and possession of the senses. But *Faith* always refers to things which are absent; and not within the sphere of the senses. And hence, '*Faith* cometh by hearing.'

Faith and knowledge are both derived from *evidence*. But the evidences are different. One is '*self-evidence*;' being an object of '*sense*;' the other is '*circumstantial evidence*;'—being *inferred* from circumstantial things.

'*Self-evidence* is sensible knowledge,' which can admit of no *doubt*; but '*circumstantial evidence*' is always *uncertain*, and consequently is only a subject of Faith.

Evidence must always be agreeable to the nature of the subject. In Arithmetic, it must be numerical; in courts of Law, it must be Human testimony under certain regulations, and modifications. And in Divine things we need Divine evidence, in order to obtain a moral certainty.

The subject of *Creation* is a doctrine of *MIRACLES* and *FAITH*; and so is Christianity; which may condemn as an unreasonable thing. But the reverse is *Atheism*. For whatsoever is produced out of the common course of Nature, by the immediate power of God, must be considered a *Miracle*. And such is the doctrine of *Creation*. And yet it is a subject of *Faith* only, not of knowledge. We did not see it, of course we do *not know* it; and yet we *believe* it. We have not *human* evidence of it. For who saw when the work was performed?

But to deny the doctrine of *miracles*, is to deny the work of *Creation*; and of course the *Creator* also; because it was the *Act* which gives the *Character*. Hence we must say with Paul, 'By, (or through) *Faith* we understand that the Worlds were framed by the *WORD* of God!'

The difference between '*sense* and *reason*' may be discovered by considering, first, the nature of a *spirit* having the power and use of '*Reason*;' without a fleshy body; then secondly, that of an *Idiot*, who has the '*five senses*;' without the power of reasoning. And then, thirdly, that which would be the probable result of the two properties, concentrated in one complex *object*; and of course possessing the united powers of '*Sense* and *Reason*;' or the '*seven senses*' if you will.

Some deny any sense but the *Bodily Senses*, and plead for the perfection of these. But the question may be retorted; whether either of the five bodily senses are so keen as either to *hear*, *see*, *taste*, *feel* or *smell* the

Deity? If not, how, can HE be *known*, unless by the *inward* feeling of the mind!—The *body* cannot feel *grief*, nor *joy*, nor *anger*, &c. Those emotions are peculiar to the *mind*. Hence there must be an *inward feeling* of the mind, which may be considered as the *sixth* sense; and *common sense* may be considered as the *SEVENTH*.

Common sense is that principle and power, by which man can discern, understand and judge of matters, agreeable to the truth and propriety of things; which requires the *art of reason*, and is common to mankind.

That which is obvious to sense, we *know*.—Hence, we do not say that we *believe snow* is white, but we *know* it.

Whatsoever the senses *grasp* is '*self-evidence*;' to us—which *knowledge* is *positive*, and cannot admit of doubt.—*Self-evidence*, when derived through the *avenues* of bodily sense, is called '*sensible*;' but when it exists in the mind without the *Body*, being particularly considered, it is called '*Moral Evidence*.'

But *Faith* is derived from circumstantial evidence, and refers to absent objects and things future; but never to things present, except where a degree of *KNOWLEDGE* from *self-evidence* gives the assurance to *FAITH*, so that '*we see* and *know* in *part*;'—but what remains is embraced by *Faith* in things *future*. And hence, '*we stand*, and *walk*, and *live*;' by *FAITH*?

There are *degrees* of faith, according to the degree of *EVIDENCE*, which are distinguished by different *names*, according to the things to which they relate; as '*HISTORICAL* Faith, Faith of Heathens, Faith of Devils,' &c. &c.

The lowest degree of Faith is *conjecture*; the second is *opinion*; the third is firm *belief*.

*Conjecture* is an inclination to *assent* to the thing proposed, but is slight or weak, by reason of the weighty objections that lie against.

*Opinion* is a more steady and fixed *assent*, when a man is almost certain; but he still has some fear of the contrary, remaining with him.

*Belief* is a more full and assured *ASSENT* to the truth.

*BELIEF*, is the *assent* of the mind, to any truth or proposition. No matter what the arguments or propositions may be. If we admit the evidence, we give our *assent* and receive it as a truth. And hence we *believe* it.

But if we *reject* the evidence, which is only circumstantial, we do not assent to it, nor believe, of course, we are *unbelievers* in the thing.

'*Self-evidence*,' which is knowledge, is *IRRESISTIBLE*.' But, '*circumstantial evidence*' is not. A man may continue in unbelief two

ways: first, through a careless indifference; and secondly, he may wilfully reject proper evidence.

Hence, *unbelief* is AVOIDABLE; otherwise how or why should he be commanded to believe; or be *condemned* for unbelief, or not believing!

Here then is the proof or trial of Man, on which depends his eternity!


He is not adequate by his natural ability to keep the Adamic or Paradisaical Law of works; which requires a perfect obedience. Through the frailty of fallen nature, Man cannot do it. Therefore, 'by the deeds of the Law, shall no Flesh be justified'—that it may be by GRACE, through FAITH in the Gospel.

Man can BELIEVE, if he cannot work. He can admit the TRUTH, by an *assent* unto it, and receive it, when the Spirit of truth reveals it unto him. And by giving *assent* heartily, he admits it, and thereby receives it; and this is an Act of *faith*. This act is right. And it is the lowest, and only act that man could do that is right. And hence this act of Faith is accounted or *imputed* unto him for *righteousness*. Of course, the Penitent soul who feels condemned by the *Moral Law*, which he has broke, and thereby forfeited his *infantile* Justification, feels the need of a REDEEMER or a SAVIOUR. And hence the *Saviour*, as offered in the Gospel by the *Spirit*, is gladly embraced; where, the soul finds a resting place; even the virtue of that *Name*, inspires the soul with the evidence of pardon and *peace*, whereby he can rejoice with joy unspeakable and full of Comfort; which is the earnest of the saint's inheritance. A degree of *faith* and *hope* attends Repentance.—The Ninevites had a degree of Faith and Hope, which by Repentance, brought *Salvation*.

The judgment of God hung over the City for 'Moral Evil,' which they were *ignorant* of. *Faith* coming by hearing—and hearing by the Word of God.

The word of God was preached unto them; and 'they BELIEVED God,' and said, 'who can tell but the Lord will be *gracious*!' They fasted, and humbled themselves, which shows that they were *saved*, first, from their carelessness; secondly, from their practices; and thirdly, from the destruction denounced.

A soul believes there is a God, and that *salvation* is necessary, or it would never seek for it. Also, there must be a degree of '*hope*,' or else the soul would feel no heart to seek, but must sink into *despair*.

Without Faith it is impossible to please God:—Faith is the way to come— For he that cometh to God, *must* believe that He is, and that He is a rewarder of them that diligently seek Him.'

All the Blessings of God are attained only by Faith in Christ.

First, to apprehend there is such a Blessing attainable; and then seek in fervent expectation; believing, first, that God is ABLE to give the blessing, secondly, that He is willing to bestow it; thirdly, that He will give it, because He hath promised it, saying, 'whatsoever ye ASK, believing that ye receive, ye shall have.' Here claiming the blessing by Faith. Fourthly claiming it 'NOW,' as now is declared to be the acceptable TIME, and day of Salvation; '*to-day*, if you will hear His voice,'—Come for all things are NOW ready;—God is in Christ reconciling the world unto himself, therefore be ye *reconciled* to God. We love God because He *first* loved us—HE FIRST loved us, before we loved Him. We need not do something to pacify God, to make Him willing to receive us. He is willing already; the *hindering* cause is on the side of the *Creature*—his *will* being *opposed* to the Will of God—as Christ saith, 'O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen doth gather her chickens under her wings; but ye WOULD not!'

Knowledge, as before explained, being the effect of 'self-evidence,' is therefore a *sensible* or *moral* CERTAINTY, which of course cannot admit of doubt; a man can TESTIFY no further than he *knows*.

A man who hath FELT *conviction*, can testify, as a witness of it, and give evidence to that *truth*. So one who hath *experienced pardon*—i. e. Witness of justification by Faith, can justify, saying, '*we* KNOW in whom we have *believed*, because to him *faith* has been brought to sight—he has the inward divine Witness to the '*sixth sense*' of the *Soul*;' and the testimony corresponds with the demands of his '*seventh* or *common sense*,' whereby he is able to give a rational account of it to others.

The man who has experienced the *blessing of sanctification* can testify what he knows, and no further; so the *glorified* Enoch and Elijah can testify what glorification is, for they *know* it; but we do not, and yet we firmly *believe* it and *hope* for it; yet when we obtain the same state of enjoyment, then *faith* brought to *sight*, and hope to the Fruition, and *these* two will then cease, being swallowed up in the knowledge and enjoyment for ever!

Then let every Inquirer, who wishes to escape to *Jerusalem*, from the overthrow of *Babylon*, strive in earnest for Salvation, in fervent expectation of the blessings of pardon and purity. And if you cannot believe as you would, believe as you can—'Lord, I *believe*, help thou mine *unbelief*?' And if you cannot pray and seek as you would, pray and seek as you can—resigning, submitting, and

depending upon his bounty for deliverance; and never rest, until you find the Lord precious to thy *soul*. Christ was in earnest for thee: O be in good earnest for thyself; and may God for Christ's sake speed you on the way.

### OF HOPE.

An *Hope* of Future glory, is composed of *Desire* and Expectation, predicated upon *Faith* and *Repentance*, which were produced by a *Divine Conviction* in the MIND, of the reality of the invisible World, through the operation of the Holy Spirit of God.

*Conviction* being thus wrought in the *Heart*, the consequence to such as persevere, is a *reformation*; a forsaking of sin, and a conformity to the will of God—who is ever ready to receive and forgive returning *penitents*, for Jesus' sake; where the Mind finds a resting place, and the Inquirer finds a *Home*.

A man may desire a thing which he never expects to enjoy; of course he has no *hope* of it, but is in *DESPAIR*. Again, a man may expect a thing which is not desirable; and hence he does not hope for it, but is under dread on that account.

Hence neither a desire nor an expectation, considered abstractedly, can constitute a *Hope*; they must be taken in conjunction, in order to remove the dread, avoid despair, and afford a consolation in the mind.

The Christian hopes for Heaven and glory. His hope is composed of desires and expectation. Heaven he desires, being convinced it is a desirable place. He *expects* to get there, because there is a prospect before him. He has *repented*, and is forgiven. He enjoys a sense of the Divine Favor; and feeling the evidence of pardon by the Witness of the Spirit of God in his *soul*, which witness is Righteousness, and Peace, and Joy in the Holy Ghost; which is styled the *'assurance'* of *'Faith and Hope.'* For the *aspect* is animating, and the prospect is cheering whilst looking through Hope, the perspective, by which we look into another and a better world.

Hence, said one, 'Mark the *perfect man*, and behold the *upright*; for the end of that Man is Peace!' Another, 'Let me die the death of the *righteous*, and let my *lost* end be like *His*.' 'For the Righteous have more in their death.'

### OF CHARITY.

Charity consists in something more than giving away a few old worn out clothes to a beggar. For thus saith Paul: 'Though I give ALL my goods to feed the poor, and have NOT CHARITY, it profiteth me nothing.'

'And though a man had all Knowledge and

all Faith; so as to remove mountains, and talk like an *angel*; and have not Charity, he would be only a sounding brass and a tinkling *Cymbal*!

Charity does not consist in NAME, nor in the outward form; but is a suitable disposition of heart, which is begotten by the Spirit of God. And hence those who are endowed with this precious grace are said to be *'born of God.'* and are called *'New Creatures.'* They are new in many respects; first, they have new views and discoveries of things; their judgments are new, and so are their motives and desires, as also their objects and ends.

The term *Charity* is frequently misapplied, and thereby abused. Hence, says one, 'I have no charity for such and such persons; but such and such are *very charitable*.' In the first case, FAITH or belief is intended, and in the latter, kindness.

For a bountiful act is an act of kindness, but every act of kindness is not an act of charity; because it does not always flow from a charitable motive, but often from pride, ostentation, and vain glory.

As the religion of Christ is summed up in one word, *'Love,'* to say, 'I have no charity;' is to say, I have no religion: for there can be no religion without charity, which is Love: which principle causes its subjects to attend to the *'Moral Law,'* in point of *duty*: 'Thou shalt love thy neighbor as thyself;' Secondly, the *'Law of Nature,'* which considers the *'Equal rights,* wants, duties, and obligations of Man;' and thirdly, the *'Rule of practice,'* which is, 'as ye would that others should do unto you, do ye even so to them;' for the Law of Moses, the Spirit of the Prophets, the example of Jesus Christ concur in enjoining them upon all mankind.

Hence the importance of *Charity*. And the idea of a Christian without Charity, is a complete solecism: like an honest Thief, a Chaste Harlot, or an Holy Devil.

'Charity never faileth,' being the Divine Eternal principle, but 'suffereth long and is kind'—suffer wrong rather than do wrong; and instead of 'being overcome with Evil, overcome Evil with Good'—by returning good for evil.

'Charity, thinketh no evil;' i. e. is not jealous and evil eyed, surmising evil, but *'hopeth* and *believeth* all things;' for the best, by making proper allowances, and putting the most favorable construction upon men and things, that the *nature* of the case will *justly* admit of.

But charity is not a *fool*; she must have legs to stand upon, knowing that *justice* should be done to every thing; and hence desires that God and man, and all beings

should have their *due*, and feels determined to render the same to every Creature. she is ever ready to act in every case agreeable to the 'Moral Law'—the 'Law of Nature,' and the 'Rule of Practice.'

And upon this disposition hangs the eternity of Man; seeing he is to be *rewarded* according to the deeds done in the body.

### OF FASTING.

'Then shall they fast in those days,' which words of our Lord concerning His Apostles and followers, came to pass in the Gospel dispensation, as exemplified in the Acts of the Apostles, and in Paul's writings.

The practice of fasting, and the benefits derived by it, are exemplified in the case of the Ninevites: of Queen Esther in the deliverance of the Jews from Haman, who was executed upon his own gallows which he had prepared for Mordecai, and in the case of Daniel.

Our Lord mentioned a kind of Devil, which was to be expelled only by fasting and prayer.

God does not require murder for sacrifice. A person instead of fasting may starve, and injure their health, while others do not fast at all, but in attempting to avoid one extreme, run into the other.

Jesus fasted, and afterward hungered:—Daniel fasted three full weeks, says, 'I eat no pleasant bread,' which implies a degree of abstinence, and bread of a coarser kind.

A person who lives to the full, would find it to the health of his body as well as his soul, at times to use a degree of abstinence, from a principle of duty. And moreover, by being acquainted with a degree of hunger, he would the better sympathize with others, who are objects of charity and in distress.

Fasting is enjoined, but there is no general rule laid down how often, or to what degree it shall be performed; the reason is obvious, because the states and situations of men are so various, that no general rule could be laid down to suit every case. One is confined with sickness, and it is as much as can be done for him to take the necessary food for the support of life, while others are strong and in full health.

Thus, as things and circumstances vary so much, no general rule is laid down, only the duty is inspired to fast: but man, as a rational being, is required to act according to his judgment, and clear his conscience.

The 'Prince of Darkness' is more busy to buffet and tempt the mind upon our Fast days, than at any other time, to prevent the exercise of Faith. But as the 'Kingdom of Heaven' suffers violence, and the violent take it by force, we should spend *more* time in private devotion then, than what we commonly do.

### OF PRAYER.

The prayer of the profligate for damnation is an abomination to the Lord, and it is a mercy that he does not take them at their word. The prayer of the Hypocrite is wrong, and his hopes shall perish.

Some are like the Gadarenes, who prayed Christ to depart from their coast. Others only say their prayers, like a parrot says his borrowed song, without as much form as the Ox, which kneels when he lies down, but like the Hog in the sty, falls down, and before they get half through, the Devil lulls them to sleep! Thus they satisfy themselves by saying prayers, and asking God to save them from their sins; when they do not consent to part with them.

But the commandment is to pray without ceasing, which is called mental prayers, being the language of the Heart, properly disposed towards God, to do His will. And let one lay down with such disposition of the heart and wake up any time and appeal to the inward testimony, he still feels the same disposition to do his Maker's will.

In order to live in this frame of prayer it is proper and necessary to attend to the ejaculatory prayer, like Abraham's servant, when he went to seek a bride for his Master's son; as all things are sanctified through faith and prayer. We need God's blessing upon all things we do, and all things should be done to the glory of God. Therefore, we should ask his benedictions on all we do; and such things as cannot be done to the glory of God, in the name of Christ Jesus, we have no right to perform; for we are not authorised to take the Devil's tools to do the Lord's work with! of course all engagements upon which we cannot look to God with a degree of expectation for his blessing to attend them, are forbidden fruit, with bitterness at the bottom. We ought not therefore to touch the accursed thing.

Private prayer was the custom of the Patriarchs, Prophets, Christ and the Apostles.

Jesus said, 'enter into thy closet, and shut to thy door, and pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly.' &c.

When you retire, don't hurry it over as a burthen and feel satisfied with the mere performance, like the school boy who repeats his lesson as a task! But look in expectation, believing, first, that God is able to bless me now; secondly, that being unchangeable, He declares His willingness, and now is the accepted time; thirdly, if you are ready, close in now and take the promise, and prove the veracity of God. 'Whatever ye ask believing, that ye receive, &c. ye shall have. For God

cannot deny himself, neither can he nor will he deny our Faith!

Also, there is public prayer—even if but two or three meet in His name, He is with them!

### OF WATCHING.

‘What I say unto you, I say unto all. *Watch.*’ was the injunction of the Saviour of men, to His followers! And hence the duty of watching is obligatory upon all mankind; and there is a positive necessity, as every Christian feels and knows from experience, to attend to this important duty of watching, by reducing it to practice, considering the dangers and difficulties of this transitory and unfriendly world, which is so full of flattery and deceit that nothing can be depended upon as permanent here below; but snares and temptations accompany every lane of life!

As temptations generally come in through the medium of thought, there is need to watch over our thoughts, and keep our minds composed and solemnly stayed upon God, otherwise the soul will be as a ship, which having slipped her cables, is liable to be carried away by the tide, and stove against the rocks. Exciapies also should be watched over, lest we corrupt society by our misconduct.

Children should be watched over, from an early period in a tender manner, and diligently restrained from apparent evil.

Our weakness demand that a double guard be placed at every weak place, that we be not overtaken unawares, by any sudden or unforeseen event.

The World, the Flesh and Satan, should be watched against with unwearied diligence.

First, the World. The riches and cares of this life are both captivating and deceitful; the mind being overcharged, the soul is surfeited, and hence disqualified for devotion.—Therefore, says one, ‘save all you can, and get all you can, and give all you can, that things of this world may prove a blessing and not a curse.’

Watch against the love of the riches of this world, against the spirit of the world, and also the practice and fashions of the world, by not conforming to those which are wrong and improper; but be transformed by the inward renewing of the mind, and so have the adornings of truth and virtue.

The ‘Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life,’ must be watched against and conquered.

The Devil, called the ‘Prince of this world,’ will flatter the imagination, with promises which he never can perform, endeavoring by vain allurements to attract from the path of holiness. And moreover he will exhibit all the difficulties and trials of the cross of

Christ, to deter the traveller from the happy road to Zion: saying, ‘Mercy is clean gone, the day of grace is passed, of course there is no hope.’ And thus strive to drive the soul to despair, and if possible to suicide. But those thoughts should be resisted, with a hope in the merits of a Redeemer for acceptance with God. For while the desires remain, the Spirit strives, and of course mercy may be sought and found by conformity to the will of God, depending upon *His Son* for salvation.

The *Tempter* also, after pardon is received, strives to destroy all our confidence in God, by reasoning in the mind, so as to give a way to doubt and be filled with unbelief. For this abiding Witness in the soul, is to be kept by a constant exercise of faith in God, under the operation of *His Spirit*; and hence it is obvious that this mental exercise is the reaction of the *Soul* upon God. Therefore, a person heavenward bound, is as one rowing up against the stream; by diligence there is progression; but if the exertion stops, the boat will float with the tide. So we must diligently keep our minds as we ought, continually looking to God and depending our all upon him. When people backslide from God, it is not by giving away to great sins at first, but gradually little by little, from an omission of a thing of small beginning, until conscience is lulled to sleep, and enormities can be committed without remorse. And hence their fall from their steadfastness is so gradual, as to be almost imperceptible; and when they are become poor, and blind, and naked, they still are ready to conclude, that they are rich and increased in goods and have need of nothing, and like Sampson, though shorn of his strength, and wist it not, they go out as at other times; but fall an easy prey to his conquerors.

*And thus many strong men have fallen!!!*

And therefore we should remember the caution to ‘*shun* all appearance of evil.’ For it is easier to keep out of a snare, while one is out, than to get out after we once get in.

Instead of reasoning with the tempter, we should betake to the strong hold in prayer, knowing that the Devil cannot counterfeit the Love of God, and a delight to do his will. For those sensations come from God alone.

Watch for opportunities for meetings, private devotion, family instruction, reading the Scriptures, and strive to get all the good you can, and extend all the good within your power to others, which Christ will consider as done to himself, and will so acknowledge it in the day of Judgment, if they flow from a spirit of obedience and love to Him.

⌘ Watch for the hour of Death!! People are taken by Him suddenly and unawares. In such an hour as ye think not the Son of



Man cometh! Blessed are those that are found Watching. But those who say in their heart 'My Lord delayeth his coming;' and are eating, drinking, quarreling, and sleeping, &c., such will be taken by surprise and appointed to their portion with Hypocrites and unbelievers, where will be weeping and gnashing of teeth.

Watching without prayer, or prayer without watching is of no account. For they are mutually connected and dependent upon each other. Hence being joined by the God of grace—that which God hath joined together, let not man put asunder. For if one is a drunkard habitually, and prays to be kept from it, and yet will not be guarded nor watch against it, what can his prayer avail? And on the other hand, if one will watch but not pray, the resolution is soon broken, in consequence of the want of power to cope with the temptation and evil habit. Then we must 'Watch and pray, that we enter not into temptation.'

Sometimes watching and praying will not avail and make headway against the foe, then Fasting and a degree of abstinence must be used—as our Lord said, 'This kind goeth out by fasting and prayer.'

And the spirit of prayer, which is the spirit of devotion, is the spirit of Christ, the enjoyment of which is a blessing. And those people, even if it be but the Husband and Wife who meet together thus, have the Lord Jesus with them.

#### OF THE NIGHT OF DEATH.

Death! What is it? Dying, simply considered, is but the changing of states! To leave the Prison and prison-yard, the body, the house of clay, which confines man to the Terraqueous ball through the power of gravitation. The Laws of Nature being reversed, which scenes present to view!—Man, who was an inhabitant of time, is now disembodied and become an inhabitant of eternity! How great those realities now, which once was viewed but darkness through the glass of Faith;

How dreadful and terrific to a guilty mind! What awful horrors must seize the condemned soul, who hath sinned against a righteous God.

Those who 'Love the Lord,' and feel the powers of the world to come, whilst inhabiting the house of clay, and live for eternity, by denying themselves and taking up their daily Cross, and so follow after him in order to be his disciples.—How soon will all the scenes of life be over, and their eternity commence! Then those important realities will be more fully understood which now at best are faintly known! But soon we shall be unveiled to

see as we are seen, and know as we are known.

As it relates to the agonies of death at the time of our departure—pain of body is generally gone, at or near the last moments. The greatest pain most universally subsides, some few hours if not some days before the dissolution. In Scripture the death of the *righteous* is called SLEEP. Hence '*Stephen fell asleep,*' &c. &c. Now the last sensation in slumber, before the senses are locked up in sleep are very sweet and agreeable, and by the same parity of reason, if we have the due preparation in the MIND, why not possess an agreeable exit, at the hour of death!

Death is called the king of terrors, and is justly said to be a terror to Kings: But why? The sting of death is personal sin! And the strength of sin is the Law. For sin is the Transgression of the Law, which is the revealed will of God; and hence the soul comes under the divine displeasure, and the person is afraid to appear before a Righteous Judge, being conscious of self-condemnation.

A person with a Bee in his hand might be afraid of it; but if the sting be pulled out and is gone, why should the man fear! So if the sting of death be removed by the Pardon of all personal sin; then being restored to the favor of God, as one of his Family; dread must be removed and terror be gone, what then should one have to fear! There must be a joy in God, and a rejoicing in the prospective hope of Eternity, from possessing an earnest of their inheritance in the kingdom of God.

Thus the Lord gives suffering grace in a suffering day, and dying, or supporting grace in a dying day!

#### OF HELL AND PARADISE.

Neither Hell nor Paradise are the eternal home of any Being, or their places of final destination at the consummation of all things.

But rather they are the intermediate states and periods of time, which departed souls inhabit between the dissolution and the resurrection of the Body, before the general judgment.

The souls of mankind do not sleep in the graves with their bodies, until the resurrection, but exist in a separate state, in a sensible manner.

St. John saw the souls of those who were beheaded for the testimony of Jesus, under the Altar, and the Rich Man's body was entombed in grandeur, yet we read of him! 'In Hell he lifted up his eyes,' &c. 'saw Abraham, and cried, and said unto him, I am tormented!' 'Lazarus is comforted;' which cases evince the realities of future sensation.

The term 'Hell,' or Hades is to cease at the

consummation of all things, when all the dead must be given up, and the 'Lake of Fire,' receive those who are doomed to it; and *Hell* and *Death* be cast into the Lake, which shows that *Hell* is something distinct from the *Lake*. And hence the former will be swallowed up of the latter, like yesterday in the following time, when this day commenced.

The idea of a *purgatory* or restoration from *Hell* to *Heaven* is a delusion. For that *Christ* did not go to the *lower inhabitants* to preach repentance to the damned, is evident from what he said to the thief on the cross, 'To-day, shalt thou be with me in *Paradise*.'

And the prediction, 'thou wilt not leave my *soul* in *Hell*, nor suffer thine *Holy One* to see corruption,' was a prophecy of *David*, concerning the resurrection of *Christ*, so that he should not corrupt, according to the common cause of human nature before the reunion of the soul and Body!

#### OF THE DAY OF JUDGMENT.

At the consummation of all things, the *states* of all mankind will be made perfect, and become complete and not before.

The idea of *right* and *wrong* supposes two sides to a question, with certain consequences entailed on the principles of Moral Equity. Hence the subject must pre-suppose, a governor and the governed with *Laws* from the former, as governor, to regulate the latter who are the governed, and laws imply penalties annexed; and of course a JUDGMENT, that *justice* may reward or punish, as the case may require.

Consequently upon those *promises* the conclusion must follow, seeing mankind are conscious of a right and wrong, that a day of Judgment must take place, in which the world shall be judged in righteousness. And hence the beauty of the expression, 'God hath appointed a day to judge the world in righteousness by *Christ Jesus*,' who as man knows what allowance to make for human infirmities; but as God he cannot *err*, as some of our finite Judges do.

*Christ*, the Judge, upon His throne! The mediatorial office being then given up.

The *Angels*, called the clouds of *Heaven*, of which two hundred and two millions are but a part. And all the dead from the days of *Adam* to that time, from the King upon the throne to the *Beggar* upon the dung-hill, both great and small, with those who will then be alive, must appear in the grand assembly, not as curious and idle spectators, but as responsible creatures, who must be judged and rewarded according to the deeds done in the body, and to receive their sentence accordingly, whether it be good or evil, it will be done according to sound justice. The *Devils* also

who are reserved under chains of darkness unto that day to be punished, and will appear to receive their doom.

And such will be the Majesty of the Judge upon the throne, that the terrestrial *Heaven* and the *Earth* will flee away, and the *Books* will be opened and the witnesses will appear.

First. The *Book of Nature*, in which the wisdom, goodness, and power of the Supreme Governor of the world, may be read.

Secondly. The *Book of God's remembrance* will be opened. *Mal.* iii. *Rev.* xx.

Thirdly. The *Book of Conscience*; and these two will exactly tally.

Fourthly. The *book of Truth*, and those who have the written word will be judged according to it; and fifthly, the '*Book of Life*' will be opened, and happy are they, whose names are written in that book!

The witnesses.—Thus saith the Lord, I will be a swift witness against the Adulterer, and False-swearer, and such as oppress the hireling in his wages, and turn away the stranger from his right, and fear not the Lord of Hosts.'

*Angels* who were our guardians, will be witnesses, and so will the *Saints of God* and particularly His *Ministers*.—The *Devils* also will be witnesses, and so will companions in sin and wickedness, witness against each other. Yea, so plain will naked truth appear, that none will deny the facts, but must acknowledge their sentence to be just.

*Jesus Christ* being appointed heir of all things, shall judge in righteousness. The kingdom of *Heaven* being prepared for men from the foundation of the world, which first was attainable by obeying the *Paradise* Law, and after the fall, the '*Law of Faith*' was substituted through a Redeemer. But the '*Lake of Fire* and *Brimstone*' was prepared for the *Devil* and his *Angels* primarily, but not for man, who is an intruder there; and hence the danger of eternal damnation! *Mark* iii. 29.

The *righteous*, who are justified by *Faith* in this world, i. e. have received the pardon of personal sins by conformity to the will of God, and then have proven their obedience and love to *Christ*, by keeping His commandments, and walking in the light; these, in that day of final retribution, will not only stand acquitted, but will receive a reward, not of debt, but of grace, called 'a crown of glory which fadeth not away.'

Thus *Faith* is brought to sight, what was a subject of faith once, has now become a subject of knowledge.

The *righteous* are Heirs of God and '*joint heirs*' with the Lord *Jesus Christ*, who said, 'To him that overcometh, will I give to sit with me in my throne.' Hence the sentence, 'Come ye blessed of my Father, inherit the

kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked and ye clothed me; sick and in prison, and ye came unto me, and visited me; inasmuch as ye did it unto one of the least of these, ye did it unto me.—'Well done, good and faithful servant, enter thou into the joys of thy Lord!'

But to the opposite characters, who had the power, means, and opportunities of improving, but did it not, being opposed to the Moral government of the Supreme Governor of the world; those rebels must receive their desert on equitable principles, which sentence will be to depart into the Lake of Fire, prepared for the Devil and his Angels.

The righteous, the joint heirs with Christ in his throne, will judge Angels, by acquiescing in the will of God, and say Amen to his justice, when he pronounces upon the Devils their final doom.

Three ministers appear—the first preached for money and popularity. The second preached from contention, or backslide after his labors were attended with a blessing. The third preached from conviction of duty, in the spirit of love to Christ. What will be the difference of their reward at the day of retribution?

The first delivers his Lord like Judas, and must go with him to his place, which is purchased with the reward of iniquity. The second comes forth saying, 'Lord! Lord! I taught thus and so, and cast out devils in thy name!' But hark! 'Depart from me, ye workers of iniquity.'

The third, whose principle was love and duty to Christ, will shine forth as the Sun in the firmament for ever.

#### OF PROVIDENCE IN NATURE.

There is no such thing as accident in nature: as 'accident or chance,' or chance commonly so called, in which neither the hand of God directs or superintends, any more than there can be effects without causes, or nothing can produce something.

Nature hath received her laws from God, on the principles of mechanical necessity, still subordinate to, and dependent on himself, who is the centration of Universal Nature, and can alter or suspend those laws at pleasure. And hence the doctrine of Miracles and Providence.

There is such a thing as 'primary law of nature,' and also a law of a secondary result of the first. The first, as primarily established by the Creator in His works; the latter as the necessary consequence of art or habit, by the power and agency of man.

When Hezekiah had departed from God, sickness overtook him, with the message, 'Set thine house in order, for thou shalt die.' &c. The king's tears and prayers denote his repentance. Then God, who knoweth how to resist the proud, and to give grace to the humble, sent the message, 'I will add unto thy days fifteen years.' The sentence was reversed, and as a token, the sun went back ten degrees in the dial of Ahaz. Yet means were used for his recovery.

St. PAUL, after it was revealed to him that there should not be the loss of any life, only the ship, said to the soldiers, as the sailors were about to flee away in the boat, 'except these abide in the ship ye cannot be saved!'

Hazael inquired if his Master would recover, received for answer, 'he may recover, but God hath showed me that he will surely die,' i. e. according to the common course of things in the order of nature, he might recover; but God saw the intention of Hazael to reverse the order of nature by art, and thus he died an unnatural death.

Man sins without permission, by stealing the time, and assuming the liberty and authority to do it, which is not prevented. For should man be prevented irresistibly from sinning, he would cease to be that creature of a noble mind, for which he was designed by his Maker, as a responsible agent, who might be capable of a reward.

God permits some of the effects of man's designs to take place, by withdrawing his restraining hand, as exemplified in the instance of Job, when the hedge round about him was removed.

Man can appoint, but God, in wisdom and mercy, and Justice, can disappoint, having ways and means and ends worthy of himself, both in the furtherance, and accomplishment, and reward of Virtue, and the correction or chastisement and punishment of vice!

Afflictions to the righteous are from the grace of God, in mercy to wean their affections from the love of the creature, to feel dependent upon the Creator. For some people cannot bear prosperity; they would be as ships with great sails, having no ballast. Sometimes God designs to glorify himself in us, by our sufferings, to prove our graces, for the conviction of others—and again to prove us, and thereby qualify us to be as instruments of usefulness to others, in some particular sphere of action in his church—to labor from experience, as well as theory. But above all, the saints are tried, that they may become meet subjects for Jerusalem, the City of the Great King.

#### OF SPIRITS GOOD AND EVIL.

It is obvious that not only the Angel of the

Covenant, Jehovah, the Lord Jesus Christ, who being appointed heir of all things, attends and superintends the affairs of nations and individuals, but created Angels, who also are employed in the important affairs of Man: as the general tenor of Scripture will authorize us to believe, both in the Old and New Testament.

Evil Angels appear to have a monarchy among themselves; 'Beelzebub, the Prince of Devils;—The Devil and his Angels.—My name is Legion, for we are many.'—Then goeth he, and taketh seven other spirits more wicked than himself, which argues degrees of wickedness, even among the Devils. From the principles of 'Moral Evil,' Evil spirits are always ready to go upon evil errands, like a dog when his master unchains him. This is exemplified in the case of Job—before the hedge was removed, Satan had no power to touch Job, but when God removed the hedge, Satan went to work, and yet he had his boundaries even then.

Satan is said to be the messenger of, and to have the power of death! God is said to have slain the first-born of Egypt by sending 'Evil Angels' among them. When the spirit of God had departed from Saul, an 'Evil Spirit' from the Lord came upon him, Paul was 'buffeted by the messenger of Satan.'

For Moral Evil, 'God shall send them strong devisions, to believe a lie, that they may be damned, because ———.' This is exemplified in the case of Ahab, king of Israel. God sitting upon His throne, (and all the host around said,) 'Who will persuade Ahab to go up to Ramoth Gilead, that he may fall there?' 'None was found to go, it being contrary to the nature of a good angel to go upon a bad errand: at length one appears, saying, 'I will go and be a lying spirit in the mouth of all Ahab's prophets.' The Lord replied, 'Thou shalt prosper and prevail—go and do it!' Thus Ahab was deluded and fell in battle, because he let Benhadad go, whom he should have slain, and the Lord said, 'Because thou hast let go out of thine hand a man whom I appointed for utter destruction, therefore thy life shall go for his life, and thy people for his people,' as the sequel proved.

Thus Benhadad, Agar, and the Canaanites lived longer than was the will of God they should—while others do not 'live half their days,' but die sooner than is the revealed will of God they should: for some take their own lives and the lives of others, when it is the revealed will of God, 'Thou shalt not kill!'

Then that we may have angels to guide or bear us away as Lazarus did: and as the Patriarchs, be gathered to our people above; let us lead the life of the righteous, that we may die their death, and our last end be like

theirs. Mark the perfect man, and behold the upright, for the end of that man is peace!\*

\* *Grace* is a gift or favor conferred upon an unworthy object. Debt implies an obligation; but God is under no obligation to His creatures. Of course, whatsoever he bestows, must be free unmerited grace.

The Kingdom of Heaven prepared for man, from the foundation of the world, was Grace. Man, by Grace, was at first placed in a state of Trial in Paradise, under a *Law of works*, which law saith, do, and live—or as Paul saith, if a man 'keep the Law, he shall live by the Law.' But the moral faculty is so impaired and dark since the FALL, that man is not adequate to keep the Paradoxical Law. And therefore, as says the Apostle Paul, by the deeds of the Law shall no flesh be justified in the sight of God, that it may be by GRACE through FAITH in Christ Jesus.

Hence the Law of faith, requiring righteousness, by grace through faith is fitted to the capacity and situation of fallen man. Man being capable of believing, his FAITH instead of works, may be imputed to him for righteousness; and thus he may be justified through FAITH in Christ. And so the 'Law of Faith' is brought in as the condition of his salvation. And thus he may arrive at last at Jerusalem, which 'Kingdom was prepared for man from the foundation of the world.' And be admitted according to the original order of things:—by man's free will concurring with the commandments, in the established order of God.

The 'Lake of Fire,' which originally was 'prepared for the devil and his Angels,' was never designed for man. Consequently, if man goes there, it is by stealing the time, and assuming the liberty to sin; and thereby inverting the established order of things, contrary to God's appointment—for God appointed His creatures to serve Him but never gave them His permission to sin; on the contrary, He positively forbids it. Therefore, by violating the moral order of God, these *Rebels* disqualify themselves for the kingdom of God, and are thereby fitted for the lake of fire. And *moral justice* demands the execution.

All the favors of God are grace—but more particularly those in Christ Jesus as a 'Redeemer' and 'Saviour.'

As all titles, to every favor was forfeited by sin, man could not make atonement for his crime; but must remain condemned by the Law which he has violated, and stand exposed to all the dire consequences which at the least must be privation; unless there be a RANSOM! Hence, 'Christ was delivered for our offences, and rose again for our justification. He suffered, the just for the unjust, that he might bring us to God. God so loved the world, that He sent His Son, that the world through Him might be saved.' No man taketh my life from me:—I have power to lay it down, and to take it again—greater love than this hath no man, than that he lay down his life for his friend—and I lay down my life for the sheep. He was wounded for our transgression; and, the Lord hath laid upon him the iniquity of us ALL.'

We read of the 'Seven Spirits of God,' referring to the different OPERATIONS.

First, the enlightening grace of God which is saving in its NATURE, saving mankind from their natural darkness by 'enlightening every man who cometh into the world.'

Secondly, *restraining grace*, by which man is distinguished and prevented from becoming mere devils incarnate, through the principle of 'Moral Evil,' which principle is restrained by the grace of God, and saves from those consequences which otherwise would follow.

Thirdly, *justifying grace*, i. e. 'An act whereby God, for Christ's sake pardoneth all our sins!' which is *Salvation* from the condemnation of SIN, as well as from the loss and reigning power, and dominion of sin!

Fourthly, the infusion of the Spirit, or sanctifying grace of God by which man is saved for his privation, and from the nature of sin.

Fifthly, comforting, supporting and heart cheering grace, which saves from the gloom that otherwise would surround the mind.

Sixthly, the grace which leads, guides and instructs into necessary truth, and into practical duty. And,

Seventhly, the peace and joy of the kingdom, which brightens up the prospect of eternity, and inspires the mind with 'hope, beyond the life, which foretaste is the earnest of the Saint's inheritance of another world,' and

## OF THE RESURRECTION.

The identity of matter cannot be annihilated, but it possesses the innate principle of immortality. For if one particle of water could be annihilated, the whole fabric of nature might on the same principle sink into a state of non-identity. Matter may be changed, as it relates to time, place, and quality, yet there may be certain innate principles of matter, the identity, of which can never become a part, or the properties of any other body.

Supposing a person to be dead, and eaten by a fish, which fish is eaten by a man. *Query.* Could the second person have any of the real particles of the first; and if so, who of the twain will possess them at the resurrection, as both cannot have it?

'A corn of wheat cast into ground, remaineth alone, except it die.' The corn upon the stalk is not the same kernel that was sown, but rather is some of the innate principle of the corn which was sown, and is brought to perfection. It was sown a natural body, it is raised a spiritual body; sown in weakness, raised in power; this mortal shall put on immortality, that mortality may be swallowed up of Life!

Mortality, implies subject to decay. Matter may be changed, as it relates to shape and form, &c. but still it doth exist, though in a different mode and situation. And the innate principle of the identity of man cannot be changed, to become the property of another; then each will retain his own, though the skin, and flesh and blood, the coarser matter, which is supposed to change every seven years upon the living, be set aside as acquired, yet the original man remains, the other being the dregs. 'But it doth not yet appear what we shall be, but this we know, we shall be like Him, for we shall see Him as He is.' We now see and know but in part, then shall we see as we are seen, and know as we are known!

## OF THE LAKE OF FIRE.

The lake of fire, originally prepared for the

is called '*Righteousness and Peace, and Joy in the Holy Ghost.*'

As it takes two to make a bargain, so *grace*, or the operation of the Holy Spirit, requires the *concurrence* of man's *free will*, in order for him to experience *salvation* from his sins—for man is not to be saved in his sins, but must be *saved from his sins*. Hence the propriety of the caution: 'Quench not the Spirit,' lest it be said in the language of *Stephen*—'As your fathers did, so do ye always resist the Holy Ghost,' and so destruction come upon you to the uttermost; and God says, because I have called and ye have refused, and set at naught my counsel—I therefore will laugh at your calamities, and mock when your fear cometh. 'Ephraim is joined to his idols, let him alone,' and then the heart replies; 'The Harvest is past and the summer is ended, and I am not saved; and the consequence is, to receive the sentence, 'Depart into the Lake of Fire, prepared for the Devil and his Angels.'

Devil and his angels into which the wicked will be cast, as their final doom, which is the second death, and burns with fire and brimstone, is dreadful to contemplate

A bar of iron heated, when touched with brimstone will run down like melted lead. Supposing a person to be confined, and yet not consumed. How awful is the thought!

In this life, time is divided by days, and months, and years, but in eternity, where years shall cease to roll, how will time then be described? Suppose a damned Ghost should inquire of Beelzebub, the time? Beelzebub replies, 'eternity!' After a period equal to ten thousand years, multiplied by the number of sands, the waves, the drops, the stars, and then the twigs and spires of grass, and doubled over ten thousand times, and multiplied again, still the reply would be eternity! Without pleasure, and without slumber, and without end!

A trial implies a limited accountability, at the end of which judgment and justice will take place, and prove final. Therefore, if the original established order of man, and his end, was heaven, his will concurring; but, by non-conformity he inverted his own order and destination, whereby he disqualified himself for the fruition, being contaminated with moral evil, and is so hardened as to be incorrigible, and hence confirmed in his vicious disposition of heart, so as to become as the lower inhabitants, and a fit subject for that region only. For any being, being put into a place or situation for which it has no disposition, the state would afford it no pleasure; not being agreeable to its nature, it could feel no union or satisfaction in it, but would rather depart to a place more suited to itself, and be with beings more congenial to its nature. And hence it appears, that the very damned would be in more torment, was it possible for them to get heaven in their own nature; than to remain in their damned state!

Therefore man must be born again, while the Holy Spirit strives to change the heart by grace, or else remain incorrigible for ever, and continue unhappy of course.

## OF THE HEAVENLY JERUSALEM.

Though we say God filleth immensity, yet that is no argument, why we may not suppose with propriety, that there is some particular place, where the effulgent glory of God is more displayed to the view and admiration of His creatures, than in any other place? Enoch and Elijah were translated; they cannot be every where, of course they must be somewhere. The body of our Lord was finite, of course it does not fill immensity; it is not every where, of course it must be somewhere, from which we may infer a located heaven;

and on the other hand a located 'Lake of Fire and Brimstone.'

How different those places, and also the states and situations, and dispositions of those inhabitants!

The hundred and forty and four thousand sang a song which none could learn but they themselves, although there was such a great multitude out of all nations, kindreds, tongues, and people, which no man could number, who were redeemed from the earth, by the blood of the Lamb, unto God, and joined in a song of acknowledgment and thanksgiving.

The situations of individuals are different, universally varying from each other in a greater or less degree, which must vary their experience and enjoyments, and of course the degrees of their reward in the other world, which is to be prepared according to the deeds done in their body: and this taken in conjunction with their various talents, and the different dispensations they were under.

Of the millions of different complexions and physiognomies, no two are exactly alike in the whole creation. So also experiences varying from the different dispensations will differ in the same universal degree. Different tempers of mind, and natural dispositions of heart. Different states of the body, health and sickness. Different circumstances too, riches and poverty. Different periods of existence, long and short life. Different abilities, whether natural or acquired. Different situations, whether in good or bad society. Difference in the opportunity, power and means of acquiring information, and doing acts of brotherly kindness and charity, or being confined to solitude, as objects of want and distress.

From the nature of such diversity of cases, their rewards must vary beyond description; when it is done in equity, agreeable to the deeds done in the body. Hence the expression, 'There are many mansions in my Father's house.' So St. Paul, when speaking of the Resurrection: 'Those who are Christ's at his coming?' 'Every one in his own order—compare them to the Sun, Moon and Stars, which differ from each other in glory;' or magnitude.

The smallest difference there, between two saints, will be greater than the greatest difference possibly imaginable upon earth, between the greatest Monarch and the lowest Peasant. And yet the *infant*, the smallest CUP, will be perfectly satisfied, being brim full of the joys of the Kingdom of God.

The memory, which is now impaired by the fall, being clogged with a disordered mortal body, will then be liberated and repaired, being arrived to maturity. Paul compares this life to childhood, and that to manhood, saying, 'When I was a child, I thought, and

understood, and spake as a child: but when I became a man, I put away childish things.' 'We now see through a glass darkly, and see and know but in part: but when that which is perfect is come, then that which is in part will be done away, then shall I see as I am seen, and know even as I am known.' The act of praising God then for redemption here in time proves the retention of the power of recollection: and hence why not see, and know, and recollect our friends again? Seeing that no power of the soul, which is of utility here, will ever be diminished hereafter, but greatly strengthened and enlarged.

Consequently, the longer our stay below, with proper faithfulness, and the greater our conflict in the Christian warfare, when we shall have overcome by the blood of the Lamb; the soul will be the more enlarged and capacitated for a greater enjoyment in the realms above. Because the greater the trials and conflicts, the greater the deliverance and salvation: which experience must excite proportionate sensations of gratitude.

For God designs his dispensations, whether merciful or afflictive, to prove our obedience, that we may receive a reward at His hand, as grace, but not of debt, agreeable to our improvement.

Vessels may vary in size, whether a pint, a quart, or gallon; fill them, and each will be perfectly full, according to its degree: so the infant will be as perfectly happy as its capacity can admit and enjoy—but those who live to the age of fifteen or twenty years, pass through proportionably more trials, and must feel a heart of gratitude accordingly. If so, then look at the old Soldiers of the Cross, and those who have 'turned many to righteousness, shall shine as the stars for ever and ever.'

There to see not only the first, oldest, most patient, strongest, meekest and most perfect men of old times, but all the patriarchs, prophets, apostles and martyrs of the Lord, with all who depart this life in His favor, and join in the general assembly and church of the first born; where they obtain joy and gladness, and sorrow and sighing shall flee away, and all tears shall be wiped from all eyes, and peace and joy shall for ever flow!!

There the blessed shall have correct judgment of things, and view the expanded works of God, with admiration and wonder!

Therefore, as God sees and knows what will be best for each and all, and in infinite wisdom, grants or withholds the things of this life, we ought to be resigned to His gracious and wise dispensations, knowing that whatsoever is withheld, is for the best, seeing that 'no good thing shall be withheld from them who walk uprightly; but all things

shall work together for good to them who love the Lord; 'For as a father pitieth his children, so the Lord pitieth them who fear Him.' 'For the eyes of the Lord are over the righteous, and his ears are open to their prayer; but the face of the Lord is against the wicked.' And the Lord knows how to deliver the godly out of temptation.' Then as 'trials work patience, and patience experience, and experience hope, and hope maketh not ashamed, because the Love of God is shed abroad in the heart.' 'Our light affliction which is but for a moment, shall work for us a far more exceeding and eternal weight of glory!' 'For the sufferings of this present world are not worthy to be compared with the joys which shall be revealed.' Consequently, by 'enduring unto the end, in the ways of righteousness,' we shall have all to hope and nothing to fear, for such have the promise of a final salvation; such, in their last moments, shall be enabled to say with one of old, 'I have fought a good fight, I have finished my course, I have kept the Faith, and am now ready to be offered, and the time of my departure is at hand—henceforth there is laid up for me a crown of glory, which fadeth not away, which God the righteous Judge will give me at that day; and not only me, but also to all those who love his appearing.'

Considering the WAY, the NATURE, the means, the END, accomplished by Creation, Redemption and Salvation—the subject is worthy of God himself! and his creatures ever will have ground and cause of adoration, which never can wax old!!

### CONCLUSION.

From the convictions brought to my rational understanding by the divine evidence in my own soul, I am convinced and fully satisfied of the following things as facts.

First. There is such a thing as 'Natural Evil' in the world.

Secondly. That there is such a thing as 'Moral Evil' also, and

Thirdly. That Natural Evil is the consequence of 'Moral Evil.'

Fourthly. That the New Birth is not a chimera, but a Divine reality, on which hangs the blissful eternity of man.

Fifthly. That Jesus Christ is more than a creature, and is the only way to God as a Saviour of men.

Sixthly. That Repentance, Faith and Hope, and Love, are experienced by the people of God.

Seventhly. That Salvation is of Grace, Man's free will concurring, which is necessary, in order to be justified here, or stand justified hereafter. But man's condemnation is of himself, by revolving against God's moral government.

Eighthly. That the knowledge of pardon is attainable here; the witness first of our own spirit, a consciousness of it; and then the divine evidence, by the operation of his spirit, which witnesseth with our spirit, and gives the conformation of it, which,

Ninthly. Is the kingdom of heaven opened in the soul, and is the earnest of the Saint's inheritance; and inspires the mind with the assurance of Hope beyond this life.

The destruction of Babylon is inevitable, for the wicked must be overthrown, which they are conscious of upon serious reflection, and in the hour of danger, being alarmed like poor Volney upon the Lake.

But the righteous have HOPE in their death, arising from the assurance of FAITH in Christ Jesus.

From more than twenty years' experience of the truth of the Revelation of Christ in the heart as the foundation and essence of all religion, I feel a satisfaction in resting my eternal all upon Him; and by preserving, in obedience to God, to my life's end, depending on His Son as my Saviour, I believe he will receive me when I die, together with all the Israel of God, who persevere to the end, in that blissful state, where we shall unanimously join to sing the following lines:

And let this feeble body fail,  
And let it faint or die;  
My soul shall quit this mournful vale,  
And soar to worlds on high;  
Shall join the disembodied Saints,  
And find its long sought rest:  
That only bliss for which it pants,  
In the Redeemer's breast.

In hopes of that immortal crown,  
I now the cross sustain;  
And gladly wander up and down,  
And smile at toil and pain;  
I suffer on my three score years,  
Till my Deliverer come,  
And wipe away his servant's tears,  
And take his Exile home.

O what hath Jesus bought for me!—  
Before my ravished eyes  
Rivers of life divine I see,  
And trees of Paradise;  
I see a world of spirits bright,  
Who taste the pleasures there:  
They all are robb'd in spotless white,  
And conqu'ring palms they bear.

O what are all my sufferings here,  
If Lord thou count me meel,  
With that enraptur'd host t' appear,  
And worship at thy feet?  
Give joy or grief, give ease or pain;  
Take life or friends away;  
But let me find them all again,  
In that eternal day!

O ye professing people of God, Zion bleeds!  
—her walls are broken down, therefore bestir yourselves, and let not an hypocrite be found in the gate! But if ye love Christ, put on Christ, and prove your love, by walking

in the light, as He is in the light, and keeping His commandments. Adorn your profession by your life and conversation, remembering how many, it is to be feared, have stumbled into ruin, over the misconduct of the professors, who have wounded the cause of religion, more than the writings of the Deists. Get all the good you can, and do all the good to the souls and bodies of men within your power, for the Redeemer's sake, who

will acknowledge the whole in the day of judgment.

But, O ye rebels in heart, take warning! for time grows old, and the judgments of God are abroad in the earth! Fly, escape for your life! attend to the LIGHT OF GRACE: seek Jesus, and take the high road, and tarry not in all the plain, that you may escape the final overthrow of BABYLON, and have 'Peace and Happiness' for ever at JERUSALEM!



A DIALOGUE  
BETWEEN THE  
CURIOUS AND SINGULAR.\*

FROM THE TENTH EDITION.

*Curious.* FRIEND *Singular*, how and where have you been for a long time?

*Singular.* If you are *Curious* to know, I have been in different parts, and striving through grace to do as well as I could.

*C.* That is well, but it is a great thing for one to say he does as he ought.

*S.* True—but nevertheless we should act at all times, and on all occasions, as in the immediate presence of God—as the ship on the Ocean, let the course of the wind be as it may, the ship's head is aimed for the port of destination, so we should conduct for Eternity, as one who must give account.

*C.* What makes you so *Singular* in your looks, dress and conduct, from every body else?

*S.* As it relates to my looks, no two persons are exactly alike. And even your looks are peculiar to yourself, and no one is just like you. And as it relates to dress, if *yours* were flung into an heap with others, you could pick out your own from all the rest—and with regard to singularity, I am conscious I am never singular, merely for singularity sake.

*C.* Why do you *act* and travel in the manner that you do. What are your *motives* and *reasons* for so doing?

*S.* My *motives* are the glory of God in the salvation of immortal souls! My *reasons* are a consciousness of duty to my God and my fellow mortals—for I wish for *peace of mind*!

*C.* Do you suppose that all mankind are in the wrong, and none are right but you?

*S.* I suppose many are right in many things, and all are liable to err—some are more right than others. And as it relates to myself, no

man should be our pattern further than he follows Christ. Also proper behavior should vary according to times and circumstances.

*C.* Then I suppose you conclude you are the most right; and how is it that none have found out so right a way before?

*S.* We are given to understand that there are *various gifts* in the *Christian Church*; and yet all by the *same Spirit*—and every man in his *own order*, at the coming of Christ. Of course we should have the spirit of our station in the Church of Christ. And this *sphere of action* I believe to be mine: in it, *God* gives me inward peace; out of it, I believe I should lose my usefulness to others.

*C.* Then you are for an inspired ministry, and a Spiritual Church. What do you think of all the religious societies; are not some of these the Church of Christ?

*S.* To style one sect, 'the Church of Christ,' is to save *that* party at the expense of all the rest; and of course savors of *religious bigotry*, tyranny and superstition; as the preceding ages have horribly exemplified. Whereas the Book of Truth informs us, that '*God is no respecter of persons*, but in every nation he that feareth *God*, and worketh righteousness, is accepted with him,' and shall join in the song of salvation, with the society above, 'out of every nation, kindred, tongue, language and people;' of course there may be bad and good people among all *sects*.

*C.* Suppose all Christians should do like you, there would be no form or order in the world; and of course, confusion would come in at the door.

*S.* To say '*if all* should do like me,' you might as well say on the same principle, where would be the Carpenters if all were Blacksmiths? It is no just mode of reasoning. As

\* These Dialogues are founded upon circumstantial facts.

the different branches of mechanism are necessary for society, so these different gifts are necessary, as the eye, hand and foot, &c., to constitute one perfect body. As the whole is composed of parts, and the parts collectively form one whole. As to confusion—what is termed confusion with and by men, may be order with *God*, who sees not as men see.

C. What do you believe and preach?

S. I believe in the Deity of Jesus Christ.\*

\* It being both idolatry and blasphemy to give Divine honors to a mere creature, Jesus Christ must be viewed in a more noble light.

*Eternity, Immensity and Infinity*, are words we have heard and can repeat; but who can fix any definite meaning to them? Though they are in common use, yet they are words fit only to be applied to the Deity, and ought not to be applied any where else; for they cannot be otherwise used without palpable absurdities, and nonsensical contradictions. And such abuses have too long been existing in the world already!

An Infinite, Eternal Being of Immensity! Who or what can man know of HIM, the CAUSELESS CAUSATOR, but by Revelation, Inspiration or Manifestation?

How can man worship his Maker with his understanding, provided he be in the darkness of ignorance, so far, as neither to know nor understand any thing about it?

'The world by wisdom know not their Maker.'—He is a Spirit, and is spiritually discerned.'—'What man knoweth the things of man, save the spirit of a man which is within him?' And how shall a man know the mind and will of his Maker, but by Revelation.

If the Maker of man be a spirit, how shall His will be revealed, so as to be understood but by Inspiration?

Should his voice be heard from the sky, over the whole world, who could bear the sound? The clash of ten thousand pieces of artillery redoubled, would be comparative silence! Well might the Jews at Mount Sinai request Moses should speak to them, the voice of the Lord being so dreadful in their ears. The human family is so numerous, and their cases so many and so various; and their languages so different—as twenty in New Orleans—hence there could not any thing be heard distinctly, but all would be nonsense and confusion.

Hence the tender care and goodness of God the Maker and Governor, over man his creature; in sending the influence of his Holy Spirit, to operate upon the mind and guide man upon the road to *Jerusalem*; so that without terror he may be enlightened to understand his Maker's will, and inspired with evidence and conviction on the all important subject.

The *Angel of the Covenant*, was not a created angel; but was termed '*Jehovah*,' which name the Jews consider as implying all the Divine attributes; and therefore will not speak it, lest it should not be done with suitable reverence, and so take this majestic name in vain, and not be *guiltless*. And hence they will write it only.

The word '*Lord*,' printed in small capitals in the *Old Testament*, should be *Jehovah*; which the Jews understood to imply the Divinity of the *Messiah*, to be manifested in the world as the Savior of men.

Whatsoever God, the *Causeless Causator*, does—it is done in and through *Jehovah*—the Lord Jesus Christ, who is called the Son of God.

Thus, He existed in the beginning as the word. 'I AM?' God hath appointed Him heir of all things—by Whom He made the worlds—by him all things were made, and without him was not any thing made that was made.

Man was in the hand of Christ before '*Moral Evil*' was in the world. And when man fell he still was in the hand of Christ, 'who called unto him in the cool of the day,' which exhibits the beauty of those words,—'God so loved the world, that He sent His Son into the world, that whosoever believeth in Him should not perish, but have everlasting life, for God sent not his Son into the world to condemn the world, but that the world through Him might be saved.'

Hence, '*We love God, because He first loved us*. No man knoweth the Father save the son, and he to whom the Son will reveal Him.'

Christ is the manifestation of God, through and from

C. Do you feel willing to depend your everlasting welfare on Jesus Christ.

S. To see one malefactor put confidence in another, who is under the same condemnation, to save him, exhibits great faith; and also a noble opinion, as exemplified in the instance of Calvary. To trust in a creature to save me, I cannot; but to trust in *Christ*, according to the Gospel, gives me peace, and brightens up the prospects of eternity before me.

C. But supposing Christ was a deceiver? then he was only an impostor, and of course you are under a delusion.

S. The worst of opposers to Christianity admit that Christ, as man, was a great man, of course no real good man will be a deceiver. If so he was no impostor. Therefore, according to this admittance, his religion may be genuine and real. Again, it is too uncharitable to suppose and conclude, that all who have died so happy and triumphant in the love and religion of Jesus Christ were under a delusion. And if it be once admitted that it was a reality with even but one instance, the point is gained.

C. How do you know that there ever was such a person as Jesus Christ upon earth?

S. Observe the account of *Josephus*, of Pilate to the Senate of Rome, our dates, with other historians, as well as Scripture. Also, the many circumstantial proofs, as the letters of Pliny to Trajan, which Christian opposers admit to be genuine; with the many efforts made to root out Christianity from the earth in vain! Christianity has, does, and will prevail.\*

C. Admitting that Jesus Christ did exist, and was a good man, yet the resurrection may be fabulous, and Christianity of course a deception.

S. On the resurrection and ascension of Jesus Christ, turns the whole affair. The body was entombed and missing, all agree.

C. The body of Christ being gone from the vault, possibly he played the *possum*, and only feigned himself to be dead, and deceived them, and at night made his escape; and hence a false report was circulated that he was risen from the dead.

S. Nay, such talk will never do! Consider the loss of blood from the thorns, the scourge and nails, &c. These wounds so long undressed must have terminated in dissolution. Again, the orders were to break his legs; but

whom the Holy Spirit proceeds, to enlighten by his quickening influence, and guide, comfort and sanctify mankind.

Thus there is an inward manifestation, by a revelation of Christ in the heart, corresponding to the outward manifestation given in the days of His flesh!

And it is as possible that any man should sincerely pray to God to be taught by Him, and if He hath a Son, to reveal Him, in his heart, and not find a solution of the query to his own satisfaction.

\* There is Divine witness in my own soul.

when they saw he was dead, forbore to obey, lest they should be exposed to ridicule for breaking the legs of a dead man to prevent him from running away. And yet to put it beyond all doubt that Christ was dead, one of them up with a spear and run it through His heart; which puts it beyond all dispute He was really dead. Moreover, consider for a moment, a cell or prison hewed out in the centre of a rock, and there in prison confined, with a stone door, so large and weighty that three females thought they could not roll it away; and this door confined and sealed: and also a military guard placed to keep the same with all safety, and if any thing was amiss, must pay the forfeit with their lives! Hence it is obvious the natural impossibility of such deception, imposition and escape.

C. But the Apostles stole the body of Jesus Christ, and hid it, and then propagated a lie, that it was risen and ascended!

S. It was naturally impossible for such a thing to exist, if we, in conjunction with the foregoing circumstances, consider that the apostles could have no access to the vault: second, no temptation to steal the body; third, they were not monied men to bribe the guard: fourth, though an individual may be bribed, yet I do not recollect to have read or heard of a whole guard being bribed; fifth, it was death under the Roman law, to sleep on guard: sixth, if the guard had been sleepy, the natural conclusion is, they would have set or lain on the stone door, or contiguous to it, so that no one could approach without giving alarm. Now for the seal to be broke, and the stone removed, without waking the soldiers when in such heaps and piles, would argue an unnatural sleep, and of course a miracle. Therefore, to obviate the idea of one miracle on one side, you must admit and argue one on the other side; of course your argument proves too much, like the Indian's tree: it was so straight it leaned a little *over the other way*.

C. What is a miracle, but something unnatural, providentially?

C. But the vault was undermined by the Apostles, and the body taken away through a subterraneous passage?

S. Nay, but it would have taken a longer space of time to undermine the vault by digging through a rock, than the space of time the body was in the tomb.

C. Some other body arose, and not the body of Christ.

S. Nay, for man before was never there entombed, of course none could arise therefrom but the body of Christ.

C. The account *contradicts* itself: "For as Jonah was in the belly of the whale three days and three nights, so shall the Son of man be in the heart of the earth," whereas he

was not in the vault seventy-two common hours.

S. We should not contend for *words*, but seek for *facts*, of course take people as they mean. The Jews did not divide time as we do, into twenty-four hours; but the daylight into twelve hours, and the night into watches. Our time begins and ends at midnight, but the Jews at *sunset*. 'The evening and morning was the first day.' Any circumstance which we express by day, or include any part of what we call the twenty-four hours, their mode of expression included the 'day and night.' The body was entombed before sunset on our Friday, continued there on the Jewish Sabbath, (our Saturday) which ended at sunset; the third day had commenced before the body arose. Therefore, take their meaning, according to their mode of expression and the account will hold good, and of course may be received and held as sacred truth.

C. If the resurrection of Jesus Christ be real, who saw him after he arose?

S. The apostle and hundreds of others.

C. If *faith* in his ascension be so necessary for salvation, why do we not have better proof thereof than the say-so of a few poor fishermen?

S. A fisherman can tell the truth as well as any one else, and of course relate what he saw. Reasonable evidence should be considered and received as proof to a reasonable mind. Therefore, if in the most consequential cases, even between life and death, two or three substantial witnesses where there is no evidence to the reverse, is considered sufficient: then the evidence of the fishermen may be credited as reasonable and proper testimony.

C. They did not believe their own testimony, and of course were not sincere.

S. Look at the circumstance impartially. They could not be prompted by either honor or lucre to bear such testimony, but to the reverse; their personal safety would be in jeopardy thereby. The only reason they assigned for their testimony was *duty*; and they evinced their sincerity therein by perseverance, and sealing the same with their *blood*. What greater evidence can we desire?

C. Why did not Christ ascend in the view of all the inhabitants of Jerusalem, and so have city testimony, instead of a few individuals?

S. Admitting he had ascended in the view of the people of Jerusalem, that would not have mended the matter, for the people of Rome, who then exceeded three millions, might have made the same objection; 'Jews we know to be deceitful, why receive it only in their say-so?' And if all people then living had beheld the sight, we were not living, and of course we might make the same ob-

jection. 'Why receive it on the say-so and tradition of our forefathers: why were we not favored with the sight! Thus to satisfy an unreasonable mind, Christ must come a second time, to die, rise, and ascend, and then you might upbraid God with cruelty to his son. Thus the objection leads to error, being only founded in error, and of course is an unreasonable objection, and plead for but by unreasonable men. There is not a circumstance of *antiquity* so well authenticated and substantiated with concomitant circumstances, as the resurrection of the Lord Jesus Christ—of course, if we are not to give credit to the same, we must bid adieu to every thing which we have not personally *sensible* evidence of!!

C. What do you think about the *covenant* made between the *Father* and the *Son* from *all eternity*?

S. *From*, implies a starting place; as the American Independence was dated FROM the year 1776, so of course, if your covenant (which is not to be found in Scripture) be *from eternity*, then eternity is to be dated from the *time* of the making that contract or bargain: in which God, you say, gives the major part of mankind to Satan, and only leaves a few for his Son—C. What next?

S. Moral Evil, *Moral Good*, accidental (or providential) evil, accidental (or providential) good, natural evil, natural good!—C. What is the difference?

S. *Moral Good* implies good motives—a pure intention to do good only—here is virtue in the *mind*!

*Moral evil, evil motives*, an intention to do wrong—to commit that which is not agreeable to right rectitude; but repugnant to equity and the law of righteousness, by following the *inclination* contrary to the dictates of a better *judgment*.

Accidental evil—evil consequences unforeseen, and unavoidable: of course, can be accounted for only on the doctrine of Providence: 'is there any evil in the city, and the *Lord* hath not done it?' Not *sin*, but affliction and calamities, &c.

Accidental good, which can be ascribed only to a superintending *Providence*, as exemplified in the instance of *Joseph*. Moral evil in them, but *Providential* good resulted to him. *ALL* ye who love and trust in God, be resigned, remembering it is written, 'In all thy ways acknowledge thou him and he shall sustain thee.' 'For thou wilt keep him in perfect peace whose mind is staid on thee.' God.

'Natural good,' good comparatively, as the difference of dispositions, &c. Some dispositions are more sweet, even, and agreeable than others. Not that one is more holy by nature than another, for all are alike by na-

ture fallen: but the difference of disposition is rather arising or occasioned by the various differences of connection between the soul and body, effects produced from parental sensations.

'Natural evil,' such evil as will accrue or follow us whether we be good or bad, not as the effect of our own conduct, but the necessary consequence of the fall, as head-ache, tooth-ache, &c. *In* children, some things which some call sin, is only natural evil, but not moral evil, until they come to mature years to act from motives, and are capable of reflection for themselves.

C. What about the doctrine of *Justification*?

S. There are four distinct *justifications*,\* spoken of in Scripture.—C. What are the differences?

S. The first is *Infantile justification*—acquittance from Adamic guilt by the gift or merit of Christ. The second, *Adult justification* by Faith, i. e. acquittance from the guilt and condemnation of personal sin; third, justification by Faith and works together, after pardon. Fourth, *Justification* by works in the day of Judgment, without faith, but only as the evidence, or fruits of it: *as* 'every man is to be rewarded according to the deeds done in the body'—evil deeds, moral evil, will have a bad reward; but good deeds, moral good, (flowing from the love of God, through faith, which purifies the heart in this life,) shall there and then in the day of judgment have a good reward, 'for God hath appointed a day to judge the world in righteousness, by' Jesus Christ.

Thus by Christ, God was pleased to create the world; and secondly, by Christ to redeem the world; and thirdly, by Christ to judge the world in righteousness. *And* shall not the judge of all the earth do right.'

Compare *Heb.* i. 2. *John* i. 3. with *iii.* 16, 17. *Acts* xvii. 31.

C. What state are infants in by nature? Pure as Adam when he came from the hand of his Creator, or as graceless as devils?

S. Neither: Adam was made, or created in the image of God, he lost it by sin; of course if restored it must be by divine inspiration, or infusion: all who have divine nature, must receive it by inspiration—Man is but a man he can propagate his own species only—he cannot propagate Divinity, any more than a stream can rise higher than its fountain, or an effect be more noble than the cause which produced it: for holiness is not an inherent principle of parentage, but is derived from God only.

Devils receive no favors from the hand of God, which cannot be said in truth of infants; but 'as judgment came upon all men to con-

\* "Justification" signifies acquittance with approbation.

demnation, by the disobedience of one; even so the free gift came upon all men to justification of life, 'by the obedience of one, Christ Jesus.' *Rom. v. 18.*

C. What about Justification by Faith?

S. We no where read about 'the robes of Christ's imputed righteousness,' in all the Bible; of course, it can be found only in the imagination of those who talk and tell about a 'Covenant made between the Father and the Son from all Eternity,' as if they were there present, and heard the bargain made, and was a personal witness to the affair.

We read that 'Abraham believed God,' and his faith was counted or imputed to him for righteousness.

Here observe, God spoke to Abraham—it was Abraham's duty to give credit to the Divine testimony. Abraham did so, and acted consonant therewith; this act of Faith (which was an act of the mind) was right, and Abraham was justified in it: his faith, i. e. the act was counted or imputed to him for righteousness!

C. Why was the act imputed to him for righteousness?

S. Because the *principle* and *act* were right, and it was the lowest and only act that he could do that was right, in consequence of the fall; he is liable to mistake in judgment, and from thence to err in practice. Therefore by the deeds of the Paradisical Law shall no flesh be justified; that it may be by *Grace* through *Faith*. And hence the 'Law of FAITH' is fitted to man's necessity. Christ as the *meritorious cause* of man's *Redemption*, but *Faith* the *instrumental cause* of man's salvation. So God can be just, and the justifier of him that believeth; as the equitable Ruler and Governor of the world, who judgeth in righteousness. *Rom. v. 1 to 4.*

C. Have we any account of any more being justified by faith?


S. Yes. *Rom. v. 1.* 'Being justified by faith; we have peace with God, through our Lord Jesus Christ.'

C. Why need an adult be justified by faith?

S. Because he hath forfeited his infantile justification, by his own personal sin, by not acting and obeying at all times the light of grace.

C. How am I to be justified by faith?

S. Submit to the righteousness of God, for in the act of submission there is dependence implied, and where there is dependence there is reliance, and where there is reliance there hope springs up, as the fruit or effects of faith.


C. Am I to merit salvation by my own works? or shall I sit on the stool of  Do nothing?

S. If one should tell another to 'pull up

millings stalks one day, he would give him a thousand dollars,' he cannot say he has merited the thousand dollars, for he has not earned it, therefore he will not claim it on the principle of his own merit, but by the other's grace and promise! Therefore we are not to sit on the 'stool of Do-nothing,' but up and do the will of God, for, 'Blessed are they who do his commandments, that they may have right to the tree of life.' All we have, we received, of course we owe the whole; therefore we have nothing that we can call our own, consequently after we have done all, we cannot bring God into debt. Hence we must say, we are unprofitable servants; because we can do no more than is our duty to do—


C. What about *justification by faith and works after pardon?*


S. We must prove our *faith* and *love* to Christ by keeping his commandments, and walking in the light, the duty to our fellow mortals according to our *ability and opportunity*, so we should act the part of the *good Samaritan*, 'doing as we would be done by'—also, *suffer*, as well as do the will of God; and thus, 'by *works* shall *faith* be made perfect,' and 'a cup of cold water, given in the name of — shall in no wise lose its *reward*.'

 A man who hath a *wife* like Peter, and is called to preach, must undertake it by *faith*, the practice is *work*—thus his works flow from faith, as all Christian works should do, and we should then be justified in them: as Christ said, no man hath forsaken houses, 'Wife,' &c. for my sake and the gospel, but he shall receive an hundred fold (i. e. ten thousand per cent.) in *this present world*, beside the promise of the life to come.

Thus he is 'Justified by works, and not by faith only,' James ii. 24—and so, 'He that endureth to the end shall be saved,' saith the Lord Jesus.

C. What about Justification by Works in the day of Judgment *without faith*, but only as the evidence or fruits of it?

S. Matt. xii. 36, 37. We are given to understand, that for every idle word, man must give an account thereof in the Day of Judgment, and 'by thy *words* thou shalt be JUSTIFIED, and by thy *words* thou shalt be condemned!!'  It is no where said in all the Bible, that *faith* shall be called in question in the day of Judgment, but only our *deeds, works, &c.*

Therefore our own past sins must be *pardoned*, and after pardon our conduct flowing from the *Love* of God, will meet the Divine approbation.— Thus the moving *principle* being good, the conduct flowing from it is good, hence the Judge will say, 'Well done, good and *faithful* servant, enter thou into the joy of thy Lord.' But remember, the Judge

will tell no lies, of course he will not pronounce them good, unless they are such in a moral point of view; for God looks at the heart, and judges according to intentions. He will not pronounce them faithful unless they are such in reality. *Therefore*, prepare to meet thy God!!

C. Friend Singular, are the Christian's robes his own, or Christ's!—Can a Christian lose them!

S. Rev. vii. 14 and 15. 'These ——— have washed their robes and made them white in the blood of the Lamb.' T-H-E-I-R does not spell CHRIST, therefore the robes were their own. Chap. xvi. 15. 'Blessed is he that watcheth and keepeth his (not Christ's) garments, lest he walk naked.' Why pronounce him blessed for keeping his own garments, if he could not lose them?

C. I thought our own robes were only as filthy rags!

S. Admitting that our own robes were as filthy rags, what would be the cause of such filth but sin? And what can it argue but the need of a washing or a change? *Justification* by faith is what God does for us, by the death of his Son; but *Regeneration* is what he does in us, by the operation of his Holy Spirit. The first is the pardon of our sins, the latter is the sanctification of our nature to God.

C. Where and how are our robes to be cleansed!

S. Zach. xiii. 1. We read that 'a fountain is opened to the house of David for sin and uncleanness!'—and in the first chapter of Isaiah and 16th verse, 'Wash you, make you clean; put away the evil of your doings from before mine eyes—cease to do evil; learn to do well.' By the command, 'Wash you, make you clean,' &c., certainly cannot mean to sit still on the stool of do-nothing.

C. Have we any account in all the Bible that somebody got to heaven in their own robes by washing them?

S. Hark! THESE are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God, Rev. vii. 14, 15.

C. But do you not suppose that if I am one of the ELECT; if I get drunk, cheat and steal, that as Jesus Christ was temperate, honest, and benevolent, my sins will be imputed to him, and his acts of righteousness will be imputed to me, and be as acceptable to God for me, as if he did it?

S. No, for 'Jesus Christ' did not come to 'save his people' in their sins, but 'from their sins.'

C. How am I to be saved from my sins?

S. By hearing, obeying, and partaking of the Spirit of God! for such as hear and obey,

are pronounced wise, and except ye partake of the Spirit of God, ye cannot be happy, for God is the only fountain of lasting happiness.\*

C. It is hard to give up Reason to Faith!

S. What is sound reason but good sense improved! and for matter of fact to be embraced or admitted, is not repugnant to sound reason. And the gospel requires you to believe nothing but what is truth.

C. I admit the idea of a God, but not of Miracles or Inspiration!

S. To smell, see, taste, feel or hear God by the bodily senses, you cannot—and if he be not revealed to your mind, how and why do you admit or believe he exists?

The existence of a world is not the effect of Nature, but of God's power. To deny the doctrine of miracles is to deny the work of creation, (because to create is an act of divine power,) and to deny the work of creation is to deny the creator, because the act gives the character. Hence you must be an Atheist! Again, as no body was present when God made the world, we have not so much as lawful or human evidence to adduce; of course, the subject of creation is a doctrine of miracles, Revelation and faith.

C. Will not the doctrine of Universalism do?

S. We read of some who hath never forgiveness, but is in danger of eternal damnation, Mark iii. 29.

C. Christ preached to the spirits in prison.

S. True—viz. 'While the ark was preparing,' but said God on that occasion, 'My spirit shall not always strive with man.'—but during the three days that the body of Christ was in the vault, his soul was not among the lower inhabitants, but as he said to the thief on the cross, 'To-day thou shalt be with me in Paradise'—and the passage in Acts, 'Thou wilt not leave my soul in Hell,' &c. was the only accomplishment of what the Psalmist saw prophetically of the re-union of the soul and body, before the body putrify! Hell is not the eternal torment of the damned, but is the intermediate space of time which passes between death and the resurrection; as yesterday swallowed up in following time, as to-day commenced.


The 'lake of fire and brimstone' is to be the place of their torment (into which hell will be cast or lost) originally 'prepared for the devil and his angels.' A bar of steel heated with a roll of brimstone added, will run down like melted lead! If this be but a comparison, what must be the reality?

C. What about the doctrine of once in grace always in grace!

S. Though we read that 'none can pluck them from the hand of God, or any creature

\* Rom. viii: 9 and 14.

separated them from the love of Christ,' &c., yet we do not read but what they may go off themselves, and separate themselves by their own sins from the love and favor of God.

N. B. If a man can believe himself but everlastingly elected unconditionally, and then fall into disgrace—he might be a dangerous man—how?  The *human law* will not deter him from his deep laid scheme, and the *law of honor* will not influence him; and the Divine law cannot punish him—of course he may be a dangerous man, as he can give no assurance of fidelity. Thus this doctrine hath a baneful influence on society, by destroying moral obligation.\*

\* It is the *sister* doctrine of the Pope's "*indulgencies*," i. e. pardons, not only of sins past and present, but those which were to come—by giving ten shillings and six pence to the *Cardinal*.

C. Friend SINGULAR—I must soon leave you, have you any pertinent advice to give?

S. Friend CURIOUS—as you have asked '*many questions*,' I would here remark, that *contempt*, when defeated, begets wonder and admiration; which through prejudice, degenerates into *envy*; and when indulged, begets malice and revenge; the most baneful and detestable of all dispositions contaminated with '*Moral Evil*.' Therefore remember that reports are as the rolling snow-ball, enlarging as it goes; but do you be cautious neither to add nor rejoice at the misfortunes of others; nor busy in circulating '*REPORTS*;' least it cause you shame or tears afterwards—when it is too late to prevent the consequence which may follow—but live for eternity by *WATCHING unto PRAYER*.'

## HINT TO THE PUBLIC,

OR

## THOUGHTS ON THE FULFILMENT OF PROPHECY IN 1811

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Many shall run to and fro,  
"And knowledge shall be increased."

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FROM THE TWELFTH EDITION—1834, WITH SOME ADDITIONAL REFLECTIONS, VIEWS  
RIPENING, AND NEARLY IN THE SAME CHANNEL, &c. AS BEFORE!

LEAVING the infidel to prove, if he can, that the Bible is not the BOOK OF GOD; it will however be difficult for him or any other man, to account for many things, which have transpired and are transpiring, on any principle but on the doctrine of PROVIDENCE, DIVINE INSPIRATION AND REVELATION.

1. The writings of Moses are the oldest transmitted to us, of which we have any account. The Jews are the most ancient of any people now extant. Most nations when captivated after a few generations, have only their name left; but the Jews who have been scattered among all nations for near two thousand years, are still a distinct people; their customs and language being in a great measure retained by which they maintain that distinction. Let any serious enquirer after truth, compare the present state of the Jews with the prediction concerning them in the 28th chap. of *Deut.* and let him say, if the same must not be accounted for, on providential, and not on natural principles.

2. Some are very fond of the phrase, *general providence*, but deny a *particular providence*, as being unworthy of the character of God. To talk of a general providence, without a particular providence being implied, is as absurd, as to talk of millions without thousands, or tens without units, and a general family without individuals. For the individuals compose the general family, the units, the tens, and the thousands, the millions; so particular providences compose a general p<sup>ro</sup>vi-

vidence, as the whole is formed of parts, and those parts make up one whole. But to talk of a general providence without particulars considered and implied, is a great swelling word destitute of meaning like half a dozen cyphers put together, which make an appearance but count nothing.

3. National privileges when abused, become national sins, which merit national judgment, and must be inflicted for punishment in this world; because in the world to come we cannot be punished as nations, but as individuals. ~~Be~~ This sentence should be seriously considered. For the apostle has declared, that every one must give an account to God, and receive according to the deeds done in the body; but it is no where asserted in Scripture that nations in their national capacity, shall be called to an account and punished, by the righteous Judge, in future world.

4. If we admit the Bible to be the book of God, we must also admit, that there are predictions of events, some of which have been minutely accomplished, others are now taking place, while others remain yet to be fulfilled. If this be admitted, will it not be reasonable to say, that the most important and conspicuous characters and things, would be the subjects of these predictions. For obscure and trifling events would not be likely to be observed by men in general, or recorded by historians, and consequently, it could not be told with any certainty whether or not the predictions were fulfilled; which would be manifestly opposite to the design of God, unworthy



of his character, and useless to men.—The most important things would be the most consequential to the church of God, and being such as could be examined, and understood, would enable the church to determine at what period she had arrived, which was clearly the intention of the great Head, and the author of prophecy.

5. Seeing we have arrived to an important period of time, in which the whole world appears to be convulsed in a political, commercial and religious point of view: also a most singular and extraordinary character has made his appearance in the world, which with his concomitants, is worthy the consideration of the christian mind in a prophetic light.

6. Commentators in general blend together the *seven heads* of the dragon in the 12th of *Rev.* and the *seven heads* of the beast in the 13th chap., whereas they are plainly distinguished by the prophetic writer, so as to make fourteen distinct heads instead of seven. Many writers also so confound the dragon with the first and second beast, as entirely to destroy that distinction, which the inspired writer has made between these three. It is worthy of particular notice that John first viewed things as in *heaven*, and afterwards describes the same things, as they were fulfilled on *earth*.—Compare chap. 15, ver. i. with chap. 16, ver. i. then reading from chap. 13, ver. xi., to the end of the 15th chap. (for *heaven*) and the following ones to the 20th, as fulfilled on *earth*; this may serve as a KEY to an enquiring mind.

7. The woman spoken of chap. 12, is admitted on all hands to refer to the militant church; she exhibits two flights. First, she *fled*, chap. xii. 6.—Second, she *flew*, ver. 14. Fleeing signifies to run away on foot; flying implies going as it were through the air with wings. The first and second *places* cannot be locally the same, though in each place, the church may be considered as in her wilderness state. It is generally agreed that the first place was the north of Europe, or north-west of the river Danube; but the second place, or the place to which she flew, is AMERICA. For which opinion I give the following reasons—1st. It is highly reasonable to believe, that our national privileges would be a subject of prediction. 2d. The first settlers in New England, it may be said, with wings came for conscience sake to the *wilderness* shores of America; and since then, many ten thousands have fled from the intolerant hand of persecution and oppression, and taken peaceful refuge in our happy land. 3d. When we consider the infancy of our country, by comparing it with the *old world* it may well be styled a wilderness. 4th. The earth in prophecy is said to help the *woman*, this is

universally admitted to be that assistance, which civil government affords the church; and it is certain, that however this might have been fulfilled in the *old world*, it never has been so perfectly fulfilled in any place as in America. For all other nations have so incorporated church and state as to lay a foundation for binding the consciences of men, and for persecution and oppression; which have been actually experienced by some of their best subjects: but the constitution of our country lays no such foundation; but it secures to every man his rights of conscience, by leaving him to worship God according to his own conviction, without any dread of the civil magistrates or civil sword.

8. The great red dragon, elsewhere styled the Devil and Satan, with seven heads and ten horns, &c. must be so interpreted as to make common sense. Of course, to be considered as a wicked being in the spiritual world; and yet interfering in human affairs, having government over such as are led by evil influence, and as are not prevented by the restraining power of God.

9. The seven heads of this dragon, being applied to Rome Pagan, we find just so many different forms of supreme governments to have existed in succession, viz (1) Kingly, (2) Consuls, (3) Dictators, (4) Tribunes, (5) Decemviri, (6) *Military Triumviri*, (7) Imperial.

A crown which in prophecy denotes supreme authority, is ascribed to each of these heads: but no crowns to these ten horns of the dragon, why! because they were then united under those heads, particularly the last. The *tail* of the dragon is said to draw a third part of the stars of heaven, and cast them to the earth. The tail is to be understood as meaning the latter part of the Roman Empire, considered as Rome Pagan; and the stars of heaven, as meaning spiritual minded ministers of the Gospel, in heavenly places in Christ Jesus. *Eph.* ii. 6. *Rev.* i. 20.

Constantine the Great was the last of the Roman Emperors, "or the twelve Czars," who ascended to the imperial dignity, in Rome Pagan, and filled up the last stage of that existence: and hence, is styled the tail of the dragon. He abolished the Pagan mode of worship, and established christianity as the national religion. Here observe: he introduced image worship, by erecting the image of the Saviour on the cross in his army: after which the Virgin Mary found admittance, then the apostles and other saints.—Moreover by this national establishment, *he*, like all other human legislators in the same attempt, so modelled the church after a worldly sanctuary, and laid such temptations of filthy lucre, that not only wicked men set up

preaching as a trade for riches and worldly honor; but even those, who before had been good men, were drawn by this *tail of the dragon*, from their heavenly mindedness and cast down to the earth, or made to drink into, and be influenced by the spirit of the world. Here popery was begotten about the year, A. D. 330: when Pope Gregory VII. went over the crowned heads of Europe, as the vicegerent of the Almighty! In EMBRYO—And spring into existence in 606. For he was then styled “Bishop of bi-shops or universal bishop,” but did not come to mature age till 1077.

10. The 13th Chap. we read of a beast out of the sea, with seven heads and ten horns, and ten crowns upon his horns: “and the dragon gave him his power, and seat, and great authority.” The dragon and this beast cannot be one and the same; but must refer to two distinct existences, for the following reasons, viz. (1) there is no account of the rise of the dragon, as of this beast; but he is spoken of as in existence at the time John wrote. (2) The dragon had but seven crowns, but this beast had ten; and the crowns of the dragon were on his seven heads, but those of the beast were on his ten horns. (3) The transfer made by the dragon, of his power to the beast, undeniably shows, that the dragon was before the beast, and, that the beast came after the dragon; hence they could not be both one.

11. The ten horns of the dragon had no crowns, being united in subjection under the imperial head; but the horns of the beast had each a distinct crown, i. e. each possessed a distinct civil government. Constantine dying 337, and Rome being plundered 355, then the ten distinct governments sprang up as follows, (1) Huns 356, (2) Ostrogoths 377, (3) Visigoth 378, (4) Franks 407, (5) Vandals 407, (6) Sueves and adans 407, (7) Burgundians 407, (8) Herules and Rugeans 476, (9) Saxons or Britain 476, (10) Longobards 526.

12. Chap. 13, verse 11. We read of another beast coming up out of the earth, and exercising all the power of the first beast, which was before him; which some have jumbled in with the dragon and the first beast, as if it were one and the same; and have not seemed to notice that distinction, which the divine writer here makes. But if as John says, he was ANOTHER beast, he could not be the same. Again, the first arose out of the sea, this came out of the earth. Also, he is said to exercise the power of the first beast, who was before him; therefore, if the other was before him, and came in succession, he could not be the same. Thus we discover a succession from Rome Pagan, to Rome Papal, and so down to the day in which we live, as will be more clearly shown hereafter.

13. The ancients supposed Europe to be an island, hence in prophecy it is styled the *sea*, to distinguish it from Asia, which in this prophecy is styled the *earth*.\* The papacy, it is well known, began in Europe, and is represented by the beast which came up out of the sea. But writers in general, appear to have been at a loss for a description and application of the second beast. I understand this second beast to be Marcus or Napoleon Buonaparte, for the reasons subjoined. He went to Egypt only in the capacity of a fighting General, from thence he penetrated into Palestine, which is in Asia, there he mentally arose to eminence, or the *grand scheme* was then and there concerted—he retreated and returned to France, where he *really* brought his scheme into execution. By the accomplishment of his preconceived scheme, he placed himself in such a state, that all the power of Rome pagan and Rome papal, not only centred in him, but was exercised by him, according to what is said of the second beast, Chap. xiii. 12, 14. Commentators generally apply the ten horns mentioned Chap. xvii. 12, to the powers of Europe supporting the papal authority; which will not bear investigation, for Henry VIII of England, shook off the papal authority, and retained the kingdom in his own hand; which shows, that the kingdom was his and not the Pope’s; the same was also applicable to all the powers of Europe, supporting the papal authority. But *these* horns are said to have no kingdom, Chap. xvii. 12, and yet *received* power as kings one hour with the beast: i. e. delegated power to act in conjunction with him. There is no event to which this in truth and propriety can be applied, but to Buonaparte’s kings, who have the title and power of kings, but no kingdoms. For the text emphatically says, “they received power as kings;” and it is well known, that he has taken away, and bestowed the power of kings, when, and on whom he pleased; therefore, the text will have a literal application to this event, and to none other.

15. Here it is remarkable, that Mr. Wesley calculated the end of the 42 months of the first beast, not only to the very year, but as if it were to the very day, when the power should be taken from the Pope, and transferred to the city, 56 years before it came to pass. The seven heads of the first beast are said to be seven hills and seven kings, one of them is said to be wounded, &c., hence it is evident that the head was more than one of the seven hills of Rome, for a mere hill could not be so wounded. Four hills have been occupied by the Popes, which may imply four heads in

\* Gen. x. 5. for Japhet in Europe, verse 32 for Asia.

succession, viz. 1, Cælian, 2, Vatican, 3 Quirinal, 4, Exquiline, for the 5th head, I add Buonaparte's Pope in the church of *St. Mary Major*. These "five are fallen," the "beast is not and BABYLON REIGNS QUEEN."

16. In 1809, Buonaparte passed an edict, that Italy should be annexed to France as a French province, and Rome become the second city in the empire; and also, that the Pope the same day should be stripped of all civil authority, and be left only a limited ecclesiastic; for which he excommunicated Buonaparte under the authority of God Almighty, Paul and Peter—disappeared—taken under military arrest and carried to Paris. Joseph Buonaparte, also in Spain, in 1809 passed an edict, that on the first day of Jan. 1810, all ecclesiastical power, except what was in the throne should cease.

17. *Babylon* spoken of in the Revelation, the term is borrowed from Babylon of old, built by Nebuchadnezzar, and transferred to the city of Rome, as is admitted by writers of the best authority. If we admit of a transfer once, we may again, if need be, with propriety. I ask where any city can be found, the destruction of which can produce such an universal lamentation, as that described in the 18th Rev. from the 9—19 verses! One thing is worthy of remark in this lamentation, and that is, this Babylon is represented as a place of great commerce, and that those who are engaged therein, are the persons who most bitterly lament her downfall: But this cannot apply to Rome, for that is not a place of commerce, and holds but a mere name in the commercial world. Consequently, we are to look out for a city possessing the character here given by the prophet, the destruction of which shall produce the effect described by him. *LONDON* may be styled the mother of trade, whose commerce is or has been connected with all nations. And such is the station she holds in the commercial world, that her destruction would produce the before named lamentations, hence, there can be no impropriety in transferring the name of *BABYLON* to *HER*. Moreover, it may be observed, 1, the King is styled "the defender of the (popish) faith," and this will be evident, if we consider, that he holds this title by a grant made to Henry VIII. by the Pope himself; and also by his own conduct for several years past. For contrary to his coronation oath (which was to keep down popery by his armies and fleet) he has made popery the established religion of Canada by his royal assent, and authority. Also the last life-guard which the pope had previous to his banishment by the council of five hundred, when Buonaparte was on his Italian expedition, were *Englishmen*, and for which they received

medals from the Pope. Again, in Spain and Portugal, which continued the relics of old popery, and the only places which kept in force the inquisition law, while the king of one is a captive, and the other fled from his kingdom to Brazil, the king of Great Britain, who is *HEAD OF CHURCH AND STATE*, steps over by his army into Spain after the Pope's death, to prevent the final ruin of that popery, which he had sworn to suppress by his armies and fleet. When we consider all this, must we not suppose, that the transfer is merited; or that the king and his subjects, having thus undertaken the defence of popery, he has thereby drawn over the name and character of Babylon to *LONDON*. Once more, observe the luxury and self-claimed safety of Old England under her "wooden walls," who styles herself "empress of the seas;" and reigns as a queen. To illustrate and confirm this, compare their boasting with Rev. xviii. 7, &c. The Jesuits did claim George IV. for a Catholic—the Royal Family have a "*Family Confessor*," and most of the children, it is said, are contaminated with Catholicism!! Six or seven thousand Priests took shelter in England 1789, and in 25 years after there were built more than 900 new Chapels. And many of the Nobility who are nominally Protestant send their domestic Chaplains to France to be ordained by a *Popish Bishop*!

18. The angel spoken of Rev. xiv. 6. 7. flying through the midst of heaven, having an everlasting gospel to preach to all nations, &c., made his appearance. I doubt not, at *Moorfields*, 1739, and with the concomitants are now publishing their *creed* contained in *that text*, for when the churches or meeting-houses were shut against the *pure* gospel, in and about London, God struck seven under conviction, the major part of whom found peace that night, and from that time the work of God began to spread, as we see in Europe, America, and the isles of the sea, and the spirit of *missionaries* is more and more prevailing—and the spirit of *inquiry* also for knowledge and truth.

Ver. 8, another *angel*, or extraordinary messenger was heard proclaiming the *fall of Babylon*—and a third, warning the people of God to *COME OUT OF HER*, and not to be partaker of her sins, lest they should be partaker of her *plagues*! And for the omission of compliance, there is not another so awful and dreadful threatening in all the Bible, ver. 9 to 11—these will be known in their time! Oh! ye Americans take warning! Oh! take timely warning!

19. England was a province, or horn, of Rome-Pagan—under the influence of Rome-Papal, of course was one of the *horns of the beast*—therefore we are to look for a union

under the *second beast*; that the Prophecy may be complete throughout the whole—Compare *Rev.* xii. 3. xiii. 1. xvii. 12, with chap. xiii. 2 and 12.

20. As it relates to the power and means, in comparing circumstances, I here shall offer no remarks on the possibility of the invasion only propose a query. Suppose a landing in the east and for plunder, the *mob* . . . . rise, and set the city on fire for plunder—and the people who feared God were to *embark for the wilderness* in the west, ~~£~~ what would some people say? and what a literal fulfilment of the prophecy—“come out of her my people!”—Like the Christians at the destruction of Jerusalem, taking our Lord’s warning and fleeing to the mountains. Let it here be remembered also, that the Gospel was first preached at Jerusalem, and from there to spread—and Peter tells us that “judgment must” *FIRST* “begin at the house of God.”

21. The *W* . . . is styled “the mother of *Harlots*”—which is admitted to mean the Romish Church—if she be the mother, who are her daughters? It must be the corrupt *national established churches*, which came out of her! If so? what of those governments that uphold them? Let the people of Massachusetts and Connecticut view a *half-breed* or *quarter-noon* in the land!—a grand daughter of the old *W*.—especially those in these States, who are for oppressing and taxing all other ministers, whom they call dissenters.

22. If a man hath a *willing* mind to support his own minister—to *compel* him to do it, is to *deprive* him of the privilege of showing the virtue of his heart.—Again, if I have no faith in the man’s religion, such compulsion to support him, would be to necessitate me to go contrary to the dictates of my own conscience, also to encourage a wicked ministry, and thereby injure society and religion.—Once more, you must convince a man before you can convert him, otherwise, to force and compel him in matters of religion, is to make a hypocrite of him; but you cannot cure him—for man is to be dealt with as a reasonable, rational, sensible creature, but not as a *stout* nor as a *machine*! Corruptions arising from the above hinted law establishments, religion hath been more wounded, and men of learning inclined more to deism in different countries, than from any one particular source besides.—Vermont hath shook off the yoke and will of course avoid the curse. Query—Is not the Massachusetts and Connecticut *religious establishments* an infringement on the Constitution of the United States? Is not the *Supreme Court* of the United States empowered to nullify such laws as clash with the Federal Constitution, and so make them *null and void*? ~~£~~ This matter should be inspected by those

who feel these oppressive laws which are repugnant to their own conscience, and the rule of right.

23. The *second beast* is said to erect an *image* to the first beast, and *compel* people to worship the same, and also, to receive a *mark*, &c. on the severest penalties—whether this *image* is to be taken literally or ecclesiastically, time will determine—but a certain correspondent writes from *Europe* to his friend in *America* thus, “A popish catechism hath been published in France, under the sanction of Napoleon, pronounced all to be heretics and in a state of damnation who are not of their communion.” One would think that this is the image.

Also the second beast is said to cause *fire* to come down from heaven in the sight of men.—When Buonaparte was in the East, it is said, he told the Mahometans, that he was greater than Mahomet, could ascend above the clouds, and cause *fire* to come down on a wire in their sight; which he effected like Dr. Franklin with the *kite*—which they (not being informed like the Europeans) did not account for on natural principles, but admitted it to be the power of God.—It is also said, that he hath offered a reward to that one who will make the greatest improvement in *Galvanism*—not *Calvanism*—“Blessed are the dead who die in the Lord, from HENCEFORTH,” they escape the *approaching calamities*; this passage should be observed particularly by the christians of those times xiv. 13. xvi. 15. *Robert Fleming*, remarkable to tell, calculated the downfall of the French monarchy—which was published 90 years before hand; also, Mr. *Wesley*, the fall of the *popes power*—it being taken from him and transferred to the *city*—see his notes on *Rev.* chap. xii. 12, xiii. 1, xvii. 13, &c. xiii. 11—15. xvii. 10—12, also the catalogue at the close of the notes, which the reader is desired to pay attention to.

24. For the sixth head of the beast, observe the *transfer* to *LONDON*; also watch the motions or movements of the Papists; but the seventh head is yet to come, and that from the *bottomless-pit*, chap. xvii. 8.—here compare chap. xvi. 13 to 16 with chap. xix. 11 to the end. *AWFUL* but important!!!\*

25. “Three unclean spirits like frogs.”—The first came out of the mouth of the dragon—the result of paganism, and the heathen mythology—*ATHEISM*, &c. opposed to the *true God*.—The *illuminati*, formed by Voltaire, who said “Jesus Christ began the conversion

\* The ascent of the Beast from the “Bottomless Pit”—some successor of a Buonapartist power to arise again with strength, and fury, and end their career at *ARMAGEDDON*—where the three unclean spirits concentrate the ancient scripture world Gog and Magog and are overthrown, for better days to come.

of the world with *twelve* men, but I with *six* will banish christianity from the earth." To reduce nature to its first principles and sink the world into its former darkness and ignorance—think proper to destroy every thing out of the way, even to the removing *father* and *mother*, so, that no rival shall prevent the execution of their object. These were as a *pouder-mine* in France: and when Fayette and others went home from America to France with the flame of liberty, they took fire and blew up the French monarchy. Thus it appears from that circumstance, the present awful commotion originated. The prediction seems now beginning to be fulfilled. The second "unclean spirit came out of the mouth of the beast"—Buonaparte's "Legion of honor" of which a Legion of life-guards is the shell to the essence of that honor, and he is the fountain.—By his suppressing the liberty of the *press*, and restricting the number of printing-presses, so that there is *not* enough to print school-books for the people—and also his forbidding above twenty persons to meet together in any one private or religious meeting—it appears as though this was to sink Europe into its former darkness and ignorance—like Voltaire's society, though on a different plan—of course this may be considered as the "*unclean spirit* out of the beast." Though a legion is no positive definite number, yet a writer calculated a perfect legion thus 6000 privates—a captain to every ten, and a centurion to every hundred, and an officer to every thousand, which would make 6.666—which would make 666 officers—that would be just the number of the beast. There must be members of this legion of honor—of course look at the effect, which is likely to be produced in time! As an egg may produce a serpent, so we may look at the *American dutchess*—and the young PRINCE (with his *throne*) in whose presence the GENERAL, and *retinue*, do not appear but as in the presence of the EMPEROR!!!

"Out of the mouth of the false prophet, (order of *Jesuits* restored and ambitiously set to work,) in conjunction with the Holy Alliance!" after the Euphrates is dried up—as Popery and Mahometanism rose both in one year, 606, and as the Angels pour out their phials on the seat of the *beast* and the Euphrates at no great distance asunder, so the Ottoman Empire and popery will fall at periods of time near each other.

26. The Jewish commentators, said, if the Messiah did not come by such a time, they need not expect him; which time is long since passed—about 1000 of their most learned Rabbies met at Amsterdam, the result of which was, after 12 months sitting, that the Messiah *had come*—but to them was un-

known. Here is one step towards their conversion to christianity. In 1806, Buonaparte ordered about a thousand of their most worthy rabbies, to meet him at Paris, where he proposed about fifty questions to them, which they solved to his satisfaction. He then directed to form for themselves a sanhedrim, or grand council; such as they formerly had at Jerusalem, though abolished ever since the destruction of that city by *Titus*.

27. As Buonaparte hath his coherent or *agents* in Persia, should he avail himself of the prejudices of the Jews, to reinstate them in Palestine—it would cut up the Turkish or Ottoman Empire, afford him *money*, men, and a half-way house to the Indies.—Thus—the Euphrates would be dried up, that the way of the kings of the *East* might be prepared:—observe, Alexander is styled Emperor of the EAST (and is at war with the Turks) while Buonaparte is styled Emperor of the WEST!!\*

\* The British Government are agitating a removal of the disability of the Jews,—and in French the Jewish Priests are paid out of the revenue the same as the Protestant or Catholic Priests.

Moreover there is a rumor of those governments intending to set up an Eastern Empire under the government and direction of the *Jews*. For the Pacha of Egypt has put the *priestesses* of the Mahometans, and the Christians, and the Jews, on an honorable equality, agreeable to the equal Rights of Man—and thus we now see the first beginning of a dawn in favor of the return of the *Israelites* to their own land for the first time within 1800 years, agreeable to the prediction of Moses, &c.

Nicholas, France, and England are carrying on the plans of Buonaparte to dry up and break down the Turkish power, for a road to the eastern world—though each have their own object and selfish end in view, and God will have his superintending overruling hand exemplified as predicted relative to the consequence in the sequel.

The Sultan had about 2000 miles square for his dominions about 6 years ago—but now only his Capital with a small country, like a garden spot around is retained—hence the drying up of the Euphrates.

Russia has some of the Asiatic provinces—in Europe—Greece is gone from him—two Provinces west of the Black Sea, govern themselves. In Africa, what the French have not taken, the Pacha of Egypt has—also the Holy Land, Syria, and the Plains of Babylon, &c. &c., are in the Pacha's hands. Thus what began with Buonaparte is now progressing with others.

The mystery of a Buonaparte's landing at Amboy about the time that it was supposed, that Napoleon went to St. Helena, with the rumor that John Bull had got galled by Buonaparte's Barber, and after seventeen years, the Stranger that came to the United States for the return of the Amboy Buonaparte to Europe, is pregnant with consequences that may be elucidated on the ascent of the Beast from the Bottomless Pit—when the image to the beast will be set up as an object of worship under the most severe penalties, and blood begin plentifully to flow—that kings and priests may reign and govern by the grace of God!—they may slay the two witnesses; but God will give them blood to drink, when the fowls of heaven shall be called to the sapper of the Great God to eat the flesh of kings, &c.

The fifth Phial was poured out on the seat of the beast when Buonaparte lost his power, and the order of *Jesuits* were restored and virtually govern the Roman Church, and the Pope is their tool—to attempt to accomplish their object of universal empire.

The sixth Phial is now pouring out on the Turkish empire, and the seventh in the air that surrounds the globe—hence the blast in that element with Cholera, as though invisible agents were at work as destroyers!

The stone cut out of the mountain without hands, is now smiting the IMAGE of Nebuchadnezzar, the idea of the

28. General Burgoyne, in the course of his defence, when on his trial before the British House, observed. "I once thought the *Americans* were in the wrong, but now I am satisfied, that nothing short of the over-ruling hand of Providence could unite the hearts of three millions of people so perseveringly to stand or fall together, as what the Americans are;" whoever views the origin, and progression, and Independence of the United States, must very plainly acknowledge the hand of Providence in many of the events, and also, when on the verge of falling into the European vortex and general commotions, we have been kept beyond human probability; and as I do not believe, that a country was ever given up to the sword, where religion was on the progression. I therefore entreat all into whose hands these hints may fall, to fear God, to pray mightily, that our rulers may be influenced aright and we kept from falling into the general commotions of Europe and the East, which are fast progressing; and all who love the Lord, should join as "the heart of one man," and swell the solemn cry, "THY KINGDOM COME," that God may send forth judgment unto victory.

29. The peace of nations is dependent on the LAWS of nations. Custom makes law. When certain customs which are the laws of nations are infringed upon, the public peace is disturbed and generally settled with powder and ball. Of course the laws of nations are dependent on the martial law, and supported thereby. The martial law is dependent on the CIVIL LAW, as the military act by the magistrates' command. Moreover, the civil law is dependent on the ecclesiastical, for our rulers and jurymen are admitted into office upon OATH, an oath is a sacred thing, and is connected with the moral law, which shows, that religion is the foundation of civil government; particularly ours; and is the bulwark of public safety—words do not alter the nature

"divine right" of Priests and kings is becoming as the chaff of the threshing floor, in the eye of reason—therefore common sense resents it as an imposition on mankind!

The Eagle is a symbol of strength, glory and power in a national capacity. The prophecy in Ezekiel xvii. 22 to 24, is worthy of remark with its symbolic Eagle in its correction—also chap. 38, 39, "young Lions;" also the eighteenth of Isaiah, with that in Revelation, where the WOMAN FLEW INTO THE WILDERNESS TO HER PLACE PREPARED OF GOD, is exemplified in AMERICA, which re-acts upon the old world, like giving laws to society.

For the AMERICAN EAGLE shines more conspicuous among the nations of the earth, as a beautiful pattern to be envied and copied, than any heretofore known!

Some seek our destruction by spies, bribes, and inward agents to get us divided in nullification, whilst others admiring the edifice, are striving to communicate it to others, to the alarm of kings and priests.

So the controversy and struggle is began betwixt the powers of light and darkness, the wo to the inhabitants of the earth and the sea—i. e. Asia and Europe is commenced—Satan's wrath is kindled, knowing that he hath but a little time.

of things—the Mahometan on the Alcoran, the papist by the Cross, or Protestant on the Testament. An oath will draw out the truth to act veracity. Religion being then the foundation of public safety; all who ridicule religion and speak diminutively of the things of God—strike at the foundation of the public welfare, and of course advertise themselves to be public enemies, and ought to be treated with that contempt which they merit from a conscious considerate public.

30. There are four different and distinct justifications spoken of in the Scripture. First, infantile acquittance from *Adamic* guilt.—second, adult justification from personal guilt by faith—third, by faith and works—fourth, by works, as the evidence of faith, in the day of judgment.

The first is absolute, in consequence of what Christ hath done. He died for our sins and rose again for our justification—and as judgment came upon all men to condemnation, by the disobedience of one, *even so*, by the obedience of one, the free gift came upon all men unto justification of life—Rom. iv. 25, and v. 18, 19.

The second is conditional by *Faith*—*Faith* is to the soul, as hands and feet to the body—to rest and depend on the Lord, and do his holy will.—Rom. v. 1.

God's love to man was the moving cause of man's salvation; and the first cause of our love to God—we need not do something to pacify God, he is willing to save. The only hindering cause is the will of man, in opposition to the will of God—1 John iv. 10, 19, John iii. 16, 17. Matt. xxiii. 37.

Christians differ in *opinion*—opinion is merely a think so, a hear-say, a may-be. &c. In which they differ as much as in their physiognomy. But Faith is the same in *Nature*, though different in degrees, under Divine influence we have divine evidence, or convictions of the reality of the invisible world—under this influence thousands have forsaken their sins, by humble submission to the will of God. When there is submission, there is, of course, reliance or dependence also. Here then we see an agreement, of course a union—of necessity, we then enjoy the Divine favor as one of his family; for when spiritual things take the lead, the contrast is given up; consequently there is no ground for condemnation, for God approbates that which is agreeable to HIM. But to stand in opposition to the will of God, is to abuse the light, and "quench his spirit" by re-sisting it like the Jews; and thus such come under personal condemnation for these acts of disobedience. Power of sight is God's gift, but the act of sight is ours. A proper use of the convictions of God's grace is implied in the term be-

lieve; or why would man be condemned for unbelief or not believing? for, proper knowledge is acquired through proper attention. Consideration is an act of the mind—again, no man of common sense will condemn himself for *not* doing what he apprehends to be an *impossibility*; yet we frequently condemn ourselves for acting as we do, which implies, that we are conscious of a power that we might have acted otherwise. This is sensible and experimental evidence: and it argues the power of choice; and the freedom of the will.

The third is Faith and Works—together. Works as the fruits of faith working by *love*, and have a blessing entailed to them even in this world; and how many instances might be cited to exemplify cases as in the words of Christ; “no man hath forsaken houses, &c., &c., for my sake and the Gospel, but he shall receive an hundred fold in this present world,” besides the promise of the world to come—James ii. 22, 24.

Fourth—Justification by works without *Faith*, but only as the evidence of *faith*; it is no where said that faith shall be called in question in the day of Judgment: but men are to be rewarded according to the DEEDS done in the BODY. “By thy words thou shalt be JUSTIFIED, and by thy words thou shalt be condemned”—Matt. xii. 36, 37. By Christ God created the world. By Christ He redeemed the world, and by Christ He hath appointed a day to JUDGE the world in RIGHTEOUSNESS.

31. MORAL GOOD—MORAL EVIL—accidental good and accidental evil—natural good and natural evil. Moral good, good motives, as in the instance of the good *Samaritan*; moral evil, evil motives, as Joseph's brethren in selling him into Egypt—accidental, or providential good, as exemplified in the deliverance of Joseph for his good—the good of others, &c. Accidental or providential evil, as overruling events for the good of the righteous, and the chastisement of the wicked; as in the case of Haman and Mordecai, and also delivering his people as a body or as individuals, and punishing the wicked as a body, and also as individuals. Evil angels are God's executioners; and sometimes he lets loose one wicked people upon another; and sometimes delivers, or punishes otherways—should I in malice stab a man to kill him—but I open an abscess, and he recovers—it was *moral evil*, (bad motive) in me—but providential good to him.—Again, a friend gives me food. In the reception of it I strangle and die—moral, good motive, good in him; but accidental (providential) evil to me.

NATURAL EVIL—Head-ache—infirmities, &c. they cannot be moral evil. if they do not flow from me by the consent of my mind, and

from an evil motive—“Natural good;” good disposition—good comparatively—but the difference of disposition is not in consequence of one's being more holy than another by nature—but rather the difference of connexion between the mind and body—Offspring often exhibit the effects of *parental sensation*; (MARKS) and minds as well as bodies must partake ~~of~~ thus why the difference as above.

32. Man by nature though free from guilt, is in privation of divinity—He needs it—it must be communicated to him, for he cannot propagate divinity: for he is but a man, and can of course only propagate his own specie. Divine nature must come from a divine fountain—therefore can be communicated only by God's holy spirit. Man can feel inward pain and pleasure: that is, not bodily but mental: of course there is an inward and spiritual sense of the soul, as well as outward sense of the body: otherwise we could not be conscious of right nor wrong, nor feel joy, grief, or guilt. This *inward work* wrought by the influence of the *spirit*, is called “being born again”—Justification (acquittance from guilt) is what God does for us, by the death of his son: but regeneration is what he does in us, by the working of his holy spirit.—Thus our “Robes may be washed and made white in the blood of the Lamb” and we becoming “pure in heart, shall see God” and stand “before the throne, having come out of great tribulation.”—For “the sufferings of this present world are not worthy to be compared with the joys, that shall be revealed.” Therefore let us “endure to the end,” that we may “receive the crown of life.”

33. If we can “wash our robes” like those ancients spoken of Rev. vii. 14, “and make them white in the blood of the Lamb” religion must be a moral thing instead of mere civility—and sin or vice must relate to the mind also—according to the Lord's words, “he that looketh on a woman to lust after her hath committed adultery already in his heart.” By giving the consent of his mind—he was mentally guilty (though not actually) for all that was wanting to accomplish it was an opportunity.—Thus we are informed that “man judgeth according to appearance, but God looketh at the heart, and judgeth according to intentions”—If so? What noble intentions and principles should stimulate and occupy our breasts to meet the approbation of a righteous and holy God, and to enjoy his favor here and hereafter. And no man can feel peace, who is partial on the other side of the question; when he seriously considers on the probable prospect before him. O READER, attend to this; that it may be well with thee—for you as well as me are interested in these things—being bound with me for eternity and possessing an immortal soul, capable of hap-

pinness or misery for ever—Virtue flowing from Divine Love in our hearts, will have its reward; and vice also, will have its just desert.—Therefore we need to steer right to end in bliss; for the bad way leads to the bad place—woe.

34. If God created—and redeemed the *world* by CHRIST, and will also judge the world by him—He must be more than a mere *creature*—also when he becomes our judge, the *mediatorial* office will be given up, and the states of all become unalterably fixed. The wicked in “the lake of fire, prepared for the devil and his angels,” “which is the second death,” *Hell*, the receptacle of departed spirits or that intermediate space of *time*, which passes between death and the general resurrection, which will then be passed like yesterday, will then be swallowed up in following time—But there is no *middle* place, or *PURGATORY*—Thou wilt not *leave* my *soul* in hell, (separate) nor suffer thine Holy One to see corruption. During the three days, that the body of Christ was in the tomb, Christ’s soul was not among the lower inhabitants, but in *PARADISE*: as he said to the thief on the cross—And where *Peter* mentions of Christ’s preaching to the spirits in prison—doth not refer to a *middle* place, or *PURGATORY*. The context compared with the history in Genesis explains the meaning—“when once the long suffering of God waited in the days of Noah, while the ark was preparing” “God said my spirit shall not always strive with man,” thus the spirit of Christ preached unto the spirits imprisoned; in sin and iniquity in the time of Noah; but who are now in the prison of *woe*.

35. We are informed that a time will come, when Satan shall be bound and Christ reign on earth a thousand years, the wickedness of the wicked shall come to an end; and the kingdoms of this world become the kingdom of our God and his Christ; and the nations not lift sword against nation; neither learn war any more. And such a period of time as yet there hath never been—therefore the time is still to come, and the gospel of course must take an universal spread. But this cannot be done, while those ecclesiastical establishments restrict the religious privileges and bind the consciences of men. Therefore these establishments must be torn down, and also those *MONARCHICAL GOVERNMENTS* that uphold them, seeing they are mutually dependent on each other, must be shaken as a *rope of sand*.

36. Considering what hath transpired within a few years, the present state of the world, with what it was a few years ago; with the probable consequence of what is at the door, denotes something impressive indeed. Two things are remarkable and observe-worthy.

First, the down-fall of church and state, and the overturn of kingdoms, which were so powerful, and in so short a space. The second is, the spirit of enquiry for rectitude and TRUTH, the revivals of religion, the spirit of missionary, the spread of the gospel, the circulation of the bible, and the translation of it into other languages: bible societies, &c. &c. These things denote God’s controversy with the nations. They have revolted and rebelled; and He is now shaking the nations, and sweeping off the wicked by sword, famine and pestilence, and I do not believe, that he will withdraw his judgments from the earth, but rather increase them, until they learn righteousness, and return to this rightful Sovereign the LORD JEHOVAH—O then ye happy saints in our peaceful land—walk worthy the vocation wherewith ye are called; and *join with one heart* at a throne of grace, that our Rulers may be influenced aright, and America kept from the general scourge—but like the wise choice of David fall into the hand of God, for he is merciful, but not into the hand of man.

37. *SLAVERY* in the SOUTH, and religious establishments in the North, are National Evils, that call for national reform and repentance; or a national scourge in *this world*, it may be antedoted before the stern gather and burst.

38. Recapitulation. The woman the Church—1st, she fled to the north of Europe—2d, flew to America. The dragon, satan or devil. The seven heads, the seven Governments in *Rome Pagan*. The first Beast out of the sea, the *Papacy* out of *Europe*—no Crowns are ascribed to these heads, as was to the dragon. Why? because the *ecclesiastical* authority took lead of the *civil*; but a name of blasphemy is said to be upon his HEADS, i. e. assuming the title and prerogative of God, and lording it over the consciences of men, which is blasphemous in the full and highest sense. Sprang into existence in 606, and came to the full, 1077, when he excommunicated the Emperor, and began to reign without control; exercising all the power, that ever had been exercised in Rome Pagan; though “the ten horns” now had their “crowns.”

Buonaparte the second beast out of the earth (Asia) for there he rose *mentally*, and if he should shortly die, I should apprehend a worse to come; for the *end* of that *career* is not yet! and though the number of his Kings are not yet complete, yet we may look

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39. All Rulers ought not only to be men of *information*, but *virtuous principles*, as well as civil deportment; and also possess firmness



and VERACITY—as sponsors that must give an account, and as guardian angels for the public safety, and welfare of society.

40. A man who doth not believe in the being of a God, in future existence, with rewards and punishments annexed to vice and virtue: doth not believe in things sufficient to constitute an oath. Therefore for him to take an oath, would be to do the part of an hypocrite—act a sham, and perform a solemn nothing, and also is a mocking of common sense. For he could not feel such oath binding on his conscience,—of course could give no assurance of fidelity. Consequently he is not to be trusted or confided in, because when interest comes between, he might be influenced to swerve from justice, and depart from the rule of right to serve himself at the expense of the welfare of others, and to make the innocent suffer and let the guilty go free. Therefore all men of *no principles* and mean practice, who become OFFICE HUNTERS, should be considered as a nuisance to society, and treated with that contempt and neglect, which they merit, by striving to climb up to a seat where they have no business.

41. People who have a voice in the choice of their rulers, ought to use judgment and discretion, and of course look out for men of civil character, good principles, a clear understanding, well informed, and proved veracity. Thus people, who derive their power from GOD and MEN, are accountable to GOD and MAN for the same, and of course, should act as sponsors for what is to come, as guardian angels for the public welfare, and as those who must give an account.

42. A religious BIGOT is generally bitter, and when in power will persecute others, who differ from him in opinion:—of course, such men are very improper for rulers in our happy land of freedom, and ought not to be chosen until they get converted into a sweet, christian, and liberal spirit. For if man by nature is a *tyrant*, he through grace may become liberal in sentiment, and possess charity for others, who differ from him in matters of mere opinion.

43. “From the east and from the west, from the north and from the south,” “shall people come and sit down in the kingdom of God.”—“out of every nation, kindred, tongue, language and people:”—“for in every nation—he that feareth God and worketh righteousness, is accepted of him.” But alas, religious societies are too much like the bigoted Jews, who thought none would be saved out of the pale of their church: and like J. C. who had M. S. burned to death for differing from him on matters of opinion in religion—But bitter bigotry is the spirit of persecution in its degree, and instead of its being the

spirit of the meek and lovely Saviour, it is the *froth* of the devil in his imps. Even pious people are too frequently—i. e. instead of bearing and forbearing, disagree and dispute too much about mere trifles—“gold, silver, wool, hay, stubble, &c.” “every man’s work must be tried as by fire,” and those whose works will not bear the fire, he must suffer loss—loss in his own soul experimentally and in the improvement of his time in extending his usefulness to others:—Yet he may be saved through all by the fire of *tribulation*, we are to be “made perfect through suffering.”

“Ye different sects who all declare,  
“Lo here is Christ,” or “Christ is there;”  
“Your stronger proof—than bare say-so—divinely give,  
“And shew us where the christians live,  
“Your claim, alas you cannot prove,  
“Ye want the genuine work of Love.”

44. All who name the name of Christ and possess religion, ought to strive with all their might and be very diligent to live in the spirit of devotion, under the influence of grace: that they may have a profession and example to correspond, like an even spun thread, and so be patterns of true piety, that the cause of God be not blamed. For we are styled the light of the world, and compared to a city on a hill, which cannot be hid: therefore we ought to remember to “watch and pray, that we may enter not into temptation.” but “give the more earnest heed to the things which we have heard, lest at any time we should let them slip.” for “the delight of the righteous is in the law of the Lord, and therein doth he meditate day and night:” and Christ saith “except a man deny himself, and take up his cross daily, and come after me, he cannot be my disciple.” Therefore let us “*hold fast* and *endure* to the *end*, that we may *receive* the *crown* of life.”

45. The popish indulgencies of sins pardoned past, present, and to come, gave great latitude for the people to sin and so corrupt society:—and if a man be a backslider and hath lost his moral or civil *character*, by drinking in a similar sentiment, may become equally a dangerous man. How? By electing himself in his own imagination, and conclude he is safe, do what he will. The *civil law* he may think to evade by art; his character being gone, he is not under the influence of the principle called honor, and the divine law will not punish him because he is one of God’s eternal favorites. I ask what will or can such a man have to deter him from doing just what he pleases!

Religion was designed for the good of *society*, therefore all sentiments are bad doctrines, which tend naturally to corrupt society, in their nature, tendency and influence; therefore cannot be from a good fountain, of course

not of divine origin, consequently must belong on the other side of the question!

46. As example hath a more powerful influence than precept; *parents* should take heed not to ruin their offspring by their inconsistencies of conduct, division in management and government. All differences should be settled in secret so as not to destroy their united influence and destroy the children, degrade themselves in the view of those they ought to control. Good examples first, and subjoin good advice, and that rightly *timed*, under a proper influence, that the same may be well received and make a good impression on the mind, otherwise, it will sour their mind and do injury in lieu of good, and appear odious in their view. Begin when young in *your sphere* to go right, and begin with the offspring, also when young, and suit things to their state and capacity. But remember the old saying "it is an easy matter to bend a *twig*, but an hard matter to bend a sturdy oak; the way the twig is bent the branch is inclined to grow; it is hard to break an old dog of his tricks, or learn him new ones."

47. Parents should not put their property out of their hands to become dependent on their children; for children will not feel for parents and treat them, as parents feel and treat their children when dependent; but frequently will deny them even a common favor; and also wish them out of the way as a piece of *useless lumber*; the old man must *go on foot*, while the child is in possession of the property, and perhaps gallanting about the country. "That which ye measure to others, shall be measured to you again," scripture measure. The providence of God frequently is seen very plain even in this world, in the chastisement of those, who treat their *parents amiss*. How careful then should we be, to use our parents as we would wish to be used when we become old, &c.

48. The best portion next to a good example and advice, is an *education*. Property may be squandered, but learning they cannot lose; on an old person an education is like writing on the sand; but what we learn when young remains fixed. Then educate your children well, look to their morals, strive to keep them from bad company; *DAUGHTERS* as well as *sons*, for without a good character a person is like a *body* without a soul, of course *FEMALE* education ought not to be neglected.

49. A person cannot be hid in *America*, go where he may; some person hath heard of or seen him before, and the *character* will be known; how cautious then should we proceed, that we may never have cause for reflection with painful sensations, nor be ashamed to show our face or meet a friend again. Therefore act deliberate and look at consequences;

and in difficult cases proceed as one at a rapid stream, over which he must pass on stepping stones only. Because for the want of due consideration, most of human trials arise in many cases.

50. If *Religion* be the *foundation* of Civil Government, and the bulwark of public safety, and also will have such influence on society, as to draw the truth out of a man on oath in evidence, when otherwise he would swerve from the truth; then all who ridicule religion advertise themselves to be *public enemies*, and of course would corrupt society.— Therefore, as the drunkard forfeits the name of *man*, by degrading himself beneath the brutes, so those nuisances may be lumped with them with propriety; and *these* should often remember the *STATES PRISON*, provided they do not believe what conscience tells them.

51. "In those days shall they fast," was the command of the *GREAT MASTER*. Also, we have the example of fasting both in the *Old* and *New Testaments*; and also the benefits and great deliverances attending it. And our Lord said, "this kind goeth out, only by Fasting and prayer." Watching and praying, in some cases, will not do without fasting or a degree of *abstinence*; a degree of *abstinence*, with more *private Prayer* than usual may be used at times with great benefit, and without injury. ~~But~~ but the devil will be mad, and fret, and cross the mind; but victory is sure, to the faithful and persevering.

52. As a "NATIVE CITIZEN" of the United States, I feel myself interested for the welfare of my country and the good of society. I therefore feel to *EXHORT* all those, who may have the honor to be exalted to a Public station, to be true to your trust, as guardian Angels, who must give an account, and as an example for your successor in *office*; that when your name is found on record, it may be mentioned with *RESPECT*, and to *your credit*, and recollected with gratitude, when only your name is left and the effects of your worthy conduct. ~~But~~ Detect error and fraud, and as a public character who hath the public confidence, *discountenance* as far as in your power, every thing which appears like serving ONE'S SELF at the *PUBLIC EXPENSE*. For all such conduct, in all men, wherever it can be found is a *breach of trust*, a forfeiture of confidence a piece of *deceit*, a *wicked action*, and all such deserve no better name than a *TRAITOR* and a *CLOWN!!!*

53. Though politics and party spirit do not belong to the pulpit, yet we who wish society well, and expect to answer to God for our conduct, are justifiable in attacking vice and corruption, wherever it can be found—let its shape or form be what it may. I therefore conclude that a wicked *minister* or *preacher*, hath not

only as a man to answer for his own sins, but also in a measure for others, because his sphere includes the welfare of others, and that not merely for time, but eternity: and their future welfare is what is at stake, therefore let one of these prove wicked and be lost, methinks common sinners will say as he sinks down, "give away, make room!" for every one shall be rewarded according to the deeds done in the body.

54. Any man that will preach only for hire, like studying the law, or going to merchandising, is on a level with the man, who will give or receive a drink of Grog for a vote which is no better, than to give or receive a trifling BRIBE, of course they must be trifling persons and not fit for freemen, and much less for *rulers*, because they are men of *low practice*, and of course mean principles; therefore are not to be confided in—though they should dash out and make a splutter.

*Conclusion.*—As a friend to society and religion, I hope these HINTS will be received and

treated with that candor and consideration which the nature and importance of the subject requires, for we are all interested in these things.

As Socinianism, Arianism, Unitarianism, &c. all of which are but common DEISM new modeled; and Arian-universalism is prevailing among the *ministers*.—We who love the LORD JESUS CHRIST, should cry to GOD and pray mightily, that our country may be kept in peace, and from falling into the *general commotion*: and also the hindrances be removed from before ZION that her prosperity be not hindered and only CHRISTIAN UNION PREVAIL. Then let us bear and forbear with each other, meeting the *Israel* of GOD at a throne of grace, by being every day cross bearers until death, that we may receive the *crown of life*, which the RIGHTEOUS JUDGE will give those that love—and are His at HIS COMING.—Adieu.

☞ He that will dig a pit for another, shall fall into it HIMSELF.

# A CRY FROM THE WILDERNESS!

A VOICE FROM THE EAST.—A REPLY FROM THE WEST.—TROUBLE IN THE NORTH.—EXEMPLIFYING IN THE SOUTH.

INTENDED AS A TIMELY AND SOLEMN WARNING TO THE

## PEOPLE OF THE UNITED STATES.

### PART FIRST.

#### A VOICE FROM THE EAST.

1. In the age of discovery in search of new countries, the *sanction* of the viceroy of the Almighty was considered as indispensable; therefore by application to the "*Holy Father*;"—HE was so gracious, as to bestow kingdoms and crowns at pleasure, bestowed unheard of countries on the fortunate adventurer who might first discover the same.

2. The Portuguese *east* of a certain meridian, and the Spaniards *west* thereof, as the line of demarkation, to be the line of boundary division.

3. The doctrine of the *infallible* was, that they could not *err*—think no evil and do no harm. The earth was viewed as a table upon legs, and the doctrine of antipodes denounced as a dangerous heresy; and recantations were necessary to escape the *curse*.

4. The Portuguese sailing *east* would gain a day, whilst the Spaniard going *west*, would lose a day, and also invade the other's dominions, without violating the mandate of the *infallible*; but with all their wisdom, could not solve the query, how they should so widely *differ* in mode of reckoning time, as to differ about which *day* was the *Sabbath*.

5. By virtue of the gracious gift of the Roman *pontiff*, the claim was made to the countries of the west; and also a demand of submission, on the severest penalties—sword, fire, and destruction!

6. About the same time a "*Dr. in divinity*" found an old book, which he was told was the *bible*; which he, as a Dr. found to contain directions for his *sick divinity*!

7. Those circumstances laid the foundation for a revolution, theoretically, both in *philosophy* and *divinity*.

8. By virtue of *discovery* only, a part of North America was claimed, by a third enterprising power, viz. *England*; and France put in *her* claim for all the rest, including the whole of the vale west of the mountains, from the gulf of St. Lawrence to Mexico; leaving *John Bull* but a small strip of country, scarcely 1000 miles in length, and not 200 in breadth! Such was the state of things when Braddock's war began, 1755.

9. In the *East Indies* the English had but *two places* retained, and these were closely besieged. But the fortune of war turning in her favor by land and sea, all the country east of the Mississippi, excepting the island of New Orleans, fell into her hands; and also the *Indies*, both *East* and *West*. She there progressively prevailed; and France lost the whole which she possessed in these three regions, though since she possesses a part by *grace* from England!

10. The disbanded officers from Canada, 1763, returning via New York for home, were entertained at a splendid dinner, where there

was much display of *silver* vessels and variety of *dishes*. This caused an impression of riches and luxury, and gave rise to the agitation of taxation, 1764. And in the course of events, when John Bull declared that he had a *right* in all cases whatever to *bind America*, the self *same day*, a noise was heard in the *air* in the new world, for several hundred miles!

11. Connected with this, it may be observed that when George III. was crowned, in the ceremonial part, a *ship* was launched, to exhibit his control by land and sea: but a *globe* on the bowsprit being too prominent, a chip was taken off, which took out a part of North America: at the same time the most valuable *jewel* fell out of the crown; and which was noticed in after speeches.

12. An Irish *lord*, who had lived in Boston, being called upon for his judgment what force was adequate to subjugate America, replied, give me St. Andrew's *watch*, (about 200 men in Dublin,) and I will go through America.

13. Gen. Burgoyne said—give me 5000 men, and I will go through America, or leave my artillery. The king then specified—I will send 30,000; if that won't do, send 40,000; if that won't do, 100,000 shall! Burgoyne fulfilled his pledge—10,000 men, besides *tories* and *Indians*—he went through America, and left his guns behind; and the king lost one hundred thousand lives, and one hundred millions of money—which anterior was a trifling debt.

14. The next time Burgoyne came on to the parliament floor, he said, I once thought the Americans were in the wrong, but now I am convinced that nothing but the overruling hand of Providence could unite the hearts of three millions of people so perseveringly to stand or fall together, as what the Americans are.

15. Whoever believes in a superintending Providence, and has correct information on the discovery of America, the revolutionary struggle, with the various concomitant circumstances attending, must acknowledge the Providence of God on the subject, as attending by an interfering hand.

16. There was no *place* in the OLD WORLD for "RATIONAL LIBERTY" to begin;

17. For the *people* were kept in ignorance and bound in the chains of despotism; and forbidden the proper liberty of speech and of the press for free investigation, under severest penalties!

18. Hence those persons of the clearest heads and best hearts, possessing the most independency of *mind* and correct views of the "RIGHTS OF MAN," felt the spirit of migration, and resolved to emigrate to the NEW WORLD—to enjoy the liberty to think and speak, and to act and judge for themselves, agreeably to the Creator's law of nature!

19. Hence the origin of those views of rights, independence and union, in and during the revolutionary struggle!

20. For to suppose that one man, living on an island that will hardly make a dot on a map, in a remote corner of the world, should have more wisdom to govern 3,000,000 people, 3,000 miles off, as not being capable of governing themselves—and all this by the appointment of God, is an imposition on common sense!

21. The book of nature—the lofty mountains—rivers—fresh inland seas, &c. declare and exhibit as already exemplified socially, that this quarter of the globe was to be the beginning of a new theory and order of things, for the regeneration and improvement of society, in a natural, political, and spiritual point of view, personally and *morally*; as elucidated in the declaration of Congress on the 4th of July, 1776.

22. But it is hard to shake off old prejudices and long established habits; therefore the practice of the old world was somewhat introduced here! viz. *law*, *religion*, and that one man may be the *property* of another: which principles found their way into most parts of the old states, previous to the last data '76; but progressively have subsequently been going down the hill, if not entirely out of date, in some parts of the union.

23. The correct views of *Penn*, allowing equal rights of conscience and the rights of suffrage, according to merit by virtue and talent, should be eligible to posts of honor and profit—believing in one God, with future reward and punishment: no other test being required as a qualification to office in all matters of opinion in religion. Lord *Baltimore*, being actuated by more liberal views than many of his cotemporaries, was an auxiliary to liberal principles: and 107 years after became a trait in our national character constitutionally.

24. The Roman *priest* Ury, *accused* in the negro plot at N. Y. was hung, and the law interdicted their residing in the colony—so Connecticut, previous to the late constitution a few since years.

25. Searching people for *witch marks*, and putting them to death, were some of the dregs of superstition imported from the old world; and hanging people for difference of opinion, as exemplified to the poor Quakers at Boston. Also, cutting off ears, whipping, banishing, cropping and branding; and even made it *penal* to carry a man over a ferry, or to give him meat, drink or lodging, or to tell him the road.

26. The associated ideas of the worshipper and the worshipped cannot be separated—hence the *act* that *tolerates* man to pay his de-

votion to his God, tolerates the Almighty to receive it—DESPOTISM AND BLASPHEMY.

27. Law, religion in any shape or form will persecute—it began with the *image* of Nebuchadnezzar, when the three Hebrew children were cast into the fire; and under every form and name, wherever it hath existed, there has been no exception since. Hence man, in relation to himself, is a democrat, but in relation to his neighbor he is a tyrant. Then let his jaws and tusks be broken, and his nails pulled out, and claws and paws cut off, to keep the monster from the land.

28. Should the Catholic, Jew, Mahometan, or Protestant, or Pagan, or any other, *ism*, KILL their people for *apostacy*, i. e. REFORMING, there would be an end of the spread of truth; but darkness and ignorance must still continue to prevail, by suppressing the spirit of inquiry, and the avenue of information to form correct judgment from proper evidence, agreeably to the nature and fitness of things.

29. Those gag laws, politically and ecclesiastically, as well as in civil institutions, are borrowed from the economy of the old world, to maintain the Divine right of priests and kings, for personal purposes of aggrandisement; and should be viewed by the people of this country, as the dregs of tyrannical corruption.

30. Passing over the affairs of *Lincoln* and *Shayes*, of MASSACHUSETTS; also, the affair of *John Adams* and the *whiskey boys*, there are some things to come under notice each in their turn.

31. Burrism on Blannerhasset's island, in the river Ohio, to prevent being roughly handled by the neighboring boys, who saw crooked work too much—but B. was stopped by the deputy Gov. of Mis. and spoiled the fun.

32. Gov. Bob. W—s had his deputy Gov. C—Mead dismissed from office, to retaliate.

33. Took Burr into the bushes back of Capt. Morah's garden, half a day; procured him a horse and guide for Mobile, and sent him off. Three days elapsed, then his excellency kicked up a dust—\$2,000 for Burr;—when he must have had the proclamation of Jefferson in his pocket—being P. M. connected with the arrival of the mail.

34. Burr taken up, carried to Richmond, and the GREAT JUDGE *dined*, &c. &c. &c. with him—which dissatisfied the *public mind*—which to appease he put Burr into a house fitted up at the public expense, like a *lord* in a palace, which gave greater uneasiness to the discerning eye of the public mind, so he finally put *him* in a tight house. And when every body seemed to think Burr would get clear, the Judge held Burr to enormous bonds: but when things began to be developed, and truth

to come out, then it was objected, that Blannerhasset's island belonged to Ohio, and that Burr must be tried there: so the matter appears to be shammed off with a bond of a mere trifle, viz. \$3,000. which being forfeited, his son-in-law paid, and Burr sails abroad over the big pond.

35. But the subject was published—how? So as to screen most of his associates of "*standing high*" in public estimation—with much expense paid by Uncle Sam—with a humbug and a sham to appease the public mind. Yet the secret is kept within the veil, and the Alpha and Omega, the officers of government, dared not present it to public view. For Gen. Wilkinson and the *British fleet* was to have brought up the rear!

36. So when a certain Judge was indicted—rule of the house—if acquitted on a majority of the points, exempt from whole hence as many trifling inuendoes as possible, and the subject matter of defence published beforehand, that condemnation would be *unpopular*; and thus secure acquittance in the judgment by the judges!

37. Milton's devil—it is better to reign in hell, than to serve in heaven.

38. Hence said *John*, 1789—"to have a stable government, the chief magistrate must be established *for life*, if not hereditary; and also the senate for life," &c. "to prevent the rich people from being oppressed by the poor," and clerical expectation in the east was high; but being disappointed on the fall of *John*, and the election of Thomas, then the cry was raised, an infidel is going to burn the Bible. And the very means which were used to keep out Jeffersonism, that overthrew tobacco religion, was the very means of their own downfall in the east, and cause of "*Hartford Convention*," by the way of *Henryism*, &c.

39. The Governor of Vermont, *Chittenden*, ordered men—*by an overt act*—where his power did not extend, viz. into Yerk state, over the militia at Plattsburg; not but what he knew better, but to provoke James Madison to prosecute him, and so bring on a *quarrel*.

40. The old *deacon*, Governor Strong, of Massachusetts, pretends to Quakerism—i. e. no fight—no fight! "Peace society," &c. Yet obtains a law to protect *Chittenden*, in his *overt act*, with all the physical strength of that state; and the Governor of Connecticut followed in train.

41. John Bull, while blockading the coast from N. Y. to N. O. leaving N. E. exempt, shows the mutual understanding between the two parties.

42. The taxes extra over and above all the rest, \$144,000, to act independently.

43. Henry, supposing himself not well paid for his services, delivered up his papers to

James for \$50,000, and got swindled out of \$35,000 of it, by an impostor, who passed for *count Crillon*, pretending to have a nobleman's estate in France, when he had none!

44. John Bull, not knowing the treachery of Henry, appointed him to an office worth 10,000 pounds per annum, which Henry lost by acting premature.

45. At Williston, in Vermont, while one was speaking on false swearing, by taking the oath of office to support the Constitution of U. S. and yet do all they could to give up the ship, three men came in just then, one got up, sat down, looked red, and then pale, much agitated to appearance; who was it, on inquiry; but old Governor Chittenden! Surely conscience speaks in the human breast.

46. *Cox*, who is said to have been a Methodist preacher, set the Yazoo speculation agate, by scheming and electioneering to elect such men to the state legislature, as would swindle the state, by selling the public land for a mere song \$500,000; which act was repealed, and records burnt by the next session, and some of the swindlers were killed, and some fled away.

47. The land was sold to Congress for \$1,250,000; and the extinction of Indian titles in the boundary of Georgia, when it could be done reasonably and peaceably.

48. Now a leading faction in New England, would fain have broken the Union, if the *fighting* men would consent. For some are like the ape, to use the cat's paw to pull out the nuts from the fire! So the demagogues of the South, under pretext of Georgia claims, but in *fact*, a different object in view.

49. *The title of the Governor of Georgia, "Commander in Chief of the ARMY and NAVY of this State," &c.*

50. Each State may govern the Militia, but does not the ARMY belong to the nation? And was not the NAVAL or NAVY and MARITIME affairs in the Constitution delegated to the United States?

51. So the State of South Carolina still retains the *title of king* in her digest or statute book, with *names* or titles of the officers in royalty. So that an uninformed person would be put to their test whether Jonathan or John Bull predominated.

52. Hence Georgia can plead, I have always retained my independence, as officially exemplified in the Governor's title, And Carolina, "O king, live forever"—Marion and Sumpter were rebels; and Green, Gates, Morgan and Lincoln, yankees, compelled me, &c. But we have not given up the ship, but are your very humble servants, when calling for aid.

53. Treason against the U. S. is almost impossible to prove to conviction; but against

a state government, high treason from a small act and death is the consequence.

54. The laws of the South on certain points are a unit, like an understanding together, same as Chittenden and those Hartford Convention folks and laws connected in N. E. as above hinted. Surely Milton's devil is not dead!

55. Big bugs at the big house speechifying, to send home a great sound to their constituents, at the expense of the nation, \$3,000 per day—some threatening to split the *Union*; and have the Indian question as a rallying point, running out of the house at the time of the reply; then coming back with PISTOLS, as though Congress Hall was a place to *fight*. Fie! Fie! Fie! Fie!

56. The affair of Miranda. The expedition was fitted out by the *British* minister, \$84,000 and two vessels were added by Admiral Cochrane, then on the West India station; which vessels were taken by the Spaniards; and all the *officers*, young Americans, were executed as being pirates: though their object was to revolutionize South America.

57. A prince of the royal blood was offered to the U. S. as a *seed* for a beginning, supposing that *other* plants were improper to be employed for a chief magistrate to govern and rule.

58. On the fall of *Napoleon*, the question was agitated where this idea of *liberty* came from, which so disturbed Europe, and took them 20 years to put to rights. The reply was, it came from America.—Then said the "Holy Alliance," whilst America remains *we* shall have our work to do over again; therefore all *people* who claim the *right* of choosing their own *master*, *must be put down*; for no government is legitimate, but that which is hereditary.

59. Moreover there was an understanding betwixt all the European potentates, that they should give *Jonathan* no assistance in the war; but John Bull might conquer U. S. if he could; thus, with 1,000 ships then in commission, and their disposable force on land, "*invincibles*," felt as if they were *Omnipotent*; and so sanguine was their expectations, that a viceroy, and governors were appointed accordingly, to officiate in the United States.

60. Here then, we may clearly see *their* views and feelings towards Americans; and thus the contrast is exhibited in a striking manner, the difference betwixt "*rational liberty*" and the "*divine rights*" of PRIESTS and KINGS.

61. England viewed the sages of the revolution gone; and that she might encroach little by little, until she could virtually govern America; and the independence would only exist nominally as an ideal thing. But Jona-

than said, I will bear for a while; but forbearance may cease to be a virtue—therefore what led to the war of the *revolution*, also did lead to it again.

62. God sees not as man sees. Matters in both wars turned out different in the sequel from the anticipations and intentions of man, by *land* and *sea*.

63. What cannot be accomplished by *force*, must be done by *fraud*!

64. The order of the *Jesuits* must be restored, and set to work in the U. S. of America; although they had been put down and banished from all countries where they had been known to exist, as being dangerous to society.

65. For they are a kind of military order of priesthood, composed of learned, cunning, artful men; capable of deep artful chicanery, under every *appearance*, which opportunity and circumstance might present to further the object, and aid in the accomplishment of their views and design.

66. To subjugate the world to the *Pope*, and virtually govern it themselves.

67. After being banished from the East Indies, China, Japan, &c., all the Catholic potentates of Europe found it necessary to put them down. Even in France, Spain, Portugal, and the *Pope's* dominions not excepted.

68. The last attempt to establish their empire, was in and among the *natives* of South America, in the mountains and head waters of La Plata and Chili; but finally were routed, recalled and driven from thence, as being dangerous to the interest of Spain.

69. But now they are revived and restored for a different purpose, object and end.

70. The tools of the *Holy Alliance*, for an unholy purpose!

71. Missionary societies, i. e. societies of religion and politics, from the kings and nobles to the clergy and people; get all the *money* possible, and thus let the *revenues* of Church and State be appropriated to send men to America, of the *true faith*, to CONVERT HERETICS!

72. And thus do the great and pious and holy work of the Lord.

73. But how shall this be done? By strengthening the Lord's orthodox party. 1. By generation: 2. by emigration: 3. by education, and thus make proselytes, by moulding and infusing into the tender mind of heretic children, our sentiments and holy religion; so that their minds will be confused, as to retain the *shape*, our mould will cast them in, and they will be nothing else but *ours*.

74. Learning of every grade and by every means, both by men and women, local and travelling; any way to fix the prejudice by

education; for man is an imitative creature, a creature of habit.

75. Splendid magnificent buildings, to excel in the land by appearance, pomp and grandeur, thus attract the attention of the GREAT FISH, and the less ones naturally follow in train. Educate the children of the *rich*, and the *poor* will follow of course.

76. *Money* constitutes *POWER*. Power constitutes *RIGHT*. And *right* gains ascendancy by flattering and inviting appearances.

77. When ascendancy is *obtained*, it must be kept by *authority*; and this must be claimed as of the *highest rank*, and hence of divine origin.

78. Thus, to impress the mind with a DREADFUL AWE, to excite obedience to our rightful system of government, Church and State, to avoid the most awful consequences to soul and body, in time and eternity.

79. Let them know that *they* are in *our* power; and that *we* have the *POWER*; and that we will use it too; and also make them *feel* it, if *they* do not *obey*.

80. The *certainty* of the punishment, is the *surest* preventive of crime: hence the advantage of subterraneous *vaults* of strength, *where* and whence none can carry and tell news and tales, &c. Then men will fear and tremble before our great *Diana*!

81. Under ground of the large stupendous buildings will be the proper place, where we can have it under our own eye, and manage affairs to our minds; and who will be the wiser for our doings? or who shall make us afraid?

82. Now is our time, the 5th angel having poured out his *phial*; the kingdom of *Napoleon* is darkened, the *Pope* exists, but not with the power of his predecessors; hence now is our time in this Babel of political darkness and confusion, to avail ourselves of this opportunity, to set up and establish our empire, before we are again put down and lose our power forever.

83. The constitution of the U. S. being expressive in the *negative* against passing laws to establish or to prohibit *isms* of any kind. THERE WE may go and set up and establish our *empire*, as an *ASYLUM* for refuge; should we fail in our *attempt* upon the *old world*, as well as the new, we may retire to our seat in peace.

84. Whilst the different denominations of heretics are like the snarling dogs, growling at each other, we, like the judicious, must go on in *silence* and *union*, and get the *bone* of value.

85. Mrs. *Fitzherbert*, the consort of George IV. is a Catholic. Women here rule. George III. went to *church*, we heard, but not so heard of, about the *son*. One who waited on the king, George III. whilst he had his rea-



son, said, I will say nothing against the royal family; because from them I get my bread;—but all the children but two were papistical, imbibed from the old queen—mother to George IV. She was buried with a kind of *Romish* pompous, flambeau mode—when removed from Kew palace to Windsor. The bishop of Chester and others prayed for *her* and the king's daughter after they were *dead*.

86. The register of 1818, with the king's stamp to it, mentions the name of the *confessor*—“FAMILY CONFESSOR” to the *royal family*—with the *chaplains* to the various branches of the family royal, &c.

87. When the salary of the prince of Wales was applied for a season to the benefit of his creditors, who supplied him with pocket money, but the Irish Catholics?

88. When the revolution of *France* took place, 6 or 7000 *priests* as *refugees*, took shelter in England: and within 25 years after, upwards of 900 Roman chapels were built in England.

89. The *nobility* (or no-ability) in England have their domestic chaplains, nominally called Protestant, but yet, are sent to *France* to be privately ordained, to obtain the true sanctity by order and succession.

90. When George IV. was crowned—all the utensils were made *new* and in the *Roman style*; the CROSS on the *crown*, and staff of gold, &c. &c.—it having been discovered, that Charles II. had via of—villain *Blood*, stole the jewels from the crown; for which *Blood* was knighted, with 500 per annum, by that majesty, about 1665.

91. The old wills, deeds, leases, &c. which involve the *estates* of the Protestants in Ireland, which were confiscated in the time of Charles, Cromwell, and William, and other former reigns, are preserved clean and safe, and transmitted down from mother to son, with all the ancient boundaries, with the full expectation, that one day those estates will revert to their descendants, when the intruders and heretics will be driven from the land.

92. The *primate* of *Spain* has called upon all *Catholic* countries for a general *crusade* against the heretics throughout the world.

93. Here then is ground to see where the sinews, marrow, heart and strength lies—and all that is wanting, in order to put it into *execution*, is the removal of the *sap head*: and in lieu thereof put on a *Jesuitical HEAD*—which might say—“I sit—a *queen*—am no widow—and shall see no sorrow”—SELF, SELF-SECURITY! Boasted self-security.

94. On a scarlet beast—royalty—the Holy Alliance—who sways the power that Buonaparte once held in Europe!—on his ruins seated and established in a new form.

95. “Can think no evil”—“can do no

*harm*”—of course “cannot err”—and therefore whatever is done must be *right*; hence must be infallible, of course.

96. The *Judge* constitutes the *Court*, and the CLERGY constitute the CHURCH.

97. This is the doctrine of the day—for the *jury* and *people* are only the *puppets* of others, a mere nothing but a *name*, and servants, as hewers of wood and drawers of water, or a kind of *nominal* something for a *come-off*.

98. The *Jesuits* owe no allegiance to our government, nor are they bound to keep faith with heretics; to the Roman Holy Father is their accountability, and to THEIR OWN HEAD! And about two millions of people have they an ascendancy over in this land.

99. In the affair of Hogan and the Pope's Legate, the Legislature of Pennsylvania *dare not* act themselves; there being 40,000 Catholic voters in the state at that time.

100. Threats are given out, and anonymous letters—“*can kill*”—in order to strike intimidation to the hearts of those—classical and official men.

101. When Spain declared war in Europe, the armies were put in motion in America the same day—also, the massacre in *Ireland* and at *Paris*, must have been both preconcerted and in uniformity—a true understanding upon the subject by all parties concerned on one side.

102. The common chat of *Italy*, that the *Jesuits* will set up their empire in the United States, &c.

103. The arbitrary power of Cromwell held the priests responsible\*\*\*\*\*—not a protestant was injured in his time.

104. U. S. not considered a “Christian nation.” Why? Because we have no *law religion*, called national church—with the name of *Christ* prostituted to it; and the same recognised by law and government.

105. People need to be wide awake to keep their own rights, and to enjoy their own privileges; but WISDOM and INNOCENCY must go together, not to do wrong.

106. Hence the propriety of the rule—as ye would that others should do to you, do ye *even* so to them; for this was the law of Moses, the spirit of the prophets, and the example of Jesus Christ.

107. After the fall of Napoleon—Alexander of Russia, invited the Buonapartists into his empire; which drew the brightest geniuses through Europe into that region.

108. The *Jesuits* availed themselves of the circumstance, and monopolized the places of literature in the *schools* which were set up on the *feudal estates*, which resulted from the visit of the Russian army to *Paris*—for light will circumsure!

109. The object of the *Jesuits* being discovered, they were banished from Russia—and it cost 500,000 sterling to fill their place with other men.

110. Alexander dying like the *Czars*, untimely: the *Jesuits* accused John Bull with the *crime*, so as to prevent the union of the Greek and Latin Church by amalgamation and absorption, to be accomplished via Jesuitical monopoly.

111. But common sense may view it in a different point of light. For the Jesuitical order is like the Camellion, which can always imitate the color of the object on which it happens to light.

112. Thus far, poor blind John Bull is accused:—but those *antis*—caused 14,000 *Masons* to be arrested—and who have not been heard from since.

113. So in *Spain*, from 40 to 50,000 persons in the neighborhood of *Madrid*, disappeared by the hand of man, (40 days grace for *Jews*, *Masons* and *Heretics*) besides all the other parts, perhaps 100,000 more perished. The whole protestant world is divided into districts, and men as agents, appointed to ascertain the number of *Heretics*, and also the *Hierarchs*: their number, opinion and abilities, and make report to the "DECAPIGANDI" at Rome, and receive instruction from head quarters, accordingly.

114. The king of England, George IV. received the *Pope's Legate*, which had not been received in England, in former reigns, for more than 200 years.

115. This, when taken in connexion with the *papistical* apparatus at the coronation; family confessor; bishop of Chester praying for the dead; domestic chaplains of the nobility going to *France* for ordination; the number of chapels built in England; with the number of *Jesuits* in that country, admits of solemn and serious investigation!! And what next? When 4 bishops and an *arch* bishop was set up in America; a large building was set a-gate called a CATHEDRAL, with small *subterraneous vaults*; like those of the "HOLY INQUISITION," as far light has ever been obtained on that subject.

116. To prevent discovery a high board fence for an enclosure—written over the doors, "no admission;" wind blew down the fence; then the *Heretic* could see and inquire, what are these *cells* for? "To put in wine;" "to do penance in;"—"to rent out;"—"for the Priest;"—"to put in the dead;"—and the strong heavy doors and great *iron bolts* to keep them safe from the doctors." &c. &c.

117. But are those vaults designed for the dead; or rather, to confine the *living*?

118. In the woods some miles back of Baltimore, Emmetsburg, Beardstown, New York,

Boston, New Orleans, Baton Rouge, Natchez, Greenville, Gibson Port, Missouri, Mount Sneak, Port Clinton, Cincinnati, Perry County, Louisville, Lexington; Gaytursburg, and probably more than 200 places more, going on silent as death and still as midnight!!!

119. At Pittsburg 172 feet long and 76 wide, with the *chat* of wading knee high in Heretic or protestant blood in America!

120. Decapigandi \$1,500,000; Pope, \$100,000; donations from the potentates of some of the Holy Alliance.

121. The *rose* which is annually given by the Pope to the potentate whom he thinks has been the most useful to the church the preceding year, was adjudged to the usurper of Portugal, and also an additional one to Old Hickory,—as if he would flatter, deceive and gull, the Chief Magistrate of the United States; as if to lull the Americans to sleep!

122. The term "HOLY," belongs to religion; the term "ALLIANCE," belongs to *politics*; but when united, embraces both.

123. Hence the "Holy Alliance," and the restoration of the order of "*Jesuits*," who were supposed to have been annihilated and become extinct; but they were only dormant, and are now virtually governing the Roman Church, which amount to 90,000,000 over the world; while the Protestant is but 30,000,000—3 for 1!

124. All the blood shed about religion since the time of *Luther*, is laid by them to the charge of Protestants—as *Heretics*.—for departing from the true church.

125. And all their teachers in this country, are denounced as *Hesarchs*, and placed on a level with the greatest of criminals, by the *Jesuits*, who justify the Inquisition of Spain, and plead for one in this country.

126. The Inquisition work in secret, and in the night and under ground! See the mode at Goa, as related by Dr. Buchanan; and all the other accounts how they correspond.

127. How many persons are suddenly *missing* in different sections of this country.—Been to Heretic meetings—and dealt with accordingly; sundry have strangely disappeared.

128. One poor fellow, a tailor by trade; *said* he was sent with a letter, found his way into the *cell*, kept on bread and water for some weeks, and cow-hided into the bargain!\*

\* Name of the man, also the Priest who burnt the *bible*, and bishop could be given! See also at New York.

"From the New York Evangelist.

INQUISITION IN NEW YORK.

The following case of Romish persecution has recently occurred in New York. A young woman residing in Newark, was in the practice of coming to the city for confession, absolution and Popish instruction, from—a Roman priest. At length, she learnt so much of Protestantism, from the family where she lived, that she desisted from attending confession and the mummeries of Popery.

129. 197 on the bridge at Wexford; 183 in the barn of 1798, burnt; 200,000 in Ireland swept off in a night; and 70,000 at *Paris* in the days of Louis XIV; also, the powder plot!!!


130. Lafayette with all the deputies, and liberals, and editors of liberty and liberal principles were proscribed in France; and would have been assassinated in the hellish plot, had the revolution prevented it, which probably not one person expected it so soon, three days before.

131. The tyranny of the *king*; the shutting up of the *banks*; flung society out of employ, into convulsion; and hence the *fire* to the *magazine*, and facilitated the object of liberty, then in embryo.

132. The development of *this* plot, found in the iron chest, with the flight of the *Jesuits*; some to England; 80 wagon loads and other vehicles into Naples; shows the design of the Holy Alliance and the Jesuits against the liberties of mankind; a general conspiracy to sweep off their enemies at one grand blow.

133. Hence the combination to arrest the progress of light and liberty, and bring back

After a time, she visited the city, and not returning to her abode for some days, her employer followed in pursuit of her. The information which he received convinced him that she was illegally detained by force, by the Priest and his devoted tools. The usual legal process was resorted to, and in consequence she was discovered. She was found confined in a private chamber, where she had often been visited by the priest, urged to make confession, and threatened with further severe punishment if she would not confess, submit to the priest, and return to the Roman faith. She was of course liberated by the civil law, and is now fully clear of the American Inquisition, *until they can seize her again*. The names of all the parties can be given.—*Prot.*

 The above note is from a minister of the gospel in this city.

the days of darkness, for the support and continuation of kingcraft and priestcraft, monarchy and law religion, in the world.

134. Thus we see that liberty was suppressed in Naples, Spain and Portugal; and the fall of *Bolivar* in South America. And where is he? who knows? who can tell!!! O the monarchical and Jesuitical influence over the world!


135. The cloud is gathering fast in this country, and are we prepared for the storm!

136. A drowning man will catch at a straw!

137. If light and liberty prevail, monarchy and priestcraft sink.

138. To prevent this, a general conspiracy and assassination or massacre of these Heresiarchs, &c. &c. and "outward court worshippers!" As the only possible means of hope for success, in which attempt if they should not succeed but fail, it would produce a reaction, which would recoil back on themselves.

139. The "woman on the beast" intoxicated with the "blood of the martyrs;" Church Jesuits, who use the *name* of the *pope* for a tool; to cover, and carry on, and accomplish their own object and end! Hence, Wesley: "There will even then be a *pope* but *not* with the power of his predecessors; and *he* will be under the government of Babylon." "Body of men," Jesuits, not the Council of Cardinals; but the DECAPIGANDI.

 If old Napoleon be dead, I expect to see, if W. be correct, young NAPOLEON in \*\*\*\*\* by the *consent* of the Potentates of Europe!

140. But I must here stop, with this remark—BE YE ALSO READY!!!"

END OF THE VOICE FROM THE EAST.

## PART SECOND.

### REPLY FROM THE WEST.

1. Mr. WESLEY says, in his notes on chapter 13, Rev. "The POWER of choosing the Pope (or Bishop) was taken from the PEOPLE, &c. 1143, and lodged in the cardinals alone," which *power* of choosing could not have been taken from the people if they had never possessed it.

2. Coke's life of Wesley, 533; "*power—I did not seek it; it came upon me unawares: I*

use it to the best of my judgment; bear it as my burthen."

3. But the conduct of those who came after him, bespeaks a very contrary and different language, when every artifice and intrigue is used, not only to retain power, but to beg and borrow it also, by the plea of *order* and *succession*—by "*WILL and DELEGATION.*"

4. Coke's letter to *Wesley*, for a THIRD

ordination in the garret at Bristol, 1784. (as related in Whitehead and in Moore's *life of Wesley*.) was the beginning of this Episcopal *Babel*, out of which arose the *confusion* in Europe and America.

5. The prayer book, articles of faith, and gown and band, was all concerted in this Episcopal *Babel*, to monopolize the *church* people and *glebe lands* betwixt Delaware and Georgia.

6. But the *vestry* and *church wardens* not being brought over to give their consent, because the *sanctity* was not pure by order and succession; hence the *cause* of that letter in the Church Magazine, from Coke to *Bishop White*, for a fourth ordination, so as to be certain of *pure sanctity* "by order and succession."

7. Coke was the first *regicide* among the Methodists. And as like begets like, so from and out of his conduct, consequences grew.

8. In his sermon at Baltimore and address to Washington, hoping the American government would be a model for European governments; which implies, cut off *kings' heads*—behold, the retribution.

9. Wesley's name was dropped off from the American minutes, as if *expelled*; next the name of *Coke* is left out of the English minutes; and moreover, gets *expelled* in time, from America in turn.

10. Takes the name of *bishop*, saying Wesley chose the *Episcopal*, &c.

11. Moore's *life of Wesley*, vol. 2, page 279, exhibits these assertions to be a *hoax*, a *libel*—without *his* sanction; but assumed, repugnant to Wesley's interdiction.

12. Previous to 1785, "minutes of some conversations between the PREACHERS in connexion with the Rev. John Wesley," was the then title of men unordained.

13. But when "three" men *ordained*, had just come over from England, and had *only met* co-preachers, it was then called "*Episcopal Church*," exhibits the principles of the doctrine of Rome: clergy constitute the church, *preachers* and *people* are nothing!

14. First edition of the minutes printed at Philadelphia, 1795, page 77, referring to the act of 1785, says, "*we*" (not Wesley "*formed* ourselves into an independent church," taking the name "*bishop*" and "*episcopal*" by assumption.

See LEE'S History of Methodism.

15. "1788—Who are the bishops of our church for the *United States*?" "*conferences*" the plural—but the three preceding years, "*GENERAL CONFERENCE*" was the *term*, though met in detached portions at different times and places.

16. Bishop and counsel governed, i. e. chose the Presiding Elders, and out of them select the counsel; like the figure 1 at the left hand side of 7 *noughts*, but cut the figure

one off, and what do the noughts count? Episcopacy is all: preachers and people are nothing. Daniel's little horn, looked more stout than his fellows.

17. 1789—The joke was carried on to an unparalleled height—John *Wesley* is constituted a *bishop* by Coke and Asbury, when in Europe, and they in America, 3000 miles asunder; then as Wesley had laid hands on Coke five years before, in the Garret at Bristol, 1784; and as Coke found that Asbury, 1785, was a *preacher* only, next day he made him a *deacon*, third day ELDER, and fourth day a BISHOP. He growed very fast—then stated on the minutes, in answer to the questions—

1789 "*Quest. 1.* Who are the persons that exercise the Episcopal office in the Methodist Church in Europe and America?

"*Ans.* John Wesley, Thomas Coke, and Francis Asbury, by regular order and succession.\*

"*Quest. 2.* Who have been elected by the unanimous suffrages of the General Conference, to superintend the Methodist connexion in America?

"*Ans.* Thomas Coke, Francis Asbury."

1790. "*Quest. 6.* Who have been elected by the unanimous suffrages of the General Conference, to superintend the Methodist Episcopal Church in America?

"*Ans.* Thomas Coke, Francis Asbury.

"*Quest. 7.* Who are the persons that exercise the Episcopal office in the Methodist Church in Europe and America?

"*Ans.* John Wesley, Thomas Coke, and Francis Asbury, by regular order and succession."

1791. "*Quest. 6.* Who have been elected by the unanimous suffrages of the General Conference, to superintend the Methodist Episcopal Church in America?

"*Ans.* Thomas Coke, Francis Asbury.

"*Quest. 7.* Who are the persons that exercise the Episcopal office in the Methodist Church in America?

"*Ans.* Thomas Coke, Francis Asbury, by regular order and succession."

18. Coke was *nominally* bishop in America, president of the Irish conference, and head of the missions for the West Indies, and "*would be*" Wesley's successor.

19. The *regicide principle*—(cut off king's head.) was elucidated with some *liberality*, which would be popular at Bristol, in a small degree, to the Trustees meeting houses question: acting on the side of the people.

20. But to separate from the church, and have seven districts, seven bishops, and then *one* more over the whole for superintendence.

\* God said let there be light, and there was light—so Coke and Asbury said, let *Wesley* be a BISHOP, and he was a *bishop*—so constituted by them, when 3000 miles off.

21. A number of *big guns* employed *Alexander Kilham*, to oppose the intended episcopacy, and plead for a REFORM.

22. Those guns were to be masked until a time of exigency, then to fling *their* weight into *his* scale.

23. The doctor found the Dagon of Episcopacy would not succeed; gave it up, and levelled all his might against A. K.: and those of his associates, who had encouraged him, to seek a reform, now forsook him, and became his accusers, judges and executioners, by signing his expulsion.

24. But A. K. was too honest to give up the ship, because others had deceived him and turned traitors to the cause.

25. About 5000 withdrew; hence the origin of the New Connexion, arising from the Dr.'s nonsense, first take up for the trustees and people, then change sides for an episcopacy, &c. &c.

26. Coke intended to call A. K. to an account for his political *sentiments*, but God took A. K. from the evil to come. High treason, loyalty, keep on the head, was now the principle, having taken the oath of allegiance to both governments.

27. The letters of those big guns to A. K. exhibited their *conduct*, as extracts were published in his *life* by his friends; hence the origin of a fuss at conference:—THEY belong to US, we must hush the matter, lest the latter end should be worse than the beginning.

28. From this came out a third party, called Independent Methodists.

29. Thirty-two persons, who were all official, petitioned conference for redress of grievance. But the Dr. as president rose up, took the pen from the hand of the secretary, and expelled the whole, for such an enormous crime, as daring to pray for a lay delegation. Hence the origin of the New Connexion at Lisburn, in Ireland.

30. Turning out two or three local preachers and members for daring to hold a "FIELD MEETING," gave rise to what is called "*Primitive Methodists*," or RANTERS.

31. Wishing to *dragoon* the Methodists from their church, without their consent, caused the *split* in Ireland, 12,000 to 18,000, in point of difference of parties.

32. The doctrine claiming all the power that *Wesley* had, by virtue of *delegation* to the conference, as exhibited in his "*will*"—after the concessions made before, alluding to the Portraiture of Methodism, has given rise to another great split.

33. The monarchical power of the bishop, in this republic, *not* allowing privilege equal to the privilege in Europe, "*no appeal*," "*the monster's born*"—gave rise to the split off of

James O'Kelley, and Wm. M.—somebody, for his *name* varies at different times in successive years.

34. "*Wm. M. Kentree*" 1788, and 1789, and 1790, and 1791, and 1792, the name appears to be the same in the column and station, in all them five years.

35. In 1793, the name is not in the catalogue of Conference columns, but in the *station* there is a name—William M. KENTRY—at the Norfolk and Portsmouth station. Why the alteration! Runaway, name changed.

36. M. "*Kentree*," as at the first; but in the *second edition* of those twenty years minutes, when re-printed at New York, and twenty years more added, 1813, the name is altered again throughout, and called "*Mc-Kentree*;" a *d* instead of a *t*.

37. Coke sail to L. D. go on a mission under a promise equal to an *oath* for six years. If you refuse, your stay may do more harm than the conversion of 500 souls may do good! An I don't know what: shall have to inform Lord C. Reigh! [government] and if you once get into jail, it will be hard to get out.

38. Coke said he counted the *votes*, and it was a *tie* two or three times betwixt R. Whatcoat and J. Lee—but at length Whatcoat got one the most for bishop.

39. Jesse Lee said Coke *stole* one of his votes, and put it on the other side!

40. Others affirmed there were *more* votes than there were *persons* to vote.

41. Thus much fuss to obtain "*three persons*" in "*one head*"—(episcopacy) a "*trinity*" of English bishops.

42. Thirst for power—"BORN TO COMMAND"—"*silver spoon* in his mouth, and a mitre on the head"—*Fig.*

43. 2000 Rev. clergy, ministers, against one poor "*IGNORANT*" individual, who sought to do them no harm, either in Europe or America. Yet laws were passed by those Rev. gentlemen, both in Europe and America, against one solitary person, as their records and minutes will show: an unheard of thing in the annals of the world.

44. Letters of falsehood and lies, to set the government to sacrifice an individual on the altar of tyranny, because "*he* goes so independent of the BISHOP'S POWER:" and others will hatch from the same nest, &c. &c.

45. Mock trials, because *he* is the bishop's puppet, *he* is one of *us*, we must clear *him*, because ———

46. Better one suffer than many. If he is innocent, we must use POWER, and make an example of him. What for! as a warning to others not to dispute our power, which of right *we* have by Divine delegation, to enforce "*MORAL DISCIPLINE!*"

47. The last meeting of F. Asbury: O the

agitated nerves: it was a sudden meeting. So M. Ken—passed me on the causeway as a statue, although I addressed him twice.

48. "Shall we strengthen the episcopacy?" Never mind, boys; the old man cannot stay long; and then *we* can manage things to our minds.

49. "He died and was buried and published:" but the *death of Wesley*, whom he succeeded, was not mentioned in the minutes. Why!

50. The WILL of the deceased was to have a number of *bishops* made: but others wished not to strengthen the episcopacy: but rather to pluck out his "EYES," and cut off his "EARS."

51. "Adam begat a son in his own likeness"—and "his little finger was thicker than his father's loins."

52. Therefore the *eggs* impregnated in the episcopal Babel of confusion, not being likely to hatch, recourse was had to episcopal *ort.* viz. "Virtue of the *relics* of saints." *Asbury* was dug up and brought to Baltimore, right on the spot, and so powwowed about the streets, that terror struck the mind of the preachers, as though *Asbury* had rose from the dead and come back, because they had disputed his will and power, request and direction!

53. By the assistance of one hour and a quarter from *his* son and successor, pleading on the floor, the eggs impregnated by the episcopacy, brought forth and hatched two, who came by "order and succession," and two more have been born since.

54. The spirit of a bishop is sure to come upon a bishop, and also upon his EYES and EARS too, as acting by authority from the same delegation by assumption.

55. To degenerate a noble, generous mind, make a pre-siding elder of him; but to cure a pre-siding elder of his folly, let him become a *local preacher*.

56. The doctrine of passive obedience and non-resistance has become the order of the day; and to dispute the power of episcopal authority, and call the same in question, is viewed as a *schism*, and inveighing against the "powers that be," and is a *moral evil*; and *they* as possessing moral authority, "received from the fathers" by "order and succession," to enforce moral discipline by virtue of this judiciary and executive power, have a right to expel people for the enormous crime of "CONTUMACY," for not loving the "monster." "ANATHEMA MARANATHA," is the order of the day; "to Satan," "for the destruction of the flesh!"

57. Look at the Rev. Wm. Burke, who bore the burden and heat of the day: when sleeping in the woods, and his wife to watch

and see if the Indians were come for the scalp, not knowing the moment when the Indians of those days would be upon him; he shrunk not from danger.

58. But after pursuing him for more than eight years, the episcopacy finally made out the great crime of "*contumacy*" at last, and so "CAST HIM OUT."

59. The bounds of a conference was denied to Cosmopolite, and for a local preacher to go and exceed the bounds of his circuit, would have been contumacy. Out with him, was the order of that day.

60. The doctrine of episcopal authority has drove off and cut off one way or another, more than five hundred preachers, and thirty or forty thousand members, within the period of about two or three years: as if, instead of the gentle shepherd, the *wolf* was among the flock.

61. Most people who join society have never read the *discipline*, but they love the Methodist doctrine and the preachers; hence love leads them in, without knowing the *stuff* derived from the *Roman pontiff*, incorporated into the *theme*, which originally was derived from, and bottomed on the pagan Roman imperial code!

62. Chicanery in this electioneering business will not do, being repugnant to the simplicity of the gospel of Christ.—Therefore read *Wesley's* letter to *Asbury*; take his *there* advice, and give it up.

63. Those ancient sages that were in the field thirty or forty years ago, my heart feels while I write; those days of love: the bond of brotherly union; most of them are asleep under ground.

64. A new set of men are come to fill our place. They have come out of the *ashes*, or else have been raised in easy circumstances, and know not contradiction. They are strangers to those former sufferings, and hungry, trying scenes. They cannot and will not bear contradiction; but we *must* be obeyed, and we will. How few are nursing fathers who feel for the flock.

65. Had those PRINCIPLES OF AMERICA been nurtured in *Virginia*, when one was rising with the other, the "*monster*" of episcopacy, impregnated by Englishmen, would never have been born.

66. Those tory English preachers who returned to Europe, brought the cause of Methodism to the brink of ruin in North Carolina, had it not been for old Mr. Green Hill; Gargetson was true to his country, till others poisoned his mind. And how many were brought into difficulty by Mr. Asbury's keeping in White's garret, instead of returning to Europe with the rest of the gang!

67. A few alterations might yet remedy the

evil already begun; but man is not disposed to recede and go back, but from necessity, not of choice; as exhibited both in France and Denmark, by the circumstances attending the revolutions, and fully exemplified there.

68. Some fifteen years ago, a few preachers, having no property of their own, wished to finger that of others; and formed the plausible idea of community of goods, as in ancient times: all things common.

69. A farm near Bennington, in Vermont, some \$20,000; old maids and widows' money, 6 or 7,000 dollars; a mortgage for the rest. While *they* must, as bishops, oversee the temporal concerns of the new church, called "REFORMERS," with one article of faith in their new discipline, and that was "We will have no BISHOP!"—But the people must, as the Englishman says, "be their most obedient and very humble servants."

70. However, not being able to make out the interest and principal, the *mortgage* swallowed up the whole premises, and thus that community blew out.

71. Joroboam had *right* on his side. And had he *done* right, there was a *promise* that his house should be *established* by the power, blessing and providence of God. Most *parties* that have come out and separated from the Methodist, "*Old Side*," so called, have dwindled away. If God be not with them, it must be so.

72. The Methodists, as a body, differ almost from all other societies; others come in by birth-right, natural born members. But the Methodists are omnifarious, hewed out of all kinds and sorts betwixt heaven and hell, that God's earth affords.

73. The tender, softening influence of the Good Spirit *draws* them forward; and from those desires to reform and be better, the *cause* of their coming into society.

74. Perhaps some may come to *retrieve* their *character*, and say "they gave up their *good name* and cast in their lot with the *despised people* called *Methodists*," when in fact they never had any name worth any thing, until they became Methodists; and to the Lord and to the Methodists are they indebted for what they are; and afterwards run off, and act an ungenerous part with bitterness.

75. Others may come in, to get the good opinion of Methodists, to answer their purposes of worldly *gain*.

76. Others, to officiate and be noticed, having nothing but hypocrisy at heart.

77. A Methodist hypocrite is worse than others, seeing their doctrines and professions are greater.

78. But I know of no society on the round aggregate of ancient or modern times, by computation, in the four quarters of the globe,

about one million of people, gathered in 90 years, exclusive of deaths and dismissions in that period, which amount to, perhaps, as many as a million and a half more, that have been gathered by such simple means, *conviction to the understanding*, without the temptation of *lucre* or law and compulsion—the only means the simple gospel of Christ affords.

79. But there is a distinction to be made betwixt the old economy of primitive Methodists under Wesley, following the openings of Providence, 1739, in Europe, and 1769 in America; and this new *fanaticism* from Rankin, who began the *closed doors* business, 1773, and which Coke and Asbury and Wm. M. have improved upon and changed like the Irishman's jack-knife, which was 29 years old; had it from his *father*, it had worn out five new blades, and three new handles, and still was the *same good old knife*.

80. The *Good Spirit* draws together and binds in love; but the *evil spirit* of the wolf will scatter the sheep.—"Where contention and strife is, is every evil work."

81. The *people* have been arbitrarily dealt with, for requiring a circulating information, which many of their *rulers* and teachers taught by writing; whilst those who wrote were not turned out and dismissed from office, but still retained their standing as members of the conference on the Old Side, so called, where this *radicalism* first began. But the understrappers have been turned out, with little ceremony, as though they were of no account.

82. The *members* of the old side—the Episcopal—my advice to such, would be this. To stay *peaceably* there as long as you can; to study the doctrine of Wesley as defended by *Fletcher* as the criterion of *Methodism*; and also study the principles and system of the Methodist Episcopal Church Government, as laid down in the Discipline, and contended for by the bishops, and those of your rulers who lead on the van!

83. And if you intend to expatriate yourself, do it from conviction of duty and judgment in a fair and *honorable* way; leaving the church property behind. Was I to hint to the preachers—it would be this. Do not be too arbitrary, but act judicious in your administration; give an honest and fair chance for *trial*, as a criminal, by jury, according to the rational constituted authority of the land in civil cases will admit; for the religion of Jesus Christ is bottomed on good and just principles of righteousness.

84. As you wish a GENEROUS PUBLIC to give you their money to build a *meeting-house* for you to officiate in, which never cost YOU one cent, and where you have no people nor meeting-house of your own, you would borrow from others a use for the time being;

if so, then do not be too narrow and contracted, and act ungenerous to those who are your friends, and would do you no harm.

85. But a little small soul and mean principle once let in, degenerates into a dwarf, which will grow into a giant, and become a monstrous tyrant in the land, unworthy the character of a generous American and a noble follower of the Lord Jesus Christ, who taught both Peter and John more liberal things—saying to one, “*forbid him not*,” and to the other, “*go to Cornelius*,” &c.

86. This doctrine, that “The great Head of the Church himself has imposed on us the duty of preaching the Gospel, administering its ordinances, and maintaining its moral discipline among those over whom the Holy Ghost in these respects has made us overseers. Of these also—viz. of Gospel doctrines, ordinances and moral discipline—we do believe that the DIVINELY INSTITUTED ministry ARE the DIVINELY AUTHORIZED EXPOUNDERS; and that the *duty* of maintaining them in their purity, and *not* permitting our ministrations in these respects to be au-

thoritatively controlled by *others*, does rest upon us with the force of a moral obligation”—will not be received as God’s *truth* in this enlightened day, by people of independent minds, who think and judge for themselves.

87. Also this doctrine, that those innate, inherent, and unalienable rights of man, by virtue of his existence, which all Americans admit as in the Declaration of Independence, July 4th, 1776, declared as belonging to civil society; but when associating with the Methodist Episcopal Church, *natural* and *acquired rights* are and have become extinct: except to *hear* and *obey*, is a ridiculous farce and also a mockery of common sense.

88. And ARROGANCE on the one side, and STUPIDITY of BLOCKHEADS on the other, to have such *ism* in the *Land*!

89. The “MOTHER of HARLOTS”—if she be the “MOTHER” at *Rome*, who are the “DAUGHTERS” abroad? Let truth and common sense say and determine.

90. See parallel between the Church of Rome and the Methodist Episcopal Church.

#### *Church of Rome.*

I. The government of the Church of Rome is Episcopal.

II. The Church of Rome is one universal church: uniting under one head, many distinct congregations, and spreading over a great part of the civilized world.

III. The government of the church of Rome is administered by priests.

IV. In the Church of Rome lay-members have no voice in making the laws, nor in the administration of government.

V. At the head of this body of priests, is a chief officer or bishop, styled the pope, which name comes from the Greek word *papa*, and answers to our English word father. He obtained the title of universal bishop in the seventh century, from the emperor Phocas.—Mosh. vol. 2, page 163, and that of pope in the eleventh century. Mosh. vol. 2, page 459.

VI. For several centuries after Christ, the bishop of Rome was elected by the presbyters and people. Mosh. vol. 1, page 342. But in the eleventh century, (the darkest and most corrupt age of the church) the pope was elected by the college of cardinals *alone*, excluding the consent of the clergy and people. Mosh. vol. 2, p. 474.

#### *Methodist Episcopal Church.*

I. The government of the Methodist Episcopal Church is Episcopal.

II. The Methodist Episcopal Church is one and indivisible: uniting in one body many distinct societies, and spreading at present over ONE MILLION FIVE HUNDRED THOUSAND square miles.

III. The government of the Methodist Episcopal Church is administered by preachers.

IV. In the Methodist Episcopal Church, lay-members have no voice in making the laws, nor in the administration of government.

V. At the head of this body of preachers, are three chief officers or bishops, of equal order, dignity and power. The oldest in years and office is styled, by way of distinction, though not by express statute, the senior bishop: and by many, both preachers and people, father.

VI. There never was a period, in the history of the Methodist Episcopal Church, when the people had any voice in the election of their bishop. Nor at present have, say, 4,000 of her clergy, nor upwards of 400,000 of her members, any thing to say in the election, either directly or indirectly.

*Quest.* 1st. How is a bishop to be constituted?

*Ans.* By the election of the General Conference, &c. Book of Discipline, chap. 1, sec. 4, excluding the consent of the great body of the clergy and the people.



*Church of Rome.*

VII. The sacred college who elect the pope, is composed of seventy cardinals; who, again, are chosen by the pope. Mosh. vol. 4, page 165.

VIII. In all the Pope's decisions, relating to the government of the church, he previously consults the *brethren*, i. e. the cardinals who compose his privy council.

IX. "In the latter end of the eleventh century the popes were invested with the plenitude of all power, both *spiritual and temporal*." Bowers' His. of the popes; preface.

X. I am not able to find any statute, restricting the power of the pope.

XI. "The popes were above councils and uncontrolled by their canons." Bowers' His. of the popes, preface. "Nor could the councils determine any thing, without his permission and consent." Mosh. vol 2, p. 296.

XII. "The Roman pontiffs were eagerly bent upon persuading all, and had indeed, the good fortune to persuade many, that the bishop of Rome was constituted and appointed by Jesus Christ, supreme *legislator* and *judge* of the Church universal." Mosh. Vol. 2, page 296.

XIII. "Some took the liberty to represent to his holiness, (pope John XXII.) that the decrees and *constitutions* of one pope, could not be reversed by another." The pope replied (and what other reply could be made?) "That they were mistaken, since it might be proved, by innumerable instances, that what had been decreed wrong or amiss by one pope or council, could be rectified and amended by another." Bowers' His. of the Popes, preface.

*Methodist Episcopal Church.*

VII. The General Conference, in the year 1820, was composed of eighty-nine sitting members, sixty-three of whom were presiding elders, or had filled that station.

*Quest.* By whom are the presiding electors to be chosen?

*Ans.* By the bishops. Dis. ch. 1, § 5.

*Note.*—In this year (1820) there were sixty-four presiding elders.

VIII. The presiding elders have been styled the "bishops' eyes" and the "bishops' ears." &c., and with them he consults in the government of the church, as his council. In the General Conference of 1820, it was part of the conciliatory plan, "That the presiding elders be, and hereby are made the advisory council of the bishops, or president of the conference, in stationing the preachers." Thereby enacting by law, what it was thought had been practised from the beginning.

IX. *Quest.* 3. What are the duties of a bishop?

*Ans.* 5. To oversee the *spiritual and temporal* business of our church. Dis. ch. 1, § 4.

"It is the duty of a bishop to travel through the work at large; to oversee the *spiritual and temporal* concerns of the church. But to oversee, means power to *OVERRULE*." Bishop M-Kendree's address to the Philadelphia Annual Conference.

X. I can find but *ONE*, restricting the exercise of the bishop's power. "He shall *not* allow any preacher to remain." &c. Dis. ch. 1, § 4. Question 3, Answer 2.

XI. "I believe, the resolutions passed at the last General Conference, authorizing the respective annual conferences to elect the presiding elders, are an infringement on the constitution of the Methodist Episcopal Church." Bishop M-Kendree's addresses to the Philadelphia Annual Conference.

XII. "Those ministers whom God selects to be the shepherds of his flock, and the guardians of his people, *possess the right* of governing themselves in religious matters, and all those committed to their care." Vindication of Methodist Episcopacy. New York, printed for the Methodist Episcopal Chur. 1820.

XIII. "They," the General Conference, "shall not change or alter any part or rule of our government, so as to do away Episcopacy, or destroy the plan of our itinerant general superintendency." Dis. ch. 1, sec. 3. Ques. 2. Answ. 5.

*Church of Rome.*

XIV. The *Papists* use the *temporal power* to put in force and to "execute moral discipline;" i. e. the *will* of the *CLERGY*.

XV. Those who do not obey the Roman Church, but withdraw, or are excommunicated—are denounced with a *curse*, as apostates or heretics, with "bell, book and candle light."

XVI. The Roman Clergy interdict their people from reading other books, than by their consent.

XVII. The Romish Clergy assume the power of granting the privilege to some, to have and read the Holy Bible.

XVIII. By *order* and *succession* from Peter.

XIX. Divine sanctity through the Popes, give Divine authority to the clergy.

XX. Many grades of places betwixt the people and the Pope, who is styled bishop of bishops, or universal bishop.

*Methodist Episcopal Church.**Committee's Report, &c.*

XIV. See the BISHOP'S Circular letter, explaining the "*design*" of the "General conference" "*for a uniform system throughout the whole body.*" 1820.

"It is both expedient and necessary to petition the *Legislature* for an ACT of *incorporation*, which shall *recognise* the *peculiarities* of OUR form of Church Government, and thereby enable US more fully and *effectually* to EXECUTE the DISCIPLINE of our CHURCH.

XV. Those who *withdraw*, or are "*expelled*" from the Methodist E. Church, are denounced as "*schismatics* and *BACKSLIDERS*;" and their *characters* are *blasted* in a public point of view, accordingly, by *slander*, &c.

XVI. Purchase no Hymn Books but what are signed by the *Bishops*, if you have any respect for the *AUTHORITY* of the Conference or of US!!! See preface to the Hymn Book, see also the General Conference, &c. to suppress the *reading*, &c. &c., the paper called "*Mutual Rights*."

XVII. The Methodist bishop says, *take thou authority* to READ, &c., which, if we suppose him to be sincere, we must think that *he* believes he has the power to grant that privilege. See the form of ordination in the discipline.

XVIII. "*By order and succession*"—"received from the *Fathers*." See first edition of Minutes, and the Bishop's Circular, &c.

XIX. "Divinely instituted and divinely authorized expounders," &c. See the doctrine of General Conference at Pittsburg, &c.

XX. 1. Hearer.

2. On trial.

3. Full membership.

4. Class Steward.

5. Class Leader.

6. Circuit Steward.

7. Exhorter.

8. Local *Preacher*.

9. Local Deacon.

10. Local Elder.

11. Travelling Preacher.

12. Travelling Deacon.

13. Travelling Elder.

14. Presiding Elder, or Elder of Elders— which term Elder means Bishop, &c.

15. Bishops—2 in the northern diocese, 2 in the south.

16. And one goes where he pleases, and hence "*arched*," as bishop of bishops, or "*UNIVERSAL BISHOP*!"

17. Supernumerary, superannuated Trustees, Book Steward, &c. &c. &c.

☞ See also the Papistical mode of consecration—the *Bread and Wine*.

Episcopacy, Monarchy, Slavery, and Popery are all bottomed on the same *principle* in their several degrees—which *power*, not being delegated by the people, is claimed to be the gift or grace of God, hence of heavenly birth and origin, and therefore of Divine authority, hence must be highly respected—as a VIRTUE!

Such doctrine must appear in its true shape and color to a clear head and correct heart, as a HOAX upon mankind.

For *POWER*, exercised without a *RIGHT*—by *assumption*, is, and must be considered an unjust, tyrannical act of usurpation!

Hence the Episcopal may, for distinction sake, be called ROYALISTS! And the opponents REGICIDES!

Hence, what six *foreigners*, in Baltimore, in conclave, matured in three days, when sixty American preachers were shut out, about 45 years ago, delegates, in the same town, are now meeting to rectify, and if possible, correct: to be purely *American*, and not *Babylonish*!

Here were the first acts of Catholic and Methodist bishops to multiply in this country, and here some of them lie deposited in the ground!

John Fletcher was born where Calvin officiated, and Alexander Kilham was born in the same town or place of John Wesley.

In Baltimore, the *six foreigners*: viz., Coke, Asbury, Whatcoat, Vassey, Dickins, and perhaps Diekerson, began the farce of Episcopacy to *hatch* what was impregnated, as exemplified in Coke's letters to J. Wesley and Bishop White.

The Gown and Band were procured by some of the American preachers, and Vassey

went into the *church*—but the *vestry* could not be duped—hence that part of the fun fell through—the monopoly of the vacant churches.

The Bishop's mock trial of *Lorenzo Dow*, in the person of *his*, i. e. Bishop's, right hand man—then the principle reciprocated, that the BISHOP "WAS BORN TO COMMAND" in the same place. FUDGE!!!

But "JUDGMENT must begin at the house of God;" and justice must take place. Therefore the ROYALISTS and the REGICIDES must HERE conspicuously appear, upon the theatre of time, and be exemplified in the annals of future history.

The term *Episcopop* was viewed only as a simple *name* of distinction—same as Bob or Dick, to distinguish boys—but the idea, that it was *significant*, meaning clerical power, is a thing that was never dreamed of by most of her innocent members, thirty or forty years ago.

But the monster is born, and a serpent is hatched, and how or where it will end, I know not.

No doubt but tens of thousands will be added to the Royal Church, of tender minds and honest hearts. But *Babylon* must fall, and this will be more apparent, after the *ascent* from the *abyss*—the IMAGE of the beast erected, and his worship set up with severe penalties, annexed for non-conformity. The WARNING given by the Angel on that subject, to mankind, not to conform, and such another dreadful threatening is not to be found in all the Bible. Compare chap. xiii. verse 11, with chap. xiv., the third angel's message.

O Reader! Prepare for the *trouble*! O strive to be in readiness, that you may meet the Divine approbation—and thus ensure HIS protection—and thus account to thy GOD in PEACE!

END OF THE REPLY FROM THE WEST.

### PART THIRD.

## A CRY FROM THE WILDERNESS.

"The LORD [Jehovah] of *Shem*"—"Japheth shall dwell in the *tents of Shem*."

*Abraham* the cotemporary and descendant of *Shem*, was called to quit his father's house, and to live in *tents*, with his family and descendants, until they went down into Egypt.

This *call*, which he obeyed by *faith*, came upon him while *uncircumcised*; hence a Heathen.

To him was the promise, *seed*, the singular, Christ—in whom the families of the earth were to be blessed.

This EXERCISE of FAITH by OBEEDIENCE was "counted," "accounted," "reckoned," and "imputed to him for righteousness," and he was justified in and by this exercise of *faith* and *obedience*.

The *faith* of Abraham shall "heir the world," the *reaction* of the soul on God, a kind of miraculous virtue, Christ revealed within, the hope of glory.

After 198 years in Egypt, they were called to the *tests of Shem*, being his descendants: and in the *wilderness* were they to encamp in this form, to leave a hollow oblong square in their *centre*, for the Ark of God, which contained the *stone seals* of the covenant; hence was called the ark of the covenant: which being made of wood, was overlaid with gold.

This *ark* was kept within *veils* or *curtains*, which were suspended within the TABERNACLE, which was within a TENT.

The *three families* of Levi, one on the *north*, one on the *south*, one on the *west*, but Moses and Aaron and the priests of the second order on the *east*, in the rear of the tribe of Judah.

Thus was the Tabernacle to be guarded on their march in the order of cantonment, three tribes east, three on the north, and three on the south and three on the west: encircling the Levites as above, while in the *wilderness* in TENTS.

After their arrival at Canaan, they were called like Abraham to quit the *house*, and annually to hold a '*camp-meeting*,' then called the *feast of tabernacles*, which was to last seven days, or a week, by Divine appointment.

Over the *ark* was a plate of pure gold, called the '*mercy seat*,' on the ends of which were *cherubs* with spread wings, and their faces inward, or towards each other, emblems of some of the order of the heavenly host, beings of the other world.

On the *mercy seat*, betwixt those cherubs, was a luminous glory emanating, probably in the form or *shape* of a *man*, and was called the '*Lord of Hosts*,' which dwelleth betwixt the cherubims.'

In times of exigency people might assemble at the *door* of the tabernacle, and make inquiry, and that Divine glory would give directions by vocal sound, speaking like the *voice of a man*.

None were to enter the *door* of the tabernacle but the priests, and none might go within the *veils*, the sanctum sanctorum, or holy of holies, but the high priest alone, once a year, and not without blood.

The SHINING face of Moses, when he came down from the mount, and the *shining* raiment of Jesus, when Moses and Elijah appeared to him, and the *light* which Saul of Tarsus saw, which was greater than the light

of the meridian sun, with many similar passages, as Holy Ghost, like cloven tongues of *fire*, &c. &c. Supernatural influences and glory and *power*, elucidate the manifestations of God in different ages and to different people.

A power supernatural attended the ark of the covenant.

Hence none were to see but the High Priest, he alone took down the *veils* and covered the holy things.

Then the Priests of the second order took down the tabernacle and tent, after which the Levites were to *shoulder* and march on.

When they stopped, the Priests of the second order would rear up the tabernacle and tent, then the High Priest would go in and suspend the *veils* in a proper attitude.

The *sons* of Eli brought the ark to the camp out of the holy of holies, without divine permission. It was taken, and they were slain, with 30,000 others—a retribution of justice. "The *glory* is departed, for the ark of God is taken," cried the old man, and died as a consequence, and the daughter-in-law also. What an awful time in the Hebrew land! See book Samuel.

The *ark* was put into an idol temple, and the idol fell down and the head and hands came off! Also, the people were *smote* with such afflictions as they viewed as supernatural, and they sent the ark to a city of a second lord: where there was a similar visitation on them; hence it was sent to a third city, and the people cried out, and were determined to send off the ark!

Two milch cows, with a new cart (calves shut up at home) took the road up into the land of Israel, contrary to the very principles and law of nature.

The Israelites, in attempting to open the *ark*, more than 50,000 fell *dead* on the spot. What mighty power still attended the ark.

The ark was not carried back to the tabernacle of Moses, but put in a private house, until the time of David, when he attempted to carry it on a *cart*, to bring it to Jerusalem to a *tent*, which he had prepared for it; but *Uzzah*, upon touching it, dropped dead. This shows the power of the Lord of hosts, still there present, which was not to be trifled with.

The *ark* was then left in the house of *Obed-edom*; here blessing rested from that power.

The Hebrews had departed from first principles, the order of God, which was to bring and carry the *ark* on the *shoulders* of *Levites*, not on a cart; hence, when David had recourse to the proper *order*, the ark and all the things went well, and the proper worship of God was restored in '*due form*,' in a social point of view; and the *heart* of David was glad, and he leaped for joy, and said, "my cup runneth over."

The 'BOOK OF THE LAW' which Moses wrote and delivered to the Priest, to be 'kept in the side of the ARK,' was to be taken out by the High Priest, every *seventh year*, the sabbatical year, or year of *release*; when it was to be read to the people at the 'Camp Meeting,' or 'Feast of Tabernacles,' while in booths and tents convened. This book was delivered with the instruction by Moses just before he died.

Now if the book of the law was kept in the *side* of the ark, (i. e. a kind of pocket made for it,) and such a mighty power attended the ark, how would it be possible to obtain a *transcript copy*?

I can see no possible way, but by special permission from the original author. GOD!

The pentateuch, or five books of Moses, now in use among the Jews, is near seventy feet in length, and about two feet in breadth, written on parchment, attached to rollers at the ends, to roll and unroll, to prevent friction. Thus a copy has and may be preserved from a thousand to 1500 years.

It appears that David took a copy by transcribing; the *only* copy taken *before* the return of the Jews from Babylon.

Abiathar, who escaped the massacre in the time of Saul—became David's high priest, and had the *care* of the ARK and "Book of the Law" in David's tent at Jerusalem.

Moses told the people, when they should set a king over them, he should not be a *stranger*, but one of their own brethren, and 'HE should *write to himself* a copy of the law.'

David was the first God fearing king they had, and he is called 'the sweet psalmist of Israel.'

The matter contained in the *Psalms*, show, how that *he* was well acquainted with the law of Moses, and the history of creation down, and exhibits his familiarity with that blessed book.

This shows the *purity* of the book; as none can be mutilated by the fangling of man, for none were copied anterior or subsequent to David's time, before the return from the captivity of Babylon. A superintending providence.

What became of the king's copy, or where it was *deposited*, Scripture is silent on *that* head. For we have no account after the *death of Solomon*.

In the time of Jehoshaphat some *travelling priests* took 'the book of the law,' the original copy, repugnant to primary economy, to read to the people, but were hooted from the field, and they laid 'the book' in a place of *obscurity*, where it remained in a *dormant* state, about 294 years, viz. 18th year of king Josiah, and 16 years before the Babylonish captivity, which was the third year of Jehoia-

kin: and first year of Nebuchadnezzar, when Daniel and his companions were sent off to Babylon, which is the date of the captivity.

Jeremiah was in the prison when the city was taken, and had been there for some time, while Zedekiah was king in Jerusalem, having been constituted by giving his '*right hand*' upon '*oath*,' the Gentile and Jewish mode, a twofold obligation, violated.

The people were mostly slain, and the rest put in chains for slavery; the city and temple were burnt in the *nineteenth* year of Nebuchadnezzar, and about 50 years before the return of the captives by the proclamation of *Cyrus*.

Esdras of the Apochrypha, appears to be the same as *Ezra* of the Bible. He tells us the *law* was burnt.

And *reason*, from the concomitant circumstances, says it must be so.

For it is a plain case, if Jeremiah was *bound* with a *chain*, the others were also; for *he* was *loosed* from his *chain*; which implies he was *bound* with others; and it is a very clear, plain case, that a man in chains, doomed to slavery, could not take such a *roll* as 'the book of the law' under his arm at pleasure, and carry it several hundred miles.

Ezra tells us that *he*, while at *Babylon*, was a ready scribe, and that *he* was going to *Jerusalem* to 'SEEK the *law* of the Lord,' which implies *he* had it not while in Babylon.

After his arrival at Jerusalem, we find him with the 'book of the law' reading to the people, from a wooden pulpit.

Where did *he* find the *copy* of the book of the law? Zerubbabel, Haggai, and Jeshua, or Zechariah, can only tell. Was not this the king's copy, written by *David*?

After those days, synagogues were built, and learning had become more common; hence *copies* were taken and dispersed into those places of worship. Moses and the prophets were read every Sabbath day.

The world appears to be indebted to the '*Masons*,' for the purity and *preservation* and restoration of the book of the law; as means, under God, for the benefit of mankind in after ages.

The book of the law—*original* copy was burnt—only one *transcript* copy in existence—and only a few individuals knew *where* that was. Hence how near the book of the law came of being lost out of the world! Then darkness would have remained on the subject of creation, with the origin and history of man!

But to prevent a similar occurrence from happening, synagogues were built, and each one was furnished with a copy, transcribed from the one preserved by the *Masons*, and restored to Ezra the priest—which *must* have been the transcript copy written by David. For there

is no evidence of there ever having been *any other!*

The JEWS have given us, GENTILES, 1. the law of Moses; 2. the Prophets; 3. a JESUS CHRIST; 4. Apostles—the Old and New TESTAMENTS.

Their "*Holy City*" is trodden down of the Gentiles; which *treading*, according to Wesley, will end about 1836, when the "two witnesses will be slain." An earthquake, 7,000 perish, 63,000 get converted, the beginning of the ingathering of Jews, who are scattered among *all nations*, and understanding all *living languages*; hence would be able in a short time to carry the Gospel to every city and family throughout the world. The time of the Gentiles be come in, and all Israel shall be saved.

"THIS NAMES and SECTS and PARTIES FALL,  
"And JESUS CHRIST be ALL IN ALL."

The stripping of the *Pope* of his temporal power, 1810, which should be effected by an individual from *Asia*—(B— from *Aere*) and that 666 years from a certain date, viz. 1143, it would take place, which was exemplified, January 1st, 1810. Those three things to a mathematical focus, like an astronomical calculation of an eclipse. And moreover, that this individual would have his kingdom darkened and lose his power; but in 1832, would rise again, receive the power and "*the kings with it*," which implies he had kings before; but previous to 1832, Turkey would be shaken by *Russia*; which calculations, thus far, seem to have been exemplified, like historical events, as already past.

The calculations were made in Germany, 1721, translated and published 1754, in London, and reprinted to Wesley's notes in America.

The clergy of Rome to ascend in power, and another *persecution* to arise, more awful than any before known, of the most dreadful consequences possible. A reaction follows in turn.

"I sit a queen, am no widow, and shall see no sorrow;"—have now my end accomplished—in Jesuitical form.

But the *ten horns*, or kings, shall hate—eat and burn *her* with fire.

The "earth helped the *woman*" in those countries north of the Danube, in her first flight; but her second *place* in the wilderness of America.

The first struggle will be in Europe, but the finishing stroke in America.

According to accounts \$1,500,000 is sent to America, annually, to help on the magnificent, strong fine buildings, with subterraneous vaults, not merely for the dead; but to all appearance, to awe, CONFINE, and terrify the LIVING; and thus upset the 'HERESIARCHS'

of all kinds, and bring in the *orthodox* of ancient times, even those who *cannot ERR*, 'can think no evil,' and 'do NO HARM.' Mighty 'INFALLIBLE,' indeed.

And on the other hand about \$10,000,000 laid up in store, to accomplish Dr. Ely-ism—when 500,000 men are brought to the polls at once.

Then will be the *struggle*, like the SHARK and ALLIGATOR, which were seen to close in, and both *fell* in the contest.

When Jefferson was on the *fence* with Burr, 100,000 men were ready to turn the scale; so the first '*overt act*' by 'Hartford Convention,' 100,000 men ready to save the ship; 'the *whiskey boys* were borne down at once,' as well as that of *Shayes* in the east and north.

So may it be in the south.

Bob, take my gun; shoot, shoot straight. O yes, *massa*, de *English* say, 'sharp shooters, *massa*'—'sharp shooters, *massa*.'

*Missa*, de white men say, *all men equal*; *me* say, *all women equal too*; *all women equal, missa*.'

Hush! Look and think; see beyond the end of the *nose*. By keeping a few *delegates* from coming across the *Potomac*, is but the beginning of sorrow, a cloudy thundergust storm. The *Quakers* have retired by *bands* and companies, beyond the Ohio, *in time*.

The *sixth* angel poured out his phial on the *Euphrates*; the waters (people) were dried up; that the way for the kings of the *east* might be prepared. Notice the two provinces on the Black sea gone out from under the hand of the *Grand Sultan*. Also *Greece*, with an English Viceroy. The design upon Algiers. Also, some parts easterly retained. Surely it may be viewed as a drying up of his *power* and *people*, seeing the Christians may *emigrate*.

'THREE unclean *spirits*,' to the kings of the earth, and to the whole ancient Scripture world—1. The *Russias*, &c. 2. The Holy Father and the Papistical countries under his control—as '*Christian Majesty*' and '*King of Jerusalem*.' 3. The Protestant, the three different interests, which clash with each other; strongest fend off.

The rich English *Jew* lent money to *Nicholas*. *Nicholas* has ordered the Jews from his empire, and demanded of the *Sultan* what he cannot pay.

The English Jew—"give *me PALESTINE*, and I will take you off with *Russia*."

John Bull—"I will remove the disability from the Jews, they shall be as Englishmen in point of privilege; so the property of my people, I will and must protect, and Palestine of course as *my province*."

England bestows *titles* on the *Pacha of Egypt*; revolt under British protection; then the *waters* would be dried up in good earn-

est, and the way to the east prepared: 4,000 miles here *this way*, 15,000 the other way, by the Cape of Good Hope.

By computation, 200,000,000 people in those countries of the three contending powers, and the *holy land the centre of the contention*; if taken prophetically, politically and geographically in a relative point of view.

I might enlarge on this subject, for my heart expands like the sands of the sea, but I must forbear, and hasten to a close.

The *camp meetings* which began in the Hebrew economy, under the divine direction, in public meetings, in *open space*, in the highways, mountains and solitary places, were continued by *Jesus Christ*, for days in succession. And after his reign upon the earth, there will be a falling away, the wicked will compass the "*CAMP of the saints*," and ripen the world for judgment.

A man in N. C. was driven off, because he *believed and preached a free salvation*; and his pulpit *burnt* accordingly.

He retired to the *western wilderness*. In a *dream* from one, that *they fished in clear water*, and all that were caught turned into folks, dressed in white, who broke out a praising God, his heart began to revive.

For a "*little cloud*" began to appear, a visitation from on high. Solemn countenances and tender hearts were seen. Sacramental meetings without preparation. One at Cany Ridge, by Wm. *Burke* and others, names being not the object then. *Methodists and Presbyterians* took hold together; some 20,000 souls upon the ground, and for several days the work broke out and continued without cessation, night or day, for a number of days in succession. Coming and going; new people—new subjects of the work.

Some who had helped to burn the *pulpit* became subjects of this work—wrote back to their old friends, who believed their report, and hence wished to see their old preacher again.

He returned to Iredell county, in North Carolina; met *Philip Bruce*, an old Methodist preacher: and they agreed upon a *meeting*, and preparations were made to "*encamp*," and hence called "*camp meetings*." "*Sacramental*" anterior to that time, as booths and wagons only were their principal accommodation.

The first "*camp meeting*" the *Listener* saw, was on Shoulderbone creek, in Georgia, 1803, in the month of February. Judge *Stith*, who has been a noted *deist*, here recanted his deism, and professed converting grace, and afterwards died in triumph.

1804, in Virginia, Bedford county; and in the state of New York, on the head of the Mohawk river; and in the Mississippi, these meetings he saw introduced also.

1805, in Connecticut and Massachusetts.

1807, in old England, and in Rhode Island since.

We have no account that John Wesley was ever useful to souls, until after he was shut out of the worship houses in and about *London*, 1739, and had to take the open space, *Moorfields*, where seven fell under the power, and professed to find peace that night.

They came to him to be talked to about their souls; their number increased, took down their *names*, and had to divide them.

Hence the origin of the *society and classes*, not to form a distinct *sect*, but a *brotherhood*, in *union* of different sects. But Coke and Asbury must *fulget*. While Wesley "*creeps and seeks to be little*," others seek to be great and "*strut*." See *Wesley's* letter to *Asbury*, to give over this folly of *Bishops*, as recorded in the life of Wesley by Moore, second volume, 1788. But *Asbury* and *Coke* would not, as may be seen from the extracts from the first edition of the *Minutes*; but is mutilated or left out when re-printed, to cut off the entail of disgrace, and lose the name of *assumption* in that of *divine*, &c.

Wesley encouraged field meetings; but his followers, to secure rented seats or *seat rents*, voted it out of doors, and gave it up for about 12 years, having fine chapels and a fashionable people, where a certain class of people were not *adequate* in money and appearance to go.

Yea, so far did the Irish Conference carry the matter, that they *passed* the following law, which was put on their *Minutes*, and in the *Magazine*:

"Q. 22. A Preacher from America, whose name is *LORENZO DOW*, travelled lately in Ireland, without any official recommendation from the American Conferences, or any of the rulers in that connexion; and yet professing himself a friend of the Methodists. What judgment is it expedient for this Conference to pass concerning the conduct of that man?"

"A. WE ARE MOST SINCERE FRIENDS TO RELIGIOUS LIBERTY; but we consider ourselves called upon to inform the public, that Mr. Dow has no connexion with us, nor did he receive the least permission or encouragement from the Conference to travel through Ireland as one of our body, or as one of our friends; and we are determined, that if he returns to this country, none of our preaching houses shall be opened to him on any account."

The English Conference passed a similar law, and put it first on the minutes of Conference, and secondly in the *Magazine* of 1807.

What is the judgment of the CONFERENCE, concerning what are called '*CAMP MEETINGS*'?

"It is our judgment that even if such meetings be allowable in *America*, they are highly improper in *England*, and likely to be productive of considerable mischief. And **WE** disclaim all connexion with them.

"Have our people been sufficiently cautious respecting the permission of *strangers* to preach to OUR congregations ?

"**WE** fear not ; and **WE** *again* DIRECT, that **NO STRANGER FROM AMERICA**, or elsewhere, be *suffered* to preach in any of OUR PLACES, unless he come fully accredited : if an itinerant preacher, by having his name entered on the minutes of Conference of which he is a member ; and if a local preacher, by a recommendatory note from his superintendent."

The *tyranny* to suppress those meetings, by *expelling* some local preachers and members for wishing to spend a day in singing and praying in a *field*, by laying aside the usual *formality*, was the very means of raising up that society called '*Primitive Methodists*' or *Ranters*, and which are now taking root in the U. S. Their own history and system of government is worthy a careful perusal.

The preachers of the *old side* at length began field meetings too, to prevent their members from going away. The old spirit of Methodism seemed to come upon them, which produced a reaction and a revival also : for they felt the power like *Saul* among the prophets. Moses made lice—the magicians tried to.

But those *Ranters*, so called, sought not to obtain members from the old side, but to *hew* them out of the world ; and God has been with them—40,000.

There is one association more wanting upon fair, frank, firm and generous principles : to think, and let think, yet not to allow chains to be forged to fetter the people : under the *name* and cloak of religion, because of a weakness in the constitution, not to provide sufficiently against the impious intrusion of ambitious men, at home and from abroad. Then ye who belong to no society, look to this and act accordingly.

The *Pope* has not only his *Jesuitical* priests in the different kingdoms of Europe and *America*, but has several *Consuls*, which are accredited, *here* also.

He, as a *temporal* prince, has no trade nor subject here, except his priests and clergy, and those under *their* control ; which is, perhaps, about one-tenth part of our whole population.

Now those *big houses* at Cincinnati, Perry County, Port Clinton, Pittsburgh, back of Baltimore, &c. &c. &c., in so many various places—in different parts of America, with those under-ground *vaults*, ranking all '**HERESY-ARCHES**' with the greatest of '*criminals*,' just

tifying the *Inquisition of Spain*, and pleading for *one* in the U. S. quoting the constitution, not to establish or abridge, &c. What does it all look like ; when we peep into the subject, with *their* periodical works ! Let the goodness of the American people determine.

The Sunday mail business. Any way to obtain Congressional *acts* on the subject of religion, for a starting place to accomplish the subject of law religion—'*Church and State*' ?

This Cry from the Wilderness is finished with three quotations from the German work 106 years old—Notes on Rev. xii. 12. and xiii. 1 and 15.

The holy alliance declared that the principle of *liberty* was going on systematically, as exemplified in Spain, Portugal and Naples ; and that a firebrand of it had got into Greece. The *arms of France and Austria* put down the first, and the viceroy of England, as king, is to govern the last.

The spirit of inquiry, the divisions and shakings among nations and denominations, denotes the *seventh phial* pouring out, near at hand—not far off.

"We are now come to a most important period of time. The non-chronos hastens to an end. We live in the little time wherein Satan hath great wrath ; and this little time is now upon the decline. We are in the time, times, and a half a time, wherein the woman is fed in the wilderness ; yea, the last part of it, the half time is begun. We are (as will be shown,) towards the close of the forty-two months of the beast ; and when his number is fulfilled, grievous things will be."

"Let him who does not regard the being seized by the wrath of the devil, the falling unawares into the general temptation, the being borne away by the most dreadful violence into the worship of the beast and his image, and consequently drinking the unmixed wine of the wrath of God, and being tormented day and night for ever and ever in the lake of fire and brimstone : let him also, who is confident, that he can make his way through all these, by his own wisdom and strength, without need of any such peculiar pre-ervative as the word of this prophecy affords : let him, I say, go hence. But let him who does not take these warnings for senseless outeries and blind alarms, beg of God, with all possible earnestness, to give him his heavenly light herein.

"God has not given this prophecy, in so solemn a manner, only to show his Providence over his Church ; but also that his servants may know at all times in what particular period they are. And the more dangerous any period of time is, the greater is the help which it affords.

"O reader, this is a subject wherein we also



are deeply concerned; and which must be treated, not as a point of curiosity, but as a solemn warning from God. The danger is near. Be armed both against force and fraud, even with the whole armor of God.

"It is Christ who shed his own blood. It is Antichrist who sheds the blood of others. And yet it seems his last and most cruel persecution is to come. This persecution, the re-

verse of all that preceded, will, as we may gather from many Scriptures, fall chiefly on the outward court worshippers, the formal Christians. It is probable, that few real, inward Christians shall perish by it; on the contrary, those who watch and pray always shall be accounted worthy to escape all these things, and to stand before the Son of Man." Luke xxi. 36.

END OF THE CRY FROM THE WILDERNESS.

## APPENDIX.

The following letters and extracts show what has been:

1. Thomas Coke to Wesley—the beginning of the *Drama!*
2. Wesley's interdiction.
3. Wesley's letter to Asbury, Sept. 20, 1788.
4. Coke's letter to Bishop *White*, of the Church of England, for a fourth ordination!

### THOMAS COKE TO JOHN WESLEY.

"HONORED AND DEAR SIR,

"The more maturely I consider the subject, the more expedient it appears to me, *that the power of ordaining others should be received by me from you*, by the imposition of your hands; and that you should lay hands on brother Whatcoat and brother Vasey, for the following reasons: 1. It seems to me the most scriptural way, and most agreeable to the practice of the primitive churches. 2. I may want all the influence in America which you can throw into my scale. Mr. Brackenbury informed me at Leeds, that he saw a letter in London from Mr. Asbury, in which he observed, 'that he would not receive any person deputed by you to take any part of the superintendency of the work invested in him,' or words which evidently implied so much. I do not find any the least degree of prejudice in my mind against Mr. Asbury; on the contrary, a very great love and esteem; and I am determined not to stir a finger without his consent, unless mere sheer necessity obliges me, but rather to lie at his feet in all things. But as the journey is long, and you cannot spare me often, and it is well to provide against *all* events, and an authority, *formally* received from you, will (I am conscious of it) be fully admitted by the people; and my exercising the office of ordination without that *formal* authority may be disputed, if there be

any opposition on any other account; I could therefore earnestly wish you would exercise that power in this instance, which, I have not the shadow of a doubt, but God hath invested you with for the good of our connexion. I think you have tried me too often to doubt whether I will, in any degree, use the power you are pleased to invest me with, further than I believe absolutely necessary for the prosperity of the work. 3. In respect of my brethren, (brothers Whatcoat and Vasey,) it is very uncertain indeed, whether any of the clergy, mentioned by brother Rankin, will stir a step with me in the work, except Mr. Jarrit; and it is by no means certain that even he will choose to join me in ordaining; and propriety and universal practice make it expedient that I should have two presbyters with me in this work. In short, it appears to me that every thing should be prepared, and every thing proper be done that can possibly be done *this side the water*. You can do all this in Mr. C——n's house, in your chamber; and afterward (according to Mr. Fletcher's advice)\* give us letters testimonial of the different offices with which you have been pleased to invest us. For the purpose of laying hands on brother Whatcoat and Vasey, I can bring Mr. Creighton down with me, by which you will have two presbyters with you. In respect to brother Rankin's argument, that you will escape a great deal of odium by omitting this, it is nothing. Either it will be known, or not known; if not known, then no odium will arise; but if known, you will be obliged to acknowledge that I acted under your direction, or suffer me to sink under the weight of my enemies, with, perhaps, your

\* Mr. Fletcher attended the conference in 1784, and was one of the meeting which Mr. Wesley called in order to consider the subject.

brother at the head of them. I shall entreat you to ponder these things:

"Your most dutiful,  
"T. COKE.\*

#### WESLEY'S INTERDICTION.

"With respect to the title of *bishop*, I know that Mr. Wesley enjoined the doctor and his associates, and in the most solemn manner, that it should not be taken. In a letter to Mrs. Gilbert, the widow of the excellent Nathaniel Gilbert, Esq., of Antigua, a copy of which now lies before me, he states this in the strongest manner. In this and in every similar deviation, I cannot be the apologist of Dr. Coke: and I can state, in contradiction to all that Dr. Whitehead and Mr. Hampson have said, that Mr. Wesley never gave his sanction to any of these things: nor was he the author of one line of all that Dr. Coke published in America on this subject. His views on these points were very different from those of his zealous son in the gospel. He knew that a *work of God* neither needed, nor could be truly aided, nor could recommend itself to pious minds, by such additions."

*Moore's Life of Wesley, page 279.*

#### WESLEY'S LETTER TO ASBURY.

"There is, indeed, a wide difference between the relation wherein you stand to the American, and the relation wherein I stand to *all* the Methodists. You are the elder brother of the American Methodists: I am, under God, the father of the whole family. Therefore I naturally care for you all in a manner no other person can do. Therefore I, in a measure, provide for you all: for the supplies which Dr. Coke provides for you, he could not provide were it not for me—were it not that I not only permit him to collect, but also support him in so doing.

"But in one point, my dear brother, I am a little afraid both the doctor and you differ from me. I study to be *little*; you study to be *great*. I *creep*; you *strut* along. I found a *school*; you a *college*! Nay, and call it after your own names!† O beware! Do not seek to be *something*! Let me be nothing, and 'Christ be all in all!'

"One instance of this, of your *greatness*, has given me great concern. How can you, how dare you, suffer yourself to be called *bishop*? I shudder, I start at the very thought! Men may call me a knave or a fool: a rascal, a scoundrel, and I am content: but they shall

\* Dr. Whitehead observes, "This letter is taken from an attested copy of the doctor's letter, in Mr. Charles Wesley's handwriting."

† *Cokesbury College*, twice burned down. The name was formed from the names of its founders—Coke and Asbury

never, by my consent, call me *bishop*. For my sake, for God's sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better.

"Thus, my dear Franky, I have told you all that is in my heart: and let this, when I am no more seen, bear witness how sincerely I am,

"Your affectionate friend and brother,  
"JOHN WESLEY."

*Life of Wesley, page 285.*

Coke at last ordained seven persons for India, signing his name Thomas Coke, Bishop of the Methodist Episcopal Church—when he had no church. But on his way to the east, God took him from the evil to come: and so prevented him from troubling the *world* any longer with his EPISCOPAL NONSENSE!

#### COKE'S LETTER TO BISHOP WHITE.

"RIGHT REVEREND SIR:

"Permit me to intrude a little on your time, upon a subject of great importance.

"You, I believe, are conscious that I was brought up in the church of England, and have been ordained a presbyter of that church. For many years I was prejudiced, even I think, to bigotry, in favor of it: but through a variety of causes and incidents, to mention which would be tedious and useless, my mind was exceedingly biassed on the other side of the question. In consequence of this, I am not sure but I went further *in the separation* of our church in America, than Mr. Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, as far as he had right so to do, with episcopal authority, but did not intend, I think, that our entire separation should take place. He being pressed by our friends on this side the water, for ministers to administer the sacraments to them (there being very few clergy of the church of England then in the States) *he went farther. I am sure, than he would have gone if he had foreseen some events which followed.* And this I am certain of—*that he is now sorry for the separation.*

"But what can be done for a re-union which I wish for: and to accomplish which, Mr. Wesley, I have no doubt, would use his influence to the utmost! The affliction of a very considerable number of the preachers and most of the people, is very strong towards him, notwithstanding the *excessive ill usage he received from a few.* My interest also is not small: and both his and mine would readily and to the utmost, be used to accomplish that (to us) very desirable object; if a readiness were shown by the bishops of the Protestant Episcopal church to re-unite.

"It is even to your church an object of great importance. We have now above 60,000 adults in our Society in these States; and about 250 travelling ministers and preachers: besides a great number of local preachers, very far exceeding the number of travelling preachers; and some of these local preachers are men of very considerable abilities: but if we number the Methodists as most people number the members of their church, viz.—by the families which constantly attend the divine ordinances in their places of worship, they will make a larger body than you possibly conceive. The society, I believe, may be safely multiplied by five on an average, to give us our stated congregations; which will then amount to 300,000. And if the calculation, which I think some eminent writers have made, be just, that three-fifths of mankind are an adult (if I may use the expression) at any given period, it will follow that all the families, the adults of which form our congregations in these states, amount to 750,000. About one-fifth of these are blacks.

"The work now extends in length from Boston to the South of Georgia; and in breadth, from the Atlantic to Lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucky, Cumberland, &c.

"But there are many hindrances in the way. Can they be removed?

"1. Our ordained ministers will not, ought not to, give up their right of administering the sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances were removed out of the way. I must here observe, that between 60 and 70 only, out of the two hundred and fifty, have been ordained presbyters, and about 60 deacons (only.) The presbyters are the choicest of the whole.

"2. The other preachers would hardly submit to re-union, if the possibility of their rising up to ordination depended on the present bishops in America. Because, though they are all, I think, I may say, zealous, pious and very useful men, yet they are not acquainted with the learned languages. Besides, they would argue, if the present bishops would waive the article of the learned languages, yet their successors might not.

"My desire of a re-union is so sincere and earnest, that these difficulties make me tremble: and yet something must be done before the death of Mr. Wesley, otherwise I shall despair of success; for though my influence among the Methodists in these States as well as in Europe, is, I doubt not, increasing, yet Mr. Asbury, whose influence is very capital, will not easily comply, nay, I know he will be exceedingly averse to it.

"In Europe, where some steps had been

taken, tending to a separation, all is at an end. Mr. Wesley is a determined enemy of it, and I have lately borne an open and successful testimony against it.

"Shall I be favored with a private interview with you in Philadelphia? I shall be there, God willing, on Tuesday the 17th of May. If this be agreeable, I'll beg of you just to signify it in a note directed to me at Mr. Jacob Baker's, merchant, Market-street, Philadelphia; or if you please by a few lines sent me by the return of post, Philip Rogers, Esq. in Baltimore, from yourself or Dr. Magaw: and I will wait upon you with my friend Dr. Magaw. We can then enlarge on the subjects.

"I am conscious of it that secrecy is of a great importance in the present state of the business, till the minds of you, your brother Bishops and Mr. Wesley be circumstantially known. I must therefore beg that these things be confined to yourself and Dr. Magaw, till I have the honor of seeing you.

"Thus you see that I have made a bold venture on your honor and candor, and have opened my whole heart to you on the subject as far as the extent of a small letter will allow me. If you put equal confidence in me you will find me candid and faithful.

"I have notwithstanding, been guilty of inadvertencies. Very lately I found myself obliged (for the pacifying of my conscience) to write a penitential letter to the Rev. Mr. Jarrat, which gave him great satisfaction: and for the same reason I must write another to the Rev. Mr. Pettigrew.

"When I was last in America, I prepared and corrected a great variety of things for our magazine, indeed almost every thing that was printed, except some loose hints which I had taken of one of my journeys, and which I left in my hurry with Mr. Asbury, without any correction, entreating him that no part of them might be printed which could be improper or offensive. But through great inadvertency (I suppose) he suffered some reflections on the characters of the two above mentioned gentlemen to be inserted in the magazine, for which I am very sorry, and probably shall not rest till I have made my acknowledgments more public; though Mr. Jarrat does not desire it.

"I am not sure whether I have not also offended you, sir, by accepting one of the offers made me by you and Dr. Magaw, of the use of your churches, about six years ago, on my first visit to Philadelphia, without informing you of our plan of separation from the church of England.

"If I did offend, (as I doubt I did, especially from what you said to Mr. Richard Dallam, of Abington,) I sincerely beg yours and Dr.

Magaw's pardon. I'll endeavor to amend. But alas! I am a frail, weak creature.

"I will intrude no longer at present. One thing only I will claim from your candor—that if you have no thought on improving this proposal, you will burn this letter, and take no more notice of it, (for it would be a pity to have us entirely alienated from each other, if we cannot unite in the manner my ardent wishes desire;) but if you will further negotiate the business, I will explain my mind still more fully to you on the probabilities of success.

"In the mean time, permit me, with great respect, to subscribe myself, Right Reverend Sir.

"Your very humble servant in Christ  
Signed, THOMAS COKE.

"The Right Reverend Father in God,  
BISHOP WHITE.

"Richmond, April 24th, 1791."

A fifth letter was from the Bishop's right hand man—who preached that *Asbury* was 'BORN TO COMMAND'—received a *mock trial*—was *acquitted*—because 'he is one of US'—then when the bishop had no further use for him—turned a kind of 'REGICIDE'—but where *is he now?*

The inquiry—may any of our *ministers* preach for the 'masons?' A. Preach for any place betwixt heaven and hell. *Truman Bishop* must not preach for the REGICIDES—hence *they* must be beyond the *gates!*

Many, like the '*antis*'—some *ignorant* and well *meaning* as the *tools* of others—some *evil designing*—are engaged to destroy the public safety—without prizing the privileges of the U. S. of America as they should.

Joseph Bonaparte, defeated in Spain, lost all the royal carriages and *treasure*, (which *Wellington* estimated at 2,000,000,) and flies to France; gives up the *crown*; Napoleon sends for *Ferdinand*, saying, your father gave me the crown of Spain, I gave it to Joseph, he gave it back to me. I now give it to you, and you *receive* it at *my hands*. Hence the *crown* in Girard's vault in Philadelphia cannot be the crown of *Spain*; and, if not, what crown can it be! except the "*crown of France*" which the pope did only sprinkle, but B. put it on his own head.

How easy could Joseph *agree* to go into retirement *disguised*, and Napoleon to take *his* name, seeing one had *many* foes, and the other had *none* to follow suit!

The English fleet watched all *ships* on the coast of France but their own

The English say, there is no man above his price. Somehow, a MAN was found at *Amboy*, in New Jersey, where only *small craft* can come

Report at New York said there was a Bonaparte at Amboy. He came to the city of New York, and said, *I am JOSEPH*, and I wish for protection, according to the *alien laws* of the United States.

A *sneer* in the sleeve, a whisper in the ear, that "John Bull was *gulled*;" "had got *Napoleon's barber*." The same at Philadelphia and Baltimore, whence the Frenchman said, "I served under Napoleon at Egypt and *Acre*; Joseph and Napoleon have such a *family likeness*, one may be mistaken for the other, by those whose observation was only superficial; but this is my *old master*." Revolutions are furthered and accomplished by *female* ART and intrigue. Not a female in *his* house at Amboy, New York, Piney Woods, Bordentown, Philadelphia, or back of the Schuylkill.

Eats "*his own bread*," and drinks "*his own wine*,"—and wherever he goes, a coach load of men near at hand, besides the one he travels in: precaution and care.

Never meddles with our politics, nor goes to the place of balls, amusements or big bugs; but keeps himself to himself, and minds his own business, with a few select friends in obscurity—confidential!!!

Those who visit him, as *Lafayette*, we never heard of any thing that passed, nor any remarks made by them about him—*honor* among big bugs! Joseph ran off from Spain, leaving his treasure behind; but this man, it is said, gave Girard three hundred thousand dollars for his bargain in U. S. Bank, the part not then taken up—three millions of dollars; money enough, and can give drafts to any amount in any part of Europe he pleases.

Bonaparte was first known in 1796, as a public character, on the expedition to Italy. The peace of Amiens, 1802, admitted of a superficial glance by the English, for his guards were about him still; and so completely had he the art of *disguising* himself, that, changing his dress, &c., several times a day, the Parisians would not know him as he walked the streets; how much less would be the discernment of an Englishman, with his small opportunity for observation!

To be sure, some few saw him when he went to *Elba*; but out of that company, it is very improbable that any one on board of *that* ship which took *his* barber to England, or was on board the Northumberland with *Cockburn*, who received him from one ship to the other, to take him to the Big Rock; nor is it probable that any one on the rock, when he arrived, had seen *him* before.

None were suffered to go on shore from the ship, when in English harbor; nor any from the shore to board the ship, except two or three of the *admirals*, water fowls, who go not

far from the sea shore, on land; hence it is probable *they had not seen him before*; and if not, how *detect the imposition*, seeing those of *his aids would all be in the secret*, to carry on the *joke*?

Sir Sidney Smith was one of those admirals—he owed his life and liberty to Bona—hence *he let Bona escape from the East—and might carry on the joke and let him escape by aiding again!*

*The corpse at St. Helena*—“not one trait of the great Napoleon to be *seen* in it,” observed a certain writer; hence instead of sending the body to England, as was directed, it was buried 18 or 20 feet under a rock, of more than 13 tons weight, in that island.

But the *crown of France*, when *he resigned Imperial dignity*, gave it, by will, to his son ‘*Napoleon II.*’ and had it so registered in France, to make the transfer legal, according to *their laws*.

And what a few years will exhibit on this subject of the two *Napoleons*. France and Germany, and future time must determine. An English vessel could come in by *Sandy Hook* in the night, put Bonaparte on shore at the above place, in New Jersey, in *boats*, and go to sea again before morning; but an American vessel would have brought him up to the city of New York.

Perhaps the British *connived* to let *him off* for a tool; a rod over France; and so sham their *allies*.

For a *covering*, let one of *Joseph's daughters* be reported to have come over to the United States; but not his wife!

The attempt to poison all the royal family of Russia, and revolutionize the empire, shows the spirit betwixt the holy alliance and the people; which spirit the *holy alliance* exhibit on one side, and say the other is systematically prevailing.

Light and truth and right and justice must and will prevail. For the world has long been in the hand of the enemy; but it must revert to its rightful *Owner!*

The *secretary at war*, who wrote the “*anonymous letter*,” in the *camp*, to raise the Babel of confusion against Washington and the country, 1783, did only one good act, the tool to purchase Louisiana; but ordered about 28 men to *spike the guns* on the Potomac river, when the British ships were in sight, and *run*; so make every door open, for the *enemy* to get easily to *Washington city*, in the late war—and moreover, make every arrangement for a derangement possible, to injure the land in the military movements of the war, then go off to receive the common reward of 10,000 pounds, the reward of treachery, Arnold like. And how many *agents* have the “*Holy Alliance*” here now, actively employed, in an intriguing,

sneaking way? First to divide and then to devour!!!

Washington's advice and counsel was, to esteem any man an *enemy* who should mention or intimate a wish to split and *divide the Union*, observing, “*united we stand, divided we fall.*”

What, then, must we think of the people in the “*North,*” or “*South,*” who would speak to that effect!—*One did*, the other has, or does!

The letter of a “*Hickory*” to the treacherous secretary has been published, to do *him injury*; but the treachery of man, in the heart and bowels of our beloved country, has been very great. O my God, what is to come!! Do Thou protect the ship! Bring to *nought* the wicked *counsel* of the ungodly! Frustrate the wicked *motives* of evil designing men, who betray trust reposed with them.

O ye Rulers of the land, as the guardians of the people, how can those things be answered to the Great Eternal, according to the *oath of office*, unless there be the *acts of fidelity* by those who *affiliate* in their responsible capacity, for the good of the land, and the general welfare of this country! See that *truth and rectitude* abide in your *heart*, and so evidence that *trust* is not misplaced, by being reposed in the hands of improper men!

And it is only the VIRTUE and GOOD SENSE of the PEOPLE, that hitherto has saved the *ship* from the rocks, by the superintending Providence of God. Therefore, ye American people, cultivate the public mind; take good heed to *yourselves*, and to your COUNTRY, and keep a good LOOK OUT!

THE FOLLOWING SUMMARY IS AN EXHIBITION BY A LEARNED JEW, AND ELUCIDATES A VIEW OF THE ISRAELITES PROSPECTIVELY.

“We learn from Daniel, that great events in the Religious and Political World are about to take place, in or about the year 1833. *Tarshish* (Great Britain) will obtain possession or command of *Palestine*; and under whose protection the Israelites will commence the return of their captivity; and it appears, also, that *Sheba* and *Dedan*, certain tribes or nations, dwellers on the sea coast of *Arabia*, will form an *alliance* with ‘*Tarshish,*’ or her East India Company, designated the ‘*Merchants of Tarshish,*’ during the ensuing forty-five years. We find that *Russia* (according to Ezekiel, chap. 38 and 39) will conquer or form alliances with *Persia*, *Ethiopia*, *Lybia*, (*BARBARY*), *Gomer* and all his bands, (*Gomer* was the father of the *German*, French and northern Italians,) and *Togarmah* of the North Quarters, (*Togarmah* was the father of the *Tartars*

and Turcomans,) and not being able to do any thing against Great Britain, by sea, will bring up all the nations of the civilized earth under her control, again: Great Britain and her allies; and we are led to believe that the young Lions of Tarshish, mentioned in the 13th verse of the 38th chapter, designate the *United States*, because she is clearly pointed out in the xviii. chap. of Isaiah, as hastening to the assistance of the distressed Israelites in Palestine, where the whole Russian forces are forcing their way by conquest, probably on their route to the East Indies. We have no doubt of this great conqueror Gog, being the Emperor of Russia, from his being designated in the *Hebrew* text, Prince of Rus. (Russia.) Mesheek. (Muscovy.) and Tubal. (Tobolski) not as it is translated in our English Bibles, 'Chief Prince of Mesheek and Tubal.' And it appears, from numerous prophecies in the Scriptures, that he will there receive a total overthrow; that Providence will assist the Jews, and their allies, as it is written in Daniel. 'The stone which was cut out without hands, smote the image upon his feet, that were of iron and clay, and brake them to pieces.' The effect of this battle, and the wonders which will be heard and seen at this time, will cause the entire destruction of Paganism, Bigotry, and Superstition in the Religious World; and the downfall of despotism, Monarchy and Aristocracy in the Political World; and as we have every reason to believe, in 1833, the Messiah of the Jews, of the seed of David, will be born, and that the great battle of Gog and Magog will take place in 1857, and be immediately followed by the appearance of the Messiah, and his government to be fully established. The resurrection of the dead—the temple rebuilt—the complete restoration of the House of Israel, by the means of the vessels or machines of Tarshish. (Isa.) 'Flying like doves to the windows, bringing home my people from afar, even from the ends of the earth,' and 'the sanctuary be cleansed,' (or justified,) in the year 1878, being the completion of the 2,300 years prophesied by Daniel, from taking away the daily sacrifice by Nebuchadnezzar, king of Babylon." J. J.

*Note.*—Compare the foregoing with the following extract from the Life of Wesley, page 237.

September 1, 1781, he says: "I made an end of reading that curious book, Dr. Parsons' *Revelations of Japhet*. The very ingenious author has struck much light into some of the darkest parts of ancient history. And although I cannot subscribe to every proposition which he advances, yet I apprehend, he has sufficiently proved the main of his hypothesis, namely, 1. That after the flood, Shem and his descende its peopled the greatest part of Asia.

2. Ham and his descendants peopled Africa.  
3. That Europe was peopled by the two sons of Japhet, Gomer and Magog: the southern and southwestern, by Gomer and his children; and the north and northwestern, by the children of Magog. 4. That the former was called Gomerians, Cimmerians, and Cimbrians; and afterward, Celts, Galats, and Gauls: the latter were called by the general name of Scythians, Scuti, and Scots. 5. That the Gomerians spread swiftly through the north of Europe, as far as the Cimbrian Chersonesus, including Sweden, Denmark, Norway, and divers other countries, and then into Ireland, where they multiplied very early into a considerable nation. 6. That some ages after, another part of them, who had first settled in Spain, sailed to Ireland under Milea, or Melesius, and conquering the first inhabitants, took possession of the land. 7. That about the same time the Gomerians came to Ireland, the Magogians, or Scythians, came to Britain; so early, that both spoke the same language, and well understood each other. 8. That the Irish spoken by the Gomerians, and the Welsh, spoken by the Magogians, are one and the same language, expressed by the same seventeen letters, which were long after brought by a Gomerian prince into Greece. 9. That all the languages of Europe, Greek and Latin in particular, are derived from this. 10. That the antediluvian language spoken by all till after the flood, and then continued in the family of Shem, was Hebrew; and from this (the Hebrew) tongue, many of the eastern languages are derived. The foregoing particulars this fine writer has made highly probable. And these may be admitted, though we do not agree to his vehement panegyric, on the Irish language; much less receive all the stories told by the Irish poets, or chroniclers, as genuine authentic history."

Solomon had two fleets of ships: one in the *Red Sea*, that went to Ophir for gold, which took *three years* to accomplish, and by some is supposed to refer to America, as being known to the ancients.

The other fleet was in the Mediterranean Sea, and there are eastern characters or hieroglyphics now to be seen in the *tin mines* of Cornwall, in England; and hence seem to have been visited by those from the east, in that day.

The division of the Holy Land, after Gog and Magog, by Ezekiel, and the *house*, as described by him, and the book of Revelation, is worthy of remark.

1. For the division is different from that mentioned in Joshua.

2. The battle of Gog and Magog, is not the same Gog and Magog as in Rev., but corresponds with the battle of Armageddon.

3. The *house* of Ezekiel with—after the second beast slays the two witnesses, and Rev. 7000 slain, 63,000 are converted.

4. Great Babylon came in remembrance before God; the *CITIES* of the *nations* fall! What treachery, struggles, revolutions and changes may be near at hand in the earth, particularly the ancient Scripture World; the *seventh phial*.

The Dr. in Divinity said at New York—It will be as much impossible to stop the progress of the Bible, Missionary and Tract societies, as for a little *fish* to stop a big steam-boat. A few days after, one *shud* was sucked up into the *pump*, so as to stop the largest steamboat on the river.

God generally brings about things in a very different way from the calculations of men!

The Hebrews have been a people of Providence from the *call* of Abraham to the *present* time.

From America to India they are a brotherhood, scattered in all quarters, and in the employ of almost all ranks of people, from the farm and *kitchen* to the minister of state and the throne. Hence, probably, there is no one set of people on the earth, who have such a fund of political knowledge and common information, as the *Jews*, in social matters, and the present state of the world.

Having access to all countries, and understanding all living languages, at the second coming of Christ, when thus convinced, what irresistible evidence to the understanding and judgment of the Pagan, Mahometan, and formal Christians. "IT IS GOD!"—and how soon the gospel, in its purity, spirit and power, could be circulated to all and to each in their own language, to meet the witness in the *heart*.

The idea of the *second* coming of CHRIST, by *John Wesley* and *John Fletcher*, which they think will be at the commencement of that day, called Millennium by some, that *he* will bring his *saints* with him—RESURRECTION of some of the dead—after the battle of *Armageddon*, mentioned Rev. And reign upon the earth a prophetic thousand years, 360,000; but if Apostolic, 360,000,000 of common years—the *promise*, 'showing mercy unto *thousands* of *generations*,' could then be fulfilled.

There is a great analogy betwixt the reflections of the *Jew* and *Wesley* and *Fletcher*. See *Wesley's notes*, and *Fletcher's ideas*, in the *Arminian Magazine*, two letters on the *same* subject.

The steam boats by sea, and swift-footed beasts and dromedaries by land, to help carry on the return of the Jews.

Not '*woc*,' but '*ho!*' an exclamation!—not '*bull-rushes*,' but time and reflection will explain a learned '*critical meaning*.' The

country '*beyond*' the rivers of '*Ethiopia*'—(which must, when the prophet would be speaking at Canaan) refer *west*, to the continent of America,—north and south '*wings*.'

On the night of July 17th, 1830, Cosmopolite dreamed that a "Society of Enquiry" convened, and investigated the question "Of what benefit to Society are Priests and Kings?" The result and conclusion was, that they were of no use, in the manner in which they have governed the world: therefore, after a certain *data*, would LAY THEM ASIDE, as of no account.

Upon this the waters rose amain, very muddy; built a raft; pulled by the bushes; came to a deep *Lake* of clear water, very rough, for the wind was ahead. "Stay in the eddy until the wind falls, then in the calm put forth all the strength *we* have, and may gain the high dry lands in sight on the other side." Then I awoke, and ruminated in strange feelings.

Inquired of *Judge Burke*, after relating it to him, for an interpretation.

Just then a man came in with a writing, containing the following statements. On hearing it read, the Judge observed, "your *dream* is now *interpreted*."

"The Jews assert, that according to their chronology, the temple of Solomon was destroyed by Nebuchadnezzar, 422 years before Christ; and the angel told Daniel, that from the time of daily sacrifice being taken away, and the abomination that maketh desolate set up, should be 2,300 days; when the sanctuary should be cleansed, and everlasting righteousness brought in. Now, if we count 2300 years from the 422d year before Christ, it will bring us to the year 1878, when this great period of Daniel will have its accomplishment. The other periods of Daniel, viz., time, times, and half a time, or 1260 years, time, times and the dividing of a time, or 1215 years. The 1290, and 1335, are periods of events to have their accomplishment within the great period of 2300, the last of which, with the 1260, to terminate with the 2300; and thus they form a *data*, from which we can go back from 1878, to look for events. Hence, if we deduct 1335 from 1878, it will carry us back to the year A. D. 543, at which time idolatry was established in the Christian church, and the image worship set up by the Pope, and supported and protected by his authority; and if we deduct 45 days from 1878, it being the difference between 1335 and 1290 days, it will bring us to 1833, as the period of the accomplishment of the 1290 days, when the power of idolatry shall be broken. And if we deduct 1260 from 1878, it will carry us back to the year A. D. 618, the period of the rise of Ma-

homet and his empire, who was to cast down the truth to the ground, and to practise and prosper for a time, times, and the dividing of a time, which the Jews understand to be 1215 years, and will have its accomplishment in 1833, 'when he shall come to his end, and none shall help him.' From this data the 45 years' war between truth and error will commence in 1833. In which war all that stands opposed to truth and righteousness shall be overthrown. Civil and religious tyranny, kings and priests, shall be broken to pieces, by the stone cut out of the mountain without hands; and civil and religious liberty established throughout the world, and the Divine government be established, under which the saints of the Most High shall take the kingdom, and possess it FOR EVER."

#### RECAPITULATION.

1. The *folly* of the doctrine of 'infallibility,' and the *inadequacy* of claiming countries.
2. The improvement in the arts and sciences caused a revolution in philosophy and divinity.
3. *Cause* of the American revolution, and the ideas of rational liberty.
4. The *folly* of law religion.
5. Treachery in the heart and bowels of the country at different times and in different places, from *unprincipled* men in office, who should have had better heads and hearts, exemplified in their administration and conduct.
6. Foreign *nations* design our *ruin* by their agents, counsel, and money.
7. 'Holy Alliance' for no good—destroy liberty—keep up tyranny. Unholy purposes.
8. *Combustibles* in the *bowels* and heart of the *country* for an *explosion* of the most *dangerous* kind.
9. Signs of the times.
10. The pope stripped of his temporal power, 1810, and transferred to the city.
11. Done by an individual from Asia.
12. 666 added to 1143, makes 1809, when the year expired: time fulfilled—Jan. 1st, 1810—took effect, according to Wesley's *notes* on Rev.
13. Buonaparte lost his power—'second beast.'
14. Babylon—church—clergy—order of *Jesuits* restored, for certain purposes and ends.
15. In this confusion of political darkness of uncertainty—seats *herself* on the *beast*—I sit a queen, &c.
16. Ten *kings* will in turn hate *her*: after the rise of the second beast, from the bottomless pit, 1832.
17. Turkey to be shaken by Russia, previous to the rise of the beast, 1832. *Is. 7.*
18. The above calculations in German, 1724; in English, 51, in London.
19. England, France and Russia—clash of interest.
20. After Euphrates' waters dried up, a contention for the holy land.
21. Another persecution.
22. Preparations for the battle of *Armageddon*.
23. Pacha of Egypt and the Jews and England—arrange—to obtain the *Isthmus* of *Suez*, for a way to the east.
24. Arrangements to destroy the *leaders* of *heretics*—a dreadful *plot*, very extensively laid—like that of Haman to a *day*, in the affair of Mordecai—assassinations, &c.
25. Succeed, but only in part—a reaction—cause of the overthrow of the *plotters* themselves,—by an overruling Providence. 'God hath put it into *their* hearts,' says the text book, 'to hate, eat, and burn her with fire.'
26. Witnesses slain—the *treating* of the city ends—7,000 fall, 63,000 converted.
27. *Great Babylon* *sinks*—the cities of the nations fall.
28. The two *beasts*, or *beast* and *false* prophet, taken away.
29. And HE appears, whose right it is to reign!
30. The mystery of God is finished, and the tabernacle, &c. is open to men.
31. *A falling away*, which ripens the world for JUDGMENT; and ALL INTELLIGENCES, whether HUMAN, angelic, or diabolical, will once appear before the JUDGE on the GREAT WHITE THRONE!

#### CONCLUSION.

When one is not bound to keep *faith* with *Heretics*, as exemplified by the *Council* in the case of *John Huss*—what assurance of fidelity can the OLD ORTHODOX give to the Heterodox!

In cases of Marriage, if the *Heretic* is not won over to the ancient true faith—what is the consequence but abuse—quarrelling—take the *whip*—be "*defrauded*," or else deserted?—yea, or *daggered*, as a heretic, by the direction of another!

For those who hold the destiny of man, in a future state of existence, must have much influence in their ascendancy over those, who are credulous enough to believe it.

Hence unison and firmness in the grand design of JESUITICAL CONSUMMATION!

*To all whom it may concern*—Know YE, That it is no time to sleep on your oars at this important crisis and era of affairs.

When I take a view and look at the principles of the Old World, which have been handed down for ages—exemplified in the "Golden Head" of *Babylon*—the "Silver Arm" of the Medes and Persians united in *Cyrus*;—the "Thighs of Brass" in the Greeks—*Alexander*



the Great,—the Roman “feet of iron” and “ten toes”—which are now still remaining. Also the Stone cut out of Mountain—and what is to be consequent upon it. And comparing the analogous prophecies of the four revolving empires in succession, mentioned in the same book of *Daniel*—then reading *Deut.* 28th chapter, involving the dispersion of the JEWS, and afterward their ingathering and return, chapter 29; also that of *Ezekiel*, chapters 38 and 39, concerning Gog and Magog—seven months to bury their dead, and seven years the weapons of war serve as fuel for fire:—And the three unclean spirits, “Illuminati”—“order of Jesuits” and “Legion of Honor”—going forth to the kings and governments of the ancient Scripture world, and concentrate the same under three general heads—as Russia, Catholic and Protestant, via Nicholas, Pope, and John Bull, for the BATTLE of ARMAGEDDON, the result of which is explained in the 19th *Rev.*—where the angel standing in the sun, calls all the fowls of heaven to eat the flesh of kings—the SUPPER of the great God!

The great house afterwards spoken of by *Ezekiel*. and the heavenly or new Jerusalem by *St. John*—both may refer to one and the same thing; the favored time of the church—when God himself shall rule, by His SPIRIT of LOVE, in the hearts of the children of men!

The treading of the Holy City by the Gentiles, is spoken of by Jesus Christ, and by Paul to the Romans—*St. John* in *Rev.* which no doubt refers to the same thing; hence prophetically, the same point or period of time—and may be taken in connexion with those passages noted as above, and compared with the signs of the TIMES!

The Chief MAGISTRATE of the U. States, the GOVERNORS, or Chief *Magistrates* of the several States and Territories of this UNION—the LEGISLATURES—with all those in authority, in a subordinate station.

Remember the CONSTITUTION—and your OATH of OFFICE to SUPPORT THE SAME, with the rest of your official duty: 1st. to your God, 2d. to yourself, 3d. your family, 4th. your fellow-citizens, and 5th. to your COUNTRY—as the public’s “most obedient, faithful and very humble servant!”

A breach of fidelity, constitutes *infidelity*—which act gives the character; hence we see an exhibition of what makes an INFIDEL!

The “Viceroy,” called king Zedekiah, by giving the right hand; the heathen mode to plight fidelity—which the heathens thought no man capable of such infidelity—first to pledge, and then to violate! The Hebrew mode was, an appeal to the great Jehovah; this twofold obligation, (as in modern times in our

courts of jurisprudence) was what the king of Judah had taken to the king of Babylon.

For the violation see the hand of retributive justice—parental feelings—his sons were slain before his eyes—his eyes were then put out; and he sentenced to die a prisoner in a foreign land, without a friend to soothe his sorrow:—must not the agony of his sons, in fancy, ever be before him?—as being the last thing he ever saw!

By him take warning; all ye who rule in the land, that God may be with you!

For Jeremiah prophesied that he should go to Babylon—and *Ezekiel* prophesied that he should NOT see Babylon—both were true, and how remarkably exemplified!

Hence, again be warned not to betray your TRUST—nor betray the people of this land!—over whom you are placed as guardians—as angels, to watch over the interests of the nation and the SAFETY of INDIVIDUALS—in these perilous times!

And all YE citizens of America, as a citizen and well wisher, in a friendly manner, I feel solemnly to WARN you to be actuated by innocent and pure principles.—And not to be deceived by fair speeches of flattery, and false statements of misrepresentation, from those who are the tools of others; the ambitious, deceitful, aspiring; who would dupe you as the ass, to ride over your head into office.

For bribes and grog, and flattering words, deceive and blind many.

“Statute law” is seldom mentioned at the BAR; but precedents taken for EXAMPLE, becomes the law of the land; hence the JUDICIARY place statute law in the back ground, as only an ideal thing, and in lieu thereof, the principles of the FEUDAL SYSTEM are substituted to predominate in the land!

Hence I ask, where shall one fly for safety and protection, as it relates to person, character, or property? Provided this system be progressing in the administration, by the leading talkers, who lead on the van!

1. The principles of *John Adams* on “Constitutions,” 1789, when at the court of St. James.—Monarchical and European stamp.

2. Burrism, founded in Europe with that of Miranda.

3. Henryism, Hartford Convention, and “Washington Societies,” with their big house that was burnt in Philadelphia, all had their foundations in Europe with the “Holy Alliance,” for the same object and end; and many honest hearts were imposed upon, as dupes to act the parts which others assigned; but not knowing what they were about.

So in the South, many are duped in the same way, by a faction of unprincipled men to gull others, as tools for the “Holy Alliance,” without mistrusting the same!

For where is the *petre cave* for a pound of powder; or a furnace to cast a ball, in all those regions!

When a man with a short gun shoots one way, while tremblingly he looks the other way at the same time, cannot be considered the man of true courage, but rather the *tools* of OTHERS, when he talks big, loud and large; THEY being kept *behind the screen*.

4. Those learned *jesuitical foreigners*, from the Holy Alliance and "DECAPIGANDI" of Rome, with those "VICAR GENERALS" preparing such a number of buildings at every important point in this country, with those *secret* and subterraneous *vaults*, the boldness, and impudence, and impertinence, as though they had a right to claim the ascendancy here, (if one may be allowed to judge from their avowed principles, and conduct of procedure, connected with their own declarations in their periodicals,) as they did over the poor Indians in South America; and vauntingly *burat* the books of the Christians in the eastern world, after they found their way round the Cape of Good Hope!

The one in *Georgia*, who had access to the Methodist chapels, has scattered the seed in those regions, that will not soon be lost, and some may repent it when it is too late to save the ship!

There are awful combustibles subterraneous, from the old world, who find materials *here* of a flattering, deceiving, deceptive nature, proper for *their* purpose, to work with, by an amalgamation, for an awful explosion, in the very *heart* and *bowels* of the country, that may come as a thief in the night, and take you unawares!

Therefore, as a christian and a friend, I feel to warn you; all sects, and parties, and denominations; whatever your religious views may be: AROUSE!—Be on the "WATCH TOWER" of observation and inquiry, that you may not be taken by surprise and in an unprepared state! But "*watch and pray*," and live to GOD, that you may be *renovated* with the regenerating power of HIS LOVE, shed abroad in the heart by the Holy Spirit, and thus be prepared to serve God in newness of life and godly conversation. *Getting* all the good you can, and by *doing* all the good you can; thus acting as you stand in relation to God and man, you live for *both worlds*, and here may fill your sphere with that independency of mind and dignity of character, as becometh a RATIONAL CREATURE, who expects to give an *account* for the *deeds* done in the body!

Re-*o* Reader, CONSIDER your relation to God and man, as you stand here, journeying through life; attend to the INWARD MONITOR in *time* for *eternity*. Adieu.

May God PROTECT the COUNTRY and SAVE the PEOPLE. AMEN, and AMEN.

N. B. *The LISTENER*, being a native citizen of the United States, as a friend to society, and to the *souls* of mankind for *time* and eternity, requests the *reader* and the *public* to read, examine and JUDGE on the foregoing, by *serious consideration*; and ACT RIGHTEOUSLY accordingly, as those that are bound for another WORLD. ADIEU.

140 times to the minute is considered death. The *injured Benjamin Jones*, about 180 or 190 pulses to the minute, counteracted and thwarted death, from *agitation* of mind, and doubtless he lived longer than he otherwise would.

What must have been his suffering, in that conflicting *scene* and *death*!

So poor *Truman Bishop*! what must have been the feelings and sufferings of that man? to be sent out of the world by conflicts of mind, sooner than he otherwise would! And who will *reprint* his book!

Trials of mind! Common place *trials*, to those of little experience, seem *great*; but they are bearable.

But to *try* one to the quick, to *exquisite* sensibility, who can bear it! The *nervous system* must be agitated, and the *body* feel the effect, and a sinking under it, a giving way of nature, unless that *we*, as *Christians*, can bring our minds to our situation; resigning all into the hand of the great *Architect*, being resigned to *His* disposal, and thus learn to live by the day, by feeling an *inward* Divine support, which may keep the *mind* in *peace*!

This has been the only means to keep my head above water, in the vicissitudes of life, during this thirty-five years of my wandering in the world.

The study of nature is sublime! FIRST impressions are simple *nature displayed*.

SECOND thoughts, is ART—then you know not where to meet the man of ART.

The *physiognomy* is an *index* of the *mind*!

The study of DIVINITY is the noblest and the most interesting—it involves the eternity of man!

1. "Fasting—to be duty performed to God!"
2. Private devotion to HIM "who is" and "sees in secret."
3. "Tell him his faults *alone*!"
4. "Let not thy right hand know what the left hand does!"

INWARD INQUIRY—and DEVOTIONAL RECTITUDE OF MIND.

## SUPPLEMENTARY REFLECTIONS.

How much more was the prospect AGAINST probability of the accomplishment of the calculation for 1810, than the *aspect* of affairs at present for 1832—the discerning eye must judge!

1. The *pope* stripped of his temporal power.  
2. Rome to govern itself as a body politic.  
3. This to be effected by an individual from *Asia*—where Mahometans and Pagans bear sway.

4. The *power* of choosing, the pope being taken from the *people* and lodged in the cardinals, 1143—1810—666 years the intermediate time.

Bonaparte from *Acre*, in the plains of Galilee, near where our Lord was born.

5. His kingdom would be darkened by the 5th phial—and he would lose his power.

6. That a “body of men” would avail themselves of the opportunity of political darkness to govern the Roman church—and turn the office of the *pope* and *kings* to their advantage, to gain ascendancy to govern the world—and hence become *intoxicated with blood*—and in turn have *blood to drink*—from retributive justice, who pronounces them *worthy*.

7. The sixth angel pours out his phial upon the Euphrates—Turkey shaken by Russia—*which we have seen exemplified!*

8. In 1832, the ascent of the beast from the bottomless pit—and the *ten horns* agree to give *him* their power for one hour!

9. The *power* of the individual from Asia was lost—but may revive again in the person of his son.

10. The Jesuits govern the Roman church, and turning the office of the pope, and the power of *kings* to further their ambitious views, to gain ascendancy and govern the world!

11. Young NAPOLEON is a ROMAN—mother and grandfather—Emperor of Germany.

12. His *preceptor* is a *Jesuit*—selected for the purpose! education fixes the *prejudice* of man!

13. To “reign by the grace of God”—not “the will of the people”—in France is the language of “*ten horns*.”

14. He was born a king—king of Rome—i. e. “iron crown” of Charlemagne—or iron Roman empire—“IRON FEET AND TOES” of *Daniel*.

15. In 1832 he will be of *age*—with promise of 100,000 men, upon the word of an Emperor to avenge the cause of his father.

The attempt to unite young *Napoleon* with the *daughter* of Philip the I.,—hence the young *fellow* to be brought in to possess the *crown*, perhaps by resignation; thus “by the

grace of God,” *he* would become “his most Christian Majesty.”

And the *Ministers* from the different nations in conclave met, with *Talleyrand* at their head, who, in the march of revolutions, keeps on and rises with the wheel of fortune.

The Catholic Religion is the avowed Religion of Frenchmen.

Quere.—When will the dream? Rome in a *flame*, fills Europe with smoke, and in letters of blood, written over the city, four words by the *man's hand* in *Daniel*, be realized?

Time must determine!

To sanction by *law* the beginning of those subterraneous *vaults* in America; a *grant* from the State of Maryland, to raise money by lottery for a *Cathedral*, by name, but the object was then unknown, being kept behind the screen.

Subsequently a petition for an act of incorporation for Carrollton College, to be wholly under the government and direction of *Foreigners*, who of course must be *Jesuits*, thus by law, to gain ascendancy, by circumlocution, little by little in this land; anchors cast far to the windward, to rise to empire over the people of the United States.

And their influence over the people in Baltimore is very specific and significant of the aspect of the times!

A *true King*.—When Dr. Franklin applied to the King of Prussia, to lend his assistance to America, “Pray, Doctor,” says the veteran, “What is the object you mean to attain?” “Liberty, Sire,” replied the philosopher, “liberty! that liberty which is the birthright of all men.” The king, after a short pause, made this memorable answer: “I was born a prince, I am become a king, and I will not use the power I possess to the ruin of my own trade.”

Here then the principles of the “*Holy Alliance*,” and the order of *Jesuits* are exemplified.

16. The Crown of France was resigned to *him*—and recorded by the deputies—hence constitutionally *his*.

17. Hence the “*ten toes*” are prepared politically for him, to reign by the grace of God—and hush the will and voice of the people; and so agree to give their power to the beast one hour, i. e. assist “vive L'Empereur” or *Roi*, 2d.

18. This order of things under *jesuitical* influence and arrangement—is awfully impressive, when we consider the combination for a general CONSPIRACY against the LIBERTIES of mankind, throughout the world, by a general assassination of HERESARCHS and OTHERS, who stand in *their* way to universal empire!

19. O Reader! there can be no *neuter* in this war; none will be exempt in the struggle.

The reflection is enough to make the "ears tingle."

20. About one-fifth of the city of New York may be considered Romans; 500,000 for the State; 400,000 for Pennsylvania, which may be viewed one; 1,000,000 for the Northern States.

Maryland, one-half; Missouri, half; Florida, Alabama, and Mississippi States, one-third; Louisiana, two-thirds.

The town of Cincinnati, the Romans equal to all the other societies.

In the rest of the southern States, the influence of those FOREIGNERS will be KNOWN and felt in its time, and the seeds from the HORY ALLIANCE and the DECAPIGANDI, who have a hand in those grades of GENERALS, from the INQUISITOR to the Vicar General and down \*\*\*\*\*!!!

☞ The STRUGGLE will be DREADFUL! the CUP will be BITTER! and when the agony is over, those who survive, may see better days! FAREWELL.

New York, Dec. 1830.

## AN APPENDIX

TO THE

## "CRY FROM THE WILDERNESS!"

OR

## REFLECTIONS ON PROPHECIC TIMES!

In this age of unbelief and changeful events, nothing seems more needful to establish our faith in the truth of divine revelation, and satisfy our minds with respect to the future, than a consideration of the prophecies of Scripture; not one jot or tittle of which will ever fail in its accomplishment. We would call attention at this time to the important prophecy in Isaiah, respecting this country, and to the effects which the principles of liberty that originated here have already produced in other countries, and are hereafter yet to produce. America is so plainly designated and described in the prophecy, that there need be no mistake in the application of it to America, or more particularly to the United States, as we shall proceed to show. We shall follow the more original reading, or marginal notes in our larger Bibles, instead of the common text, as much better calculated to express the ideas intended by the inspired prophet;\* premising, also, that the first word in the chapter, translated "woe," in our present copies is improperly rendered.—Adam Clarke, after giving the original word, says: "This

interjection should be translated *ho!* for it is properly a participle of calling. *Hoi Land! Attend—give ear.*" The prophecy which we proceed to consider, will be found in the 18th chapter of Isaiah, and in accordance with the reading before stated, and the correction of Adam Clarke, is as follows:

"Ho! to the land shadowing with wings, which is beyond the rivers of Ethiopia."

How exactly resembling wings is America, being narrow in the middle, and afterwards extending to broad and lengthy dimensions in North and South America. *Calmet* in remarking on the *rivers of Ethiopia*, mentioned in Zephaniah, iii. 10, "thinks," says A. Clarke, "that these *rivers* mean the Nile, which by seven mouths fall into the Mediterranean. The Nile comes from Ethiopia, properly so called; and runs through all Egypt, and falls into the sea at the place which the Scripture calls, Cush, or Ethiopia." The Nile is strictly a river of Ethiopia, and in numerous streams runs into the sea. These streams seem to have been the most distant rivers, then known, in the direction of America from Judea; and the land described in the prophecy, is represented as being beyond these rivers.—Indeed, America is the only country in the world, beyond the rivers of Ethiopia from Judea, or in any other direction of the globe from the land of Canaan, that in any respect resembles wings; and hence the prophecy can justly apply to no other country but to America. The land is thus further described:

"2. That sendeth ambassadors by sea, even in vessels of bulrushes upon the waters."

\* Edward King, of the Royal Society, England, who wrote on the prophecies the latter part of the last century, in remarking on the chapter containing this prophecy, observes: "There is one prophecy of Isaiah, which has long been considered as the *most obscure* amongst all the prophetic writings. It is still indeed obscure, as it stands in our translation; but if translated only by the assistance of the plain marginal corrections of the reading in our Bibles, leads us to some very surprising apprehensions." The translators of the Bible, it would seem, not knowing to what country this prophecy could refer, but supposing it must refer to Egypt, very much warped the original text to accommodate it to that country, as their own marginal readings sufficiently show.

"What country except this, send their ambassadors by sea, and a long way also, as the expression *"upon the waters"* evidently implies. All here must go by the sea, and must also go a great distance upon the waters of the ocean, and they can go to the other nations of the world in no other way. *Vessels of bulrushes* too, mean light, swift sailing vessels. And where in any part of the world, are vessels made so light, and so calculated for swift sailing, as those of America.\* On this account it is that the Grand Sultan, the Emperor of Russia, and other potentates of Europe, so often gladly purchase American built vessels for their own use, and with a view to make improvements in their shipbuilding. Here too, it was, that the invention of the light and swift sailing steam boats and steam vessels first originated, and has been carried to so great perfection.

"Go, ye swift messengers," &c.

Here is an imperative command, delivered with peculiar emphasis, to swift messengers to fulfil the divine purposes. It will be seen that they have been obedient to the command, and have spread tidings and accounts of this country, and of its principles of government, to almost every part of the world. "By the swift messengers," says Adam Clarke, "are meant not any particular persons specially appointed to this office, but any the usual conveyers of news whatever, travellers, merchants, and the like, the instruments and agents of common fame. These are ordered to publish this declaration made by the prophet to all the world; and to excite their attention to the promised visible interposition

[\* As an evidence of the correctness of their remarks, we select the following from the United States Gazette.]

We copied last week an interesting chapter from the *Adventures of a Younger Son*, a work in two vols. recently published by the Harpers of New York. The author of these volumes gives most stirring details of his adventures in the Eastern Archipelago. The following pleasant, and, to Americans, gratifying reference to the naval architecture and nautical skill of our country, is from the work above noticed, and is worth reading, [coming as it does from a foreigner.]

#### AN AMERICAN VESSEL.

"The first vessel we fell in with was a schooner, which, after a long chase, we made out to be an American. As soon as she discovered we were French, she hove to. She was a beautiful vessel, long, low in the water, with lofty, raking masts, which tapered away until they were almost too fine to be distinguished, and the swallow-tailed vanes above fluttered like fire-flies. The star red flag waved over her tail. As she filled and hauled on a wind, to cross under our stern, with a fresh breeze to which she gently heeled, I thought there was nothing so beautiful as the arrow sharpness of her bow, and the gradually receding fineness of her quarters. She looked and moved like an Arab horse in the desert, and was as obedient to command. There was a lightness and bird-like buoyance about her, that exclusively belongs to this class of vessels. America has the merit of having perfected this nautical wonder, as far surpassing all other vessels in exquisite proportion and beauty, as the gazelle excels all animated nature. Even to this day no other country has succeeded in either building or the working of these vessels in comparison with America."

of God," as declared in the third and following verses. It may be proper here to state, that A. Clarke, like most others, egregiously mistakes this prophecy by applying it to Egypt. Egypt in no respect answers to the description, and is very far from being beyond the rivers of Ethiopia and Judea.

"Go, ye swift messengers, to a nation outspread and polished, to a people terrible from their beginning hitherto."

This country spreads over a great space, and the term *polished* or *smoothed*, agreeably to Adam Clarke, may refer to the civilized state of the people, or the improvement made in the country which was before a wilderness. And from the first rise of this country as a nation, by the Declaration of Independence, what people have been so noted for their prowess and success in every contest in which they have been engaged? Even the Algerines, and the other Barbary Powers, who had no fear of any of the most powerful nations of Europe, and braved all their threats, were made to fear the Americans, submitted to their own terms, and dreaded any future encounter with such fierce contending assailants as they had found them to be. And what nations do not dread to come into an encounter with our vessels and ships of war? The people of the United States are indeed the last people that any nation would like to engage in a war with, particularly on the water, by reason of their superior dexterity and bravery in action, and their almost uniform success, even when on very unequal terms. It is on this account that other nations are so ready to make redress for wrongs complained of, and to accede to almost any terms of adjustment, sooner than hazard a war with this country.—Witness the indemnities lately made to the people of this country, on the demand of our government, by France, Spain, Denmark, Portugal, &c., for injuries sustained by our commerce in the time, and by the decree of Buonaparte, over whom the people of these countries had no control, and therefore might, with much force of reasoning, plead an exemption from all blame, and feel themselves exonerated from making any redress. All was granted because they so well knew the consequences to their own commerce and shipping, in case of a war with this country; and therefore they felt it to be their interest to endeavor to conciliate us, instead of resisting the demands.

The expression, "terrible *from their beginning* hitherto," implies that the nation or people alluded to, should be of recent origin, and that their first rise and full history would be well known. And how justly will this apply to the United States? Besides what other nation or people except those of the United

States, from their beginning up to the most distant period of their existence, have been always terrible, so that a war with them has been dreaded by other nations? There are no other people in the world but have at some time since their existence as a nation, sunk under the power of their enemies, except those of the United States; and it is plainly intimated in the prophecy, that the people of this country never will—as the expression *hitherto*, denotes an unlimited period. As long, therefore, as any governments exist, the people of this country will always remain “terrible” to all other nations, and will never come under the power of their enemies. The country is further thus described, agreeably to the marginal reading in the Polyglott Bible, and Adam Clarke’s correction.

“A nation of line, line, and treading under foot, or, that meteth out by *line* and treadeth down.”

What could more expressively represent the different States composing the United States, lined off, or meted out by their several boundaries, and made independent States, and their treading down and subduing the original inhabitants, as well as conquering and putting under culture the extensive forests and unimproved lands once within their respective borders.

“Whose land the rivers despise.”

Rivers, when used emblematically in Scripture prophecy, always mean long established governments or kingdoms.—And how do the old established monarchies and kingdoms of Europe, long accustomed to rule and govern with oppressive and arbitrary sway, despise, hate, and condemn the principles of liberty in this country, deprecate their introduction among their own people, and endeavor, by every possible means, to counteract their influence, when introduced? But it will be all vain and useless, for agreeably to the command of Jehovah, the principles which took their rise in this country, will continue to progress in other countries, till they accomplish the designs for which they were intended; and these are, the prostration and destruction of the corrupt and oppressive institutions in politics and religion, throughout Europe, if not throughout the world, as the following verses proceed to show.

“All ye inhabitants of the world, and dwellers on the earth, see ye when he lifeth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.”

The ensign\* here lifted up, means the

standard of liberty erected in this country against kingly and ecclesiastical tyranny, and is destined to spread and extend its influence to other parts of the world, by means of swift messengers and reporters respecting what has been done here. The decree, therefore, has been pronounced, that the principles of liberty, set up in this country, should be disseminated among other nations, and produce their consequent effects in the downfall and demolition of corrupt and arbitrary institutions, as we behold it doing at this day, and shall yet see it more fully realized hereafter.

“4. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place, like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.”

As if it were said—seeing the abuse, tyranny, and corruptions of kingly governments and ecclesiastical leaders, and their obstinacy and determination not to amend by any of the merciful and gracious means which have long been used towards them; I will leave them, without attempting any further their amend-

to the nations from far, and will hiss, [it should be *hiss*, agreeably to Adam Clarke, and means to call or give command, as in the 1st chapter, *Go, ye swift messengers.*] unto them from the end of the earth: and behold, they shall come with speed swiftly.”

“And he [the Lord] will lift up an ensign to the nations from far, and will hiss [*hiss*] unto them from the end of the earth: and behold they shall come with speed swiftly;” [as by the swift messengers and reporters of what is done in this country, mentioned in the other prophecy.]

The word *hiss* should have been rendered *hiss*, as calling or commanding. Adam Clarke spells the word *sharak* or *shrak*, and thus gives the meaning:—“He shall whistle for them, call loud and *shrill*; he shall shriek, and they (their enemies) [the enemies of aristocratical kings and clerical dictators.] shall come at his call.” It is well known, that under the standard and principles of liberty set up in this country, thousands of the French nation fought and signalized themselves. The minds of these persons, at the head of whom was La Fayette, became imbued with the same principles; and returning home with so enthusiastic zeal in the cause, together with the reports of the chivalrous deeds performed in America, similar sentiments and feelings were diffused throughout the French nation and produced the revolution in that country, demolishing the ancient monarchy and nobility of that kingdom, with its ecclesiastical establishments, and scattering the 200,000 priests said to have existed at that time in the French empire. And though the rest of Europe combined and armed against these principles, and civil discord and counter-revolutions were constantly occurring in the French nations, such were the zeal and energy of those inspired by the principles of liberty that they finally triumphed over all the forces arrayed against them; and these principles are destined to accomplish still greater purposes. The zeal, ardor, and success of the partizans of liberty and its principles, are thus portrayed by the prophet:—

“None shall be weary or stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosened, nor the latchet of their shoes be broken; whose arrows are sharp and all their bows bent; their horses’ hoofs shall be counted like flint, and their wheels like a whirlwind; and their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar and lay hold of the prey, and carry it away safe, and none shall deliver them. And in that day they shall roar against them like the roaring of the sea; and if any look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.”

\* This *ensign* is spoken of in another place in Isaiah. See chap. v. 26, 30. It is there expressly said to be lifted “up to the nations from afar,” as this country certainly is, not only from Judea, but from the other nations of the globe. The place reads thus, and plainly shows that the same event is alluded to. “And he will lift up an ensign

ment by such means, but will cause them to feel and experience the effect of the principles of liberty on all their established customs and usages, by which they will be prostrated and brought down by a sore and severe visitation. There is a passage in Hosea, v. 15, somewhat similar in words and meaning to this place in Isaiah.

After speaking of the incorrigible wickedness and depravity of Judah and Ephraim, and the determination to visit them with calamities, the Lord says; "I will go and return to my place, [without striving any more with them in the way of mercy and gracious dealing.] till they acknowledge their offence and seek my face; in their affliction they will seek me early." So, in this prophecy of Isaiah, the Lord determines that he will cease to strive any longer in the way of grace and favor with the corrupt and tyrannical nations of the earth, with a view to effect their amendment and correct their oppressions, since his gracious dealings are found to have no such tendency—but will cause the standard and principles of liberty to be set up, as they were first set up in this country, and afterwards in France and South America; and he will cause these principles to be diffused among all the nations of Europe, destroying all their established order and system of oppression, like a scorching heat upon herbs, and like a blasting dew in the time of harvest, (as they are beginning to do in England at this time, and as they will shortly do in Germany, Italy, Spain, and other countries,) which will cause them all to *gnaw their tongues for pain* within a few years, under the operations of the fifth phial now pouring out.

[From the Sentinel and Star in the West]

#### SECRET TREATY OF THE HOLY ALLIANCE.

MESSRS. EDITORS.—I send you a copy of the Treaty referred to in a former communication. It shows more clearly the designs of that conspiracy against the rights of man, than any thing that has yet come to light from its conclave sittings. The "Divine right of Kings," Princes, and Priests, is set before us in that document in full form.—The parties give to each the reciprocal assurance, that they will address themselves to all the authorities in their respective States, and all agents in foreign countries, (the United States of America in particular,) with the view to establish connexions tending towards the accomplishment of the objects proposed by this Treaty.

It is well known that the example the United States has set before the European nations, exerts a deep and abiding influence, and hence all the agents of the four great powers in these States, have been "forming connexions," which too evidently overspread the land. Let us look back to the date of the Treaty, and then see what has transpired within the last ten years. How many machines have been put in motion to subvert the government; the time of Congress occupied upon the "Sunday Mail" question; the country overrun with "ecclesiastical" beggars, spunging in every direction that they may obtain a heavy purse. LEOLIN.

Greenup County, Ky., 1832.

#### THE TREATY OF VERONA.

Among the papers lately introduced into the discussions in France, is the Treaty of Verona, which, having laid our hands on a copy of it, it may not be amiss, at the present time, to bring to the recollection of our readers. With that view, we offer them the following translation of the treaty, the authenticity of which cannot be doubted, as it is recognised by Chateaubriand, one of the signers to it, in a book recently published in his own defence.—*National Intelligencer*.

[TRANSLATION.]

[From the Journal du Havre of the 17th March, 1831.]

Diplomatists pretend that France is bound by all the treaties, without exception, that have been concluded between the late expelled government and the other powers. Is it also bound by the following Treaty?

#### SECRET TREATY OF VERONA.

The undersigned, specially authorized to make some additions to the Treaty of the Holy Alliance, after having exchanged their respective credentials, have agreed as follows:

Art. 1. The high contracting powers being convinced that the system of representative government is equally as incompatible with the monarchical principles as the maxim of the sovereignty of the people with the divine right, engage mutually, in the most solemn manner, to use all their efforts to put an end to the system of representative governments, in whatever country it may exist in Europe, and to prevent its being introduced into those countries where it is not yet known.

Art. 2. As it cannot be doubted that the liberty of the press is the most powerful means used by the pretended supporters of the rights of nations, to the detriment of those of



princes, the high contracting parties promise reciprocally to adopt all proper measures to suppress it, not only in their own estates, but also in the rest of Europe.

Art. 3. Convinced that the principles of religion contribute most powerfully to keep nations in the state of passive obedience which they owe to their princes, the high contracting parties declare it to be their intention to sustain, in their respective states, those measures which the clergy may adopt, with the aim of ameliorating their own interests, so intimately connected with the preservation of the authority of princes; and the contracting powers join in offering their thanks to the Pope, for what he has already done for them, and solicit his constant co-operation in their views of submitting the nations.

Art. 4. The situation of Spain and Portugal unite, unhappily, all the circumstances which this treaty has, particularly, reference. The high contracting parties, in confiding to France the care of putting an end to them, engage to assist her in the manner which may the least compromit them with their own people and the people of France, by means of a subsidy on the part of the two empires, of twenty millions of francs every year, from the date of the signature of the treaty to the end of the war.

Art. 5. In order to establish in the Peninsula the order of things which existed before the revolution of Cadiz, and to ensure the entire execution of the articles of the present treaty, the high contracting parties give to each other the reciprocal assurance, that as long as their views are not fulfilled, rejecting all other ideas of utility or other measures to be taken, they will address themselves with the shortest possible delay, to all the authorities existing in their states, and all their agents in foreign countries, with the view to establish connexions tending towards the accomplishment of the objects proposed by this treaty.

Art. 6. This treaty shall be renewed with such changes as new circumstances may give occasion for, either at a new congress, or at the court of one of the contracting parties, as soon as the war with Spain shall be terminated.

Art. 7. The present treaty shall be ratified, and the ratifications exchanged at Paris, within the space of six months.—Made at Verona, 22d November, 1822

(Signed)

For Austria, METTERNICH,  
For France, CHATEAUBRIAND,  
For Prussia, BERNSTET,  
For Russia, NESSELRODE.

History furnishes evidence of the complete accomplishment of the object of the Holy Alliance, with respect to Spain and Portugal,

and the full establishment of their principles in these unhappy countries. The King of France, in accordance with his agreement with the other powers, marched an army into Spain, and by means of the subsidy of 20,000,000 francs a year, succeeded in bribing the principal officers in the Spanish army to his cause. The consequences are well known. The old order of things was speedily restored in Spain and Portugal; and there is now in these countries just such a state of things as the Holy Alliance would wish to have established throughout Europe, England not excepted. This *state of things* consists in the absolute dominion and rule of kings and priests, and the complete prostration and vassalage of the people. In Spain and Portugal, not a press, not an individual, dare utter a syllable against the king or the priesthood, or say aught against any of their proceedings.

It is not as generally known as it should be, that after this success with respect to Spain and Portugal, the European powers, England excepted, entered into a secret agreement to attempt the subjugation of South America, and then of the United States. By some means, the English government obtained a knowledge of this design, and a confidential agent communicated it to our then President, James Monroe, who, in his next annual Message, in the most peremptory and positive terms, made the declaration, that the first attempt of the European powers to employ an armed force or plant a standard in South America, would be considered as a declaration of war against this country, and be resisted by all the means that were under our control. This declaration was received by the European despots like a clap of thunder, and brought matters at once to a dead halt. England, also, was secretly pledged to assist this country in the anticipated struggle: for her system of government was next to be remodelled, and the liberty of the press to fall there. The Holy Alliance therefore deemed it necessary to pause and consider; and when they reflected on the determined spirit and bravery of the people of the United States, in resisting every attempt on their liberties, and took into view the destruction which would be brought on their transport vessels and shipping in conveying troops across the Atlantic by our ships of war, they shrunk from the responsibility of the undertaking, and abandoned the project for the present. It was intended by the powers composing the Holy Alliance, that our government should be kept quite ignorant of any design upon them, while subjugating South America, that they might be taken unprepared; and after regulating matters in South America in accordance with their wishes, their troops were to be moved upon the

United States, as the first signal of an attempt upon their liberties. The source from whence our government received the information respecting the meditated design, being confidential, is the cause that so little has ever transpired on the subject, lest the truth reposed in our government should be betrayed. The fact of such a secret combination, however, is no less certain; and might easily be inferred from the declaration made by President Monroe—being, at the time, as unexpected by the whole nation, as it appeared unwarranted by any circumstances with which they were acquainted. But never was a declaration made more timely, or more warranted by the true condition of the case; and coming as it did from a nation which had ever been terrible to their enemies hitherto, all the grand purposes of the Holy Alliance, on this continent were brought down as by a blow, and in accordance with a pledge given, the plot was not made known, as it must and would have been in case of a war.

It would seem, that the European potentates cannot feel themselves safe while such a government as the United States exists as an example to their own people—proclaiming, as it does, in loud accents, the rights of man, and pointing to the propriety, of the governed, to have some voice or representation in the government under which they live, or some control or check over those who hold in their hands the destinies of the people. This is what absolute sovereigns will always hate and despise; and hence their hatred to this country, agreeably to the prophecy of Isaiah, noticed in the preceding article.

We learned also, some years since, from a source on which we can depend, that after the sovereigns of Europe had put down Buonaparte, and while staying at Paris with a view to settle matters on a permanent basis, the principles of liberty came under their consideration. In the discussions which followed, it was remarked: "We have now had a twenty years' war arising from these principles.—From whence did they come, or where did they originate?" It was replied that they originated in, and came from America, and that there never would be a state of permanent tranquillity and peaceable submission of subjects to hereditary sovereigns, while such an example as was presented by the United States, remained to encourage the people in other countries to attempt the accomplishment of similar achievements. "While such a government exists," it was remarked, "we shall have all our work to do over again." It was then, that the compact of *Holy Alliance* of hereditary sovereigns, was formed; by which it was agreed, that they should support one another jointly and severally, in the

maintenance of their respective sovereignties. And as soon as circumstances would permit, it was determined to attempt the entire extinction of every representative government in every part of the world, and prevent the establishment of any such government in future.

It was on these principles that the secret treaty at Verona was made, and the plan devised to subdue South America, and afterwards the United States; and then to establish throughout the civilized world, such an order of things as would be in accordance with the views and feelings of the Holy Alliance. By making it one of the conditions in their treaty, "to sustain, in their respective States, those measures which the Clergy may adopt for ameliorating their own interests," the bait was most ingeniously laid to enlist the prevailing priesthood in every country (whether Protestant or otherwise) in their cause; and they counted largely, no doubt, on the most efficient aid from this order of men in the accomplishment of their designs.—For they well knew that the clergy would at once perceive, that their own power, popularity and interest, would be promoted and advanced, just in proportion as the principles and measures of the Holy Alliance prospered and prevailed.\* It will be seen by the remarks already copied from a western paper, that the writer was not without suspicion, that some of our own clergy were entrusted with this grand secret of their contemplated promotion and advance-

\* What mean the following sentiments uttered some six or seven years ago by a Presbyterian minister (Mr. Wilson, Albany, of whom the Legislature took some notice last winter) and published by him in his "*Christian Statesman*." The article from which the extract is made, is entitled "The Protection of the Church by the Civil Government," and it thus speaks out:—

"There are certain sets of opinions, which, in every age of the country, become current, and are received by the mass of the people, as axioms, without examining the grounds on which they are established, or the causes which render them popular. The mere prevalence of any set of opinions is not satisfactory evidence to a sensible man that they are true, and 'worthy of all acceptance'."

"That civil government has no authority to take any interest in ecclesiastical affairs, is the theory of American constitutions, and almost, of course, the popular doctrine of this country. After all, it may be erroneous. To assert its truth on the mere ground that the majority embrace it, and that it is embodied in the constitutions of the country, is unsound policy. Were this testimony decisive, it would establish a doctrine adverse to the theory in question. For there is not now existing a civilized, and we may add, a barbarous nation in the world, that adopts in its constitutional provisions of government, or generally embraces in popular sentiment this theory, except the United States. We go farther, and affirm, what no reader of history will contradict, there never was a nation, except the United States, in which some guardianship of the doctrines of religion, and of the forms of worship, has not been committed to the civil power. We have many hundreds of millions of civilized men opposed to ten or twelve millions in the United States. Were then the question to be decided by the majority of suffrages, the theory of the American constitutions would be condemned. In truth, it is a mere experiment in our country, the result of which has not yet been fairly tested."

ment by means of the Holy Alliance, and that these anticipated benefits and advantages have stimulated them to put forth the great exertions they have been making throughout the country for some years past, and also caused them to resort to some of the measures they have adopted of late years to obtain influence and ascendancy in the government.

But whatever may have been the prospects held out by the Holy Alliance to the clergy of different religious creeds, in the commencement of their work, there is no doubt but some of the parties composing the Holy Alliance, expected ultimately, to manage matters in such a way, as to have in the end one of the numerous religious orders recognized and supported under all governments, as best calculated to secure peace and harmony among the whole. And after the clergy of conflicting religious sentiments, had once lent their aid to accomplish the views and wishes of the Holy Alliance, what should hinder them from adopting any mode of faith proposed for their acceptance, if it would better promote their interest and popularity, and ensure governmental favor? Such changes have often been witnessed among the clergy in England on a change of religion by the government. When the government became Protestant or Catholic, Presbyterian or Episcopalian, the clergy for the most part, could readily alter their faith to suit the times, and accommodate themselves to the new order of things, in such a way as not to lose their stipends, or fall under the ban of proscription and persecution.

Whether the clergy of these latter times will possess more firmness and unbending integrity on this subject, events must show; for the principles of the Holy Alliance will one day be carried into effect, and the matter will then be brought to the test. This may be inferred from the following circumstances. The ten kingdoms of Europe will be in the full exercise of their power and authority, when the stone destined to destroy them is cut out *without hands*, and these kingdoms will "agree, and give their power and strength unto the beast, until the words of God are fulfilled;" or, in other words, till the kingdom of Christ is set up on the earth. Under the next phial, the three evil spirits go forth to unite and strengthen the cause of kings and priests against all the evils and troubles which are now afflicting, and will yet much more afflict them under the present phial.

The whole world is divided into districts, which are lots, each agent having *his* field for research, and then communicate his information to Rome, according to the science of *System of JESUITICAL* economy—(a part of which is exemplified in the subjoined letter as it relates to

*this* country) in connexion with the Holy Alliance.

Thousands in the United States are the honest dupes of foreign influence as exemplified by *Henryism*, connected with 1st. the Governor of Vt. in the affair of Plattsburgh, where his authority did not extend, to bring on an internal quarrel betwixt the State and National Government; 2d., hence Governor Strong and the Hartford Convention business, and the understanding with John Bull, who blockaded the coast from New York to New Orleans, while New England was left exempt—which shows the mutual understanding in that day, betwixt the leaders of both parties. But not succeeding, the subject is now changed, and is beginning to be played over again in a new form—but the principle is the same, viz. Nullification in the South by an association systematically, which emanated from abroad—while Gov. Strong's Peace Societies, by fresh agents from abroad, is set up in the North to lull the people and amuse them to slumber, to weaken the civil arm of power, while the *Agents* are combining to seize the arms and magazines in the middle States.

For an Italian was rarely seen in this country till the *Pope* sent his *Consuls* here in the time of J. Q. Adams; but now hundreds of them are travelling the country as *beggars*, and in false characters, whose object is systematically arranged and well known to themselves; which, to suppress, there is not power lodged in the State or National Government! Hence it should be compared with the powder plots in the days of *James I.* and also their arrangements in the days of *Mary, Elizabeth, the Charles's, &c.*

For the Holy Alliance are bent to destroy Representative Government from the world; and the order of Jesuits to have but one Religion, as exemplified in their late production in favor of the Inquisition recently published in Boston. And these two powers have entered into a conspiracy against the Liberties of mankind throughout the world, which has been brewing and ripening for execution for about seventeen years—and exhibits a reason why the Kings of England and France have disappointed the people and betrayed their trust, by leaning towards the principles of the *Un-Holy-Alliance.*

#### COPY OF A LETTER,

Which accidentally came into the hands of a gentleman in Richmond, Va., post-marked *Frederick, Md.* Oct. 16, and addressed as follows:

334. 2. 21. 2. 34. 234. 34. 27. RICHMOND,  
*M. D.* State of Virginia.

DEAR SIR.—No doubt you have almost despaired of hearing from me; but I have

been waiting to hear how our Spanish brethren are succeeding with the blacks in the South; for as they were defeated in their first attempt by the arms\* which they had concealed for the blacks to make an attempt with, being discovered, I was fearful that their second stratagem would also fail. But I now feel a joyful hope that New Orleans and all of Louisiana will soon be ours, and then we will have a sure footing: all our Catholic countrymen from New York to Frederick are all ready to take up arms and join the blacks, and to make one bold push and general slaughter both of the Protestants and American Catholics, and make themselves masters of their property and their boasted freedom, and after we kill them all, we will sell all of the blacks to the Islanders and Portugal, and make ourselves independent for ever. The Clergy do not want to have their names mentioned until they see how we succeed; and if we prosper, they will be satisfied with one tenth. Old Father McRorey is a darling old fellow: he says he can make the people about him believe the moon is made of green cheese. No matter for that, the day will be ours, only take care.—I will as soon kill an American Catholic as I would a Protestant, because they cannot be depended upon on account of their relations who are Protestants. Our plan will be, to cause the Negroes and Irish Catholics who live near the magazines and armories, to be ready on a certain night to rise and take possession of all the arms and ammunition in the different slave States, and then we will be safe. I have written your name in figures, according to your direction, that no one can understand, but for fear this may be apprehended; and you must not be too much in a hurry about taking letters sent by me, out of the post office, lest suspicion might rest on them, and you might be looked out for, and then away goes your neck.

Nothing more, but the watch-word "take care." I forgot to mention that the clergy intend sending for as many of the European Catholics as possible. Mr. McRoy is very successful.

[From the Columbian Register.]

In Palestine of late years, the Jews have greatly increased.—It is said that not fewer than 10,000 inhabit Saphet and Jerusalem. At this moment the Jews are nearly as numerous as when David swayed the sceptre of the twelve tribes: and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same

direction—to the land of their fathers and the holy city where they worshipped.—Though rejected by God, and persecuted by man, they have not once, during 1800 long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has been often sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole earth

[From the Northern Star]

#### JERUSALEM REFORMED.—BY A TURK.

In February last, Ibrahim Pacha, the governor of Dgidda, and son of the Pacha of Egypt addressed the following firman to the Mallah, the Sheikh, and the other magistrates of Jerusalem:—

"Jerusalem contains temples and monuments which Christians and Jews come from the most distant countries to visit.—But these numerous pilgrims have to complain of the enormous duties levied upon them on the road. Being desirous of putting an end to so crying an abuse, we order all the Musselmen of the pachalicks of the Saide, and of the districts of Jerusalem, Tripoli, &c. to suppress all duties or imposts of that nature, on all the roads, and at all the stations without exception. We also order that the priests who live in the buildings belonging to the churches in which the Gospel is read, and who officiate according to the ceremonies of their religion, be no longer compelled to pay the arbitrary contributions which have hitherto been imposed upon them."

[The Pacha of Egypt is now carrying on a war in Palestine and Syria, against the Grand Sultan, and has met with considerable success.]

#### EVENTS NEAR AT HAND.

The confederacy lately formed between Prussia, Austria and the German States, and the enactments they have made against the liberty of the press and the rights of the people, must soon bring matters to a crisis on the continent of Europe, and produce the struggle which has been anticipated, and has been long preparing. The advantage in strength, numbers, and armaments, including the giant means that will be employed by Russia, is wholly on the side of despotic power. But we have already shown, from prophecy, that this advantage will be unavailing, and in a

\* Referring to arms found in a vault by the Authority of New Orleans.

very short time it will be seen, that despotic authority will crumble and fall beneath the ensign and power of liberty, and that tyrannical and arbitrary rulers will be wholly prostrated throughout Europe.

We should not hazard such a statement without the fullest conviction of its truth, founded on the sure word of prophecy—for no outward circumstances which now appear, would warrant such a conclusion, but would rather lead us to expect a different result. The whole process of this demolition of tyrannical power, with all those ecclesiastical usages and abuses belonging to, and supporting it, will also take place under the present phial, two years of which have already expired, so that much remains to be done in a very short time. The trumpet,\* for this contest was blown by the late revolution in France, when Charles X. was hurled from his throne, and preparations for the contest since that event have been steadily and deliberately forming.

What is to take place in our own country, in the eventful times which are approaching, no specific declarations in prophecy enable us to determine, except, that this country will always be a powerful nation and terrible to its foes, as long as any foes remain, and that the different States will be preserved separate and independent States, answering to "*nation of line*," so long as any temporal governments continue in existence. It would also appear from "*the present*," or offering, which is to be brought unto the Lord of Hosts, of, and from this country, to the place of the name of the Lord, the Mount Zion, that at a future time the people of this country will be the first to become partakers of that pure and undefiled religion which is one day to overspread the earth, or else, that this country will be the principal instrument in restoring the Jews to their former possessions in Palestine.

And here it may be proper to observe, that there are prophecies in Isaiah, chap. xvii. and xix. respecting Egypt and Damascus, which have never yet been fulfilled, and which will shortly be fulfilled. Damascus is by far the oldest city now in the world. In all the wars and conquests in those parts, and of the city itself, it was never destroyed and therefore has not been rebuilt, like Jerusalem. It was in existence as long since as the days of Abraham, whose steward, Eliezer, was from that place. The street called *Straight*, where Saul of Tarsus had his sight restored, still remains, and is about half a mile in length, running from east to west through the city. Damascus at this time is a flourishing† city:

is distinguished for its manufactories, and has an extensive trade, and with its suburbs, is supposed to contain 200,000 inhabitants. But this most ancient city, which has passed into the hands of so many conquerors without ever being destroyed, will soon be "taken away from being a city, and be a ruinous heap." The prophecy in both those chapters of Isaiah, concerning Egypt and Damascus, will probably be fulfilled in the course of the war now begun with the Paeha of Egypt and the Turkish Sultan, and which will also help to waste away the Turkish empire, or in the language of prophecy, help to *dry up the waters of the great river Euphrates* which is to be accomplished under the sixth phial.

MAGOG was the second son of Japheth (who peopled Europe) and the grandson of Noah. Hence in prophecy his descendants are distinguished by his name; and Gog the Chief prince of Meshec (Mescow) and Tubal (Tubolsca) is worthy of notice, being so named in prophetic history. Ezek. xxxviii. and xxxix. According to the Mosaic account of the original division of the earth, and the ancient names of places still retained, it is admitted that what now constitutes the Russian Empire embraces the Gog and Magog of Scripture.

When the Jews return home to their own land, from all the nations, and bring their immense wealth with them, then will be the time for Gog to "*think*" about a people of unwalled towns, and seek a prey and take a spoil, and put his armies in motion accordingly. Chap. xxxviii. 10 to 12. The Jews suppose (verse 13) *Tarshish Merchants* to refer to ENGLAND, and the *Young Lions* to the United States, who in that day will act in union for their deliverance by a superintending Providence! Whoever will compare these two chapters with the Revelation—this battle with that of ARMAGEDDON—the concomitant circumstances—1. the fury and phials of wrath—2. the earthquake and shaking—3. the countries mentioned in both—4. the troubles attendant—5. the beasts and fowls that are called to eat the slain, like the finishing stroke—6. the favored time of the church on the earth, with peace and friendship—will perceive such analogy as seems to resemble the same thing.

In 1830, when publishing the effect of the 6th phial upon the Euphrates—the waters (people) drying up—1. the loss of provinces—2. old Greece—3. Algiers, &c., I mentioned the probability of the Paeha of Egypt setting up his independence of the Grand Sultan, under the protection of England, which has in

\* See Isaiah, chap. xviii. 3.

† The silk and roses of the city are held in veneration.

a great measure been singularly exemplified since, that the way of the Kings of the east may be prepared, as doubtless will more fully appear hereafter.

The "three unclean spirits," like frogs, going forth to the kings of the earth, and the whole (ancient scripture) world, to gather them together at Armageddon, a mountain and valley well known in the Holy Land. 1. Magog, (Russia)—2. Popish countries for a crusade—3. Protestant England, through interest—each for that point of land in the centre of the world, and the strongest fend off!!! What an awful thought—such a vast body of the human family to be concentrated under three general heads!

Satan came or is come down in great wrath, knowing that he hath but a little time. The wrath of man, when it meets the wrath of God, will melt away.

For the earth hath long been in the hand of the enemy, but it must revert to its rightful owner!

But the ascent of the beast from the bottomless pit, in prophecy, is, or will be, anterior to that day.

Babylon—false Church—called the Mother of Harlots\*—drunk with blood—riding a beast with scarlet color—i. e. ecclesiastical ascendancy over civil and royal power—Jesuitical association—conspiracy with the Un-Holy Alliance, against the Liberties of mankind throughout the world! From this conspiracy how many will fall victims—deists, formalists, as well as real Christians and the liberal minded, also, must fall in a mass—for monarchy and uniformity must be the order of the day to tyranny and Law Religion! Hence the grasp and struggle for power—the ascendancy by the "Hereditary Legitimate," and "the divinely authorised by order and succession!" But God will give *them* blood to drink, (says the book.) for they are worthy.

When I look at the growth and increase of Popery, with the accumulation of power, and the genius and ability of those at the helm of affairs, whose study is the science of *system*, and the Pope their tool, as a slave to make the puppets dance, while the *Jesuits* are behind the curtain to pull the wires—the depopulation and the congregation, with the unheard of assiduity to compass land and sea—no doubt with me remains relative to their design upon the broad scale. And if they do not succeed in their attempt on the old world, their object is to avail themselves of the liberty of setting up their empire here: there being no power lodged either in the National or State Governments, to prevent it.—And more—

over that the Pope and school of Cardinals, embracing the see of the Roman Church, will be transferred to these United States—and from the preparations made and making, will be set up either in New York, Ohio, or Missouri, though Maryland be considered head quarters for the present.

The Roman clergy in this country are a privileged order of men. For what would send another to the prison, by our Constitution, would justify, so far as to screen and protect them. Let an anti-Roman take a Bible from the house and possession of another, and in the eye of the law, would be considered a criminal act: whilst on the other side, it would be plead, it is OUR FAITH and RELIGION so to do with *our* people, to keep out heresy from the Church; we being their only guides, are the judges, &c. for them; and the laws of America are not "ex post facto"—of course cannot violate the privilege which pre-existed and sanctioned from time immemorable, by tradition handed down and admitted to be correct in every clime!

By most people it would be viewed as an act of assault and battery, to cow-skin another, while the priests may chastise their own people, who will take it patiently as a fatherly act to a child, for their good; whilst from another it would be considered as an abuse, and of course would excite revenge. But the Clergy, which constitute the Church, possess the keys of the kingdom—have the oversight of their people's souls—and of course the spiritual and eternal welfare are in their hands; hence, as a rod, to keep the people in a proper reverential awe, those subterraneous vaults, with strong doors, bars, and locks, in different parts of the land!

And if any observing eye, with a communicative tongue, happens to lecture on those things, the consequence is, a visit from a stranger, or an anonymous letter with menacing words of assassination, &c., provided the same is not given up—which seems to savor of a spirit to gain the ascendancy and overawe the public mind in this land. Therefore it is time for the Americans not to stand about trifles, and trifle away time; but to remember '76—and as Trustees in trust, preserve those invaluable blessings of *Liberty*, which are constitutionally given to us, and transmit them down, untarnished, to the latest posterity, as those who expect to give an account.

Those foreigners who visit this country from that order of men, whose *theory* is the study of the science of *system*, to inundate the land by divisions and discord, and every possible way to seek our ruin to accomplish their own object and that of the Un-Holy Alliance—should be discountenanced by every inde-

\* If she be a mother, who are her daughters? Would-be Orthodox, Law Religion Societies, with an overbearing, persecuting spirit!!!

pendent, true American, who is worthy of the name, character, and principle; and not content to be the honest dupes, tools, and cat-paws of others, to the injury, if not the ruin, of these United States.

Again—Let any man have stolen goods in his possession, (he knowing them to be such.) and the law will take hold; but the above order are exempt in such a case: as instances exemplify, when the property is restored by them to the owner, without giving an account by whom it came into their hands.

The Negro plot of General Nat in Virginia, extended from the State of Delaware to the Gulf of Mexico, systematically arranged, as is evident from the various executions in a string, about that time, exemplified in various places! Also the foreigners, systematically itinerating for what purpose, antecedent and subsequent to that time. Moreover, it is evident the Slaves could not have had the opportunity of such systematical arrangement, so extensive;—hence it is evident that it must be traced to another source—white men behind the screen!

The foreigners who systematically lecture on *Nullification*—and all to dupe the unwary by the aid of others to excite division and discord in the land.

Whoever will compare the conduct of Henry with the Hartford Convention, and the Governors of Connecticut, Massachusetts, and Vermont, with the arrangements of the British and the leaders of the North, in that day, and comparing it with the South at this day, may see the mystery of iniquity at work, very plain to an observing eye.

#### CONCLUSION.

From the book of Daniel, it appears that we are in the days of the *ten-toes*; and that the image (i. e. monarchy and law religion) are now becoming as chaff in the public eye, and the new order of things that are increasing in the world.

The dragon, with his seven heads, and a *crown* on each, which denotes supreme au-

thority, may denote Pagan Rome, with her seven forms of Government; and the *tail* or last of the Emperors or Cæsars, drew a third part of the *stars* of Heaven, (ministers,) and did cast them to the earth; by establishing Christianity by law, made them earthly minded, and hence popery in embryo, which was born in 606, when the Pope was called Bishop of Bishops, or Universal Bishop. And he (the beast) rose out of the sea in 1077, when Pope Gregory 7th went over the crowned heads of Europe. In 1143 the power of choosing the Bishop was taken from the people and lodged in the School of Cardinals. Hence the dragon transferred the power from Rome Pagan to the Papacy! The beast with seven heads, or papacy for many ages—five heads are fallen: the sixth is *now* under the government of Babylon, i. e. the Jesuits—the seventh will be with the beast after the ascent from the bottomless pit: and at the time of the slaying of the two witnesses, as appears, 1st. the second beast will make an image to the first beast, \* \* \* \* secondly, they will both be at the battle of Armageddon, and there will be their end!

O Reader, consider! God's judgments are abroad in the earth! The ten crowns or horns, toes, or ten kingdoms are shaking!—the Euphrates is drying up!—the grand struggle is begun!—the devil is come down in great wrath, knowing his time to be short! All things opposed to the true light of righteousness, and truth, and justice, must yield or sink—for God must be obeyed!

Then consider upon the value of thy *soul*—the shortness and uncertainty of time!—and the consequence of living and dying in sin! Remember that you are by nature a fallen, degenerate creature—therefore you must be REGENERATED and BORN of the SPIRIT—“for without holiness no man shall see the Lord!!!” Let the Lord your God be your only refuge in the day of trial; for His strength and power is the only support that will stand by you when every thing else will fail!

The Lord bless and protect you! Adieu—Farewell!

July 27th, 1833.

L. D.

## OMNIFARIOUS LAW EXEMPLIFIED.

HOW TO

## CURSE AND SWEAR, LIE, CHEAT AND KILL,

ACCORDING TO LAW!

## 1st. OF SOCIAL LAW.

ALL our *rights*, whether personal, Social or Moral, are the GRACES of the Governor of the Universe, and established by him primarily in the great and universal "LAW OF NATURE."

It is a self-evident truth, that all men are born *equal* and *independent*, and as individuals, are endowed by their Creator with certain unalienable rights—among which are Life, Liberty, the use of Property, the pursuit of Happiness, with the privileges of *private judgment*.

These principles being admitted, it will follow, that as the *wants* or necessities of mankind and their *duties* are *equal*, so their rights and obligations are equal also. Hence our Rights, Duties and Obligations are the same in each and in all.

The '*Rights of Man*,' when applied to an *individual*, are called '*Personal Rights*;' considered as he stands in relation to his '*Fellow Creatures*,' they are called '*Social Rights*;' and considered as he stands in relation to his CREATOR, they are called '*MORAL RIGHTS*.'

## OF PERSONAL RIGHTS.

Personal Rights, are those benefits or privileges which appertain to man in *right* or by virtue of his *existence*. Of this kind are all the intellectual rights, or rights of the mind; and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural or personal rights of others—of course the rights of the mind, Religious Liberty, Freedom and Independence cannot be taken from a man justly, but by his own consent. Except only

when taken by the laws of the Creator, who gave them; or when forfeited to society by some misdemeanor.

The human family, which is divided into nations, is composed of individuals. And as a whole, is composed of parts, and the parts collectively form one whole.—of course, in their individual capacity they are *naturally free* and *independent*: and endowed by their Creator with certain unalienable rights and privileges, such as life, liberty, pursuit of happiness, and the right of private judgment in moral duty, &c. They are *equal* and *independent* in their *individual capacity*. This is called the "LAW OF NATURE," established primarily by the Governor of the Universe—of course *difference* and *distinctions* are rather the result of art in which the order of things is inverted, and by which mankind are *deprived* of their personal and *just rights*, than of any natural modification of things. And hence the "*nick names*," or unmeaning and empty titles in the *old world*.

Such distinctions arise, therefore, from a *self-created* authority, or an usurped authority, which of course must be considered as an unjust tyranny. For any thing given by the GOD of *nature* only, can be *remanded* by none but him alone; consequently, for one to take it from another, without his consent, or without giving an equivalent, is to deprive him of his personal right, and must be an infringement upon *natural justice*.

All men may be considered thus equally free and independent in their *individual capacity*; but when taken in a *social capacity*, they are certainly *dependent* on each other. And none more so, than those who consider themselves the most independent. Because the Governor of the Universe hath determined, as



we see in the *order of nature*, that health and laziness cannot dwell together; so man must not be a *Stoic* nor a machine, but an active being. Therefore the "*laws of nature*" are fixed; that self-interest shall be a stimulus, or moving spring to action. Hence there are some things which man cannot do or subsist without: as food, water, &c. &c., consequently self-preservation is called the "*first law of nature*" in point of *duty*.

But there are some, yea, many things which we cannot perform ourselves; we are of course dependent on others for their assistance and help; such is the case in different operations of mechanism, agriculture and commerce. These are mutually connected, and dependent on each other. Therefore, if I derive advantage from others, why should not others derive some benefit from me in return? This is *equal and right*; of course it is just and proper. If, therefore, I withhold that advantage which I *could* bestow on society, it is an infringement upon *natural justice*. Of course, we must account to the Author of Nature, for the neglect or abuse of those natural or personal and social privileges, bestowed by him, and enjoyed by us.

#### OF SOCIAL RIGHTS.

As a whole is composed of parts, and the parts collectively form one whole; so to judge correctly of social principles, we must view them as they apply naturally, individually, collectively and prospectively.

As our '*personal rights*' are the same, so are our obligations the same. And hence our rights and obligations are naturally, and necessarily *reciprocal*.

To derive the benefit of society collectively and individually, there is need for *general Rules*, for the regulation of the whole. And how shall general rules be formed but by general consent? It is therefore our true interests as individuals, to be involved and connected with such regulations, as may be formed for the benefit and safety of our "*personal rights*;" and such as *prudence dictates*, as necessary to guarantee them from usurpation.

Our personal rights, privileges, and obligations, being *equal*, we have each, as an individual, a right to claim a voice in the formation of those general rules—and *personal duty*, arising from the '*law of nature*,' calls upon us collectively, to act our part as individuals—and there would be an infringement upon *natural justice*, to neglect the right of *suffrage*.

"*SOCIAL RIGHTS*," are those which appertain to man, in right of his being a "*member of society*." Every "*social right*" has for its foundation some "*personal right*" *pre-existing*

in the individual; arising from the "*law of nature*," but to the enjoyment of which his *individual power* is not, in all cases, sufficiently competent. Of this kind are all those which relate to security and protection.

From this short review, it will be easy to distinguish between that class of "*Personal Rights*" which a man *retains* after entering into society, and those which he throws into the common stock, as a member of society.

The "*Personal Rights*" which he *retains*, are all those in which the *power* to execute, is as perfect in the individual, as the right itself. Among this class, as is before mentioned, are all the intellectual rights, or rights of the mind: consequently, religion, and the privilege of private judgment, are some of those rights.

The "*Personal Rights*" which are not retained, and all those in which, though the right is perfect in the individual, the *power* to execute them is *defective*: they answer not his purpose. A man, by the "*law of nature*," has a "*personal right*" to judge in his own cause; and as far as the right of the mind is concerned, he never surrenders it: But what availeth it him to judge, if he has not the *power* to redress? He therefore deposits this right in the common stock of society, and takes the arm of society, of which he is a part, in preference, and in addition to his own.

Society grants him nothing. Every man is a proprietor in society, and draws on the capital as a matter of right.

From these premises, a few certain conclusions will follow.

First. That every "*social right*" *grows out* of a '*personal right*;' and is founded on the "*Law of Nature*," or, in other words, it is a "*personal right*" *exchanged* agreeably to *natural justice*.

Secondly. That *Civil power*, which is derived from *society*, when applied to the body, is called *political*, but when applied individually, is called *civil authority*. This power, when properly considered as "*legal authority*," is made up of the aggregate of that class of the personal rights of man, which becomes *defective* in the individual, in point of power, and answers not his purpose; but when collected to a *focus*, becomes competent to the purpose of *every one*.

Thirdly. That the power produced from the aggregate of personal rights, imperfect in power in the individual, *cannot* be applied to invade the "*personal rights*" which are *retained* in the individual, and in which the *power* to execute is as perfect as the right itself, without intruding on *natural justice*; seeing the rights are *personal* only, and can concern nobody else.

Thus we have seen man traced as a natural individual, to a member of society; and observed the qualities of the "personal rights" retained, and those which are exchanged for "social rights."

Those principles, when digested and properly applied, show the origin and foundation of the only true and proper fountain of *government*, which is, properly speaking, the "PERSONAL SOCIAL COMPACT;" because mankind in their individual capacity, are equally free and independent, by the "law of nature," as established by its AUTHOR. Therefore, the facts must be, that the individuals themselves, each in his own personal and sovereign right, entered into a compact, (not with a government, but) with each other, to produce a Government. And this is the only *mode* in which Governments have a right to arise, and the only *principles* on which they ought to exist, or possibly can exist agreeably to *natural justice*.

It is a self-evident *fact* that the PEOPLE are the original and only true and proper source from whom a government can be deduced, and spring into existence, on just and equitable principles, agreeable to the "law of nature;" because the people existed before any government came to exist. Of course, *society*, on social principles, have a right to three things.

First. To form their own government.

Secondly. To choose their own rulers.

And thirdly. To cashier them for misconduct.

Hence it follows, first, that the authority of rulers is only *delegated* authority. Secondly, that *they* are accountable to the *fountain* from whom they derived it.—And thirdly, that they are not to serve themselves, but *society, whose servants they are*, and by whom they are *employed*, and paid for their service.

#### OF MORAL RIGHTS.

"Moral Rights" are the personal privilege to think, and judge, and act for one's self in point of moral duty. This is the more plain and clear, as no one is concerned but God, the judge, and the individual man, as a responsible agent.

Hence the doctrine of *Toleration* thrusts itself, not between man and man, but between Man and his Maker; for the *associated ideas* of the *worshipper* and the *worshipped*, cannot be separated; therefore the *act* that tolerates man to pay his devotion to his God, tolerates the Almighty to receive it!

What absurdity can be more ridiculous?

For what right hath one to meddle with that which does not concern him?

#### 2d. ECCLESIASTICAL LAW.

Ecclesiastical Law may embrace all those concerns which involve the interest of a religious society—whether Sectarian, National, Jew, Turk, Pagan, or Christian; temporally and spiritually.

The *Law* emanating from PRIESTS and those who would officiate spiritually, socially, and personally, in temporal and eternal things; collectively claiming an ascendancy by a kind of DIVINE RIGHT, as a gift from above—or by order and succession.

The Mahometans involve the idea, that they are the immediate favorites of God, to the exclusion of all the rest of mankind—who are considered as a unit: whether Christian, Jew or Pagan. All are styled "INFIDELS," when judged by Mahomet's diction—that being the only orthodox system of Truth: as exemplified in the Grand Sultan's Proclamation relative to the affairs of Russia, Greece, &c. in the East.

On the other hand we find that the Greek Church to be the established religion of Russia; which is Episcopal—and considers those who are not, to be out of the pale of the true Church—whether dissenters or Mahometans, are considered as "INFIDELS" and dealt with as such—as exemplified by the Proclamation of *Nicholas* of Russia, against the Turks—and the ecclesiastical CURSE of Grecian Episcopal authority here annexed; done according to Law.

The Church of Rome is Episcopal, in its nature and form. Her style is "THE CHURCH." Thus begging the question, and taking it for granted that she is the only orthodox true Church—the favorite of God to the exclusion of all the rest; hence all others are Heretics and Infidels.

Here follows a *form* of CURSING exemplified in Philadelphia, against Priest Hogan, by the Pope's Legate; though some, who are ashamed of the *form* and mode, say, it is a hoax, taken from a book called—Tristram Shandy.

"By the authority of God Almighty, the Father, Son and the Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour, and of all celestial virtues, Angels, Archangels, Thrones, Dominions, Powers, Cherubims and Seraphims; and of all the Holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the Holy Innocents, who, in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins; and of all Saints, together with the Holy Elect of God—may he, William Hogan, be damned.

We excommunicate and anathematise him,

and from the threshold of the Holy Church of God Almighty, we sequester him, that he be tormented, disposed and delivered over with Athan and Abiram, and with those who say unto the Lord, 'depart from us, for we desire none of thy ways;' as a fire is quenched with water, so let the light of him be put out for evermore, unless it shall repent him, and make satisfaction. Amen!

May the Father, who created man, curse him! May the Son, who suffered for us, curse him! May the Holy Ghost, who suffered for us in Baptism, curse him! May the Holy Cross, from which Christ, for our salvation, triumphing over his enemies, ascended, curse him!

May the Holy and Eternal Virgin Mary, mother of God, curse him! May St. Michael, the Advocate of the Holy Souls, curse him! May all the angels, principalities, and powers, and all heavenly armies, curse him!

May the praise-worthy multitude of Patriarchs, and Prophets, curse him!

May St. John, the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! and may the rest of our Disciples and Evangelists, who by their preaching converted the Universe, and the holy and wonderful company of Martyrs and Confessors, who by their holy works are found pleasing to God Almighty: May the holy choir of the Holy Virgins, who for the honor of Christ have despised the things of the world, damn him! May all the Saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

May he be damned wherever he be, whether he be in the house or in the stable, in the garden or the field, or the highway; or in the woods, or in the waters, or in the church; may he be cursed in living and in dying!

May he be cursed in eating and in drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, and in sitting, in living, in working, in resting and in blood letting.

May he be cursed in all the faculties of his body!

May he be cursed inwardly and outwardly; may he be cursed in his brains, and in his vixen, in his temples, in his eyebrows, in his cheeks, in his jawbones, in his nostrils, in his teeth and grinders, in his lips, in his throat, in his shoulders, in his arms, in his fingers!

May he be damned in his mouth, in his breast, in his heart and purtenance, down to the very stomach!

May he be cursed in his reins and in his groins, in his thighs, in his genitals, and in his hips, and his knees, his legs and feet, and toe nails!

May he be cursed in all his joints, and articulation of the members; from the crown of the head to the sole of his feet, may there be no soundness!

May the Son of the living God, with all the glory of his majesty, curse him! And may heaven with all the powers that move therein, rise up against him and curse and damn him; unless he repent and make satisfaction!

*Amen. So be it. Be it so. Amen.*

The following proclamation of the "Patriarch of Antioch, (Syrian Greek Church) and of all the East," shows to what length of wickedness men may go while they think they are doing "God service." The aim against which their denunciations are levelled is, entertaining a missionary of the Cross of Christ, who preaches the Gospel in its simplicity, and disseminates the Bible in its purity:—

"Proclamation to all our children, the people of the villages of Ehden and Zgarta, and to all our children, the inhabitants of the district of Gibbet, Bsharry, clergy and laymen, rulers and subjects universally, to wit:

"That we have knowledge of the infernal hardness, to which the unhappy, wretched Latoof El Ashi and his sons have arrived, in having dared to associate themselves with that deceived man and deceiver of men, Bird, the Bible-man. They aid him in his object, and have brought him to Ehden against the severe prohibitions which we had before issued, threatening every one who opposed our orders with immediate excommunication. We, therefore, make known to all, that those sons of wickedness, Latoof El Ashi and his sons, together with all the rest of his family, both male and female, except domestics, have fallen under the heavier excommunication; and now we, by the word of the Lord, which is Almighty, confirm upon them this excommunication. They are, therefore, accursed, cut off from all Christian communion; and let the curse envelope them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like the fig tree cursed by the mouth of the Lord himself; and let the evil angel rule over them, to torment them day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favor, or give them a salutation, or converse with them in any form; but let them be avoided as a putrid member, and as hellish dragons. Beware, yea, beware of the wrath of God.

"And with regard to Bird and all his children, and all his family, we in like manner grant no permission to any one to receive them; but, on the contrary, we, by the word

of the Lord, of almighty authority, require and command all in the firmest manner, that not one visit them: nor do them any sort of service, or furnish them any sort of assistance whatever, to protract their stay in these parts or any other. Let no one receive them into his house, or into any place whatever that belongs to him, but let all avoid them, in every way; in all things temporal as well as spiritual. And whoever, in his stubbornness, shall dare to act in opposition to this our order with regard to Bird, and his children, and his whole family, shall fall, *ipso facto*, under the great excommunication, whose absolution is reserved to ourself alone, in the same manner as has happened to the miserable Latoof El Ashi and his sons; from which may the Lord preserve you all, and the blessing be upon the obedient.

“The ignoble JOSEPH PETER

“Patriarch of Antioch and all the East.

“August 4, 1827.”

The Pope as a temporal Prince, has a number of Consuls in the United States; and also vicar generals, &c.

The Pope has sent over one ship load of Priests in a French vessel of war; and according to the Papers an hundred more since.

Thus one individual potentate, who lives and governs in a foreign land, exercising Temporal and Spiritual authority over men in *this* country, who owe no allegiance here to our Government, may be viewed in a proper light; considering *their* influence, over several hundred thousands of People in these United States: with the large spiral meeting houses, called Churches; and the strong dark *vault* with iron doors thereto annexed: WHAT FOR!

The Church of England is Episcopal in its nature—so claiming in its form and mode by order and succession from St. Peter, through the Popes down to the time of Henry VIII. at which time the Catholics view her *apostacy* from the TRUE CHURCH: and heresy sprang up as exemplified in their Hieroglyphics.

Although the Church of England have many forms incorporated in their practice, as a formal People—yet it is seldom that a *form* of excommunication is exemplified in their practice—if ever!

Hence when several *travellers* met perchance at an Inn, the question was agitated—who was right in point of Church religion? After opinions expressed and interchanged—a gentleman was interrogated what he thought? who replied, I belong to no Church: but if I must join any, should prefer the Church of England—why? Because I should have to alter and change my practice LESS than in any other Society.

Church and States—Law Religion—perhaps there never was a sect of people established by law, that ever *abused* their power *less*, and persecuted others so little as the Church of England: considering their date, age and number, for the time they have reigned!

The Puritans or dissenters which opposed episcopacy in England in the time of Charles the first, established themselves as a Law Religion in the days of Cromwell; and persecuted others in turn. But when Charles the II. came to the throne 2,000 ministers lost their livings in one day, for non-conformity or contumacy.

How different this from the time of Mary, who brought in the old form which had been rejected by her Father and Brother—the Clergy turn too; but, when Elizabeth came in, and a turn given to *isms*, Clergy change too, from Protestant to Papal and back, &c. I think with the exception of about 32.

And when those Puritans or Independents, fled to America, for Liberty of Conscience, they established themselves by law; and persecuted others in turn.

If we may judge from the histories of those times, it will appear that they viewed themselves as the *Elect* of God and Sovereigns of the soil, as of Divine Right; as the Hebrews had of Canaan.

Many of those Indian Sachems, it appears were possessed of the most independency of mind and a high sense of honor; nature displayed, beyond what *art* is capable of from education. Witness their *firm* behavior when tortured by their enemies—their *oratorical* speeches in council assembled—not asking for life by humiliating degradation—never known to violate a *Female* Captive, in all the wars of North America; nor to forget favors or injuries done to them.

Connecticote, Sassacus, Ninigrate, Mianimob, (who was killed by the advice of the Clergy) his son Numunithenoo and Mononoto, with others who are worthy of memory, as sons of the forest, who were the possessors of the soil: and could view the English in no point of light, but intruders. But many of the sachems were executed, after being prisoners, as criminals or Heathens; whom the LORD cast out before his People.

Ignorance, Superstition and Bigotry generally go together. Hence emigrating with some of those *notions* founded on the edifice of the old World.—what mother and grandmother say, must be right, for the Priest or Minister told us so,—so it is, and so it came to pass. Therefore 19 persons were hung at Salem and one was pressed to death; making 20 in all whom it appears to me, were some of the best and most pious people of that day; and deserved a better fate than to be put to

death, on such foolish testimony, for the crime of WITCHCRAFT.

Two Quaker Ladies in the Ministry from abroad, were imprisoned and banished, after being first stripped and searched for "*witch marks*," to degrade them—being the first of that society to visit the Colony; but the delusion recoiled on themselves as above, exemplifying the Hand of retributive justice!

Four Quakers—three men and a woman, were hung in Boston for their religious testimony. And whipping, branding, imprisoning, and banishing on pain of death, for difference of opinion, and practice in matters of conscience in Religion.

One man was whipped 13 times in a few months, because he walked from Salem to Boston, to *sit in silence*, with others, to worship his God. One girl was whipped at the tail of a cart, on the naked body, in nine different towns, ten stripes at a time—then carried into the woods about twenty miles from inhabitants, exposed to Catamounts, Bears and Wolves—wandering through the night; and next day was found where Bristol, in Rhode Island, now stands.

From a knot in the end of the lash which hit one of the nipples, inflammation ensued; and for some months it was a matter of uncertainty whether she would ever recover.

Yea, one of the blue laws of Connecticut was, neither to give meat, drink, nor lodgings to a Quaker, or to tell him the road, or carry him over a ferry.

Dr. Trumbull, in his history of Connecticut, says, those Laws were not acted upon. But from the Quaker journals, in my possession, it appears the Dr. must be *mistaken*, as it relates to the counties of Hartford, New London, and one at the west.

To belong to a sect of people, is to belong to a Church—yea the church of Christ, according to their fancy. Hence to be excommunicated by them, is giving them to Satan, with or without bell, book and candle light. And what they have done upon the earth, is supposed to be ratified in Heaven.

Each society judging itself, concludes it must be right—but judging the other concludes it must be wrong. Hence it must follow, according to this mode of judging, that all must be right, or all wrong.

But give any of them power, and they will persecute those who dissent from them in opinion and practice, even in things trifling and non-essential. Possessing the keys of the kingdom, they think they are doing God service: concluding what they do on the earth, is ratified in Heaven!

What must become of the POOR MAN, who is turned out to the world, by ECCLESIASTICAL AUTHORITY, and delivered over to SATAN, by

the wills and whims of men. Each society, from the Pope of Rome down to the petty *Shakers*, concluded that they are the true church, and possess the *keys of the kingdom*.

Some nations have incorporated Church and State, and prostituted the sacred name of *Christian* to it, for a covering; and having made more improvements in some *arts and sciences*, and circumnavigated the terraqueous globe, have, by *art and intrigue*, got possession of other countries, where they conceive POWER constitutes RIGHT to do as the conqueror pleases with the conquered; their souls and their bodies and their property, to dispose of at pleasure.

Hence may the poor heathen well cry out and say, "Sacred envy," "Christian spite," and "Holy malice"—*from which deliver me!*

Where are the exertions of Mr. Elliot, called the Apostle of the Indians? Where are the fruits of the labors of David Brainard; or the school of Dr. Wheelock for the Indians?

Dr. Wheelock's school in Lebanon for *Indians*—transferred to *Hanover*, and called Dartmouth—thousands were collected in *England* under the idea of the "*Poor Heathen*;" but now the subject with all those revenues are prostituted to a different purpose, to make Doctors, Priests, and Lawyers!

All those tribes of Indians contiguous to the white man; or even those whom they have attempted to civilize and christianize, have dwindled away and are dwindling into nothing, socially—and even those few that remain are not in the same repute for good standing now, as 150 or 200 years ago; as exemplified by the Mohegan tribe, and others.

And even when civilization has in appearance taken effect, a *mixture* of white blood has taken the lead!

Mahometanism is preferable to corrupt Christianity: being more tolerable in its administration, to Jews, and those who differ in their opinions by education, &c. of all kinds, except those who turn from *their faith*, and become "Christian dogs," and even then, it does not use *torture*—only cuts off the head; and moreover, admits of no idolatry, but acknowledges "ONE GOD."

The *Edinburgh FACTORY* bestowed the pompous title of "DOCTOR IN DIVINITY," on the masters of the Indian school at Lebanon, who sought for a more convenient place as a suitable *site*. Hence the origin of Dartmouth College, with the President there, the Rev. Dr. Wheelock!

A preacher being asked in the solitary days of Methodism, during the time of their simplicity:—Why the *Methodists* did not have "*doctors of divinity*?" boldly replied, our Divinity is not sick! But now matters are

reversed; and the *doctors* are to be found at the helm of affairs, to keep pace with other societies, and be like all the nations round about.

Calvinism—once in Grace, (a Bishop) always in grace, (a Bi-shop)—although he becomes an idiot or a child: or even a Tyrannical Giant. He cannot be dismissed without being disgraced and other evils to follow.

Let the People North of the Potomac and Ohio, see a Bishop resign, with a suitable address prior: that the office may become limited to a certain number of years, and then expire of itself, much evil would be avoided. And should the Conferences be at liberty to manage their own affairs, by election of Committees, to choose their own presiding Elders, or have none at discretion, to station their own preachers, with liberty for an appeal, &c.

The *People* to manage the *temporal* concerns, by a voice in the district: and also to try their own members, or choose their own committee so to do—instead of their preachers claiming the prerogative to do it—creatures of his own choice: there would be more propriety, and not so much hard thinking, and so many *separations* in the land.

But the report of the committee with the Bishop's circular at New York, showing the intention of the general conference, to be incorporated, and have a *uniform mode* exemplified in the *discipline*, for government about the Meeting Houses: and hence, to obtain special acts of Legislation, in the several states, (after they found Congress had not power to do it,) to recognize the peculiarities of their discipline. Thus, have civil Law to enforce ecclesiastical authority; in 24 states would have made it NATIONAL CHURCH AND STATE.

But the day of Amalgamation appears to approach very fast by the play of the BENCH, the BAR, the PULPIT, and the MANUFACTURER, by a *linked uniform movement*—and the FACULTY and LEGISLATURE interwoven in the THEME!

### 3d—OF STATUTE LAW.

Laws that are passed by a Legislative Power, whether it be by an individual that *wills* it, as a tyrant, or a council hereditary, or two or three houses with *delegated* power from the people, when passed and enrolled in the records of the court and published to the public, it is called "*Statute Law*."

### 4th—OF POLITICAL LAW.

When the Act relates wholly to the PUBLIC or NATIONAL AFFAIRS and CONCERNS, it is called "*Political Law*."

### 5th—CF CIVIL LAW.

But when it relates to the affairs of the Citizens, and will apply to persons individually, it is called "*CIVIL LAW*."

### 6th—OF COMMON LAW.

COMMON LAW, is that line of practice which is taken from PRECEDENTS and the EXAMPLE of others for a *precedent* to be copied into our procedure, be it what it may—even CONTRARIES, which may be seen by the division of the JUDGES, in OPINION upon the bench.

Examples may be found for every thing, and establish nothing, by showing the opposite pattern.

Hence the gentlemen of the Bar and those on the Bench, make Laws to fit their minds, by causing a few examples to be made: and then produced and quoted, and taken for a *precedent*, as exemplified on the principles of the WATER LAW. A dozen men with water works, under different operations—interests may clash—one sue the other, until the MAMMOTH one shall devour the whole, or else be sacrificed to the control of another, or go to pay the lawyer and court fees.

Thus, when BLACKSTONE published his Commentaries, the men of the Bar thought it might be injurious to them, by giving too much light to the community and common people. But now, the opposite examples for precedents, are so contradictory, that you may find a law for everything; therefore *no man* is *safe*, if another should find it his interest to *quarrel* with him. But his *property* must be torn from him to gratify others; his person sent into confinement, and his character to ruin!

And this system and state of things has been progressing in this country so fast within fifteen years, that we, as a people, are ripening for some great political change, by favored and oppressive STATIONS IN SOCIETY: unless prevented, by having recourse to our first principles—the principles of '76, and the public mind be cultivated in *Virtue* and *Legislative* acts, to prevent *oppression*, from the great to the poor, or the poor to the rich, and do away the foolish practice—to fine one man for doing another a favor, as though it was a crime, and punish another, when it is imposed on him, and make him receive it, and pay for it too.

### 7th—FEUDAL LAW.

In those days of confusion, when the will of a Tyrant was the Law—and none considered FREE, but the noblemen: the people were held as vassals, or a kind of slaves, and were

sold with the land, as exemplified in *Russia* to this day.

And the same system of Government, according to the DEGREE OF POWER, delegated or possessed by the individual in office, is practised in most Monarchical countries to the present day.

8th—OF THE LAW OF HONOR.

The power of the Monarch, being little more than nominal, as he was dependent on the *pleasure* of the NOBLES, who alone could command the vassals.—Hence, when one Nobleman was offended with another, he would call out his vassals and make war—family with family! Defended by a castle in their domains—like a war of extermination! until the country was almost depopulated: which to prevent, governmental authority, by Kings and Priests, was exercised: and at length the practice was confined within certain degrees of kindred, for revenge: and the vassals exempt, and finally it was brought down to “single combat,” before proper notions of evidence were formed.

Hence, in those days of ignorance and superstition, the *Victor* was always supposed to have God and Right on his side.

Thus we see the origin of modern *Duelling*, under the mode of killing, by what is called in refinement, the Law of HONOR!!!

Gambling for *gain*—word of fidelity plighted; the debt must be paid in preference to any other. Why? The other has a *Note*, but this man has only my word of Honor, and therefore this must be paid as a debt, by the “LAW OF HONOR.” As the saying is, “Honor among thieves.”

While the *Cross* and the idea of a favorite *Saint* will draw the truth from some—the *Itoly Bible*, others—the *Koran*, the Turk—the *Shaster*, the Hindoo; by the “word of Honor,” is the Military Character exemplified—when *Faith* by it is plighted!

The Law of Honor among the *Indians*, is such that in all their wars, a captive *female* was never known to be *violated*, nor favors nor injuries forgotten!

9th—THE MILITARY LAW.

The character of the Military, is hinted in the preceding lines. In civilized countries, the Military power to act, emanates from the civil authority in the Government; and those who get killed, DIE ACCORDING TO LAW!

10th—LAWS OF NATIONS.

Custom adopted by common consent, arising out of circumstances and the nature of things, among the nations of the earth

The peace of nations is dependent on the Laws of nations; the Laws of nations is dependent on the Military Law; the Military Law upon Civil Law; the Civil Law upon Moral Law.

Shake Moral Law out of the minds of society, and all confidence is gone and lost to safety; for where no inward obligation is felt on the mind, there is no *Conscience* to influence the conduct. And man would be no better than a demon let loose.

11th—LAW OF NATURE.

What is *innate* and inherent: being implanted in nature by its Author—and it is beyond the power of our control to extirpate the principle: although by grace, we may order our example and practice, by the *duty* of the Cross!

12th—MEDICAL LAW.

Provided one is initiated in the Medical Society, and hath a Diploma\*—he is authorized to practise according to Law.

Any one who administers to the sick in what is called *Medicine*, without leave or license from the Society—if the patient dies; why, the *medicine*, to be sure, killed him.

But if the regular Faculty administered the same thing, then the *disorder* killed him—and he died according to the Law of Medicine and the Law of Nature too!

Here then is “*Killing according to Law*,” provided it happened accidentally or through *mistake* in the medicine, by those who are properly authorized to it according to Law.—*Privileged* order of men!

If it be an “*act of surgery*” to bind up a cut finger or to dress a wound, or to give herb drink to a child, be a “*practice of Physic*,” then surely, who can be safe from the penalty attached to the invasion of Medical Law! well may one cry out and say, “GOOD LORD DELIVER US!”

The man who is killed in a duel, is killed according to the “Law of Honor.”

The man who kills another in self-defence, does it according to the “LAW OF NATURE;” self-preservation being the first Law of nature.

\* “The President of the ——— Medical Society, to whom these presents may come, greeting ——— know ye that ——— hath been approved relative to his knowledge in Medicine and Surgery on examination, according to the Rules and Regulations established by the FELLOWS of the ——— Medical Society. I do therefore hereby license him to practice as a Physician and Surgeon, with all the rights, privileges and honors thereunto appertaining, and do recommend him to the notice of the Faculty, and the improvement of the public. In testimony whereof, I have hereunto set my hand, and have caused the seal of the said society to be hereunto affixed at ——— &c &c. 1820.”

The man that is hung for *murder* by the sheriff, is killed according to the statute Law of the land.

The man that is shot by a Court Martial or in battle, is killed by and according to Martial Law.

### 13th—LAW OF FAITH.

In former times as well as at the present day, many have thought that man was only born to *believe* what another taught.

But John Wesley well observed, in his *caution* against bigotry, and in his views of a Catholic Spirit.

"Although every man *necessarily* believes that every particular opinion which he holds is true, yet can no man be assured that all his opinions taken together are true."

"Every wise man will allow others the same liberty of thinking, which he desires they should allow him. And will no more insist on their embracing his opinions, than he would have them insist on his embracing theirs."

"No man can choose for or prescribe to another. But every one must follow the dictates of his own conscience, in simplicity and Godly sincerity. He must be fully persuaded in his own mind; and then act according to the best light he has. Nor has any creature power to constrain another to walk by his own rule. God has given no RIGHT to any of the children of men, thus to lord it over the conscience of his brethren. But every man must judge for himself, as every man must give an account of himself to God."

This doctrine of the inherent and *unalienable* "RIGHTS OF MAN"—to THINK and to JUDGE and to ACT for himself, is not inculcated and circumscribed enough in the world, to prevent bigotry, and to break down the walls of superstition. For bigotry, and superstition, and ignorance, always go hand in hand together. The former being bottomed on the latter!

Man cannot rationally believe without evidence. Hence, Jefferson's notes on Virginia.—If one man believes in one God, another believes in twenty Gods—what is that to me! If neither picks my pocket nor breaks my leg; why then should I persecute him!

Persecution may make a man a hypocrite, through fear of punishment; but cannot cure him. For a man must be convinced before he will or can be converted.

You may love and pity him; and strive to convince and persuade him; but further you may not go. For the conscience of man is the Divine Right and Prerogative—and no man has a right to invade it.

Hence with prayer and faith, carry him to the throne of Grace, and leave him in the hand of God.

The EXERCISE OF FAITH may be considered as the "RE-ACTION" of the SOUL ON GOD. (when the spirit of God operates on the mind,) and this *devotional re-action*, is imputed to the man, (not as sin, but) for righteousness, i. e. as a RIGHT ACT. This is the true worship, being *done* in the SPIRIT and in TRUTH!

The soul gathers in strength, in this *re-acted devotion*, which is not natural, but supernatural, above nature. There is a kind of miraculous virtue in it—a power, inward, to hang on God; to trust in him; and to sacrifice what is repugnant to his will, and overcome it.

Hence, "This is the *Victory* that overcometh the world, even our *Enith*"—and being *justified* by FAITH we have peace with God through Jesus Christ."

This INWARD STRENGTH OF POWER TO LAY HOLD ON GOD, is what will *support* one in the *conflicts* of LIFE and DEATH!

### 14th—LYNCH'S LAW.

In the "WING and TORY" days of the South, when no man's person or property was safe, the former laws having become obsolete, from the confusion of the times; a man by the name of Col. *Lynch*, formed an association, to expel suspicious characters from the neighborhood, and chastise them at discretion, which practice is continued in some parts of the South and West to the present day, as exemplified on Lynch's Island, at the mouth of Cumberland river, in the Ohio.

Dick and Bob understand it.

Pat calls it "*Shelala*," "Club Law," or "Mob Law," a Buckskin with a whip!

### 15th—LAWS OF GOD.

The Laws of God, whether written, or inspired by the immediate influence of the *Spirit* on the mind.

Those who have not the written Law, are a Law unto themselves, or have a Law written in their Hearts; their *Conscience* bearing them witness, and their thoughts in the mean while, accusing, or else excusing one another.

Something INWARD approves or DIS-APPROVES!—Tom Paine, admits that God can, if he please, *impress* the Human MIND. Hume admits that all religions will persecute, when they have power, except the "True one."

Surely a ray of light is in every mind—



"The true Light which lighteth every man that cometh into the world."

For love to God and man, is the quint-essence and sum of that religion, which thinketh (or meaneth and intendeth) no evil, but suffereth long and is kind.

If the exercise of Faith be the re-action of the SOUL ON GOD—and a man is to be justified in such devotional exercise; then we may understand the doctrine of Faith being "counted"—"accounted;" "reckoned;" and "imputed" to man for "Righteousness." Hence inspired with a strength superior to Nature; an inward sensation, a spring of action, to surmount difficulties, in times of danger, exigency and distress, when the hands would hang down and the mind be depressed—by Faith in God, we may overcome and be victorious—when nature, abstracts from divine aid, must have given up and sunk down under the enormous weight and heavy load, with gloom and despair.

But this stimulating principle of Divine Life, will bring the peace and joy of the kingdom; to love the Lord supremely and to love thy neighbor also.

Hence the soul progresses in strength, to stand, to walk, and conquer. Therefore the weapons are not carnal, but spiritual, mighty through God to the pulling down the strong holds of Satan! Here then is the POWER and LAW OF FAITH.

#### 16th—JOCKEY LAW.

Get money honestly, if you can; any how, get money.

Take an *old horse*, file down his teeth; burn them with a nail rod, to make them appear under seven years. Give him three bushels of sweet apples and three bushels of green corn in the milk; which in seven days will make him appear fat. Shear off the long hairs, and use some coloring if necessary; brush him up to make him shine; blow up the hollows above his eyes, &c. to make him appear plump and full; put a pepper pod in his tail, to make him antic and full of life; a spur in your own head and cigar in the mouth; a watch chain with a button at the end, in your pocket; give the animal some bread and wine, to raise his ambition; and taking some of the good stuff yourself—then swear you have as good a COLT as any gentleman with a fine shining boot. So mount, showing in appearance, that you are as clever a fellow and have as good a horse as any on the Turf—according to custom, which makes LAW!

Take water, burnt sugar, aquafortis, and several drugs of a poisonous nature, mix with the good old strong stuff—to make a bead—

lawful proof—expanded—4 made into 5 casks, according to law—i. e. take care the law don't get hold of you.

Two half bushels—2 yard sticks and bruised tin measures—one to buy and the other to sell with, &c. to ensure the best end of the bargain!

To make the sale of milk profitable. 1st. Wash the milk well with water. 2d. Thicken it well with good starch; then thirdly, sweeten it with magnesia, to prevent it from souring—then affirm that it is pure, good, sweet milk.

#### 17th—LAWS OF HELL.

"Devils with Devils damn'd;  
Men only disagree!"

"The Devil and his Angels." Then goeth HE, and taketh seven other spirits, more wicked than himself, they enter, &c. Shows that the *He* there spoken of, was a spirit;—TAKETH, &c. implies an ascendancy of power; more wicked implies degrees of wickedness among the Devils, and a kind of Monarchy in Hell.

"My name is Legion, for we are many," a captain to every ten; a centurion to every hundred; and an officer to each thousand—6666, according to Roman order.

Beelzebub, Prince of the Devils, reigning in the hearts of the children of disobedience, as "The Prince of this world," and "Prince of the power of the air."

Superior and subordinate, according to the degree of power possessed by each commander, bent only upon EVIL as their chief delight.

"EVIL BE THOU MY GOOD!"

God delivered Benhadad into the hand of Ahab King of Israel, and appointed Ahab to be his executioner; but Ahab, for a bribe, let him go.

God replied, "Because thou has let go out of thine hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."

Evil Angels are God's executioners. For it is inconsistent with the nature of a good Angel to go upon a bad errand.

On a visit, from the king of Judah, Ahab, proposed to him to go by force and help to take the bribe, which the king of Assyria had promised, but not fulfilled—viz. restoration of Ramoth, in Gilead.

The King of Judah saw the courtiers, the prophets that belonged to Law religion, flattering Ahab; inquired for a prophet of the Lord. O yes, Micaiah, but I hate him, he talks no good to me, I hate him!

The officers sent, said to Micaiah, *flatter*

like the others. He did, then Ahab put him to his *oath*, who replied—

I saw the Lord sitting on his throne—host of heaven round about, and the Lord said, who will go and persuade Ahab, &c., one said on this manner and another on that—a good Angel could not go on a bad errand.

At length, a voice replied, I'll go and persuade him. How? I will be a *Lying Spirit* in the mouth of all his prophets.

False people must expect a *false spirit* in their false worship and false conduct, and be deceived and destroyed in turn!

The King of Judah put on royalty, and Ahab disguised himself. Unheard of orders from Benhadad: Fight neither with great nor small, save with the King of Israel. They pursued the King of Judah, he cried out in prayer, God interposed—they left him—saw a man—possibly it may be Ahab—shot at venture—no escape from the justice of God—he died and was eaten of dogs on the ground that was unjustly confiscated by a covetous spirit and the counsel and intrigue of a wicked woman. Jezebel had a mock trial, and perjured witnesses under a cloak of religion, to destroy poor *Naboth* and get his vineyard ACCORDING TO LAW.

Whoever wishes to act wickedly, and cloak it with religion and law, may read their destiny by the hand of RETRIBUTIVE JUSTICE, as exemplified in the case of *Ahab* and his *wife*!

The first born of Egypt were destroyed by evil Angels, and unclean spirits like frogs will go to the kings of the earth, when the *sixth Vial* shall be poured out, under the seventh trumpet.

Then take heed that by sin, ye do not forfeit the Divine favor, and thereby lose his *protection*; and thence fall into the power of *Satan*, and be led captive by him at his will. Thus

Become *incorrigible*, and thereby render your situation IRREMEDIAL.

Sinners cannot be everywhere. They must be somewhere. Hence the propriety to send them to a *place fitted* to their nature, to dwell with beings, or company like themselves, in the other world.

Swine were interdicted by the Jewish Law; yet a herd of 2000 were kept. *Evil Spirits* requested by prayer, a suffrage to enter. The restraining power was taken off. Property wickedly obtained, entails a *Curse*; the loss was a just retribution.

Thus we have the principles of their nature exemplified, and the Law by which they are governed, made manifest.

The Yankee Unitarians have given us a new translation of the New Testament. In which they assure us, that a *Demon* or Devil,

is only a *disease*—insanity that left the man and got among the Hogs; which would argue, 1, that a disease has intellects for ideas: 2. reason to arrange them: 3. language and speech to address and communicate them; 4. volition to move and transport itself; 5. miraculous power over the swine (if self-preservation be the first law of nature in man and beast.) to cause them to take to the water and drown!

Methinks it would take ten thousand times more *faith* to credit their *theory*, about a mere disease, than to admit, that there is such a thing as Evil angels—and that Evil Angels are God's executioners.

### 18th—LAW OF OATHS.

An oath is an affirmation by something.

He who says he "*swears*," and affirms by nothing, tells a lie, and speaks an idle word.

The administration of oaths according to Law, is so common, that its force is not felt; nor the obligation realized to be more than a *form*, for the sake of order.

In the Law of Moses, the oath of the Lord was between the parties, where no earthly power was able to judge and determine; but the matter was referred to the Great Arbitrator, as the Judge, Justifier and Avenger. This was the only case by *command*, in that economy.

Contrary to the command of God, which was to make no league with the Canaanites, but to destroy them all; the Sanhedrim or Grand Council of seventy Elders, with Joshua at their head, swore to spare the *Gibeonites*—thus the Elders, as head of the nation, pledged national Faith repugnant to the interdiction. Some hundreds of years after Saul, as head of the nation, committed a national *breach* of Fidelity, by slaying the Gibeonites. This act of *infidelity* constituted a national crime, which called for a national punishment!

In the reign of David, there was a three years' famine. David inquired the cause, and obtained the answer—it is for Saul and his bloody house; because he slew the Gibeonites. Who replied, silver and gold we will have none, but give us seven of the sons of Saul, and we will hang them up before the Lord in Gibeah; and God was entreated for the land.

From the foregoing we may infer the solemnity, nature and obligation of an oath, and also the meaning of the Psalmist, where he saith (speaking of the character of a righteous man) he that sweareth to his own hurt, and *changeth not*.

Those persons, who publicly avow that they are PERJURED men, or else are IMPOSTORS, can have no claim to public confidence,

but must appear in their true character, as LIARS, *taking their word for it*, which is doing them but true justice; of course having destroyed the force of moral obligation from their minds, what trust or confidence can be placed in them? Methinks they must feel like Cain! Afraid of their lives! afraid of men, and go into voluntary exile.

The king of Judah is *condemned*, for a breach of faith, by violating an *oath* of the Lord to the king of Babylon; lost his eyes after seeing his sons slain, bound in chains to be carried a captive to die in a strange land.

The *Rechabites* were a people of fidelity, being instructed by their forefathers, to live in tents and to drink no wine—were tried and tempted by the prophet Jeremiah to drink, in vain.

Hence the promise of God for their fidelity, and obeying parental instruction for 250 years, which promise extended to generations, then unborn. Jeremiah 35.

Judas turned traitor, was taken by the hand by those in authority, for a tool. Judas thought of honor, and flattery and money; but when he found they had no further use for him; he found himself forsaken and was sensible of his folly, returned the money, confessed his guilt, they tauntingly replied, *what is that to us!* see thou to that, feeling his situation, in a fit of frenzy he went and hanged himself, as a warning to all traitors!

Micaiah, flattered by request, ironically, until he was *adjured* and put to his oath by Ahab, and then declared the message and *truth* of God, and so they found it to be.

Jesus said, "swear not at all," but when they smite you on the one cheek, turn to him the other also." Yet when he was smote on the one cheek, instead of turning the other, (being a prisoner, had a right to justice according to Jewish and Roman Law,) replied, "If I have done evil, *bear witness* of evil, but if well, why smitest thou me?"

And being silent, when questioned by the High Priest, answering nothing; the High Priest put him to his oath, *adjured* him for testimony on an important point, which caused HIM to break silence, and answer the High Priest accordingly, who flew into a flame of passion at the reply.

Paul called God to record on his soul, by an appeal to him.

The Angel standing with one foot on the sea, the other on the land, lifting up his hand *swore* by Him that liveth forever and ever, that time shall be no longer.

The man whose yea is yea, and whose nay is nay, inwardly feels and speaks in his heart, "Thou God seest me."

But most people have not that close, constant, inward feeling before God, as his spirit-

ual worshippers walking before him. Hence in this dark, stupid, thoughtless age of the world, governments and customs have thought and found it necessary to use oaths, affirmations, &c., to bring people to their feelings, in point of testimony and obligation, socially.

And what FEELING is exercised on this occasion, and *that* which proceeds from *yea* and *nay*—they BOTH, when flowing from inward *truth*, are bottomed on the *same* principle of fidelity, founded on *moral obligation*, in their several degrees, as *forms* and *modes* alter not the nature of principles. For the principle of truth is a unit, and is as inflexible as the ETERNAL CAUSELESS CAUSITER!

☞ People may change, and things may change, and in the turn of times there are great changes. But *principles* and TRUTH and the DEITY, *change not!*

The feelings and character of Cain, Abithophel, Judas and Benedict Arnold, should be kept in view by all professed Traitors.

For if some people bribe and stimulate others to acts of treachery, yet all mankind in creation, *despise* THE TRAITORS.

#### 19th—SUNDAY LAW.

- "A Presbyterian Deacon's Cat.
- "Went out to seek her prey;
- "She ran round the house,—
- "and "ketch'd a mouse,—
- "Upon the Sabbath day."
- "The Deacon being much offended,
- "The crime was so profane;
- "He laid down his book,
- "The Cat he took,
- "And bound her with a chain!
- "You filthy jade, ain't you ashamed!
- "Don't you deserve to die!
- "—— to carry down to hell—
- "My holy wife and I!"

There are some people, instead of worshipping and serving the Lord, they only worship SUNDAY! being Sunday Christians and Monday Devils! whose religion is only in the head, not in the heart. Hence if the head were cut off, soul and body would go to the devil!

In 1828, a widow, who had three young children in bed, a young woman and two young men, were seized in the night, and carried nine miles by the Sheriff, (who showed *irons* if he was not obeyed,) for the enormous crime of returning from the funeral of the young lady's mother, on a *Sunday*; and bringing some articles with them, which had been given by the mother just before she died. They had started according to a Presbyterian clock, (for the old man had been watching like a spy,) thirty one minutes before sun-set—having no place to stay there, but on expense, so they wished to return home, although it snowed.

For which crime, they were fined a dollar

each, to mend *Sabbath day broken*, and about 30 dollars cost.

The Sheriff and officers made a mistake—took too much cost—then plead for a new settlement, to prevent *their* cost and damages for false charges!

How few attend to the golden rule, to do to others as they would that others should do to them!

But the late reply of the Committee in Congress, about the *Sunday mail*, is worthy to be preserved by every generous mind, in the United States of America.

The old *Priest* with his long face, could not see the *reprobate* wounded invalid; but went by, then his *Levite Deacon* copied him and passed by also.

But the MASONIC SAMARITAN fulfilled the second commandment, to do to the stranger, a NEIGHBOR'S PART—"do as you would be done by."

Then beware of judging!

#### 20th—LAW OF REFLECTION.

Thoughts are generally involuntary.

When in Philadelphia, at a certain time during a yearly meeting, I expressed a desire to be admitted in, to see their mode of doing business, but was negatived.

The night following in my sleep, thought myself to be in a meeting composed of a few *ministers* but mostly *Elders*. One man arose, and expressed a *concern* to visit a foreign land. Another expressed his desire to be his companion.

The Elders then arose, in form of half a circle, and drove the two men before them, to the door of a house, which had *iron* gratings which they passed; the Elders having the keys, which none knew how to use but themselves.

In the floor of the room, was a brass trap door, with slit work, which being unlocked and raised, they confined one minister below and the other above, and departed; there being no chance for light or air, but through those grates.

At length the Elders returned, threw open the doors; said, go and preach if you will. But the old man stopped and stood in the sun shine, in silent reflection, replied, the time is passed in which the message should have been delivered!

When I related the dream, with a desire for an interpretation, one replied to another, Lorenzo has been in the "*Select Meeting of MINISTERS and ELDERS*," which kind of meeting I was ignorant of its existence, anterior.

F. K. an old minister, at that yearly meeting was put over for another year, when he obtained permission, but never went.

In those days E. H. thought he discovered an aristocratic governing power, remonstrated, and gave the young people to understand, what he thought to be their RIGHTS.

He preached about the young people waiting in the wilderness, till the Elders were dead, before they could enter in, to enjoy the promised land.

Five yearly meetings in eight have felt the effects by appearance.

#### 21st—HOW TO SWEAR ACCORDING TO LAW.

In a well known seaport town, a lady's husband disappeared for about four years. She saw a man whom she claimed to be her husband, swore it was him; that she loved him still, and thought he was the prettiest man she ever saw.

The Judge swore that he married this man to that woman, that it was impossible for two men to look so much alike, and therefore it must be the same man. Several other creditable witnesses corroborated the circumstance.

Another woman claimed the same man, in the *same period of time*; that she had bedded and boarded with him, &c. Several other witnesses were called, who testified and corroborated her testimony.

Such was the case, and such the nature and weight of the testimony, and the characters of the witnesses, that doubt remained where *truth* lay; the subject being so equally balanced and the subject obscure.

But a *scar* on the foot, being mentioned on one side, but not recollected on the other, (which scar was from a wound by a nail)—hence the Judge of the Court ordered the stocking and shoe to be taken off, for examination, which circumstance turned the affair, and he was acquitted.

No doubt but there must have been two different persons.

A man had a horse stole, which he had raised, well known to his family and neighbors.

Another man with a horse was taken up for the theft. The witnesses were about sixteen or seventeen on a side. Circumstantially and particularly described, by witnesses whose characters, socially, were considered equal, in testimonial validity.

What was the consequence?

Judgment and common sense, say there must have been two horses.

Hence it would appear that both parties could not have told the truth on *their* side; of course, one must have given in false testimony; consequently, if a falsehood be a lie, *some* would say that they "Swore" and "LIED" according to Law. Being com-

pelled by summons to do the one, and according to the best of their knowledge and belief," did the other!

A man being permitted to keep his own accounts in cases of debt and credit, &c. and then to testify to them accordingly by oath. Why? He "swears according to Law," however false the charges are or may be.

And if a man die, his accounts must be allowed by the Judge or defendant, for it is "according to Law," so to be done.

## 22d—EFFECTS OF LAW.

Civil Law for application to individuals, is so worded, as to be very ambiguous and uncertain in its interpretation, and morose in the execution.

Hence the famous expression—

"Glorious uncertainty of the Law."

Moreover, in common, plain cases, which if gained, the process is so *expensive* and *vexatious*, that the cost is more than the whole sum in dispute, and attended with loss, instead of gain.

And none are benefitted but the Lawyer and the "SELF-WILL" when indulged. But woe to the fat goose that comes to market!

When in Charleston jail, I heard of two men who, having a quarrel, came to town to have it settled by Law; one of them applied to a Lawyer for counsel and assistance, who replied, I am engaged on the *other side*; but I will give you a letter to a *friend of mine*, whom I would recommend to you. On receiving the letter, he departed and reflected—how can he recommend his friend to me with propriety when engaged on the other side? Opened the letter, found the contents—"Two fat GEESE come to market, you *pick* one and I will *pick* the other." Hunted up his neighbor—showed him the lines, who being disgusted, agreed to settle the difficulty between themselves; and went home together.

I shall conclude this head with a remark, as the saying is, that *Preachers* do not believe their own preaching, nor *Doctors* take their own medicine; so *Lawyers* are not seen to go to Law with each other. And why not others take warning and exercise common sense, and so take pattern by them for a proper lesson, and seek for peace. The statement in the public prints before me, of 991 persons put in jail for debt, in Boston, 1828; only 74 or about one in thirteen were discharged by paying debt and cost; 22 were females.

The aggregate within the last 9 years in the same jail, is 9473. Supposing the like proportion to hold as above; here are 8746

cases, out of 9473, in which the expense of trials and commitments has been incurred by creditors, besides all the vexation and trouble experienced, without the least possible advantage being derived, whatever, except the loss of time and money with the indulgence of SELF-WILL.

And may I not add, to the gratification of the LAWYERS, also, who laugh in their sleeves, to see such gumpheads and dupes, who fall as victims to birds of prey; with folly, both in their heads and hearts of practice.

There is certainly an error in our "JURIDICAL" "JURISPRUDENCE;" which needs to be so modified and simplified, that *justice* may be comeatable, agreeably to the nature and fitness of things, betwixt man and man, without so much *cost*, trouble, vexation and expense!

Moreover, that the great shall not oppress the poor, nor the poor make his poverty an asylum of refuge to laugh at those who have been their benefactors, when guilty of a breach of trust.

The liberty of commencing suit at Law, from self-will and for vexation, is too great a privilege, granted without sufficient penalty annexed for restraint and restitution.

For as the customs, called Law, in the several States, now stand, one may "LIE" about another, and charge him with what he pleases, in the writ of attachment or indictment, and accuse him of what he pleases, however false, scandalous and impious be the accusation, and the accused has no redress; but must stand and hear himself black-guarded, by his antagonist's spokesman; because it is done according to Law. And he must pay the cost, if prejudice and preconceived judgment should say so.

But if the same in substance, had been spoken or written under other circumstances, it would have been considered actionable slander.

Thus, the Laws of the land are prostituted, to become an asylum for LIBELS, slanders and corruption, to corrupt the public and society at large, collectively and individually as the case may be; which practice is repugnant to innocency and purity of intention, and unworthy of moral principles in a generous mind, which ought to govern and reign in the land!

Such a system of administration, has a corruption in its nature and consequences, and of course must contaminate those who administer the same, and be very injurious to society in all its bearings; for like the fountain, so will be all the streams that flow from it.

Let those who wish to be involved in ruin,

remember the painted man, on the sign with a cocked hat, fine fashionable coat, and fat horse, crying out. "*I am going to Law!*" But turn the other side, and, behold! a man, with a down look, rawney horse, ragged coat, and old shoes, with holes in his stockings, no mittens and a flapped hat, with a whimpering voice reply, "I have been to Law!"

When the man told his priest, he wished the *Devil* was dead! Hold, hold, said the Priest, adding, what should we PRIESTS have to do, if there was no DEVIL!

Or the Lawyer without GUMHEADS, or the doctor without HYPOCHONDRIA!

### 23d—SALT WATER LAW.

Surrendered by the States to the U. S. the government is monarchical, administered by *Cursing* and *Swearing* in the calm or storm, profanely—a practice in the most eminent degree peculiar to those who speak the *English Language*.

Embargo times—permission to go in ballast, with a *keg* of butter and a *box* of cheese—one is larger than a *hogshead* and the other is made to fill the *hold*—home bound; *two accounts* are made out sometimes, one for the *Custom House*, the other for the *owners*.

Some to carry on the joke, kiss the book, some hold up their hand, some *affirm*, others like *Joseph*, "by the life of *Pharaoh*," by my *Honor*, or by my word, "I'll be d—d, if so and so," some cheat the nation, no harm—defraud the *revenue*, no evil, if not detected or found out—swear to *any thing* but the whole truth—whip the *Devil* round the stump, have several different *kinds* of "Ship-papers," to sail as the case may be, under different *flags*, and by *HARD swearing*, become "KNIGHTS OF THE POST," as well as *faithful* sons of NEPTUNE!

### 24th—LAW OF INQUIRY.

The first writings, of which we have any account, were the Ten "Commands," written by Jehovah, himself, as the *seal* of the compact or covenant.

For God had sent a message to the camp, by Moses, to know of the people, if they would consent to *receive* Him for their Governor and to be governed by his Laws!

They answered in the affirmative. And their answer was returned, by Moses, to the Lord, in the mountain.

The people were to make ready against the third day; when the Law was to be proclaimed by a voice with power, superior to Human; that 600,000 men, besides their women and children, might hear distinct.

After which the tables of stone were GIVEN from God, and *accepted* by the people, as the *Seal of the Covenant*. The tables of stone were kept in the *Ark*, &c., which was called the "ARK OF THE COVENANT."

None were admitted access to this *stone seal*, or to have any thing to do with it, but "the Congregation of the Lord," "who might eat the *Passover*."

They are particularly described and also who were interdicted, and shut out and excluded therefrom. The *Levites* might *carry* the Ark on their shoulders, &c. but were not permitted even to *see* the Priest pack up the curtain and the holy implements thereto belonging.

For the Priests of the house of Aaron, were to have the care and charge of the Tent and Tabernacle, which contained the Holy things. But the High Priest alone, as controller, had access to it alone, in particular, where it was deposited within the Veil, in the Tabernacle, within the Tent, which place within the Veil, was called the "Holy of Holies," where none were suffered to go, except the High Priest once a year, not without blood.

Moses finished all his writings called the "Book of THE LAW" and delivered it to the Priests, to be kept in the *side* of the *Ark*, and have it read to the people every seventh year.

See the curse of Korah, Dathan, and Abiram, for invading the Priestly Office. Also on the Philistines for detaining the *Ark* of God, and more than 50,000 Hebrews fell dead, for attempting to *look into it*; and Uzza also, for daring even to *touch* it. Such was the mighty Power of God attending the *Ark*! 1st Sam. 5 and 6 chap. 2d Sam. 6 ch. 3 to 7. 1st Chron. 15th chap. 2 to 13.

God wrote for Moses, also Moses acquired the art of writing.

The five books were written, which contain the Political, Ceremonial or Levitical, and Moral Law, and the Historical account of the Creation down.

This book of the Law was kept within the side of the Ark, under the control of the Priesthood, with the *High Priest*, as their *controller*, under God!

And those writings, called the "*Book of the Law*," were delivered to the Priest for the people, by Moses, only a few days before his death, directing it to be kept in the *side* of the *Ark*.

Moses directed under God, that when they should choose to have a King, he should not be a stranger, but one of their own Brethren.

And HE was to *write himself* a copy of the Law, from the one before the Priests and Levites. Deut. xvii. 16—18.

This was the first *Copy* permitted to be taken by transcribing, by the permission, and direction, and order of God! Deut. xvii. 18.

David as king, was the first who had a regular Court. The names of his officers are mentioned, both recorder and scribe, &c.

By the *Matter* compounded in the *Psalms*, it is plain that the Author was well acquainted with the writings of Moses, both *Historically* and also the *Law*. Hence, considering his character, we may well suppose he had obeyed the commands by Moses, when he said: "The *delight of the Righteous is in the Law of the Lord.*" "And in his *Law doth he meditate day and night.*"

Hence, then, we may have the first *data* of the "Book of the Law" being transcribed, so as to make two Copies or two Books of the Law. One of which belonged to the *King*—viz. the transcript Copy, but the original one belonged to the *Priests*, &c.

Question. *Where did Solomon* put the Copy of the Law, which belonged to the *king*? Or where it was kept? For we have no account of the king's Copy, or any one else, except the Original Copy of the Law that belonged to the care of the *Priests*, after his death!

In the days of Jehosaphat, king of Judah, the Copy of the Law was taken from the Ark, and carried abroad, by some travelling *Priests*, to expatiate upon, who never returned it to its proper place, of which we have any account. But the reverse seems to have been the fact. As there is no particular account of the Book of the Law, for about 294 years, when it was found among the *rubbish* of the *Temple*, in the 18th year of king *Josiah's* reign; and 16 years before the date of the *Babylonish Captivity*: when *Daniel* and his companions went to *Babylon*; and 35 years before the *Temple* was burnt by the *Chaldees*.

When *Martin Luther* found an old book in the *Monastery*, he inquired of an old *Friar* what it was? Who replied, "It is the *BIBLE!*" "What? that Book our Holy Religion is built on?" "yea!"

When he had read it and compared it with their practices, concluded, if this be the Book of God, it is against us. Hence the seed of the Reformation, with the concomitants attending—elucidating the doctrine of Providence, fitted to the case and exigency of man.

A similar impression appears to have been made on the mind of *King Josiah*, when the scribe told the king that the High Priest had handed him an old book, which had been found among the *rubbish*, while repairing the breaches of the *Temple*. Now the expression, "*found*," implies it had been lost. 2d Chron. 34 Chap. 14, and 2d Kings, 22d Chap. 8 to 10.

When it was read in the presence of the King and Court, it was found to be the Book of the Law, by Moses, of which they had heard.

And an attempt at Reformation was began, but not sufficient to avert the impending storm, which burst 16 years after, in the 3d year of *Jehoiakim* and the first year of *Nebuchadnezzar*, King of *Babylon*, and the 35th before the burning of the *Temple*.

By saying, *found* the Book of the Law, supposes it to have been *lost*. And the consternation of *King Josiah*, at the exhibition of the Law, shows their ignorance arising from the scarcity of the Book.

Hence we may conclude, that the one Copy in transcript for the *King*, which Moses directed should be taken, was *not* kept by the *Kings* in succession. But was *missing* from some CAUSE, worthy of Providence, for the benefit of the world in after ages.

And the *original* Book of the Law, was the only one, then extant, of which we have any account.

A copy of the Law on parchment, about two feet wide, and perhaps fifty feet in length, by computation, from the size of the roll in the Jewish Synagogue.

Hence it is plain to common sense, that a captive prisoner in chains, could not have taken such a roll under his arm, at pleasure, to carry into *Babylonish* slavery.

*Jeremiah* was bound with *chains*, for we read of his being "*loosed from his chains*,"—which circumstance implies that he was bound, with others!

The *City* and *Temple* were pillaged and burnt. And most of the people were put to the sword, and the rest led into captivity.

Here I ask—what became of the roll—the "*BOOK OF THE LAW*" of *Moses*?

It is a very plain case, on the principles of common sense, as the necessary consequence, from the circumstance of things—

☞ It must have been burnt.

*Esdras*, in the *Apocrypha*, who appears by the names in the *ancestrous* chronology, to be the same as *Ezra* in the *Bible*—he tells us it WAS BURNT.

Yet afterwards we find *Ezra* with a copy of the Law, in a pulpit, reading and explaining it to others.

Where did he get this *new Book*, if the *old* one was burnt?

I know not, unless we ask the *MASONS!*—Or else should get information from "*Zerubbabel*, *Haggai*, and *Zachariah*," of that day.

Afterwards we find *Ezra* coming up from *Babylon*, as a "*ready scribe*," to SEEK "*the Law of the Lord*;" that by reading and explaining it, he might render himself useful, as we find he did.

If the book of the Law of Moses was burnt when the Temple was burnt, in the 19th year of the captivity, then some of those people that were young, who went to Babylon, might live to return about 50 years after, and see the *erection* of the "*Second Temple*," as related in the books.

And moreover, the *Transcript Copy* of the Law might be found with the rest of the sacred writings, up to the day of *Solomon*, after the seventy years of captivity.

Jefferson admits the universal *Tradition* of a *general deluge by water*. This argues the Human Family once to have been a *unit*. They *divided* the *World* among them, and then dispersed, by companies, into different countries, in different parts of the world.

The *theory* of the *Flood* would be handed down by *all* in their *Traditions*, to after generations; although they would take in *other* things, as they occurred by the way; which, from circumstances, must be very *different* from each other.

Hence it must be plain to Reason's Eye, that those things in which they do agree must have had *one origin*, and of course must have been the *most ancient*. But wherein they differ, comparatively, must be *modern*.

The *anti-masons* admit that there are *Masons* among the Christians, Turks, and Hindoos, and they might have added, the *Jews* also.

The Christian *Masons*, they say, take the Holy Bible; the Turks take the "*KORAN*," and the Hindoos take the "*SHASTER*," a book which contains the religion of Hindostan. And they might have added, that the *Jews*, from America to India, take "*THE LAW OF MOSES* and the *Prophets*."

Since the Reformation, if not before, those four Societies pledge their faith, on the Books of their Faith, in national contracts, &c. Some feel bound by the *Cross* and a favorite *Saint*, &c.

Now admitting, for argument's sake, that *Masons* do as the *ANTI*s say, concerning the *different* books of *Creeds* on which fidelity is pledged. What does it argue! Why, thus much, that *Masonry* is very *ancient* and *extensive*.

For their *Creed Books* on which their Religion is founded, *differ* from each other. And the *Spirit* which each is influenced by, from what is called *religion*, is indeed very BITTER against each other.

But *Masonry* must have been *anterior* to those *Creeds* which produce those things, which excite such bitterness towards each other, as they came subsequently upon the stage, otherwise, *Masonry* could not have been so *interwoven* among them, throughout the world.

And thus transmitted down through the

different ages, in succeeding generations, in the different parts of the world.

For it is evident that the *Turk* would not have received it from the "*Christian dogs*." Nor would the *Jew* have received from the same source. Nor the *Hindoos* have taken it from the Christians, and incorporated it in their *System* of religion, within this few hundred years.

This is a plain *Truth* that the *Hebrew Writings*, are the oldest extant, of which we have any knowledge, anterior to the *Latins* or *Greeks*.

Hence the *Jews* being scattered over the world, by the Assyrians and Chaldees, more than 2500 years ago, owing allegiance to no government, attached to no country; but associating with leading men in the different countries, shows the origin, and extension, and circumfusion, and transmission by incorporations, as above intimated, among the nations of the earth, and the North American *Indians* not exempt.

In the *Arminian Magazine*, John Wesley relates an account, circumstantially, which he says, must remain among the mysteries, inexplicable, till that day when all secrets shall be disclosed,

A gentleman went out one evening, and was missing. A servant in his employ, swore in court, that his mother, brothers, &c. had murdered the man—concealed him in a certain place, until they had an opportunity to fix the corpse in a proper attitude, to be carried off, by the spring tide, and sink.

Such were the circumstances, attending his disclosure and confession, that they were all executed—protesting their innocency, till the last, except himself, who was hung in chains.

About eight years after, the gentleman came home to his family, saying that he had been pressed, by a *press gang*, and sent on board a ship of war, not having an opportunity to escape sooner, nor to receive a discharge.

The case of the "*Boons*," in Vermont, for murder—one sent to the State's Prison, for life, the other under sentence of death—when the man *supposed* to be murdered came back, after an absence of seven years.

How many have been executed for *supposed* murder the Law Reports testify, and afterwards, their innocency has appeared.

So the affair of Capt. William Morgan—perhaps some few, who are called *Masons*, have killed him! perhaps not. Who knows!

Those who know the tragedies of his life, with the concomitants connected, would have ground to form a judgment from the past, what he with others, would be capable of doing in the *future*—without giving a *ensorious judgment*!

The *Morgan Book*, plainly was designed



for a *Catch Penny*, being a kind of *Juchin* and *Boaz* affair.

He was a poor man, having known *Masonic Generosity*; but now to make Merchandize of the *Order*, associated with some others, to publish to the world, *something* to make the world *Wonder*.

And the better to carry on the *Joke*, make arrangements to go off on the *credit* of the *Masons*, by duping some honest hearts, for *tools*, like the monkey, to use the cat's paw, to pull the nuts out of the fire. And thus, whet up the public mind, to buy the books to make the better sale.

The duped honest tools, confessed what they knew, and were punished accordingly; and those others, the *Anties* say, ran off, as if guilty; but perhaps, to make the greater smoke; and hence we may infer, to share the greater profits in the *farce*.

The *Masons* are accused of being associated together—for *base* and *evil* purposes, by obligations of secrecy for "*Treason and murder*."

The same accusation was produced, by the Bishop of Winchester, and passed into a Law, 1425, in the 3d year of Henry the VI. in his minority, but without effect, for the King himself afterwards was made a Mason in riper years.

Also *Robinson*, of Scotland, denounced them as *Traitors* and *Rebels*, intending to put down all *Religion* and *Government*, and *Abbe Barwill*, in four quarto volumes, has published something, for the same purpose, and without making a proper distinction betwixt *Masonic* and *Political Societies*. But the British Government and common sense, have not given credit to it.

The *ANTIES* are partly GUILTY of what they accuse the *Masons*—viz. "of being a POLITICAL SOCIETY."

The subject of *Politics* and *Religious Creeds*, are never *suffered* to be mentioned in a Lodge; because the basis of the institution, constitutionally, is to think and let think.

Hence all candidates are given to understand, previous to their admittance, that the subject does not interfere with their Religion or Politics. And in all the meetings that I have attended, this principle of the Fraternity has been kept inviolable. Therefore it is *not* used for political or electioneering purposes, as some do falsely charge them.

And the bold assertion, that "*Masons* are bound to *vote* for each other," or "*for* a Brother mason, in preference to all others,"—is *false*. Also, to keep the secrets of a brother mason, of *Treason and Murder*," is false, as far as my knowledge extends, from the "*Master's Lodge*," of three degrees, "*the Chapter*," of five degrees," "*Council*," of three degrees, "*Encampment*," of four degrees, up into the

"*Consistory*" of 33 degrees, &c. and about 30 "*side degrees*" also.

Beverley Allen, a Methodist Preacher, shot the Sheriff, at Augusta, in Georgia, the Presbyterian Minister killed his Elder, and was hung in Pennsylvania—the Baptist Preacher killed his wife, in the State of New York, and got hung—the Independents or Congregationalists hung the Quakers at Boston, and put to death 20 persons for *Witchcraft* at *Salem*, who no doubt were more innocent than themselves.

The woman, whom some styled a Quaker, in a fit of jealousy—was accused of being accessory to her husband's death, and was executed in England.

Shall any one have the hardihood to condemn the whole of a Society, because some of its members have acted incorrect? Where would be the wisdom or justice in so doing?

And to blame *all* the *Masons*, for the seeming misconduct of a *few*, would be equal injustice to the Fraternity.

For their *Constitution* contains no such principles as are alleged against them and laid to their charge—and which has been disavowed by the craft, in their official capacity to a candid World.

The distinction between *Political Societies* and the *Masonic*, is not made sufficiently, by those who attempt to judge upon the subject.

The "*Washington Society*," connected with "*Henryism*," and the "*Hartford Convention*"—were purely Political.

So the "*United Irishmen*" and the "*Orange Men*," in 1798—were Political; one being for Liberty and the other for the King. But when a *Free Mason*, on the point of being cut down by the sword—a friend had stepped forward and saved his life—shows the principle to be bottomed on *Humanity*.

Congress sit with "*closed doors*," and request the President to communicate Documents, not inconsistent to be *made public*.

The Quakers keep closed doors against all not of their Society, in meetings of business, both Monthly, Quarterly, and Yearly meetings.

The different denominations, do their business among themselves, in matters that concern themselves only. If so, why condemn the *Masons*? The true meaning of a Secret Society, is, when the *existence* of the society is kept secret, as well as their *deeds*; not when the existence is avowed, and only the forms of *proceeding* are not divulged.

If the Forms of Masonry are secret, the Society is not; but is accessible to all who have the qualifications of Honesty and Intelligence, who wish to gain them.

In the thirtieth year, after Jerusalem was destroyed, which must have been about forty-

nine from the third year of Jehoiakim's reign, and first year of Nebuchadnezzar—which is the *date* of the Babylonish Captivity, when Daniel and his companions were carried off—and about twenty-one years, before the return of the Jews to rebuild the Temple;—Esdras, (who is called Ezra) tells us in his second book, 14 Chap. 21 verse, that the *Law* was burnt—therefore, no man knoweth the things that are done of thee, or the works that shall begin."

Whoever will compare Chap. 14—38 to 41 verse, with Ezek. 3 Chap. 3 to 5 verse, and Rev. 10 Chap. 2 to 8—10, &c. will notice the promise to the disciples, that the Holy Spirit should bring all things to their remembrance. The Good Spirit will aid the *memory*, help the *understanding*, and give *wisdom* and *knowledge* in times of exigency, and in things important.

Esdras with the aid of others, wrote 204 books.

Part were to be published to the world, that all, worthy or unworthy, might read. But part were to be kept *secret* and delivered only to the *worthy* and such as are *wise* among the people. Chap. xiv—44 to 46 verses.

The Scriptures of old, were not written in books, as exhibited in modern times; but were written on wood, or parchment made of skins, and *detached* from each other—being written at different times, in different ages, by different men. And by some *person* they must have been collected, and *collated* and compiled, in the form and order they are now delivered to us.

Whoever will compare Esdras' Chronological Reflections, in his Second Book, with the two books of Chronicles, will perceive a striking *analogy* on the *Historical subject*.

Beginning with the history of man, from Creation down, to the Babylonish Captivity, and the time of *Cyrus*, when they return to rebuild the Temple.

The shortest and most comprehensive History, condensed, as a *key* to the whole subject by a kind of recapitulation

Ezra or Esdras did not go to Jerusalem, until *after Zerubbabel, Zechariah, and Haggai*, but he was one of the *last* who wrote concerning the Old Testament times. Ezra, chap. v. 1 and 2, with chap. vii. 1—6 and 9, &c.

The first writings—the "Law," &c. he tells us he went to Jerusalem to "*seek*," &c. chap. vii. 10—"to *SEEK* the *Law* of the *Lord*," and then to "*do it*."

The compilation of the Old Testament—appears to have been his work, *collated* from the detached pieces put into *his* hands.

From the days of Solomon, to the Babylo-

nish Captivity, a period of about 400 years, might be easily known from their family chronology, which the Jews were very conscientious to keep *sacred*, that they might know who should enter into the Congregation of the Lord, and who not. And hence a history of their subsequent Kings, &c. down to the closing scene.

The Prophets Isaiah, Hosea, Amos, and Micah were cotemporaries, although some prophesied about forty years—and about 120 years before the Captivity.

Jeremiah, Daniel, Ezekiel, and several others, were cotemporary, more or less, before, at, or after the Captivity, or during the same time.

But Nehemiah, Malachi, Haggai, Zechariah, and *Ezra*, brought up the rear, and hence, by *Ezra* the whole might be compiled, in the order and form they are transmitted down to us.

The vision of the *EAGLE* by Esdras—the twelve wings answering to the twelve Cæsars—and the three heads of the Eagle, to the three powers concentrated, as the heads of the Political World—when concentrated by the three *Unclean Spirits*, like Frogs, which go forth unto the kings of the Earth, and of the whole (Ancient Scripture) world, to the battle of God Almighty at "Armageddon," under the Sixth and Seventh Trumpet. When blood up to the horse's bridles 1600 furlongs, and 200,000,000 should be engaged in the concentration, which by computation, in the aggregate, would amount to about that many in those countries.

And when the *Euphrates* is dried up, that the way of the *Kings of the East* may be prepared, we shall see important times.

Through jealousy and fear, the three Churches dare not proceed single-handed, to accomplish what they would wish—hence the origin of "the 6th of July Treaty," for the first time that the Catholic Church, Greek Church, and Protestant Church were united by agreement and union, for a particular object and end.

Still each one had his own interest and selfish object in view.

Russia, to acquire ascendancy over Turkey, from the Black Sea to the Mediterranean, and as far south as the *Holy Land*.

Hence the *order* for all the *Jews* to quit the Russian Empire, within a given period, who amount to perhaps 2,000,000 in that region. Thus to avail himself of their *prejudices*, to re-instate them in the land of Canaan, to become as a Russian province for that empire.

"His most Christian Majesty," or the Pope's eldest son and right-hand man, for the Latin Church, has taken an interest—began their part, to accomplish some of the work

already. And should the *Pope* wish for a Crusade to possess the Holy Land, as the *Viceregent* of the Almighty upon the Earth, we may expect he will call on all Christian Catholic countries and potentates to help in the *bloody scene*.

The Emperor of Germany retains the ancient title "King of Jerusalem"—hence would feel his *interest* to obey the holy mandate, to help forward the great and mighty work.

Hence young *Napoleon* or Napoleon the Second, who was born a king—"King of Rome," possessing the Iron Crown of *Charlemagne*, to come forward and appear conspicuously upon the stage.

From the Patrimony of the *Infanta* of Poland, to Charles the Second, began the English possessions in the East.

Although in Braddock's War of 1755, they had but two places in the East, and these were closely besieged, to bring them on the defensive—and were relieved by Col. *Clieve*—they now have a conquered country in possession, of more than 100,000,000 of subjects—with a sea coast from *Persia* to China—of upwards of 3000 miles, by computation.

The English have the *keys* to the inland sea—the Pillars of Hercules—Gibraltar—and the Isle of *Malta*.

Now to open a road from home, the *nigh way* to *India*—the command of the *Isthmus of Suez*, the Red Sea—and Persian Gulf.

This might be, perhaps 6 or 7000 miles—in union of business, not half the distance as round the Cape of Good Hope; and avoiding all the danger on the circuit—and moreover, open a door for a vast extent of commerce and more important trade.

It has been the interest and policy of England to support the Turkish Power, as a barrier, to the nations of Europe making a road or having a passage to the East, by way of Egypt, &c. as exemplified by *Nelson* pursuing Bonaparte in 1798.

But they now could have but little interest to keep up that kind of policy on the subject.

For Russia commanding the country north and east of Turkey, having the command of the *Caspian Sea*—a road may be opened in a different route, which it may be policy to prevent, if one may hazard a conjecture from circumstances.

An Englishman was not permitted to put his foot in *Persia*. Much ingenuity was exercised to get into that country, by the *English*, who at length, succeeded so far as to prevail on the Persian Court to receive an English Ambassador, by which door, scientific men were sent into the country and have taken surveys of the different parts.

In *India*—set the small nations to quarrel

with the greater—and then apply for help—and *England* will protect you—and thus have two countries monopolized—one by permission and the other by conquest.

So *Persia* quarrelled with *Russia*—was beaten—lost several provinces with several millions of people—and moreover, to pay the expense of the war, which amounted to about 30,000,000.

Thus to be beaten and drained of specie, what must be the consequence of a little more such play? Why, an application to John Bull—"Pray, please come and help me."

To get into China, how many different ways have the English taken? and with what little success!

The *last*, however may prove to be of some more consequence, though *novel* in its nature.

A looking-glass of about 24 feet long and 16 wide, and 3 inches thick, sent to the Emperor of China.

Among the great, things go by *pairs*—hence the Chinese *sawed* the glass in two, thatwise, which destroyed the power of seeing—which to restore, application was made to the *English*, for an artist for that purpose—hence the *foundation*, by penetration, for information.

Should the Russians succeed fully, against the Turks, whereby the *Jews* would be stimulated to look toward their ancient Holy Land, John Bull would begin to feel his interest.

Should the Grand Pacha of Egypt, declare his independence from the Grand Turk, under the policy and protection of England, the way from England to India, by Steam-Boat and CANAL, how *short* the distance and how *quick* the passage!

And moreover, taking advantage of the *deceit*, *Nicholas* and *Jewish prejudice*, could aid and facilitate the object of their return, as a trading people—and to retain strength and gather power in that quarter, would involve important consequences!

For Palestine being the centre of the ancient Scripture World, as it relates to *three quarters* of the globe, would be the middle ground—the ground of *concentration* as well as the ground of contention, betwixt the three contending Powers—Greek—Latin, and Protestant—to measure strength in full—the MEETING GROUND, where the strongest fend off.

The *signs* of the *times* politically, prophetically, and geographically, seem to concur and harmonize together, as though some great event was opening to our view.

Benjelius, in Germany, 1724, published a book, which John Wesley translated into English, 1754, in which were some things intimated, which since, have strangely been exemplified.

1st. 1810—That the Pope would be stripped

of his Temporal Power, and left only a limited Ecclesiastic.

2d. That from the *time* that the *power* was taken from the *people* of choosing their own Bishop. 1143, to the period when the *royal power* would be taken from the *Pope*, and transferred to the *city*, would be 666 years, which 666 being added to 1143, makes 1809; and remarkable to tell, by the decree of Napoleon, the thing took place to a mathematical focus—for on the first day of January, 1810, the edict went into operation.

Moreover—That the individual who should have power to decree and execute this business, would come from *Asia*—that he would have his Kingdom darkened by the *Fifth Vial*, and lose his power.

We find Napoleon at *Acre* in *Asia*, where he hears of anarchy in France—hence he discovers a field open, so that instead of being the tool of others, he could be *head* himself—returns to Europe, accomplishes the object—his kingdom is darkened—he loses his power.

The German Author, says J. W., speaking of this Second Beast, out of the *Earth*, *Asia*, the main—for the ancients supposed Europe to be an island, hence in prophecy is called the *Sea*—and the *First Beast* rose from the *Sea*—Europe—the *Papacy* of many ages. But the *Second Beast* is from the *Earth*, *Asia*—“loses his power,” “but will receive it again and the *Kings* with it”—perhaps in the person of his son—1832—when the *Second Beast* will have his *second rise*—the latter from the *bottomless pit*—“shall hate the *Whore*, eat her flesh, and burn her with fire”—hate priestly power, and seize upon her treasure, and upset her authority.

But the *Turkish Power* to be overthrown previous to 1832, by the power of *Russia*: but the general trial for strength at *Armageddon*, 1836, when the *Angel* will stand in the *Sun* to call all the fowls of heaven to the snapper of the *Great God*, to eat the flesh of *Kings*, &c.

#### 26th—FRESH WATER LAW.

The nature of *Water Law*, taken from precedents, to become the law of the land, as exemplified by late decisions, involves consequences, of a *dangerous nature*, in a two-fold point of view.

First, by *depriving* people, as individuals, of their just and proper *rights*, as transmitted to them from their forefathers, by deeds, and wills hereditary for several generations, as an “EX POST FACTO LAW” impairing former rights and possessions which individuals enjoyed anterior.

Secondly, by creating a “privileged order of men” who may thus monopolize two ele-

ments, to themselves, which the *God of nature* has given us—viz. *Water* and *Earth*.

Thus, intruding upon the sovereignty of the soil by depriving him of the opportunity of that use of the water upon the earth which is necessary for his own convenience and family welfare.

For the owner must not *build* a new dam, *raise* a dam, *lower* a dam, nor *stop* a leak in a dam, or make a *hole* in it for a leak, *without* permission from the big man below, to avoid a prosecution.

He that occupies the lower privilege or *outlet* of a stream *controls* all above even to the *fountain*, who has no right to make any alteration without suffrage as a *grace* from the lower occupant, although the fountain be the first mill upon the stream, by a hundred years; even if miles of distance and a dozen dams intervene.

Turning the water upon the land for farming benefit, or a *detention* of water for the necessity of geese and hogs, is an actionable crime, even on a spring branch.

Thus one becomes a privileged order at the expense of the other. One is “*His Honor*,” the other his “*Vassal*, a kind of tenant at will.” And moreover, becomes a *gate tender*, on his own expense, at the other’s nod.

Such principles in this infant country, beginning to grow like a giant, threaten to deluge this once happy land!

A few CAPITALISTS, taking possession of *certain points*, would control all the *waters* in NORTH AMERICA, and give them an *ascendency* over all the *tributary streams*, from the rivulet to the spring branch; or even the eaves of the houses are not exempt from their control, if this principle of law is but pursued and driven to extremity. But might lay a foundation for places of *monopoly* equal to those in France, before the Revolution, which betwixt the king and beggar was said to be more than seven thousand in number.

And from this monopoly of power, there is no escape for redress, but “*mob law*” or “*cap in hand*”—“your very humble servant”—unless the *People* by their *Representatives* should have it abridged by special and definite *acts* of LEGISLATIVE POWER.

This doctrine of *passive obedience* and *non-resistance* is very pleasing to some who would belong to the favored few, and hence, the ground work of linked combined associations, involving the Manufacturer, the Merchant, the Clergy, the Bench, the Bar, the Literati from the President of the College to the Country School Master; the Faculty and the Sunday School Teacher, not accepted. Like so many streams uniting to form one grand Political River, by concentrating their united influence in their several degrees of interests

to bring about the NATIONAL FACTORY of CHURCH and STATE.

Should this practice continue for thirty years to come and progress as *fast*, proportionably, as for the last fifteen years, the distinction of orders, grades, the *Great* and the *Small*—would be more conspicuously exemplified, than in the British Isle.

*Adams* on Constitutions (1787) remarks—To have a stable government, the *Chief Magistrate* must be established for life, if not hereditary. And also, the *Senate* for life, &c. —to prevent the rich people from being oppressed by the poor. And to bring this about, fix on heavy taxes, to fling a great deal of property into the hands of a few. Which theory he exemplified, by practice, from 1797 to March 4, 1801—in which time, three dollars for every head was paid in one tax, nationally, including every man, woman, and child.

Monarchy and Law Religion, go hand in hand—but the snare was broken by *Jeffersonism* prevailing in the land, to knock down the Law establishments, which pre-existed in nine States of the union, and frustrated the intended Union of Church and State, pregnant in that day.

“Henryism,” “Hartford Convention,” and “Washington Societies,” arose from the ashes and sprang up from the same principle of policy and *cloaked* with the flattering names of “Religion, Peace, and Commerce,” for the same object and end. But their Great House, in Philadelphia, which cost one hundred and twenty thousand dollars, was consumed by fire—and their Dagon fell to the ground.

But their *object* is not relinquished, for some *mode of union* to govern this land.

The establishment of EQUAL RIGHTS must be destroyed out of society. Even such as are inherent and unalienable, must be kept out of sight, by precedents to be taken for example, to become the Reigning Laws of the country, fitted to the interest and policy of those leading Few; and *Statute Law* but an *ideal* object, and only a nominal thing.

The great Fish eat up the little ones, who must be gate tenders at their own expense, on their own premises, as hewers of wood and drawers of water, to the great manufacturing establishments; who command the poor by a *nod*, and *will* be obeyed by a beck or call.

One rap at the door, denotes a common person; two raps, the middling grade; but three raps, the upper class.

For the first rap, the servant takes his time to open the door, to know their business. For two raps, he steps quick and light—“What do you *please* to want, sir?” But when he hears the third rap, he runs and flies!

Thus commanding the laborers, and also having the ascendancy over the water interest of almost every man, that owns a bit of land, where it becomes a trespass to make a dam for a hog wallow, as elucidated in the preceding statements, as the necessary inference, from the late decision of the Superior Court, in this State, which shows in miniature, what unbounded influence and ascendancy the mammoth manufacturing establishments, when associated with the *Judiciary*, possess, in this land. To which may be associated “NATIONAL Societies,” of various names, under that of Religion, Education, &c.

The object of which is to *mould* the minds of the youth into *their stamp*; and thereby, fix their *prejudice* accordingly, for *habits* arise from *prejudice*, founded in *education* both in religion and politics—when led by the nose, and not permitted to think, and to judge, and to act for themselves, in matters of such a nature; but are kept in awe by a kind of slavish fear and dread.

Master Priest! Master Judge! and Master of the Water that runs over my farm.

O my Countrymen! remember the Declaration of '76, with the principles and concomitants thereto belonging. And in these days of exigency and excitement, I wish and hope for the voluminous essays, or writings of Thomas Jefferson, to appear in print to cultivate and improve the public mind.

The present excitement, to pull down old and long established societies, for political purposes of a sinister nature, to accomplish objects of a cruel and unjust principle, by procuring laws to oppress and depress their fellow citizens—such as will bring them under the power of tyrannical instruments, to drive them into hypocrisy, *self-defence*, exile, poverty and destruction, totally unworthy a free, generous, and independent people.

But iniquity will work! and now and then show its deformed head.

The association of Capitalists; 2, the Judiciary and Executive Power; 3, the weight of the Clergy; 4, the Gentlemen of the Bar; 5, Medical interest; 6, Education and Classical Science; 7, Mercantile Interest; 8, the Mechanical; and 9, the Laborers of every kind, who are dependent for employ; whether it be agriculture, manufacture, or scrivener's department. &c. to accomplish the object of *Election*, by electing certain men, of certain principles, as tools to answer the purposes, objects, and ends of others.

To monopolize all places, both of honor and profit, of every name and grade, to attain the object and accomplish the end in view.

First, Medicine; 2, the Bar; 3, Manufactory; 4, School-keeping or Education, Di-

vinity or Clerical Divines—as far as *times* and circumstances will permit, are “privileged orders,” and have it in their power, by law, to make others feel their influence, if not the weight of their vengeance too.

Look at the Medical Laws of different States, especially of New York—Physic and Surgery—to give a dose of Medicine, or to bind up a wound, without permission or direction, from the privileged *order*, is an exposure to a fine, imprisonment, or penitentiary.

Look at the late Act in R. I. If I circulate these books, I am exposed to pay twenty dollars fine, and the loss of my horse and wagon.

Look at what is called *Law*, relative to *Water*—although it be on *my own farm*—it is under the *control of another*, to serve him at my own expense!

And what shall I more say! Time would not admit, nor the intention of these pages, to swell the work voluminously, but merely to call the attention of the public to the various streams of Lyman Beecher’s *Address*, so called, which are to centre in one grand stream, to accomplish and carry the important Political Factory of the U. S. A.

For Bibles emanating from the charitable Bible Society, so called, have been solicited for proper purposes and refused by its agents, unless the copies were sold and the money placed in *their* funds.

Moreover, should a person contribute annually, and liberally, towards the Sunday School Fund, and afterwards apply for some of their books for the benefit of poor Sunday Scholars, none would be given unless the School should be given up and brought into the “*Union*,” although the school should cost them nothing beside. Which shows that *their* object is not the general good, but a general purpose for a *particular end*!

The Bible Societies, the Tract Societies, Book Establishments, Printing funds, to *monopolize* the printing business upon a general scale, to supersede all the periodical works, or newspapers in the Country, by issuing from the “*MORNER PRESS*,” to govern all the rest, *nationally*, with the concomitant *branches* thereof, in the different *States* and *Counties*, to be executed like clock-work, whereby all the rest shall be reduced to *Pauperism*, or turned to some *other* business, to procure bread!

And thus the Trader and the Tradesman, the Doctor, the Lawyer, the Schoolmaster, &c. &c. must by mutual understanding work against others, wherein it would be their interest, into each other’s hands, to reduce to beggary all the *non-conformists*, as paupers, to live on charity, obedient to *their* imperious commands.

So that none must buy or sell, but those who have the “*Mark of the Beast*.”

Thus to influence the different *parts* to become one “*whole*,” by AMALGAMATION, from circumstances, causing them, as individuals, APPROXIMATE, from *necessity*, if not of *choice*, to build the Political house of Church and State, and keep the wheels a running!

Some by *starvation*, reduced to pauperism. Some from *interest*, and some through *fear* of PUNISHMENT!

A few Lawyers, by agreement and design, may reduce almost any man to poverty and destruction. An accusation raised—a claim made—he imprisoned, and property seized. Question—How can he help himself? Counsel and friends may relieve him. But Liberty, Life, and Property, are in the power of some men, unless God interfere in behalf of those they oppress.

A man, with money, may prove any thing.

See that man, with a shining half boot, containing a “*straw*.” Tapping him on the shoulder, slipping a guinea in his hand, inquiring, “*Will you swear for me?*” as they walk one side. “*O yes!*” “*What do you want me to swear to!*”

Former circumstances being cited, as a precedent, becomes a Law—a Law of this kind, by some precedents for a pattern ancient or modern, may be found fitted to every case. And provided any *new* case should be wanted to prepare a *law* to promote AMALGAMATION, it would be an easy matter to produce a prosecution on some innocent inoffensive individual, for that object and end.

The associated Judge understands the play—he explains what he calls Law; the *Jury* are instructed what verdict to give, having no JUDGMENT OF THEIR OWN, they do as the Judge says—act as his PUPPETS, by obeying his *command*.

The man is fined and punished, then hissed by the populace, who have no *sense* of RIGHT, and of course, have no MIND or SOUL of their own.

Thus in Church and State a very few men sway the whole multitude, who act from the impulse of the moment, without REASON why or wherefore.

Hence the aptness of the “*Essay on a World without Souls*,” addressed to a world *with Souls*.”

Corrupt hearts, for party purposes and self-interest, love *treachery* to accomplish it. But John Bull and brother Jonathan, with all mankind, despise the *traitor*.

You attempt to deceive a noted *liar*, and he will revenge upon you because he respects the truth if he does not possess it.

Also, cheat a knave and he will resent it, knowing that truth, justice, *fidelity* and humanity, are proper virtues for all to possess, and bring forth, in all their fruits of practice.

But this doctrine that some *Public Characters* evince by their practice and profession, (taking their own word for it) that no *Oath* is binding, except made before a magistrate in FORM of Civil Law, is pernicious in its consequences.

For if an Oath is not binding, neither can a *Promise* be; and if not, why fine the man for a "*Breach of Promise*?"—The woman, to be sure, may be "*ANTI*," break her promise for marriage without a penalty, but the man must be fined in a heavy sum.

Such principles for doctrine, (taught by preachers, who profess to teach the truth of God in *fidelity* of heart,) must tend to corrupt the minds of *youth*, who generally imbibe *first notions*, which are apt to grow up with them, and become a trait in their after life, characteristic, to the great injury of society.

For such ideas generated in the breast of youth, that no contract is binding, except made in *form* by Civil Law, destroys all force of *moral obligation* from the mind; and thereby, to fling off *moral restraint*, as it relates to society, unless you come under the lash of the law, is to open a wide field for iniquity; and will prove in its consequences, ruinous to society.

For where can you place confidence, where no obligation is felt?

The *Pope* was the first Anti-Mason of late years, in which he denounced them, by his Bull, as Heretics—assigning, as a reason, their requirement of a belief in one God, without descending to particulars as it relates to *Creeeds*; as though a Protestant could be saved as well as a Catholic.

The second appearance of the *Anti*, was the Inquisition of Spain, after the return of Ferdinand VII. to the throne—allowing Free Masons, Jews and Heretics, only forty days to come in and make their recantation, or share all the horrors of the Inquisition—from forty to fifty thousand persons were imprisoned in monasteries and convents, there not being other prison room sufficient to contain them; and most of those poor wretches have never been heard of since.

The third *Anti* appearance was called the "*Holy Alliance*," or the *Unholy League*, who declared "that the principles of Liberty were systematically prevailing as exemplified in Naples—and a fire-brand of it had got into Greece." Numbers of the Masons were executed not only in Spain, but at Rome and Naples also.

The fourth appearance of *Anti*, was by the

Priests in Spanish America, to prevent Light, and to keep up the old order of things—Ignorance, Superstition, Darkness and Bondage, for self-aggrandizement.

The fifth appearance of *Anti*, was by Alexander of Russia. He began his reign under favorable auspices, with a prospect of enlightening the dark, northern, savage regions. On the fall of Napoleon, he invited the Bonapartists, who were afraid of the Bourbons, to come into his dominions.

Several hundred thousand of the brightest talents, and greatest genius, were drawn to his Empire from several parts of Europe. After holding out objects of inducement, to the astonishment of the world, his sun set in a cloud, and he died without lamentation, by his surviving observers.

For first, it appears he would bring back the dark ages of northern barbarism, by destroying the good principles he had suffered to begin, as it relates to Literature, Liberty of Conscience, Bible Truths, and Historical information.

And secondly, would moreover require perjury of those whom he had invited to come and settle in his dominions, and officiate under his government. Also more than one hundred thousand were commanded to quit his dominions within a given period, under painful circumstances, beyond the possibility of compliance.

Alexander fell asleep, in the way of his forefathers, a just retribution according to the view of that Hand, which from time immemorial has interfered in the affairs of mortals, by rendering retributive justice, according to the declaration—"That which ye measure to others, shall be measured to you again." However, fourteen thousand Masons disappeared by human power—and where have they been heard of since?

The sixth *Anti* appearance is in the United States, who are infatuated under the idea of "*Religion and Politics*," like their forefathers, who hung the Quakers for Heresy, and in their *FANATICISM* and *DELUSION* must hang the Witches too.

And thus bring back, as blue skins, the "*BLUE LAWS*," of former days, with a kind of *INQUISITORIAL SPIRIT*—as if the days of Barbarian Darkness and Oppression must be brought to deluge and overflow the land, in order to accomplish, by every stratagem possible, two *ORDERS OF MEN*—one to be favored, and the other oppressed.

The doctrine of "*EQUAL RIGHTS*" is plainly the fundamental principle of these United States, as exemplified in the Declaration of July 4th. 1776, with the letters of General Washington, to Congress, during the struggle; and also the Constitution, in the Federal

Compact, on which the General Government<sup>s</sup> is bottomed since 1789.

General Warren, who fell at Bunker Hill, was the first leader and chief head, in his day, of that ancient Institution through the north-eastern States.

General Washington was his successor—and although he advised against secret societies, when speaking of political affairs, which shows he must have referred to societies of a political nature; but he was the friend of humanity, and of course he could never have referred to humane societies; as his letters to the Masonic Fraternity fully exemplify, and moreover, his continuing in the official capacity, as head of the Society, both subsequent to that day.\*

After him, De Witt Clinton, whose public character is well known, continued the office to the end of his life.

Many of the Anties are strong Jackson men, and voted highly for him, who stands one of the first on the list, and yet are striving to ruin the citizens' community, who are of the same craft.

And those "ANTIES," have the eggs now in "embryo," within their nest, to hatch a Political "EQUESTRIAN" Statute, impregnated! with that principle, socially, which Washington in his "FAREWELL ADDRESS," advises the citizens against, as being dangerous to society.

And if the calmness of the public Mind, with that good Principle of COMMON SENSE, should be exercised judiciously—as to prevent confusion, delusion, fanaticism, convulsion, anarchy, and TYRANNY—it will be a happy thing, to transmit former privileges to generations yet unborn!

#### 27th—INQUISITORIAL LAW.

The Catholic Miscellany, printed at Charleston, S. C. April 17th, 1830, Vol. No. 42, when pleading for the Inquisition, says, "A sense of duty obliges me to say that a HERESY-RESEARCH, an obstinate HERETIC, and a propagator of heresy should indisputably be ranked among the GREATEST CRIMINALS!" "Though Congress have no power (quoting the Constitution) to establish Law Religion, or curtail the privileges thereof!"

In the case of *Hogaa*, at Harrisburg, it is clear that the Assembly of Pennsylvania were intimidated, and dare not *act themselves!* there being 40,000 Catholic voters in that state at that time.

\* The Letters to the Grand Lodge are still extant, where, the dates may be seen. The Charter of the Lodge in Alexandria, from the Grand Lodge of Virginia, to George Washington—and also the Mallet with which he laid the Corner stone of the CAPITOL of the United States, are both now in the District of Columbia!

1. "ECCLESIASTICAL" Law is plead for in this land, whilst the "COURT or INQUISITION" has raised the bodies of heretics and burnt their bones in other countries! Have they here and there any *secret* places for the same use in the United States of America!

2. By "*ex post facto*" Law, passed specially for the purpose by the British Parliament, to raise and hang the CARCASSES of Oliver Cromwell and three others, and afterwards to bury them under the gallows, which some say, this "POLITICAL INQUISITION" never had carried into execution; but *G. Fac* tells us he saw the carcass of Cromwell hanging at Tyburn!

3. Astonishing, to common sense, that a "CIVIL INQUISITION," by a legislative act, should be introduced in the United States—and the Inquisitor, by the Grand Jury, should attempt to INDITE the ASHES of the DEAD—the late Governor of N. Y.—HUSH!

#### CONCLUSION.

After having hinted many things, called Law, the consequence therewith connect-<sup>d</sup>; I would make some few remarks by way of reflection.

First, When the Judges are on the Bench and a *Jury* in the Box, to hear the Law expounded that they may judge of *Facts*.

The Judges are divided, in opinion, two against one, what Law is! But if one of the two had joined on the other side, then the Law would have been the other way.

Hence, what is called Law, is just what happens to be the notion or whim of him or them, who happen to be upon the Bench.

And those who are associated in the *Farce*, to act the part of *Puppets*, called *Jury*, who are considered to have no Judgment or Opinion of their own; but must find such a *Verdict*, as the Judge directs.

Now admitting this to be the fact, it is a plain case, that the whole Scene is but a *Farce*, and a *Sham*, and also a mockery of Common Sense.

The Inquisitorial Court of Ecclesiastical Authority, tell us that they are Holy and Merciful—that they put no man to death; but it is the Temporal Power of the Magistrate, who burns the obstinate Heretics to keep the Church pure.

But it is a plain case that the temporal power, in such cases, is on the *tool* of the other, for a *cloak*, being nothing but a name for a come-off or covering, to save others, in appearance, from the stigma of cruel murder.

And it is now equally clear to a discerning mind, provided that our countrymen, our fellow citizens, are dragged away from home, to act as mere *puppets*, only being a show for



*appearance sake*—as if they were a rational Court of Judiciary; but in reality must be *deprived* of that sphere of action, to be the mere creature and *tools* of another. I should think they had better stay at home, and save trouble, time, and expense—than to consent to have such deliberate *mockery*.

And if we should adopt the Spanish mole at once, there might be some propriety.

First. If a man is wanting to appear before a *Tribunal*, he is sent for and comes voluntarily, without being dragged by the Peace Officer's dog, in irons.

Secondly. There are no puppets to pay, for expenses: but Judgment is given by the Judge.

But I would that all my fellow citizens, who may be called to act as *Jurors* may never consent to be *imposed* on, and be degraded to a level with *puppets*, as creatures for the *tools* of another; but seriously consider their *dignity*, as *Rational Beings*, and endeavor to perform a considerate part, agreeably to their *OATH*, *judiciously*, as they who have some reason, possessing a judgment and Soul of their own; like responsible Agents, who expect to give an account for the deeds done in the body.

As it relates to Law Characters. Consider the poor innocent witness, to impose on them, where simplicity exists, to *confuse* their minds, and harrow their feelings, is a thing which ought not to be practised. Also to *entrap* the *unwary*, and bring the *Poor* into *debt* more than the just debt amounts to. Candor would say, tell them it would be gain to them in the sequel, to lose the whole without a struggle, rather than to recover it, in such a case.

Moreover, in pleading—remember your Clients have feelings, which need not be harrowed by being *blackguarded* by the opposite side, while your *brother*, is treated with all due respect.

And remember that ye tempt yourselves, when you study to deceive on the *case*, and misrepresent the same, to gain the point. But perhaps you will say—"It is my *trade*—I am hired and paid for doing it," and of course feel bound by your oath, to be *true* to your client—and unless you do your best, will violate the contract upon the oath!

Well, then you have your reward! And I do not wonder at the price; but remember it is only for this world.

What can be the meaning of the Prophet—where he saith:

"Woe to them that call Evil Good and Good Evil! that put Darkness for Light and Light for Darkness; and Bitter for Sweet and Sweet for Bitter!"

In Civil cases and in Political affairs, as a Citizen, I feel to warn you. To consider

how you act and what you do—as it relates to yourself, your fellow citizens, and neighbors, and to the public at large, in a social point of view.

As it relates to the Candid and Judicious People, in these days of excitement, who are clear of Party Spirit—you will save yourself much trouble and expense, by concerning yourself about that which you are ignorant of, and of course, are incompetent to exercise and determine judiciously about it.

I would give my counsel to such, as a friend, to let it alone.

For if the Balance of the Principles of 1776 be overthrown in this Country, then surely, the Palladium, which is the Pendulous Regulator of our national safety, is gone—and the surety and doctrine of Equal Rights driven from those shores, and banished from the World. For where else do they exist, or where can they be found in a social point of view?

Before the conquest of England by William, one of his predecessors, viz. King Athelstane in 926, gave a *character* to a certain Society in York. Hence the origin of the well known phrase—"Ancient York Masons." And the King's brother, *Edwin*, was the Grand Master.

Some laws in succeeding reigns, were passed against them. When the Grand Lodge was convened at York, Queen *Elizabeth* sent some of her confidants, with a military force, to seize them with their papers, and bring them to her. But some of the leading men being *initiated*, made a favorable report to her Majesty, so that the opposition died away.

When a boy, I heard my father read of our people being carried into Algerine slavery; but some were *let off without ransom*, whilst others were retained and redeemed at the public expense, which made an impression upon my mind.

But I had my prejudices as well as others of my day, without proper notions or judgment on the subject. And probably I should have carried them with me, to my dying day, had it not been for the following circumstances.

When in Rhode Island, 1824, in my sleep, I thought myself in a *Masonic Lodge*, where I received the first degree, after which I stood up to give them an address, in doing which I waked myself up. A strange weighty exercise—sleep fled—early I crossed the ferry to Warren, where I related the circumstance at breakfast—noticed the countenance of some present, which appeared to be an *index* of the mind—concluded they were masons—on inquiry found it to be so.

Then I resolved to see the difference betwixt dream and reality the first oppor-

tunity, which soon presented at Bristol. I anticipated, step by step, and was not disappointed, the circumstances answering to my dream.

And travelling on, I have found no cause to repent my journey through the degrees of Masonry's ancient and modern steps; but find the *Principles* to be such as I would wish to *Treasure* in my *Heart* and Practice in my Life to my dying day—as I now see and feel.

The antiquity of it, the *date* and circumstances attending the origin of the several degrees; the *parts separate* and *taken together* to form one *whole*. there is a *chain* and a *harmony* in the institution; common opinion and assention to the contrary notwithstanding.

It is noble in its administration; to think, and let think, beyond the narrow contracted prejudices of *bitter sectarians* in these modern times.

In common with other citizens, to do good to all; but those of the Brotherhood have more especial claim.

It is a general or universal language fitted to benefit the *poor stranger*, which no other institution is calculated to reach by extending the beneficent *Heart*.

The World is indebted to the *Masons* for the *preservation* of the former part of the Scriptures, down to *Solomon's* day, as exemplified by *Ezra*, or *Esdras*, as a kind of repository for the transmission of generous principles for the benefit of mankind.

Even the modern degree, called the "*Mediterranean pass*," known all around the shores of that Sea, existed anterior to the *date* of the "*Knights of Malta*," taking its rise at the capitulation of the *Isle of Rhodes*, which island had been maintained for 200 years by the Christians after their expulsion from the Holy Land, against all the power of Turkey, which is near 400 years since.

The Wooden Mallet, now preserved in the English Museum of *antiquities*, as a curiosity, because King Charles 2d, used it in the ceremony of laying the *corner stone*, publicly, of St. Paul's Church and Masonic Hall, upwards of 150 years ago, shows the folly of some who attempted to assert its origin, subsequent to that period, arising from the delusion of the "*South Sea Company*," 1720.

The Statute of Henry VI. of England, the third year of his reign, interdicting Masonry, perhaps about 1425 is not brought into view by the "*Anties*."

The Missionaries in the *East*, have found the benefit of their having been initiated into this ancient institution, (while in the *West*) among the *Hindoos*—when otherwise, even their sacred office and character, would not have preserved them.

Other Societies strive to make disciples, by

proselyting, but this does not. Others *beg* your money, when out of their society, or belonging to another, but this does not. But in common with other societies and the public at large, they show their equality in paying their proportion of the *poor taxes* and also the *general kindness* to the *neighbor's distresses*; yet over and above all that, they aim to help each other with *their own money*, which is not begged from others, but is the fruit of their own earnings. And provided they wish to extend their own institution beyond the little narrow contracted prejudices of local societies, "*Who do they injure?*" Let Truth and Justice answer the question.

Supposing a "*Royal Arch Knight Templar's High Priest*," should drop a few hints to all whom it may concern!

"Don't give up the ship" but in the storm lay to; the gust, when it comes to its zenith, must lower away, and then set your sails and steer your course. But learn the lesson—mind what characters compose your *Crew*, and see there be not too many raw hands "admitted" for the voyage. But, while you have this opportunity, purge your decks of disorderly and improper members, by seeking a reformation, to *correct* whatever is amiss, that the institution may not be injured by those who are unworthy.

*Signs* always denote *Substances*—and the substance is *beyond* the sign.

There was an outward *Stone Table*; outward *Manna*, and an outward name written—kept from those without, the *Gentile World*.

But there is a "*hidden manna*;" a "*living stone*," and a "*new name*" written, "*which no man knoweth but he that receiveth it*." Christ revealed in the heart, by the Spirit, is the true *knowledge* of GOD!

To go no farther than the *signs* is to be only what may be considered as a mere nominal, outward court worshipper—a formal professor.

But those who study and pursue the true principle, to enjoy it inwardly, will find a sublime *Theory*; an interesting study, refreshing, sweet contemplation, worthy a rational being, above the brute creation which has but animal contentment; but you may study God, enjoy God, as an inward and spiritual WORSHIPPER, anticipating the joys of the world to come.

The conclusion of the whole matter, "*Fear God and keep his Commandments*," which are "*Repentance*" for Sin—the exercise of FAITH in the Lord Jesus Christ, and to "*Love the Lord with all thy Heart, and thy neighbor as thyself*," practically, doing to others, as ye would they should do to you, and thus lay up *Treasure* in Heaven.

P. S. Perhaps some will conclude that the *hints*, on the subject of "LINKED COMBINATIONS," are only fanciful ideas of "Crazy," hatched up to make the World wonder.

But whoever will notice the ADDRESS of Lyman Beecher, and his calculations and remarks, of which the following is a part (published some 12 to 15 years since) will discover the *seed* in "EMBRYO," and then compare it with the Methodist Newspaper called the "Christian Advocate and Journal," &c. dated August 15th, 1827, vol. 20, No. 50, or whole number 102, headed "Murder will out," and signed "A. LYMAN," and vol. 3, No. 17, or whole number 121, page 66, dated December 26th, 1828; with Critical Remarks on the "Christian Spectator,"—also March 6th, 1826, page 107, "secret exposed," will find that "Secret Society." FIRE gives REASON for some *snoko*; and hence the reader is requested to *re-peruse* the preceding work, and let it go for what it will fetch, without *imputing* to the AUTHOR "intended misrepresentation," or a design to calumniate any one *individually*, but only to call the *attention* of the PUBLIC to things of a PUBLIC NATURE: wherein I conceive the *public* are generally and GREATLY interested, and not any thing PERSONAL is *meant*.

LYMAN BEECHER, one of Governor Strong's stamp, being minister in the Congregational or Presbyterian order, has made a calculation on the state of religion in all the *United States!* beginning with *Maine*, goes on through the several States in rotation, and ends at *Georgia*, with the following words:

"The population of Georgia is 452,083, while in the whole State there are not to exceed 10 ministers who are qualified to preach the Gospel, leaving 442,433 of the population of that State DESTITUTE of such instruction as God has decided to be proper for the sal-

vation of men! A small portion of this destitute population of the land is enlightened by a feeble glimmering from UNEDUCATED men!" Such, then, is the state of our Nation; more DEPLORABLY DESTITUTE of RELIGIOUS INSTRUCTION than ANY OTHER CHRISTIAN NATION UNDER HEAVEN."

"What shall be done?" "something more than ever has been done."

"There is a state of society to be formed, and to be formed by an EXTENDED COMBINATION of INSTITUTIONS. *Religious, CIVIL*, and literary, which never exists without the CO-OPERATION of an EDUCATED MINISTRY."

Thus, after showing how many ministers, according to the number of people, there are in different nations in Europe, England, Ireland, Italy, SPAIN, &c. and drawing the inference that *America* is in a more deplorable state than any other, as above, concludes, if it should degenerate for 70 years to come as it has for the 70 years past, that it will be on a level with Heathens—hence "the NATION must be awakened to save itself by its own exertions, or *We*" (i. e. Strong's men) "are undone." "The newspapers, the tracts, and magazines, must make the *PRESS GROAN* to communicate our wretchedness—and from every pulpit the trumpet must sound *LONG* and loud—\* \* \*"

Combinations unite like streams in one river to educate—and if the educated will not preach *Calvinism*—or to be *tools* of the ambitious—they must return the money paid for their education.

He admits of none being "ministers of the Gospel," but those of his order of "*educated men*." And at the ratio of one for 109 persons, would require 8000 according to the population of 8,000,000—but 5,000 are wanting, as his kind of ministers do not exceed 5000. Thus, a snake in the grass!

## LORENZO'S TRIAL AND CONDEMNATION,

FOR AN OFFENCE AGAINST THE PEACE AND DIGNITY OF THE  
STATE OF SOUTH CAROLINA,

UNDER THE OLD FEUDAL LAW.

*The greater the Truth the greater the Libel.*

A NEW CASE—ADMITTED SO TO BE BY THE LAWYERS—1821.

FROM THE FOURTH EDITION.

### *State of South Carolina.*

Benjamin Hammet, being duly sworn, maketh oath and saith, that Lorenzo Dow, now in this city, hath recently published and distributed in this city, a book printed at Philadelphia, in the year of our Lord one thousand eight hundred and fifteen, and called "History of Cosmopolite, or the four volumes of Lorenzo's Journal concentrated in one," and headed at the top of the title page as follows: "Quintessence of Lorenzo's Works," that in the said volume, at page one hundred and seventy-five, are the following words and figures: "Monday, January 9th, 1804. I rode 52 miles, and arrived at Charleston late in the evening, and put up with W. Turpin, Esq., who received me when I first was in this place, and procured me picked meetings at his house. I find Mr. Hammet has gone to a world of spirits, to answer for the deeds done in the body. As it respects his division, it appears his motives were impure, arising from a desire of popularity; in consequence of which there was a breach of confidence by him as respected the incorporation of the house; awful to relate, it appears he died drunk." And on the same page below are these words, "and Hammet's conduct done injury"—and in page one hundred and thirty-three are the following words: "Mathews invited me to supply an appointment for him in the great Meeting House, which was built for the Methodists, and about which Hammet

made crooked work." And again, on the same page below, are these words, "the Hammet Methodists were low." This deponent further swears that the person called Hammet, in the above extracts, is the Rev. William Hammet; on or about the fifteenth of May, one thousand eight hundred and three—that he was a Methodist Preacher in this city—and that the charges against him, and reflections upon his memory, contained in the above extracts, are FALSE, MALICIOUS, and LIBELLOUS; and that the said book from which they are taken, does by its distribution bring contempt on the family of the said deceased Rev. W. Hammet, and tend to stir up hatred and contempt for his memory in this community—and to excite his relations to a breach of the peace. This Deponent further swears that he at first endeavored to satisfy said Lorenzo, that said allegations and statements were untrue, and did accordingly do so, but that the said Lorenzo refused to give any certificate of such his conviction.\* This Deponent lastly saith that the said Lorenzo hath distributed already several of said books, and is continuing to distribute them, all which acting and doings of said Lorenzo are against the peace and dignity of said State.

B — H.

Sworn before me, this 22d Jan., 1821, }  
J — H — M —, Q. U. }

\* The following was the only condition on which

## THE STATE OF SOUTH CAROLINA.

BY J. H. MITCHELL, JUSTICE OF THE QUORUM,  
IN AND FOR THE SAID STATE.

*To any lawful Constable—*

WHEREAS complaint upon oath has been made unto me by Benjamin Hammet, that Lorenzo Dow, now in this city, hath recently published and distributed in this city a certain work, entitled "History of Cosmopolite," and another\* work entitled "Quintessence of Lorenzo's Works," wherein the late William Hammet is most scandalously libelled, and which tends to stir up hatred and contempt to his memory, and to excite his relations to a breach of the peace, and that said Lorenzo still continues to distribute said work against the peace and dignity of the State.

These are, therefore, to command you to apprehend the said Lorenzo Dow, to bring him before me, to be dealt with according to law.

J. H. M., Q. U. [L. s.]

*Given under my hand and seal at Charleston, this 22d day of January, one thousand eight hundred and twenty-one.*

I could avoid the suit, which in conscience I CONFESS I could not sign :

" *State of South Carolina,* }  
*Charleston District.* }

Know all men by these presents, That I, Lorenzo Dow, Preacher of the Gospel, being called upon by Benjamin Hammet, for an explanation of what is contained in a printed work, entitled "Lorenzo's Works," of which I am the Author, and having found, that I herein asserted sentiments, not from my personal knowledge, but from hearsay, which I now believe to be incorrect, and without proper foundation. This is, therefore, to state to the world, that what is contained in the 133d and 175th pages of said work, relative to the Rev. Wm. Hammet, deceased, is totally erroneous, and are not entitled to that credit, which has been paid to them. I further certify, that I make this declaration, out of a due regard to truth, to the memory of the deceased, to his surviving relatives and friends, and to the community in which he lived. And I earnestly request all such persons who are in possession of said work, to take notice accordingly.

*Given under my hand, this twenty-second day }  
of January, Anno Domini, 1821. }*

WITNESS,

\* Here was a BULL, the works were one

*The State vs. Lorenzo Dow.*

**LIBEL.**

The Keeper of the Jail will receive the prisoner for further examinations, he refusing to give bail, and him keep.

J. H. M., Q. U.

January 22d, 1821.

[This was sent by my friend, and not an officer, to the tight house.]

*State of South Carolina,* } *Jan. 24, 1821.*  
*Charleston District.* }

Personally appeared before me, Samuel Richards, one of the Justices of the Quorum, in and for the said State, Lorenzo Dow, Duke Goodman and Henry T. Farmer. Who acknowledge themselves indebted to the State of South Carolina. Lorenzo Dow, in the sum of five hundred dollars, Duke Goodman, and Henry T. Farmer in the sum of two hundred and fifty dollars each. The same to be paid out of their real or personal estate, should the said Lorenzo Dow not fulfil the condition of the following recognizance.

The conditions of this Recognizance is such, That if the said Lorenzo Dow be and appear before the Court of Sessions, to meet in Charleston on the second Monday in May next, to answer to the said State for a Libel against the memory of the late Reverend William Hammet, of which he stands charged, and that he, the said Dow, do submit to the sentence of the said Court, and do not depart the Court without license from said Court, then this Recognizance to be null and void, and of no effect—otherwise to remain in full force and virtue.

LORENZO DOW,  
DUKE GOODMAN,  
HENRY T. FARMER.

*Done in presence of }  
Samuel Richards. Q. U. }*

[The foregoing signature is given at the earnest request of my friends, (who I conceive act from the purest of motives,) but with a great burthen on my mind, and was I to act my feelings, it would be otherwise, which I cannot communicate to others—but I have never acknowledged a "Rev. William Hammet."]

L. DOW.

## INDICTMENT.

*The State of South Carolina vs. the Rev. Lorenzo Dow.*

ROBERT Y. HAYNE, Esq. }  
*Att'y General* }  
 SAMUEL PRIOLEAU, }  
*Counsel for Dft.* }

THIS was an indictment for a libel on the deceased WILLIAM HAMMET, tried before his Honor Judge JOHNSON, in Charleston, in the State Court of Sessions, the 17th May, 1821. The alleged libel was contained in a journal of the defendant's life, published by him originally in Europe, and reprinted in Philadelphia in the year 1815 by some other person. The first count of the indictment was in the following words :

*The State of South Carolina, } to wit :  
 Charleston District.* }

AT a Court of General Sessions, begun and holden in and for the District of Charleston, in the State of South Carolina at Charleston, in the District and State aforesaid, on Monday, the fourteenth day of May, in the year of our Lord, one thousand eight hundred and twenty-one :—

The Jurors of and for the District of Charleston, aforesaid, that is to say, William Blaymyer, (foreman) William Sawyer, Sylvanus Keith, Nathaniel Hawson, Francis Eyeleth, Welcome Obeds, Henry Knust, Francis Farmana, Michael Graham, John Kallner, John Dunn, Adolph Beckman, Peter Guard, and William A. Caldwell, upon their oaths present, That whereas William Hammet, now deceased, but formerly of Charleston, in the District and State aforesaid, was in his lifetime, and long before the publishing of the false, scandalous and malicious libels hereinafter mentioned, a preacher of the gospel, of the denomination of Christians, called Methodists, and whereas a certain house of public worship was, during the lifetime of the said William Hammet, erected and built in the city of Charleston, in the District and State aforesaid, called

and known by the name of Trinity Church ; and whereas a certain division had taken place long before the death of the said William Hammet, and also long before the printing and publishing of the false, malicious and scandalous libels hereinafter mentioned, among the persons calling themselves Methodists, and one party or division, of the said sect, or denomination, called themselves and were known by the name of the Primitive Methodists, to which said party, or division, the said William Hammet in his lifetime attached himself and belonged. And whereas, the said sect, or denomination, called Primitive Methodists, worshipped Almighty God in the house of public worship aforesaid, called Trinity Church, and the said William Hammet officiated in said Church, and was a preacher of the gospel to the persons called Primitive Methodists, associated together and worshipping in the said Trinity Church as aforesaid : And by an act of the General Assembly of the said State of South Carolina, passed on the twenty-first day of December, in the year of our Lord one thousand seven hundred and ninety-three, certain citizens of Charleston, being of the said denomination of Primitive Methodists, and worshipping in Trinity Church as aforesaid, were made a body politic and corporate, by the name of the Primitive Methodists or Trinity Church, Charleston. And the said William Hammet continued from the time of passing the said Act of Incorporation to the period of his death, to officiate and preach in the said Church to the persons who assembled therein for the public worship of Almighty God, and conducted and demeaned himself as a Preacher in the said Church, honestly, soberly, faithfully, and as a good, pious and faithful Preacher ought to have done. Now the Jurors aforesaid, upon their oaths aforesaid, do present, that one Lorenzo Dow, not being ignorant of the premises, but well knowing the same, and intending to injure, defame, disgrace and villify the memory, reputation and character of the said William Hammet, then deceased (but lately a Preacher of the gospel, as aforesaid, in the city of Charleston, and Dis-

trict and State aforesaid,) and to bring the family and descendants of the said William Hammet into great scandal, infamy and contempt, and to cause it to be believed that the said William Hammet in his lifetime was a person of vicious and depraved principles and habits, and that his actions were wicked, and his motives impure, and that he was guilty of a breach of confidence, and was so given to habits of intoxication that he died drunk. Did on the fifteenth day of January, in the year of our Lord one thousand eight hundred and twenty-one, with force of arms at Charleston, in the District and State aforesaid, maliciously and unlawfully publish, and cause to be published, a certain false, scandalous, and malicious Libel, of and concerning the said William Hammet, and of and concerning his motives, principles, and habits, and also his conduct as a Preacher of the gospel, and a member of the sect or denomination of Christians called Primitive Methodists, and also of and concerning his conduct in relation to the said division among the Methodists as aforesaid, and his conduct of and concerning the House of Public Worship, called Trinity Church, as aforesaid, and of and concerning the said Act of Incorporation aforesaid, which said Libel was and is contained in a certain printed book, which he the said Lorenzo Dow had before that time composed and caused to be printed, entitled "Quintessence of Lorenzo's Works—History of Cosmopolite, or the four Volumes of Lorenzo's Journal concentrated into one," in which said Libel are contained the false, scandalous, malicious, defamatory and libelous words and matter following of and concerning the said William Hammet, that is to say, "I (meaning the said Lorenzo Dow) find Mr. Hammet (meaning the said William Hammet) has gone to the world of spirits to answer for the deeds done in the body," (meaning thereby that the said William Hammet was a wicked man, who had departed this life, and whose soul had gone to answer to God, and to be punished for the sins he had committed on earth.) "As respects his," meaning the said William Hammet's "division" (meaning a certain division or separation, which took place in Charleston among the sect or denomination of Christians called Methodists, to one of which sects or divisions called Primitive Methodists, the said William Hammet was attached and belonged, as aforesaid,) "his" (meaning the said William Hammet's) motives were impure, arising from a desire of popularity," (meaning that the said William Hammet was actuated by impure and unchristian motives, and by a desire of popularity, in uniting himself to the said persons, calling themselves Primitive Methodists as aforesaid) "in consequence of which there was a breach

of confidence by him" (meaning the said William Hammet) "as respected the incorporation of the House" (meaning that the said William Hammet had been guilty of a breach of confidence and good faith, concerning the said act of the Legislature, passed on the twenty-first day of December, in the year of our Lord one thousand seven hundred and ninety-three, incorporating certain persons, worshipping in a house of public worship in the city of Charleston, called Trinity Church, by the name of "The Primitive Methodists of Trinity Church, Charleston," and that the said William Hammet had basely abused the confidence reposed in him, by the persons who worshipped in, or belonged to the said Church) "awful to relate, it appears he" (meaning the said William Hammet) "died drunk," (meaning thereby that the said William Hammet was so wicked and depraved, and so unmindful of his duty, and the awful situation he was placed in when about to die, that at the solemn moment when he was about to pass from time to eternity, and from the earth to the presence of his God, he the said William Hammet, had voluntarily and wickedly deprived himself of reason by drink, and had departed this life in a state of brutal insensibility and intoxication.) And in another part of the same Libel are contained certain other false, scandalous and malicious words and matter following, of and concerning the said William Hammet, that is to say, "Matthews" (meaning a certain Philip Matthews,) "invited me" (meaning the said Lorenzo Dow,) "to supply an appointment for him" (meaning the said Philip Matthews) "in the Great Meeting-house" (meaning a certain house of public worship in Hasell-street, in the city of Charleston, called and known by the name of Trinity Church) "built for the Methodists, and about which Hammet" (meaning the said William Hammet,) "made crooked work" (meaning thereby that the said house of public worship had been built for the sect or denomination of Christians called Methodists, and that the said William Hammet had unjustly, basely and impiously, divested them of the same, and converted it to purposes different from those for which it was originally designed, and that the conduct of the said William Hammet in relation to the said house of public worship, was base, unjust and unholy,) to the great disgrace and scandal of the memory, reputation and character of the said William Hammet, to the evil example of all others, in the like case offending, and against the peace and dignity of the same State aforesaid.

The second count was similar to the first, except that it contained no averment that the publication was made to excite the family of

the deceased to a breach of the peace but merely that it had such a *tendency*. Upon the defendant's being asked if he was ready for trial, he replied that he plead to the jurisdiction of the Court on the ground that he was a citizen of the State of Connecticut, and in a suit, civil or criminal, between a State and the citizen of another State, the Federal Court alone had jurisdiction. No remark was made by the Attorney General to this plea which was thus submitted to the Court. It was immediately overruled, and the defendant's counsel observed to the Court that his client had made the objection with a view that the Court should notice it, in order that he might pursue his right to appeal on this ground if he had any.\* He then plead *Not Guilty*.

The jury being sworn by the clerk,†

The Attorney General opened the case, and stated the law as it will be found in his speech delivered in reply, and reported in this trial; he then narrated the facts, and called his witnesses. The first witness sworn was

*James C. Martindale*. He testified that in January last he called on the defendant at Mr. Duke Goodman's, where he resided—that he entered into conversation with him, and after some time asked defendant to let him have a set of his works. There are two or three of her works besides the Journal. The defendant on this turned to Mr. Goodman and said: Friend Goodman, will you get a set for Martindale? The works were accordingly taken down, and handed to witness, who borrowed the money, the price being two dollars, and paid for them that night. Upon being asked if the copy handed to him was the same he purchased, he replied that he could not say so, but 'twas one of the same kind. He was asked to turn to page 133, and then say if he remembered the words: he turned to it and said that he had never read the words before; that the book he bought had the same title page, and it was delivered by him to Mr. Benjamin Hammet. He said he remembered seeing the Rev. Mr. Hammet; but never

heard that he preached in the meeting-house in Hasell street.

Upon his being cross-examined by defendant's counsel, he said that Mr. Hammet had left a son and daughter, but he did not know how old they were, either now or when their father died—that the son was the elder of the two, and he supposed him not over thirty years of age. He said, he, witness, had obtained the copy of the works of defendant at the request of Mr. Hammet, for him, and to promote the sale of the books. He wished to assist the good old man on his journey through life. He said the defendant was a preacher, and that he, witness, liked to hear him very much. On being asked where the copy held in his hand was printed, he replied in Philadelphia. He was then questioned by the Attorney General, and replied that he had no idea the book contained any thing against Mr. Hammet when he procured the copy for the son, nor did he believe that the son knew any thing of it either.

Mr. *Philip Hoff* was then sworn, and testified that the defendant had deposited with him for sale, eight books with the same title page, with the one shown him about the 15th January last, but he did not know if they were copies of the same with that shown him—they had not the same binding, this being in boards and those in leather.

Mr. *Benjamin Hammet* was then sworn. Upon examining the book, he said it was the same that Martindale had furnished him with, and which he had requested him to get—that at the time he made the request he did not know that it contained any thing disreputable to the memory of his father. He said at the time his father died, he, the witness, had entered his tenth year—that he was now twenty-seven years old—his father's name was William Hammet, and he was in his life time a preacher in Trinity Church.

Mr. *David Richer* testified that he knew Mr. Hammet, and he was a preacher in Trinity Church in Hasell street—that he was the founder of the Church, and his sect was called "The Episcopal Primitive Methodists." There had been a division between the Methodists—one party worshipped in Trinity Church, and Hammet belonged to it, and continued there till he died, in May, 1803—that the meeting-house was built by Hammet and his friends, by subscription—the sect professed to follow the doctrines of Wesley.

Upon his cross-examination he said that he had been one of Hammet's congregation—the house was not built by Hammet himself, but by collections from the members—did not know if Hammet had the power to dispose of it—it was sold by one Brazier to the Episcopalians, after the death of Hammet, to whose

\* The Constitution of the U. S., Article III, Sec. 2.—"The judicial power shall extend to all cases in law and equity—to controversies between two States—between a State and citizens of another State."

Laws of the U. S., Vol. 2, Chap. 20, Sec. 13.—"The Supreme Court shall have jurisdiction over all controversies of a civil nature, where a State is a party, except between a State and its citizens—and except also between a State and citizens of other States—in which latter case it shall have (i. e. the State) original, but not exclusive jurisdiction."

The lawyers said I could not appeal to the U. S. Court, because my case was a criminal case, and not a civil one; a U. S. Judge said I could appeal to it, by or through the Constitutional Court. It is an important question. Where does the truth lay? May the nation see to it?

† Before this I thought that Criminals were privileged to challenge the jury—here I saw no opening, or I should have challenged the foreman, for reasons known to myself.



situation he had succeeded—the other division of Methodists he said was called Asbury and Coke's Methodists—he did not know what disease Mr. Hammet died of.

In the course of this cross examination the defendant's counsel inquired into the truth of the charges in the publication both respecting the alleged breach of confidence by Hammet, and his having been brought to his grave by intemperance. This course being objected to as contrary to the established rules of law, he contended that he had a right to give truth in evidence to show the defendant's intention, if not to justify, that the common law certainly intended that the falsehood of the writing should be regarded essential to constitute a libel, or the epithet false would not have been found in all the precedents as it is, even in the present indictment. Why, he asked, is this so universally done if it be unnecessary? Was the Court to be reminded at the present day that the immateriality of the truth or falsehood of a libel in an indictment was a Star-Chamber doctrine!—originating in a tribunal having no jury; composed of judges appointed by the king, calculated to rivet the chains of despotism on the people—ready to serve the favorites of the crown, and opposed in its very constitution to freedom? A court which at length became so hateful to the nation as to be abolished as a nuisance? Was this Court to be reminded that the doctrine was never heartily received as sound even by the English judges themselves, for though Mansfield sometimes (not always) adopted it, Camden and others rejected it?—that it was a doctrine repugnant to truth, for it punished it—to justice, for it enabled the wicked to triumph—to policy, for it sanctioned crimes by protecting criminals—and to the constitution of these free States, for it destroyed the liberty of the press. He contended that it not only violated law, but what was perhaps more important to mankind, it oppugned common sense—that it was clear there could be no crime without a criminal intention existing in the mind; that as the jury were called on to find the guilt or innocence of the defendant, they must judge of the intent with which the act was done from evidence, or it would entrap their consciences, for they were sworn to give a true verdict; that if the jury be confined to the meaning of the words used, and the fact of their being published without being allowed a further investigation as to the defendant's intention, then the prothonotary of the Court who had read the words to the jury and thus published them, would be guilty of a libel if the words were libellous; then the Attorney General himself could not escape from the same consequences, and if the same rule was adopted in a capital case he might

become a *felo de se*! He then reasoned from analogy to show what the law had established as a rule in other criminal cases: that a man might carry off the goods of another without his consent, which being found, the law would presume it was done feloniously, but it did not deprive the defendant of the right to prove, if he could, that he was not guilty of the theft: for he might have found the goods, or received them of another person innocently; or they might have been clandestinely put into his pocket by another. So upon an indictment for murder, the killing being proved, the law correctly implies malice aforethought; but the defendant may justify it as in obedience to the law, or *se defendendo*. Now, said he, if the rule contended for in a libel be applied to murder, and proof be excluded of the intent of the party killing, then the soldiers of our country might be executed for fighting her battles, or the sheriff for executing the mandate of the law!—Why, he asked, should the crime of libel be put on a different footing from all other crimes? Was it worse than murder? yet the murderer was humanely permitted to urge every thing he could by proof and argument in his defence; but the lips of the supposed libeller were closed!—that the only true reason which could be given for so absurd a rule was that it would prevent the follies and crimes of the great from being brought before the public eye; it would tend to conceal from the people the misdemeanors of their servants; and this reason of itself showed that its corrupt origin was as he had asserted in the Star-Chamber—that there was but one solitary reason openly urged why the rule should now exist, which was, *that whether true or false, the tendency of libel is the same, it leads to a breach of the peace*. Now it is manifest that this reason would, if true, exclude every defence whatsoever in case of libel, yet the books say that there are many defences. Holt on libel, enumerates a great variety (in page 279) as that he was an innocent publisher; or that it was a report of a trial; or of a committee of Parliament; or matter of caution and without malice, or admonition, or Christian reproof, or criticism: in short, says he, "*whatsoever in reason is a sufficient vindication is so in law*,"—yet this same writer is one of the most strenuous in other parts of his treatise in maintaining that the truth is no defence! This the counsel contended was unreasonable, for who he asked could deny that the truth or falsehood of a publication concerning another, must form a most material consideration in weighing the intention of the defendant. He then showed that the subject always continued a *re nata questio* in Great Britain, the bench differing among themselves on the propriety of the rule, and the bar doing the same

whenever the question arose: he showed that one party contended that the greater the truth the greater the libel: which, to a certain extent, was admitted by their opponents to be true; but the conclusions drawn from the trial were very different; for whilst the former would not admit it at all, the latter insisted that a jury might safely be permitted to listen to the proof of the truth of every charge, because if it aggravated the libel the defendant would no more bring it forward than plead guilty; but if it showed his intent to be innocent he ought to be allowed. That at length, in the year 1793, an attempt was made in Great Britain to put a stop at this indecent altercation, and a bill was introduced (generally called Mr. Fox's libel bill) which was discussed for some time by many of the first men in that kingdom, and after some pruning passed, and became the law there. That bill not only enacted but purported to declare what the law was, namely, that a jury might in prosecutions for libel give a general verdict of guilty; or not guilty which the Court contended either meant that they should be allowed to consider the *intention* of the defendant in making the publication, or else it meant nothing; if it meant the former, then he said under that act, the truth, to manifest the motive (not to *justify*) might be proved—that if it were declaratory of the common law, then the citizens of this State are clearly entitled to its provisions—but if it were not, then was Great Britain upon this matter more free than ourselves; a conclusion at which he should be sorry to arrive. He then quoted the case of the seven bishops in 4 State Trials; of the king against Fuller, in 5 State Trials; of the king against Horne, in Cowper, 672, and the king against Woodfall, in 4 W. Rp. 127, all which he contended clearly established the doctrine of the common law (as declared by Mr. Fox's bill) to be that the defendant was at liberty to prove any thing which showed his intention not to be malicious, and a *fortini* the truth.

He then quoted what had been said by Chief Justice Parsons of Massachusetts upon the point in 4 Mass. Tr. Rp. 169—that this great judge, whom the counsel said he regarded with as much veneration for his talents and knowledge of law, as he did Lord Mansfield himself, had expressly admitted in that case the propriety of the distinction between offering the truth in evidence as a complete justification, and merely to show the intent of defendant! admitting it for the latter purpose, but rejecting it for the former. That this doctrine had been most satisfactorily demonstrated (he could use no other term) by the celebrated Judge Kent of New York, in his opinion delivered in the case of the People against Cros-

well, reported in 3 Johnson's cases 377, which opinion was concurred in by Judge Thompson of the same Court; and, as far as was contended for in this case, expressly agreed to by Judge Lewis, who on the general question of truth being a justification had dissented from Judges Kent and Thompson—that with all this authority to support him he could not doubt of the law—he admitted that the case of the State vs. Lebre determined in this State, had settled the point that the truth could not here be given in evidence as a *justification*, but he contended it went no farther, and that what he required might be allowed without impugning that case. But he submitted it to the better judgment and learning of the Court.

The Attorney General in reply contended that the truth could not be admitted even to show the intent—his arguments will be found in the speech reported herewith.

His Honor decided that according to the common law adopted in this State the truth of a libel on a criminal prosecution could not be given in evidence either in justification, for it was no justification, or to show the intent, for the jury were precluded from judging of the intent by any other means than by the natural import of the words themselves; he therefore overruled the question proposed by the defendant's counsel to the witness as inadmissible; and declared himself very averse to hear even the testimony permitted to be given by the consent of the prosecutor as he regarded it as illegal, and should he said so tell the jury. He regarded it as the province of the Court to decide whether the publication was libel, or not. The jury were only charged with the fact of publication and the correctness of the innuendos.

The Attorney General then called Mr. Mackenfuss, who testified that he knew the Rev. Mr. Hammet—that there was a division, and his sect was called the "Primitive Methodists"—that he preached to them till he died. On his cross examination he said that he was with Hammet in his last illness—that he did not know if he was brought to his end by drink; nor could he say what his disease was. On being again questioned by the Attorney General, he said that when Hammet was about dying he said he was going to God and glory—that he seemed to die like a Christian. Witness further testified that he was Hammet's brother-in-law—he said he recollected Mr. Hammet's dissolving the society on Tuesday night, telling them to depart, but saying those who wished to stay with him might; witness was one of those who remained.

The Attorney General then gave in evidence the Act of Incorporation of the sect (1 Faustus acts 301) passed 21st Dec. 1793, and closed.

The defendant called Samuel Pilsbury, who being sworn testified that he had been one of Hammet's congregation—was with him the evening before he died—that he never saw him intoxicated during his last illness which lasted about a week—that he had seen him before *disguised* in liquor, but to say he was *drunk* was saying a great thing.

John Darby was then sworn and proved that he knew Mr. Hammet well, but did not see him during his last sickness which lasted about a week—that if he were to judge from sight and situation he would think that Hammet's last disease arose from intoxication; but not being present when he died, he could not tell if he died *drunk*.

The defendant's counsel then offered in evidence the second vol. of Judge Dessausene's Equity Reports containing the case of Coome at alii vs. Brazier and Mathews, and closed.

The Attorney General in reply called Benjamin Hammet, who testified that he could recollect his father's calling him to his bed side at the time of his death, and kissing him—that witness was then about ten years old.

Mr. Moore testified that he was with Hammet about an hour before he died—that there was no appearance of such a thing as his being drunk.

Here the testimony closed, and the defendant by the permission of the Court, at the request of the Attorney General, who had told the defendant he should speak notwithstanding, he had counsel, if it could be done; addressed the Court and jury as follows:

#### *My friends—*

It is now upwards of twenty-five years since I commenced my public itinerant career, but never have I been arraigned at the bar of justice as a *criminal* before *this* time!

I never saw Mr. Hammet, I never knew that he had a son until he was introduced to me in the street in January last, on my late visit. I never saw him but twice; the latter time was, when the high sheriff and Capt. Martindale and several others came to Duke Goodman's to state his father's life and conduct.

According to their testimony, he was one of the *straightest* and *best* of men, both in *life* and *death*; for one had known him in *Ireland*, and another in the *West Indies*, and the residue *here*; and one of them was with him when he died—so that they made it "APPEAR" that he was temperate, sober and happy when he died!

The first time that ever I heard of Mr. Hammet was at the close of 1801, or the beginning of 1802,—when on my passage from New York to Georgia, a Doctor McCulloch,

passenger, was relating to his fellow passengers concerning the talents of a Mr. Hammet in Charleston, captivating the minds of the people by his flowery gifts of oratory; and the confidence the people had reposed in him, to superintend the building of a Church, &c. by their liberal donations, &c. and that the drawing of the writings were made out in such a manner as he would have the complete control during his natural life, let him behave as he would, that they could not displace him, which was duping the people.

After landing in Savannah, I retired to a burying ground for retirement and devotion; after which I inquired for *Methodists*, and was directed to Mr. A. C. then one of Hammet's preachers, who cordially received me for several days, and opened his meeting house for me to preach. At length he gave me to understand that he did not belong to the regular Methodists; in order to prepare my mind for the *cool* looks and rebuts of the Methodists, when they should find I had been with him.

I desired to know what was the matter, for your neighbors tell me you are a Methodist preacher? He replied that he belonged not to the Episcopal Asbury Methodists, but to a society connected with a Mr. Hammet, called "Primitive Methodists." This was the first time I had ever heard of this society.

After walking several hundred miles to the interior, on my return to the North, I came to Charleston to take shipping, and found my handbills with Mr. Matthews who opened the house for to preach or rather to fulfil an appointment for him.

In 1803 I was informed by one of Mr. H.'s preachers who received a letter from another, that Mr. Hammet was no more, and that he came to *his end* by DRINK—which deeply affected my mind.

In January 1804, when I came to Charleston, the circumstance on inquiring, how he was in the last days of his life, &c. whether he died drunk? the answer was "IT APPEARS SO"—but whether they meant that he died drunk, or that he came to his end by drinking, I will not say, but it was then my impression—both. But words and phrases are ambiguous; and it is very difficult to communicate and inject into the mind of another, so that they shall conceive just such an *idea* as exists in our own mind; and hence they communicate the idea in *their* own words and a still different idea is given, as the subject is circumfused from one to another. And may not this be one ground of mistake, misconception and misunderstanding; and so give rise to the disputes and jargons in the world? And this is one cause and origin of confusion!

The circumstance of Alexander the Great, is apropos to the point in hand:—

“The melancholy idea of approaching death had laid fast hold on his imagination; every accident struck him with terror, and carried an evil pre-*sa*ge with it. He became a down-right slave to superstition, and was perpetually offering up sacrifices to render *fate* propitious, and to obtain the knowledge of futurity. To divert the constant stings of apprehension, he employed his time in an uninterrupted course of *feasting* and DRINKING, particularly the latter, in which he indulged himself to such excess, that he thereby greatly accelerated his death. After having at one of these feasts already drunk to excess, he resolved nevertheless to empty the cup of Hercules, which contained six bottles. But he had no sooner swallowed it than he fell to the ground, and was seized with a violent fever, which quickly reduced him to the point of death.

“Finding that there was no hope of recovery left, he delivered his ring to Perdicas, and permitted all his soldiers to kiss his hand! On being asked to whom he left his empire? ‘To the most worthy,’ answered he, adding at the same time that he foresaw with what strange rites they would celebrate his funeral.”

Here it will be admitted that “getting drunk” or “drinking too much” or to excess,” was the cause of his death.

Here I will admit, that it is a medical theory, that a man cannot die *drunk*, unless some other cause or circumstance intervene and take him off. Why? Because, drinking is a *stimulus*, but dying is a *cessation* of action. Therefore, the thing must come to a medium, when *reason* will return; consequently, strictly speaking, a man cannot die drunk—yet he may die in consequence of drinking. The above we find was the case, according to accounts, with Alexander. He drank—reason returned—he died! And who will attempt to say that it does not “APPEAR THAT HE DIED DRUNK,” according to the *common* *acceptation* and usual mode of expression? To deny it would be a mere quibble about words.

And so with Mr. H. his reason might return, and he might repent like the thief upon the Roman cross, when he cried, “Lord, when thou comest into thy kingdom, remember me”—the answer was, “To-day shalt thou be with me in Paradise.”

Most people wish the public to believe that their friends, if they live like devils incarnate, very wicked and immoral, and even ashamed of religion, and become persecutors of it here, yet when they are dead, posthumous fame must declare they were very pious, and the best of Christians, and are gone straight to

heaven, to the abode of the blessed! Is not this exemplified to our minds, if we walk into the church-yard and view those epitaphs on their tomb-stones, composed by their friends?

Our Lord and Saviour Jesus Christ, told of the fare of two in the other world—he told the name of one who was very happy, but had he told who the other was, it would, in the view of some people, have been a libel.

The prejudice founded in the mode of education, fixes the habit, and locates the views of most people in ordinary life. What they are accustomed to, seems right—because they are familiarized to it; but a difference seems ODD—hence their little reason will assume the liberty to condemn it, without proper ground.

The Egyptians had a different mode, adopted with some propriety to preserve and promote posthumous fame and moralize society!

“There was in Egypt one sort of trial altogether extraordinary, which nobody escaped. It is a consolation in dying, to leave one’s name in esteem among men, and of all human blessings, this is the only one of which death cannot rob us.

“But it was not allowed in Egypt indiscriminately to praise all the dead. This honor could only be conferred by a public decree. The moment a man died he was brought to *judgment*. The public accuser was heard. If he proved that the conduct of the deceased had been *bad*, his memory was *condemned*, and he was deprived of burial. The consequence was, that the people admired the power of the laws, which extended to men even after *death*; and every one, struck by *example*, feared to disgrace his memory and his friends!” There has been a similar practice in some parts of Poland.

Let each have their due so far as it concerns us! But if my parents or ancestors were vicious, why should any *reasonable* person condemn me for their misconduct! And on the other hand, if they were righteous, what am I the better for their virtues if I am wicked? Every tub must stand on its own bottom, whether it be oak, ash or chestnut.

I had an ancestor by the name of *Adam*, and he took forbidden fruit: Moses, in writing, communicated it; my contemporaries in society, and brethren cursed the old man: this disturbs the public peace: the Bible Societies circumsise it—shall I not apply to the Attorney General for a State warrant, and have them indicted for a “*libel*,” and also obtain a decree to suppress them in the land!

The same book tells about Noah, that he got *drunk*—and of the misconduct of king David and Solomon: Is not the Bible a *LIBEL* upon them! Also on Peter, Judas, and those ruffians that were *BIGH* and *CHIEF*? Is not

New Testament a libel upon them? Or rather, is not the Bible a history, not of God Almighty—but of some of his most prominent dispensations in the affairs of mortals, that they may be able to discriminate betwixt vice and virtue, and be stimulated to order their line of conduct accordingly.

There has been many quotations and reference in law here this day, most, if not all of them, *foreign!* But few, if any, *American* laws have been mentioned here at all! Common law, foreign and ancient. Permit me to observe once more, common, foreign and the most ancient I mean yonder BIBLE, laying by the judge upon the counter.

Without it you cannot have a president or jurymen, or make a judge, or open a court. It is a common rule, a rule of common practice—a rule of life to square our conduct by, as we stand in relation to God and man!

That blessed book is faithful to tell the truth, both good and bad—and we should inform our minds, and behave ourselves accordingly—as ye would that others should do unto you, do ye even so to them, for this is the law and the prophets. Or the law of Moses, the spirit of the prophets, and the example of Jesus Christ; and that which ye measure to others shall be measured to you again!

This book, then, is the basis and foundation of our government, and the bulwark and safeguard of our land. Hence, each one must act *his* part aright, that he may come out safe, and make a happy landing.

This involves the desires and motives of the heart. And if a person truly desires to act right, and turn his attention within, there is some test of *truth* in his mind that will preponderate one way or the other, which is right. And a clear *conscience* is like a clear sky, without a cloud, when the sun is shining in his strength—so you may clear your own mind—by this upright attention: for man never feels guilty for acting and doing right. Thus he meets the approbation of his own judgment, and also may feel the witness of the Divine influence testifying the approbation of his God: which is righteousness, and peace and joy in the Holy Ghost.

Were it possible for me to recall the last twenty-five years of my life, with an idea to amend and lead them over again, I should not wish it: for it is uncertain, considering what checkered scenes I have passed through, how intricate and trying has been the road, it is uncertain whether I should clear my conscience so well a second time!

And although the morning of life is gone! yea! the meridian is passed over! and the evening shades come on apace—yet I feel, by the grace of God, to travel on, to meet the ap-

probation of my God, and close the journey of life in peace, to gain the happy land!

When I entered Charleston in January last, my appointments were given out—my arrangements were to be back to my father's in April—but here I was stopped in my career!

A *certificate* was presented by Capt. Martindale, from Mr. Benjamin Hammet, for me to sign as the only condition or alternative to prevent this persecution,\* and bind myself to circulate it as far as my journal had gone, which was into the four quarters of the globe.

I read, and looked, and thought the matter over—to be stopped will be painful! To disappoint the people, and also frustrated from returning to my aged father at the appointed time; which the circumstance imperiously demands! Capt. M. said, as the friend of old Hammet and young Hammet, and my friend, he should think, if I would not sign it, it would be the duty of the young man to seek and take that step in law, as his proper remedy.

I told Capt. M., as an honest man, I could not sign it, and should not, for my conscience would for ever harrow me, until I repented of it, and made acknowledgment to God and man! Therefore he might inform Mr. Hammet accordingly—and if he intended to take any steps with me, he had no time to lose, and I was to be found at Duke Goodman's—Martindale left me with tears full of cry†—remarking that he had been the innocent cause, by purchasing the book and putting it into his hands; that he would do my errand, and then wash his hands of the whole of it—I staid till toward evening, when my companion wished to go to Mr. Galushaw's, and we went accordingly; and just before night the public's humble servant came, and the rest of the history you know.

Considering Mr. Hammet's exalted and responsible station in a ministerial point of view, which is more important than that of the President of the United States, which sphere is located for the time being; but the other involves the eternity of man: his everlasting welfare.

Hence, viewing the danger to which we are all exposed, it made deep impressions on my mind, and excited that exclamation as a lamentation from my heart and pen; and intended as a cautionary warning for others!

Such things are not confined to one society in their biographical works, but are to be found among various. Look into Hume's England, Gibbon's Rome, Rollin's Greece, and Josephus' Antiquities of the Jews. Look

\* See Note, page 584.

† Jer. xli. 6.

into Church History, ancient and modern: see the writings of the innocent and peaceable Quakers; we find instances of apostacy mentioned, and some awful deaths of persecutors, like retributive justice, as a warning to others. See the history of the Baptists and others might be cited, as well as the journals of many—Fox, Wesley, and many others. But of the various works that might be brought forward, I will mention but one; and that is the "Methodist's Memorial," by Charles Atmore, who relates the death of many preachers: in page 102, he mentions one Peter Dean, who died in despair and great horror of mind, saying he had commenced the itinerant preacher only to obtain a rich wife—adding God has given me my desire, and His curse with it, and now I am ruined forever—Why did the author relate this circumstance? out of "malice," to *libel* the dead? common sense says no. And his own testimony assigns the reason, viz., "That it may prove an everlasting warning to others."

I say the same thing! And I think whoever will read the book impartially, and view it in the aggregate in its different bearings; and then candidly speak their own judgment, cannot and will not say that they think and believe it was done with malicious intent.

An historian is not supposed to know the facts himself, but communicates them according to the evidence he has, as given to him. And in this case, as above stated, I never saw Mr. Hammet. He, as an individual, never did me any harm; and of course I could have no ground for malicious feelings toward him. But I received the impression through such a channel as I conceived to be credible, that of his preachers, and might be relied on. Man cannot believe without evidence, neither can he believe contrary to evidence, if he gives reason fair play. Man may admit a thing, and yet not believe it. He may subscribe to it from necessity, which he would never have done, had he been unfettered, and not tramed, but his mind left free! For the evidence in his mind preponderates the other way! Had I subscribed to young Hammet's paper, I might have escaped much trouble, in a qualified sense. But what must have been my after feelings, if I was not hardened and calloused to all important things! My conscience is tender! And had I subscribed my name to that paper, I should have felt as unhappy as if I had committed "perjury," in a moral point of view; for I view the turpitude to be of the same complexion: whether I call God to witness to an untruth, by kissing a book, or knowingly putting my hand to an instrument of writing that I believe to be false! The latter would be a record to future generations, whilst the other would expire with the

people now existing, being only a sound of words!

Consequently, though I might have escaped some present inconvenience by being dragged into their arbitrary measures from their imperious demands; yet rather than to suffer in my feelings the sting I know that would follow, I had rather suffer any infliction which this court might or possibly could direct, rather than to wound and destroy my peace of mind! Sweet peace is heaven! But a privation is hell! And an awful presage to futurity—for I believe in a FUTURE JUDGMENT.

Hence I observed that what I did, I generally wished time for reflection, to act judiciously and to act aright—and when I made up my mind it was generally decisive, and I acted accordingly.

A few thoughts more and I have done.

To the jury! An oath is a solemn and awful appeal to God Almighty.

In all the Mosaic economy I do not recollect of an oath's being administered but in one case; and that was where a dispute arose betwixt two, and no earthly power was adequate to judge for the want of evidence—then the oath of the Lord was between them, and by virtue of this oath, the matter was referred to God as the arbiter, justifier and avenger!

But in modern times oaths are so common that they have become, as it were, a mere form, and are considered only a mere ceremony—apparently without viewing and taking into account the great responsibility. Therefore, weigh the subject well and take the thing into consideration; and make up your minds and bring in your verdict with an eye to the great day of accounts, to which your oath extends.

S. PRIGOLEAU, counsel for the defendant, then addressed the Court as follows:—

*May it please your Honor,*

*Gentlemen of the Jury,*

After the simple and affecting appeal you have just heard from the defendant himself, it may be thought unnecessary, if not presuming in me to attempt to say any thing further in his justification. He has placed his cause upon its true, and consequently only strong, basis, *the intention* which actuated him; and from the facts he has set forth, you cannot, if you believe him, doubt of his innocence. But, Gentlemen, the cause is only begun and the law not yet developed. You are still to be addressed on the part of the State by a gentleman eminent for his legal learning and persuasive eloquence: and I shall be very fortunate if I can but anticipate the prominent points he may take, and prepare you for their

consideration. It is at any rate my duty to attempt it, and this must be my apology. Happy shall I feel, if I can succeed in transfusing into your minds the opinions which I entertain on this most interesting subject—a subject not only interesting to the Reverend defendant, now arraigned before you as a criminal, but interesting to us all as lovers of truth, of morality and of wisdom.

Gentlemen—There is no part of the science of the law which is so replete with difficulties to the advocate as the doctrine of slander. So various and contradictory have been the decision of Judges, and the opinions of learned writers on this subject, that every lawyer must be at a loss how to advise his client to shape his defence. That ground which by one Judge would be regarded as conclusive of the defendant's innocence, by another would be rejected as inadmissible—that defence which to the common understanding of mankind is unanswerable, to the astute mind of some lawyers is an aggravation of the crime. The  *motive*, which alone can stamp an act with guilt, is said to be a legal inference that cannot be disproved, or explained.—Truth herself is banished from the cause, or, if admitted, changes her nature and becomes hostile to her votary. These doctrines form part of a system generated in the dark ages of English despotism, by a Court of most singular nature and extraordinary powers. It was a kind of criminal Court of Equity—destitute of a Jury; composed of Judges appointed by the king, and holding their offices during his pleasure. If not expressly constituted for the purpose, the Court of Star Chamber, as it was called, was well calculated to rivet the chains of slavery on the people—it was subservient to the tyrant on the throne—his ministers or favorites and their flatterers—it lent its aid to exclude from public investigation the evil conduct of its adherents; until at length, when the light of freedom began to dawn, it was abolished for its intolerable abuses—its prostration of justice, and its want of wisdom. That we should, in this enlightened age and happy country, have adopted rules constructed in such a Court, in such an age, and for such a purpose, is truly astonishing. But, Gentlemen, this is not the only absurdity attending this branch of law. The crime for which the defendant is indicted, when analysed, will be found to consist solely in the *mechanical* operation of writing down the words, and the act of communicating the writing. The ideas conveyed by the words are not criminal, when communicated by the organs of speech, as the Attorney General will admit—no indictment would lie for them, because no crime would be committed by uttering them—no civil action could be brought, because no damage *per se*,

in the language of the law, can be presumed from uttering them! These words, or *worse*—words which might charge the rankest villainy to the prosecutor or his deceased father and all his ancestry, might have been spoken by the defendant to 10,000 hearers for 10,000 successive days, yet in legal contemplation he would have been perfectly innocent! But if the same words were reduced into *writing* and shown to only *one* person, no matter who, then, says the law, you have committed a crime of so dark a hue that you cannot be permitted even to explain the motive that induced the act. Your pretended or real innocence is no defence. If any man on reading the words can discern that they imply censure or ridicule, your crime is complete. You are told you cannot explain or extenuate them, because the *gist* of the prosecution is, that whether your motive be good or bad, your publication tends to excite others to a breach of the peace, and therefore must be punished by the law—that wise law forgetting or overlooking that words spoken have as great if not a greater tendency to excite to this dreaded breach of the peace, as when written.

This distinction has been well remarked upon by a late writer of much talent in the following manner:—"The same injustice and inconsistency pervades the other branches of the libel law. A distinction of the most absurd kind is taken between written and spoken slander, as if the same publicity might not be given to the latter, and the same injury done to character by its dissemination; as if indeed written slander did not operate against character chiefly by its becoming in its course, spoken slander. What can be more absurd than to say that no offence is committed by the most false and calumnious charges that malignity can devise, provided they are not reduced to writing? There is one thing if it be possible, yet more absurd, and it is the other distinction of the law, that the same charges, which if spoken, are not even actionable may change their nature, and become so by being written down upon paper. We shall not go through any of the old learning upon these subtleties, because much of it is now exploded and many nice differences are overlooked in spite of ancient and venerable names. But it is still undoubted law, that a man's character may be falsely attacked in the tenderest point upon thousands of hearers every day for a year; he may be called a coward, with all the details; a liar; a swindler; a knave; and there is no remedy by action. But if he is called a libeller, or if the slightest indictable offence is imputed to him, he has his action. So if the least charge of any sort is written against him and shown to a single person, he has his action. To proclaim

in a public theatre every night for a month that a female of pure fame and high rank, has been criminally connected with twenty men, and to give all the details of these fabricated amours, gives no right of action by our law; nor is it an offence in any way cognizable.— But to *write* in a private letter that she behaved ridiculously upon any occasion, is both punishable as a crime and entitles her to damages in civil action. No argument can reconcile the mind to such monstrous deviations from common sense: no reference to general principles of classification can make us overlook such prodigious inconsistencies.” *Ed. Rev. Vol. 27.* So, Gentlemen, Sir James Mansfield, Chief Justice of the Common Pleas, who delivered the Judgment of the Court of Exchequer in the case of *Harley v. Kelly*, in 1812, is said to have stated explicitly “that had the distinction not been handed down through a series of adjudged cases, the Court never should have thought of asking it!” Tell me not, Gentlemen, that this only proves that spoken slander should be punished as well as written. The criminal code is already sufficiently extensive.—The peace of mankind is already sufficiently preserved by the law as it has heretofore stood, and as it now stands. It calls for no amendment on this point except that which shall make it consistent with itself—consistent with common sense. If it be no crime verbally to proclaim the words to the assembled world, let it be none to write and publish them. But why, Gentlemen, do I mention this distinction to you? What, it may be asked, have you to do with it in this cause? It is done solely to show you the absurd nature of that part of the system you are called on to administer. It is done to show you that unless you cannot possibly avoid it, you ought as rational beings to refuse your sanction to the unmeaning proposition that what is innocent, if spoken to millions, becomes criminal when written to one. It is done to inform you of what no man can deny, that the mechanical operation of writing a few words, (not the intention with which they are composed,) is the only crime of the defendant, which, I implore you, Gentlemen, to recollect, you are now called on to lend your aid in punishing!

Having thus stated to you what is the true nature of the offence with which this Reverend defendant is charged, I now beg leave to call your attention to the legal definition of a Libel. A late writer, drawing his inference from Wood, Coke, Hawkins and others, uses the following terms:—“A libel is a malicious defamation, expressed either in printing or writing, or by signs, pictures, &c. tending either to *blacken the memory of one who is dead, with an intent to provoke the living,* or the reputa-

tion of one who is alive, and thereby exposing him to public hatred, contempt, or ridicule.” *Holt on Libels*, 73. This definition, is sufficiently accurate for my purpose, but one which in my opinion is more precise, comprehensive and elegant, is that given by the illustrious General Hamilton, though as he said with much diffidence after the embarrassment the great Lord Camden discovered on the subject. “A libel (says he, 3 John. Cas. 354.) is a censorious or ridiculing writing, picture, or sign, made with a mischievous and malicious intent towards government, magistrates, or individuals.” From these definitions it follows that a libel on the dead must be shown to possess two essential qualities. First—it must be malicious as well as censorious. And secondly, it must be published with an intent to provoke the living. If either of these should be wanting, the crime according to the legal definition is not complete.—Now I do and ever shall contend that in reason and law the Jury and the Jury *alone* are the proper judges of these constituents. It is their province to declare on their oaths whether the publication be censorious and malicious, and intended to excite the family of the deceased to acts of revenge. I would trust no Court with this power. In all criminal matters, I regard the right of every citizen of this country to be judged by his peers as sacred. As long as he retains this privilege his liberty is safe; deprive him of it and the consequences are easily foreseen. But Gentlemen, can you call that *judgment* which is only exercised on the fact of publication and the import of the words which cannot consider the motive!—which cannot investigate whether the charge was fabricated by the defendant with malice and falsehood, or innocently published! which cannot inquire into facts and circumstances that with all mankind would be conclusive of innocence!—Can you call that the exercise of judgment in a Jury when their verdict must be formed without knowing either the defendant's situation or intentions, although he offers in Court to prove both? All that I contend for is that the law should be consistent with itself. Let the act, if it must be so, as in other crimes and misdemeanors be regarded as false, as malicious, as tending to provoke, till the contrary be proved—to that I do not so much object, but in God's name, suffer the proof to be adduced which the defendant has to show the legal inference of guilt to be erroneous. This seems so reasonable and consistent with the usual course of the law that in some cases the Judges have allowed it even in libel. In *Holt on Libels*, 243, it is extracted as a principle established in four different cases there quoted, “that the defendant ought to show at the trial that he did not intend to



scandalize, and that the Jury are judges *quo accimo*, this was done. One would suppose this had opened the door to every thing the defendant could urge in reason to satisfy the Jury of his *motive* in issuing the publication. But no: the Jury are confined to the natural meaning of the words themselves, and the Court will not permit the defendant to prove his intention! The law which in other cases presumes innocence till guilt be proved, in this presumes guilt, and shuts its ears to the contrary! So in another case in the same book, page 307, it is said to have been decided in Coleman and Hatfield's case in New York, that "if on an indictment for a libel it appear to the Jury that the publication was not made with a malicious intent, it will be their duty to acquit the defendant." That these decisions are founded on a correct knowledge of the Common Law I have no doubt. I am aware at the same time that Lord Mansfield and others have recognized the opposite doctrine, and I cannot but lament the difficulty and embarrassment in which this departure from principle has involved subsequent Judges, and late writers on the British Constitution. One of the most celebrated of the latter was Delome, a Frenchman, whose work is deservedly held in high estimation, and is found in the library of every lawyer. He expresses himself on this point in the following language: "It is the sole office of the Judges (in prosecutions for libels) to declare the punishment established by the law: it is to the Jury alone that it belongs to determine on the matter of law, as well as on the matter of fact: that is, to determine not only whether the writing which is the subject of the charge has really been composed by the person charged with having done it, &c. But also whether its contents are criminal. And though the law of England does not allow a man prosecuted for having published a libel, to offer to support by evidence the truth of the facts contained in it (a mode of proceeding that would be attended with very mischievous consequences, and is every where prohibited) yet as the indictment is to express that the facts are *false, malicious, &c.* and the jury at the same time, are sole masters of their verdict, that is, may ground it upon what considerations they please, it is very probable that they would acquit the accused party, if the fact asserted in the writing before them, were matter of undoubted truth, and of a general evil tendency. *They at least would certainly have it in their power.*" Now 'tis clear that the Jury cannot be said to have it in their *power* unless they have it of *right*. They have no power, or even existence, but what the Law, which creates them, bestows: and as soon as it is admitted that they have the *power*, as Delome

says, (and as such trials often show,) they *certainly* have, the admission includes the *right*. The Jury can have no power to act contrary to law. Permit me, gentlemen, to strengthen and adorn this part of my argument by the opinion of Judge Kent, whose fame as a great lawyer is not confined to the limits of his native State, or of these United States, but is as extensive as the Common Law itself, and will, I trust, be as imperishable.

The reasoning of this celebrated Judge on this, as on all legal points to which he directs his thoughts, is drawn as well from an elaborate investigation of the Ancient Common Law, as handed down to us by our ancestors, as from a deep insight into the nature of the human mind. He was assisted in forming his opinion by a profound discussion of the question on both sides, by the most eminent Counsellors of New York, among whom we find General Hamilton. *Clarum et venerabile nomen gentibus, et multum nostræ quod proferat ubi!* The result of this investigation is worthy the deep perusal of every lawyer. I can only read to you a very small part, but it will be enough for my purpose. I read from 3 Johnson's Cases, 364, the case of the people *v.* Crosswell. "The criminality of the charge in the indictment consisted in a malicious and seditious *intention*." (Hawk tit. Libel, s. 1. 2. Wils. 403. 1 Esp. Cas. 228.) There can be no crime without an evil mind. *Actus non facit reum, nisi mens sit rea.* The simple act of publication which was all that was left to the Jury in the present case, was not in itself criminal. It is the application to times, persons and circumstances: it is the *particular* intent and tendency that constitute the Libel. Opinions and acts may be innocent under one set of circumstances, and criminal under another—this application to circumstances, and this particular intent, are as much matters of fact as the printing and publishing. (Wines Eunomus, dial. 3. s. 53.) When an act, innocent in itself, becomes criminal, when done with a particular intent, that intent is the *material fact* to constitute the crime. (Lord Mansfield, 3 Tr. Rp. 429, note.) And I think there cannot be a doubt that the mere publication of a paper is not *per se* criminal: for otherwise the copying of the indictment by the clerk, or writing a friendly and admonitory letter to a father on the vices of his son would be criminal. The intention of the publisher, and every circumstance attending the act must therefore be cognizable by the jury as questions of fact. And if they are satisfied that the publication is innocent; that it has no mischievous or evil tendency; that *the mind of the writer was not in fault*; that the publication was inadvertent, or from any

other cause was no libel, how can they conscientiously pronounce the defendant guilty, from the mere fact of publication? A verdict of guilty embraces the whole charge upon the record, and are the jury not permitted to take into consideration the only thing that constitutes the crime, which is the malicious intent? To deny the jury the right of judging of the intent and tendency of the act, is to take away the substance, and with it the value and security of this mode of trial. It is to transfer the exclusive cognizance of crimes from the jury to the court, and to give the judges the absolute control of the press—there is nothing peculiar in the law of libels to withdraw it from the jurisdiction of the jury. The twelve judges, in their opinion to the house of lords, (April 1792) admitted that the general criminal law of England was the law of libel. And by the general criminal law of England the office of the jury is judicial—"They are the only judges," as Lord Somers observes (Essay on the Power and Duty of Grand Juries, p. 7.) "from whose sentence the indicted are to expect life or death—upon their integrity and understanding, the lives of all that are brought into judgment do ultimately depend. From their verdict their lies no appeal. They resolve both law and fact, and this has always been their custom and practice." So in page 377 he continues, "There can be no doubt that it is competent for the defendant to rebut the presumption of malice drawn from the fact of publication; and it is consonant to the general theory of evidence and the dictates of justice, that the defendant should be allowed to avail himself of every fact and circumstance that may serve to repel that presumption. And what can be a more important circumstance than the truth of the charge to determine the goodness of the motive in making it, if it be a charge against the competency or purity of a character in public trust, or of a candidate for public favor, or a charge of actions in which the community have an interest and are deeply concerned? To shut out wholly the inquiry into the truth of the accusation, is to abridge essentially the means of defence," &c. &c.

Having thus, I hope, from the highest sources of the law, satisfied your minds, Gentlemen, of your power and duty, I shall proceed to the indictment itself, and explain to you its nature, and how much of it you are to consider. It consists of two counts or specifications of the crime laid to the defendant's charge. The second count, after setting forth the words published against the deceased, with the innuendoes or explanations of those words, according to the view taken of them by the attorney general, does not aver or charge that they were published and intended

to provoke the living to a breach of the peace, &c. but merely that they had a tendency to irritate the feelings of the family.—Now that this is not sufficient is manifest, for a biography of an eminent person deceased may be so meanly and poorly written by a scribbler, as to have a tendency to irritate the feelings of his family and yet contain nothing libellous. It is expressly laid down by Lord Mansfield (in Cowp. 679) that the gist of every libel, being that it is of and concerning a person, this must be averred in the indictment, and in the case of the King v. Toptiff, 4 Tr. Rp. 126, an indictment for a libel on the memory of George Nassau Clavering, Earl Cowper then deceased, was, after verdict set aside, because it did not aver that it was published with a design to bring contempt on the family of the deceased and to excite his relations to a breach of the peace. If this case be authority, and I presume it is, it is directly in point, and destroys this second count.

The first count therefore is the one which alone is to be considered, because the intent to provoke, &c. is there expressly averred and the words of the alleged libel and the innuendoes are the same as in the other count. This consideration involves the truth of the innuendoes and the innocence or guilt of the defendant. And here I cannot but express my surprise at the construction which my friend the attorney general has put upon the simple words, "I find that he has gone to the world of spirits to answer for the deeds done in the body." This, says the innuendo, means that "the said William Hammet was a wicked man, who had departed this life, and whose soul had gone to answer to God and to be punished for the sins he had committed on earth!" Now this expression of the defendant's was but a scriptural mode of communicating that the Rev. Mr. Hammet was no more. It was a quotation from the second epistle of St. Paul to the Corinthians, in which the apostle announces to mankind the awful trial to which we shall all be summoned. "For," says he, "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This then must be the lot of all! No one is so good as not to fear this judgment, or so presumptuous as to hope that he may escape it! How then can the application of this inspired text to the decease of Mr. Hammet be tortured into a charge of damning depravity! • No, gentlemen, whatever may be innocently asserted of all mankind may as innocently be averred of an individual.

The next charge is, that his motives were impure from too great a desire of popularity.

Here the impurity of the motive is explained to mean *the desire of popularity*; and surely it is not a malicious libel to write of a citizen of a free country like ours that he is desirous of popularity. For myself I know not a much more glorious possession than popularity gained by virtuous actions! To obtain the love of your fellow citizens for your usefulness, your intelligence, your firmness, your honorable principles, your high-minded deportment, must be a source of the purest delight. To desire it—to covet it—to aspire ardently after it—is in itself detrimental to goodness or greatness, provided the means are worthy of the end. This simple charge then unaccompanied by any thing else, is innocent at least; but here it is said to be *malicious* because 'tis followed by a charge of breach of confidence respecting the meeting-house and its incorporation with which 'twas said the deceased made *crooked work*. Yet it is not remembered that the very persons whose favor is said to have been courted with so much *impurity* and by such means, are the individuals whose confidence was abused by the crooked work! Strange method indeed to gain popularity, by treachery to the people! But, Gentlemen, there has been quite sufficient evidence before you, brought by the permission of the prosecutor himself, to excuse, if not completely justify, the defendant in making these remarks. In the second volume of Judge Desaussune's reports, is the case of Coomb and others *v.* Brazier and Matthews, in which the crooked work alluded to was by the Chancellors made straight. It appears from that case, partly from the indictment itself, and from some of the witnesses examined to-day, that a division of the Methodists took place, and Mr. Hammet became the leader of one of the parties. That his followers determined to subscribe and purchase a lot of ground on which to build a meeting-house. That Mr. Hammet collected the subscriptions; the lot was bought and the house built. It appears that the title deeds of this house and lot were drawn in trust to permit Mr. Hammet to preach there for life, and a Mr. Brazier after his decease, and to authorize Hammet or Brazier, whichever might survive, to nominate the future preacher for the Church, provided such preacher would preach certain sermons of John Wesley. That Brazier, after the death of Hammet, took possession of the meeting-house and *sold it*, not to a follower of Wesley, but to an Episcopalian clergyman, by which the Methodists were actually expelled and locked out of their own church, and were compelled to bring their bill in equity to set aside the sale, which they succeeded in after considerable difficulty and expense. Now all this is undisputed, but it is

triumphantly asked, how does it affect Hammet? Did he make the deed? Was he party thereto? Did he sell the church? We answer no, he did not himself sell the church, Brazier did it. But we say, though he did not grant the land, yet he was a party to the deed; and that the defendant, from the circumstances, had most convincing reasons to believe that Brazier was only enabled to sell the church thus by the terms of the deed, which no other than Hammet could have prescribed. He was, you will recollect, the head of the division. He had the chief agency in the whole matter. He possessed the entire confidence of his party; but instead of securing to them the property they had purchased for so holy a purpose, the deed was so worded, as to have it at law in his own power, and in Brazier's should he survive, to sell the church for his own benefit even to a different sect. So susceptible, gentlemen, was the deed of this interpretation, that the learned counsel for Brazier and Matthews (one of whom was the present Chancellor Gaillard) contended that by its terms the building might be sold even to a Roman Catholic, if the owner, Brazier, pleased. Could such terms have been prescribed by the seller of the lot? ask yourselves, and answer for yourselves that question. Place yourself in my client's place; a Methodist preacher of the gospel thus witnessing a large body of his friends dispossessed of the temple of their devotions, and say whether you would not probably have exclaimed with him, that it was a breach of confidence not to prevent a deed's being so drawn as to destroy the interests of the true parties! Surely, he who so loosely or criminally transacted this business, may be spoken of as cognizant of it—as promoting it: though simple ignorance of the terms of that deed would in itself have justified the charge. Tell me not that the sale was set aside by the court—this was not till after the paragraph was written by the defendant in his journal in 1804, and when it was yet uncertain whether it would be set aside. But why was it set aside, and how? because the court thought it never could have been the intention of the congregation to authorize any man to transfer them and their building to another sect: and it was set aside by the exercise of the equitable and extraordinary powers of that court which always strives to do justice tempered with equity; and is regardless of forms when it can penetrate the substance. But, gentlemen, the very act of *causing* or even *neglecting* to prevent a deed to be drawn which put the congregation to the pain and scandal of having these things publicly canvassed in a court of justice was *crooked work* and a *breach of confidence*. You will weigh the grounds of

our presumption or inference that Hammet *regulated*, or at any rate was *cognizant* of, the terms of that deed; for he was the head of the division, and ruled over all. If Gentlemen, the truth had been permitted to be adduced by the defendant, this part might have been rendered as manifest as the oaths of witnesses could make it—but our lips are sealed most cunningly; refuge is taken under the rule that truth is an aggravation of guilt in libel; and all you can do is to *infer* from the little light that is permitted to shine on you from this Equity Report. 'Tis however to my mind's eye light enough for our purpose: blindness only can prevent your exclaiming, with the defendant, he did make crooked work! there was a breach of confidence!

These charges being thus disposed of, and the defendant being shown not to have fabricated them, the last and most important in the view of the prosecutor, is the following, "*awful to relate, it appears he died drunk.*" And here, Gentlemen, you will observe that it is stated not as a *fact* which came within the defendant's knowledge, but as a report: *it appears*, he says, that is, *it seems, or it is said, or it is reported* he died drunk. This I only mention to remove from your minds the impression that the defendant had asserted, as the libel charges, that he died drunk. Now the prosecutor has said, if this charge can be proved, he is desirous that it should be: but he confines the defendant to testimony of what passed when the hand of death bore on the deceased, when he was surrounded only by his family and a lady who is now dead. In this permission there is great safety, for the defendant was not there, nor did he ever see Hammet in his life. When, however, we ask whether his illness was not *caused* by intemperance, we are stopped! when we demand if Hammet was not *addicted* to strong drink, we are stopped! when we inquire if it was not generally *believed* that he was brought to his end by it, we are stopped! when we question the witness, who saw him frequently just before his last confinement, did you not *conceive*, and do you not from what you saw, *believe* that intemperance was his last disease, we are again stopped. This great permission does not extend so far as to enable us to prove any thing else but that Hammet literally *died drunk*, which the defendant *never* asserted. He has a list of witnesses to prove enough to satisfy any reasonable man of his complete innocence in fabricating the report, and also of its *probable*, though not *absolute* correctness; but their mouths are closed! The defendant is denied the privilege of proving himself guiltless! He is led like a lamb to the slaughter, and must be dumb before his shears! Helpless and defenceless, he must yield

himself up, bound hand and foot to the sacrifice.—The law, 'tis said, demands it! Bear in mind, then, Gentlemen, the disadvantage at which he is taken, and extend to him, for you alone can, that protection which the law should offer.

But, Gentlemen, let us now take higher ground. Give to the charges all the bitterness the prosecutor wishes—make them, if you please, still more rancorous; yet as you cannot find the defendant guilty, unless he had malice against both dead and living, you must acquit, for you cannot, I think, find such malice here. The book which is called a libel, is but the simple and pious memoir of a religious traveller, written to benefit his flock. It is the history of his life. It details, in consecutive order, the occurrences that happened to him in his painful pilgrimage—his joys and sorrows: his fears and hopes; his despair and confidence, are recorded as they arose; the language is indeed simple, but it is unaffected—and the style is not adorned by any other flowrets than piety and truth. Gentlemen, let me endeavor to show you the value of compositions of this species. There is, perhaps, no branch of human inquiry so important as the knowledge of our-selves and of each other. We are all travelling, to use a trite figure, on the same perilous road of life—we have all embarked, as it is often termed, on the same ocean—we have all the same destination—the difficulties and dangers which encompass us are not only great, but innumerable—happy, thrice happy is he who is aware of and knows how to escape them; but the blessings of Heaven light on him who points them out to others. He who passed over this sea of human life, best knows the dangers he has encountered—if he will but instruct us by his experience, he deserves our heartfelt gratitude. Let him but disclose to our view what the melancholy Young terms "*that horrid sight, the naked human heart.*" and familiarize us with its innocence and self-deceptions—its virtues and its vices—its weakness and its power, and we must esteem him our benefactor. In this view alone, as the depository of man's knowledge of himself, is history useful. It is apparently but the disgusting record of human depravity and wretchedness—it is a bloody catalogue of battles—a scene where there is no practical justice, for villainy is generally successful, and innocence suffers. But, Gentlemen, history is "*philosophy teaching by example.*" She points out to nations and individuals the miseries which fill the world, and which spring from ourselves—she lays bare the very nerves and sinews of human action. Her object is to bestow happiness with knowledge, and in this view her services are

invaluable—but her gifts are too often deceptive—her records too often false—you can place but slender dependence on her veracity—a vein of truth runs through her pages, but so adulterated by falsehood, that there is no one who can point his finger to one part and say this is true, to another this is false! They who have experience in the occurrences of human life, in all its varieties, can alone tell how impossible it is to arrive with certainty at truth! How common it is for the most incorruptible witnesses to differ in their relation of a fact! How then can the evil of this be corrected? By one, and one only method. By understanding the human heart you will acquire all that history, even if nothing but truth could find a place in her records, could impart. This knowledge would point out to you with comparative certainty, the probable errors inserted in the historic page as truths. Experience—individual experience alone can impart this knowledge; and the works in which that is treasured in its greatest purity are biographical.—Biography is more authentic than history, for the writer (particularly when he gives his own life) has the best sources of information.—In this point of view, and 'tis perhaps the only one in which he can be so regarded, I have always esteemed Rousseau a benefactor to mankind. He has, as you well recollect, Gentlemen, published a memoir of his life, which he calls his "Confessions." He there exhibits himself as a wretch, guilty of crimes against the helpless and innocent so enormous as to plant thorns in his dying pillow—he details the motives which led him on, at their origin scarcely perceptible, but in their termination tremendous. He thus warns us against the first, apparently innoxious, deviations from truth:—and increases our acquaintance with mankind, or rather with ourselves.—Now had he concealed this fact, or perverted it, his testimony would have been untrue and deceptive—would you have desired this!—Would you have wished him to have fabricated such a biography as this prosecution and the law of libel would seem to require, and which alone, according to that law, would be compatible with social duty? Gentlemen, if you exclude truth from biography or history, you take away all its value.—If you garble a life, you deprive it of its correctness. It is then what it purports not to be. Why should you do this? Why suppress the truth? Because it sometimes must inflict pain and censure! Why, that is not the fault of history, but of man.

Show me the book which relates nothing but good of the person whose life it pretends to give, and of his associates, and I pronounce it worthless. It is astonishing to me that on

this account this book of the defendant should be termed a libel! Where is the biography that is so free from such a charge! Tax your memory, and say whether all you have seen are not replete with censure of the dead and living! Take the works of the learned and pious Johnson, the great moralist of his age—the man of virtue and of wisdom—he, whose mind was one of the most perfect ever bestowed on the sons of men, and whose piety was so profound that it bordered on superstition. Who dare charge him as a libeller? Who dare arraign him at your bar as a criminal? Yet look at his life of Savage, his early friend; a man, who but for a mother's horrid hatred, might have been the first poet and gentleman of his age. He was, says Johnson, the adulterous offspring of the countess of Macclesfield, who abhorred him in his infancy and blighted his youthful prospects; who was so dead to the feelings of nature as to persecute him in manhood, and when tried for his life, in consequence of being involved accidentally in an affray in which a man was killed, exerted her noble influence to effect his destruction! Oh! barbarous, inhuman mother! Who, but for so well authenticated a fact, could have credited thy monstrous existence? Now, Gentlemen, let me ask if this narrative and the eloquent and profound reflections it elicits from the biographer, would not have been at this day in this place, regarded as libellous! You feel that they have drawn down upon that woman the contempt and abhorrence of the world. Yet at that day they were published fearlessly, she being alive, and that too by a writer who had not yet emerged from obscurity. And who was she! A woman of fortune, rank and power! Surely the writer would have been prosecuted by the law if the doctrine which now prevails had been settled by Lord Mansfield, or suspected by his predecessors to extend to biography. Fortunately for Dr. Johnson and virtue, Mansfield was not then oracular. But, Gentlemen, let us come down to a later period. Take the life of Johnson himself, by Boswell, which has been so eulogized by the world. It is in a legal sense a libel on a thousand persons, if to censure them for vice or ridicule them for folly, be libellous. Yet what a literary treasure is it! Let me point your attention, however, to one or two instances in point. You recollect probably the dispute on the authenticity of the Poems of Ossian, which divided the literary world at one period. 'Tis noticed by Boswell, who says Johnson always regarded the work as a literary forgery of M'Pherson, and did not scruple to say so. It led to a dispute between them, and almost to a personal contest. It was terminated, however, by a letter from

Johnson to M'Pherson, which Boswell takes great glory to himself for having obtained, and which is perhaps as severe a philippic or castigation as ever was inflicted in that form upon any on the face of the earth. Nothing could be more libellous, according to the modern acceptation of the term—nothing, in fact, could have had a greater tendency to a breach of the peace: and what is quite certain, nothing would have gratified M'Pherson so much as to have arraigned the writer at the bar as a criminal, had he or any of his friends dreamed that such a thing was practicable. Then the great English moralist would have suffered imprisonment, fine and loss of reputation, for exposing imposture and defying the impostor! Happily this doctrine was not then sufficiently matured by practice to be familiar; neither was it so when Boswell published the letter in his book, or the work might have been strangled immediately on its birth. If it be said M'Pherson was comparatively obscure, what will be said of the exposure of Lord Chesterfield in the same work? He either promised or was expected to patronise the Dictionary, but he left the author to pine in want for that patronage which would have cost him nothing: but when the great book was about to appear in the world, my lord, to enjoy the reputation he deserved not, puffed it off in a periodical publication. Instead, however, of a dedication, he met with his just reward in a letter from the indignant lexicographer, which has always met with admiration, as well for its independent tone as its caustic severity. Heavens! what pages of malicious innuendos would that letter have furnished to the drawer of an indictment! But severe as it was, it escaped prosecution, nor was Boswell ever called to an account for handing it to the world. Gentlemen, I should never cease, were I to detail to you half the *libels* for which the moral and literary worlds are so grateful, and which are found incorporated in every biographical work of the least interest. You must perceive the immense benefit resulting to society from their promulgation. They not only introduce us to each other and ourselves, but they operate as a wholesome restraint upon the vain and wicked, and a reward to virtue and innocence. Public opinion, Gentlemen, is a censor that few can oppose—it furnishes the most powerful incentive to virtue, and the most efficacious preventive of vice. Its approbation warms the heart with delight—its censure sears it to the quick. It keeps the different orders of men in society within their proper orbits—it regulates in this country the lowest as well as the highest. The accused and the Judge who tries him, are equally under its influence. He who disregards it, at length falls a victim to

its power, and is made to submit to its decrees. Gentlemen, the most remarkable instance of its vengeance on the person of a Judge is taken from the quaint, but entertaining life of Lord Guilford, by his brother, Roger North. Lord Guilford was contemporary of the detestable Jeffries, who, from the dregs of society had been elevated by his vices, in a vicious age, first to the Chief Justiceship of the King's Bench, and then to the Woolsack, as Lord Chancellor of England! North says he was guilty of every species of meanness and vice. A fair reputation had no charms for him. What men thought of him he disregarded, provided he retained his post and rendered it lucrative. To do this he took bribes in the causes he decided—and he committed frequent murders under the sanction of the law. In a word, he was a monster; and his death was worthy of him. His indifference to public opinion led him to the indulgence of his brutal temper on the bench towards those whose misfortunes brought them before him for trial. One poor man in this situation was so terrified by his power, that upon being carried from Court, he exclaimed, that the law had no punishment equal to the terror inspired by that Judge's image; which he should never forget while life lasted! It happened many years after, that Jeffries was obliged, from certain political commotions, to conceal himself. He entered into a porter cellar in London, in the garb of a sailor, and hid himself among some butts. The man whom his ferocious scowl had so terrified many years before, accidentally entered. As soon as he cast his eyes on the skulking wretch, he started as if he had seen a basilisk. He rushed from the cellar—called in the mob, who seized upon the Lord Chancellor, and tore him to pieces! Awful catastrophe! yet worthy to be known as a lesson to others! Happy, however, was it for poor Roger North that he lived and wrote before this doctrine of the Common Law, as it is now termed, was known or practised. He was a good lawyer, and would not have run the risk of his personal safety had he known the consequences which might result from the vengeance of Jeffries' posterity.

But, Gentlemen, I can trespass on your patience no longer. You must have come by this time to the conclusion that as every biography contains censures on the dead, and sometimes on the living; and as this must be so till men cease to be censurable, the only questions left for your determination are these: Is the publication in question *bona fide*? Is it sufficiently well authenticated to excuse the writer in recording the fact complained of; or has the censure arisen from his own heated and censorious imagination, and

been *maliciously* embodied in his work? These, Gentlemen, are fortunately easily answered in the present case by a reference to the object of the book itself and its execution. What then is it? The history of the defendant's life, in the form of a journal, published many years ago, and but lately brought here. This idea of keeping a journal is not novel. It seems to be in some sort a practice among the travelling preachers of the Methodists. It was introduced by their founder Wesley—adopted by his brother Charles Wesley—followed by Whitfield, (who travelled through part of this State as well as defendant, and part of whose journal I have seen) and by many others whose labors in that ministry have been great. These journals, Gentlemen, are as well calculated to do good as their sermons—perhaps they sometimes do more good. They penetrate where the voice of the preacher never sounded—they excite the curiosity as well of the idle and frivolous as of the pious; and who can tell what benefit may not often result from precept illustrated by example, unobtrusively offered? One word or sentiment at a seasonable moment may kindle reflection in a mind previously vacant, and lead to the happiest consequences—one ray of consolation from above, gilding the gloomy prospect of the journalist, and recorded with pious gratitude, may render lustrous the path of a desponding reader! One argument or even remark may strike a holy conviction on the heart of innocent faith staggering under a load of doubt. I cannot, Gentlemen, but regard these journals as most useful to those for whom they are designed. They are indeed but one mean, but I must think a most powerful one, adopted for the propagation of Christianity, which has undoubtedly been greatly extended by the labors of the Methodists. That sect is not satisfied with disseminating its faith in its immediate neighborhood, but it has a restless activity which leads it to the extremities of the world at every hazard and privation. The people of the most populous cities and the inhabitants of the borders are equally objects of its care. Even the savage Hottentot is not neglected. There are tens of thousands who never heard the word of God except from itinerant Methodist preachers. There are tens of thousands destitute of churches and of pastors, like sheep without a fold and without a shepherd, ready to be devoured. The profoundness of this religious ignorance will perhaps be better perceived when I mention to you an anecdote related by Southey in his life of Wesley. He says that a preacher in travelling through the State of Delaware met a man on the road with whom he entered into conversation. In the course of it he inquired in a manner sometimes adopted by religious

persons "if he knew Jesus Christ?" The man hesitated and then replied "he did not know where he lived!" The preacher supposing that he had been misunderstood, repeated the question, when the man readily replied, "He knew no such person in those parts!" It can with difficulty be credited that an adult in a country where the rudiments of education are so universally taught; where there is scarcely a man, woman or child of 12 years, who cannot and does not read, should be so ignorant as never to have heard the name of the Saviour of mankind! But, Gentlemen, 'tis to these the Methodists go—to these they preach; and thus they convert the moral wilderness into a garden. The blessings they confer on mankind in America are known to us all: and their beneficial labors in England have lately been so candidly acknowledged by a writer in the Quarterly Review, which is a high church publication, that I think it my duty to read it to you. "But it is not as we have already observed by the numbers of the professed Methodists alone that we must estimate the moral effect which they have produced, and are producing among Christians—The religious ferment first excited by their preaching has extended far beyond the visible bounds of their society. It has stimulated the clergy to greater seriousness and activity in the discharge of their functions; it has set the laity on thinking for themselves; it has as an incidental consequence of the rivalry of hostile sects (roused by the new phenomenon to the practice of new means of popularity) forwarded to a degree never previously contemplated, the education and religious instruction of the lower classes; it has opposed among those classes a mighty and countervailing principle to the poisonous flood of modern philosophy. It is obvious, even to a careless observer that religion is more in the minds and mouths of men than formerly: that a greater curiosity is excited by its discussion—and amid all the vices which a long war and a luxurious capital, and a renewed intercourse with foreign nations have produced in the two extremes of society, the majority are, on the whole, less ashamed of, and more attentive to the outward appearances of piety than they seem to have been during the preceding century," &c. (47 number, page 3.)

But it may be said, we acknowledge all this, but it is little to the purpose. Why did not the defendant omit this censure on his journal? What good can it do to record this fact? The answer, Gentlemen, is obvious. It was an occurrence that met him in his way through life. It was a part of his history. He sought it not—it ran against him—He heard it—he believed it—he was hurt at it,

for it reflected on the ministry to which he belonged; and he therefore recorded it—He had good reason to believe it true as I have shown you, and as I could convince you, if doubt remained, had I the privilege of examining the witnesses now in court. Take it then for granted to be true, and let me in turn ask if it was not indeed incumbent on him to notice the conduct of one of his own persuasion as a warning to the rest? If he had mentioned Hammet and concealed the facts he himself might have shared the public censure, and he was obliged to mention him, or his journal would not have contained the truth. It is a sort of history of Methodism in those places which he visited. He came to Charleston, and let me now ask how could he with veracity have omitted to notice the divisions among the Methodists—the breach of confidence in the title deeds of the meeting-house—the unworthy life and awful reports of the death of its ruler? I look on this act to be nothing more than a matter of admonition to other Methodists: as a part of the discipline of their sect. Now whatever is so cannot be regarded as a libel, for in it there is no malice. This has been ruled to be law in the case of Mary Jerom, a Quaker, who was publicly read out of meeting for non-conformity.—She prosecuted the clerk of the meeting for a libel and he was found guilty (for under the proof allowed that of course must follow) but the Judges set aside the verdict as it was no libel. Holt on libel 230, note—King v. Hart, 2 Burn's Eccles. Law 779)—It is indeed surprising that there should be any doubt on a subject which the light of the law (as its analogies are termed) renders so manifest. If you think that the publication of what the defendant regarded as the truth, connected with his life, be a matter of conscience, you cannot term it a libel. The law respects the scruples of conscience, it punishes not the truth: nor can it ever regard the exposure of vice and immorality as censurable. Why, Gentlemen, a much less motive will justify the publisher of such a charge or one much heavier. In the very law book I have been permitted to read to you as a part of my client's defence, (2 Des. Rep. 483.) it is stated that the Rev. Mr. Matthews, a defendant in that case in his answer swore that the Rev. Mr. Hammet in a fit of intoxication drove him and Munds out of church. Here there was a charge of drunkenness against Hammet (then deceased) made on oath, reduced to writing, published in a book which is daily used; but no prosecution was ever thought of for it—Why was the Chancellor who published this book permitted to escape the fangs of the law? why are the lawyers who now own, read, quote and lend this book not prosecuted? Because, Gentlemen, it is not *malicious*—be-

cause it is useful to mankind that trials should be recorded. Now, let me demand, is biography less useful? Is the religious observation and censure of the vicious not as beneficial as the musty report of a law suit? Why "there are cases," says old Barrington, the legal antiquary, "when good service may be rendered even by libelling;" and I may say there are cases when good service may be rendered to mankind by a true publication and proper censure of the vices of public men; particularly those who should be eminent for their virtues. They of all men deserve most the execration of the public for their wickedness: and he who brings them to justice is a benefactor. What was the situation of the Rev. Mr. Hammet? a public teacher of religion. His congregation, indeed the whole sect of Methodists had a deep interest in his conduct and character. He was placed at the head of his division as a burning light, and should have illuminated the path of his followers.—His example if bad might have been deadly, and his people should have been informed of it—If his life had been good, the untrue slander would have soon fallen to the ground, powerless and contemptible.

Gentlemen. This is the first instance of a prosecution for a libel on the dead that has occurred in this country as far as I can discover; I hope it will be the last. Its very novelty forms an argument against it—It is unsuitable to our state of society in these United States—We here regard the character of the dead as a matter of history—It is a legacy left by them to mankind as an example or a warning—It has been and ought always, and every where, to be so regarded. If you deprive historians of their privilege and duty of recording unpleasant facts and confine them to flattering representations of human character, you render their productions worthless. Vices as well as virtues must be portrayed. What historian ever scrupled to do this, however exalted his own or the character of the subject he delineates? Even writers of less dignity than historians—those who furnish facts for history scruple not in this matter. Look at the last work of the celebrated Doctor King, of Oxford, who in the 76th year of his age, when waiting for that moment, so near at hand, that was to carry him before the Judgment seat of his Creator, passed his leisure moments in recording memorials of his friends and contemporaries, who were then no more—See what he says of Sir Robert Walpole, the premier of England. "He wanted (says Dr. King in his Anecdotes, page 31) to carry a question in the House of Commons, to which he knew there would be great opposition, and which was disliked by some of his own dependants. As



he was passing through the Court of Requests, he met a member of the contrary party, whose avarice he imagined would not reject a large bribe. He took him aside and said, "Such a question comes on this day; give me your vote, and here is a bank bill of £2000," which he put into his hands. The member made this answer: "Sir Robert, you have lately served some of my particular friends; and when my wife was last at Court, the king was very gracious to her, which must have happened at your instance. I should therefore think myself very ungrateful (*putting the bank bill into his pocket*) if I were to refuse the favor you are now pleased to ask me." Now it may be replied to this, that Sir Robert was a Minister of State and fair game. This could easily be answered—but see what the same writer says of *his friend* Pope, whom he accuses of the same practice which the defendant published, was reported of the prosecutor's father as leading to his death. "A man, says he, (page 20) who has contracted the pernicious habit of drinking drams, is conscious that he is taking in a slow poison, and therefore he will never own it either to his friend or his physician, though it is visible to all his acquaintance. Pope and I, with my Lord Orrery and Sir Harry Bedingfield, dined with the late Earl of Burlington. After the first course Pope grew sick, and went out of the room. When dinner was ended and the cloth removed, my Lord Burlington said he would go out and see what was become of Pope. And soon after they returned together. But Pope, who had been casting up his dinner, looked very pale, and complained much. My Lord asked him if he would have some mulled wine, or a glass of old sack, which Pope refused. I told my Lord Burlington that he wanted a dram. Upon which the little man expressed some resentment against me, and said he would not taste any spirits, and that he abhorred drams as much as I did. However, I persisted, and assured my Lord Burlington that he could not oblige our friend more at that instant, than by ordering a large glass of cherry brandy to be set before him. This was done, and in less than half an hour, while my Lord was acquainting us with an affair which engaged our attention, Pope had sipped up all the brandy. Pope's frame of body did not promise long life; but *he certainly hastened his death by feeding much on high seasoned dishes and drinking spirits.*" You thus see that this charge was quite as heavy, and coming from the quarter it did, from an intimate friend, much heavier, than that made against the deceased by the present defendant. One more instance of the same kind from the same book (page 23) and I have done, though there are

others there as strong. "The last time I dined with Dean Swift, which was almost three years before he fell into this distemper, which totally deprived him of his understanding, I observed that he was affected by the wine he drank, about a pint of claret. The next morning, as we were walking together in his garden, he complained much of his head, when I took the liberty to tell him (*for I most sincerely loved him*) that I was afraid he drank too much wine. He was a little startled, and answered, that as to his drinking he had always looked on himself as a very temperate man; for he never exceeded the quantity which his physician had allowed and prescribed him." Now his physician never drank less than two bottles of claret after his dinner!" Pray, gentlemen, observe that Dr. King avers he sincerely loved him; our publication shows he loved truth more. This, however, is favorable in comparison with the exhibition of Swift's character by one of the late reviews. He is there accused, and as far as I can judge, most justly, of being the murderer of two extraordinary women, whose only offence was loving too much so selfish a wretch! Little did these writers imagine that their details were criminal by the law! and that they were subjecting themselves and their printers to condign punishment, should information be lodged against them for their works! Little did they suppose, though most enlightened men, that the law was so far behind the human race in wisdom as to harrow up their feelings by a public prosecution, coupled with the epithets of false and malicious, for acts of kindness;—for attempts to instruct and inform! oh miserable reward for well intentioned labor!—wretched recompense for benefits conferred:—

But, Gentlemen, this book of the defendant cannot be regarded as a libel by you for another and most decisive reason. It was not published by the defendant to bring contempt on the family of the deceased, or to excite them to a breach of the peace. This point I have touched on before, in order to show you that it is what lawyers term the *gist* of this prosecution, or in other terms the *soul* of the action. If this be not proved to exist the action dies. You will recollect that I have proved to you from the case of the deceased Earl Cowper (4 Tr. Rp. 126) that it is necessary to aver in the Indictment that the publication was intended to provoke the living, and it is a general rule in pleading that whatever *must* be averred comes to be *proved*. To this conclusion Chitty comes in his Comments on Cowper's case, (see 3 Chitty Crim. law, 868) and indeed every legal mind must arrive at the same result; for if the averment be *material* it cannot be regarded as *immaterial* or surplusage, nor can it

be rejected. It must, therefore be *proved*, for you cannot *presume* a material fact against a defendant, or take that as admitted which would be tantamount to presuming *guilt* at once, and would save the necessity of any proof on the part of the prosecution. Now you will observe that no proof of this fact is even pretended to be in existence. But the Attorney General leaves it to inference drawn from the language of the alleged libel, whether it was not thus intended by the defendant? Even however tested by that criterion the proof is insufficient, for the family of the deceased is never once mentioned, or in the remotest manner alluded to in the publication. Indeed if any thing could render this plainer, it would be what is proved to you by the prosecutor himself, who is one of that family. At the time of his father's death he was the eldest of his two children, and was in his tenth year. The first part of the charge appears by the journal to have been written 22d March, 1803, when Hammet was alive, and the latter just after his death, in Jan. 1804.—Now could this defendant have felt any malice against these children whom he never saw and never heard of? Who can credit it? Could he wish to excite two helpless infants to a breach of the peace, or to bring them into contempt and hatred? Is he alone of all the sons of men to be presumed to act without a motive? And if not, point out, I pray, an adequate motive for such a proceeding? Gentlemen, it is no where to be found, for it never existed. These infants were unknown to him, when he wrote his journal and when his book was printed. He did not publish it here till he sold a copy from necessity last January. It was printed first in Europe, and then in 1815 in Philadelphia by others, not himself. Have these children then any right to complain of any injury to them? And if they do, ought they not to prove it to your satisfaction, before you find the defendant guilty. He has a character to support as well as others. His is very sacred, for he is a Minister of the Gospel of Christ, and reputation is as dear, at least, to him as to any man. Stain it not, I beseech you, by an inconsiderate or unjust verdict. Reflect well before you act, and judge of the question submitted to you upon the only principles which law and common sense unite in furnishing. They exclaim—take out this book with you—examine its contents—mark the course of life it delineates—criticise its principles and tendency. If you should then discern that the writer with a malignant spirit has converted a pretended journal of his life into a vehicle of falsehood and calumny to debase the innocent posterity of the deceased, inflict on him without scruple the heaviest penalties of the law. He should not be spared,

Gentlemen, who can without remorse expose the ashes of the innocent dead, either to insult the living, or to gratify his hateful instincts. But if you should see recorded in that book the pious labors of one who appears to have devoted himself to the service of his God, according to the dictates of his own conscience, as regardless of the allurements as of the contempt of the world: if you shall observe him often whilst in affliction and sore distress: whilst steeped to the very lips in poverty, and suffering under excruciating disease of body, piously and resignedly looking up to Heaven for that comfort, which in affliction Heaven only can bestow; if you shall observe that his whole life has been one of suffering—of self-denial—of disinterestedness—of piety and of charity—if, in short, you shall see, what others undoubtedly see, sincerity, truth and holy confidence, however alloyed by peculiar but not wicked opinions, pervade that work, you will not, then, Gentlemen, call him a libeller. Should you, notwithstanding do so, his whole life and character will falsify your verdict. But, Gentlemen, such a verdict can never be found—if you think of this book as I do, from the parts I have perused, you will then esteem it a faithful narrative of the defendant's life and feelings—his trials and opinions—his habits and sentiments. You will then see much to approve, and be, I trust, satisfied both of its innocence and usefulness, in the sphere for which it was intended and in which it circulates.—Perhaps, Gentlemen, my expressions may be too bold, but I think upon attentively considering its object and the life-points you will agree that so far from his being ashamed of his work—so far from his deserving punishment for it—at the great day of judgment, when the trumpet shall sound, and the dead shall be raised, and man shall be summoned before the awful tribunal of his Creator to account for the deeds done in the body, the defendant may walk erect from his prison-house, and bearing this record of his life and faith in his hand, offer it with a holy but trembling confidence at the footstool of his God, saying, Judge thou thy servant, Oh Father, in mercy, according to these his works!

As the defendant's counsel concluded, the audience, which was very crowded, burst out into applause. After the tumult had subsided, the Judge addressed the people, and observed to them that he felt himself constrained to notice the gross impropriety of their conduct. That however richly the counsel might have deserved their plaudits for his eloquent defence of the defendant, the manner in which they had testified it was highly censurable. It in the first place disturbed the regularity and order and decency of a Court of Justice, and

was a contempt. But it did more, for it had a tendency to influence the verdict of the Jury by the manifestation of public sentiment, and therefore could not be endured. He therefore cautioned them against ever trespassing in like manner again, or they should be more severely noticed.

ROBERT Y. HAYNE, the Attorney General, rose and addressed the Court as follows :

*May it please your Honor,*

It is with unfeigned reluctance, Gentlemen of the Jury, that I find myself compelled by official duty to bring forward this prosecution against Lorenzo Dow.—To know that he has spent his days in the service of religion, is of itself sufficient to command our respect and excite our sympathy—whilst his total disregard of wealth and his present circumstances and situation in life seem to place his character above the imputation of interested motives—against a man so lowly and humble in his garb and appearance, so mild and inoffensive in his manners, can it be possible that any liberal mind could cherish prejudices, or harbor animosity?—It is not to be apprehended then, that any bitter and hostile feeling will be permitted to mingle with this investigation. May we not rather fear that you may feel disposed, Gentlemen, on account of his poverty, age, and *peculiar character*, to exempt him from the operation of those sacred principles and maxims of our law, which next to our holy religion ought to be preserved pure and inviolate.—But let me tell you, Gentlemen, that the law is no respecter of persons—no individual is so exalted as to be beyond the reach of its power—none so humble as to be below its notice—it extends its protection and applies its sanction alike to the rich and the poor—the humble and the powerful—the meanest beggar in our streets, and the Judge upon the bench are equally subject to its authority, and it is impossible for any one to emancipate himself from its control. The peculiar habits and opinions of Lorenzo Dow cannot therefore be suffered to exonerate him from those wise and wholesome rules of law which were established by our ancestors, and have been sanctified by the experience of ages. I call upon you, Gentlemen, in the name of the state, I invoke you as you regard the eternal principles of justice, to discard from your bosoms any feelings *for* or *against* the accused which may be calculated to mislead your judgment in this important inquiry.—Justice requires *this*, and I know “you will do justice for truth's sake and your conscience.”

I shall now proceed, Gentlemen, without further preface, briefly to explain to you the law applicable to the case before you. In doing this permit me to request that you will not hastily and prematurely apply those principles to the case of the defendant; I wish only at this stage of the argument to fix in your mind the rules of law applicable to cases of libel in general, and it will be time enough to apply those rules to Mr. Dow, when we come to examine the facts of the case, nor let it ever for a moment be forgotten, that by the humane provisions of our law, every man is presumed to be innocent until his guilt is made manifest

One of the best definitions of a libel to be found in the books, is given by Hawkins, and is adopted by Chitty, the most approved modern writer on Criminal Law. He defines a libel to be (see 3d Chitty's Criminal Law, p. 867.) “A malicious defamation tending to blacken the memory of one who is dead, or the reputation of one who is alive, and to expose him to public hatred, contempt or ridicule.”—Let us here consider, 1st, What is understood by “a defamation?”—2nd, What is the *legal import* of the word “malicious?”—3d, Whether the *truth* can be set up in *justification* of a libel in case of a criminal prosecution? 1st, What is “a defamation?” As the very term itself imports, it is that which tends to defame or take away a man's fame or reputation. It is not necessary, to make a writing *defamatory*, that it should impute a *crime* which might subject a man to punishment, or an infectious disease, which might exclude him from society, nor indeed any specific fault or defect. That writing is defamatory which tends in any degree to hold a man up to ridicule, contempt or hatred. The author above quoted, lays down the rule as follows:—“In order to constitute a libel it is not necessary that any thing criminal should be imputed to the party injured, it is sufficient if the writer has exhibited him in a ludicrous point of view, has pointed him out as the object of ridicule, or disgust, has in short done that which has a natural tendency to excite him to revenge; words become criminal if put in writing *so that they tend in any degree to a man's discredit.*” This doctrine is fully supported by the following authorities:—<sup>2</sup> Wilson, 403. Bac. abr. Libel art. 2. 4 Taunton, 355. 3 Campbell, 214.—2d, What is the *legal import* of the word malicious? It is certainly one of the greatest excellencies of the law, as a science, that many technical terms have been adopted, which are so clearly defined in the books and their precise meaning so well settled that they could not be misunderstood. Language is in many respects so vague that learned men are often led into con-

troverſies which when ſifted to the bottom are found to ariſe from a difference in terms merely; and there cannot be a doubt that many unſettled queſtions in morals and general ſcience would ſoon be put to reſt if greater accuracy was obſerved in the uſe of well defined words. The term *malice* affords a ſtrong illuſtration of the truth of theſe remarks. In the common parlance this term imports *animosity towards individuals*, but in law it rather refers to the *general temper and diſpoſition as manifested by acts*, the malice of the law is the *evil mind*, which is either fatally bent on miſchief, or does not *duly regard our ſocial duty*. Human laws can never inquire into the *ſecret motives* by which men may be actuated in the commiſſion of thoſe acts by which ſociety is injured. Peculiar opinions or feelings may induce an individual to commit acts (poſſibly with good intentions) which acts may be the ordinary indications of a depraved heart, or may be highly injurious to ſociety. God alone, the Searcher of all hearts can ſee and know, and properly appreciate the *real motives* by which men are governed; there is no window in the boſom, which opens to mortal view the ſecret workings of the ſoul. Human tribunals therefore do not pretend to inquire into the hidden motives of men's actions; theſe *motives* are in almoſt every inſtance *inferred from the act*, and the moment any act is declared to be criminal, every rational man who commits it is preſumed to be influenced by the criminal motives which the law conſiders as an ingredient in the crime. Thus in murder, malice is declared to be its principal ingredient, and an indictment for murder is bad unleſs it charge the offence as having been committed with "malice aforethought," yet a man may be guilty of murder who unknowingly kills his beſt friend, nay even the wife of his boſom; or the child of his affections if it appear that he was at the time in the proſecution of a *criminal act*. Thus a man attempting to murder A. kills B. this is murder. Lord Dacres and others went together into a park to ſteal deer, one of the company, without the knowledge or conſent of the reſt killed the game keeper, who reſiſted him, it was held to be murder in all, and Lord Dacres was found guilty of having killed the game keeper with *malice aforethought*, and died for it. Whenever certain acts are prohibited, the law infers bad motives againſt all ſuch as commit them. If ſuch acts be the *uſual indications* of ſuch *motives*, it follows of neceſſity that we cannot look beyond the act itſelf for the diſcovery of the motive. If this rule leads us occaſionally into error, it is ſtill the only wiſe and practicable rule on which ſociety can act, with a due regard to its own protection. The forbidden act and the forbid-

den motive are in law inſeparable. The malicious motives therefore imputed by the law to certain offences mean only that thoſe offences being forbidden it muſt always be inferred, that the party offending is actuated by improper motives. Thus he who publiſhes a *defamatory libel* againſt his neighbor, calculated to hold him up to public ridicule, contempt or hatred, is *preſumed to be induced ſo to act* from an evil mind or temper, or from a diſregard to ſocial duty. If the public good require that ſuch charges ſhould not be made public, it muſt be a violation of duty to publiſh them, and this manifeſts the diſregard of our duties to ſociety which is the true "*militia*" of the law. It is true that caſes may ſometimes occur in which, by the unbending application of a general rule, a good man may be puniſhed whoſe motives may be perfectly pure. But every reflecting man muſt know and feel that criminal laws can only be adminiſtered by *general rules*. It is in vain to attempt to look into the heart to diſcover the ſecret ſprings of human actions. As we do not poſſeſs omniſcience we muſt always fail in the attempt. According to the rules here laid down it ſeems to follow that when a libel is defined to be a malicious defamation, it is not intended that the publiſher is in truth actuated by malice in its ordinary acceptation towards the perſon libelled—nor is it intended that any evil motive ſhould be *proved*. If the words be defamatory the evil intention is a neceſſary inference of law. There are ſome caſes however in which this legal inference may be rebutted, and to this claſs of caſes I ſhall hereafter refer. In ſupport of the principles, which I have here laid down, I will refer to the author already quoted, (3 Chitty 869.) "It is true (ſays he) that the term *malicious* is introduced into the definition by Hawkins, but in this caſe, *as in murder* and many others, the quality is rather a *legal inference* from the crime, than one of its conſtituent parts—indeed *there is never any occaſion to prove it*. Whether or not the party acted maliciously makes therefore no difference in practice—the doctrine of libels is founded ſolely on a regard to public tranquillity, and it puts the merits and the feelings of individuals out of the queſtion."

I come now to conſider in the 3d place, whether the *truth* can or ought to be ſet up in juſtification of a libel in a criminal proſecution. If a perſon has been injured in his feelings, or his fortune by a libel, the law affords him redreſs by enabling him to recover damages in a civil action. If the charge, however, be true, having ſuſtained no damage, he can recover none, and even if the charge be falſe, experience has fully proved that men will rather reſort to perſonal revenge than to an action for damages, for the redreſs of ſuch an

injury. Libels, therefore, whether *true* or *false*, equally tend to a breach of the public peace, and they equally disturb the repose of society, and lead to hostility and bloodshed. No man can bear to have those vices, foibles or misfortunes *which the laws do not punish*, held up to public view, so as to bring upon their possessor contempt, disgrace or ridicule. Human laws punish those offences only which directly affect the public tranquillity. The performance of our moral obligations, for instance, can only in general be enforced by the sanctions of religion. A man may be ungrateful or avaricious—he may be an unkind husband or father, or an undutiful child, and yet violate no municipal law. The opinion of the world and the precepts of religion can alone reach cases of this character. Now, if the laws themselves do not punish this class of offenders, can it be tolerated that every individual should exercise the right to inflict punishment at his own discretion, or by his own measures? A bad man cannot effectually conceal his character or conduct from the world. It will in general be known *sufficiently* to protect society against him. But if individuals are permitted at their pleasure to hold up to public hatred those who they believe, or fancy, or choose to *represent* as bad men, must it not inevitably follow, from the nature of man, that perpetual animosities, tumult and bloodshed will be the result? Why attempt to invest in unauthorised individuals a power too great to be wielded by the law? If *one man* could be found wiser than the law—and capable of exercising a salutary jurisdiction, a *judicious censorship* over the moral offences, faults and defects of mankind, (a jurisdiction, however, which all wise legislators have thought cannot be entrusted even to governments,) still it is obvious that men in general are incapable of exercising so delicate and difficult an office. Now, if the truth of a *defamation* could *justify* its publication, then all men would be at liberty to publish what they pleased, provided it be true. This would operate as a temptation to slander. It would call into action the worst passions of the human heart. Envy, hatred, malice and revenge would then find full scope in bringing to light the weakness and vanity, the vices and infirmities of individuals. Let it be recollected, likewise, that it is the easiest thing imaginable to create and spread a slanderous report—it is the most difficult to refute the calumny. It is easy to administer poison—it is difficult to provide an antidote. The poet has most truly said,

“On eagle's wings *immortal* slanders fly,  
While virtuous actions are but born and die.”

Besides, is it not extremely difficult, if not impossible to draw the line between truth and

falsehood, in matters of this kind. Every man has his fault—we are all subject to weaknesses and foibles, and may be betrayed into vices at which our better nature revolts. Who has ever passed through a long life without affording some ground of being charged with a departure from the straight line of duty. And shall it be permitted to every one to publish to the world these aberrations from the paths of rectitude, and to plead the truth in justification? How easy is it also to give a color to transactions, so as to deceive the world as to their true character. Should the laws permit the *unrestrained publication of all truths*, however scandalous, and however injurious to reputation, in a short time truth and falsehood would be so mingled that the law would, in *practice*, sanction the basest and most malignant slanders. Reputation, exposed to attack from every quarter, would cease to be of much value, and the great incentive to virtue would lose much of its influence. And here let me ask, whether it will be possible to allow the liberty contended for, without opening a wide door for violence and bloodshed. Men will be found in every community, who will not tamely sit down and see their reputation destroyed by the publications of their enemies. To the authority of Courts of Justice they may submit, but depend upon it, Gentlemen, men of high spirit and a nice sense of honor cannot, in this enlightened age, be brought to submit quietly to the censorship of individuals. They will rise in their native might and crush the assailant. Nor will the truth of the libel ever be found in practice to diminish the resentment felt by the party assailed. The law has, therefore, wisely said, from a just regard to the public peace and repose, that except when a man has committed a crime punishable by the laws, he shall not be held up to public hatred, contempt, or ridicule. Individuals may give information when the laws are violated, and it is not a libel! but if the laws are not violated, the private character and conduct of every man, and his peculiar opinions and habits—must, like *his castle*, be free from the invasion of impertinent curiosity, of hostile intrusion, and (except by his own consent,) even of friendly remonstrance. These principles are fully recognised and established by all the authorities on this subject. In 3d Chitty's Criminal Law, page 867, it is stated “that nothing can be clearer than that *truth* is no justification of defamatory writings, as far as respects criminal prosecutions, for this reason, that the criminal law subjects libellers to punishment, not as a mode of redress to the parties libelled, but on account of such libel having a tendency to occasion a breach of the peace.” Buller's N. P. 9. Selwyn's

N. P. 1047, note p. 5. Coke 125. See also Holt on Libels. The following emphatic expressions from that excellent writer, Hawkins, are entitled to great weight.—1st. Haw. 354. "A Grand Jury should not find an indictment unless the offence may be construed to have a tendency to disturb the peace and harmony of the community. In such a case the public are justly placed in the character of an offended prosecutor, to vindicate the common right of all: for the malicious publication of *even truth* itself cannot, in true policy, be suffered to interrupt the tranquillity of any well ordered society. This is a principle so rational and pure, that it cannot be tainted by the vulgar odium of its being derived from the Star Chamber; the adoption of it by the worst of Courts can never weaken its authority, and without it, all the comforts of society might, with impunity, be hourly endangered or destroyed.

This question, however, is not only settled by the concurrence of all the English and several of the American authorities, but it has been *solemnly adjudged in our own State*, after able argument and by our ablest Judges. I beg leave here to read a part of the *unanimous opinion* of the whole bench of law judges of South Carolina, delivered by Mr. Justice Waites in January, 1811, in the case of the State vs. Lebre. The eloquence, and sound practical wisdom which pervades this decision will excuse the length of my quotation. "It has been insisted on for the defendant, that in a criminal proceeding as well as in a civil action, a party charged with libel, may give the truth of it in evidence. His counsel have contended that this was the general rule of the common law, which may be inferred from the statutes of Westminster, 2 Richard 2d, and 1 and 2 Phil. and Mary, all of which provide for the punishment of false tales only." "These statutes, it appears, have prescribed new and more greivous punishments; it is most probable, therefore, that they only intended to punish in a greater degree, the publication of tales which were aggravated by falsehood, and to leave the lesser offence to the common law remedy, this presumption is strengthened by the consideration that all these statutes were made for special purposes. But it is not necessary to explain the dark recesses of the ancient Law, to ascertain this point. It has been ascertained for us by those more eminently qualified than we are for this great labor, by those who are our best guides in all our legal researches, and to whose steady and unerring light we may more safely trust than to any new light of the present day. All the great expounders of the law, from Lord Coke down to Mr. Justice Blackstone, have uniformly laid it

down as a rule of the Common Law that the truth of a libel cannot be given in evidence in a criminal proceeding, and this rule has never been departed from in a single instance. It is true, that a difference of opinion did for some time subsist among the English Judges, as to the laws respecting libels; but this was only on the question, whether the Court or the Jury should decide on the criminal intent of the publication. A jury has the unquestionable right to decide on the *criminality* of a libel, *as far as the libel itself is the evidence of it*. For this purpose a defendant may read and rely on any part of it, to show an innocent motive and purpose in the publication. But the law at no time, and under no construction, has ever authorised a defendant in a criminal proceeding to justify a libel by giving the truth of it in evidence, this has been invariably refused. It has been asserted that the *first* case in which this was solemnly ruled, was decided in the Star Chamber; but as no case can be found prior to that, in which it was otherwise ruled, it is reasonable to conclude that this was not the creation of a new rule but the observance only of an old one. And even if it did originate in this odious and tyrannical Court, yet it does not follow that the rule itself is odious and tyrannical. The adherence to it by the common Law Courts, ever since, proves the contrary. They have given legitimacy to it as a common law rule; and its authority is further sanctioned by the justice and morality of its object. How many other rules are there of modern origin, and of less importance to the quiet and happiness of society, which are acknowledged to form a part of the Common Law, and from which we are not at liberty to depart? It is a great error to look to the first sources of the Common Law, for the purity of its principles. The best and purest of these, are of later accession. The sources of the Common Law, (except such parts as were derived from the laws of Rome) were shallow and muddy. In its downward course it has become continually filtered and enlarged, by passing through Courts of increased wisdom and science; and it is owing to these continued filterings and accessions that we see it *as it now is*, a clear, wholesome, deep, and majestic stream. The most ancient decisions rest chiefly upon feudal principles, or upon reasons altogether barbarous and preposterous; these have been gradually disregarded, and we see more modern adjudications supported by such solid and rational grounds, that we may now say of the Common Law, with a very few exceptions, that nothing is law which is not reason. But there is good cause to believe that this rule did not originate in the Star Chamber, and was not the creature of that Court. The rule

was not peculiar to England. It existed long before: it made a part of the Roman law. We read in the Pandects of Justinian, that "a defamer is not to be exempt from the punishment due to the injury, although the libel contain *nothing but what is true*. It is not permitted to make proof of facts, which are *secret* and which have been the foundation of the Libel." The same rule was adopted by a special edict of France in 1561. And it is also to be found in the Constitution of the Emperor Charles the 5th, in these words: "Though the defamation were grounded on *truth*, yet the defamer ought to be punished according to the power of the Judge." (See Just. Justin. lib. 2, tit. 4, 2. Domat. B. 3, tit. 12.) And also Bayle's Dissertation on Defamatory Libels.) It is most probable, then, that this rule was derived from the civil law. We know that for many centuries this was the law of all Europe; and England was governed by it for near four hundred years. Although the Barbarians who successively invaded and possessed that country, introduced into it many of their own laws and customs, yet the maxims and principles of the Roman law were too deeply founded in reason and justice, to have been ever disused; and there is no doubt that they compose now a large part of the common law of England. The celebrated Sir William Jones has said "the Pandects of Justinian are a most valuable mine of judicial knowledge. They give law at this hour to the greatest part of Europe; and though few English lawyers dare make such an acknowledgment, the civil law is the true source of nearly all our English laws that are not founded on a feudal origin." (Letter to the Governor General of India in 1788.) "I have so far considered the case, on the ground of authority, and it would be sufficient for us to decide it on that ground only; for we are bound to declare the law, and to give it operation, whether it be founded on good or bad reasons. But as there does not exist in the whole system of our laws a rule *better supported by reasons* than the one under consideration, and as the counsel for the defendant have contended that those reasons are not applicable to the state of our society—it is proper that I should take some notice of the objections made on this ground. I think, indeed, that the multiplied instances of the general adoption of the rule in every state of society and under every form of government, afford a sufficient proof of its being a rule both of general policy and morality. A libel is an offence, not because it is false, but because it tends to provoke quarrels and bloodshed, and because it is an act of private revenge, which is an usurpation of public authority, that the objects therefore of punishing a libel are to

preserve the public peace and to enforce a due obedience of the laws. Can it be seriously contended that these objects are not applicable to our state of society? It appears to me that every reflecting mind must allow that they are *peculiarly necessary* to a free government. The preservation of the public peace, and the prevention of private vengeance, in any form, are the very foundation of civil liberty, which could not be said to be fully enjoyed, unless these great ends were fully secured. It is for this reason that the sending a challenge is a high offence: this too is punishable only because it is provocation to a breach of the public peace. It is also a public offence, to seize by force on one's own property, because it is not lawful for any man to redress his own wrongs. If therefore a man forcibly takes possession of his own land, he is punishable for a forcible entry. However manifest his right may be, yet he is not allowed to regain it by force, but must apply to the law for its aid and sanction. It would be in vain for him to urge the hardship of being punished for taking his own property. The law would reply that he had done an act which affected the public peace: that it was his duty to refer his claim to an authorized tribunal, and to seek redress from the law. This reply may be fairly made to the reasoning of the counsel for the defendant in the present case. It was zealously contended that the publication of truth could not be a crime. But the truth makes no part of the essence of a libel: though the defendant had proved his charges against the prosecutor, yet this proof could not have availed him: he would notwithstanding be guilty of having provoked a breach of the public peace, and of having usurped the public right, by redressing his grievance in his own way, and inflicting punishment by his own measure. These reasons for not allowing the truth of a libel to be given in evidence, in a criminal proceeding, are fully sufficient to justify the rule. But there is another reason for it, which will be thought by many to give more value to it than any other. It serves to protect from public exposure secret infirmities of mind and body, and even crimes which have been repented of and forgiven. Who will say that the truth of these should be given in evidence, to satisfy or excuse the exposure of them? A man may have been overcome by some strong temptation, and been induced to commit a crime which he has since abhorred; for which, by a long perseverance in virtue and honesty, he made his peace with all who could be injured by it, and has thus a well grounded hope of being pardoned by his God. A woman, too, who may have yielded to some seducer, or even have been the willing servant

of vice, may have since become the faithful partner of some worthy man, and the mother of a virtuous off-spring: her frailties have been long forgiven, and she is in the enjoyment of the esteem and respect of all her neighbors. Will any one say that these expiated sins may be dragged from the privacy in which they have been sheltered, that they may be presented to the view of an unfeeling world; be punished afresh by disgrace and odium, in which innocent connexions must participate, and that the author of all this misery must justify the act by showing *the truth* of the charges? Shall he be allowed to disturb the sacred work of reformation, and rob the poor penitent of the blessed fruits of her repentance? Justice, charity and morality all forbid it, and, thank God! *the law forbids it also.*"

Having now, I trust, clearly shown the rules of law which apply to libels in general, I proceed next to consider the rules particularly applicable to *libels on the dead*. On the first blush of this question it would appear that the same principles ought to govern in both cases. But some of our writers, adhering too closely to the *letter* of the law, have forgotten its *spirit*. They argue, that as the *object* of punishing for a libel is to *prevent a breach of the peace*, a libel on the dead can only be punished on account of its tendency to *excite the family* of the deceased to *revenge*, and one writer has gone so far as to say that it is necessary "to *aver and prove*" that the libel was "published with this intention."—But if we look into the reason of the law, we find that in the libels on the living, the tendency to a breach of the peace, is principally relied on, because the private injury can be redressed by a civil action.—But in cases of libels on the dead no civil action can be sustained by any one, and if their tendency to a breach of the peace is to be regarded exclusively, it would seem that the law does not regard the preservation of reputation for its own sake, and that a man dying without a family, it would be no offence to libel his memory in the grossest and most unwarrantable terms. When such a case shall occur, I am inclined to think it will be held that a virtuous fame, acquired by a well spent life, is within the protection of the law. The love of posthumous fame is certainly strongly felt by every virtuous man: it is a great incentive to noble deeds, and such fame would be valuable, if the fruits of a life of good conduct could be blasted by the corrupted breath of the slanderer of the dead. It is unnecessary for the occasion, however, to enter into this controversy, and I shall content myself with proving that in a libel on the dead, if the words be defamatory, the malicious motive is a legal inference—and that if it be necessary

to charge in the indictment the tendency to excite the family of the deceased, and to bring them into contempt, or even to allege such an intention on the part of the publisher, that still the law does not require that such intention should in any case be proved.—Chitty, in his Criminal Law, 1st Vol. p. 868. says, that it is necessary to "aver and prove at the trial," that the publication was intended to excite the family to a breach of the peace. But in this assertion, I shall demonstrate that he is unsupported by any writer who has gone before him, and is contradicted by the very case from which he deduces the rule. If the intention be not a legal inference from the act, how is it possible, let me ask, to prove that which from its very nature, is secret, unknown, and perhaps carefully concealed from human view.

All the reasoning applicable to the inference of motives from acts in cases of murder, and in libels on the living, apply in full force to libels on the dead. The rule is, in general, laid down precisely in the same terms as to both species of libel.—Thus, in Shaw's Practical Justice, p. 639 and 642, we find the following words—"A libel (in this place) signifies a scandalous report raised and spread abroad of another, or otherwise unlawfully published, and this may be either in writing or without it: if in writing, the making a copy thereof, and delivering that copy to another, is a publication. And it is not material whether the libel be true or false, the party scandalised, living or dead, of good or ill name."

In 3d Burn's Justice, 99, 100, he lays down the rule thus: "A libel is a malicious defamation of any person, expressed either in printing or writing, signs or pictures, to asperse the reputation of one that is alive, or the memory of one that is dead, for the offence is the same, whether the person libelled be alive or dead."

In 1st Hawkins' Pleas of the Crown, p. 352, this excellent and approved writer says: "A libel, in a strict sense, is taken for a malicious defamation—tending either to blacken the memory of one who is dead, or the reputation of one who is alive."

In 5th Coke, 125, the rule is laid down in a similar manner, and indeed almost all the approved writers on criminal law use on this subject the same language.

Now, is it possible for any rational man to infer from these authorities that the law is different in cases of libel on the living and the dead—and that what is a legal inference (to act the *quo animo* or intention) in the former case, must in the latter be "*averred and proved*?" It may indeed be necessary to *aver* in the indictment the motive, or, perhaps the *intention* or tendency, but it cannot be necessary to furnish any other *proof* of that inten-



tion, than what the law *must infer* from the words themselves. Chitty, however, deduces the rule as laid down by him, from the case in 4 Term Rep. 125. A superficial examination of this case may lead us to the conclusion adopted by Chitty, and it is so loosely reported, that detached sentences may be found in support of the doctrine. But a careful examination of the whole case must lead us to a different conclusion. And here let it be observed, that the point now in contest is, whether it be necessary to offer at the trial any positive proof of the intention—or whether in a libel on the dead, the intention be not inferred in like manner, as in cases of libel on the living. As to the necessity of making an *averment* of the tendency or intention, I shall say nothing, because in the Indictment now before you, I have prepared two counts—the 1st *charging the intention*, in the manner recommended by Chitty, and 2d, stating the *tendency* of the libel, which latter I am inclined to think, is the most proper form. As far as the decision goes, therefore, to the necessity of averring any thing—my Indictment is, beyond exception, but should the law require *actual proof* of the intention, I admit, this proof has not been given in the present case, and perhaps can seldom or ever be furnished in any case.

But to return to the decision in 4 T. Rep. The question before the Court then, was not as to the *proof* to be given at the trial, but it related to the *form of the Indictment* only. It was no where *charged* that the libel was published with an intention to bring the family of the deceased into contempt, and to excite them to revenge, nor was it stated that the words had such a tendency. The exception was, that *something of this kind* ought to have been stated. It seems to have been conceded by the Bar and the Bench, that if it had been stated, the case was made out, and the defendant must have been found guilty. Now, no legal decision is binding as an *authority*, except on the very point on which that decision rests, and the only point here decided was the necessity of giving a certain form to the Indictment. In page 126, it is objected to the Indictment, that it did not *aver the tendency*, and from the last page it might be inferred that it is necessary to *aver the intention*. But not a word is said in the whole case of *proving* either the tendency or the intention. Like the cases of murder, therefore, and libels on the living, it is necessary to charge certain motives, but no proof is to be furnished except the legal inference. There is another part of this decision which demonstrates that this is the true construction to be put upon it. The Judge, in that case, had charged the Jury that *no proof of the motive* was necessary, and that

they were only to judge of the fact of publication, and the truth of the innuendoes. And on the motion for a new trial, the Court expressly recognise and maintain the rule, *that the intention must always be inferred from the act*. Now, how are these apparently contradictory rules to be reconciled?—I answer, by putting this construction on the decision:—that it decided, 1st, the necessity of alleging the motive in the Indictment, and 2d, that the intention being alleged, the general rule of law applies, of inferring the motive from the act itself. This is the construction put on the decision by the only two writers except Chitty, who have commented upon it. Holt on Libels, 236. 7, 8, states the rule as laid down in 4th T. R. to be that you must charge or aver the design or intention; but he nowhere insists on the necessity of proving it specially. So Mr. George, in a treatise on the law of libel, published in 1812, p. 94, to 97, reasons, I think conclusively, in support of the views I have taken on this subject. He sums up his argument by declaring *in substance*, that whenever the question shall arise as to the *true construction* of the decision in 4 Term. Rep. 125, it will be held to declare, that though it be necessary to charge the motive or intent in the Indictment, yet that it is not necessary to prove it, as the law always infers the intent from the act.

Having thus, Gentlemen of the Jury, stated all the general rules of law applicable to this case, I shall proceed to consider *the case itself*, and to enquire whether the defendant, Lorenzo Dow, is guilty of *publishing a libel on the dead*, according to the principles of our law. The offence charged in the Indictment, consists in the *sale of a book* by the defendant in this city, on or about the day of last, in which is contained the two following sentences:—“*Mattheus invited me to supply an appointment for him in the great meeting-house, which was built for the Methodists, and about which Hammet made crooked work.*” &c. And again, “*I find Mr. Hammet has gone to a world of spirits, to answer for the deeds done in the body: As it respects his diversion, it appears his motives were impure, arising from a desire of popularity; in consequence of which, there was a breach of confidence by him as respected the incorporation of the house: awful to relate, it appears he died drunk.*” The book is a journal of the defendant's life, and the present edition appears to have been published in Philadelphia, on

The disseminating that book here on the last, constitutes the offence of *publishing* a libel, or which in law does not imply *printing* it, but making it public. Thus in Chitty's Criminal Law, 3d. vol. p. 870, it is said, “the party who writes a libel dictated by another,

he who composes it, he who prints or procures it to be printed, he who publishes or causes it to be published, all in short, who assist in framing or diffusing it, are implicated in the guilt of the offence." And so in 2d McNally, 643. it is laid down, that if a book is passed only from one hand to another, with the intention of making the contents known, (and it be libellous) *this is a publication*. See also 1 Salk. 417, 2 Camp. 512. Hawkins, b. 1, c. 73, s. 10. It has been clearly proved in this case, (and indeed is not denied by the defendant) that he caused to be sold in this city, at the time stated, several copies of the book containing the libel in question. The offence therefore as far as the publication is concerned is certainly complete. Let us then next inquire whether these words are libellous? And 1st. are they defamatory? do they tend to blacken the memory of the deceased, and to rouse the feelings of his family, and excite them to a breach of the peace. If they do this, "in any degree," it clearly follows from the authorities above quoted, that they are defamatory and libellous. And here I must observe, that I can scarcely imagine any accusation, either against the living or the dead, better calculated to disturb the peace and harmony of the community, than that here made against the Rev. William Hammet. It appears from the proof given in this case, and indeed is notorious to us all, that Mr. Hammet was a preacher of the Methodist persuasion, that he was a leader of one of the divisions of that sect in Charleston, calling themselves "Primitive Methodists," that these Methodists had caused a house of public worship to be built, called Trinity Church, of which Mr. Hammet was the pastor, and in which he constantly preached for many years, and up to the period of his death. The members of this congregation, it appears, were by an act of the Legislature, made a body politic and corporate in 1793. And Mr. Hammet died, leaving two children, a son and daughter, the former of whom (a merchant of this city, now about 27 years of age,) has instituted this prosecution. In forming a judgment of the defamatory nature of the libel, these facts must be always kept in mind. The first part of the libel to which I call your attention, is the following:—"I find that Mr. Hammet has gone to the world of spirits, to answer for the deeds done in the body." These words considered by themselves contain a simple truth, which might with equal justice, be applied to every human being who has ever existed. Yet when we take them in connection with what follows, no man who reads them can doubt that they are intended to convey the impression that Mr. Hammet was not a pious man, that he perished in his sins, unregenerate, and had

gone to answer for his offences, and to meet merited punishment for his crimes. This is the construction put on the words in the Indictment. You will determine, Gentlemen, the correctness of the innuendo, but if correct, who can doubt their libellous character?—I proceed, however, to the next charge—"As respects his division it appears his motives were impure, arising from a desire of popularity," and in another place we find these words, "Mr. Hammet made crooked work." These sentences contain in substance, the same charge, and my imagination cannot conceive a charge of a more serious nature. Mr. Hammet was a preacher of the Gospel—he professed to be a humble follower of the "meek and lowly Jesus," his employment imperiously required him to renounce all the vain pomp and glory of this world—he professed to be a "Teacher sent from God," and he took on himself the office of guiding and directing others in the road to heaven. To say of such a man that "his motives were impure," is to accuse him of the basest hypocrisy, and when it is added, that he was influenced "by the desire of popularity," what is it but to say that he was destitute of all Christian graces and virtues, and that, forgetting his duty to God, and regardless of his obligations to his flock, he had set himself up as the idol of his own worship, and had departed from the service of the Master whom he professed to follow. The next charge is contained in these words:—"There was a breach of confidence by him as respected the incorporation of the House." To commit a breach of confidence under any circumstances, is one of the basest acts of which a man can be guilty, and to commit such an act in relation to those who are your inferiors and dependents must aggravate the crime. But can language paint the depravity of which he must be guilty, who defrauds his spiritual children, and at the very time they are looking up to him for guidance and protection?—If such a crime can be aggravated, it must be by committing a breach of confidence in relation to the house of God itself to cover the crime with the cloak of religion, and to profess to do the act in the name, and as the servant of the Most High. Comment on such a charge is unnecessary. "Awful to relate it appears he died drunk." Death, it has been well said, puts the seals of our character. At that solemn moment, when the earth is beginning to disappear, and Heaven is opening before us, few men have been ever found so steeled against all virtuous emotions, and so hardened in iniquity, as not to feel a deep sense of their awful situation. The coldest heart has been often softened by the approach of death. But for any man in such a situation, to fly from

the contemplation of his awful condition, to rush covered with voluntary crime into the presence of God, and to close his eyes in drunkenness when he knows they must next be opened in the presence of his God, is a degree of depravity which I am happy in believing has seldom been witnessed in any age or in any country. That a preacher of the world of life should do such an act, is I believe without example in the history of the world, and I thank God, it has been clearly proved in this case, that in relation to Mr. Hammet, there is not the shadow of a foundation for the charge. It appears from the evidence that he died calmly and triumphantly, in peace with all men, and in hope of a blessed immortality. Such is the *defamatory nature* of the libel before us, and surely it would be a waste of argument to prove that it tends to bring the memory of Mr. Hammet into public hatred and contempt, or to show that it has a tendency to excite the family of the deceased, and disturb the peace and harmony of society. Having thus shown that the words used are defamatory, it follows, *as a legal inference* that they were published "maliciously," or to use terms according to their proper meaning, that they were published with *illegal and improper motives*, and contrary to the duty which every man owes to society, and against the peace and dignity of the state. Even if the charges were true, the motive would not thereby be purified. But happily for the reputation of Mr. Hammet, as far as the truth of the charges have been investigated at this trial, it appears they have no foundation. It is true the defendant was not permitted to go *generally* into the truth of his charges in justification of the libel. But at the earnest request of the prosecutor, the defendant was permitted by the State to prove, if he could, the truth of the allegation that Mr. Hammet *had died drunk*, and as to the incorporation of the Church and the division of the Methodists, the Report of the trial in the Court of Equity of this State, involving the merits of those proceedings, was suffered to be read, and has been fully submitted to you. The privilege sought for by defendant of going into a full history of the whole of Mr. Hammet's life, and of all the proceedings touching the division of the Church, was denied to him, because it could avail him nothing—was calculated to involve us in an interminable inquiry, and was certainly irrelevant to the issue before us. Indeed if every part of the libel could have been shown to be true, neither in law nor reason would Mr. Dow have been justified. And here permit me, Gentlemen of the Jury, to call your attention for a moment to *the evidence* in this case, and I do so merely for the purpose of vindicating the memory of Mr. Hammet

from the charges contained in the libel. I never saw the man, yet I feel that I am treading upon holy ground, and am engaged in a pious office, when I approach the monument which covers his remains, to erase the record of crimes he never committed. It is said that he was guilty of a breach of confidence concerning the incorporation of the Church. Look into the decision of the Court of Appeals in Equity; you there find that the incorporation was granted to the congregation and not to Mr. Hammet—you find the property was vested in Trustees, and Mr. Hammet was only Pastor of the Church—you find that the pretended sale of the church, so much and so justly complained of did not take place till *after* Mr. Hammet's death, and that up to that period he continued to officiate as Pastor of the Church without complaint and without reproach. Again—you are told that he died drunk!!

What say the witnesses? Can you ever forget, Gentlemen, the touching scene described with so much simplicity and feeling by young Mr. Hammet? He tells you that at the death of his father he was about ten years of age, that it is still fresh in his memory, that a few minutes before his father breathed his last, he was called to his bedside with his sister and mother to receive his last adieu and his parting benediction. The dying man was calm and serene, and having bestowed on these objects of his dearest affections the Christian's blessing and the burning kiss, "he gave his honors to the world again, his blessed part to Heaven, and slept in peace." But this you are told is the tale of a child who was too young to remember, what, it appears, he can *never* forget. All the witnesses however, now alive, who were present at the death, or during the last illness of Mr. Hammet, have been examined before you. And what is the result? They tell you he was calm and composed, and when he felt the immediate approach of the King of Terrors—he joined in prayer—and calling for his wife and children—kissed them affectionately, and expressing a Christian confidence "that he was going to God and to glory"—closed his eyes forever.

Every good man must rejoice that such was the end of Mr. Hammet, and I greatly mistake the feelings of the defendant if it has not afforded him a real satisfaction to discover that he was mistaken in alleging that Mr. Hammet died drunk. Here, however, I am met by the observation that the remarks of Mr. Dow are qualified by the expression of "it appears," and that it is evident throughout that he is speaking on the authority of others. This is in law no excuse for libel. The publisher of a libel is as guilty as the printer or the composer, and he who assists to circulate a libellous report must abide by the consequences.

It is further to be observed, that the expression "it appears," seems to imply that the thing had appeared or become manifest, and that the narrator having satisfied himself of the truth of the charge, undertook to assert the fact so to be. Yet it now appears that the defendant never made an inquiry of any person who was present when Mr. Hammet died. The eloquent counsel for the defendant has very ingeniously attempted to shield his client, by alleging that though malice may be, *prima facie*, a legal inference from the defamatory words, yet that is a legal presumption merely, which may be rebutted, and he argues that this presumption may be rebutted by showing that the libel was innocently published, or that *the charge was true*, or that the defendant was unacquainted with the contents—or published as an historian, or had no intention to libel the dead, or injure the living. I freely admit that the legal inference of malice is capable of being rebutted—but *the truth* cannot be received *for that purpose*, as it could not prove the publication to be innocent, the law forbids the publication even of truth which is libellous, nor can the defendant be permitted to show that he had no animosity against the deceased or his family—for any particular malice towards them is no part of the legal offence. He may show however that he is an innocent publisher, as that he sold the book without knowing or having any means of becoming acquainted with the contents, or he may show that he has published an impartial history. This last ground is the only one which can possibly avail the defendant in this case, and I will proceed briefly to examine it. The interests of mankind require that a faithful record should be kept and published of those important events which tend to elucidate truth. History indeed gives to posterity the experience of the ages which are past, and by means of the press, the wise and good of all ages and countries are brought together, and men are enlightened by their wisdom and improved by their virtues. Biography is a species of history which gives us a closer view of human nature than we could obtain from any other source. This also is worthy of protection. But some limitation must certainly be put on the liberty of mankind with regard to this last species of history. Surely the peace and harmony of society would be destroyed if every man possessed the right of publishing the biography of any citizen the moment his body was deposited in the tomb. It may be difficult to draw the exact line which separates legitimate biography from a libel on the dead; but some rules can be laid down that cannot mislead us—and 1stly, greater latitude would be allowed in treating of the character of a political or military chief, than of a

private citizen; 2ndly, public acts ought to be more freely commented on than private character or conduct; 3dly, the comment ought to be confined to such matters only as concern the public to know, and it ought not to be used merely to expose frailties, with which the public can have no concern; 4thly, before the private character or conduct of any man is made the subject of free and injurious reflections, he ought to have reposed long enough in his grave to cause unfounded slanders to be forgotten, and the feelings of his family and friends to have subsided. To apply these rules, I should say that it would be a libel to publish *within a year* after any man's death, any thing reflecting on his private character; and I should also say, that after the lapse of one hundred years, the same publication might be innocent. I do not pretend to lay down these as rules of law, but of reason; I suggest them merely as helps to the mind in drawing the distinction between a history and a libel. The law merely says that a work published in the *genuine spirit of history* is not a libel, but it declares at the same time, that a book reflecting on an individual is a libel, whether it be true or false. In order to judge of the historical character of any passage charged as libellous, we have a right to look into the whole book. Now let us take up the journal of Mr. Dow, and candidly inquire whether the remarks on Mr. Hammet are made in the genuine spirit of candid and impartial history? Mr. Hammet was no statesman or warrior—he was a humble preacher of a very small and humble sect of Christians—the comments do not relate to the religious opinions, and doctrines he espoused, but they treat of the *secret motives* of his actions: they do not charge him with spiritual errors, but with a breach of confidence—the attack is not made on his head, but his heart—and he is followed into his domestic retirement; his private habits are held up to reproach, and the trying scene of his death-bed is painted in the most glowing colors that could be used to discredit and disgrace him. Now as to the time when these charges were made, six months had not elapsed as appears from the date of the journal, and the sod which covered his body was scarcely green when this libel was composed, and was, I believe, shortly afterwards published to the world.\* If Mr. Hammet had friends, surely their feelings could not have been yet prepared for such an attack. If, then, we consider the time of publication, the

\* In this it has since appeared the Attorney General was mistaken. Though the entry concerning Mr. H. was made in the journal six months after his death, it was not published till the year —, and — years after his death, and it was then published in Europe, and was not issued from the American press till —.

character of Mr. Hammet, or the nature of the charges—I think we must arrive at the conclusion that this libel cannot be sheltered under the protection afforded to history. You will take the book out with you, gentlemen, and judging from the words and the context, will say whether you deem this a fair and impartial history, or a libel on the memory of Mr. Hammet, and with your decision I shall be well content. One remark only will I here add on this point; if the charge that Mr. Hammet "*died drunk*" had been strictly true, I am entirely at a loss to conceive how the publication of that fact could possibly promote the cause of religion or morality, or indeed to promote any other end than to bring contempt and disgrace upon his memory, and inflict an incurable wound in the feelings of his friends.

There is but one other argument urged by my friend, which now occurs to my mind as necessary to be answered. He says that the defendant is a *Methodist*, and he has painted in colors as true as they are glowing, the great services rendered to mankind by the zealous and devoted sect to which his client belongs. He tells you further, this circumstance, connected with Mr. Dow's peculiar habits and mode of life, entitle him "to find favor in your eyes." I most cordially and sincerely unite with my friend in the encomiums he has bestowed on the Methodists as a sect, and though I cannot bring myself to approve of all their opinions, and modes of worship, I do believe they render more service to the people at large than any sect of Christians with which I am acquainted, and I am inclined to think, than all of them put together. The strict *economy* which pervades all of their establishments—their practice of providing at a very small expense preachers who constantly *traverse the country* in all directions, carrying "the glad tidings of the Gospel" to every door—and their plain and earnest appeals to the hearts and consciences of their hearers, have certainly produced a wonderful effect in every part of our country. There are portions of this state in which vice formerly abounded, and in which, since the Methodist went among them, virtue "still more abounds"—the profligate has been reclaimed—the daring infidel converted, and the souls of multitudes have been saved. Whatever may be the opinion of any man as to their errors, while we apply the Christian rule, "by *their fruits* ye shall know them," the character and services of the Methodists must be entitled to the highest praise. My official duty calls me occasionally to a district in this State where there exists no regular established Church, and no established clergyman of any de-

nomination. The Methodists took up the work which all others had abandoned, and are daily producing "the fruits of good living and a holy conversation." That Mr. Dow belongs to such a sect, can excite no feelings *against him* in my bosom, and certainly none in this community, where the services of the Methodists are so universally prized. His mode of life, too, has excited popular feeling in his behalf, in a very high degree, and in the progress of this trial we have received plain indications of the public sympathy being with him. But are we prepared to say that the member of any religious sect shall have law and justice measured out to him by a different rule from others? Shall Mr. Dow be suffered to violate our laws with impunity? I do not ask you to find him guilty, unless you are fully satisfied of his legal guilt. But if you are satisfied, you cannot hesitate how to act. You must support the authority of the laws, and teach all men by this example, that the laws are supreme.—The measure of punishment will be for the Court, and that it will be mild and humane, is not only my sincere wish, but from the high character of the Judge, may be confidently expected.

The counsel for the defendant has argued that there is no distinction *in reason*, between *spoken* and *written slander*, and he has stated that charges of the *most atrocious nature* may be made *verbally without being actionable*, and he therefore concludes that the *same words ought not to be actionable*, if written or printed. I dissent from both branches of this proposition. There is a wide difference between verbal and printed slander, and the cases put where the former would not be actionable, so far from proving that they *ought not to be actionable* when printed, demonstrate that they ought to be actionable even when spoken. In support of this opinion, I shall urge but one or two plain and obvious arguments. Verbal slander is often the result of excited passions, and from this cause loses much of its influence on the opinions of the hearer—it is confined to the small circle who may chance to surround the speaker—it is soon forgotten by those to whom it is addressed, and in general produces no permanent injury to the person whose reputation is assailed. Printed slander, on the contrary, is the result of cool deliberation, and the solemnity of the charge gives it greater weight—it is not confined to a small circle, but is disseminated through the community (and in the language of the defendant, in relation to his book) "it traverses every part of our own country, visits all the countries of Europe, penetrates into Asia, and finds its way even into Africa." Its form is permanent, it may not only outlive the present generation, but may live to the end of the

world, and not only destroys the reputation of the person attacked, but may entail disgrace on his posterity, to the remotest generations. If slander in any form has been supposed to imply malice, surely *printed slander* more strongly admits of that implication. The libel is composed deliberately in the retirement of the closet;—it is corrected at leisure—a contract is made with the printer—the proof sheets are examined, and not till then is the work issued from the press. It would seem to follow, from these considerations, that there is *some reason* in holding *printed slander* to be more reprehensible than *verbal slander*. Now let us advert to the case put by my friend. He says that by the English law, an amiable female may, in the presence of a multitude, be accused of the want of virtue, and may be branded with the most odious epithets, and this is not actionable. But will he, or any man of feeling, say that such an offence *ought not* to be punished. The objection, then, it appears, is not that such slanders *ought not* to be punished when printed, but on the contrary, that they *ought to be* severely punished even when spoken. I am satisfied that all intelligent men, whether lawyers or citizens, at this day concur, that it is *reproach to the law* that it affords no redress for words spoken derogatory to character. Shall we magnify the evil by taking away the remedy wisely provided for a still greater offence, to wit: *printed defamation*.

Having now, Gentlemen of the Jury, gone through the law and the facts of this case, I must request you to bear with me for a few moments longer, while I attempt to impress on your minds and hearts the *inestimable value of reputation*; and the absolute necessity of *maintaining the law of libel*, in order to render reputation secure. If we consider the intrinsic value of "a good name," or its utility as an incentive to virtue, we cannot fail to acknowledge its immense importance. Man is a social being: he can never make himself independent of the world, and the good opinion of mankind must therefore be of greater importance to his welfare than either wealth or power. "A good name (says the inspired writer) is better than riches." If it be true as Lord Bacon has declared, "that *knowledge* is power," surely reputation is entitled to the same praise. Without it no man can maintain a commanding influence over the minds and opinions of others. Without it knowledge is comparatively useless—courage is nerveless—wealth despicable, and even virtue itself loses half its excellence. To be useful is the highest praise, and ought to be the chief object of every good man. But what can so enlarge the sphere of influence and add such *vast powers* to human exertion as a spotless

fame? *This* not only makes us eminently useful, but it secures our happiness. If wealth enables us to promote the arts and sciences, to build churches and establish schools; if ambition points out the road to power, and thus enables its votary to confer important benefits on mankind, it is reputation only that crowns the efforts of the one and sanctifies the triumphs of the other. In all ages men have acknowledged the value of a virtuous fame. The great father of the drama, the immortal Shakespeare, has caused one of his heroes to exclaim,

"Set honor in one eye and death in t'other  
"And I will look on death indifferently."

To this sentiment every bosom of refined sensibility must respond. We have all witnessed, Gentlemen, melancholy wrecks of noble minds. I have seen a man rich in earthly goods, surrounded by an amiable family, and a brilliant circle of devoted friends. I have seen *such a man*, the pride of the state, "observed of all observers," admired for his talents, and beloved for his virtues. To him could with truth be applied the beautiful language of the book of Job. "The candle of the Lord shined upon his head!—the Almighty was yet with him, and his children were about him. He washed his steps with butter and the rock poured him out rivers of oil. The young men saw him and hid themselves, and the aged arose and stood up. When the ear heard him it blessed him, and when the eye saw him it gave witness to him. Then (he said) I shall die in my nest and shall multiply my days as the sand." *His reputation was unspotted*—But I have seen the same man *without his fame*—calumny had blasted, or misconduct had destroyed it. You have seen the stately edifice towering in the pride of majesty and beauty, struck by the bolt of heaven, and in an instant levelled with the earth and reduced to a heap of black and smoking ruins. Such was the change produced on the character of him who had been despoiled of his reputation. He moved along like a pale and melancholy ghost—a *stranger among his friends*, without a smile to greet him, or a hand to bid him welcome. Then it was that I felt the full force of the declaration that "the spirit of a man may bear his infirmities but a wounded spirit who can bear."

It has been urged by the defendant that *in this country* a greater latitude ought to be allowed in relation to publications affecting reputation, and we are told that "the freedom of the press," which is secured by the constitution requires this liberty. But it seems to me that in this free and happy country *peculiar guards* are required for the preservation of reputation. Among what people is the

sense of honor so delicate and refined? In what country is the spirit of the people so likely to overleap the bounds of the law, and to expiate by blood every attack on private character? In other countries wealth and rank give character, influence and power, even to the vicious and corrupt. In America we have no nobility but that of wisdom and of virtue. It seems to follow, therefore, that as character with us creates the only distinction between men, that it has peculiar value, and ought to be protected by peculiar sanctions; and assuredly the peace and harmony of society must be in an extraordinary degree disturbed by every attack on reputation. In America it is "the very jewel of our souls," of which we cannot be rifled with impunity. If such be the value of reputation to the living, ought it to perish with us, and be buried with our bodies in the grave? Who is there that would wish to die and be forgotten? to have no tear of affection shed upon his tomb? to leave no record of his virtues! to have his very name forgotten, and "to pass away as the beasts that perish and are no more seen forever!" No, Gentlemen, we all wish to live beyond the grave, in our children who inherit our fortunes and our names, and in the memory of our friends. But if it be desirable *not to be forgotten*, what shall we say of having our names remembered only to be despised—and our history told only to bring our memory into public hatred and contempt—that our very names should bring disgrace on our innocent offspring, and never be mentioned in their presence without mantling the youthful cheek with the burning blush of shame? Who can contemplate such a fate as his own without being tempted to curse the hour that gave him birth—and to wish that a mill-stone had rather been put about his neck and he had been cast into the sea. Shall it be said that the reputation of the dead ought not to be protected by the laws? If men were not punished for libels on the dead, whose fame would be secure beyond the period of his life? And here permit me to remark that the dead are *defenceless*, and if posthumous fame be an incentive to virtue, society only can afford it protection. The sentiment of reverence for the dead is deeply imprinted on the human heart. It is a delightful incident in history, that when a certain nation was subdued and driven out from their country, the only request they made of their conquerors was to be permitted to carry with them *the bones of their fathers*. "De mortuis nil nisi bonum," is a proverb in every country. I will illustrate the feeling of abhorrence with which men regard all attacks on the dead, by but one other remark. There is an animal odious in its character and form, and of so ferocious a dis-

position that though taken young, no assiduity or kindness (however long continued) can subdue its fierceness, or calm its fury—it is called "the hyena—fellest of the fell." And it is to this animal that poetry and fable have assigned the *appropriate employment* of prowling about the grave and feasting on the dead. But the hyena feeds only on the mortal part of man: he but destroys the loathsome and corrupted body. Surely to assail the immortal fame of man and to strip the tomb of the flowers with which the hand of affection has decked it, is a more odious office. Never, Gentlemen, no, never can *our laws* permit any violation of the sanctity of the grave. God forbid, Gentlemen, that I should impute to the defendant such feelings or such motives; I know *he is incapable of them*. But he has not *duly regarded* the sacred character of the dead—he has published a libel on the memory of Mr. Hammet, contrary to the spirit of our wise and wholesome laws, whose authority you must this day maintain by your verdict, or consent to see them violated hereafter with impunity.

The foregoing contains a very imperfect sketch of the speech of the Attorney General in this case. In consequence of Mr. Dow's suddenly leaving Charleston, and desiring to carry with him the materials for the publication of the trial, this speech was hastily prepared, and is published without any correction by the author.

#### JUDGE JOHNSON'S CHARGE.

*Gentlemen of the Jury,*

The Indictment in this case charges in the first count that the defendant published a libel on the memory of the deceased Mr. Hammet, with a view to provoke his relations to a breach of the peace; and in the second, that his publication had a tendency to the same effect. The distinction between these two counts is purely technical, and I will give no opinion on it till we have discovered whether the words published by the defendant are a libel or not. The definition of libel, which is found in Chitty, is that it is a malicious defamation in writing, and tending either to blacken the memory of one who is dead, or the reputation of one who is alive. Now it is only necessary to read the words against the defendant, and to ask yourselves whether their obvious intent and meaning be not to blacken the memory of the deceased?—For

my own part, I have no hesitation in saying, I think they do. This being so, the law, Gentlemen, implies the publication to have been malicious, and intended by the defendant to blacken the memory and bring into disrepute the family of the deceased. If either count be bad, it is the first, and not the last, as has been argued, for the last expressly shows the *tendency* of the act which means the intent. The publication, therefore, being admitted by the defendant himself, is sufficient; for the law, as I have said, *implies* the malice and the intent to provoke. The question of libel or no libel, is one purely of law—and for the Court, not the Jury, to decide. All the Jury have generally to do with the case is with the fact of publication and the truth of the innuendoes or meanings, attached to the words. They may indeed take on themselves to judge of the motives with which the publication was made. If a Jury, Gentlemen, could satisfy themselves that a virtuous motive or intent existed, I do not pretend to say, that there are not cases in which it might operate to excuse the act. But it would be a most dangerous thing to give the writer of a book a general license to print whatever he learns, true or false, of different persons, notwithstanding they may be dead, upon the pretence of subserving the cause of morality; for if he can publish this of the dead he can do the same of the living, by taking care to give his book a religious cast. Gentlemen, this habit of libelling should be suppressed—the peace and happiness of society demand it—there is no pretext, in my opinion, which can justify it; and I have seen and heard nothing, whatsoever, that in my view, can afford any justification for this act of the defendant. It is your province, however, Gentlemen, to judge of his defence, and I leave it with you.

The Jury retired, and some time afterwards brought in a verdict of *Guilty*.

On a subsequent day, 21th May, the defendant was brought up to be sentenced; when on his being asked if he had any observations to make previous to the passing of the sentence of the law, replied that he had, and by the permission of the Court would read them from a paper, which he did, as follows:—

[The Reader will notice in the digest of S. C. the *title authority*, &c. &c. of the KING, is still retained, (1814) and I was tried by British law.]

Before sentence is passed, criminals are commonly allowed to speak in BRITISH courts when condemned by BRITISH LAW;

therefore I conceive myself at liberty to make a few remarks, as a dying man to dying men!

The Judge seemed to suspect malice arising from a mistake of the gentlemen of the bar, from the observation and the words—"The preachers were shy—the meeting-house was shut against me," &c.

Here I would remark, that there were two societies of Methodists at that time. One was distinguished by the name of "Asbury Methodists," the other by the name of "Hammet Methodists"—but I was not in connection with either. The Asbury Methodists were shy, as intimated in the book, but Hammet's preachers were not shy, but opened their meeting-houses to me on that occasion.

Hence I could feel no party spirit or personal malice in my breast at Mr. Hammet's leaving them and setting up for himself—for I am not bound by any specific human creed, to any society, but endeavor to follow the openings of Divine Providence, to gain access to the people, to preach Christ, and him crucified; and recommend to all, to flee from the wrath to come; as they will be judged according to the deeds done in the body.

The Attorney General seemed to say, if it appeared that the relation in the Journal was *historical*, there would be an end of the investigation; and brought up no particular instance of a *historian* being punished for history, but seemed to lay much stress on the idea of *six months* being too short a time to speak freely of the dead.

A material fact seemed to have escaped the notice of the Court. The publication of the Journal was not for a lapse of years, and the first American edition was about ten years after the death of Mr. Hammet, which the copy right to T. C. Totten, back of the title page of the history, (I think) will show. How long a time is sufficient for one to be dead before you may write the truth about them? And what is the book but a History of Cosmopolite, with its concomitants? And if you may not speak the truth of public men who are set up as moral teachers, when their example may be injurious to society, is not this protecting vice by law? and moreover be a preventive of impartial history; and also for men of infamous habit, to fly to S. Carolina as an Asylum, under the protection of law, that the truth of their evil deeds may not be spoken. If I were allowed to pass an opinion on the Attorney General's eloquent observation, on the great importance of posthumous fame, I would say, that it was best preserved by leading a virtuous life, and not by gagging the condemnation of VICE. It has been suggested that my having counsel, witnesses, &c. was indicative of malice! but a word will set this in a proper light—as the Attorney Gene-



ral and all my friends know, it was my intention to have no such provision, but the Attorney General recommended the necessity of the thing, to answer certain points in law; and a friend of mine had engaged Mr. Prioleau before I knew it; and Mr. Hayne had put the indictment also in his hand before I knew it; and Mr. Prioleau advised to have some witnesses—which since I have been pained at, as being the innocent cause of something like *perjury*, when they swore to tell the truth and the whole truth, and yet they were *restricted* in their disclosures!—I have been informed that MALICE constituted the *gist* of a libel. And although malice may be implied from the use of words calculated to bring a man into contempt, still, if it can be shown from circumstances, that there was no malice, can that be a libel? Here let it be remembered, first, that I never saw Mr. Hammet; second, that I never knew he had a son, or daughter till January last; and thirdly, so far was I from malice, that I never caused intentionally any of those books to come to Charleston, or strove to prevent it, and those few copies (which were brought here by a Thomas Pitts, with other books) have been here for years—and he gave me his order to obtain them as I came along. I am no lawyer, and have chiefly confined my study to the law of nature and the law of God. But it seems strange to me, that an American citizen, after forty-five years of Independence, should be tried by FOREIGN law; and that merely the OPINIONS of men CALLED *law*! and these opinions are so various, as to appear almost OMNIFARIOUS; and are so contradictory and clashing, that the Judge is free to take WHICH opinion he pleases.—So true is this, that it is not *uncommon* to see the Judges equally divided on the bench. Would it not seem strange, if I should request to bring in or introduce an Egyptian or Turkish law! and yet in reason, why the law of one foreign country, and not that of another?

Circumstances, analogous, are exemplified in the Spanish History of S. America—trying the people of one country by the laws of another. The natives were brought to trial before the ecclesiastical court, found guilty of heresy, and executed!—May such things be a lesson to us, and open the eyes of the American People, to see and make a proper distinction between *those* principles and laws deduced from the “INHERENT” and “UNALIENABLE RIGHTS OF MAN,” and those of the old world, founded on ASSUMPTION only, and then improperly called DIVINE RIGHTS.—And even those laws of England called “*Common Law*,” which may well be styled, “UNCOMMON,” when found in S. Carolina \* to convict a citi-

zen of the United States, repugnant to the express declaration of the Constitution of the U. S., which is express against abridging the freedom of speech and of the press, and also is acknowledged to be the supreme law of the land! and also in violation of the Constitution of the State of S. Carolina, which, article 9, section 6, expressly declares, that “THE LIBERTY OF THE PRESS, SHALL BE FOREVER INVIOLABLY PRESERVED.”\* I read in Johnson's Dictionary, *invioably* means—1. Not to be profaned, not to be injured.—2. Not to be broken.—3. Insusceptible of hurt or wound, and 4. without breach, without failure.—Here, then, arises an important question—viz. Which is to be considered the most sacred and important in S. Carolina, HER OWN CONSTITUTION, which is the FOUNTAIN of her laws, and in which it is expressed, “that the liberty of the press shall be forever inviolably preserved, or the introduction of BRITISH LAWS, which cost the treasure and blood of our fathers to repel, and to extricate and preserve us from *their* baleful influence! Again, what assurance of protection can one State give to the citizens of another, as it relates to their persons and property, if they give preference to a foreign law, contrary to the express declaration of their own constitution? And may not the *rulers*, as the *delegates* of the people be asked, how can these things be answered to the people with candor and fidelity? If it be true that the legislature of this State, upwards of an hundred years, when young, as a British province, and having few laws of their own, from the exigency of the times, adopted certain English Laws—can it still be true, that the OPINIONS of *Englishmen* since then, can be admitted to be LAWS in THIS land? Is not the wisdom of this nation, when brought to a focus, clear on the subject of the *liberty of the press*? And can the opinion of an Englishman, when opposed both to the Constitution of the U. S., and also of the State of S. Carolina, be admitted as a *good* and *wholesome* law in THIS land? If so, where is the hand of safety and protection to the defenceless stranger; who has his enemies, and is prevented by foreign law from pursuing his journey, when passing peaceably along? Can these things stand the test of investigation, and be sanctioned by the people in this State? May

ered *divine*, when contrasted with this British principle, in the unwritten law or tradition; for the former admit *ted evidence*, the latter does not.

\* Common Law, State Law, 1712. See Constitution, and Judge's oath, Article IV. Constitution of South Carolina.

“I do swear, or affirm, that I am duly qualified, according to the Constitution of this State, to execute the office to which I have been appointed, and will, to the best of my abilities, discharge the duties thereof, and PRESERVE, PROTECT and DEFEND the CONSTITUTION OF THIS STATE, and of the UNITED STATES.”

\* John Adams' “Gag Law” may be, as it were, consid-

God forbid! Is it not time for American citizens to be tried by American laws?

Again, if you say I cannot appeal to the U. S. Court, I can, as a *citizen*, appeal to the *good sense* of the *American* people, for that justice which the nature of the case admits of, and their true interests require! And as a *Christian*, I appeal to the GREAT JEHOVAH, who rules the people, and who looketh at the heart, and judgeth according to intentions! And the day will come when all secrets will be disclosed, and TRUTH and EVIDENCE will be brought to light, and it will then be made manifest to angels and men, whether *malice* was in my heart, or the hearts of those of my PERSECUTORS!

God save the State!

God save the people!

AMEN, AMEN.

Here, it would be proper to remark—first, I have already been in prison—secondly, I have had one thousand miles extra travel on this account—thirdly, my *companion* had to travel several hundred miles by herself, as a lonely woman, to return to our friends in the North—fourthly, my congregations were disappointed—fifthly, it has involved domestic concerns too painful to be mentioned—and sixthly, there has been more than one hundred dollars expense already, which is considerable for one in my situation of life, exposed to the vicissitudes of time, floating at the mercy of a wide world! And as I cannot suppose your Honor would wish to give a double punishment, you will please, in the sentence, to take these things into account.\*

#### JUDGE JOHNSON'S SENTENCE.

LORENZO DOW—

You have been tried and convicted, after a patient, and I hope an impartial trial, for the publication of a libel, tending to reflect on the memory of a deceased person. The novelty of the charge has excited a considerable sensation, and called forth the talents of eminent counsel. After the most patient investigation of the case, I can only say that I am satisfied

\* When I had finished, keeping my standing position, to hear what the Judge would say, my thoughts were arrested with an awful sense of the General Judgment, when all secrets would be disclosed, and mankind rewarded according to the deeds done in the body; though they might attempt to hide them from mortals for a little season here!

The Judge and present company appeared as GRASSHOPPERS, when contrasted with that day! and my MIND was kept in PEACE!

you have been convicted in strict conformity with the rules of law. For those rules, you are aware, I am not responsible, nor is it my duty to do more than faithfully to expound them. You have said in your address, that the liberty of the press, so guarded by the Constitution, has been violated in your conviction. From this remark, I fear, that you have not distinguished between the liberty of the press and its abuses. The framers of that Constitution never intended to license the slander of private character, or sanctify acts inconsistent with the harmony of society. It is objected by you also, that you have been tried by the rules of English law: this is true—but it is equally true that they are declared by an act of the Legislature to be the laws of the land. They are founded on the experience of ages, and I know not why they should be regarded as baneful only because they are also the laws of another country. You are a stranger here, and complain that an appeal to the Court of the United States has been denied you. I must remark in this, you have not followed the example of your Great Master: He directed that you should render unto Cæsar the things that are Cæsar's. Your voluntary presence here subjected you to the government of our laws, and you must pay the tribute of obedience they exact. It is the prerogative of all laws to punish those who violate them within their territorial limits. You cannot but know that man is the creature of passion, and prompt to revenge every injury. Nothing can have a greater tendency to inflame the passions of the living, than the libelling of the dead, particularly when aggravated, as in your case, by the abuse being pointed to the very moment of dissolution—a moment which, in this instance, some of the witnesses testified, was, as to the deceased, a moment of blissful hope. You yourself have shown the dangerous tendency of your own acts—your book circulates over the world beyond your control, and beyond the correcting influence of truth itself: it inflicts lasting insults on the family of the deceased—wherever they may go, and however innocent, they may become, the objects at which "scorn may point her slow and moving finger." Let me caution you, in your future journey through life, to spare the character of the living, and the memory of the dead. To the living, reputation is that which is most dear—life, without it, is scarce worth preservation—and the hope of posthumous fame excites men to noble and worthy pursuits; seek not then to "drag the frailties of the departed from their dread abode." No beneficial purpose can be answered by it; for it promotes not the cause of virtue or religion. In the sentence now about to be passed on you, I am actuated by motives

which, perhaps, in its strictness, the law might not wholly justify. You are, however, a man who has devoted himself, it is said, with great self-denial, to a religious life. The motives which have actuated you, have been ascertained rather by a legal *implication* from the words as published, than *positive proof*. Your circumstances are not prosperous, and you may have already suffered much from this prosecution. The sentence of the law is, that you be confined in the common jail for twenty-four hours, be fined one dollar, and pay the cost of this prosecution.

The defendant paid the fine, but the costs were all relinquished by the officers of the Court. He then went to jail, from which the pardon of his Excellency the Governor, Thomas Bennett, released him in the afternoon of the same day.

*The State* } Guilty of Libel—sentenced  
*vs.* } to pay a fine of one dollar,  
*Lorenzo Dow.* } and to be imprisoned for  
 twenty four hours.

RECEIVED 24th of May, 1821, of the defendant, one dollar in full of the fine imposed—costs of prosecution being remitted.

W. S. SMITH, *Clerk General Sessions.*  
 Charleston, S. C.

*The State* } (Copy.)  
*vs.* } Libel. Imprison-  
*The Rev. Lorenzo Dow.* } ment for 24 hours  
 from half-past 10 o'clock, to be discharged to-  
 morrow morning at half-past 10 o'clock. Mr.  
 Hyams will receive Mr. Dow as a prisoner.

J. G. DELUSSELIM, *Sheriff.*  
 May 24th, 1821.

WENT with the above in hand, without an officer to the tight house!

*The State* } Indictment Libel. The de-  
*vs.* } fendant in this case having  
*Lorenzo Dow.* } complied with the sentence,  
 and his Bond being cancelled, he is hereby  
 discharged from further attendance at Court.

W. S. SMITH, *Clerk General Sessions*  
 Charleston, S. C. 26th of May, 1821.

## APPENDIX.

### ADDRESS TO THE PUBLIC.

HERE, I have learned two things. The judge constitutes the Court, and the clergy constitutes the church.

The "common law" is *unwritten*—of course is only taken from precedents, founded on tradition, transmitted from the dark ages of the world—and is considered and quoted as being in force, like statute law, as an expression of the will of the people, by their delegate and representative. And the tradition of the church is put on equal footing with the Scriptures in point of validity.

A precedent from tradition may be brought to prove any thing—even contraries—and so establish nothing.

But as *common sense*, since the time of Martin Luther, called the authenticity of the unwritten tradition of the church in question, so may the GOOD SENSE of the AMERICAN PEOPLE call in question the "unwritten" law of feudal principles—for those traditions, whether civil or ecclesiastical, may be considered twins when applied in a social point of view.

To detach a man's actions or words from their relative connections, and concomitant parts, and then to give the same your own twist and turning—you might make him say any thing, and mean nothing.

A young lady administered arsenic to a sick person, through the servant's misplacing the phial—here detach the act from the connection—admit of nothing but the *fact* to infer the motive from—you might say she poisoned the person—she is a murderer! Those principles are congenial with the systems of the old world, who think they have arrived to the summit of perfection in their political economy. But Americans require laws, congenial with our first and fundamental principles, as established and recognized in this land—and I hope to see the day, when we AMERICANS shall be so improved as to be governed by American laws only.

The doctrine of the "BENEFIT OF CLERGY" is not admissible in the United States, whatever it may be in Spain or Portugal.—Hence, why not expunge that antiquated, thread-bare, twisted *ism* of expression—unless we find it necessary to retain a great swelled word—perverted from its primary meaning, to dupe the ignorant—for letters screen no man now, whatever might have been the custom once.

Also the doctrine of "CORRUPTION OF BLOOD," as mentioned in the digest, cannot exist here, and attach and retain the same meaning as in Europe. For there are thirteen grades of distinction in the theory of the old world betwixt the slave and the despot—most of whom are designated by some NICK-NAME, under the title of nobility—or rather NO ABILITY—as if they were a superior order of beings—but if their conduct displeased the sovereign—away went their title—property and all. So they would be on a level with other poor people, and hence their degradation was supposed to corrupt their blood. What corruption of blood then do we find in America? LORENZO, be cautious that you do not compose a LIBEL! "The greater the truth, the greater the lie"—truth sure can be no lie!

A certain lady whom I shall call Miss Issippi—remarked at a dining party, that she thought that "GENERAL CONGRESS" must be a great man—every body was talking about him—for her part she wished that he would pass that way, that she might see the *Gentleman*.—Another, whom I shall call *Lady Caroline*, very soberly inquired, who Miss Ouri was, and where she lived, that *General Congress* should pay such attention to her?

A third replied, that Miss Ouri, is supposed to be a colored woman—and his attention has been so much upon Miss Ouri, that the general seemed to have little time to think about any thing else, except his eight dollars a day!

Indians suppose themselves as much superior to white master, as the colored servant is below—hence, said the chief—The Great Spirit first made the black man, out of black earth, then the white man, out of the tree,—afterward the red man, from the red earth.

Here it may be asked, From whence came the FOURTH CLASS, or kind of people?

Is this the American corruption of blood?

It has been argued that this doctrine of libels is necessary to protect the character of REFORMED LADIES. But were they to speak through me, perhaps they would ask, Is it not rather to protect the character of UNREFORMED GENTLEMEN, so called?

A few hints more, and I've done.

*Query.* 1. Would it not be well for all persons, who think of becoming candidates for public office, to examine first, their motive, and second, their talents? whether it be sinister or to serve the public good, and whether they have talents for it! Otherwise your principle is mean, and you stand in the way of a better.

2. Clear heads, sound judgment, a virtuous heart, and an independent mind, to act as JURORS—and save the Judge the trouble—and similar materials for the different places in society. And if you say timber is scarce! the greater is the pity.

Fellow citizens, be guarded against those office hunters who court your friendship merely for the loaves and fishes! The welfare of the nation is connected with, and in a measure, is dependent on your CHOICE. The exercise of your judgment—look for evidence of the best of materials—and never give your vote for a drink of grog,—but conduct yourself as a member of the community ought to do; as you expect to answer to the Great Jehovah for the deeds done in the body: and as a friend to society, and to the RIGHTS OF MANKIND!

If the opinion of an European is the law, and none but lawyers have it—How can a citizen know when he is safe? Does not this show the need of simple and plain acts of LEGISLATION, and afforded cheap to people, that they may know the laws of their own country?

A certain man was indicted for assault and battery, the Jury, not knowing the meaning of the words, brought in a verdict of manslaughter, were reprimanded and sent out again, concluding if it was not manslaughter, it must be something worse, so returned a verdict of wilful murder—but the Judge had to turn Juryman virtually and explain what manslaughter was, and what they must bring in.

Another set of Jurymen, as the birds say, would unanimously have acquitted a prisoner in their conscience, but thought that by their

oaths they were bound to bring in such a verdict as the Judge dictated!

Why should any Judge remark on the looks or appearance of a prisoner, to prejudice a Jury, and so harden their feelings against him.

*A few thoughts after sentence, penned in Jail, just before the release from the Governor.*

### THE STRANGER'S FAREWELL.

HE CAME a stranger among you, not for your money, but to seek your Good. The time is at hand when *He* expects to leave you never to return; at least that is the present prospect. Therefore a few friendly hints, as a caution, are left behind.

There is a *Cloud* arising, though remote—the *Quakers* have seen it and are gone; retired beyond the river, and their *worship* houses are monuments of *mourning* in the land! Then let the people turn to God—and every man turn from his evil way and leave the road of sinning, before the cup of their iniquity be full—that God may *pardon* your crimes and give you a lot with His people among the blessed!

And let what is amiss in this land, by tradition, as it relates to "*Feudal Law*," and "*Common Law*," and "*Lynch's Law*," be so regulated by "*Statute Law*," that PROTECTION and JUSTICE and HUMANITY may be extended to both PEOPLE and CATTLE!\*

*Charleston Jail, May 24, 1821.*

POSTSCRIPT.—From all circumstances, one may believe that the police of the city, having a presage of my coming, had designed a trap for the occasion—or to block up my way, or both. For first, all the streets and market-houses, with other places, were interdicted me, as far their power extended—perhaps on account of a book called the "*YANKEE SPY*."

Secondly, the *man* who bought the book for \*\*\*\*\* and on which the prosecution was predicated, appears to be my warmest friend, by having a stand erected outside of the corporation, taking me by the hand, and pretending to keep the peace, &c. But the two leading persons were challenged to fight duels by some who saw their procedure!!

Major General Gaines sent word to the Sheriff, that he would bail me out to the amount of \$10,000; after which a number offered to become my security for my appearance at court; and it was thought by some of my opponents, that I would forfeit my bonds—but being disappointed here, there was a move to leave it to citizens—but the reply was, that they had done all they could to scandalize me, I would therefore, rather it would come to an open fair trial—which is related officially in the preceding pages. After my return to New England about one thousand copies of the report, with the "CAUTION WRIT IN JAIL" annexed, were sent back to Charleston (S. C.) and arrived about the time that the *Negro Plot* broke out, and was discovered. Hence a criticism that L. D. must have been knowing to the same—and if they *now* had him in tow, would know what to do with, and how to dispose of him, &c.

After my condemnation the growth of the seed planted by *William Penn*, as it relates to his economy in fostering and establishing equal rights of conscience—140 years after was extended to me in the piazza of the custom-house at Charleston, by the hands of the officers of the Federal Government—over which the Corporation had no control—there I was permitted to address thousands—under my own vine and fig tree, and there was none to make me afraid!

However, the Law which condemned L. D. was brought to TRIAL itself, before a Constitutional Court of Seven Judges, and there argued, and Judgment passed upon its obnoxious principle in such a mode of practice—and sent it down the hill!

In Connecticut, the principle was put down before, and in the state of New York, since—may the day arrive when it shall be banished from the Union!

Should the once supposed to be *cattle* in Hayti, be *recognized* as independent *folks* by our Supreme, what would Brother Jonathan's sisters to the Yankees say? especially in some of their edicts of economy!—Georgia and South Carolina have adopted some things in practice by incorporation, as *twin-sisters*, constituting the circumfusion of information HIGH TREASON!!!

But what will be said and done in the day that *cattle* are found to be *folks*?—and *Bolivarism* should spread to the adjacent Islands—and what was only begun in North America, PERFECTED in the South Continent; but *reacting* on the North! Judge by analogy the effects of causes—from the New World to the old continent! He that hath an ear, let him hear!—and depart, where his posterity may be in safety!

The death of Alexander may be considered

as the end of the unholy league, and that Congress, of course, virtually at an end—whilst in the order of Providence the balance is cast in the opposite scale, for a Congress upon different principles, and for a different end! O my countrymen, my fellow citizens! what hath God wrought, in the period of *fifty years*, or since the memory of man!

Nearly all North America belonged to France in 1755—except a strip of country east of the Back-bone—and in a few years she lost the whole of her *claim*!—In 1763 a large luxurious dinner, with collected silver plate, in New York, gave rise to the impression of luxury in the colonies, by the report of the officers, after their return to the fast-anchored isle—hence, in 1764, the ground work of Taxation without our consent—and hence the dispute that ushered in a new nation, July 4th, 1776. Lorenzo Dow came upon the stage, Oct. 16th, 1777—and in those days, priestcraft and kingism, produced the "*Illuminati*" who brought forth the *Encyclopaedia*—to extend and circumfuse information on correct principles to the understanding of man!

In true *light* there is, or may be, a correct judgment, and man's conduct, if actuated by proper principles, will be exemplified accordingly!

This year, 1826, being the *fiftieth* year of our Independence, may be viewed as our *Jubilee*, in a national point of view. The year of *release* was to be every seventh year. New York passed a law to that effect to be seen 1827, when the oppressed are to go free!

I think the Hebrew antiquities mention thirty-six Jubilees in the succession of their political existence. Judging from the past, with the aspect of the present times—what will a few years develope, and another Jubilee from this produce!

Most of the present race of people will be then gone; children yet unborn will occupy our place—but under such circumstances in the world far different from ours!

Then let all those into whose hands these hints may fall, take timely warning and be actuated by proper motives and principles of heart; and prepare to meet God your Judge, that you may be acquitted in that day when all secrets shall be brought to light, and mankind rewarded according to their deeds done in the body!

Thirty years of my life have been spent mostly in the itinerant Ministry—and many have been the trying scenes and vicissitudes, in different climes, that I have passed through in that period of time, in the twenty-four states of America, the Canadas, and some parts of the Old World, in my different visits there.

The sun of life is declining fast, and the evening shades are coming on apace!

Those of you who have heard my *name*, but have never seen my *face*, and those who have seen my face in the flesh, but will ere long hear the sound of my voice no more in this world—remember the day of DEATH draws near, and soon I must meet you in judgment, at the bar of our God. Suffer me then, as a friend, and as a dying man, to warn you, and to entreat you, to solemn reflection and close investigation, how it is with you, and how it stands betwixt GOD and your SOUL!

Remember that by *nature* you are a fallen, *degenerate* creature; therefore, *ye* must be *re-generated* and “BORN of the SPIRIT”—for without holiness no man shall see the Lord!

Never lay down to rest without committing yourself into the protection of kind Providence—and when you awake, give thanks. Thus begin, spend, and close every day with an inward devotion to that Being, on whom we are dependent, and unto whom we are accountable for our conduct in time—that you may

*feel and enjoy the virtue and spirit of redemption in thy soul*, called “Christ within, the hope of Glory”—for what Moses *saw and heard*, and which taught him to worship on holy ground, you may hear, and feel, and enjoy in the heart; as an inward and spiritual worshipper of that great JEHOVAH, whose name and spirit should ever be as a covering to our minds!

As in many branches of *science*, as far as we *advance*, so far we do know and are taught; the same will apply to religious experience in the things of God!

Hence the doctrine of *Repentance*, and the exercise of FAITH, as taught in the New Testament, to bring the *mind* to that MASTERLY enjoyment of true *Charity*, which is DIVINE LOVE felt in the SOUL! preparatory for another world, and as an *earnest* of future life, and a presage of joys to come!

Adieu!

LORENZO DOW.

Wheeling, Virginia, }  
Feb. 22d, 1826. }

# WISDOM DISPLAYED, AND LORENZO'S VIL- LAINY DETECTED

OR THE SECOND TRIAL, CONFESSION AND CONDEMNATION OF LORENZO DOW.

*Before the Superior Court, held at Norwich, Conn. January Term, 1829.*

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Ecc. iv. 1.—So I returned, and considered all the oppressions that are done under the sun ; and, behold, the *tears* of such as were *oppressed*, and they had no *Comforter* ; and on the side of their OPPRESSORS there was POWER ; but THEY had NO COMFORTER

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FROM THE THIRD EDITION.

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TO THE INHABITANTS OF CONNECTICUT AND THE UNITED STATES.

FELLOW CITIZENS : From a sense of duty to myself and to the *Public* at large, involving the interests and welfare of generations yet unborn, I am constrained to address you on a very interesting but painful subject—arising from circumstances beyond the power of my control—as the power of redress for relief, is only to be found *there* by the voice of *your* Representatives, in their LEGISLATIVE CAPACITY !

The principles of *Law* on the subject of *water* as it now stands, involves awful consequences, when considered as a *precedent*, introduced and adopted, to become the governing principle of the country—as the *Supreme LAW OF THE LAND*.

Supposing for instance, the intended dam on the Shetucket River, about Chelsea Landing, should go into operation—what must be the *consequence*, as the principle called *Law*, now stands ?

It would give a favored FEW, complete control over one eighth part of the water in this state, by computation involving the tributary streams.

For if a man has a water privilege on his premises, he has *no right* to improve it by building a *dam* on it for machinery—if there be any mill or factory below ; although the dam should be no injury to any one ; but rather, a very great advantage to all ; but still it would

be actionable, for it is considered a crime, in point of Law, to do a man a *favor*, without his consent, equally as to do him an *injury*.

To *build* a dam, to *lower* a dam, to *tighten* a dam, or to make a *leak* in a dam, or to *raise* a dam if there be machinery below—is actionable ; you must let it remain as it was—STATIONARY.

One has *all the right*. The other has *no right*. One is privileged the other depressed. One is Master the other a Servant. One is “*My Lord*” the other “*Obedient and very humble Servant*”—“*Cap in hand*.” One has all the privilege, the other is deprived of all—not allowed to improve the water equally on his own land ; although nobody in the least degree is injured—still it is a *crime*—unless you obtain the consent of the *Big Man below*—whose works may be ten miles off—and a dozen dams intervene ; and should all above and below *him* acknowledge it to be a real benefit to *them*—still *he* could prosecute and obtain *damage* and cost : by this—*something*—called *Law*—as exemplified in the *late* decision at Norwich.

If a citizen has a spring branch on his farm, he is liable to be prosecuted even for stopping water, by damming the stream for a hog wallow or goose pond ; or by the same rule, for detaining it falling from the eaves of his house.



Therefore, it is plain to a discerning mind that a few capitalists might seize on the outlets of streams between the rivers Seban and St. Croix, and control all the waters of the United States!

Hence the doctrine of EQUAL RIGHTS, &c. Privilege is done away—seeing a man is NOT allowed to improve his own water power and privilege equal to his neighbor—when his neighbor suffers no injury or possible harm by it.

This doctrine being admitted—and the principle of it adopted for Law—*forever* to the PRIVILEGES which our fathers fought and BLED to obtain, and then transmitted to us their children. If the fence of a farm be down for a season, my neighbor interdicts my repairing it because *he* claims the privilege for his hogs, &c. by the same mode of reasoning.

The darkness of the Feudal System seems to threaten our borders—an “*embargo*” being in the land.

Thus the *one* who is privileged to have the ascendancy *over* his neighbor, is like a “LORD,” and should he sell his possessions *he* would sell the privileges with it—and the other is only as *vassals* or kind of “TENANT AT WILL,” without any way for redress—the *Statute Law* being LAME on the subject.

Here then I would suggest the propriety of getting a *petition* from a considerate public, to present to the General Assembly, for a redress of grievance, to obtain some *special* ACTS of *Legislation*, to protect us in the peaceable possession and enjoyment of our freehold estates in fee simple—with all the privileges thereto belonging—that we may be protected from the *imposition* and tyrannical hand of oppressors—and thereby *prevent* the introduction of *darkness*—the darkness of the Feudal System—a favored FEW, to be suffered to *monopolize* two elements in this land!—by “*ex post facto* ism.”

LORENZO DOW.

April 25, 1829.

### COPY OF A WRIT

LEFT FOR LORENZO DOW.

No 1. ¶ “To the Sheriff of the county of New London, his Deputy, or to either of the Constables of the Town of Montville, in said County, Greeting. By authority of the State of Connecticut, you are hereby commanded to attach the Goods or Estate of Lorenzo Dow, of said Town of Montville, to the value of Two Thousand Dollars, and for want thereof, to attach the Body of the said Lorenzo Dow, if he may be found in your

precincts, and him safely keep, so that he may be had to appear before the County Court to be holden at Norwich, within and for the county of New London, on the third Tuesday of November, A. D. 1827, then and there to answer unto Peter Richards, of the Town of New London, in said County, and Henry A. Richards, of said town of Montville.

No. 2. ¶ In a plea of Trespass on the case, whereupon the Plaintiffs declare and say, that on the 10th day of August, 1827, and for a long period before said 10th day of August, 1827, [1] to wit, to more than four years, they as Tenants in common, owned and possessed, and were well seized in Fee, and as Tenants in common, now own and possess and are well seized in Fee of a certain Tract of Land, situate in said Town of Montville, bounded as described as follows, viz. Northerly, on Nathaniel Bradford's Land, and land formerly owned by Joseph Rogers; Easterly, on the old Road leading from New London to Norwich, Southerly, by land owned by Ebenezer Comstock, on Church and the middle of the Brook, commonly called Lester's Brook, which separates from David Congdon's Land, Westerly, by lands of David Congdon and Nathaniel Bradford. That the stream of Water, (commonly called Lester's Brook,) originating from Miner's Pond, so called, a natural Pond of Water, situate in the Town of Montville, passes by and bounds on said land of the Plaintiffs, for a long distance, until it comes within about one hundred rods of the east side of the Plaintiffs' said Lands from Northwest to Southwest, where said Brook runs through said lands of the Plaintiffs.

No. 3. ¶ And the Plaintiffs say that for more than One Hundred years last past, on said Lands described as aforesaid, and near the turnpike road leading from New London to Norwich, there has been and is now kept up and maintained on and across said stream, by the Plaintiffs, and those under whom the Plaintiffs claim and derive their title to said Lands, a certain Dam, for the purpose of retaining the Water which runs in said stream, for the use of a certain Grist Mill and other Manufacturing Establishments, which the Plaintiffs and those under whom they claim, have constantly, during all the time aforesaid, kept, and maintained on said premises.

No. 4. ¶ “And the Plaintiffs say, that they and those under whom than they claim said Premises, have been used and accustomed, for more [2] one hundred years last past, and until within one year last past to have the Waters of said Miner's Pond, freely and without obstruction, to flow and run from said Miner's Pond to the Plaintiffs' said Mill and

other Manufacturing Establishments, situate on said stream on the Plaintiffs' Premises described as aforesaid. [3]

No. 5. ¶ "And the Plaintiffs say, that relying upon it that they had good and lawful right to have said Waters flow from said Miner's Pond and run to the Plaintiffs' Mill aforesaid, and premises in their usual course and accustomed quantity, without interruption or obstruction, they did, about five years since, erect a new and expensive Grist Mill and a large Cotton Manufactory on said stream, and on their said premises, and have laid out and expended on the same more than Fifty Thousand Dollars, and have successfully and uninterruptedly used and improved the same, and have had an abundant [4] supply of Water from said stream, as it usually had and naturally would flow and run from said Pond and in said stream to carry all the Mills and Machinery on their said Premises, (until within six months last past) for all the space of time within thirty years last past.

No. 6. ¶ "And the Plaintiffs say that they were wholly dependant on said stream, and the waters flowing from said Miner's Pond for the supply of their said Grist Mill, Cotton Factory and other Manufacturing Establishments, and the Defendant well knows the same. Yet the Plaintiffs say that the Defendant without law or right, against the mind or will of the Plaintiffs, and with set design to injure them and break up their said Establishment, did, on or about the first day of November, A. D. 1826, erect and build on his own premises, at or near the outlet of Miner's Pond, so called, a large, substantial and permanent Dam, and raised the same at least six feet higher than any obstruction, Dam, or other stoppage at said outlet ever had existed or been maintained, for more than One Hundred years, or ever had existed since the memory of man.

No. 7. ¶ "And by means thereof hath wholly stopped and confined the waters of said Pond, within the same, [5] and wholly refuses to suffer and permit any of the waters of said Pond to flow and run in said stream, as they have been used and accustomed to do; and has wholly obstructed the same so as to prevent the said waters from flowing and running to the Plaintiffs said Mill, Cotton Factory, and their other Manufacturing Establishments on said stream; by means whereof, the same has been obliged and compelled to stop and suspend their operations, to the great damage and injury of the Plaintiffs.

No. 8. ¶ "And the Plaintiffs further say, that on or about the 6th day of Aug. A. D. 1827, they then had their said Grist Mill in

full operation, their said Cotton Factory and other Manufacturing Establishments, also being in full operation, and there was in said Miner's Pond, so called, a great supply and sufficiency of water as usually flowed and run in said stream—but for the obstructions placed there by the Defendant, to have supplied and carried all the Plaintiffs' said Mill and Machinery on their said premises—and they then had on hand large supplies of Cotton, purchased at great price, viz. more than one thousand dollars, and workmen and hands engaged and paid by the Plaintiffs to attend said Mills and Machinery, therein carried by water, at an expense to the Plaintiffs of two hundred dollars per day—and also large quantities, to wit, one hundred bushels of grain on hand, to be ground in said Grist-mill—all which facts were well known to the Defendant, [6] yet the Defendant, wantonly and wickedly, on said 6th day of August, 1827—wholly stopped said water and by his dam aforesaid, obstructed the same, so as to prevent any water flowing from said Pond—to the Plaintiffs' said Mills all which wrong doings of the Defendant have subjected the Plaintiffs to great and lasting injury in the loss of time, wages of Hands by them employed in said business, loss of Grain, Cotton, and injury to their Machinery employed in said Mills—all by means of the wrong and alleged acts of the Defendant. [7.]

No. 9. ¶ "And the Plaintiffs further declare and say, that on the 9th day of August, A. D. 1827—and for a long period before said 9th day of August, A. D. 1827, to wit, for more than four years, they as Tenants in common, owned and possessed and were well seized in fee and as Tenants in common, now own and possess and were well seized in fee of a certain tract of Land situate in said Town of Montville. Bounded and described as mentioned in the first Court of this declaration:—That a stream of water, originating from Miner's Pond, so called, in said Montville, passes through said Premises of the Plaintiffs. And the Plaintiffs say, that for more than [8] one hundred years last past, on said Premises, there has been and now is a certain Dam kept up and maintained on and across said stream by the Plaintiffs and those under whom they claim, for the purpose of retaining the water of said stream for the use of a certain Grist Mill and other Milling establishments, which the Plaintiffs and those under whom they claim, have constantly, during the time aforesaid, kept and maintained on said Premises. And the said Plaintiffs say, that they and those under whom they claim said Premises, have been used and accustomed, for more than one

hundred years, and until one year, to have the Waters of said Miner's Pond, run and flow, [9] *freely and without obstruction*, from said Pond through the course of said stream, to the Plaintiffs' said Mill and other Milling Establishments, situate on said stream on said described Premises—and that they and those, whom they claim, have during all said time, had *right* to the use and benefit of the waters of said Pond, for the purpose of working said Mills.

No. 10. ¶ “ Yet the Defendant well knowing the same, on the 6th day of July, 1827, and divers other days since, wrongfully and injuriously obstructed the waters of said Pond, and prevented and hindered them from running and flowing in their ancient course to said Mills of the Plaintiffs, and from supplying the same with water for the working thereof—in so ample and beneficial a manner as during all the time aforesaid it would and ought to have done, whereby the Plaintiffs have lost much of the use, profit and advantage of their said Mills, all which wrong doings of the Defendant, are and were contrary to law—again at the mind and will of the Plaintiffs and to their damage the sum of—two thousand dollars, which to recover with just cost this suit is brought. Bond sufficient for prosecution being given. Hereof fail not, but of this writ with your doings thereon, lawful service and due return make. Thirty-four cents State Duty are received on this Writ and Peter Richards recognized one hundred dollars for prosecution in due form of Law.

Dated at New London, this 11th day of Aug. A. D. 1827.

Certified and signed by

WM. P. CLEAVELAND, Jr.

*Justice of Peace.*

No. 11. ¶ “ New London County, ss. Montville, August 11th, 1827. Then by virtue of this Writ and by direction of the Plaintiffs, I attached as the property of the within named Defendant a certain tract or parcel of Land lying and situate in said town of Montville, containing about fifty acres more or less, with a Dwelling House, Barn, Mills and other Buildings thereon standing, being the same premises which formerly was owned and occupied by Henry Miner. Butted and bounded as follows, Northerly on Land of Nathaniel Comstock, Easterly and Southerly on Land of Joshua Baker, and Westerly on Lands of William Thompson, Parthenia Thompson, and Burrell Thompson, together with the privilege of the Pond and all other appurtenances thereto belonging. The within

and above is a true Copy of the original Writ with my Indorsement thereon.

Attest, NATHAN RAYMOND,  
*Deputy Sheriff.*

No. 12. ¶ “ At the Superior Court of Judicature holden at Norwich, in and for the County of New London, in the State of Connecticut on the fourth Tuesday of January in the year of our Lord one thousand eight hundred and twenty-nine.

No. 13. ¶ “ Peter Richards of New London in New London County, and Henry A. Richards of Montville, in said County, Plaintiffs, vs. Lorenzo Dow, of said Montville, Defendant, in an action or Plea of the case set forth at large in the writ and declaration of the Plaintiffs, demanding the sum of 2000 dollars damages, with cost of suit, as by writ on file, dated the 11th day of August, in the year of our Lord one thousand eight hundred and twenty-seven.

No. 14. ¶ “ This action was brought by appeal of the Plaintiffs, from the County Court, holden at Norwich, in and for the County of New London, on the third Tuesday of November, in the year of our Lord one thousand eight hundred and twenty-seven, to the January term of this Court, A. D. 1828, and by legal removes, comes to this Court, and now, the parties appear and join in an issue to the Jury, on the plea of the Defendant, that he is not guilty in manner, &c. as on file. The issue was committed to the Jury, who found the following verdict, viz:—

Jury were Elisha Waterman, Asa Roath, Abial Roath, Joshua Maples, Jr., Jacob McCall, Bishop Burnham, Ebenezer Hough, Julius S. Hammond, Thomas H. Wilson, Matthew Brown, and Henry Brown—the parties agreeing to eleven Jurors in the case.

“ In this case the Jury find that the Defendant is guilty, in manner and form as the Plaintiffs in their declaration have alleged, and therefore find for the Plaintiffs to recover thirty dollars damages and their cost.”

which this Court accepts and orders to be recorded—Whereupon, it is considered by this Court, that the Plaintiffs receive of the Defendant the sum of thirty dollars damages and their cost of suit, allowed to be the sum of \$60,94 and that Execution, &c. Execution granted January thirtieth, A. D. 1829.

A true copy of record, examined by  
CHARLES LATHROP, *Clerk.*

|                    |            |         |
|--------------------|------------|---------|
| Plaintiff's cost,  | Writ,      | \$ 4,02 |
|                    | Officer,   | 6,27    |
| Co. Ct. Nov. 1827, | Travel,    | 21      |
|                    | Attend,    | 1,50    |
|                    | Atto. fee, | 1,34    |
|                    | Court fee, | 2,22    |

|                         |                      |         |  |
|-------------------------|----------------------|---------|--|
| 1828, January, Sup. Ct. | Travel,              | \$ .21  |  |
|                         | Attend.              | 3,75    |  |
|                         | Clerk fee,           | .75     |  |
| " October,              | Travel,              | .18     |  |
|                         | Attend.              | 2,50    |  |
|                         | Clerk.               | .75     |  |
| 1829, January.          | Travel,              | .21     |  |
|                         | Attend.              | 1,00    |  |
|                         | Two Subpenas,        | .50     |  |
|                         | Twenty-one Services, | 1,89    |  |
|                         | Travel 23 miles,     | 1,40    |  |
|                         | Deposition,          | .67     |  |
|                         |                      | \$29,37 |  |

|                     |                       |         |      |
|---------------------|-----------------------|---------|------|
| Witnesses.          | R. Hurlbut, Travel,   | 40      |      |
|                     | Bridge and attend.    | 68      | 1,16 |
|                     | H. Browning, Travel,  | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | A. Otis, Travel,      | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | N. Comstock, Travel,  | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | J. Comstock, Travel,  | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | A. Comstock, Travel,  | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | B. Thomson, Travel,   | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | J. Hartshorn, Travel, | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | J. C. Andrew, Travel, | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | J. Baker, Travel,     | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | N. Comstock, Jr. Trav | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | D. Lester, Travel,    | 35      |      |
|                     | Attend.               | 68      | 1,03 |
|                     | E. Baker, Travel,     | 35      |      |
| Attend.             | 68                    | 1,03    |      |
| Atto. fee,          |                       | 2,68    |      |
| Clerk for copies,   |                       | 4,87    |      |
| Court and Jury fee, |                       | 19,30   |      |
|                     |                       | \$21,57 |      |
|                     |                       | \$60,94 |      |

Taxed by HOSMER, J.

A true copy of the bill of cost, in the case of Richards & Co. vs. Lorenzo Dow.

CHARLES LATHROP, *Clerk.*"

No. 15.

"New London, Feb. 10th, 1829.

Mr. Dow—

Sir—The execution for the amount of judgment, ninety dollars 94 cts. and execution 25 cents, making ninety-one dollars 19 cts. in the case of Richards vs. Dow. I have in my possession, I shall be pleased to have you call and settle it when you are next in town, if convenient.

Yours, &c.

W. P. CLEVELAND, Jr."

No. 16. "To the Sheriff of the County of New London, or his Deputy, or either of the Constables of the Town of Montville, within said County; *Greeting.* Whereas, Peter Richards, of New London, in said County, and Henry A. Richards, of said Montville, recovered Judgment against Lorenzo Dow, of said Montville, before the Superior Court,

helden at Norwich, within the county of New London, aforesaid, on the fourth Tuesday of January; Anno Domini one thousand eight hundred and twenty-nine, for the sum of 30 dollars damages, and for the sum of 60 dollars 94 cents costs of suit, as appears of record, whereof execution remains to be done. These are therefore, by authority by the State of Connecticut, to command you, That of the goods, chattels, or lands of the said debtor within your precincts, you cause to be levied, and the same being disposed of or appraised as the law directs, paid and satisfied unto the said creditors, the aforesaid sums being 90 dollars 94 cents, in the whole; with 25 cents more for this writ, and thereof also to satisfy yourself for your own fees. And for want of such goods, chattels or lands of the said debtor, to be by him shown unto you, or found within your precincts, to the acceptance of the said creditors for satisfying the aforesaid sums, you are hereby commanded to take the body of the said debtor and him commit unto the keeper of the jail in New London, in the county aforesaid, within the said prison; who is likewise hereby commanded to receive the said debtor and him safely keep until he pay unto the said creditors, the full sums above mentioned, and by them released, and also to satisfy your fees. Hereof fail not, and make due return of this writ, with your doings thereon, according to law, within sixty days next coming. Dated New London county, this 30th day of January, A. D. one thousand eight hundred and twenty-nine.

CHARLES LATHROP, *Clerk.*"

No. 17.

"New London, Feb. 16th, 1829.

Received the amount of the within Execution, the same being ninety-one dollars and 19 cents, for P. & H. A. Richards.

W. P. CLEVELAND, Jr. *Attorney.*"

CLEVELAND'S PLEA.

No. 18.

"I. If the Plaintiffs and those under whom they claim, have used the water flowing from the Minard's pond, for the purpose of machinery for 15 years or more previous to the time the Defendant raised his dam, at the only outlet of said pond, they have thereby acquired a right to have the water from Miner's pond flow to their mills in the same manner it had done previous to raising the dam.

4th. Day, 244—Sherwood vs. Burr.

2d. Con. Rep. 584—Ingraham vs. Hutchinson.

No. 19.

"II. Though the Plaintiffs may have changed the application of the water, and instead of using it for the purpose of propelling

machinery of one kind, have used it for propelling machinery of a different description, and also for propelling a greater quantity of machinery, still the prescription is continued, and their rights as to propriety on the stream above them, remain the same, as though no alteration in the use of the water had been made.

4th. Coke, 87—Luttrel's case.

1st. Branwall and Alderson, Rep. 258—Saunders vs. Newman.

No. 20. "III. As to proprietor's rights to the use of a stream of water, see 1st, Wilson, 174,—1st, East, 208.—9, Mass. 316—13, Mass. 420.—10, John. 241.—17, John, 306. 2, Con 584."

## CONFESSION.

According to the best of my knowledge and belief—I confess that I think OWANICO, principal *Sachem* of the Mohegan Tribe, to be the same as *Oaecho* the son of *Uncas*—was a blood connection, of the great *Saccicus*, principal *Sachem* of the ancient *Pequot Indians!*

That *Uncas* was made a *Princely Sachem* by the *white men*. That OWANICO, on the 11th of December, 1698, gave a *deed* of Land to Thomas Stanton of Stonington;—that the said Stanton sold it to Lieut. *James Horris*, a noted land speculator—who sold it to *Joseph Otis*;—and the said *Otis* sold it to *William Mynard*, and the said *William* left it by heirship to his son, *Jonathan*—who conveyed it by *deed* to his son, Capt. *Jonathan Mynard, jr.* who conveyed it by *deed* to his son *Henry*;—and the said *Henry Mynard* conveyed it to me—with all the Cows and Hogs, &c. &c. by *DEED*—as recorded in *Montrville*.

There were four mortgages on the premises, the last was mine; in my absence, there was a *decree of Court*—that if I did not pay the others, I must be cut off by a "foreclosure"—hence, I confess, I did not want the property—so I concluded to offer it to *Peter Richards*, for less than the value of my mortgage on the face! As the said *Peter* and his son were preparing great Water Works below, on the same stream, near six miles off; as I thought that they would wish for a fountain, as a reservoir for a dry time; so, I confess, that in good friendship, I offered the same—as I saw no way for them to be supplied with *sure water*, otherwise.

But the said *Peter* differed from me in opinion—and declined the offer, as if he felt no interest; seemingly. So I was obliged to take the deed myself, or lose my claim!

After this, with some hands, had the trees and bushes cut down, at the outlet of "Oxo-

roxo" Pond, on said premises—to see how the appearances were; and the location of situation, also.

On the east side, there is a high pile of *Rocks*, from the summit of which may be seen the Ocean, three Light Houses—several Islands, vessels sailing, &c., and retiring down you have all the romance of the wilderness, bordering on the solitude of *Monastic Hermitage!*

On the west side of the stream is another pile or ledge of *Rocks*, forming a *promontory!*

One pile of rocks is considered good for building stone of superb quality, that may be rolled down with ease and convenience; and the other may be easily split into *flag* or flat stone, according to wish; and also some "fire stone"—enough for several hundred buildings, near at hand.

The pond in front, a *dale* in the rear, or down the stream south-east, toward the *Thames!* with excellent springs of water, convenient to the establishment, and other things in appearance, as "Chalk Clay"—"Iron Ore," &c.

This place has about twenty feet press and fall of water—and according to computation, from *testimony in court*, "a mile square"—twelve feet deep. More than 300,000,000 "cubic feet," might be applied to the use of machinery.

There was a mill erected here, about one hundred and twenty years ago—kept in use for the neighborhood ever since; and said to have been the first erected in this part of the country; and of course must have been the oldest on the stream by occupancy.

There are eight dams below mine; the last but one, belongs to the *Richards*—laying on the road from Norwich to New London; and six between theirs and mine!

From rocks on each side, at the outlet of the pond, a wall for a permanent support, might be connected with them at the ends—being about seventy-five feet asunder, from side to side!

This wall being raised sixteen feet high, connected with the two rocks at the ends, would admit of a trench in front, for boards to be set perpendicularly, with two thicknesses, so as to break joints—that water, nor eels should find a way through the dam when completed—hence, the old dam being about forty feet above, or higher up the stream than the wall—the concave was filled with earth—wet down, to make it permanent and solid around the boards; and from the old dam to the new wall; which wall was eight feet thick.

The rock on the west might be so reduced, as to admit of a *sluice-way*, for the pond

floods to escape from the *Pond*, and so Vent itself, without danger of being washed away by *ice* and *freshets!* And, moreover, double the quantity of water would be retained of the Spring freshets, and reserved for a dry season! without injury to any body; but beneficial to all parties concerned or any way connected or interested in the water privileges on the stream:

I went to *Mr. Richards*, and attempted to describe to him the advantage that might be taken of the situation by improvement—thinking it would be for his interest as well as *mine*; and if he would *aid* therein, should share the benefit. I *confess* that I did go to him this second time, and made this *second* offer, whether *Right or Wrong*—it was WELL MEANT by me!

But the offer was declined by him; so I undertook the erection of the dam alone, with the intention of raising it higher than the old dam, to detain more water. For I had no idea of giving offence to any one; nor did I think that such an act could injure any one; seeing all the water which I expected to detain, was *only* that which would *run off* in the spring of the year, without *doing* any body any good; and at a *season* too, when there would be *plenty* of water for all concerned!

But *Mr. Richards* wr. te me a curious kind of *letter*; or at least it seemed so to me; of which the following is a copy.

New London, 11th Oct. 1829.

REV. LORENZO DOW,

SIR—Understanding that you are repairing or rebuilding the dam to your Miner Pond, without knowing or pretending to know your intentions as to the structure of it, we deem it a friendly duty to advise you, that you have no legal right to raise the dam in the least degree above what it has heretofore been, and that you have not the right to hold back the water or to let it off at your pleasure to the injury of those who improve Mill Seats below you. We would presume that you have no unfriendly intentions, nevertheless we consider it our duty in this friendly manner to advise you as above. what we have no doubt is law on this subject, and to add, that we shall endeavor to maintain our own rights, and should you raise your Dam above its former height, or hold back, or let off Water, otherwise than for your own necessary and fair purposes, and we are injured thereby, we shall hold you liable for all damages.

We are very respectfully, your obedient servants,

P. & H. A. RICHARDS.

So I called on him for an explanation—where, I *confess* I talked my Lorenzo talk, very plain.

Among the rest, if I mistake not, I thank I said, “If you *sue* me for damage; and the *Law* will give you *my* property, *without* an equivalent—if you can afford to receive it *so*—I can afford to let you have it for nothing;” or words to that point, this being the third time of my calling; and I think it was the last.

☞ In Nov. 1826—I went to the West and South, and was *gone* till about the 16th or 17th of August, 1827.

About December 20th, 1826, the *sluice-way* was blown out—the dam finished and the gates shut down, and pond filled and *run over*, without any harm to anybody—the *mill* ground for the neighborhood, *one day* in the *week*, which supplied the neighborhood for the WINTER. But in the *spring* there was a *mill*er all the time, every day, until late in the fall, so that there should be the *usual* flow of water as heretofore—steadily grinding for customers as they came to mill.

Before this property fell into my hands, the *water* has been *so low*, that I have been under the necessity of sending out of the neighborhood, a distance, to *obtain grinding* for my family. For it appears almost from time immemorial, that there has been a *scarcity* of water in a dry season; there being no stream that runs into the pond in a dry time, above ground—still the pond has been known before it came into my possession, to rise a *foot* in a few days from springs; when the gate has been kept shut—the water being, as is said, about fifty feet deep!

All those who are concerned in the water privileges below me, except the *Mr. Richards*, admit *my dam* is no injury to them or their water privileges; but most of them admit it rather of the two, to be a benefit than otherwise!

*Mr. Peter Richards* called in my absence, and *requested* EXTRA *water* to be let off, over and above the usual quantity, to keep his Factory with a *steady supply*, which is very different from a mill going *occasionally*, for customers—at *my mill*—and as it was at *Lester's mill*, before *Mr. R.* put up the Factory there, which *mill* was about “*thirty odd*” years standing, *only*.

But as there fell a torrent of rain, \* \* \* concluded that *Mr. R.* was supplied with water, and hence things remained as they were, until *Elder Palmer*, wished to repair his *flood*; and hence, drawing his *Pond low* as possible, and then stopping all the water he could, by corking it with *moss*, &c. which dried *Mr. R.* ———’s big factory right up, and he had to stop!

Mr. R. then called on \* \* \* a second time, and "demanded" the gate to be hoisted, as his "Right"—to have water over and above what the Miller let off by grinding!

I confess, that I suppose that \* \* \* talked some of \* \* \* \* TALK—as \* \* \* instead of playing the *hypocrite*, is very apt to let off, and according to \* \* \* statement, said that \* \* \* was glad there was some men, viz. Thames Company, who had *honor* and *honesty* enough to procure a fountain of water at their own expense!

So he told \* \* \* what he would do, and he did it, viz. commence *suit*—see the Copy of the Writ, the *dates* of it; also the *deliberate dates* of those who kept *Journals* of the weather, *water*, detention of the *factory*, &c. for only a few weeks, and *dropped* it, but not like the PERSEVERING PHILOSOPHERS.

The overseer of the *Factory*, in the fall of 1826, told me, that it yielded a profit of 28 dollars per day, after paying *every expense*, and allowing ten per cent interest on the whole capital of \$60,000, also!

Now after my return home about 16th of August, 1827, to find my property under attachment at \$2,000 was a thing that I little expected; and to find myself to be *so bad a man*, so mean, and wicked; was a thing that I little dreamed.

The Power of Fancy must have been very great; when some have believed the *say* so of the *Doctors* or of the *Priests* in OPPOSITION to their own SENSES!

So thought I—is it possible that I have been at home, and have given such instructions, as what some say? No! Where was I when I wrote those instructions, laid to my charge!

I was from home when the *dam* was finished, and wrote nothing about it, by way of *instruction*, when gone!

But I must confess that I am CONVICTED, and found "GUILTY" in the *Eye* of "THE LAW," as stated in the title page—of what I there called "*villainy detected*"—MATTER OF FACT to the contrary, notwithstanding!

For to come on the nicety of the case, it is my candid opinion, that the *Dam*, erected by me, was never any real injury to any one below me!

Neither do I think that *Peter* and *H. A. Richards*, ever had *one* hogshead of water detained by me, from having it when they wanted it, and that would have *benefitted* them, had my *dam* been out of the way.

Now I confess, that after my return from the West, that the *Mr. Richards* came to see me—and as they intimated, to settle with me!

But I replied, that I had got nothing to settle with them; for I *owed* them nothing,

neither had I any *claim* against them, and of course I had nothing to settle. But if they wished to talk about *Water*, provided the *suit* was withdrawn and the cost paid, I was ready to *meet* them on FAIR GROUND; but while they had a *rod* shook over my head, I had nothing to say!

This, *Peter* said he was not disposed to do, for he supposed the *Law* was on *his side*!

What this *Law* was, I then *knew* not; for it was not to be found in the "STATUTE BOOK;" but I knew the *common* old custom; and the *privileges* I had bought; handed down through *seven* hands, betwixt the *Indians* and *me*!

But times turn! A "NEW LAW" must be brought in! a dawn of a *new era* begins to appear. One must be *favored* and the other *depressed*!

The *privilege* of the water, according to custom, which had remained undisputed, not only for "FIFTEEN YEARS" *last past*; before *PETER* began the trouble to claim *more* water than heretofore; but for an hundred years anterior to that; was in peaceable possession by occupancy for about 116 years in all.

The *suit* was commenced three months sooner than was necessary for *suing*, timely for Court, whereas, had they wished to meet me on the principles of *reciprocity*, if they had waited only *one* week longer, I should have been at home!

But I suppose they wished to establish a principle; and see the same exemplified; to be the "*Law* of the Land; and if they did not, no doubt *others* would!

So the case was appealed up from the county to the Superior Court; and in January term, was put over to October 1828; when there were so many Criminals, to be tried, that it was put off to January 1829; keeping me in suspense, by detention and cutting across all my other arrangements; cost, *vacation* and trouble enough.

For, when in New Orleans, I had to return back on a fool's errand, to attend court, for nothing; such was the nature of the case for about 18 months.

But the struggle came on at last; strongest fend off; the *agonny* is over; and brought forth both a *mountain* and a *mouse*!

Now, *thoughts* being involuntarily, I confess, what came into my head, like a *dream*, viz. That the OFFICE of the county court "*BENCH*" being somewhat *Vacant*; an appointment made for a gentleman of very high standing, as a "COUNSELLOR AT LAW," to *fill*; but not accepted, till after the late *decision*; which, if it had been anterior, might have prevented his *assiduity* on the *trial*!

My friend, *Hungerford*, made a speech to the point, as I thought, considering circumstances, when I was called from court to attend meeting, which prevented my hearing the other two gentlemen, viz. Lyman Law, who was my other attorney, and Calvin Goddard, who was on the other side, *Judge Hosmer*, on the Bench: the "*Anties*" were all around whispering, that his *Honor* would give me the case, because I was a *Mason*; and were watching for *signs*, as they have since *confessed!* such is their delusion, and the fanaticism among them!

I applied to the Hon. Calvin Goddard, for his plea; but he gave me to understand that he could *not* help me to "*make a book.*"

I applied to Mr. C. who only furnished me with a short *extract* which is annexed in the trial, with such official documents as I could procure.

An *W. Englishman*, from *Wales* emigrated to America with his wife, by the name of *John Dolbeare*, a brass founder, whose "*coat of arms.*" according to "*Heraldry.*" exhibits the *family* once, to have been the "*fourth family*" in the Kingdom of Great Britain.

The personal estate inventory was about 75,000 besides vast real worth! after his decease!

They had twenty-four children—22 sons and 2 daughters—the 24th Child, named George, was given to a *gentleman*, in appearance, for he had a *laced* hat and coat, with *gold*, from a place called "*Pogwunk.*" This son George heired the estate of *Lands* in this part of the country.

In sixteen hundred and ninety-eight, one of the established ministers, preached an "*Election sermon*"—not *CALVINISTIC*, but *Political* election, for which he was to "have 200 acres of land," "bounded by *water.*" "be the same more or less" i. e. 1500 acres; which *location* was made betwixt *Oroboro Pond* and *Bozrah Lake*: and being divided betwixt two clergymen, the *preacher* kept the south half, and sold it to one *Livingston*, whose widow sold it to *James Harris*, the land speculator, who sold it to *John Dolbeare* of Boston, whose 24th child, George, came into possession of it by heirship!

This George was considered a great man in his day, having four Saw Mills and much land.

And he sent to London for a *Gun*, with his name engraven thereon; and to make a *trial* with his gun, he shot down a fine beef, saying to the poor, dress and eat, so they took it away.

And hearing *decrees* of "*Predestination*" preached, concluded that it was of little account for us to go to meeting, if all our *destinies* were fixed, and hence made himself scarce from the pew!

Now *this* George had a son by the name of George, whose partner was named *Margaret*, and was called "*AUNT PEGGY.*" but she was of an unhappy turn of mind, it being impossible for any one to meet her mind—she forever working by the rule of *contrary*.

George Jr. heired the gun, for the name-sake, engraved, and so it descended to his son George. But Aunt Peggy *stole* the gun and sold it for two dollars, which was a grief to the Dolbeare Family, and the gun went the rounds while George was absent. But when he came home, at a shooting match, the gun being put into his hands, he kept it, and carried it off, which was construed a "*trespass.*" So the said George was taken up and tried before *H. Browning*, Esq. and condemned for a *trespass*; but George went off, and carries off the gun to Indiana.

Now the 24th child had 6 children, three sons and three daughters, one of whom married Mr. Guy Richards, of New London, the father of Peter, and whose son, H. A. is mentioned in this "*Case.*"

Now it must be mentioned that Aunt Peggy lived a widow, many years and then married again, to a Mr. W———, whom I shall call Mr. Wrong.

With *spite* she cheated her children—got married—went off—but the race of human career must have an end.

I remarked to my family, that it appeared to *me*, that they would ere long hear that Aunt Peggy was taken *sick*; went to Boston, returning home, told *Lucy* that I thought, Aunt Peggy would be willing to see her for the first time.

On our arrival, found she was sick, and then wished to see her children and to make them some remuneration for the injury done them.

I advised them to have nothing to do with any thing *she had*—remarking, there would only be a *curse* attending it: and feeling her time near, I quit home for about two weeks, till I *felt* she was dead, and then I returned home.

Judge T. wrote her *will*, without being candid enough to say it was of no account, but showed it to Mr. W———, and put him in train to possess the whole, as Mr. W. had been much in law, and never had been known to *lose* a case, because he could always *prove* what he undertook!

By going away escaped the *SUNDAY trap* business, but now to get out of the clutches of Mr. W———, it came into my heart, to do with *him* as God dealt with the *Hebrews*, in the wilderness, viz. give him all he would—I went—enquired—gave—let him dictate—and take *all* he wanted, and passed receipts, after which, I remarked, that I



thought *his* race was short and swift, and his judgment sure; and if he died the common death of men, I was *mistaken*—he staid a few months only; \* \* \* \* \* — under circumstances, solemnly and awfully impressive!

Aunt Peggy had her *will* while she lived, but was prevented *it* when she died.

M. Dow, of Norfolk, England, turned his thoughts to the Wilderness of America—his son T. came over, and his son Wm. Dow, the grand son was buried at Ipswich—had four sons, who spent one night in conversation, and dispersed to seek their fortunes—one was heard of no more—one came to Voluntown, and settled, one came to Plainfield, and the other, Ephraim, settled in Coventry, on lands bought of the *Indian* SACHEM, Joshua!

Ephraim married the daughter of HUMPHREY CLARKE, of Ipswich; and from whom my father was named, and lays deposited by the side of my mother in my native place.

She was the daughter of James Parker, the son of Joseph Parker, whose parents came from England, and were murdered by the *Indians*—himself with the other children escaped the Indians, by hiding in the grass and brush, still in plain sight—one was an infant, which the sister had dropped from her arms and Joseph picked it up: and the child happened to be still and quiet, so they were not discovered.

Joseph died at the age of 94 years, having possessed the first house ever built, (by one Rust,) in Coventry, with "Port Holes," through hewed logs, for fear of Indians, in that day; which house was standing since the days within my recollection.

Here then, according to tradition, were the descendants of "LORD PARKER" of Macclesfield, England, who is said to have descended from one of the natural children of King Charles 2d, who in circumlocution, is said to have descended from William the Conqueror, and pray, who was he? Why, the son of a W \* \* \* \* \*!

Thus we may all trace back our origin to the *ashes* from whence we "sprang—dust thou art—and unto dust thou shalt return!"

Whether my "COAT OF ARMS," be "a star, a basket," or a "broom," hereditary from my forefathers—what is that to me? If I *inherit* their *vices*, I am none the *better* for that, nor any the *worse*, if I imitate their *Virtues*!

Virtue nor Vice, can be hereditary, in a moral point of view. The effect of Vice or Virtue, may; but not the principle, personally, for "NATURAL EVIL" is not a moral evil.

Moral Evil is *sin*! give loose to passion—evil in nature, by going beyond the bounds of rectitude, it becomes a sin—moral evil, it

is YOUR OWN ACT—involving *motives*, which gives character to the *action*! Reason and judgment then should be called into the account, by proper exercise, and hence the doctrine of the Cross, and self-denial; following Christ in the REGENERATION, by the Spirit of his Grace! to escape condemnation for personal crime.

Some thought the water from me to R. would take but a few hours to run; but when the gate was hoisted a little extra, about 3 feet long, and about 4 inches high; (which in Court some said was 5 feet long, and one foot high; which judgment was not correct;) it took about 26 hours to reach them, which is the best evidence I have on the subject of its velocity. This letting off, was, first, to blow out the sluice-way rather more to my mind; the second time, to secure a plank that was sprung; third, to measure the land by survey, that was overflowed, so as to estimate the damage, and remunerate the owners.

There is another privilege on the premises, but it would be a trespass to improve it, as the Law now stands. What clashing of interest and trammelling of Property, by this something, called Law! But it is a poor wind which blows nobody any good. It makes better *fishing* for Lawyers.

Whilst we were standing by the family Vault of her great grandfather, which was one hundred years old, by the date there engraved; "John Dolbeare, 1725;" along came our friend La Fayette, following the Masonic and procession of citizens to "Bunker Hill," from Boston State House. "June 17th, 1825."

Thus "all *flesh* is as grass, and all the glory of man, as the flower of the grass, the grass withereth, and the flower thereof fadeth away."

The Hebrews were forbidden to reap the corners of their fields, or to return after a sheaf when forgotten, or to glean their fields, for it was for the stranger, the fatherless and the widow; neither were they to glean their Vineyards, for what was left, should be for the needy; they might enter their neighbor's Vineyard and eat grapes, but not carry any away.

The stranger, the fatherless and widow, with the poor was not to be oppressed, nor be unfeeling, or howels of mercy shut up.—But were to remember that they were once *strangers*, and in bondage, in Egypt.

They were interdicted *oppressing* each other by trading, either in buying or selling.

And if a man be *unfortunate* in worldly affairs, or by age infirm, thou shalt relieve him, *humanity* and *mercy* was the Law of Moses as well as justice.

In my experience on the journey of life, I find that man by nature, is a *democrat*, as it relates to himself, but when taken in relation to his neighbor, he seems to be a *Tyrant*. As though *power* constituted *right*. And hence he will, too often, make them feel it.

Several times have I *known* the walls of the *Tight House*, called "prisons" in the old world, but have been released, because they found no cause for punishment. To be arrested in my own country, I have been no stranger to such treatment; for do as one may, they will have *those* who will oppose them.

At Charleston, S. C. the circumstances were painful and distressing: a few months passed over, and whilst *those* had me in their Power, are gone, having reduced me to a *level* with the world; "all but," yet I have been permitted to see good days, in the land of the living, since most of *them* have been *sleeping* under ground.

Was called to account in *Philadelphia*, but a *receipt* in full, produced my discharge; which anterior, had been attained. In New York, two claims, from the mismanagement of one, who had gone off and died; I was brought into trouble, by those who used authority, when I ought to have been discharged; but the *justice* of my case was made to appear in a way beyond my ability, and deliverance came to my relief.

At Troy, twenty years after a contract was made, and *paid* by me, and afterward paid a second time, then arrested, before a Congregation of 4 or 5,000 persons, to make me pay it a third time, which to avoid the vexation, after going to attend Court, in the dead of winter, on a *fool's* errand, more than a hundred miles, the law having altered the time of court, a month sooner, hence I *gave* what would procure an exchange of *receipts*, "from the beginning of time, to the end of the world"—but an *Attorney*, whom I had never seen nor employed, stepped forward, as a "FRIEND," at the *time of Court*, and some years after, wrote me *his bill*, and also sent it to an *Attorney* in — to make me pay it, and there was no escape 20 years from the first payment, from my hands—see his bill of *items*.

|  |          |
|--|----------|
| Retaining fee Wat. Attorney and filing,                          | \$2,68 5 |
| Do. special bail for 2 and Copy and filing,                      | 43       |
| Notice of retaining 19 do. special bail 19,                      | 38       |
| Do. plea notice for 5 fair copy, copy to file and copy to serve, | 1,62 5   |
| Do. affidavit to put cause over Feb. term for 5 and fair copies, | 75       |
| Court fee, taking same 12 clerk reading and filing affidavit 12, | 25       |
| Writ of sub 25, do. ticket for 3 and copy,                       | 80       |
| Brief for trial 75, trial for attending court on notice, 200,    | 2,75     |
| Brief on M. to put one cause and me and rule to put over cause,  | 2,37 5   |

|  |                           |
|--|---------------------------|
| Ang. of M 100 copy, cost 25 notice of tax 29,<br>tax 25, attend. 25, | 1,94                      |
| Counsel retaining fee,<br>Counsel fee at Term,                       | \$13,88 5<br>5,00<br>5,00 |
| October 31, 1828. Received the amount of<br>the within,              | \$23,88 5                 |

When in Europe, pursued by the *King's officers* both in England and in Ireland, set on by those who sought to do me harm, by misrepresenting me to the government, to appear *LOYAL*, and to remove one whom they thought was in *their* way; but when I went back 12 years after, where did I find the *calumniators*?

Twice have I commenced *suit* myself, not with the *design* ever to let it come to trial, but from *NECESSITY* of the case—of all *evils*, to avoid the *GREATEST*, hence they were withdrawn, and I paid the cost; yet perhaps it would have been *better*, if I had *not* commenced the suits at all.

I have had various suits commenced against me—much trouble and cost—I ever aim to pay all my *just* and *honest debts*, soon as I can; for it is ever, more satisfactory to me to pay a debt, than to make it; and people, sometimes by *suing*, are kept out of their money longer, than if they had used lenity. It is not a good thing to make debts, but sometimes, people are unfortunate, although they have every prospect at the time.

But to *oppress* the poor, and the *UNFORTUNATE*, is not good; it is not doing as you would be done by, in the like circumstances, it is a violation of that golden rule or *practice*—Love thy neighbor *AS* ———!!

Looking forward to the day of *RETRIBUTION*, I have felt much more *PEACE*—sweet *PEACE!* to *ERR*, if indeed it was an error, to show *lenity*, "forgive my debt," and lose it, than to attempt to recover it by the tyrannical hand of oppression. For I remember the saying of *HIM* who is *ALL POWERFUL!*—"That which ye measure to others, shall be measured to you again!"—I had rather attend to the *direction*—feel peace—leave it with Providence—meet *His* approbation, and thereby insure *His* protection, than run the risk of losing *His* favor, and the protecting *Hand* of Peace.

To injure another, because we can, is not good, either in his person, property or character. For *POWER* nor *CONFIDENCE* should never be *ABUSED*.

Whoever will reflect on the *Jewish* economy, not merely the ceremonies of Law, but the rule of practice, as it relates to the *STRANGER*, the *Poor* and the *Unfortunate*, will see a principle, which Jesus Christ enlarged upon, by the precepts and example, on which the "Law and the Prophets" were built.

For it is a plain case, throughout the general run and tenor of the good Book, that VIRTUE shall not go unrewarded, nor vice go unpunished.

This may appear enthusiastic. But it is my Creed in times of exigency; when no human power can relieve—all shut up and dark.

"Where REASON fails, there FAITH BEGINS!" "For man's extremity is God's opportunity!" Hence, "Cast thy Bread upon the waters, and thou shalt find it after many days."

"In all thy ways acknowledge thou HIM, and He shall sustain THEE." For He will keep those in peace, whose mind is staid on Him. Read, Psalm 91.

Had I been brought up behind a Counter, to buy and sell at my own price, and as an indulged child, to have "my own way," or in any other located, limited and secluded sphere, I should have had but little knowledge of the world, and of course but *illy* qualified to calculate, how to meet the contradictions and opposition of a crooked and perverse world, that may well be termed, "OMNIFARIOUS."

But my parents, by example and precept, taught me when young, to RESPECT those I stood in relation to, and hence to respect myself!

At about 15, Divine Grace was my theme of pursuit; at 18, went into a wide world; seeing as I started, while viewing the rocks and trees, my mother looking till I got out of sight.

But O, the scenes, the trying scenes, in the Vicissitudes of Life, till now in my 52d year! But IF I am the man, as stated in the WRIT; the several Paragraphs, and the figures interspersed; then it is time that I should "Confess JUDGMENT," and be "Confined," that I may trouble the world no more!

The term "*villain*," in these days, is perverted from the sense and mode, in which it was formerly used, in the days of the Feudal System; when it meant a Tenant in Servitude, or "VASSAL," which was the Land Lord's property in that day.

And, if a man now, owns land, with a Water Stream on it; but must not improve it or alter the situation of it, but by the will and consent of another, then he becomes a "Vassal" or "VILLAIN" and "Tenant at will" for the other.

☞ He must not BUILD a new DAM great or small, but by the consent of the one below; if he has machinery, although miles off, and others intervene. Nor to stop a leak in his dam, nor make a leak, nor raise the dam, nor lower it. But must keep it stationary, for the convenience of the one below, at your own expense; though you do not wish to use it all; thus it is like "Cap in hand," "your

humble servant," *virtually*, like the ancient "VILLAINS," in VASSALAGE, in its degree, according to the Feudal form, "MY MASTER," which principle is reviving, and travelling very fast in the country, to seize on the OUTLETS of streams, and thus to monopolize two Elements, "EARTH and WATER!"

☞ P. S. Cost &c. in the aggregate, about \$200; but what the WHOLE cost was, on the other side, don't know!

How soon I may be sued again, don't know! But I acknowledge myself CONQUERED; and found GUILTY in the Eye of "THE LAW;" and although, I once thought myself a "FREEMAN;" I find that I was mistaken! And only a "VILLAIN," "Vassal," "Tenant at will," a "GATE TENDER," for others at my own expense, and that is not all, I cannot help myself!—Farewell sweet freedom! My property I cannot call my own! Brother GATE TENDERS, LOOK OUT!!!!

PETER RICHARDS, &c. } Action of the case  
vs. } for flowing or  
LORENZO DOW. } rather obstructing  
water.

ESTABLISHMENTS.

- |                  |                    |                    |
|------------------|--------------------|--------------------|
| 1. Dow's,        | 4. R. Palmer's,    | 7. Giles Turner's. |
| 2. Baker's,      | 5. Smith's fulling | 8. Peter Richards. |
| 3. Scholfield's, | mill,              |                    |
|                  | 6. G. Palmer's,    |                    |

PLAINTIFFS' WITNESSES.

Esq. Hurlbut.—Distances from Factory to Pond, 1711 rods to Pond—to Giles Turner 235—to G. Palmer 163—to Smith's 170—to R. Palmer's 130—to Scholfield's 526—to Baker's 280—to the Pond 207.

Baker's Pond, small; Scholfield's larger, dam small, perhaps from 8 to 10 feet high; considerable surface of Pond, perhaps 15 or 20 acres; R. Palmer's pond, long, narrow, dam not high; does not recollect how high; Smith's pond small—dam not high; G. Palmer's pond small, dam low; Turner's pond small, dam low; no large streams running into the principal ones; has noticed them on plan, first small, 2d, largest; it cannot differ much from 30 years since; Lester first built his grist mill; cotton factory being built within five or six years; oil mill never run—before the purchase of Lester's small dam; since enlarged; did not grind; formerly went there to mill; cannot say whether every year or not; mills above occasionally dry; the Fox mills; has been

to Dow's dam 2 or 3 times since he built it; cannot say whether as much water in the stream as before; thinks more power necessary to move the present machinery than formerly; thinks in the course of the year as much as formerly run to Richard's mill; does not know whether more or less in the dry season; 1827-28, wet; more wet through the year of 27 than 26; Dow's dam accumulates much more water than formerly could have been; the surface in the basin much larger than formerly.

Hasard Browning.—Dow's dam raised considerably, thinks 4 feet; dam very tight when he saw it; has frequently been there; been acquainted about twenty-five years; cannot tell how much land flowed by the new dam, trees killed; large pond, say 1 mile or over, long; 1-2 or 3-4 of a mile wide, generally speaking; in August 27, 9th day, found water shut up; very little leak from the dam or flume; if any had been let out that day must have been early, water about 3 feet above old dam; never been there since to examine; had seen it when the dam was building, which thinks was 1826; was a waste way to the old dam, and when the pond was filled they would raise the gate and let it off in freshets; were some holes, thinks two, in the old dam; never saw the body of the water in the pond before; tight match whether he ever saw so little in the stream below; saw the dam while building, went there with Joshua Baker, and saw them wheeling the dirt; afterwards went and saw it after finished; went with Cleaveland; knew the old dam to be leaky; been there to mill; just above Dow's dam, apparently an old dam; never saw the time but that there was water in the ditch; behind the old dam in very dry time and water much drawn off to grind, thinks dry. R. Palmer's grist-mill pond long; has sometimes seen the water rather low, then he has been obliged to wait for grinding; in a very extreme dry time guesses all the mills have been in want of water; as much runs down the stream as before only what is reserved; since Dow's dam is built; has not waited at R. Palmers, because very wet seasons.

Asabel Otis.—Former dam quite old; leaked some; Dow has raised dam, made a nice one, very durable; dam thinks finished in 1827, in the fall blowed away the Rocks; thinks the bottom of the sluiceway about 4 feet higher than the old dam; has been acquainted with the old dam ever since a school boy; old dam pretty much the same, leaky; thinks Pond would embrace a mile square; never formerly came up to the road into 20 rods; deep pond; an island in the middle; has seen half an acre dry; 1827-8 have been

wet seasons; in 1826 till last of July very dry, then wet; no leak to this pond; dam very tight; old and new dam abut against a ledge, old sluiceway would let off when up to certain pitch; so it does now above four feet higher; thinks the dam about five feet higher than before, has been to Dow's mill formerly, frequently when he could get no grinding; used to clear out the ditch. Mr. Miner used to invite his neighbors to dig out, thinks a little spot of 2 or 3 rods lower than the ditch and where it stood; Palmer used to grind when Miner did not; there is another stream running into Palmer's pond; it has been so low that they ground very little; does not think that there is any more water discharged here in the dry season than formerly, has never known Dow's mill want for water since Dow owned it; frequently did before; does not as he thinks grind as much as was ground 7 years ago; does not know that in 1826 there was a want of water at this or any of these mills, did not think there was; has known the old dam more than forty years, pretty much the same as remained only it grew rather worse.

Nathan Comstock, Jr.—Commenced business in 1812 where he now lives, recollects the Lester mill about 31 years, and that before Scholfield came into these parts, grist mill did not take so much water as the Lester's does, when the water run over the factory dam came in too great quantities at a time, the water that was wasted at Lester's dam; was equal to nearly as much as is necessary to operate the machinery, water might be a day or two coming from Miner's dam, said the cotton factory stopped year before last, cannot tell what time of the year, always been occupied since he has known it, when the Richards' factory stopt, thinks the other mills stopt on the stream, at Richards', thinks part of the same race way in part can't tell, race way about the same, thinks the side built a little higher than before, thinks the Richards' mill has occasionally stopt in a very dry time before Dow built his dam, not very certain.

James Comstock.—Has known Lester's mill about thirty years, situated very near Richards' mills, been accounted as permanent a stream as any they had among them, two last seasons been very wet, as near as he can recollect they have stopped at Richards' some days, thinks there would have been water enough the two last seasons, cannot tell whether the water wasted at Lester's would have been sufficient to carry the factory wheel, large, does not know as he ever knew Lester's mill stop for any length of time for want of water, 4 years since Richards' factory got a going can lay up more water much

than formerly, thinks the old raceway nearly as formerly, Richards' grist mill, where Lester's was, thinks would not vary, thinks there would have been enough for the grist mill if had not used it for factory, thinks not enough to carry Lester's grist mill.

Amos Comstock.—Known Lester's mill say 25 years, some times wanted water. but considered very dry when stream lacked, occupied in W. Comstock's mill for the last two years, all that is retained has not come along, two last years has been present, has been a lack of water for several days, summer before this last, he stopped one whole day and two or three other days in part, dry time when stopped, frequently stop their mill, because not water to carry both, doubtful whether there would have been enough to carry Lester's mill, does not know whether he ever did know all the factories and mills stopped for want of water.

Burrell Thompson.—Dow's dam higher than the other, this very tight, the old one not very tight, plenty of water for grinding at Dow's, sometimes not constant millers there, believe they had set days, thinks one day in a week, was such a time but cannot tell how long it continued, can't tell whether Dow's pond generally ran over, can't tell how much more it flows than formerly, thinks does not flow 20 rods farther towards the road than formerly, has risen on his land, can't tell how far nor how deep, perhaps from two to three feet, thinks in the fall of the year, the set days for grinding cannot tell exactly, thinks one of Miner's sons tended, was a Latham tended, after crossed the stream did not particularly observe, has known the water very low, rare that grinding could not be had, should not think there was more water ran down this stream in the dry season in consequence of Dow's dam.

J. Hartshorn.—Mill stopped on the 24th of July, 1827, 1-4 of a day, 25th 1-4 of a day, 6th day of August 1-4th of a day, 7th whole day, 11th whole day, from 11th to 13th had a heavy rain and stopped, grist mill had no water, should say could not be considered a dry time, factory built in 1823, commenced operation 12th April 1824—1826 or 25 had a dry season, afterwards more wet, thinks there would have been enough water if it had come in the natural stream, if it had come as formerly, thinks it would not have been as likely to stop, thinks stopped more this season for want of water than before, 45 persons employed, great inconvenience to be interrupted parts of days, Richards' dam completed in the spring of '27, old dam did not lay up as much water as this, unusual quantity of water came down at the time of the heavy rain, does not know whether

owing to that cause or not, operations of factory suspended in '25 and '26. Flume 6 feet in width, depth 6 feet, quantity of water under the gate opens 1 1-2 or 2 inches, since the dam finished by Richards', more water than before, good deal of water ran by of which he had not the benefit, wasted, don't know how much water was required at the old mill, factory now takes more water than the grist mill. Peter Richards, understood went to Mrs. Dow, don't know any thing about application to purchase the water above, Mr. Richards sent him to request Mr. Miner to let the water down, purchased the right of Mr. Miner for 15 dollars. In the dry season of 1825 6 can't tell how long the water had been held back, had rather pay a little than keep it back, one of the dams below would retain the water more than three or four hours, great advantage to the mill owners below, if they could control the dam, can't say whether the entry on the book was made the same day or day after, don't recollect whether the notes at the bottom were made when the others were or not.

James C. Andrew.—Works in the factory, July 24th, 1-4 of a day, 25th same, Aug. 6th, 1-4 day, 7th, whole day, 11th whole day, between the 7th and 11th, 25 persons in the mill, stoppages inconvenient, does not recollect how much they have stopt in previous seasons.

Joshua Baker.—Dow's dam raised in the fall of '26, don't know but that he worked on it, in January, 4 1-2 feet higher than the old dam, 2 1-2 or 3 feet head raised, retains one third more water, in the summer of '27 rather held back, had some considerable grinding, winter ground only one day in the week, last of July or August '27 thinks it did not run out of the sluice-way much, recollects once the water came out freely, soon after the suit was brought, ran 2 or three days, lowered it down to the old dam, thinks drew it down to nearly the level of the old dam. Dow not at home when the suit was brought, ran out of the waste-way before, for a fortnight previous thinks the water had run over the waste-gate, frequently went to Miner and got liberty to hoist the gate, water discharged only at the waste-gate and flume, no stream below Dow's and his mill which enters, Dow did not keep back from him, when they grind at Dow's he can saw, main flume plank had sprung and to repair it was the object, took off the board, 2 planks sprung, had miller very generally in the summer, set days begun in the fall and continued in the winter, never know Dow to stop the stream except when repairing, has known all the mills pretty much stop, did in dry times, has owned his mill 30 years, been the custom for each one to retain until he

had occasion to use, often asked Miner to accommodate him, no more dry than formerly, no disadvantage to him, thinks very little difference as it regards Lester's Mill, cannot say, thinks sluice-way finished after suit was commenced.

Nathan Comstock, jr.—Went to Miner, understood he refused to grind, went up, asked Miner to grind, he refused, demanded the water. Miner said he had water in the pond, pay him he would let it come, asked him \$20. Richards said he would give him a five dollar bill, proposed to open the flume, finally gave 15 dollars.

Robert Comstock, Depo.—Occupied a mill below Uncasville Factory, went to Dow's pond and Richards', a day or two before the suit. In consequence of the dry weather and detention of the water in Dow's pond, Uncasville Factory stopped.

Daniel Lester.—Son of the former owner, built a little over 30 years, tended part of the time, used to lack some for water, only in a dry time, has known it stop, present canal a little larger than formerly, does take more to carry this factory than old grist mill, what ordinarily run in the stream. Don't think at all times the water that run in the stream would carry the factory. His father used to collect the water in the nights, formerly let it come as they had occasion to use it.

Edwin Baker.—Stoppage of the factory in the summer of 1827.—July 24th part of day, 25th same, August 6th a fourth, 7th a whole day, 11th whole. Kept a meteorological journal. 7th of August, Comstock and Richards were up to the Dow dam.

#### DEFENDANT'S WITNESSES.

Gideon Palmer.—Acquainted with the stream, knew Lester's situation, small dam, temporary, to turn water into the ditch, above could put down a plank and raise considerable water, could operate his mill with little water, 2 1-2 inches when he saw it, considerable quantity of grain in the mill, could grind but little. Just above this pond a little brook puts in, about a quarter of a mile another stream puts in. Giles Turner's mill in '27, from 12 to 14 feet high, into that pond a little stream from the east, on the west side one or two small streams, above his pond a considerable of a stream. Smith raises about 4 feet, above this a small stream which empties in, the Fox mill seat, Elder Palmer and Eels, head about 4 feet, 12 feet head and fall, pond a mile or more long, channel way running from the dam to the upper end, whole distance across the marshes thinks 50

rods when pond full, stream considerable, one empties into the pond, Scholfield's pond considerable large, raises 4 1-2 or 5 feet of water, does not recollect any year in which there has not been a complaint of want of water. At Dow's mill about the time of lowering his sluiceway, of great advantage as he thought. Has bought the water at the Fox mill seat, thinks the dam very beneficial, if properly used, much safer thinks in high freshets, if it should be shut down and kept tight would be of great advantage. Brother Reuben's pond large, oil mill necessary that the mill should be kept in operation. Fore part of Aug. '27, his brother wished to repair, went to help him on Tuesday, then turned the water into a particular channel, secured the bottom part Tuesday afternoon, repaired the dam up along, Thursday night put up another plank, held the water until Saturday afternoon, thought the water came down in the usual quantity, run faster than he expected, thinks July and 1st of August dry, has heard no complaint from the owners above, never knew that the lower proprietors had any claim upon the proprietors further up the stream, Mr. Lester's gristmill frequently stopped for want of water—the detention of water at Elder Palmer's pond, and not at Dow's, when put down first plank, rarely any running water below, as it rose leaked a little more. Fore part of the month of August, began to repair on Tuesday, on Wednesday supposed there would be a want of water, cannot tell how much higher this dam than the old one, droughts operated considerably on the springs.

Elder Palmer.—Should agree with the testimony of his brother generally—33 years has known the stream, excepting four years in the mean time, knew of Lester's building his mill, did not much business at it except in dry season, the one occupied by him has had an extensive custom, very durable, none more so than at Lester's, for 7 years past or more business managed differently, Rogers built a machine factory, that failed and then turned into a cotton mill, then run all day, prior to that time he used it for customers. When Richards' folks began, workmen went to Richards' his factory burnt in March 1825, knew the privilege twenty years before he was interested in it. All retained, supposed he was obliged to submit to it. Has been acquainted with the stream 30 years. Cannot say whether the present establishment requires more water than the gristmill. Lester's mill frequently had not water enough in the morning. Do not think the stream impaired. In the summer season has more water than formerly. Cannot say whether the water was stopped at Dow's dam when

he repaired. Monday or Tuesday after his repairs, saw Richards and Comstock returning. Privileges have not been injured. Have always considered themselves independent of Miner's pond. Thinks at present more water requisite to the factory than did the old mill. Thinks it would take twenty-four hours for the water to go from Dow's to Richards'. While his dam was repairing water continually flowing. Advantages detaining freshet water—reservoir—gave him to understand (i. e. Richards and Comstock did) that they had been to Dow's, all stopped below till he has started—thinks the time he was repairing his mill the usual quantity of water came down, and that the lack of water at Richards' factory in August 1827 was occasioned by the not using his dam.

Cushing Eels.—Owned the property several years, never there but once, thinks the alterations beneficial. Should think it beneficial to the factory below.

H. Miner.—Owned the mill between 20 and 30 years. As soon as the pond is full, runs round. Gravelled the dam. If as much grinding as much water runs—tended the mill for Dow, and does now—Peter Richards wanted to get the water, none of the proprietors claimed a right to open his dam while he owned it, at his own dam once stopped could grind only about a bushel. Dam say about fifteen feet, pond is increased, covers 5 or 6 acres more than formerly, supposes. Ground one day in a week, in the fall or fore part of the winter or in the winter. When they ground but one day in the week, plenty of water. Richards wanted the water, talked of knocking down the flume. Gave him 15 dollars for letting the water go. Always practice to raise a pond and no one ever interfered with him till Richards' return a week or fortnight after the suit was brought.

John Vallet.—Acquainted with the water privilege (i. e. Dow and Baker's.) Have always calculated upon a scarcity of water in the stream once a year. Used to go to Fox's mills pretty much in the last resort for grinding. Thinks Dow's improvements beneficial to all. Elder Dow has not to his knowledge withheld the stream. Dam before Dow had

possession, sometimes leaky. Waste gates could sometimes be raised, then put down boards. Used to stop dam as had occasion, the stoppages in the dam to reserve the water.

Branch.—Came in May before last, in 1827. Mill required more water in '28 than now. No such lack of water as required him to stop his wheel. Never knew Dow withhold his water intentionally. Pond 50 rods, say 20 wide. Never stopped all his machinery.

Schoolfield.—Did not know about the stream, prior to April. Mill principally furnished by the Miner pond. A stream runs into his pond; operate 1 one carding machine, sometimes not so fast as he could wish. One time was the week before the water came down. Suffered no inconvenience.

Abel Bissel.—Concerned in an oil mill. Did but little business except when the water was plenty. Improved Schoolfield's establishment 3 or 4 years. Lacked water thinks in the fall of 1825. Thinks if Dow operated his mill beneficial to all. Thinks the custom to the mill would cause this to discharge more water than Miner's could. In August, 1827, thinks there was a miller regularly employed and constantly attended in August.

Giles Turner.—Should agree substantially with the Palmers. The effects of Dow's improvements at the head of the stream. Something was said to him about paying Mr. Miner. Mills below have occasionally wanted water. Eels' establishment as far as he knows, could do more or less business every day, although there has been a lackage. Those on the lower part of the stream have smaller dams. Never claimed a right to control others. Had some acquaintance with the Lester mill. Often wanted water, although ground a little every day. Fore part of the season of '27, wet. July and fore part of August, not.

By CHICANERY—in circumlocution, the property is now in the possession of hands on the OTHER SIDE—and they have raised the water several feet higher than I did.—What will not some people do to answer their own purposes!

## ON CAMP MEETINGS.

THE WISDOM OF MAN IS FOOLISHNESS WITH GOD! FOR GOD HATH CHOSEN THAT, WHICH MAN WOULD CALL WEAKNESS, TO CONFOUND THAT WHICH IS MIGHTY.

The assumed dignity of short sighted and benighted man, his self-importance of superior dignity is obnoxious in the sight of the great ARCHITECT! But the child-like simplicity of meekness, humility and tender heartedness; such as are enquiring and are teachable; feeling their weakness and dependence—even on “him that is of a broken heart and of a contrite spirit will I look, said the LORD!”

Such attend to the voice of the spirit and the path of rectitude, and the way of Providence in their journey of life.

JAPHETH shall be enlarged, and shall dwell in the “TENTS OF SHEM!” Genesis, 9, 27. Through this lineage, the SALVATION of God in Christ Jesus, was manifested to mankind in after ages, on the subject of REDEMPTION!

Abraham of *this* lineage, was called to quit his father's house, and to live in TENTS, where the worship of God was set up; which call, “by *faith*,” he obeyed: and with Isaac and Jacob, “dwelt in TABERNACLES.” Hebrews, ii. 9. Gen. 12. 1. and 8, &c.

The four or five generations dwelt in “TENTS” and “booths,” or “tabernacles” until they went down into Egypt—where they had to build cities, by the ORDER of MAN!

However, the order of man was broken, and God *called* his people again to dwell in a Camp made of boughs for booths or tents, &c. where his *worship* was set up.

Three times a year, all their males who were over twenty years of age, were to appear before the Lord, at the place where he chose to put his name.

1. The feast of the *Passover*, which was to be held on the evening of the fourteenth day, on the first month.

2. The feast of *Weeks*.

3. The feast of TABERNACLES of “*Pentecost*”—which was to begin on the Sabbath and

end on the Sabbath; hence lasted seven days in the seventh month.

The *first* day of the seventh month was a *Holiday*, on which the *trumpets* were to sound, to stir up the minds of the people, preparatory; and on the *tenth* day was another Holiday, on which there should be a kind of Yankee Fast, or a day of humility, to “afflict their souls” by humiliation.

And on the fifteenth day of the same month was the Camp Meeting, or feast of tabernacles, to begin and last seven days, annually.

On the year of release, which was a sabbatical year, at the feast of tabernacles, “*the book of the Law*” was to be taken from the ark and read in the hearing of all the people: men, women and children! Levit. xxiii, 40; Deut. xvi. 32—also, xxxi, 9 to 13; Nehemiah. viii, 15 to 18. Psalm lxxxix, 3.

The destruction of Gog and Magog, Ezekiel, chapters 38 and 39, with the battle of *Armageddon*, where the beast and false prophet shall be taken away—is elucidated in Zachariah, chap. xiv, 12 to 14, and from verse 16; what will be consequent upon it—as it relates to the Heathen or Gentile world, and the “FEAST OF TABERNACLES”—then will Japheth dwell in “*the tents of Shem*”—the “fullness of the Gentiles be come in and Israel shall be saved.”

Although God selected *Jerusalem*, on Mount Moriah, as a place to put his name, when the “Great King” should come riding upon an ass, meek and lowly—which should cause the DAUGHTERS OF ZION TO REJOICE, (i. e.) the good people—and the daughters of Jerusalem to shout, (i. e.) inhabitants—yet HE told the poor woman of Samaria, that neither in that Mountain, nor at Jerusalem, was the worship of God confined to—but in spirit and in truth: for the *Father* seeketh such to worship Him.

A *dedicated* house of national or sectarian bigotry, is not the Lord's house, but man's, for selfish purposes of men—and hence is a kind of den of thieves!



But Jesus taught in the temple at the feast of tabernacles, and in the synagogues, in the public places, private houses, on the mountains, and in desert places, in the wilderness, and on ship-board; and also at feasts when invited—availing himself of all opportunities, under all circumstances, to extend his usefulness to men, while he had the opportunity in this world.

His enemies accused him of his public and extensive teaching, as though it was a crime—"the world is gone after him—and all men will believe on him, &c. &c. if we let him, thus alone; and the Romans will come and take away both our place and nation."

They interdicted his disciples from public testimony also—and strove to block or hedge and shut up their way.

But they occupied private rooms, the streets and highways, as well as the temple and synagogues, and upper chambers and market houses, or the water side!

For the wicked will not come to us—we are to go to them—For the Son of Man came to seek and save that which was lost.

The prophetess *Deborah*, judged Israel, and sat under a *palm tree*—Judges, iv. 4. &c.

In Isaiah, xli. 19, the different sects or denominations of people, represented under the form of trees of different kinds, under different names, come together, and are brought into union of bonds and friendship!

The dispensations of God are fitted to the state and condition or situation of men; hence the expressions—"Neither hath this man sinned nor his parents;" but he was born blind, that the works of God might be made manifest in him, and thereby glorify God. And concerning the death, &c. of Lazarus, "I am glad that I was not there for *your sakes*."

O the beauty and wisdom of the doctrine of a superintending Providence! How wide the field! How consoling is the theme!

Just before the consummation of all things—when Satan is loosed for a season, a *falling away* takes place—the wicked compass the "CAMP OF THE SAINTS."—which could never happen, if they had no Camp!

Thus, by the inspiration of God, the TENTS were spoken of immediately after the flood—in the solitary ages of the world! And by the call and superintending providence of God, under his appointment, have been brought into practice from the time of *Abraham*, down! and will continue to the end of the world!

In the wilderness—the voice of one crying in the wilderness—the Church with the wings of an eagle fled and flew into the wilderness, to the place appointed and prepared for her, of God. She is to come forth from the wilderness, leaning upon her beloved!

The most godly and pious men of old, were

the worshippers of God, in dens, and in mountains and caves, and solitary places—in sheep skins and in goat skins—of whom the world was not worthy!—Afflicted and tormented—but by *Faith* they anticipated a glorious resurrection—as Paul to the Hebrews, chapter 11th, exemplifies.

A regular ordained learned clergy, is the order of the day. But, although the *twelve* were commanded to go, &c., yet they *abode* at Jerusalem—while the brethren, *laymen*, travelled after the death of Stephen, extensively.

The name of *Priscilla* is mentioned before that of her husband, which contains meaning, as a teacheress;—and Phillip, the deacon, after he baptized the eunuch, went into *Cæsarea*, where he had a family; and four of his daughters were *prophesies*, i. e. were public characters in testimony. They, we read, were virgins—hence single, and of good repute!

*Phebe* was called a *servant* of the Church; and many similar persons and circumstances are mentioned in the sacred volume, in different ages of the world, from the sister of *Moses*, and *Huldah*, and *Anna*, down. And men, whom their wisdom would contemn with disdain, have been the chosen instruments of God.

How knoweth this man *letters*, having never learned—is not this the *Carpenter's* son? His brethren—his sisters!—so the Apostles—ignorant and unlearned men!

*Moses* was learned, and so was *Luke* and *Paul*—and learning is very good in its place.

But when there was a school and a college to qualify men to be prophets, in the days of *Samuel*, *Elisha* and *Huldah*; there is no evidence of their ever being used by the wisdom and Providence of God, for any special work—more than a kind of common place servant—and that only on a few occasions.

*Luther* was a man of learning, but not of the highest grade, according to the judgment of his enemies. And when he found an old book in a Monastery, knew not what it was, until an old Friar told him, it was the Bible! He burnt the Pope's Bull out of doors, and began his work of Reformation from the pompous folly of those days.

*John Calvin* followed in train—but I will let him go—as *Arminius* came after, to explain the truth—and was condemned, unheard at the Ecclesiastical Court of *Dort*, after his death; and his followers were gagged on that occasion.

The Papists say, that *Calvin*, when a Catholic, for a "nameless crime," was branded betwixt the shoulders, and then banished;—and afterwards caused *Michael Servetus* to be burnt or roasted alive, because the Spanish physician differed from him in opinion in matters of religion.

How different was the spirit of George Fox, the celebrated Quaker! He used no carnal weapons—he saw the reformation was not gone far enough;—hence he came out in his testimony against hireling priests and ceremonies, to seek God, the substance, the best of teachers, and the HAPPY FRUITION of all!

The doctrine of toleration was then unknown: but a *silent* meeting was a breach of no law—hence he spoke not, without he felt something to say.

And yet in all his Journal there is no account of his holding a silent meeting where there were world's People! But he had always something to say on such occasions: and only one silent meeting at all; and that was, where there was a *settled* meeting of friends, only.

The power attended the Quaker meetings in those days with sudden conviction, trembling and FALLING UNDER THE POWER!

There are many of their ancient books which give account of such fruit.

Mary Fell, who afterwards became the wife of George Fox, was an instance, under the testimony of G. F. to feel the convincing power.

At Bristol, England, in the open air in an orchard or field, people fell under the power; and many ten thousands were gathered into the fold in that day, within the space of a few years.

They were firm to their testimony, though thousands were imprisoned for no crime, but wickedness in their enemies; and hundreds of them, through suffering, died in prison.

Others were whipped, cropped and branded, yea, banished:—and some were put to death!

But the liberties of England and those of America began to take *date*, and dawn from them; and which is now progressing in the world: and will continue to progress, until the image of Nebuchadnezzar's law religion shall give away to universal liberty of conscience!

How many meetings did Fox and Penn and others have out of doors, in the streets, and under the shades, their histories and Journals record for the benefit of those who should come after! For "the righteous shall be had in everlasting remembrance."

Many of the *Quakers*, when going from one prison to another, went with a *mitimus*, without an officer; and Fox went from Lancaster to London, on the word of a Christian, and carried the papers to court, against himself!

There are no evidences that *Wesley* was ever useful to the conversion of souls, until he was shut out of all the consecrated buildings, called Churches, in and about London:—then, when all doors were shut against him, he took the field. At Morefields, seven persons *fell under the power!* The greater part of

whom professed to find peace, in the course of the night following. John Wesley was then 36 years old—1739. He encouraged street preaching and field meetings—all the days of his life—precept and example exemplified it.

So the labors of Whitfield were in the streets and fields;—useful to many thousands in his day.

But after Wesley's decease, field preaching was dropped and laid aside, and meeting-houses, called Chapels, were then substituted, as the necessary inference from the minutes of conference made for *me* and others on that occasion, 1807, and put into their Magazine.

The Sacramental meetings in Kentucky and Tennessee, laid a foundation for the revival and spread of the work in *booths*—where the glory of God was manifestly displayed among the people—both PRESBYTERIANS and Methodists—about 1800.

The clergyman whose pulpit had been burnt, as a testimony against his doctrine, in *Iredell* County, in N. Carolina, had a glorious part in this work, as means in the hands of Divine Providence. First in the early revival in the West, about Green River; and then in N. C. For some of his old hearers becoming subjects of the work, after their removal to the West, and wrote back to *Iredell* County about it, which paved the way for a wish for his return.

Phillip Bruce returning from Virginia to *Iredell* about the same time, gave rise to a WOODS MEETING, at an inclement season of the year; and hence about thirty TENTS were prepared: which was the first regular meeting of *that* kind—and hence the origin of the well known name, "CAMP MEETING."

The first I saw was on Shoulderbone Creek, in *Georgia*, in 1803. In 1804 I appointed and attended the first regular Camp Meeting in the centre of *Virginia*; and the same year the first that was held in the State of *New York*—and also in the *Mississippi*. In 1805, the first that was ever held in the State of *Connecticut*, and in *Massachusetts* also: afterwards a foundation for *Vermont*—and in 1820, the first that was ever in the State of *Rhode Island*.

In 1805, 6, and 7, my lot was in Europe. My desire to revive street and field meetings, and to introduce *Camp Meetings* into that region, was my object, should Providence permit.

Wesley's rule was to notice the movement and openings of Providence, and to follow the same: and hence to vary his rules, according to times and circumstances.

But his sons in the Gospel, after his decease, departed from *his* ways—therefore, when another society rose up, they took the name

of "*Primitive Methodists*," a short account of which is here subjoined; as a relation of circumstances elucidates the simple leadings and dispensations of the superintending Providence of God.

Also, a "*Defence of Camp Meetings*," and some choice Hymns, used in the early times of this revival, at such meetings in the West mostly composed by J. A. G., called the "*Wild Man of the Woods*," whose happy spirit has since flown to a better world, to dwell with his God forever! Prefaced with some documents, that may be viewed AUTHENTIC, if not official, to cast light where there is seeming darkness, for the information of enquiring minds, on the subject of the *Diana of Episcopacy*, which has brought the confusion of Babel into the tender mind, and caused so much evil contention in the land.

See the *Problem of Episcopacy Book*, by N. Bangs, D. D. p. 59 to 62.

"In every community, as well religious as civil, there must be some centre of power, some supreme authority, from whence all others must emanate. And this supreme authority may either retain its original right within itself, or may, if necessary or expedient, impart a portion of it to others, who must be responsible for its use to the authority from which it was derived. It is not always necessary, nay, it is often totally impracticable, for that body to which the power of right belongs to govern, to exercise that power. Thus it is the inherent right of every man to govern himself. But where a number of individuals form a community, it being impracticable for each individual to exercise his own inherent right of governing himself, he resigns up a part of that right, in order to secure the good of the whole community. When this association is formed by mutual consent, and for mutual good, the right of government is transferred from each individual to the whole body. But this community itself will find it necessary to concentrate its authority in the hands of one or more persons, in order to make and execute its laws. Hence arises the necessity of representative government, by which the authority of the whole community is concentrated in the hands of a few. But even these few although they may deliberate together, and enact laws for the regulation of the community, they cannot execute them in their collective capacity. Hence arises the necessity of a division of power into the hands of individuals, who now possess, not only their original right of governing them-

selves, but also, by delegation, the right of governing others; and that too, in those important points which involve the dearest interests of mankind: I allude to governors, judges, &c. This kind of apportionment of power originates of necessity from the present state of human society. Society cannot exist without it. Every man must resign some portion of his individual rights, in order to secure those which he retains,—otherwise he must be deprived of the whole.

But these observations apply principally to the regulation of civil society. Here all power is derived primarily from the people, who were created by God: and they have the right of modifying, and of apportioning that power, as the state of society, and the exigencies of time and place, may require. And all good and wise legislators will be actuated with a view to the good of the whole community. BUT THE GOVERNMENT OF THE CHURCH OF GOD IS SOMEWHAT DIFFERENT. God calls men, whom He pleases, to be the ministers of his word. And as an individual man possesses the right of governing himself in all *secular matters*, until the state of society shall dictate the necessity, from an intercommunity of interests, of surrendering a part of that right into the hands of others, SO those ministers whom God selects to be the shepherds of his flock, and the guardians of his people, possess the RIGHT OF GOVERNING *themselves* in religious matters, and ALL those committed to their care. Hence, *Ministers primarily* derive their AUTHORITY to preach, and to exercise their MINISTERIAL FUNCTIONS, among which is the OVERSIGHT OF THE CHURCH, FROM JESUS CHRIST HIMSELF: this is the *Supreme FOUNTAIN* of their AUTHORITY; and of THIS AUTHORITY no man, or number of men, have a RIGHT to dispossess them; that is, while they maintain the character of true ministers of Jesus Christ."

"The general Conference possess the sole right of making rules for the government of the church." Page 138 and 139, with some few exceptions about money matters, and *Dagon* or *Diana* of EPISCOPACY, &c.

COPIES—CIRCULAR LETTER, &c.

"To the Members and Friends of the Methodist Episcopal Church in New York

NEW YORK, August 11, 1820.

"WHEREAS divers reports have been circulated in this city, purporting that the New York Annual Conference had formed a design to possess themselves of the property belong-

ing to the Methodist Episcopal Church, we whose names are undersigned, having been present at the *last session* of the General Conference, where the resolutions were adopted which governed the subsequent acts of the New York Annual Conference; and having also been present at the last session of the said Annual Conference, consider it our duty to lay before our people the *design* both of the General and Annual Conference on this subject. The resolution of the General Conference is as follows:—

\* “In *future* WE will admit no charter, deed, or conveyance for any house of worship, to be used by us, unless it be provided in such charter, deed, or conveyance, that the trustees of said house shall at all times permit such ministers and preachers belonging to the Methodist Episcopal Church, as shall from time to time be duly authorized by the General Conference of the Ministers of our church, or by the Annual Conferences, to preach and expound God’s holy word, and to EXECUTE the discipline of the church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement.” From the above resolution it appears obvious that the design of the General Conference was to establish and perpetuate a UNIFORM SYSTEM IN THE WHOLE BODY, and simply to secure the property to the church, in conformity to the laws of the several states respectively; and the RIGHT of the ministers of said church at all times to preach the word of God, administer the holy ordinances, and EXECUTE THE DISCIPLINE in all the houses of worship: no other right in, or title to the property having ever been designed or contemplated.

“If it were necessary to give further proof of this design, the preliminary remarks to the deed of settlement in the form of discipline are clearly in point. Those remarks are as follows, ‘Let the following plan of a deed of settlement be brought into effect in all possible cases, and as far as the laws of the states respectively will admit of it. But each annual conference is authorized to make such modification in the deeds, as they may find the different usages and customs of law require in the different states and territories, so as to secure the premises firmly by deed, and permanently to the *Methodist Episcopal Church*, according to the TRUE INTENT and meaning of the following form of a deed of settlement; any thing in the said form to the contrary notwithstanding.’ Comment on the above would be superfluous; for it unequivocally

requires that the property be secured, permanently to the ‘*Methodist Episcopal Church*,’ and therefore can never be secured to an Annual Conference, or to any other body, without the most plain and obvious violation of the rules of the General Conference. In conformity with the resolutions of the General Conference, and conceiving that some of the requisitions of the General law of the Commonwealth of New York, under which the different religious societies in the state were at liberty to incorporate were such as to render it *difficult*, if not *impossible*, to observe those requisitions, and at the same time to be governed by the rules of OUR CHURCH DISCIPLINE, the New York Annual Conference, at its last session, passed the following resolutions.

\* [“THAT, in order to obviate the difficulties which do now, and have for some time past, existed in *this city*, in respect to the appointment of trustees, it is both expedient and necessary for the *Conference*, to recommend to the PEOPLE of their charge to PETITION the Legislature of this State, at its next session, for an ACT of INCORPORATION, which shall RECOGNIZE the PECULIARITIES of OUR form of Church Government, and thereby enable US more fully and effectually to EXECUTE the DISCIPLINE of OUR Church.— This your Committee think to be necessary not only to regulate the affairs of our Church in *THIS CITY*, but also throughout the State; such is the present law of this State in respect to the Incorporation of religious societies, that the trustees of our church in the exercise of their functions, either cannot, or will not conform to the requirement of our discipline—your committee therefore recommend the adoption of the following resolutions.]

“1st. Resolved, that a committee of five be appointed to prepare a memorial to be presented to the Legislature of this state at their next session, praying them for a special act of incorporation for our Church throughout the state, in conformity to the rules and regulations of our discipline; and that the said Committee be instructed to furnish each presiding elder with twenty printed copies of said memorial.

“2. Resolved, that it shall be the duty of the Presiding Elders to furnish each preacher in their district, who may travel in the state of New York, with a copy of said memorial, and that it shall be the duty of all such preachers to use their endeavors to obtain subscribers, and to forward their names and memorials to the stationed preacher in Albany.

\* This resolution was passed in the next General Conference, after my Thoughts on Church Government were published, in which it was observed that the Meeting houses were deeded to *nobody*. Discipline, page 166.

\* The within inclosed in brackets [thus] was in the resolutions of the Conference but withheld from the public—what for? The Reader must draw his own inference.

“3. Resolved, that a copy of this report be forwarded to the Genesee Conference, praying them to co-operate with us in circulating a memorial on their circuits in the bounds of their charge, which are within the limits of the State of New York.

“4. Resolved, that it be the *duty* of all those *preachers* who obtain subscribers to said memorials, to forward them *sometime* before the next session of the Legislature of this State, to the *preacher* in charge in the city of Albany, to be by HIM presented to the said Legislature.

“5. Resolved, that the Committee appointed to prepare the before-mentioned memorial, be also instructed to prepare a draft of an act of incorporation, in conformity to the first resolution of this report, to be presented to the State Legislature.”

[“After reading the document submitted to them from Vermont, your Committee recommend to the Brethren in that State, to take SIMILAR MEASURES to obtain an act of Incorporation, or otherwise to proceed immediately to re-organize, according to the present statutes of the State, in such case as made and provided.]

“The true *intent* and design of the New York Conference, in the passage of the above resolutions was, to act in *perfect harmony* with the *resolution* and *design* of the General Conference, as before stated; and permanently to secure the houses of worship to the ‘Methodist Episcopal Church;’ and to the ministers of said church nothing more than the right of preaching in the houses, and of administering the holy ordinances, and EXECUTING the discipline of the church.

“That none might misunderstand the intention of the Conference, it was explicitly stated on the Conference floor, that it was not intended to take any measure which should go to deprive our people of the liberty of choosing their Trustees. This was done with a special view to the mode of appointing Trustees, as recommended in the deed of settlement, in the form of discipline, and which, as has already been stated, each Annual Conference is at liberty to modify according to the usages and customs of law in the several states; the *manner* of appointing the board of Trustees, making no kind of difference with respect to the security and control of the property. We desire that it may be particularly noticed, that it was understood by the Conference, and by the Committee appointed to draft the memorial,

and the bill, for an act of incorporation, that the Trustees were to be chosen by the people.

“It should further be recollected that the Committee appointed by the Conference for the above purpose have, as yet, never met to draft the memorial and bill, on the character of which the merits of the question, relative to the claim which it is alledged the Conference design to secure to the church property, depend. And also that when drafted, both the memorial, and bill, will be presented to the people\* for their approbation and signatures, which will give them full opportunity to form a judgment relative to the true intention and design of the Conference relative to the church property. Till this period arrives, all we can do is to give the most positive assurance, as we hereby do, that nothing is intended or designed, either by the General or Annual Conference, but to secure the property permanently to the ‘Methodist Episcopal Church;’ and to the Ministers of said Church, regularly authorised by the General Conference, and by the Annual Conferences respectively, the right to preach, exercise the discipline, and administer the ordinances of the Church in the houses of worship so secured. Considering that no alteration has taken place with respect to the charter by which the property of the Church is held, and that no change can take place, till it is fully and specifically before the people, for their examination and approval; and considering further, that such change or alteration must be made by a wise and patriotic Legislature, ever tenacious of the rights and prerogatives of the people, we must submit it to an enlightened community to judge what ground of present alarm can be found in the act, either of the General or Annual Conference.

“ENOCH GEORGE.\*

“FREEBORN GARRETTSON.\*

“NATHAN BANGS.\*

“P. P. SANDFORD.\*

“JOSHUA SOULE.\*

“ALEXANDER M-CAINE.\*

“THOMAS MASON.\*

“AARON HUNT.†

“B. HIBBARD.†

“T. SPICER.†

“E. HEBARD.†

\* But was this the original design of intention?

“Those whose names are marked thus \* were present at the General and Annual Conferences.

“Those whose names are marked thus † were present at the Annual, but not at the General Conference.”

## DEFENCE OF CAMP MEETINGS.

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REV. STITH MEAD,

“DEAR SIR—Agreeably to your request, I have thrown together some reflections on the subject of Camp Meetings.

“As a plan, the most simple, and of course the best calculated to answer the intended purpose, I have stated the objections which are commonly raised by those who oppose you, and have annexed the answer to each in the order in which they occurred to my mind. As my only aim is to put down that superficial tribe of men, who commonly are at the head of unreasoning opposition, I have studied simplicity and plainness. And though more judicious critics might say, that some of the arguments are strained, and that others might be considered *arguments ad hominem*, yet I apprehend no danger from a public reply. An error which may have been admitted, must be too trivial to merit the opposition of men of ability, and I fear nothing from the others, because I should not find time to pay them attention.

“It might be said, for instance, that my defence of an unlettered ministry, would ultimately lead to evil consequences, ‘to the perpetuation of ignorance.’ But I have not the same apprehension. The time is fast approaching when every man who wishes to be an acceptable minister of the gospel, will find himself obliged to take Paul’s advice to Timothy, and with diligence strive to grow not only in grace, but likewise in the knowledge of the truth—I have no intention to say that literature is useless. My meaning is, that the same zeal, which induces men to renounce the pleasures of the world and offer themselves as laborers in the vineyard of Christ, will push them on to make all necessary improvement.

“Again it may be said that arguments in favor of noise and confusion drawn from the conduct of the Jews, are far-fetched and inap-

licable. But I feel clear in having adduced examples taken from the New Testament, which are of similar import, and therefore invincible.

“As to the arguments which are addressed *ad hominem* to the opposer, I think them directly in point, as intended to silence gainsayers, who act without information or reflection.

“On the whole, when I declare my prevailing design in sending forward this little production, is not to injure the feelings of candid and honest men, but to aid in the spread of true godliness, I am sure to be heard, by such, with patience. And if any one should wish to correct me, he will do it as becomes the profession of a peaceful gospel.

“If you think it can be of any service to the public, you are at liberty to publish these sheets, and apply the profits of the publication to the purpose of finishing the new Meeting House at Lynchburg.

“I am, &c.,

SAMUEL K. JENNINGS.

“September 23d, 1805.”

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“LIGHT and darkness must forever stand opposed to each other. If either prevail, in portion to its prevalence, the other must disappear. The kingdom of righteousness and true holiness, must forever be opposed to the kingdom of Satan, or the wicked inclinations of men. Every man is subject to one or other of these powers. Lovers of God and of truth delight in the prosperity of religion, from motives of duty and benevolence. The enemies of God and of his word are pleased to see religion put down, from the selfish design of covering their lusts. The true Christian will defend those institutions, and means which most conduce to the reformation of sin-

ners, whatever the world may think of him. Temporizers and those who love the praise of men rather than the praise of God, will advocate or oppose measures, according to the degree of approbation they may receive, or expect to receive from the world.

Many hundreds of the most striking reformations have been at least commenced by means of Methodist Camp Meetings! With these interesting facts before them, some look on with approbation, some join with earnestness in promoting and carrying the hopeful design into effect, while others treat the meetings with contempt, and their advocates as fools, madmen, and enthusiasts. Some submit to every inconvenience to attend upon them, while others proclaim the importance of suppressing them as a public nuisance. The design of these sheets, is to examine some of the objections commonly raised against this important institution.

“Objection 1st. Too much time is spent in vain. ‘Six days shalt thou labor, &c.’”

“Answer. This is a specious objection, and seems to be supported by an express command of God. Let it be observed, however, that our Lord Christ, in Matthew vi. 33, advised and commanded that we should ‘first seek the kingdom of God and his righteousness.’ That we should prefer spiritual before temporal interest. In another place our Lord estimates the soul of a man to be of greater worth than the whole world. ‘What shall it profit a man if he should gain the whole world and lose his own soul? or what shall he give in exchange? &c. Paul ‘considered all things but loss, so that he might win Christ and be found in him.’ In a country where, with the continued and united exertions of all its citizens, sufficient provisions could not be made for its necessities, such an objection might have some weight; but with a soil and climate like ours, where on an accurate calculation it will be found, that if one-fourth of the time be spent in agriculture, ample supplies will be produced for a man and beast, an argument founded on the necessity of labor, must be entirely frivolous.

“If we be disposed to consider religion as a matter of no consequence, a very trivial reason will be to us sufficient for neglecting it. But if the exercise and indulgence of true repentance, and the acquisition of a living faith in Jesus Christ, be considered essential to salvation; it must follow, that those who feel themselves destitute of this ‘Pearl of great price,’ will find sufficient time to perform their necessary labor, and still spare, occasionally, a week for the special work of waiting upon God in the use of such means, as are found conducive to reformation. While riches, honors and distinctions are considered the

principal objects of pursuit, and the only attainments worthy the attention of men, much will be said about the importance of labor. But let a man be properly affected with the truths of the gospel, and he will no more attempt to avail himself of this objection in opposing Camp Meetings.

“Objection 2d. Granting the argument for making provision for the body, ought not to weigh in this case, yet surely it must be admitted a reasonable objection, that by attending upon such meetings, health is exposed and injured.

Answer. “It is possible, we grant, that the sickly or delicate might be injured by too long standing or sitting, or lying on the ground, but common sense would teach all valetudinarians either to stay at home or to make the necessary provisions for their safety. We cannot, therefore, be answerable for their imprudence. But a proper religious excitement is not calculated either directly or indirectly to injure health, unless victory over passion, a tranquil expectation of unavoidable adversity, with triumph over the fear of death, can constitute disease. But, says the objector, the awful anxiety which frequently precedes this comfortable state of the mind often does mischief. This last difficulty involves in it another question. For if the exercise preparatory to a gracious state, be a deep sense of sin, and its awful consequences followed by an humble acceptance of mercy on the terms of the Gospel; then it must follow, that whatever effects it may produce, it will be prudent to submit to the operation. But if I should be disposed to deny the charge, which I shall now formally do, how will it ever be made to appear with sufficient certainty, that the case of sickness which may have happened at any Camp Meeting, or which may have succeeded shortly after such a meeting, were produced by any exercise or condition attendant on the occasion? Have not thousands been taken suddenly ill at home, abroad, sitting up, lying down, in the house and in the field? Who can tell whether the same illness might not have happened at the same time in another place, or in any other condition? And as so many come off unhurt in the proportion to the few who can be adduced as seeming instances to the contrary, I venture to conclude that, if religion be all important, and if religion be successfully sought after at Camp Meetings, this second objection must also lose most, if not all its weight.

“Objection 3d. Let these objections stand or fall, it must be acknowledged, that the principal advocates of these meetings are ignorant and illiterate Methodists.

“Answer. Indeed, it is bad enough if all Methodists are ignorant and illiterate. It could

be wished that true wisdom and useful knowledge were more universally diffused. But not to lose sight of the objection, "Saint Paul gives the following instructions to Timothy, when preparing him for the ministry of the Gospel. 'Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. Meditate upon these things, give thyself wholly to them. Take heed unto thyself and to thy doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee. Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine.'" Whether the Methodist preachers do not, in a very considerable degree, act up to this exhortation, will scarcely admit of a question. But the objector continues to ask, have any of them a liberal education? Can they compose rhetorical discourses? Can they deliver them with the ease and elegance of true orators? The want of these accomplishments, I perceive, then, to be the great objection. Nothing is more common than that worldly minded men should be wise above what is written. Does Paul make any such demands upon Timothy? Or does he instruct him to be guided by these characteristics in his choice of others for the same important work? If such demand were correct, then we should have heard Paul address himself to Timothy in the following manner. 'O Timothy, my son! I have frequently commanded thee to labor in the work of the Lord, according to my example. But as thou art not an apostle, properly so called, and hast not received the gift of languages, I advise thee to acquaint thyself with the Hebrew, Greek, and Latin; with Geometry, Trigonometry, Arithmetic, Algebra, and Fluxions; with natural Philosophy, Rhetoric, and Metaphysics; after these, to devote thyself to the study of some system or systems of divinity, then thou wilt be prepared to write over thy sermons correctly. But after all, do not fail to rehearse them before a looking glass till thou art able to repeat them with freedom and grace; so that when thou art called upon public duty, thou mayest effectually secure the approbation of thine auditors. Furthermore, when thou art about to visit any distant churches, lay up in thy portmanteau the choicest of thy sermons. And wherever thou art, take care to have at least one discourse about thee, that thou mayest be prepared against any sudden emergency, and never appear unfinished in the eyes of the people.' We cannot think such an address, either public or private, commensurate with the dignity of the apostle Paul.

"The exhortation to Timothy is comprehensive and to the purpose. It includes every instruction necessary for a useful minister.

'When we are deeply interested in a subject of the last importance, we do not think it necessary to draw up our arguments in an orderly manner upon paper, before we attempt to deliver our sentiments upon the matter in hand! Are not the love and penetration of a parent sufficient to dictate such advice as is suited to the different tempers and conditions of his children? After perceiving the house of our neighbor on fire, we do not withdraw to our closet to prepare a variety of affecting arguments, by way of engaging him to save both himself and his family from the flames. In such a case, a lively conviction of our neighbor's danger, and an ardent desire to rescue him from it, affords greater powers of natural eloquence, than any rules of art can furnish.'

"Horace observes, that neither matter nor method will be wanting upon a well digested subject. With how much facility then may suitable expressions be expected to follow those animating sentiments, which are inspired by an ardent love to God and man; especially when subjects of such universal concern are agitated, as death and redemption, judgment and eternity? Upon such occasions, out of the abundance of the heart, the mouth will speak: nor will the preacher be able to repeat a tenth part of the truths, which God has communicated to him while meditating upon his text. If malice can furnish those who are under its influence, with an inexhaustible fund of conversation, how much more rational to suppose, that the charity of a minister will furnish him with an inexhaustible fund of exhortation, instruction and comfort.'

"What advantage has occurred to the church by renouncing the apostolic method of publishing the Gospel? We too often have had indolence and artifice in the place of sincerity and vigilance. Those public discourses which were once the effects of conviction and zeal, have become the weekly exercises of learning and art. 'We believe and therefore speak, is an expression which with such pastors is entirely out of use.'

"Where is it, that we discover the happiest effects produced upon the minds of men? Where do we observe the most frequent conversions? Where are the formal professors most commonly struck with religious fear? Where are the libertines constrained to cry out 'Men and Brethren what shall we do?' Where is it that we find the wicked departing from the assembly to lament their transgressions in private? Are these things more frequently effected by the learned orator, or do they not more commonly attend the labors of the illiterate Methodists? Study and affection may please the taste of those who pretend to be wise and learned, and a desire to please such



men, has too often led preachers of the Gospel, to depart from that generous sympathy, which actuated the ministers of the primitive church. But while the offence of the cross is avoided, neither the wise nor the ignorant are effectually converted. The Gospel is abundantly better suited to the poor in spirit than to those who value themselves as men of great science. 'I thank thee, O Father,' said the lowly, blessed Jesus, 'that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' These babes, so called in the language of Christ, I apprehend to be similar to the persons whom I advocate, and who are in many places rejected for pecuniary reputed sages. But it hath pleased God by the foolishness of preaching to save them that believe, and by the instrumentality of these ignorant and illiterate men, he has raised up to himself in the United States in the course of a few years, half a million of servant worshippers.

"After all that has been said, I am persuaded that those who wish to be amused at church, who attend the house of prayer to form their parties for the ensuing week, and who do not wish to see their own follies, will still consider this difficulty unanswered—but every candid enquirer after salvation, will perceive that, what is charged upon the Methodist preachers as being the effect of ignorance, viz., their sympathy and their zeal, render them more respectable. Of course, if these men conduct the Camp-Meetings, there will be the greater probability of receiving benefit by attending them.

"Objection 4th. But these preachers after all you can say, are vehement, boisterous and ostentatious. They stamp and clap their hands; they raise such a noise and confusion as is sufficient to distract their hearers.

"Answer. There can be no doubt, but that every minister of Christ ought, when he speaks for God, to deliver the truth in the power and demonstration thereof; and that with zeal and energy, and in the most pressing and engaging manner possible. Isaiah lviii. i. Says God to the Prophet, cry aloud and spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. But this will be disagreeable to men of taste and learning!—Yes, and he that preaches the truth may expect this: but Matt. v. 12, rejoice, and be exceeding glad; for great is your reward in Heaven: for so persecuted they the Prophets that went before you. In the eyes of the world, 'the prophet is a fool, and the spiritual man is mad.'—Hosea ix. 7. It will be granted that loud and vehement speaking might be unnecessary, where the people are entirely attentive and desirous to become acquainted with the way

of salvation. But there are none so deaf as those that will not hear; and men hear any thing more willingly than their own faults and failings. A curse is denounced against the minister who doeth the work of the Lord deceitfully. Jer. x. 4. viii. 10. The preacher is bound to deal plainly with his hearers when he reads that God is a consuming fire—That hell from beneath is moved to meet the wicked at their coming. Isaiah xiv. 9. And all who deeply feel the importance of salvation will exhibit strong marks of earnestness. When Christ preached he expressed himself with *zeal, energy and noise*. John vii. 37. Jesus stood and cried, saying, If any man thirst, &c. and chap. xi. 43, when he raised Lazarus from the grave, he *cried with a loud voice, 'Lazarus come forth.'* Peter on the day of pentecost lifted up his voice; and Paul when he declared his conversion did it not with that kind of moderation which would now be considered graceful. In the name of the Lord, then, let the men alone, let them cry and spare not,—for the Lord himself shall descend from Heaven with a shout, with the voice of an archangel, and with the trump of God. Let those who neglect their duty, who prophecy smooth things, who daub with untempered mortar, and cry peace, peace, where there is no peace, answer for themselves, and act as they think proper; but let Methodist preachers act up to the dictates of their conscience and their profession. Molest them not, for God will judge every man according to his works.

"But says my objector, stamping and clapping of hands must be inconsistent with decorum of worship. Thus saith the Lord, Ezek. vi. 11. 'Smite with thine hand, and stamp with thy foot, and say alas, for all the evil abominations of the house of Israel.' With this high authority, *simple and honest* men can move on regardless of what the world may say, and with bitterness sigh and lament the desolation sin hath made; and as they proclaim the solemn truths of God, *smite their hands together* as a token of holy indignation against all wickedness.

"If God be in earnest when he threatens the wicked, and will be so when he executes vengeance upon them, then by every rule of logic and divinity, a minister of Christ ought to be in earnest when he warns sinners of their impending danger, and invites them to the refuge of the Gospel. He ought to *show himself in earnest*, and that he has the good of souls at heart. And while he proves that himself believes the force of God's eternal truth, with all the *violence of holy love*, he should *compel* the people to come in.

"But continues the objector, if we should grant the privilege to the preacher to *rave*, yet surely the hearers are bound to *keep silence*.

"In Zach. ix. 9, we read, 'Shout, O daughter of Jerusalem.' And in Isaiah xii. 6, 'Cry out and shout thou inhabitant of Zion.' Isaiah xlii. 11, 12, 'Let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto God in the islands; for He Chron. xv. 14, with a loud voice, and with shouting, and with a trumpet, and with cornets Israel covenanted to serve the Lord, and he was found of them.

"Again we read, Ezra iii. 11, 13. 'And all the people shouted with a great shout, when they praised the Lord, and the noise was heard afar off. And again, Luke xix. 37, 40, when our Lord drew near to the Mount of Olives on his way to Jerusalem, 'the whole multitude of his disciples began to rejoice and praise God with a loud voice;' and when application was made to him to rebuke the people, and call them to order, HE justified their conduct and said, 'If these should hold their peace, the stones would immediately cry out.' This was exactly in conformity to the opinion and exhortation of the Psalmist David. Psal. xlvii. 1. 'O clap your hands all ye people, shout into God with the voice of triumph.' With examples and precepts like these, surely the people ought *at least to be indulged*, who in the integrity of their hearts adopt this mode of expressing their devout emotions.

"If all these liberties be allowed, yet continues my objector, the *confused prayers, exhortations and songs are intolerable*.

"Let us examine Nehemiah viii. from the beginning. 'All the people gathered themselves as one man, both men and women, and all that could hear with understanding,' that knew good from evil. 'And the ears of all the people were attentive.' They heard as for eternity. 'And Ezra the scribe stood upon a pulpit of wood which they had made for the purpose, and beside him stood six of his brethren who all are named. And Ezra opened the book of the law of God in sight of all the people, 'And Ezra blessed the Lord the great God, and all the people answered, *amen!* *amen!* and lifted up their hands. And these thirteen, together with the seventy-four Levites, caused the people to understand the law, and the people stood in their place,' (*which implies the Priests and Levites did not but moved about as they saw it useful*). So they read in the book in the law of God distinctly, and gave the sense, and caused the people to understand the reading. Now as it is stated that *they* read, it is more than probable that those thirteen who stood on the right and left of Ezra did all read, especially as the other thirteen, and the Levites, seventy-four in number, caused the people to understand. So that there were Ezra, Nehemiah, twenty-six Priests, and seventy-four Levites, if not one

thousand, see chap. vii. 39, who were all engaged in reading and expounding the law unto the people in the time of the public worship of God. That this supposition is correct, will be the more probable when we consider that three hours was the time which was devoted to this engagement, and it is not possible that one hundred and two persons could have read or spoken separately and distinctly in so short a time.

"But again we find at the conclusion of the public services, that eight of the Levites, according to the Jewish custom, who mostly prayed in the attitude of standing, *stood upon the stairs*, probably of Ezra's pulpit, and *cried with a loud voice* unto the Lord their God. This was not mental prayer. No, they *cried aloud, and eight of them all at once*. Let us turn to Ezra iii. 10, 11, 12, 13, when in order to perform the public 'worship of God, on a memorable day, they set the priests in their apparel with trumpets, and the Levites with symbols to praise the Lord: and they sang together *by course* in praising and giving thanks unto the Lord: because he is good, for his mercy endureth for ever. And all the people shouted when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites, and chief of the fathers who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a *loud voice*, and many shouted aloud for joy: so that the people could not discern the *noise of the shout of joy* from the *noise of the weeping* of the people, for the people shouted with a *loud shout*, and the *noise was heard afar off*.' Here we may observe *they began with order*, seeing they sang together *by course* in praising and giving thanks unto the Lord because he is good, but that the ardor of their zeal and the earnestness of their devotion ultimately transgressed their rules of order. If the people shouted with a great shout, and there were no idle spectators amongst them, at laying the foundation of an *earthly temple*, shall not the Israel of God *shout for joy* and lisp forth praise, when they see the foundation of a spiritual temple laid by the goodness and power of God? No says the objecting pharisee, that will never do, *God is a God of order*. 'Master rebuke thy disciples,' Luke xix. 37, 39. They pay no regard to order, but all speak together. For the *whole multitude began to praise God with a loud voice*. Why this is wild work and perfect confusion indeed. God is not deaf. Hark! what a noise they make! what confusion is here! why if they were in Jerusalem and did shout at this rate, they would be heard all through the city. We think good order a very pretty thing and cannot away with such

wild work as this. Besides, what will the great and learned, the wise and the mighty children of this world think of it? And as we are on the very suburbs of the city, our character and reputation, among the gentry, are at stake. For thine own honor and the cause of God, and above all, *for our credit's sake*, we pray thee 'master rebuke thy disciples!'

"Hark! ye gainsayers of every party, sect and denomination among men, who in conformity to your disposition to 'love the praise of men more than the praise of God,' would fain lay down rules for the most high, and limit the HOLY ONE of Israel, and persuade yourself that salvation must come through a certain mode or form, or all is delusion, enthusiasm, hypocrisy, and wild fire. I tell you 'that if these should hold their peace, the stones would immediately cry out;' God would raise up instruments more unlikely than these to celebrate his praise.

"Objection 5th. The solemn worship of God ought to be performed in houses dedicated to that sacred use. It cannot be thought proper to assemble in mixed multitudes in the woods. And it must be very indecent for ladies of distinction to be seen mingled with such crowds.

"Answer. It is proper that suitable houses should be prepared for the worship of God. But let me ask, are such houses universally provided? You know they are not. Are the ministers of the everlasting gospel to hold their peace, until all the people are disposed to build houses for the purpose of worship. What absurdity men fall into when they would oppose the truth! It is in amount to say, 'let the people become religious and then they will prepare temples for the living God, and after that you may preach with comfort and decency.'

"Our Lord, whose object was to inspire devout emotions into the minds of the people, seldom delivered his discourses in the temple. The most excellent collection of religious or moral instruction than was ever proclaimed to the world, is commonly called by way of distinction *our Lord's sermon on the Mount*—Matth. v. and vi. chaps.

"Again, we frequently find him in the midst of the multitudes in the open woods or fields, as when he fed the thousands; and we know that the Mount of Olives was with him a favorite place. In a word, his example will warrant assemblies to meet at such times and places as opportunity and occasion may seem to prescribe.

"God is a spirit, and they that worship him must worship him in spirit and in truth. Houses are convenient and proper, and the people ought to build them decent and spacious, so that except for the sake of cool air and shade, no congregation need meet in the

woods. But till that be done, which without the spirit of divination, judging from the *penurious disposition* so prevalent in the world, I venture to predict will require considerable time and a greater spread of religion. Till then go on ye ministers of Christ and collect the people when and wheresoever you can, and preach the Gospel of God. And as to the mixed multitudes spoken of in the objection, I am bound to answer, that in the sight of God there is no respect of persons. With him the righteous are *noble*, however poor and despised in the world, whilst the wicked, though *laden with wealth and surrounded with earthly grandeur are mean and vile*. Yes, thou purse-proud, self-exalted opposer of all that is good. The God of Israel will exalt the upright beggar when he will sink thee down into the pit of hell!

"You may support your distinction and feed your pride, but in a religious point of view all men are on a level, and the good man feels it so. The very fact, your aversion to worship your Creator with the poor and despised, proves to me that you have neither part nor lot in the matter. That you know not God nor his worship, and that to follow your advice would be the sure road to perdition. The Lord hath declared his intention and purpose to exalt the humble, whilst he will pull down high looks.

"Ye men of self-importance, who are ready to suppose us desirous to borrow distinctions by gaining your approbation and fellowship, be it known unto you, that so long as you suppose you have dignity to lend, we want none of your caresses! Except the Lord lay to his mighty hand, and let you see that you are *little and vile and less than the least* of his saints; instead of an honor, you would be a disgrace to the cause of religion. It is a solemn truth, and a truth which I expect you bitterly hate, that if you with all your statefulness, ever obtain the religion of Jesus Christ, you must obtain it on the same common principles with *publicans and harlots*. You must see and feel that it is heaven's highest *best gift*, and that merit in every sense is excluded where 'by grace ye are saved through faith, and that not of yourselves, it is the gift of God.'

"Your objection as it concerns the Ladies, is the fruit of the same tree. That *pride* which will effect your ruin, would lead you to carry with you your female friends. But I would ask, in what respect can a woman be injured by attending unto Camp-Meetings? Is it probable that any indecent address would be made to her there, sooner than at another place? You would apprehend no danger in sending her to a *ball or barbecue*, where every engagement is calculated to influence the passions and excite unlawful desires; but at a

Camp-Meeting, where *hundreds* are employed in the most vehement manner to pull down the strong holds of sin and lust; where as many instances of the most *bitter lamentations on account of sin*, are calculated to excite a holy dread of vice: at such a place your wife or daughter ought not be trusted! Had you stated your objection in its proper shape, it would have stood thus: 'It is a *disgraceful business* for ladies of distinction to be engaged in religion. It will seclude them from society.'

“Objection 6th. The exercises and engagements of the people at such times and places are absurd. Their opinions are enthusiastic, and their practices disgusting. In a word the whole business is intolerable.

“Answer. Any difference which can be distinguished between a Methodist meeting and that of other denominations, must be the result of the following sentiments, which I suppose you call enthusiastic in this lumping objection.

“1st. The Methodists suppose it to be a correct practice to be bold and open in their profession of religion.

“2d. They lay great stress on the use of the *means of grace* in the successful seeking of religion. And

“3dly. They suppose every Christian bound to use his utmost influence to spread religion.

“Wherever these opinions have considerable influence, we are accustomed to see frequent instances of extraordinary and audible lamentations for sin: and of loud and rapturous expressions of joy upon a professed knowledge of sins forgiven.

“Let us examine your objection as it applies to these considerations. In the first place, I am at liberty to suppose it to be your opinion in opposition to the manner of the Methodists, that men may have all necessary religion in secret. That it is improper to make any proclamation of its attainment, and that all external show of it is hypocrisy. Under the influence of this opinion you had rather be considered irreligious than be classed with any people who make a noise about religion. I assert then that your silence and your contempt of others is not conformable to the doctrines of the gospel.

“Our Lord Jesus Christ has commanded his followers to act as ‘the light of the world,’ and ‘to let their light so shine before men that others seeing their good works may glorify their father which is in heaven.’ He has furthermore said, ‘if any man will be my disciple, let him deny himself and take up his cross and follow me.’ And again, speaking to his disciples, ‘behold I send you forth as lambs among wolves. If the world hate you, ye know it hated me before it hated you,’ &c. To apply these quotations, I observe that men always act agreeably to their

prevailing opinions, and we are at liberty to judge of men's opinions by their general conduct. Now I would ask how is it possible that any man should perform works in their nature praise worthy, and intend that they should reflect honor upon the religion of Jesus Christ, and never declare himself an advocate of the Christian religion? I would also ask what cross can be in the way of a Christian if he may in all respects walk as do other men? And would in the last place ask, how the world could despise any man as a Christian, who never made pretensions to that character? It is very evident that the gospel contemplates its followers or adherents as being men ‘bold to take up, firm to sustain the consecrated cross.’ They are men not ashamed of the Gospel. True ministers will boldly preach Christ and him crucified, and the friends of Christ will universally acknowledge him to be their Prince and their Saviour.

“In the second place, I may consider it to be your opinion, that religion needs no external or ceremonial aid. Under the influence of this dangerous idea, you are led to neglect the use of those means which most effectually conduce to the attainment of true religion.

‘If you love me, says our Lord, keep my commandments.’ We are commanded then to deny ourselves, ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. For ability so to do, we are commanded to *ask* that we may receive, to *seek* that we may find, to *knock* that it may be opened unto us. These requisitions surely imply that some external aid is conducive to religion. But if these be not conclusive, and you still insist that merely mental energy is sufficient in carrying on this great work, I will request you to account for the prayers of our Lord Jesus Christ. In the case of Lazarus he prayed audibly, he spake with a loud voice. In the garden of Gethsemene he prayed; yea he continued all night in prayer; he prostrated himself on the earth! Why all this external work in his devout engagements! Surely he too was an enthusiast!

“Even admitting that some highly exalted minds can succeed in cultivating devout emotions, without the concurrence of bodily exertion, yet it must be granted that a majority of men could not succeed at all. But if universal success were possible, yet such a mode of worship would not accord with the general conduct of mankind.

“When the greatest men contemplate the effulgence of majestic dignity, they feel not only a disposition to indulge a *sense of reverence*, but also to express it, in some external form. They feel similar emotions when high favors are conferred upon them. Not contented with indulging a sense of gratitude, they

impatently wait for an opportunity to manifest it by some adequate external expression. And when they behold eminent goodness it is not uncommon for them to burst forth in exclamations of joy and approbation. Under impressions and consequent emotions like these, John was led to exclaim, 'Behold the lamb of God which taketh away the sins of the world.'

"On the whole, I must venture to assert, that some external appearance of religion is necessary to its very existence, and that any man who can at all times conceal its operations is a stranger to these emotions which constitute true Christianity. 'He is still in nature's darkness,' in the gall of bitterness and the bonds of iniquity. If this conclusion be not correctly drawn the ceremonies of the tabernacle were vain and ostentatious. The grandeur of the temple, the effort of pompous pride, and all the ordinances received and acknowledged by most Christian societies are frivolous and unmeaning.

"In the third place I consider your objection to imply that no co-operation of men is necessary for spreading the gospel. And I answer in my turn that this objection would go to the utter subversion of all religion.

"Whatever is revealed and recorded, from the time such record is made, it becomes a matter of instruction to those for whose benefit it was intended. If Abram had not made known to his domestics, his confidence in, and his approbation of the promise which God had made and confined to him, with his life the whole business must have ended. But saith the Lord, 'I know Abram that he will command his house.' It was intended from the beginning that Abram and his faithful children, to the latest generation, should continue to bear testimony of the truth. Hence all the solemn instructions and warnings of Moses, and the prophets of Christ and His apostles.—Hence the preaching of the gospel, and hence the disposition of true Christians to tell to all around the great goodness and mercy of God through Christ Jesus.

"I perceive you begin to reject all of the three modifications which I have given to your objection.—You agree with us, that some ceremony is proper, and that a decent elegance of expression is essential to the existence and continuance of religion. *It is against extravagance only* you would object. You grant then that religion implies some degree of solemn and sublime feeling, corresponding to a just perception of the wisdom, power, and mercy of God. And as a sinner, you must also grant the necessity of some sensations, adequate to a correct perception of the holiness of that God against whom you have sinned. You will furthermore grant that some

decent and suitable expression of these feelings is proper and necessary. So far well. Now I would know how deep and interesting can these feelings be, and be consistent with reason and scripture? Can they never be more strong and extatic than those you have felt? Or might they not in some cases amount to the measure of them felt by the three thousand on the day of Pentecost? I think sir, you must grant that some men may act rationally, and make more ado about religion than is your custom. If not then, you must arrogantly make your sensibility the universal standard. But you have granted that, religion necessarily implies devout emotions, and that such emotions seek for a corresponding degree of expression. Now, let it be supposed that an irreligious person, through the sympathy of a Camp-Meeting, is suddenly brought to a solemn pause. He considers, he perceives the sanctity of God's law. He finds himself to be a miserable and undone sinner. His emotions of guilt are so strong that, in the anguish of his soul he cries out, 'God be merciful to me a sinner.' He repeats his supplication—He earnestly cries, 'Jesus, thou Son of David, have mercy on me.' Now this is rational, if the gospel doctrine of sin be true.

But to proceed by the grace of God through the instrumentality of the word, and by the effectual operations of the spirit of truth, while yet in the midst of his agony, he discovers the merciful interposition of the blessed Jesus. He contemplates the glory of God as shining forth resplendently in the face of Jesus Christ. He is changed into the same image.—Being justified by *faith*, he has peace with God. In the transport of his soul his glad heart leaps for joy, and with extacy he cries, 'Glory to God in the highest.' I have found him of whom Moses and the prophets did write, Jesus Christ is my Prophet, Priest, and King. I am saved of the Lord. Glory, Hallelujah! This also is rational conduct, or the scripture doctrine of the forgiveness of sins is illusive and vain.

"The conclusion therefore seems to be, that after having done your objections all the justice which candor can require, the conduct of the Methodists at their Camp-Meetings is more easily opposed with ridicule than with solid argument. It might not be amiss to state at the close of this work the following considerations:

"By turning to Leviticus xxiii chap. 39 and 40 verses, and to the end of the chapter, we find that the God of Israel commanded his people to build them booths of the boughs of trees of different kinds, and dwell in them seven days. And that this was to be done annually, immediately after gathering in the fruits of the land.

"And again in Nehemiah viii chap. from 13th verse to the close, we find that Israel had for a time lost sight of this command, but on reviving the reading and exposition of the law, they also renewed this custom in the city, and devoted seven days to it well in booths and attended to the reading of the law, confession of sin, &c. &c.

"Now it strikes me thus, that God in his wisdom, knowing how difficult it is to retain a sense of his presence, power and goodness, while engaged in the bustle of the world, instituted this custom at a season of the year, and under such circumstances as are well calculated to prepare men for reflection.

"By drawing them off in this manner, and for such length of time, it would seem to have been the design of the Almighty to produce an effect which was necessary, and yet impracticable under any other circumstances. *Viz.* A solemn devotion, abstract from business, sublime and spiritual!

"This, then, is also the design of our Camp-Meetings. Having found how difficultly men can be brought to disengage themselves from the world on any plan heretofore devised: and having, as if by accident, discovered the powerful influence of long continued and independent meetings, we have repeated them with the happiest effects. And we are prepared to state it as a fact that at meetings of the kind in the state of we have had instances of professed conversion.\*

\* NOTE.—True Religion is the exercise and enjoyment of certain affections. The whole may be comprised in the comprehensive idea, "THE LOVE OF GOD." This *Love of God* may be defined "a feeling of complacency while the perfection of deity are contemplated."—And particularly the moral perfections of God, emphatically called his *Holiness*, is perceived with joyful approbation. It implies also the *hatred of evil*. When the mind delights in this perception of excellence, and in the indulgence of the sublime emotion attendant on such perception, it must feel proportionate opposition to every species of vice.

"When a sinner is called to salvation, this *Love of God* and *hatred of evil* are offered him as his spiritual portion.

"Most professing Christians agree in urging the necessity of a regeneration of the heart for the attainment of this salvation.

"Except a man be born again he cannot see the kingdom of God; and this kingdom consists of *Righteousness, Peace, and Joy in the Holy Ghost*. For if any man be in Christ he is a new creature; having beheld the glory of God in the face of *Jesus Christ*, he is *changed into the same image*.

"This important change is effected *through faith*. 'Faith comes by *hearing*: hearing by the *word of God*; and we cannot hear without a *preacher*.'

"By the faithful preaching of the word, those who here are persuaded to believe the gospel of God—the *glad tidings of peace to a rebellious world*.

"Trusting the record which God has given of his Son Jesus Christ, true believers have their consciences purged from *guilt* and *dead works*. Of course they come *boldly* to the throne of grace, and in the enjoyment of the *spirit of adoption* they cry, '*Abba—Father, and feel themselves the sons of God*.'

"By this preparation, and this only, men are brought *cordially* to delight in the *perfections of deity*, and *sincerity* to hate evil, or the *indulgence of unlawful passions*.

"If this be the correct process for effecting reformation, then the most *earnest* rather than the most *elegant preaching* of the word will be most effectual. 'The wisdom of men is foolishness with God.' And a man may have his head stored with much theological truth, and still be utterly destitute of true religion.

"The most learned lectures may be delivered to any man, or set of men, for years together, and yet if that kind of *energy* which urges to *immediate practice* be wanting, all will be vain.

"The tenor of the gospel is 'now is the accepted time, now is the day of salvation.' And the minister of the gospel, to be successful, must show by every word and every gesture that he feels it so. He must 'know the terror of the Lord,' and act consistently with the deepest sense of it, or he will never effectually persuade men.

"This opinion is firmly supported by innumerable facts; and especially by facts which invariably present themselves at Camp-Meetings. Our Methodist preachers excel in this kind of *earnestness* or *Godly vehemence*, and the most astonishing effects follow their labors on these occasions, so *favorable to their manner of preaching*.

"Instance the following statement.

"I. A Camp-Meeting was held at Rehoboth Chapel, in Warren County, Georgia, from the 8th to the 12th October, 1802, under the direction of the Rev. Hope Hull, Stith Mead, and others. The result was, that one hundred souls professed to be brought into the sweet and peaceful *love of God*, through the belief of the gospel. This was not *for fire*, as some by derision call it, *captivating the ignorant* and the *weak* only: Doctor Roberts, captain Joseph Bryant, and the worthy lady of judge Stith, with many other respectable and intelligent persons, were among the subjects of this work. Glorious manifestation of the

power of God to save "*even now*" all them that believe.

"Query. Will any *Christian* dare to say that the Lord Jehovah was not here ?

"2. At a similar meeting in Oglethorpe county, near Lexington, conducted by Rev. Hope Hull, a Methodist, and Rev. Robert Cunningham, a Presbyterian ; it was supposed that no less than one hundred and fifty professed the forgiveness of their sins, through the belief of the record which God has given concerning his Son. Here also persons of information and distinction came under the influence of the spirit of reformation.

"3. At Ebenezer Meeting-house, in Hancock county, from the 11th to 15th February, in bad weather, under the direction of Rev Stith Mead, fifteen were found declaring the knowledge of God, through Jesus Christ our Lord. Of this number were judge Stith himself and two young ladies of his family.

"4. At Smyrna, near Washington, in Wilks county, a joint Camp-Meeting was again held by Messrs. Cunningham and Hull, from 28th July to 1st August, about one hundred professed conversion from the error of their ways to the service of God.

"5. At Harris' Meeting-house, Washington, from 8th to 11th July, 1803, one hundred were supposed to obtain saving religion.

"6. At Mapp's Spring, in Green county, from 7th to 10th October, 1803, about forty, some said fifty, declared they had found the Lord.

"7. At Liberty Chapel, on Spirit Creek, near the city of Augusta, from 14th to 17th October, 1803, fifteen acknowledged the goodness of God in their salvation.

"8. At Stenchcomb's Meeting-house, in Elbert county, from 16th to 19th Sept., 1803, thirty were thought to have tasted the love of God.

"9. At Rehoboth, a second meeting at this place, from 18th to 22d Nov., 1803, thirty rejoiced in that they had found *him* of whom Moses and the Prophets did write.

"10. In Bedford county, Virginia, a Camp-Meeting was held under the management of LORENZO DOW and STITH MEAD, from 23d to 27th March, 1804, and here fifty were supposed to have obtained the forgiveness of their sins.

"11. At Tabernacle Meeting-house, Bedford, Virginia, from 17th to 21st May, 1804, it is believed that one hundred and fifty obtained a saving knowledge of God and of Jesus Christ his son. N. B. Of my own knowledge, I can assert that the most amazing reformation has followed those meetings which were held within the bounds of my acquaintance.

"12. At Charity Chapel, Powhatan county,

from 8th to 12th June, 1804, one hundred said to be converted.

"13. At Leptwich Chapel, Bedford, from 20th to 24th July, 1804, one hundred were found praising God for his redeeming love.

"14. At Depews, in Bottetourt county, Virginia, from 3d to 7th August, 1804, fifty professed to be brought from darkness to light—from the bondage of sin and death, to the liberty of the children of God.

"15. At Ebenezer Chapel, (alias Board's Meeting-house) from 17th to 21st August, 1804, about fifty supposed to be converted.

"16. At Brown Chapel, Campbell county, from 21st to 25th Sept., 1805, although bad weather, thirty stood forth as witnesses for the cleansing power of the Lord Jesus Christ.

"17. At Ayres' Meeting-house, Bedford, from 19th to 25th July, 1805, it was thought that fifty found peace through believing.

"18. At the Double Springs Meeting-house, Buckingham county, from 6th to 10th September, 1805, one hundred professed to believe in the Lord Jesus for their salvation.

"19. At the Quarry Branch in Campbell county, from the 13th to 17th Sept., 1805, fifty were found ready to profess themselves to be lovers of the Lord Jesus. Some suppose there must have been many more.

"20. At Kingwood Meeting-house in Amherst, from 1st to 5th Nov., 1805, sixty became the subjects of the work of grace.

"These are a few of many similar instances, in which '*the Lord Jehovah has made bare his mighty arm*' at Methodist Camp-Meetings, and '*out of weakness has brought forth strength.*' And what shall we say to these things ? Shall all these facts be set aside, because it may be said, that some of these converts have miscarried ? I think not. For when it is considered that many and great reformations are effected, and a very considerable number too, that have, for years, stood the test of ridicule, opposition, and every other species of modern trial, we must conclude that some at least, are genuine. For my own part I have no doubt of the sincerity of many.

"In addition to what has been said on the subject, it might not be amiss to drop a reflection or two, on the following clauses of Scripture.

"Matthew xiv. 13th to 21st verse. Here we find, that a *great multitude of men, women, and children* collected together out of the cities, &c., into the *desert place* where Jesus was, and that they continued with him until the *evening, and were fed by his immediate interposition.* Our Lord then was not displeased with such large and promiscuous collections of people.

"In the next chapter, viz., Matt. xv. 29th

to 38th verse, we read thus, 'And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there. And great multitudes came unto him, &c. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now THREE DAYS, and have nothing to eat, &c., &c. And they that did eat were four thousand.' In Mark vi. chapter, 39th and 40th verses, and John vi. chapter, 1st to 14th verses, we have the same facts again recorded. It would seem, therefore, that our Lord himself, on finding the multitude willing to receive instruction in the ways of salvation, had no objection to continue with them in the *mountain or desert even three days together*. If then in modern times the people show a disposition to relinquish worldly engagements for a season, that they may the more effectually commune with their God and their own souls, shall we therefore find fault? Let us take heed how we oppose ourselves against the workings of the spirit of truth!

"Again, by turning to Nehemiah viii. chapter, beginning at the 13th verse. From the sequel it would seem that by some means the children of Israel had lost sight of a peculiar ceremony commanded in the law of Moses. But when the old custom of reading the law in the ears of the people was revived by Nehemiah, it was noticed afresh, that they were commanded on the occasion of a certain feast to dwell in booths for seven days. And immediately the people went forth, and brought olive branches, and pine branches, and myrtle branches, and palm branches, &c., and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, &c.

"This ceremony was instituted in remembrance of the *journey through the wilderness*, and was particularly calculated to make impressions favorable to devotion, on the minds of the people.

"They had long been in a state of captivity, and Jerusalem, their beloved city, and the Temple were nearly destroyed, when it entered the heart of Nehemiah to repair them. And when they had executed their work, he instituted the old custom of reading the law, &c. The people had been brought by adversity to feel that their transgressions had been the cause of their calamities. They were of course disposed to indulge in repentance. Their consciences were very much quickened, and they wished to be obedient to the whole law. They therefore built them booths and sat under them, and reflected on the miraculous deliverances which their fathers had re-

ceived when in the wilderness. They felt the weight of their own sins; they even imagined themselves to be in the same situation, strangers and pilgrims dwelling in booths. They lost sight of the bustle and commerce of the city, even while they remained in it, and renewed their covenant to love and serve the Lord.

"The blessed effects of Camp-Meetings were discovered as if by accident. But the discovery being made, those who were deeply interested in repairing *the walls and temple of the spiritual city of our God*, repeated the meetings with the happiest consequence. Here the people, by the similarity of their situation at once feel that this world is a wilderness, and that all are spiritual travellers. They lose sight of the world, and give a loose to reflection. By reflection they are brought to a sense of their sins, and by the help of the ministers and the exhortations of rejoicing converts, they are encouraged to fly speedily to the out-stretched arm of mercy. Being deeply impressed with a sense of the importance of the subject, they cease not day nor night to cry mightily to God, till they obtain power from on high to believe in the power of Jesus to save to the uttermost *all them that are ready to perish*.

"I shall conclude with observing, that it is not at all uncommon for persons to make up their minds on hearing of an intended Camp-Meeting, and to come forward with the express intention and full expectation of obtaining religion. So that the extraordinary effects of these meetings produce the most solemn reflections and important resolutions in the minds of the people when at home. This consideration ought to do away objections raised against the shortness of the work. And it is to be hoped, that all those who wish to be benefited by the meetings, will turn a deaf ear to opposition of this kind, when they consider that the highest possible expectation is warranted by the word of God. Our Lord himself declared to the penitent thief, Luke xxiii. chapter, 43d verse, *To-day shalt thou be with me, &c.*—Again, Corinth, vi. chapter, 2d verse, 'Behold, *now* is the accepted time; behold, *now* is the day of salvation.' Again, Acts xvi. chapter, and from 31st to 34th verses, inclusive. We find that the Jailor was convinced and enabled to believe, all in the same hour of the night. We might also add, that three thousand were made to know the Lord on the one notable day, the day of Pentecost. And Saul of Tarsus was converted within the term of three days. Take courage then, ye who desire to escape from the wrath to come. The sweet word of deliverance is, **BELIEVE IN THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED.**"



# HISTORY OF THE PRIMITIVE METHODISTS.

BY HUGH BOURNE.

FROM THE FIRST AMERICAN EDITION.

## PART FIRST.

### CHAPTER I.

#### ACCOUNT OF H. AND J. BOURNE.

HUGH and James Bourne, sons of Joseph and Ellen Bourne, were born at Fordhays, in the parish of Stoke upon Trent, in the county of Stafford. H. Bourne was born in the beginning of April, 1772; and J. Bourne about the middle of February, 1781. Their mother was notable for industry, and was pious according to the light she had. She taught nearly the whole of her numerous family to read: and endeavored to train them up in the fear of the Lord. Her trials in life were great and various, yet she had some comforts. Her eldest daughter, Mary, died happy in the Lord, at about twelve years of age: and while she lived, two of her sons became preachers of the gospel. She died triumphing in the Lord, and crying, "Come, Lord Jesus, and come quickly," on Thursday, August 7, 1817, at the age of eighty or eighty-one years.

H. Bourne, through his mother's pious care, was early impressed with a sense of Divine things, and in childhood was deeply convinced of sin, and passed through much sorrow.

In the year 1788, his parents removed to Bemersley farm, in the parish of Norton in the Moors, in the county of Stafford, where his mother finished her course, and where his father is still living, at the advanced age of eighty-eight years.

In the year 1799, H. Bourne became acquainted with the nature of justification by faith, that is, the justification of the ungodly by faith; and with the doctrine of the remission of sins; and of being born again. A pi-

ous person at Burslem lent his mother a volume consisting of various religious publications bound up together. It had a sermon on the Trinity, by Mr. Wesley, which was exceedingly useful to H. Bourne, especially the first part of it which says,

"Whatsoever the generality of people may think, it is certain that opinion is not religion; no, not right opinion, assent to one or to ten thousand truths. There is a wide difference between them: even right opinion is as distant from religion as the east is from the west. Persons may be quite right in their opinions, and yet have no religion at all. And, on the other hand, persons may be truly religious who hold many wrong opinions."

Mr. W. proceeds to illustrate this by a variety of examples, and then says, "Hence we cannot but infer that there are ten thousand mistakes, which may consist with real religion; with regard to which every candid, considerate man, will think and let think."

These remarks enabled H. Bourne to distinguish what was religion, and what was not religion. And while reading Mr. Fletcher's letters on the Spiritual Manifestation of the Son of God, he realized the blessing therein described; he obtained the knowledge of salvation by the remission of sins, and was filled with all joy and peace through believing. The fruits of it were power over sin, and peace with God through our Lord Jesus Christ. And the fruits abiding confirmed it to him, that the work was of the Lord.

This took place in his father's house, in the spring of the year 1799, and at mid-summer he joined the old Methodist Connexion; and in

a short time his mother joined; and towards the latter end of the year 1800, James Bourne, his youngest brother, was brought into the way of religion, and joined also.

## CHAPTER II.

Work of religion at Harreshead.—A day's praying spoken of.—Chapel built, and the design hindered.—Account of camp meetings in the Methodist Magazines.—Second revival, or increase of religion at Harreshead.—Revival ceases.—A day's meeting spoken of.—L. Dow's labors, and visit to Harreshead. Notion camp meeting resolved on.—Mow first camp meeting held on Sunday, May 31, 1807.

In the year 1801, and for some time after, H. Bourne was much employed at and near Harreshead, about three miles distant from Bemersley. Harreshead had no means of grace, and the inhabitants, chiefly colliers, appeared to be entirely destitute of religion, and much addicted to ungodliness: it was indeed reckoned a profane neighborhood above most others.

H. Bourne endeavored to promote religion there, and on the 24th and 25th of December, 1801, he prevailed with a collier, Daniel Shubotham, of Harreshead, fully to set out for Heaven. Nearly at the same time another collier, Matthias Bayley, was, by other means, brought in the way to heaven.\* These men were very earnest, and there was soon a considerable awakening; and a work of religion, usually called a revival, took place. Prayer meetings were established, a number were turned to righteousness: and there was a great reformation in the neighborhood.

Prayer meetings were usually held at the house of John Hall, of Harreshead: his wife being a member of the Methodist Society at Mow, about a mile and a half distant; and where there was preaching usually once a fortnight, and had been for some years. With this revival at Harreshead, a very great strictness grew up among the people, and none were willingly allowed to exercise in public, who were not correct in their conduct, and diligent in the duties of their callings. And on week day evenings, the prayer meetings were seldom held very long, that they might not interfere with other duties.

This was not always agreeable to every one, for at the close of a very lively meeting, some would frequently be saying, they should have liked it to have continued longer. On one of these occasions, when several were speaking in this manner, D. Shubotham said, "You shall have a meeting upon Mow some Sunday, and have a whole day's praying, and then

you'll be satisfied." This speech was quite new and unexpected, and struck the people with a degree of surprise.

A few nights after on a similar occasion he used the same words; and the people began to take it up. The thing seemed suitable, as it held out a prospect of having a fair course of praying, without any restraint.

Their design of having "A day's praying," was, however, frustrated in the following manner. H. Bourne prevailed with them to join the Old Methodist Society, and the same year, 1802, he built a chapel at Harreshead, in a great measure at his own expense; and preaching was appointed in it for ten and two, every Sunday. This was overdoing it. The work had been raised up chiefly by means of pious conversation and prayer meetings; and so very much preaching at such a place, and under such circumstances, seemed not to have a good effect: it seemed to hinder the exertions of the people. And the preachers, in general, were unfavorable to the day's praying upon Mow. H. Bourne was grieved with this; he thought the people should not have been hindered of their day's meeting. And the revival soon made a pause. But those who had been brought in, stood very firm.

About this time the Methodist Magazines began to be circulated at Harreshead. They contained accounts of a great work of religion in America, carried on chiefly by means of camp meetings, usually held in the open air, with various exercises, for several days together. Through the constant reading of these, the day's meeting upon Mow was frequently brought up in conversation, and it began to be called a camp meeting.

At Michaelmas, 1804, another revival or increase of religion arose at Harreshead, by the following means. There were then living at and near Stockton, a number of poor, but very pious people, who were members of the Old Methodist connexion, and were called REVIVALISTS. And a pious person, J. Clark of Congleton, engaged a number of them, (at a considerable expense to himself,) to attend the Michaelmas lovefeast, at the old Methodist chapel at Congleton; and sent an invitation to the pious people at Harreshead to meet them there. At the lovefeast they made a variety of remarks on a free, full, and present salvation, to be obtained by faith, and held by faith; and they spoke much of being sanctified wholly. When the lovefeast was closed they held a meeting in J. Clark's house, at which H. Bourne and the Harreshead people were present. This meeting was lively; they prayed with some who were seeking pardon, and others who were seeking to be sanctified wholly. And the Lord crowned their labors with success, and made them a means of bring-

\* These two have since died happy in the Lord.

ing H. Bourne and the Harresehead people more fully into the law of faith, and by this means the design of J. Clark was accomplished.

The next evening, Monday, H. Bourne was at the class meeting in Harresehead chapel; there was an extraordinary outpouring of the Spirit; and a very great quickening ran speedily throughout the society. The word was like fire among dry stubble: the work broke out in all directions; and numbers were converted to God. The strictness already established, gave great stability to the revival; and, in a short time, there was a reviving in almost every part of the circuit, and many were added to the Lord.

At Tunstall the revival made its first effectual appearance in the class led by Mr. James Steele, and it grew powerful. A number were converted to God, who proved very firm in the cause of religion, among whom were William Clowes, James Nixon, and William Morris. And between these people and H. and J. Bourne an intimacy grew up; and in particular between H. Bourne and William Clowes.

Early in the year 1806, owing, as it was thought, to some steps taken by the under travelling preacher, the revival at Harresehead made a pause, which was cause of grief to many, and the more so as upwards of twelve months elapsed without a single conversion taking place. During this interval, many wished the day's meeting upon Mow to be held hoping it would be a means to increase or revive religion.

They conceived that the first proposal of a day's meeting was providential. And, as the Methodist Magazines showed that camp meetings had been a means of a great increase or revival of religion in America, they thought there was reason to hope they would be useful in England. Again it was observed that an expectation of such a meeting had been raised, had spread largely, and had been kept alive for some years; and this was thought to indicate a call of providence.

One of the colliers, Thomas Cotton,\* who had been brought to the Lord in the revival, and was become a useful local preacher, was very strenuous for it. But D. Shubotham was reluctant, on account of preaching being appointed at ten and two in the chapel.

About this time, there was a revival at Congleton, and another at Macclesfield, under the ministry of LORENZO DOW, a native of America. This man spoke largely of the camp meetings, both in public and private, and printed several tracts on the subject. These things, in addition to the Methodist Magazines, filled the country with camp meeting conver-

sations. And the desires to see a camp meeting were raised very high.

About the beginning of April, 1807, L. D. spoke at Harresehead chapel. Here H. Bourne heard him for the first time; and here too he spoke largely of the camp meetings; observing that, occasionally, something of a pentecostal power attended them; and that for a considerable time, in America, as much good had been done, and as many souls brought to God, at the camp meetings, as at all the other meetings put together.

The next morning, H. and J. Bourne heard him preach his farewell sermon at Congleton, being on the point of returning to America. Before he set off, H. Bourne purchased from him a pamphlet containing some account how the camp meetings were held; and another entitled, "A Defence of Camp Meetings, by the Rev. S. K. Jennings, A. M."

H. Bourne, on reading these, resolved on a camp meeting to be held in August, at Norton in the Moors, to counteract the bad effect of the wake or annual parish feast. The society at that place had for some years, uniformly suffered a loss of members at the times of the wakes, chiefly by the young people being drawn into vanity; and he judged a camp meeting would be the only means to engage their attention, and prevent their being so drawn away. There was a number of earnest pious people, at and about Norton; and he thought to engage the assistance of some of the pious praying laborers from Harresehead, and pay them wages for loss of time; and he expected also the assistance of two or three preachers: and with all these means, he conceived there was a prospect of holding a meeting for a few days, at the beginning of the week, until the heat of the wake should be gone past.

In a few days after this he went to Harresehead to attend the class, and confer with the people about the matter. He laid open before them the plan and design of the proposed Norton camp meeting. It fully met their approbation, and a number of them engaged to give their assistance.

They themselves, had formed a design to hold a camp meeting, and it was now thought right to bring it to a conclusion. The preachers' plan was examined, and it being found that Thomas Cotton was the preacher appointed in Harresehead chapel for Sunday, May 31, 1807, that day was fixed upon for the camp meeting, and published accordingly. And, in the mean time, prayer and supplication were made unto the Lord without ceasing, to bless and prosper the camp meetings.

The camp meeting was published to begin at six o'clock in the morning, if the weather proved fine; but for no camp meeting to be

\* T. Cotton has since died happy in the Lord.

expected if it was rainy. And very early in the morning, there fell so much rain that the Harresehead people gave up all further thought of the meeting, and both they and H. Bourne concluded there would be no meeting. But it proved to be the Lord's will that there certainly should be a camp meeting. And, under his divine influence, many pious people came in from distant places; and about six o'clock, they began the meeting, and carried it on for a considerable time, before the Harresehead people came to the ground.

It was held on the Cheshire side of Mow, in a field belong to pious old Joseph Pointon the old class leader.\* The first preaching stand was only a few yards from the boundary line which parts the two countries, and which runs nearly along the ridge of the mountain.

The weather, at first, seemed unfavorable, there was a show of rain and occasionally a little moisture descended. But in a short time the clouds dispersed, and the Lord sent fine weather the whole of the day.

The people came in very fast, and after some time another preaching stand was erected, at a considerable distance from the first. And nearly at the same time two praying companies took up their stations, and in these companies the Lord made bare his arm; several were brought into distress, and some were brought into liberty.

There were permanent praying companies, they did not break up for preaching.†

About noon a third preaching stand was erected, and after that a fourth. At the preaching stands the services were diversified; they were carried on with singing, prayer, preaching, exhortations, speaking experience, relating anecdotes, &c.

The meeting went on without intermission, from about six in the morning, till about half-past eight in the evening: and a great solemnity rested on the people all the time.

In the afternoon, a camp meeting was appointed to be held upon Mow, in July, and to continue a few days, to engage the people, and counteract the bad effect of the wake; and it was published together with that to be held at Norton.

Soon after four o'clock the congregation began sensibly to decline, and at six they were confined to one stand. The meeting then proceeded chiefly in praying services. About seven o'clock several were brought under a

concern, chiefly by being spoken to, while the meeting was going on: and six were brought into liberty. About half-past eight the meeting closed. And this was the first MOW CAMP MEETING.

### CHAPTER III.

Good done at the first Meeting.—A n account published.—Opposition.—Proceedings of the second Mow camp meeting.—Opposition turned to good.—Many converted.

The first camp meeting exceeded the expectation of the people both in the greatness of it and in its effect. A visible change for the better appeared in the neighborhood; and it was the unanimous opinion of the pious people at Harresehead, that more good had been done at that meeting than at all the preachings and meetings in that neighborhood, during the preceding twelve months. H. Bourne wrote an account of the meeting, of which, (being printed in a small pamphlet) thousands were speedily circulated. Camp Meetings being new in England, people wished to know how the services were carried on, and what success attended the labors.

As the camp meetings were calculated for great usefulness, they met with great and unexpected opposition. In the first place, the two travelling preachers in the Burslem circuit put out hand-bills against them. And in a short time, the travelling preachers in the Macclesfield circuit did the same.

In addition to this, a man in the Potteries who was a great persecutor of religion, gave it out that he would crush the camp meetings. This he thought to do by means of the Conventicle Act, which was then unrepealed.\* Many eyes were fixed on this man. His hatred to religion was well known; and many, both professors and profane, fully expected that the camp meetings would be immediately suppressed. And this man's threats, together with the travelling preachers' exertions, hindered several from attending.

Nevertheless, on Sunday, July 19. 1807. the wake commenced, and the second Mow camp meeting was held. Great numbers attended, and it was well supported; and proceeded with energy and effect. Twice during the day the work broke out in a powerful manner, and many were brought into liberty.

On one of these occasions, when many were praying with mourners the persecutor before mentioned, came on horseback, attended with one or two more. He attempted to break into the meeting where prayer was making for mourn-

\* This act was repealed in 1812.

\* He has since died, gloriously triumphing in the Lord.

† This method was again adopted on Sunday, July 30, 1820, at a camp meeting near Loughborough; where a permanent company was formed to pray with mourners, and they labored, without intermission, from ten or eleven o'clock in the forenoon, till nine in the evening. See the Primitive Methodist Magazine, volume 1, page 241.

ers, but could not succeed. He then inquired for the heads of the meeting, and was directed to H. Bourne, who had just before retired behind a hill, and who was ignorant of this man, and of his intentions. The man, however, was soon brought to him, and appeared to be very warm. But he conversed with him coolly and at large. The man then, with some threatenings, went away, riding past the congregation. The Lord then interposed, and struck such a terror on him, that he stopped his horse, and sent for H. Bourne, and seemed conscious of being in an error. After some conversation, he took leave; and, at parting said: "God bless you." And the people present said, "God bless him."

Through the blessing of Almighty God, this man's coming proved of the utmost service to the camp meetings. It put a bridle on the open persecution: it being naturally concluded, that if any thing could have been safely done against the camp meetings, this man would have done it.

On the Monday, the meeting was numerous and proceeded with good effect, and a number of conversions took place. On Tuesday the company was small, but the meeting was powerful. The following is an extract from H. Bourne's journal: "About forty were converted on the Sunday, and about twenty on the Monday; on the Tuesday, towards night, we broke up."

#### CHAPTER IV.

Expectation of a general spread of the gospel.—Useful institutions.—On the first and second Mow camp meetings.—Many failed when opposition arose.—Minute of the Old Methodist conference against camp meetings.—Remarks thereon, and on the opposition.—Brown Edge camp meeting.—Norton camp meeting commences, and is supported in an extraordinary manner.

Pious people of almost all denominations look for a general spread of the Gospel, and many powerful institutions have arisen for increasing the work; and among these are the camp meetings, which are likely to go through the world, and become a general blessing.

At the first camp meeting, there were abundance of local preachers and praying laborers of the Old Methodist Connexion. These came from Macclesfield, Congleton, and many other places. From Tunstall there was a considerable number who were not preachers, but who labored diligently, among whom were William Clowes and James Nixon. There were also several preachers of the Independent Methodists. Pious people in general seemed satisfied that such meetings were of the Lord. But many who had never seen a camp meeting, began to oppose, and made a general

attack on field preaching; allowing, indeed, that in Mr. Wesley's days it was right, but had become improper since that time. Their opposition and arguments had great effect, and many became undecided in their minds; yet the second Mow camp meeting was well supported. Many of the Independent Methodists attended. J. Nixon also attended, and W. Clowes was there with several others from Tunstall, although some of them were getting undecided in their minds.

So soon as opposition arose, the weight of the camp meeting cause was thrown upon H. and J. Bourne, and involved them in various difficulties, and these difficulties were much increased by the following Minute of the Old Methodist Conference, made about this time:—

"Q. What is the Judgment of the Conference concerning what are called Camp Meetings."

"A. It is our judgment, that even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief: and we disclaim all connexion with them."

This brought the matter to an extraordinary issue. On the one hand, it was understood, that the whole force of the Conference would be levelled against the camp meetings, and, in particular against the Norton camp meeting; and, on the other hand, it was thought that the Conference had been strangely misled. The openly profane also began to muster all their force. They had been foiled at the second Mow camp meeting, but they again attempted to oppose by every means in their power, and they circulated a report that a Magistrate or some other person in authority had said, he would see whether Hugh Bourne must rule all the country.

A camp meeting was, however, held at Brown Edge, about two miles from Norton, on Sunday, August 16, 1807. This was carried on by H. Bourne, T. Cotton, and some praying laborers from Harreshead and Norton: the Lord owned the labors, and a very ungodly man was turned to seriousness. This meeting was not very large, but its success strengthened the cause.

But it was for the Norton camp meeting to decide the grand question, whether the camp meetings should be entirely swept away, or whether they should be established upon an unshaken foundation; and therefore the whole force of the opposition was levelled against that camp meeting. The opposition of the openly profane was teasing and troublesome; but the Minute of Conference, and the arguments against field preaching, had a still greater effect, and convinced the judgments, or staggered the resolutions of many. And,

indeed, so extraordinary was the nature and force of this opposition, that for a few days, J. Bourne himself was undecided in his mind: but on giving himself up to earnest prayer for direction, the Lord, by a remarkable dream, set his mind at rest.

No opposition could shake H. Bourne: he believed from the first that the camp meetings were of the Lord, and that it was his duty to stand by them. This, in some degree arose from the following circumstances:—Shortly after the Norton and Mow first camp meetings were appointed, he and D. Shubotham and M. Bailey, were at pious old Joseph Pointon's, and while praying for those camp meetings, it was strongly impressed on H. Bourne's mind, that they should not die, but live. From this it was concluded that, from some quarter, severe opposition would arise, but that the Lord would stand by those two camp meetings: And time has proved that conclusion to be right. And from that moment, H. Bourne believed himself called of God to stand by the camp meetings, and that if he deserted the cause it would be at the peril of his soul.

The Minute of Conference, and the arguments against field preaching, seemed weighty to many; but some things had weight on the other side:—

1. H. and J. Bourne were not shaken concerning worship in the open air: this, they knew, to be both Methodistical and scriptural.

2. The design of the first Mow camp meeting was to complete what had first started under the idea of "A day's praying upon Mow." Norton camp meeting was appointed to preserve the society from the ravages of the wake. And the second Mow camp meeting was also designed to counteract the bad effect of the wake, held, at the time, in that parish.

3. Camp meetings were perfectly consistent with Methodism, as was manifest from the Methodist Magazines.

4. The twenty-first article in the Church Prayer Book says, that general assemblies may err, and have erred: and in making that Minute there was an error, or departure from the line of Methodism laid down by Mr. Wesley. The case of the watch nights was somewhat similar. When these were begun by the Kingswood colliers, Mr. Wesley was strongly solicited to put a stop to them. But he wisely determined first to see a watch night himself: and the consequence was, he established them generally in the Methodist Connection: and they have been, and still are, a blessing to thousands.

But the Minute of Conference against camp meetings, was grounded upon hearsay and report only, not one of the Conference having seen any of those meetings.

5. The travelling preachers who first raised

the opposition had never seen a camp meeting.

6. During that year, more souls had been converted to God, at the camp meetings, than in all the circuit besides.

These and other things induced H. and J. Bourne, to believe that their duty to God and man, as well as their peculiar duty as members of the Old Methodist Connexion, required them to support the camp meetings, until the Lord had shown to the contrary. But by so doing they were involved in a variety of troubles, and had almost a prospect of being ruined in their worldly circumstances.

The more opposition increased, the more Norton camp meeting rose in importance, and there was a considerable agitation in the country. H. and J. Bourne were of opinion that the Lord would support that camp meeting; but in what manner they could not foresee. They, however, made all the preparations in their power. And, as this and Mow second camp meeting were accompanied with tents, it cost them both trouble and expense, and they were thrown upon a variety of other expenses by the grievous opposition. They, however, conceived that at this meeting the Lord would manifest his will, and the matter would be settled.

There seldom happens a meeting which is contemplated with so much anxiety as this; or which causes so much thought, or so great a moving in the country. However, at length, Sunday, August 23, 1807, arrived: and, rather early in the morning, a few laborers were on the ground, and the camp meeting commenced. A few from Harresehead and other places, with J. Nixon from Tunstall were present; and the pious people at and about Norton were very diligent. H. and J. Bourne were thankful for this assistance: these, however, appeared but a small company to support so very large a meeting.

The weather occasionally was unfavorable, but people came in very fast, and the meeting proceeded hopefully; but when it grew very large, the laborers being few, seemed rather discouraged; and it appeared doubtful whether the meeting would be supported throughout the day. But a stranger came into the field, and endeavored to introduce himself to the meeting. He was admitted, at first with caution, but the Lord soon opened his way. His name was Paul Johnson, a doctor of physic from Dublin, in Ireland. A friend of his in Cheshire had written him an account of the English camp meetings, and in waiting before the Lord, he believed the Lord required him to attend that camp meeting. It was difficult for him to leave his business so long; nevertheless, believing it to be the will of God, he came over into England, and came to the Nor-

ton camp meeting. He was an excellent speaker, and his coming was a means of restoring confidence to the meeting: and he was one of its chiefest supports.

In the afternoon, T. Cotton came to the field, and the meeting went on powerfully, and without intermission till between seven and eight o'clock in the evening. It proceeded with power on the Monday, and was resumed in the afternoon on Tuesday, and on Tuesday evening this extraordinary meeting was finally closed: and the end first intended was fully accomplished. The Lord so favored it, that the whole society was preserved; not one member being drawn away by the vanities of the wake. And from that important moment, the English camp meetings were established on an immovable foundation, and could never afterwards be shaken.

The coming of Dr. Johnson was looked upon as an extraordinary interposition of Divine Providence, and H. and J. Bourne were satisfied that the camp meetings were of the Lord; and they were equally satisfied, that their duty as members of the Old Methodist Connexion, required them to uphold and support the camp meetings. It is true, the Conference, through crediting reports, had rejected the camp meetings for a time,\* but H. and J. Bourne knew that the Lord could turn the minds of the Conference, or carry on the camp meetings by other means.

## CHAPTER V.

On the rejection of camp meetings.—New line of proceedings opened.—Origin of the Connexion.—Changes introduced by the camp meeting.

THE camp meetings being, at that time rejected by the Old Methodist Conference, were given into the hands of H. and J. Bourne: and at the Norton camp meetings they had another proof of the goodness and mercy of God: for there when expected help was cut off, the Lord provided unexpected help. This opened a new line of proceedings, and was a guide to them in their future labors. It taught them not to depend on man, but to do their duty, and leave the event of all things to God. And it was as a rule with them not to invite any to assist them in their various labors, but to do their duty, and trust in the Lord for support; and they found him according to his word.

It seems as if at this time, a new system

\* Since the camp meetings have spread so extensively, and their utility has been made manifest, many such meetings have been held in the Old Methodist Connexion. And, it is understood that in 1820, their Conference adopted such meetings, only requiring them to be called by a different name!

arose, and a new line of proceedings opened; the camp meetings introduced such changes, as put a new appearance on the face of things.

1. They were a means of restoring and establishing worship in the open air. Mr. Wesley established that part of it which is called field preaching; but which, depending wholly on preaching was nearly worn out. But the camp meetings introduced it with a variety of exercises each assisting each, and thus established it on a firm and broad basis.

2. Meetings soon rose up which were held in the open air, with a variety of religious exercises, for two or three hours together. These were crowned with considerable success; and the people for convenience called them small camp meetings.

3. The camp meetings, by a change of exercises, enable people to continue the active worship of God, for a course of time, with energy and effect.

4. They open the way for missionary labors, and promote a spirit of enterprise.

5. The camp meeting praying services impart vigor, energy, and courage, to the pious praying labors; and this strengthens other prayer meetings.

6. They have been a means of establishing prayer meetings at the close of preachings. The preachers find the preaching to be a part only of their duty, they have besides, to collect the energies of the people, and make a general effort to bring forward the work of God.

## CHAPTER VI.

H. and J. Bourne begin to labor extensively in new places.—Lask Edge.—Mr. Smith's house at Tunstall opened for public worship.—Teane, Wooton, Ramsor.—Various camp meetings.—H. Bourne separated from the Old Connexion.—Second meeting at Wooton.—Now fourth camp meeting.—H. and J. Bourne not willing to take wholly the care of societies.—Ramsor first and second camp meetings.

WHEN the Norton camp meeting had risen over every obstacle, it appeared as if opposition had spent its chief force; and it never afterwards rose to any material height. Yet the Minute of Conference was still pressed, and H. and J. Bourne were made to feel the force of it in a variety of ways.

They, however, were so intent upon the conversion of souls to God, that it swallowed up other considerations; and when the Minute of Conference continued to be pressed, the Lord, in another respect, led them in a new tract. There were various neighborhoods where no means of grace were established; and the Lord opened their hearts to visit some of those neighborhoods. At the Norton camp meeting, they had a strong invitation to visit

Lask Edge, about four miles from Bemersley. Here a society was soon raised up; and it being on the skirts of the Leek circuit of the Old Connexion, it was joined to that circuit. Nevertheless, H. and J. Bourne, for some years, supplied it usually once a fortnight with preaching.

Towards the close of this year 1807, a Mr. Smith of Tunstall made accommodations for preaching in a large room, in his own house. It was in this house the cause of Methodism at Tunstall was first raised up; and it was chiefly supported by this family. This family also gave the land on which the Old Methodist Chapel was built. And now the house was again opened for public worship; and it was chiefly supplied by the local preachers of the Old Methodist Connexion. Mr. James Steele was cousin and steward to Mr. Smith, and on account of Mr. Smith's great age, he was much with him in the house, and conducted the family worship. He also attended and assisted at the public worship, and was a means of drawing respect to it.

Early in the year 1808, J. Bourne, by a peculiar call of Divine Providence, went and preached in the open air at Tean, a village about twenty miles from Bemersley. This opening being followed a society was soon raised up, and it was joined to one of the circuits of the Old Connexion; yet for some years, H. and J. Bourne had to provide for it once a fortnight, the same as Lask Edge.

H. and J. Bourne, when their employments would admit of it, had for some years, been in the habit of enterprising, and making religious excursions, and had labored much at Kingsley, in Staffordshire, which is within a few miles of Tean. Their laboring in these places was a means, in the hand of Divine Providence, of leading them to Farley, and from there to Ramsor and Wooten, where the cause made a powerful stand, and from whence it spread very extensively.

At the instance of a pious young woman at Farley, an appointment was made for J. Bourne to preach there on Sunday, March 20, 1808. But he being unavoidably called another way, H. Bourne supplied his place, and it was a powerful time. There being then at Ramsor a small Methodist society, of which this young woman was a member, they were most of them at this preaching; and about the 10th of April, 1808, they sent H. Bourne an invitation to preach at Ramsor. But he and J. Bourne had then appointments certain to Sunday, May the 1st; on which day they were to open the camp meetings for 1808, by holding one on the top of a mountain in Shropshire, called Rekin. There had existed, time out of mind, an evil custom of multitudes assembling on the top of Rekin on the first Sunday in

May, and spending the day in iniquity. This place was about forty miles from Bemersley, and here they began the camp meetings for 1808. The account in H. Bourne's is as follows:—

“The Rekin is a large mountain commanding a vast extent of the country. It is very difficult of ascent, being exceedingly steep; and when you seem to have gained the summit, there appears (as it were) another mountain before you, &c. There was a vast number of people. (The meeting) began about half-past twelve: I had great liberty, as had others, (we gave away a great many religious tracts,) and about five we broke up.”

On Saturday evening, May 7, 1808, H. Bourne visited Ramsor, and preached there for the first time. The next morning, Sunday, May 8, Francis Horobin, took him abroad, and pointed out to him a number of villages which had no means of grace, advising him that some of them should be visited, saying that he himself would render all the assistance in his power. This was singular, as he himself was not then in the way to heaven. However, they fixed on Wooton-under-Weaver, about a mile from Ramsor, and appointed meeting there for Sunday, May 22. H. Bourne was at two meetings in the forenoon, and at two o'clock he preached at Ramsor, and then departed.

Sunday, May 15, 1808. A camp meeting was held at Bug-Lawton, in Cheshire. Here reading was first introduced.

On Sunday, May 22, 1808, H. and J. Bourne held their first Wooten meeting. It was held in the open air. The congregation was very large, and behaved with the utmost propriety.

This was properly a small camp meeting; it began about a quarter past two, and continued a great part of the afternoon: and was attended with great success.

“On the Sunday following, May 29, 1808, Mow third camp meeting commenced about nine o'clock in the morning, and broke up between six and seven at night. We began with a prayer meeting; then E. H. spoke; then prayer; then I spoke; then we prayed, and T. Cotton spoke; then a prayer meeting, at the conclusion of which we gave away hand bills, rules for holy living: we then stopped for dinner.

“We had some opposition, but we had plenty of laborers. Glory be to God for ever.

“Before dinner was over I began to read, and I read a long time. I at first thought I should be immediately exhausted. But I thought ‘The Lord can give strength,’ and so it was; for as my strength failed, I was supplied with new strength. Glory be to God.

“The power of God came down upon the congregation in the morning, and never left it



all the day, so that the company was solemn. There was a very great company in the afternoon, and about three o'clock a very sharp fire; one was set at liberty, and others were in distress, and the power of God continued strong till the meeting broke up at night."

J. Bourne spoke in the afternoon, and this meeting had a good effect.

On Saturday, June 18, 1808, H. Bourne believing it to be the will of the Lord, set out upon a religious excursion, into Cheshire and Lancashire. And on Thursday, June 23, being on his return home, an extraordinary impression came in his mind that he should soon be put out of the Old Methodist Society. This, at first struck him with surprise: but on considering that he had not heard any hint of such a thing, and that he was, at that time, a Trustee in the society, he thought it quite unlikely for such a thing to take place: and he put away the impression. But it returned with such force that in struggling against it, he was deprived of all peace of mind, and of all comfort. After some time he found himself obliged to yield to it, and on his so doing, joy unspeakable flowed in his soul, and he was filled with all joy and peace in believing.

The following, which are marked with double commas, are extracts from H. Bourne's journal.

"Saturday, 25. I set off to Kingsley. Sunday, June 26, I led the class. At noon we set off to Tean, and held meeting out of doors, and had a large congregation: and good I believe, was done. We gave them rules for holy living, and appointed meeting to be in a fortnight in the afternoon."

*Note.*—This was done that the afternoon might be at liberty for missionary elsewhere.

"At night I stood up at Kingsley, and the Lord touched many hearts.

"Monday, 27, I started home. At night I went to Tunstall, saw Wm. Clowes, and went with him to the (religious) tract (society) meeting.

On Tuesday, June 28, 1808. H. Bourne had proof that the impression on the Thursday was correct; the report reached him, that at the Quarter-day meeting held the day before at Burslem, he was put out of the Old Methodist Society. His being put out without any kind of hearing was looked upon as a breach of discipline, and the more so as he was at that time a Trustee in the society; He, however, was resigned to the Lord's will, and felt thankful that the Lord had so prepared his mind. For so great was his attachment to the Old Connexion, that he conceived the trial would have been too heavy for him if the Lord had not interposed.

The following are chiefly extracts from his journal:—

"Friday, July 8, 1808. I went to Tunstall. J. Nixon discoursed with me about being out of the society. I said, I ought (to have had an opportunity) to have answered for myself. He said I should endeavor to come in again. I said, I had left it to the Lord. He said, I should have more privileges. I said, (as it was) I should have the privilege of doing the Lord's will. He said, if I did that I should be a happy man. Nevertheless, he thought I ought to talk with ——— about it, to prevent him from acting hastily another time. We then talked of the deep things of religion."

"Saturday, July 9, 1808. I set off for Kingsley, and had a happy time just before I arrived." *Note.*—He and J. Bourne had thought of visiting some new place on the ensuing Sunday; and during that time, he waited on the Lord for direction, and believed it to be the will of God that they should visit Wooton. This, however, required extraordinary exertion of travelling.

"Sunday, July 10. I set off early to Wooton, about seven miles, to appoint meeting for half-past two, or three in the afternoon. I had then about ten miles to go to Tean, and a hilly cross country road.—However the Lord gave me strength, and I forced my way; but was very foot-sore, and quite a stranger to the road. I reached before J. Bourne had read his text; and the power of the Lord laid hold on part of the congregation.

"J. Bourne had a horse, so we rode by turns, and forced our way to Wooton in due time; and we had a pleasant meeting. We then set off home, and arrived late." *Note.* This second Wooton meeting was extraordinary both in itself and in the circumstances which attended it. And from that time H. and J. Bourne continued to visit Wooton and Ramsor, connecting them with Tean.

"Sunday, July 17. We had (another) camp-meeting at Mow.—We invited, I believe, no one. We let people, and left it to the Lord to send whom he would, and he sent plenty of laborers."

The Norton camp-meeting had convinced them fully that there was no trusting in an arm of flesh; and also that the Lord would support his own cause. They, therefore, endeavored to move cautiously in their multiplied labors, but without inviting any one to assist them.—Yet the Lord so moved on the minds of the people, that the camp meetings were well supported, and in their labors several voluntarily came forward to assist; and for these they made regular appointments together with themselves. Thomas Cotton labored much with them, and was very useful: but as he was a poor man and had a large family,

they paid him wages for all loss of time, and gave him a deal of support besides.

Their end and aim was the conversion of sinners to God; and they were exceedingly averse from going any further than was strictly necessary to promote this great end. On this account they did not form societies in the full sense of the word; and the fruits of their labors usually fell into the Old Methodist Connection.

"Saturday, August 20, 1808. As I (H. B.) was going to Ramsor, I planned out a camp meeting to be held on Ramsor Common. And when at Ramsor, F. Horobin set on and planned out just the same meeting; and proposed it to be in a fortnight. This I thought remarkable, as I had not spoken to him about it." *Note.* This being rather extraordinary, the camp meeting was immediately published.

"Saturday, September 3. I started with J. H. and Wm. Clowes to Ramsor, where we held a meeting.

"Sunday, September 4, 1808, the camp meeting began. It had rained much in the night, and it had been rainy a long time. But the Lord sent us a fine day. In this we saw and acknowledged the finger of God.—Many were affected."

This very successful camp meeting was carried on chiefly by praying services. Matthias Bayley was there with several others from about Harresehead, although the distance was about twenty miles.

"Sunday, September 18, 1808. I (H. B.) preached at Lask Edge, Gratton, and Gillow Heath. J. Bourne and T. Cotton were at Tean and Wooton. T. Cotton brought word that a great many started for heaven at the camp meeting, and there is a great desire for another.

"Wednesday 21. J. H. strongly requested me to write to F. Horobin to appoint another camp meeting, which I complied with.

"Saturday, October 8. I went to Ramsor with W. Clowes and another person. It was a very rainy day.

"Sunday, October 9, 1808. Camp meeting began about half-past nine o'clock. There was good attention, (and fine weather) all the day. The meeting broke up about five o'clock, and we went home, riding by turns." At this meeting W. Clowes first began to preach, and the people encouraged him to go on in the same way.

These two very successful meetings closed the camp meetings for the year 1808.

"Wednesday, October 19, 1808. I (H. B.) was at Harresehead prayer meeting, and had an extraordinary time. I told several there of the revival that is now springing up at Ramsor, and the neighborhood thereabout, and asked what other way that revival could have

been begun. They, in general concluded, that it could not well, at this time, have been begun in any other way but by camp meetings."

## CHAPTER VII.

Various camp meetings.—A young preacher raised up.—A person taken out as a travelling preacher.—Standley visited and a society raised up.—Intention to join it to the old connection.—That intention frustrated.—Reflections thereon from H. Bourne's journal.—H. and J. Bourne obliged to enlarge their views.—State of the connection.

In the former part of the year 1809, the current of things went on as before. On Sunday, May 21, a camp meeting was held at Ramsor. On Sunday, June 18, another was held upon Mow. On Sunday, July 9, a powerful camp meeting was held upon a mountain in Biddulph, which is in Staffordshire. And on Sunday, July 16, a very large camp meeting was held upon Mow. These were the principal camp meetings held this year.

On Tuesday, August 22, 1809, a young man, William Alcock, at H. Bourne's request, stood up to preach for the first time. He soon became an active useful preacher, and was a means of strengthening the cause.

In November, a travelling preacher was engaged. The entry of it in H. Bourne's journal is as follows: "Friday, (November) 17, (1809.) I agreed with ——— to give him ten shillings a week, till Lady day (next,) to labor in the vineyard.

The directions to this man were, To follow the openings of Providence: and get as many as he could converted to the Lord, and advise them to join other connexions.

On Wednesday evening, March 14, 1810, H. and J. Bourne visited Standley, a village about four miles distant from Bemersley. The meeting was held at the house of Joseph Slater, who was nearly related to them. After the conclusion of the meeting, H. B. was a means of bringing his wife, Mary Slater, into the immediate faith of the gospel, and she obtained joy and peace through believing. A work immediately began. The meetings were held at J. Slater's house and a class of ten members\* was soon raised up.

This society, H. and J. Bourne intended to get united with the Burslem circuit of the Old Connexion; but a multitude of calls delayed the application: and it was still further delay-

\*In a short time, one of these, an afflicted young woman, died happy in the Lord. Another, a young man, Samuel Simcock, after sometime became a laborious local preacher. His course was marked with great usefulness, and on Wednesday, June 11, 1817, he died happy in the Lord. For an account of him, see the Primitive Methodist Magazine, vol. 1, page 145.

ed, by the circumstance of H. B. on Saturday, April 7, making an excursion into Cheshire, and continuing to labor in Cheshire and Lancashire, till Thursday, May 10, 1810, before he returned home.

During this interval, a class leader in the Burslem circuit of the Old Connexion, made such an interference, with regard to Standley, as, in its issue, cut off all prospect of uniting Standley society with the Old Connexion.

This gave extreme trial of mind to J. Bourne, and when H. Bourne came home, he was struck with astonishment on being informed that they should be obliged to take wholly upon themselves the care of Standley society. There was, however, no remedy. Necessity was laid upon them, and they could not draw back without sacrificing conscience; and therefore, with fear and trembling, they entered upon their more extensive charge. But their fears were soon dispelled.—Another young man was raised up as a preacher among them, and the Lord sent in so much assistance that their minds were soon fully reconciled.

The following extract from H. B.'s journal, which was written at Standley, will throw light on this part of the history; it is as follows:—

“Wednesday, May 23, (1810) I cannot but look back and admire the wonderful hand of God. It was not my intention to have had any thing to do with raising up separate societies; but to have raised up as many people into the service of God as I was able, and then to have encouraged them to join other societies. This view I had, from a supposition that there was (already) a sufficient number of societies: from a vehement attachment to the Old Methodists, and from a peculiar aversion to having any ruling part, or any thing to do at the head of societies. But Mr. ———'s conduct about Standley has quite put a different turn upon things. Here necessity is laid upon us, and we are obliged to go in the work without them. It was rather extraordinary that Mr. ——— should desire to thrust away those that were the instruments of raising up the work, and also that have supported the work hitherto; and that he should absolutely refuse to join the people to the old society on any other terms.”

From this time their views were changed, and the great reluctance to taking upon them the care of societies was removed; yet they proceeded with much care and caution.

The cause or connexion was growing weighty on their hands. Six places, Lask Edge, Tean, Wooton, Ramsor, Cadden Lowe, and Standley, were supplied stately with preaching, besides visiting new places, and holding camp meetings.

They still continued to employ their travel-

ling preacher, and T. Cotton, with the two young men before mentioned, labored much with them; and three other preachers, Francis Drecott, William Maxfield, and Thomas Knight, took appointments, and gave them considerable assistance.

The weight of the temporal concerns lay upon H. and J. Bourne, and they were in the way of laying out upwards of thirty pounds a year in the support of their cause or connexion. On this account they had to be diligent in their temporal business; and to be diligent, frugal, and industrious in all other matters, in order to keep themselves from being involved.

## CHAPTER VIII.

H. and J. Bourne adopt a change of system—Ramsor fourth camp meeting.—It is a means of introducing the work into Derbyshire—Societies established at Boystone, Rodsley, and Hollington in Derbyshire.—The fourth Ramsor camp meeting causes the adverse minute of conference to be once more put in force, and W. Clowes is put out of the preachers' plan in the old connexion.—H. Bourne visits Wyrley Bank, and instructs a preacher in the doctrine of a present salvation to be obtained by faith and held by faith.

The affairs at Standley were a means of introducing an entire change into the views and proceedings of H. and J. Bourne. They had now a manifest proof, that, as far as the Lord providentially called them to take wholly the charge of a society, he would support them in it. They still, however, proceeded with care and caution, but their system underwent an entire change: and from that time, events began to thicken upon each other, and to increase in importance.

On Sunday, June 3, 1810, Ramsor fourth camp meeting was held. It began early in the morning, and was numerously attended and powerfully supported. It was a means of introducing the work into Derbyshire, where, at Boystone, Rodsley, and Hollington, societies were soon raised up, and a foundation laid for extending the work.

Wm. Clowes attended this camp meeting, in consequence of which the Old Connexion, at their Midsummer quarter day, put him away from being a regular local preacher among them, and laid a foundation for finally putting him out of their society.

Nearly about the time of this Ramsor camp meeting, David Buxton, of Wyrley Bank, who was a native of Stanton, near Ramsor, sent an invitation to H. Bourne to pay him a visit. Wyrley Bank is in Staffordshire, and about thirty-four miles from Bemersley. H. Bourne arrived there on Friday, July 27, 1810, and while preaching in that neighborhood, he became acquainted with a man who had begun to preach with considerable success, but who

was laboring under various difficulties, and was much opposed both by professors and profane. He was a collier, had been brought up in ignorance, and had not much command of language. His knowledge of the ministry was small, but his zeal was great, and he had a deal of success in awakening sinners. When souls were awakened he was at a loss, knowing but little of justification, and being unacquainted with the nature of a free, full, and present salvation, by and through faith.

H. Bourne conversed with him very fully and at large, concerning the work of the ministry; but he could not easily understand the doctrine of a present salvation, to be obtained by faith, and held by faith. He then informed H. B. that he had got a number of people awakened, and joined in a class at Essington Wood, and requested him to attend with him at the class meeting. On the Tuesday evening, July 31, 1810, H. Bourne attended with him there, and spoke to the people, and the Lord made bare his arm: six souls were immediately set at liberty: and the man entered fully into the knowledge of a present salvation. His usefulness after this was far greater than it had been before, and it kept increasing. He soon after united with the connexion; and, after some time, became an enterprising travelling preacher. He had a most peculiar talent for missionary labors, and succeeded in opening many new places.

This visit of H. Bourne to Wyrley Bank, laid the foundation of what is now, (in 1821,) called Darlaston Circuit.

## CHAPTER IX.

W. Clowes being put out of the preachers' plan labors more abundantly.—He is put out of the Old Methodist Society.—His Tunstall class begins to meet at his own house. He begins to preach at Mr. Smith's house at Tunstall.—He commences travelling preacher.

The Minute of Conference against camp meetings, appeared, on several occasions, greatly to injure the Old Methodist Connexion. Through this minute, W. Clowes was put out of the preachers' plan: which instead of shutting up his way, opened it more abundantly. Many were desirous to hear him preach: his piety was known, his success was great, and many were converted to the Lord under his ministry. Indeed he was so much spoken of in love-feasts, that the travelling preachers complained of it. He continued also to be the leader of two classes. One of which met at a friend's house at Tunstall, and the other at Kildgrove about two miles distant. Notwithstanding his being out of the preachers' plan, his attachment to the Old Methodist So-

ciety was strong, and he occasionally gave it as his opinion, that H. Bourne would have more privileges, and might be more useful, if he were in the old society. But in this W. Clowes soon found cause to change his opinion.

At the Old Methodist Conference, this year, 1810, the two preachers were removed from the circuit, and those who succeeded them appeared to have their minds made up respecting the course they were to take. In consequence of this, W. Clowes' ticket was withheld at the Michaelmas renewal of tickets; and after this, a meeting was called at Tunstall, at which he was finally put out of the Old Methodist Society.

The class he had met at Kildgrove, were sorely grieved, and insisted on the travelling preachers assigning a reason why their leader was put out of the society; and the cause of religion in that place, received a very deep wound.

Nearly the whole of his Tunstall class came in a body to his house, to converse on the subject. He advised them to choose another leader, or take what course they thought best, and not to be anxious concerning him, for the Lord he said, would take care of him. They asked if he would still continue to lead them. He observed he should generally be at home; if they came to his house, he should speak to them as usual. They began to meet regularly at his house, and others soon united with them.

Mr. Smith of Tunstall now invited Wm. Clowes to preach at his house; and went about to publish it in the neighborhood. This was a strengthening to W. Clowes' class, as there was constant preaching at Mr. Smith's on Friday evenings; and they began to look upon it as their proper place of worship.

At this time, W. Clowes' employment occupied him only three days or three days and a half, in a week; so that he labored largely and extensively.

About the beginning of December this year, (1810) two men, Thomas Woodnorth and James Nixon, made a voluntary offer of ten shillings a week to W. Clowes, to enable him to labor fully in the ministry as a travelling preacher. In addition to this, he had the prospect of entering into the field of labors occupied by H. and J. Bourne, so that his way appeared fully open, and his prospects of usefulness were large and extensive. He thought it right in the sight of God to embrace the offer, and immediately entered upon the duties of a travelling preacher.

## CHAPTER X.

The Connexion enlarges.—J. Steele put out of the Old Connexion.

In the beginning of the year 1811, various new places were visited, and the connexion gradually enlarged. At Tunstall things took a very unexpected turn. J. Steele was separated from the Old Methodist Society; and, through a chain of peculiar circumstances, he united in the work and was a great acquisition to the connexion. He had been a member of the Old Connexion, upwards of twenty-four years, had generally led two classes, and preached occasionally, he had long been the steward of their chapel at Tunstall, and was superintendent of the large Sunday School taught in that place.

The putting of him out was singular, and it surprised the neighborhood, as he had long been a pillar in the society, was generally respected, and was known to be very strongly attached to the Old Connexion. The circumstances which led to his expulsion were as follows: He was cousin and steward to Mr. Smith, of Tunstall; and on account of Mr. Smith's great age, he was much with him in the house, and conducted the family worship. It hath been already observed, that in the latter end of the year 1807, Mr. Smith made accommodations for preaching, in a large room in his own house. The preachings there, at first, were occasional, but afterwards regular and constant; being supplied by J. Steele, H. and J. Bourne, W. Clowes, Richard Bailey, and others; and a love feast was held there on Good Friday, April 12, 1811. On the Tuesday following, the superintendent of the Burslem circuit convened meeting of leaders in Tunstall chapel, when a charge was to be brought against J. Steele, for having, (as it is said,) been at that love feast. But the fact was, he was not there. Nevertheless, on account of his having attended the worship at Mr. Smith's, he was, at that time, put out of the Old Methodist Connexion.

Upon this he advised his classes to choose new leaders, or mingle among other classes, as most agreeable; but no leaders being chosen, or appointed, he continued, through the people's importunity, to speak to them. His attachment to the Old Connexion still continued strong, and he had some thought of joining again; but was fully persuaded in his own mind, that he should never again accept the office of leader in that connexion.

## CHAPTER XI.

An establishment formed at Tunstall, and a Chapel built.—The enlargement of the Connexion.

When J. Steele was put out of the Old Methodist Connexion, he had no idea that any interference would be made with the Sunday school, it not being strictly a Methodist school, the majority of the teachers not being in the Methodist Society. But on the Sunday morning following, when he was attending on his duty in the school, one of the chapel trustees came, and discharged him from officiating in that place.

When this was done, the greater part of the teachers and children immediately came out of the chapel. J. Steele advised them to give him up; choose another superintendent in his place: return into the chapel, and go on with their labors as usual. But they were absolutely unwilling to follow such a course; and determined on removing to some other situation, where they might carry on the school without such interruptions. While they were in great perplexity, a Mr. John Boden, of Tunstall, offered the loan of a large room, which was built for earthenware, but which at that time stood empty. This appearing to open their providential way, they were diligent, during the ensuing week, to provide books and seats, and, on the Sunday following, which was April 28, 1811, the Sunday school was taught in that large room.

So soon as the Sunday school was established in the large room in Tunstall, it was found needful to introduce preaching also: and preaching was immediately appointed to be there every Sunday, in the afternoon and evening. Those who preached at Mr. Smith's on Friday evenings, attended to preach in the large room on Sundays: and the Lord made bare his arm, sinners were converted unto God, and the work flourished. Thus by a chain of unexpected circumstances, a preaching establishment was formed at Tunstall.

An establishment being thus unexpectedly formed, more exertions were immediately called for: the large room was not only rather too small for the Sunday school, but it could not be had for any length of time. On this account it was found necessary to purchase land, and erect a building for the school and preaching. A building was soon got up, sixteen yards long by eight wide, inside, and galleried half way; and this was the first chapel erected in the connexion. It was finished in a plain manner, the walls were not coated, and it had no ceiling. It was much approved of, on account of its plainness and neat appearance. In the erection of it, the house form was chosen in preference to the

chapel form: so that, if not wanted, it would just form four houses, according to the plan on which houses are usually built at Tunstall. This cautious method was made use of because it could not be known whether or not the connexion would be of any long continuance. Many thought it had little appearance of stability; no money was raised in the classes: most of the leading members were timid; and in the eyes of many there was scarcely any visible bond of union. But the bond which held the whole together was: a zeal for doing good: a zeal for the conversion of sinners to God, and the building up of saints in their most holy faith; and this bond was so owned of the Lord, that it proved far stronger than even the members themselves had thought it. Indeed, such were the peculiar circumstances of the connexion, that no other bond could possibly have kept it together. Nevertheless, the careful and cautious way of proceeding was, at that time of great service.\*

During this time, the connexion was enlarging in other places. A good work was established at Englesea Brook, in Cheshire: which place has done great service to the connexion.

Also at Coppenhall, in Cheshire, a work was raised up. This place, for a considerable time, it was found difficult to support: it was supplied with preaching chiefly from Tunstall, and the distance was reckoned at fourteen miles, or upwards. But in the end, it was a means of opening the way for a great spread of the work in Cheshire.

Preaching was established at a village of ancient note, called Talkoth' Hill, in Staffordshire, about three miles from Tunstall. Here the work has prospered, and a chapel has been built. At Cloud, in Staffordshire, about eight miles from Tunstall, a good work was raised up.

At Froghall, Alton, and Rocester, powerful societies were established. These places are in Staffordshire, and in the neighborhood of Ramsor; the Lord abundantly blessed the Societies in these villages, and the cause greatly flourished.

## CHAPTER XII.

### The introduction of Quarterly Tickets, 1811.

THE society at Ramsor, had, for a considerable time, urged the propriety, and even ne-

cessity, of having quarterly tickets throughout the Connexion. The same had been done by others of the country societies; yet no effectual steps had been taken to introduce this useful regulation. In the course of this year, 1811, these societies were still more urgent; and, at length the matter was effected by the zeal of Francis Horobin, of Ramsor. On a certain occasion, when H. Bourne was at Ramsor, F. Horobin pressed the measure, and very strongly urged the necessity and propriety of it. H. Bourne said: "Tickets will cost something for printing, and how must this be paid: you know there is no money gathered in the societies?" He replied: "I will pay for them out of my own pocket." "Very well," said H. Bourne, "if you will pay for them, then there may be tickets."

In a short time after this, H. and J. Bourne being at Tunstall, in company with the travelling preachers and others, H. Bourne informed them of this matter. They had much consultation on the subject; and, in the end, it was concluded, that to print the tickets could not be wrong; and, (as F. Horobin would pay for the printing,) it could not be burdensome to the societies.

The following is an extract from H. Bourne's journal: "Thursday, May 30, 1811, I ordered tickets to be printed for the first time." On account of the peculiar situation of the connexion, the following passage of Scripture was then chosen: "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against." Acts xxviii. 22.

It seemed to be the opinion of many, that tickets would never again be called for; but Divine Providence so opened the way before the connexion, that, from that time tickets have been provided, and renewed every quarter; and this regulation has been an inestimable blessing to the connexion.

It may seem strange that quarterly tickets were not sooner introduced. But it should be considered, that the connexion was begun in the order of Divine Providence, and not in the wisdom of man, nor by the desire of man. Had it begun in the wisdom of man, there is no reason to doubt but that tickets would have been early introduced, and every possible means used to bind the connexion together.

It is likely that the utmost endeavors would have been made use of to produce some visible bond, which might have been thought capable of binding the connexion together. But the wisdom of God is often different from the wisdom of man; and the connexion, being begun in the order of Divine Providence, was held together by a zeal for the Lord of hosts. This formed its bond of union; this pervaded every part, and kept the whole united. But

\* At this present time, (1821,) a new chapel is building at Tunstall, a small distance from the old one. And the old one, being in the house form, is found very convenient as on that account, it will be so easily disposed of.

as this bond was in some degree, secret, and some of the leading members were timid, the idea, of the connexion's soon breaking up, was usually rather strong. On this account, improvements scarcely ever took place, except through individual enterprise, or when called for by absolute necessity.

### CHAPTER XIII.

Observations on the state of the connexion.—A general meeting held, and the temporal concerns regulated afresh.

THE introduction of tickets enlarged the discipline of the connexion, and increased the labors of the preachers. It did not, however, materially increase their knowledge of the states of the people. They had constantly spent much time, (especially in country places,) in explaining the Scriptures, and opening the nature of experience, in the various families: they might truly say, We have showed you, and have taught you publicly, and from house to house. Acts xx, 20. Most of the preachers were able to bring forward the work of religion in conversation; and in their visits from house to house, many conversions took place, the weak were strengthened, and the experience of the people greatly enlarged. They also made a point of visiting families who were not in society, and many times with considerable success.

The preachers were greatly attached to laboring in word and doctrine, to teaching publicly and from house to house; but were, in general, reluctant to the cares and duties of society discipline. On this account, enlargements in discipline were usually introduced when required by necessity, or to meet the wishes of the people.

About this time, the work in Derbyshire extended to Turnditch, Mercaston, Hulland, and Weston-under-Wood; which places have been eminently useful in the connexion.

The introduction of tickets into the society, was followed by a regulation which made a change throughout the connexion. Hitherto the temporal concerns had been borne chiefly by four individuals: but as these had to live by the labor of their hands, the work had begun to extend beyond their means; and the connexion could not properly exert its energies, nor extend its progress. It was also a general opinion that the weight ought no longer to be borne by a few individuals. The people, in general, wished to assist, but hitherto they had had no opportunity of regularly subscribing to the support of the cause; and on this account, some had refused to join. In addition to this, W. Clowes' salary was fall-

ing off. J. Nixon and T. Woodnorth were working potters, and the fluctuations of trade at that time, had caused so great a part of their employments to fail, that it was not in their power to continue it.

The connexion being come to a kind of crisis, a general meeting was held at Tunstall, on Friday, July 26, 1811. There it was agreed that money should, in future, be regularly raised in the societies, to meet the expenditure of the connexion: but if this proved insufficient, the benevolence of private individuals to be again resorted to.

The numbers in society were estimated at two hundred. The two travelling preachers were continued, and were to have salaries from the connexion. H. Bourne travelled almost constantly, without any salary; W. Allcock also travelled occasionally without a salary. J. Steele was appointed circuit steward; and this was the first time of a steward being appointed.

This was the first general meeting; and the regulations made at it produced a change throughout the whole connexion; a change which has been a blessing to thousands. When this business was entered upon, it appeared so important, that earnest prayers were offered up to Almighty God to crown it with success. And, through his tender mercy, it has proved a blessing to the connexion. To his name be the glory and dominion for ever and ever. Amen.

### CHAPTER XIV.

Remarks on the Connexion.—The third General Meeting.—Conclusion.

THE preachers, in consequence of the regulations made at the meeting of the 26th July, had an increase of employment thrown upon them: they had to make arrangements in all the societies, for raising money to meet the necessary expenditure of the connexion. This task of difficulty, they by faith, prayer, and perseverance, diligently accomplished.

The connexion had to endure a variety of trials, but it continued to enlarge and increase throughout the year.

Early in the next year, a meeting was held at Tunstall, which was important. H. Bourne's journal says, "Thursday, February 13, 1812, we called a meeting and made plans for the next quarter, and made some other regulations; in particular we took the name of PRIMITIVE METHODISTS.

The plan made at this meeting took date on Sunday, March 22, 1812: and it contained thirty-four places, and twenty-three preachers.

The preachers and societies had hitherto been supplied with written plans; but the increase of the connexion had rendered it too difficult to provide written ones any further; the plan was therefore ordered to be printed; and, from that time the plans have been regularly printed, together with the tickets, every quarter.

At this meeting, arrangements were made to hold regular quarter day meetings, for managing the affairs of the connexion; and they have been regularly held ever since.

The account of this meeting appears regularly to conclude the history of the origin of the Primitive Methodists. From this time the

work went on in a more general manner. The connexion, however, met with many obstacles, and had to struggle with many unexpected difficulties. Yet through the tender mercy of God, it stood its ground, and generally kept enlarging and increasing. But no one expected that it would so soon have risen to its present height.—How far the Lord will yet prosper it, or how long will be its continuance, or to what extent the Lord will cause it to reach, are among the secrets of Divine Providence.

Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.



## PART SECOND.

THIS second part will include a period of about seven years; commencing with the general meeting held at Tunstall, February 13, 1812; and closing with the preparatory meeting, held at Nottingham, August 18, 1819; when arrangements were made to hold ANNUAL MEETINGS.

## CHAPTER I.

Regular Quarter Days appointed.—Religious Tract Society in Derbyshire, and plan of Praying Companies.

At the meeting of February 3, 1812, arrangements were made to hold regular quarter day meetings, for managing the affairs of the connexion; and these were appointed to be held in March, June, September, and December; and as near as might be to Lady-day, Midsummer-day, Michaelmas-day, and Christmas-day. The work kept enlarging, and the connexion went on in a kind of regular way, without much variation throughout the year.

During the spring months of this year, 1813, the work flourished at Mercaston, Hulland, Turnditch, and Weston-under-Wood, in Derbyshire; and a number of zealous, useful, praying laborers were raised up. These labored diligently; and to open their way more at large, as well as to promote the general good, a Religious Tract Visiting Society was formed among them. H. Bourne's journal says: "Thursday, April 22, 1813. We talked about a Tract Society, and I explained it at large. O Lord, bless and prosper every endeavor." And again, "Friday, April 23, I came to Ashbourne, and ordered religious tracts of nine different sorts, twenty-five of each. They are to be ready by the third of May; if they are it will be well; if not, the Lord's will be done."

Accordingly, in May the tracts were obtained, a code of rules were drawn up, and a tract society established. H. Bourne's journal says: "Thursday, May 6, 1813, I wrote out regulations for the tract society. After this, I conversed with others at the meeting (at Hulland,) and it seems likely that they will engage. O Lord, bless and direct them, and crown them with abundant success."

The tracts were kept at Hulland, and those

who were engaged in the work were divided into companies, of two in a company; and each company was appointed to visit a certain neighborhood usually once a fortnight, on the Lord's days. On the visiting Sundays, they usually set out early in the morning, each company taking a number of tracts, chiefly all of one kind; and they visited the people from house to house, lending a tract to every family, that was willing to receive it: informing them, that in a fortnight, if all was well, they should call again for that tract, and lend them one of a different kind. They also exhorted a little, and prayed with the families wherever there was an opening.

One rule was, that they should neither eat nor drink with the people whom they visited. This was done to cut off all occasion of offence; and this custom is generally adopted in all societies of this kind.

When a tract society is established, it is customary to make weekly subscriptions to purchase tracts; but these tracts were paid for by a single individual.

These laborers pushed on their work with so much life and vigor, that in a short time there was a pressing call for prayer meetings, at several new places. In consequence of which these pious laborers were arranged in praying companies of three or four in a company, and were appointed on a plan, to hold prayer meetings in succession, at these new places. The rule of not eating and drinking with the people was adopted in this arrangement, as it usually is in such cases. And they were to hold the meetings in any way they thought proper, provided the exercises were short. They were to sing, pray, exhort, and even preach, if they chose, only taking care that all the exercises were short.

These pious laborers grew much in grace before they began these undertakings; but now they grew still more in grace; their hearts were enlarged, their talents were improved, and their faith greatly increased. Their improvement was so great, that five of them began to preach, and in a short time were admitted on the printed plan, as regular local preachers. One of these, a young man, Thomas Hickinbotham, went on in a shining course for a few years, and then died in the Lord. Another young man, John Harrison, after some time, became a travelling preacher;

and labored successively in Tunstall, Loughborough, Nottingham and Hull circuits. He died happy in the Lord in 1821.

Two of the preachers raised up by these means, were women.—And one of them a middle aged woman, labored considerably as a travelling preacher. The other, a young woman, Sarah Kirkland, now Sarah Harrison, widow of the above-mentioned John Harrison, labored at large as a diligent, laborious travelling preacher, for a number of years with great credit and success. These were the first women preachers who labored regularly in this connexion.

On the whole, considerable effects arose from this tract society, and the plan of praying companies which followed it; and those effects were, in a degree, felt throughout the connexion.

In the course of this year, 1813, a chapel was built at Talk-oth'-Hill, in Staffordshire, and on the whole the work prospered generally in the connexion, and the camp meetings went on as usual.

### CHAPTER II.

Proposals for drawing up a code of rules.—A system of rules formed by the people in general.—The rules:—

In the year 1813, many thought it would be proper to have a code of rules drawn up for the use of the connexion at large. And at the quarter day meeting held at Tunstall, on Monday, March 22, 1813, an arrangement was made to meet what appeared to be the general wish of the people. Hugh Bourne's journal says, "A committee was formed to draw up a code of rules or regulations for the whole body, and to submit the same to the (ensuing) quarter day." This committee consisted of James Steele, H. Bourne, and another person, who was a schoolmaster. But the matter was not carried into effect, for the committee were soon of opinion that the undertaking was too weighty and too great for them. Under this persuasion they relinquished the task; and the Midsummer quarter day did little in it.

During the next quarter the people were very pressing to have the rules completed; but the committee, from a consciousness of their inability, still declined it. In consequence of this, on Monday, Oct. 4, 1813, the quarter day meeting made an order that sketches of rules should be immediately drawn out, and that, during the quarter, they should be read in every society, by the preachers; and that all the objections and improvements, suggested by the various societies, should be brought in writing to the next quarter day.

This was diligently carried into effect, and it answered several very valuable purposes. The societies pointed out a great variety of objections and improvements; and, during the quarter, prayer and supplication was made to God, almost without ceasing, on this behalf.

On Monday, January 3, 1814, the whole were laid before the quarter day board; and an order was made that the rules in their improved state should be printed immediately.

It is probable there never was an instance of rules being made in the way these were. They were considered as the work of the whole connexion; there being scarce a member but gave his opinion of them before they were completed. And it is not very often that the making of rules is accompanied with so much prayer and supplication to Almighty God. They were printed early in the year 1814.

### CHAPTER III.

A cessation of Missionary Labors, and a sinking in consequence of it.—The Missionary Course again opened with success.—The rise of the term, Ranters.—A new circuit formed.

In the year 1814 the office of a Superintendent Travelling Preacher was established: the same year a proof of no ordinary nature respecting the call to missionary labors. The connexion in its first rise employed its exertions chiefly in missionary labors, by means of which it greatly flourished. But, after a time, when a considerable number of societies were raised up, the missionary exertions began to decline; and, in the former part of the year 1814, they were laid aside. But there was a diversity of opinions on the subject; some thought the societies already formed would flourish the more; others were of opinion that the missionary labors ought to have been pursued with diligence.

After some time, it was found that the societies instead of prospering more, prospered less. It seemed as if the blessing of God, was, in some degree, withdrawn from the societies; and there appeared so general a weakening that some thought that the connexion would absolutely break up. The suspension of the missionary labors produced a season of deep anxiety and painful experience. But at length a period was put to it by means of a few enterprising individuals, who again entered upon missionary labors, and the Lord set before them an open door, which has already been a blessing to thousands. It was also attended with a present blessing; it diffused life, vigor, and zeal into the societies.

Belper, in Derbyshire, (now the head of a

circuit) was the place first opened on this occasion; and several pious, praying laborers from the societies at Mercaston, Weston-under-wood, and Turnditch, labored diligently in the work at Belper. The meetings there, on some occasions, continued late in the evening, on account of souls being in distress; and the work went on powerfully.

When these very powerful meetings were closed, the praying people, in returning home, were accustomed to sing through the streets at Belper. This circumstance procured the name of RANTERS; and the name of Ranter, which first arose on this occasion, afterwards spread very extensively.

After this, the work spread to Derby and the adjacent places; and a new circuit was formed which was called Derby circuit, afterwards Nottingham circuit. Before this period the whole of the connexion was managed in one circuit only.

#### CHAPTER IV.

The Camp Meetings declined.—They are restored to their original strength and usefulness, with improvement.

THE camp meetings, great in their rise, and calculated to bring abundance of talents into action, began evidently to show a decline. This decline was caused by leaning to the wisdom of man instead of following the order of Divine Providence. Whenever a work is begun, in the order of God, for the benefit of mankind, there are always, in its first opening, some things which mark out the order of Providence, and which should never be lost sight of. The English camp meetings originated in the idea of a day's praying, which was contemplated for some years. When the first camp meeting was held it was attended by unexpected multitudes of people, among whom were abundance of pious laborers of various descriptions. Two stations were occupied entirely as praying stations: and at these the work broke out, and souls were converted to God. Four other stations were occupied, at which the worship was carried on by preachers, exhorters, and other pious praying laborers, with great variety and diversity of the exercises. About six in the evening, a general praying service commenced; during which, the work again broke out, and six souls were brought into distress on account of their sins; and, before the close, were all brought into the liberty of the children of God. So that Divine Providence marked out the praying services, as the origin, and the most excellent part of the camp meetings. Carrying on the

worship at different stations, was almost equally marked out by the hand of Providence.

But, after a time, instead of following the order of Divine Providence, there was so great a leaning to the wisdom of man, that attempts were made to confine the worship to one station only. This gave the first blow to the system. And, after some time, these attempts unhappily prevailed; which not only cut off many excellent advantages, but subjected the camp meetings to serious inconveniences. If it was windy, or if there was a large company, those in the outskirts had frequently to complain of not being able to hear, so as to understand the words. When different stations were occupied it gave opportunity both to hear and join in the worship; and also engaged the attention by promoting an agreeable variety. But by the worship being confined to one station, these things were entirely cut off; many being thereby unaccommodated, and unengaged, grew unsteady, and sometimes became very troublesome.

In the praying services these things were still more severely felt, on which account, the preachers kept encroaching, by little and little, on the praying services: so that it was complained of there being too much preaching and too little praying: and the camp meetings became weak and lost much of their usefulness.

This decline began to be remarked at almost every camp meeting; it was constantly observed that the camp meetings were not so powerful in the afternoon as in the forenoon. This was endeavored to be accounted for in a variety of ways, but the real cause remained untouched.

The declining state of the camp meetings was severely felt in the circuit, and caused considerable anxiety; but as much prayer and supplication was made to almighty God. He, in the year 1816, pointed out both the evil and the remedy by the following means. H. Bourne had put into his hand, 'The Narrative of a Mission to Nova Scotia, New Brunswick, &c., by J. Marsden, Methodist Missionary.' The author during his mission, visited New York, and attended several of the American Camp Meetings. These meetings continued day and night, for several days together. He shows that they have sometimes four, and sometimes five preachings in the course of twenty-four hours; and the intermediate time is filled up with services carried on by praying companies.\*

\* He says, "During my continuance in this city, I had an opportunity of attending several camp meetings; and as the nature of these stupendous means of grace is not distinctly known, I will spend a few moments in making my readers acquainted with them."

He next speaks at large of various preparations, and then proceeds to say:

Hugh Bourne, on reading these things, was aware that by a similar plan, the praying services might be restored to the English Camp Meetings. He immediately sketched out a Plan for conducting a camp meeting with praying companies; and getting a number of copies written out, he dispersed them among the so-

"The tents are generally pitched in the form of a crescent, in the centre of which is an elevated stand for the preacher, round which in all directions, are placed rows of planks for the people to sit upon, while they hear the word. Among the trees, which spread their tops over this forest church, are hung the lamps, which burn all night, and give light to the various exercises of religion, which occupy the solemn midnight hours: as it was nearly eleven o'clock at night when I first arrived on the borders of a camp, I left the boat at the edge of the wood, one mile from the scene, though the sound of praise from such a multitude, and at such an hour, in the midst of a solitary wilderness, is difficult to describe; but when I opened upon the camp ground, my curiosity was converted into astonishment, to behold the pendant lamps among the trees; the tents half encircling a large space; four thousand people in the centre of this, listening with profound attention to a preacher, whose stentorian voice and animated manner carried the vibration of each word to a great distance through the now deeply umbrageous wood; where, save the twinkling lamps of the camp, brooding darkness spread a tenfold gloom; all excited my astonishment, and forcibly brought before my view the Hebrews in the wilderness.

"The meetings generally begin on Monday morning, and on the Friday morning following, break up; the daily exercises are carried forward in the following manner; in the morning, at five o'clock, the horn sounds through the camp, either for public preaching or prayer; this with smaller exercises, or a little intermission, brings on the breakfast hour, eight o'clock: at ten the horn sounds for public preaching, after which, until noon, the interval is filled up with little groups of praying persons who scatter themselves up and down the camp, both in the tents and under the trees; as these smaller exercises are productive of much good, a powerful spirit of prayer and exhortation is often poured forth. I have not unfrequently seen three or four persons lying on the ground crying for mercy, or motionless, without any apparent signs of life, except pulsation. After dinner the horn sounds at two o'clock; this is for preaching. I should have observed, that a female or two is generally left in each tent, to prepare the proper materials for dinner, which is always cold meats, pies, tarts, tea, &c., (the use of ardent spirits being forbidden), and a fire is kept burning in different parts of the camp, where the water is boiled. After the afternoon preaching, things take nearly the same course as in the morning, only the praying groups are upon a larger scale, and more scope is given to animated exhortations and loud prayers; some who exercise on these occasions soon lose their voices, and at the end of a camp meeting many, both preachers and people, can only speak in a whisper. At six o'clock in the evening the horn summons to preaching, after which, though in no regulated form, all the above means continue until morning: so that go to whatever part of the camp you please, some are engaged in them; yea, and during whatever part of the night you awake, the wilderness is vocal with praise.

"At this camp meeting perhaps not less than one hundred persons were awakened and converted to God. I have heard many say, that they never heard such praying, exhorting, and preaching any where else; and those who engage feel such a divine affatus, that they are carried along as by the force of a delightful torrent; indeed this has been so much the case with myself, the several times that I preached and exhorted at these meetings, that I was sensible of nothing but a constraining influence, transporting me beyond myself, carrying me along with a freedom and fulness, both of emotion and language, quite unusual, and yet I had no very friendly views of camp meetings until I attended them; however, I am now satisfied that they are the right hand of Methodism in the United States, and one main cause, why the societies have doubled and trebled there within these few years."

eties Wm. Ride, of Weston-under-Wood, in Derbyshire, class leader, at Mercaston, received one of these copies: and the Lord so wrought upon his mind that he made preparations for holding Mercaston camp meeting on that system. The arrangements were made to have one hour for prayer, then an hour for preaching, then an hour for prayer, and so on through the day; and H. Bourne and another travelling preacher, were appointed to conduct the meeting.

This camp meeting was held on Sunday, June 9, 1816. It was a very powerful meeting; the praying services were wonderfully supplied; and in the afternoon, instead of declining, it rose in strength; the work of God broke out with power during the praying services, and rose in strength to the last.

The effects of this meeting were many and great, two persons were raised up into preachers, who afterwards became travelling preachers; and such zeal, vigor, and courage, were diffused among the pious praying laborers, that a quickening ran throughout the societies round. It was now manifest, that, by the good hand of God, the camp meetings were not only restored to their original power and effect, but were greatly improved.

## CHAPTER V.

Nottingham Circuit embarrassed.—Origin of Circuit Committee.

THE following is an extract from H. Bourne's journal, "Monday, Sep. 21, 1818. Quarter day at Nottingham. The work is going on well, but the temporal concerns very bad. O Lord deliver this people. Tuesday 22. Again we had to attend the quarter day concerns. Things are much confused. O Lord deliver."

This embarrassment was caused by two travelling preachers who set themselves up as rulers in this circuit, and whose conduct brought it into such difficulties that Tunstall circuit was obliged to raise money every quarter, for a long time, to support this circuit. But the embarrassment had risen so high, and Tunstall circuit, by continually raising money to supply this circuit, was so injured, that it was unable to support it further.

At this quarter day, at Nottingham, a committee was formed to arrange the temporal concerns, and to put the affairs of the circuit into a more regular way.

The two travelling preachers, who had caused the embarrassments, frequently differed in their views one from the other, and in opposing each other's ways, they usually beat down the work on all sides. But, at this

time, Nottingham circuit being almost reduced to a wreck, they prevailed with the Loughborough part of it, to be made into a separate circuit. Loughborough was accordingly made into a circuit at the Nottingham quarter day, and these two men, after this, gave but little trouble to Nottingham circuit.

The committee found a great deal of trouble in making arrangements: but by the good hand of the Lord upon them they persevered. The following is an extract of H. Bourne's journal; "Friday, October 9, 1818. At Nottingham. Was with the committee who are arranging the temporal concerns of the circuit. I trust they will do well."

During the time this committee was employed in these things, they had several applications from different parts of the circuit to assist in adjusting or arranging a variety of matters.

Before this time, these kind of applications had come to the leaders' meeting at Nottingham; and that meeting had for a time paid some attention to such things. But the Nottingham leaders had declined it, saying, they had no objection to attend to the affairs of the society at Nottingham, but they really could not spare time to attend to the affairs of the circuit; neither did they conceive that their duty called them to it.

On this account the committee attended to general affairs through a kind of providential necessity. The quarter was considerably advanced before they had gone through what they supposed to be the necessary arrangements. The members of the committee then thought to resign their office. But some thought that in the nature of things, the committee could not resign their office till the next quarter day. They were also requested to attend to the general affairs of the circuit till that time.

At the next quarter day which commenced on Monday, December 21, 1818, it was found that the circuit, through the exertions of the committee, was beginning greatly to recover itself. And this attending to general concerns had been so valuable and useful to the circuit, that every one saw the propriety and necessity of appointing a committee for the like purpose, for the next quarter.

This was the origin of the circuit committees: a measure which has since become a permanent part of the discipline of the connexion.

The appointment of circuit committees was a means of filling up a chasm or deficiency in discipline.

The constitution did not allow of extensive power being lodged in the hands of any individual; and therefore, before the appointment of committees, there was a want of a power to attend to general concerns between quarter days.

## CHAPTER VI.

W. Clowes goes to Hull.—Alton Meeting.—Tunstall Circuit injured by a new method of holding camp meetings, is in a low state.—The evils arising from the new method.—The quarter day sweeps it away and restores the praying services.—A new course of discipline introduced into the meetings.—The circuit rises, and attains to a state of prosperity.

MONDAY, December 28, 1818. Quarter day was held at Tunstall. Nottingham circuit had extended to Hull, in Yorkshire, and a delegate from Nottingham attended at Tunstall to request that William Clowes might go into that circuit and be stationed at Hull. This request was complied with.

Some complaints arrived at this quarter day, from the Ramsor part of Tunstall circuit: in consequence of which, the quarter day board made out an order for a meeting to be held at Alton near Ramsor.—The result of this meeting was an official report to the ensuing quarter day, stating that the camp meetings were beginning to be overthrown, and the laborers, preachers, and others, were not able to supply the appointments; and requesting that such remedies might be applied to these things, as the quarter day board, in its wisdom, should think proper.

It was shown that various parts of the circuit were suffering extremely; that one place had been neglected for six weeks together: that others were grievously neglected, and that if something was not speedily done to remedy these things, the consequence would be serious.

The root of all the evils was traced to the new method of holding camp meetings which had been brought into the circuit, in an improper manner, at the latter end of the year 1816, and which continued to this time.

This new method consisted in holding the camp meetings almost altogether with preachings. Sometimes a preacher would pray between sermons and sometimes not. But the general praying services were cut off; and all the pious praying laborers were thrown on the back ground.

When this new method was first brought in, it was clearly foreseen that, if persisted in, it would overthrow both the camp meetings and the circuit. Nevertheless, through an improper influence, it became very general, and continued throughout the years 1817, and 1818. It seems as if this was permitted by Divine Providence, in order that the connexion might fully prove this thing. The evils it produced during this time, were many and great.

Long preaching was one of the evils. The course of the camp meetings was preach, preach, throughout the day; in consequence of which, the preachers got a habit of draw-

ing out their sermons to such a length as almost to weary out all patience.

Idleness was another evil. All the pious praying laborers with the class-leaders and exhorters, were held in idleness nearly the whole time of the camp meeting. Their labors were cut off; and their talents constantly buried. This was a sore evil.

Another evil was, it required a great number of preachers to hold camp meetings: which, causing a great neglect of the regular appointments, greatly distressed and deranged the circuit. The preachers too, were occasionally in an awkward situation, having to come twelve or fourteen miles, preach once, lounge all the rest of the day, and go home again in the evening.

These things were immediately and deeply felt; and in their consequences they produced a multitude of other evils.

1. The pious praying laborers were continually thrown on the back ground, and trodden under foot. They were not allowed any opportunity to exert themselves, but their hands were weakened, and continual discouragements were cast upon them. These things had a serious effect upon the prayer meetings in general, being the means of rendering them weak, feeble, and of little effect.

2. The habit of long preaching became very general throughout the circuit. And the example of the camp meetings was followed; very little time was allowed for prayer, although the meetings were held to a most wearisome length.

3. The same example affected the class meetings. They were filled with long speakings; and held to so wearisome a length, that some of the classes began to be worn out.

4. The same example filled the prayer meetings, and almost all other meetings, with long, tedious exercises. The long exercises generally wearied the people into unbelief, and rendered the meetings nearly useless. And this was the case both with preachings, class meetings, and prayer meetings.

5. Not only were the congregations worn out with the long preachings, but also the preachers' health had suffered. Far the greater part of them, during these two years, injured their constitutions, as well as injured the work of God, with long preachings.

6. By degrees, the strength of the ministry was strangely wasted; and, in consequence of the praying laborers being continually beaten down and discouraged, scarcely any new preachers were raised up; and the appointments began to be grievously neglected. This diminished both the societies and congregations, and caused a falling off in the temporal concerns. The people frequently said, "There would have been more money, but

we have been so neglected." This continued till the circuit was more than twenty pounds in debt, without any reasonable prospect of its being paid.

7. At the camp meetings, the continual preachings after preachings, so sated and wearied the people, that they always complained of the preachers: their constant cry was, "We must have better preaching."

8. At length, the strength of the ministry was so weakened and worn out, that it was scarcely possible to support the usual number of camp meetings; yet the people kept calling out for an additional number.

9. But the most distressing matter was, the Spirit of God was grieved, and the converting power was entirely withheld from those camp meetings. Indeed the converting power was nearly driven out of the circuit.

At length, what had been foreseen actually came to pass, the circuit sunk under the weight of the evils produced by this improper method of holding camp meetings. The appointments on the preachers' plan could not possibly be filled up; neither was it possible to get together the preachers in sufficient numbers to support the camp meetings; and it was plain if the system of holding camp meetings with continual preachings, was continued another year, the circuit would be wrecked.

H. Bourne's journal says, "On Monday, March 29, 1819, was quarter day at Tunstall. Much important business was dispatched. There came a delegate from Nottingham to request that William Clowes might go again to Hull, and that John Heath might also go into Nottingham circuit. These requests were complied with."

"The camp meetings underwent a regulation for the first time.—This I trust will be of service."

This regulation restored the praying services to the camp meetings; and directed that the pious praying laborers should form in companies, in order to carry them on in the most commodious and successful manner. This regulation cut the root of the mischief, and opened the way to restore both the camp meetings and the circuit. The society at Tunstall, and the travelling preachers, (chiefly young men,) entered spiritedly into the work: and there was a very general concurrence throughout the circuit. The Lord returned in mercy, restored the converting power to the camp meetings, and made the camp meetings a means of diffusing unusual vigor and energy into all the other meetings: The preachers rose into vigor and usefulness; the pious praying laborers were as if let out of prison; more laborers were soon raised up: and the circuit began to revive in almost every part.

On Sunday, May 23, 1819, a camp meeting

was held at Wrine Hill, about nine miles from Tunstall. Many were there from Tunstall; and a system was drawn up for conducting camp meetings with praying, preaching, and reading services, which was of service to the whole circuit. And the preachings, began to be followed by prayer meetings, in imitation of the camp meetings. This was of great service. Long tedious exercises were swept away from the camp meetings as being worse than useless; the other meetings began to follow the example; and in order to complete it a number of advices were drawn up and circulated among the people in order to improve the meetings generally.

THE ADVICES WERE TO THE FOLLOWING IMPORT.

*Outline of a Preaching Service.*

"Let all the exercises, in general, be short. The preaching whenever it can, should be followed by a prayer meeting. From the beginning of the service to the end of the sermon, should take up about three quarters of an hour; and the prayer meeting should continue about half an hour; the whole to conclude in about an hour and a quarter. After the conclusion, prayer may be made for mourners; or the society may meet for about twenty minutes. Long preachings generally injure both the preachers' constitution and the cause of religion."

*Outline of a Prayer Meeting.*

1. Open with singing for about four, five, or six minutes.

2. Spend four, five, or six minutes in prayer, ending with the Lord's Prayer.

3. Sing about two, three, or four minutes.

4. Let the members of the society pray in quick succession, for two, three, or four minutes each.

When mourners are in distress, or in any other particular cases, the exercises may be lengthened. But, in general, long exercises in public, are improper and injurious; and should be carefully avoided. And if any one trespass by attempting to drag out to an improper length, the next meeting of the society may determine what remedy shall be applied to such impropriety.

5. Let a little singing be occasionally intermingled to vary the exercises.

6. If exhortations be given, they may be for two or three, or from that to six or eight minutes. Short exhortations are useful.

7. Conclude in an hour or an hour and a quarter.

8. On suitable occasions, prayer may again

commence, and especially if there be souls in distress.

9. This outline may be judiciously varied in any point, as circumstances may require.

*Outlines of a Class Meeting.*

1. Open with singing for about four, five, or six minutes.

2. Let four or five minutes be spent in prayer, ending with the Lord's Prayer.

3. Sing about two, or three minutes.

4. Leader speak one or two minutes, chiefly his own experience.

5. Let fifteen, or from that to twenty minutes, be spent in conversation of the leader with the members.

In speaking to one, the leader, in effect, speaks to all; and it will on some occasions, be found difficult to keep up the attention of the whole meeting for twenty minutes together. But the leader passing from one to another in quick succession will be a great means to keep the attention alive. Also the leader may give out a verse and sing in the midst of the work.

If a class have fifteen or sixteen members, the average time of speaking should be under a minute with each member. If there be twenty or thirty members it should be still less. In particular cases, more time may be spent with any of the members.

If a member have acquired or be acquiring a habit of long speaking, then, the leader, after dropping a few words, must immediately pass on to the next, and begin at once to speak to the next. If this be not attended to the meeting will soon be injured.

6. When the speaking is concluded, sing for two, three, or four minutes.

7. Then let the members pray in quick succession, for about two or three minutes each. The leader must take care that none of them trespass upon time.

8. Intermitte occasionally a little singing to vary the exercise.

9. Be careful and exact in settling the class paper.

10. Conclude in an hour, or an hour and a quarter.

11. This outline may be judiciously varied in any point, as circumstances may require.

The people were exhorted, in all exercises, to get as much into faith as possible; and were shown that faith, which worketh by love, is one of the great main springs of action in all exercises; that it sets the arm of heaven at work, and that the Lord says, "All things are possible to him that believeth."

On the other hand, they were exhorted to avoid all things which might cause unbelief; and were shown that long exercises frequently

wearied both body and mind, and caused almost every one to sink into unbelief; and on that account often did more injury than good.

At the June quarter day, it was found that the circuit was rising out of its crippled state, and that it had begun to revive in almost every part. During the next quarter the regulations began more fully to take effect, and the circuit rose very fast. The Lord graciously made bare his arm in the conviction and conversion of great numbers: the praying services at the camp meetings, and the prayer meetings at the close of preachings, were crowned with very great success.

## CHAPTER VII.

Branch Circuits introduced.—Hull Circuit formed.—Preparations for holding Annual Meeting—Preparatory Meetings.—Second period of the History concluded.

NOTTINGHAM Circuit, through the assistance of its circuit committee, rose very fast, and became very extensive. It spread in Derbyshire, Yorkshire, Nottinghamshire, and Lincolnshire. On account of its very great extent, it was found difficult to make out the preachers' plans. On this account, at the March quarter day, 1819, they divided the circuit into branches or branch circuits.

This proved a most excellent regulation; and, in the hand of Divine Providence it has been a blessing to the whole connexion. It proved so valuable and useful, that it has been generally adopted.—Most of the circuits have formed branches; and each branch now usually has a branch steward, committee, and quarter day; all in subserviency to the general

quarter days; and between general quarter days, in subserviency to the circuit committee.

This regulation is very useful in two respects. 1. It is of great service in the forming of new circuits. A branch has its regulations and movements much the same as a circuit; (only being altogether under the direction and control of the general quarter day.) And on this account a branch is easily and commodiously formed into a new circuit.

2. When a circuit is formed in branches it is very convenient for the change of the travelling preachers; they being planned one or two quarters in one branch, and then one or two quarters in another, and so on. This is of great service.

At the June quarter day, this year, 1819, the Hull branch of Nottingham circuit, was formed into a separate circuit; and by the blessing of God, it extended rapidly, and was very prosperous.

As the connexion was rising and increasing very rapidly, an enlargement of discipline was found necessary, in order to preserve the unity of the connexion, and promote a proper variety and exchange among the travelling preachers. And it being the opinion of all the circuits that it had become necessary to hold General Annual Meetings, a Preparatory Meeting was held at Nottingham, about the Middle of August, 1823. At this meeting preparations were made to hold regular Annual Meetings; and its commencement regularly closes the second part of the HISTORY OF THE PRIMITIVE METHODISTS.

Now to him who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to him be honor and power everlasting. Amen.



## PART THIRD.

## CHAPTER I.

A Preparatory Meeting held.—Proceedings of that Meeting.

IN entering on the third part of the History of the Primitive Methodists, we shall have to go back as far as June 1819; at which time the connexion was composed of Tunstall, Nottingham, Loughborough, and Hull circuits. Nottingham circuit was extending rapidly; and the friends there thought Annual Meetings were necessary, both to preserve the unity of the connexion, and to promote a regular exchange of travelling preachers. The other circuits concurring, it was agreed that a meeting to make preparations, should be held at Nottingham, to commence about the 18th of August, and which should be composed of delegates from all the four circuits. But it was found difficult to form a proper constitutional delegation. It was thought that three delegates from each circuit, would be sufficient; and that to send more would be too expensive. It was also thought necessary for one of them to be a travelling preacher. But to this it was objected, that then the travelling preachers would form a greater proportion in that meeting than they did in any other meetings. Nevertheless, for convenience, and to save expense, this course was, at length, agreed to; and at the time appointed the proposed meeting took place at Nottingham.

This preparatory meeting enquiring into the state of the circuits, had the satisfaction to find the connexion exceedingly prosperous, which greatly encouraged them in their arduous labors. They appointed the first Annual Meeting to be held at Hull, to commence on Tuesday, May 2, 1820, and to consist of three delegates from each circuit, one only of whom should be a travelling preacher. In laying down the line of delegation, they adopted the method before taken by the circuits, not knowing how they could improve it. They marked out a line of proceeding for the Annual Meeting, both in receiving and stationing travelling preachers, and in other matters, and they drew up a system of rules for the general use of the connexion.

At this meeting an enquiry arose concerning the origin of the Primitive Methodist Connexion. It was asked, "What was its origin?"

How, and when, and where, did it first arise?" These enquiries were a cause of the first and second parts of this History being written.

## CHAPTER II.

Prosperity of Tunstall Circuit.—Four new Circuits formed.

THE Preparatory Meeting was a means of strengthening the connexion. Tunstall circuit kept rising very fast; and, as it was grown strong, the September quarter day directed a collection to be made throughout the circuit, to open the way for spreading the gospel; and to relieve the circuit from the heavy debt incurred during the two former years. And the Lord so prospered this measure that the debt was cleared off, the circuit rose out of its embarrassment, and was greatly strengthened.

At the March quarter day, 1820, the number in society in Tunstall circuit was reported at one thousand, seven hundred and three; the increase for the year being one thousand and thirteen; the number in March 1818, being reported at six hundred and ninety. This great prosperity was owing, in the first place, by the mercy of the Lord, to the restoring of the praying services to the camp meeting. And in the second place, to the sweeping away of the long and tedious exercises, and bringing the talents of the people generally into action. Such a change from the lowest state of depression, to such a high state of prosperity, is not very common.

Also this quarter day formed Darlston, in Staffordshire, near Wolverhampton, into a new circuit.

Nottingham circuit, out of its numerous branches, at the March quarter day, formed three new circuits; Scotter, in Lincolnshire; Sheffield, in Yorkshire; and Derby. Scotter circuit also included Retford branch, in Nottinghamshire. And in all the circuits, great preparations were made for the ensuing Annual Meeting.

## CHAPTER III.

## The First Annual Meeting.

ON Tuesday, May 2, 1820, the first Annual Meeting was opened in the chapel at Hull, and continued till the Wednesday but one following. It was a very interesting meeting; the report of the connexion stood as follows:— ‘Eight circuits; forty-eight travelling preachers, and two hundred and seventy-seven local preachers; number of members, seven thousand, eight hundred and forty-two.’ Before this time no general muster had been taken of the number in the whole connexion, since July 26, 1811, when the number in society was estimated at two hundred.

At this meeting an Editor and a General Book Steward were appointed; and a regulation was made for carrying on a Monthly Magazine at three-pence a month. A Magazine of that size had been begun in the year before; but all the circuits did not fully join; and when eight numbers were printed, it was stopped. This volume was ordered to be completed; and then the Magazine to go on in regular succession.

The camp meetings, and all the other services of worship, connected with this Annual Meeting, were remarkably successful. A great number of conversions took place, particularly on the Tuesday evening, May 9, when a lovefeast was held in Hull chapel, during which, many were in distress; and it was believed, forty obtained full liberty.

## CHAPTER IV.

New Circuits.—Permanent Praying Companies.—Tunstall Annual Meeting.—Districts.—Printing Office.

DURING the next twelve months the connexion greatly increased. Hull made Brotherton, Pocklington, and Brompton circuits; and Sheffield made Barnsley circuit. These are all in Yorkshire. Nottingham made Lincoln and Grimsby circuits, both in Lincolnshire. And Tunstall made Manchester circuit in Lancashire.

The camp meetings were very successful, particularly those held on Sunday, July 30, 1820. Macclesfield camp meeting, had a company praying with mourners while the preaching service was going on. And on that day Loughborough had a **CIRCUIT CAMP MEETING**, which had two stands, and a number of praying companies; and in addition to these, between ten and eleven o'clock in the forenoon, they formed a permanent company to pray for mourners. Thousands attended, many were

pricked in their hearts, and the permanent company prayed for mourners, without intermission, till about nine o'clock in the evening. Numbers, during that time, found redemption in the blood of Jesus; and the bursts of praise echoed among the surrounding hills.

The Camp Meetings having risen to maturity and perfection, display a variety of useful movements, and afford opportunities for bringing many talents into action. They usually open at nine in the morning, with a praying service, for half an hour, in one company. A preaching service of about forty-five minutes succeeds, opening with singing and prayer, and closing with sermon. The praying companies then go out, take up their various stations, and occupy about thirty minutes, with singing, prayers, exhortations, &c. But no company is allowed to fix near the preaching stand. The going out and coming in, is a great relief both to body and mind; and a camp meeting formed in praying companies displays one of the grandest sights ever seen by man.

At the time appointed, if there be no service with mourners, the signal for preaching is given, either by sounding a horn, ringing a small bell, or by some other means, and the companies, with singing, approach the stand. A preacher is ready to receive them; and at once, opens the service with singing and prayer, two preachers frequently stand up in one service, speaking from fifteen to twenty minutes each. When the preaching service closes, the conductor of the meeting, again directs the praying companies to go out, take up their stations, and occupy with all diligence, harrowing in the word with fervent prayer.

This is a kind of general course; but there are other varieties of which a skilful conductor will avail himself. If there be a service with mourners, and it be proper or necessary to begin preaching service, he immediately forms a permanent company to pray with mourners; and fixes them at a proper distance from the stand.

Sometimes, when the work is breaking out at the preaching stand, he does not send the companies out; but commences a general praying service at the stand. In such cases a ring or opening is sometimes made, and the mourners are called up to be prayed for.

Reading services usually commence with singing and prayer; one or two short experiences are then read from the Magazine. The readers, if they choose, are allowed occasionally to exhort a little. The reading services form an excellent variety, and may often be performed by people who are not preachers.

Several preachers usually exercise in the course of the day. But as variety is a chief thing, it would be both unwise and improper

for any preacher to take any notice of any former preaching, or to make any reference to any other sermon that may have been delivered. His preaching should be distinctly his own, without interfering with any one's else.

On Wednesday, May 2, 1821, the second Annual Meeting commenced in the chapel at Tunstall, and closed on Thursday, May 10. There was fifteen circuits, and sixteen thousand, three hundred and ninety-four members; the increase for the year being eight thousand, five hundred and fifty-two. This Annual Meeting divided the connexion into five districts, appointing a meeting in each district, to prepare matters for the Annual Meeting. And they appointed the next Annual Meeting to consist of three delegates from each district. A Book Committee was appointed to form a Printing Establishment for the use of the connexion. Hugh Bourne was re-appointed Editor, and James Bourne, Book Steward.

The camp meetings and other services of worship, connected with the Annual Meeting, were very successful; a great number of powerful conversions took place; and the societies of Tunstall and the neighboring places were greatly quickened.

#### CHAPTER V.

Mexbro' Camp Meeting.—New Circuits.—Third Annual Meeting.—Two General Committees.

On Sunday, June 3, 1821, a memorable camp meeting was held on Mexbro' Common, near Doncaster in Yorkshire, by Sheffield and Barnsley circuits. It had sixteen praying companies; it was believed that more than ten thousand attended, and that hundreds were converted to God.

In pursuance of the designs of the Annual Meeting, a printing establishment was formed at Bemersley. The undertaking was great and arduous; but by perseverance it was accomplished.

The general affairs of the connexion went on as usual. Tunstall formed Belper, and Burton-upon-Trent circuits. Hull formed Leeds, Malton, Ripon, and York circuits. Barnsley formed Halifax and Wakefield circuits. Sheffield formed Chesterfield circuit. And Brompton formed Guisbro' circuit.

The third Annual Meeting was held at Loughborough; it commenced on Tuesday, May 28, 1822, and closed on the Wednesday but one after. The number of members was reported at twenty-five thousand, two hundred and eighteen; the increase for the year eight thousand, eight hundred and twenty-four. This Annual Meeting formed a Committee at Hull, who, with the Book Committee, were directed to attend to general concerns, until the next Annual Meeting.

#### CHAPTER VI.

New circuits.—Society in London.—Fourth Annual Meeting.

From May 1822, to May 1823, the connexion increased, and twenty new circuits were formed. The account of them is as follows: Ramsor, Burland, and Oaken Gates circuits from Tunstall. Ashby-de-la-Zouch circuit from Loughborough. Silsden, Preston, North Shields, and Scarborough circuits from Hull. Retford, Brigg and Marshland circuits from Scotter. Bradwell and Doncaster circuits from Sheffield. Louth circuit from Grimsby. Bolton and Oldham circuits from Manchester; and Castle Town circuit, in the Isle of Man, from Bolton. Middleham circuit from Brompton. Pickering circuit from Malton. And Bradford circuit from Leeds.

In December, 1822, Leeds circuit sent a Mission to London, and a society was formed there.

The Annual Meeting was held May 20, 1823, at Leeds. The report of the connexion was, 46 circuits: 202 travelling preachers; 1,435 local preachers; and 29,472 Members.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

☞ Their present number I am not able to determine—but their *annual* increase may well be compared to those of the Old Connexion!

They have sent some of their Missionaries to *America*, in the name of the LORD; and I wish them good success.

1833.

L. D.

## ON THE MINISTRY.

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How shall one person know and be able to determine and judge, whether it be the duty of another to preach or not?

There are but three evidences by which he may be able to judge and determine concerning him on that subject. 1st. Divine evidence in his own soul; or 2dly, by the fruits of his labor; or 3dly, the witness of his word with power.

How shall one know whether it be his own duty to preach or not? Says one, leave it to your brethren to determine. But if they have not the proper evidence by which to judge, they are incapable of forming a correct judgment; of course may err, to his great injury—therefore, there should be further investigation beyond those who are incompetent to be judges.

Search the Scriptures!

The Scriptures do not say whether he, as an individual, shall go or stay.

IF GOD wills the thing and requires it at his hand, there is no counselling against the Lord. And if it be not his duty, no man nor any body of men, have a right to tell or command him to go.

There is no rational evidence that wicked men are called of the Lord to preach. Those who feel the call enjoined upon them, by obeying the divine convictions in their soul, they feel quietness and peace, and joy in God, by walking in that way. But the rejection of duty brings pain and woe!

As there are various gifts in the Christian church, and yet all by the same spirit, how shall a person know and determine what place and sphere is his? Answer—he must get the *spirit of his station*, and then he will feel the witness, and have the testimony that he pleases God. The opening of providence corresponds with the calls of the Spirit, when and where to go.

But some people who are too much bigoted to a mode of their own, had rather good would not be done at all, if it does not come in their own way, agreeably to their preconceived notion of the thing—if we may judge of their conduct in opposing the instruments which it pleases God to use, as means to accomplish it. But the words of Gamaliel, Acts v. 35, are a propos to such as forbid others, because they follow not with THEM!

## ON CHURCH GOVERNMENT, &amp;c.

SUPPOSING that a resolution was passed into a rule, that a *Methodist* should not commune with the *Baptists*—assigning as a reason that the *Baptists* had no *authority* for the origin of their *ORDER* but what was self-created; hence founded on assumption only. But the *AUTHORITY* of the *Methodists* was “by *ORDER* and *SUCCESSION*,” agreeably to *EPISCOPAL PRINCIPLES*. This being admitted, it would follow as a consequence of *Episcopacy*, that if the “*Church of England*” be right and agreeable according to the order of *GOD* the *Church of Rome* cannot be wrong—if the *succession* be derived from “*Peter*” through that avenue.

But to obviate that difficulty, it is argued that the order of *Elders* has been continued in *succession* from the *Apostle’s* time—and that *ELDER* and *BISHOP* and *OVERSEER* all mean one and the same thing—so admits *Adam Clarke* in his notes on the 20th of *ACTS*.

In the preface to the *Methodist* hymn book, “to purchase no hymn books” but what are signed with the names of the *BISHOPS*—appealing to the *Methodists* if they have any respect for “the *AUTHORITY* of the *Conference*, or of *US!*” Who is this *US!*—*William M. Kendree*, *Enoch George*, and *Robert R. Roberts*.

How came they by this “*AUTHORITY!*”

By “*delegation*,” “*order* and *succession!*”

Who delegated the authority to them?

“The *General Conference!*”

Who is this “*General Conference!*”

It is composed of “*delegates*” from the several “*District Conferences.*”

Who composes the several “*District Conferences!*”

The *MINISTERS* and *PREACHERS* in the *Methodist* “*Travelling Connexion*,” and *THESE* appoint the “*DELEGATES*” to attend the “*General Conference.*”

Have the “*PEOPLE!*” any voice in the formation of those rules by which they are to be governed? *NO!* not even a *representation!* though the rules be altered ever so many times, even after they have become members of society.

Whom have “*WM. M. KENDREE!*” “*ENOCH GEORGE!*” and “*ROBERT R. ROBERTS!*” “succeeded” “in order?”

“*RICHARD WHATCOAT!*” “*FRANCIS ASBURY!*” and “*THOMAS COKE!*”

Whom did “*RICHARD WHATCOAT!*” “*FRANCIS ASBURY!*” and “*THOMAS COKE!*” “succeed” “in order?”

“*JOHN WESLEY!*”

Was *John Wesley* superior in power to *Thomas Coke!*

Not according to the rules of *Episcopacy!*—they were of one grade and order—“*presbyters!*” or “*elders!*”

How came *John Wesley*, *Thomas Coke!*’s superior and predecessor?

*John Wesley* was the *means* under *God*, of the *first origin* of the *Methodist Society!*—which name was given out of stigma—and said he, *I use the power*, but *I don’t seek it.*

How did *Thomas Coke* succeed *John Wesley!*

By *delegation* and the “*imposition of hands!*” in secret.

Can a stream rise higher than its fountain? *IF NOT*, why the *imposition of hands*, clandestinely?

For the sake of “*ORDER!*” and the name of the thing—secretly, for to keep peace in *England.*

How did “*Francis Asbury!*” “succeed *Thomas Coke!*” “in order?”

*Francis Asbury* was in *America* first, and had the control according to his will, before *Thomas Coke* came over—hence he would accept no nominal authority from *Coke*, unless the *Conference*, which was called on that occasion, and partly for that purpose, should *VOTE* it; and moreover, *Thomas* should agree *not* to meddle with the stationing of the preachers, &c. After which he was ordained by the said *Thomas*, other ministers assisting; first, one day “*Deacon!*” second day “*ELDER!*” and the third day a “*BISHOP!*” But after a while *Thomas* would willingly dissent from, divide, and interfere with the stationing of the preachers, which did not please *Francis*, so the *Doc-*

tor was voted to stay in Europe—unless recalled, which was never done.

Hence by "ORDER and SUCCESSION," the rotation will stand thus upon the list of BISHOPS in Methodist history—

"John Wesley,  
 "Thomas Coke,  
 "Francis Asbury,  
 "Richard Whatcoat,  
 "Wm. M. Kendrick,  
 "Enoch George,  
 "Robert R. Roberts,  
 "Joshua Soule,  
 "Elijah Hedding, and  
 "Emery Andrews.

Is there any way to *break* the power of a Bishop?

Yes—two ways—if he *ceases* to travel without consent—and if he be guilty of immoral conduct.

But suppose he *bockslides*, and still his life is termed *moral*?

That is another question!

Did the people of Rome ever have power and a voice to choose their own bishop?

Yes—and it continued until the year 1143, when the *clergy* domineered over the people, and taking the privilege from them, lodged it in the *cardinals* alone.

Did the POPE ever have unlimited POWER, without the voice of any other person, to command "six hundred" or two thousand men—and send them when and where he pleased, because it was his will and pleasure to have it so—"to say to one, go and he goeth, and to another come, and he cometh, and to this man do this, and he doeth it?"

I know not where it is recorded in history, that the Pope did command six hundred men, in their ecclesiastic and clerical capacity—to send them here and there, because it was his *will and pleasure* so to have it! and that over a country near 2000 miles one way, and 1500 the other.

How much *less* is the power of the President of the United States! How much greater the privilege of the citizens, to have a *voice* by *their* representative in the formation of those *rules* by which they are to be governed\*—and the liberty of *speech* and of the *press* to remark on the rules, and conduct of those who form the rules, and their *mode* of governing.

The *mode* of governing in the old world, contains those *restrictions*, as the result and dregs of the old "FEUDAL SYSTEM"—and wherever this mode exists, the principal must be the same—of which the unlimited, and in many cases the undefined power of the Bishop and P. *Elders* is a specimen—which some have seen and severely felt! But to return—

It is acknowledged that the "*scriptures* are the ONLY RULE, and SUFFICIENT RULE, both of FAITH and PRACTICE." If so, then what cannot be found therein, cannot be *binding* on men. Therefore, those who assume a prerogative which does not belong to them, cannot be acquitted by the JUST and RIGHT-EOUS JUDGE.

And any *rules* formed in our day by a set of well-meaning men, are only *prudential* at the best.

Among some *societies* there are UNREGENERATE persons, being only "*natural born*" members; hence, being NOT in the SPIRIT, how can they discern, so as to be proper judges of spiritual things? Hence, if they take it for granted that they belong to the Church of Christ by virtue of their birth-right standing, it is obvious they are in darkness, and of course deceived; therefore, while they condemn and judge others, are ignorant of their own state and situation; and hence incapable of doing the work of the Lord; and are liable to condemn those whom the Lord will not condemn, by assuming to themselves an *infallibility* like the Popish Church; or the strict self-righteous Jews, who condemned the innocent Jesus in days of old.

Many beg the question, and take it for granted that *their* society is the true church of Christ. But how few possess the spirit of the Lord and Master! How few, even of those who profess his name, in dealing with *members* of their society, attend to the rule laid down by the head of the Church—Matt. xviii. 15, and following verses—in a Christian spirit to visit them *alone*, then to take one, two, or three more, if the first visit will not do. But, alas! alas! too many clandestinely attack them *behind their back!* cut them off, without even permitting them to be present on trial, to defend their own cause; and then consider them as an heathen and a publican, merely because they are *out* of society—which expulsion might be by false testimony, prejudice in the judges, or even their own ignorance in the case. And yet because they are out of society by such expulsion, therefore behold, they are judged as enemies of the true Church, and of course as enemies of Christ himself; and hence, by virtue of their "ANATHEMA," are consigned to chains of darkness, and being bound on earth by *them*, it must be *ratified* by God himself in the courts of heaven too. Whereas, they should first cast the beam out of their own eye, and then hunt up the lost sheep. For if thou rememberest that thy brother hath aught against thee, leave thy gift at the altar (thou being in the wrong) and go *first* and be reconciled to thy brother, and *then* come and offer thy gift—otherwise how canst thou expect to

\* According to the twenty-third articles of the Methodist faith.

be accepted with God, if iniquity be in thy heart?" "Therefore be you merciful, as your Father in heaven is merciful"—"for the Son of man is come to *save* that which was *lost*." But much is the injury done to the souls of men by the harsh, unscriptural, and unchristian manner of dealing with those whom we conceive to offend. Let all those whom it may concern, of any society, that hath the charge or watchful care of a people in the name of Christ, take good heed of their spirit, mode, and practice, how they deal with others whom they may think to be offenders; for what is amiss here, must be rectified hereafter, by the Just and Righteous Judge, who will then see that each and every of them have JUSTICE done.

The Methodists, Baptists, and Shakers, are the only people that I am acquainted with that do not admit of coming into their society by virtue of "birth-right"—i. e. natural born members; a strong reason for these last; for they do not admit of making children, but say we must be "as the angels of God."

The Methodist mode of church government is the most arbitrary and despotic of any in America, except the Shakers which appears to be nothing but Popery new-modelled and fitted to America, seeing there can be no national religion established by law on the *constitutional* authority of the land.

Shakerism argues thus: "God called *their* name Adam;" hence the *first* Adam was not perfect until there was a *first* Eve. So the *second* Adam was not perfect until there was a *second* Eve. The first coming of Christ (for they have much to say about *Christ*, and but little about *JESUS*) was in the form of a man—i. e. *Jesus*; but the second coming of Christ was in the form of a woman—i. e. ANN LEE, whom they have called *mother*, or elect lady, &c. And all the blessings from God to the Church, are through Ann Lee, and her successors in office; and the only way to God is through that avenue, and no salvation elsewhere. Even Moses, and all the holy men of old, cannot escape from "PURGATORY" un-

til they first come and *confess* to THEM, &c. Thus it is confession to man, with faith in a woman, for absolution; and instead of looking to God by prayer, and faith in the Lord Jesus Christ, to be *purified* in Heart by the HOLY SPIRIT, they must confess to the *elders*, with faith in *Ann Lee*; and live on coarse fare, dance much, and labor hard, and so by that means *sweat* it out; and if they can sweat out the propensities of the *flesh*, as *they* call it, so as to "get into the Jerusalem State" here, very well; if not they must go to *Purgatory*, and be purged out by fire, as the old woman does the pipe.

But, nevertheless, their mechanism is done faithful, as a society, perhaps the most so of any. And in time of distress, if a poor man comes who has no money, they will *give* him relief—but the rich, say they, may go and buy elsewhere.

Whoever has been among the Shakers a few years, and then comes off, has a wild appearance that cannot be described, and is unsettled in mind. The ghastly appearance of their *women*, however healthful when they join, and their elders appearing so healthful and *shining* give appearance as though the reports were too well founded, that *medical* aid is used to prevent children; and thus derange the *nervous system*:—for husbands and wives must be parted; and every man or woman who joins them, is tasked and allowed, and of course as good as a *slave*.

According to Shaker accounts, Ann Lee once had a husband, whom she left in England—also had been the mother of four children.

If a person can once believe that they were right, and so join them, I see no way for evidence to convince them of their error. For they are allowed no books, not even the Bible; nor to hear any preaching, nor to converse with other people—and private prayer, and the *inward teaching of the Spirit*, is laid aside; and of course they must pin their faith on Ann Lee, and what the elders say is law and gospel with them.

## LORENZO'S EARLY EXERCISES.

---

O ! that poor sinners did but know  
 What I for them do undergo ;  
 From God I'm call'd to bear the *news*,  
 To Heathens, Gentiles, and the Jews !  
 Permit me one thing you to tell,  
 What my poor heart doth often feel :  
 I've left behind my friends, my all,  
 Upon poor sinners for to call.  
 O shall I stop now with my theme ?  
 Can people think it but a dream ?  
 How oftentimes my heart is broke,  
 Because my Parents are forsook :  
 Its now and then I do them see,  
 Which is a small comfort to me :  
 But with them soon must part again,  
 Which gives to my poor heart fresh pain !  
 But this is not all I undergo,  
 I have to face cold winds and snow  
 And often through the desert ride,  
 To seek my Master's son a bride.  
 In sultry globes I often pant,  
 Riding a distance, almost spent,  
 My money's out, I cannot buy,  
 Were I to suffer now, and die !  
 In dreary lands I often thirst,  
 While passing o'er the parching dust ;  
 The scorching sun beats down so fair,  
 I long for one sweet breath of air !  
 Through creeks and rivers swift and wide ;  
 Both high and low I have to ride ;  
 Perhaps beat down some time before,  
 I can reach safe the other shore.  
 The clouds arise and thunders break,  
 I feel the ground beneath me shake ;  
 The mountains tremble at the sound,  
 And wet all through I'm often found  
 Some times in open chambers sleep,  
 Or on some little place I creep ;  
 I cannot sleep for want of clothes ;  
 Smothered with smoke or almost froze .

Sometimes I with "*False Brethren*" meet,  
 Whose hearts are full of *rain deceit* !  
 They seem quite clever at the first,  
 Yet of all men *these are the worst* !  
 My natural brethren do cry out,  
 I wonder what he is about ?  
 Why doth he so fatigue himself ?  
 He seems not to regard his health !  
 But oh ! if they would look around,  
 They'd know why I'm thus often found ;  
 A view of souls exposed to hell,  
 Hath caus'd me to bid friends farewell.  
 The worth of Souls lies near my heart,  
 Which causes me with all to part ;  
 Both *Parent*, Brother, Sister, all,  
 Upon poor sinners for to call.  
 Through savage haunts my courses lay,  
 Where I have travell'd all the day ;  
 And sleeping in the woods at night,  
 To take my rest before the light.  
 The birds of night begin to prow,  
 About my *camp* the *Wolf* doth howl,  
 But down to rest, I take my sleep ;  
 Jehovah me doth safely keep.  
 The sable shades at last would flee,  
 And my glad heart would thankful be,  
 To that Good Hand that kept me through,  
 To pass along in safety too.  
 Across the main to the OLD WORLD,  
 Where rolling billows are unfur'd,  
 The wonders in the deep were seen,  
 Within the reach of *human ken*.  
 O may the Lord be with my mouth,  
 Whilst I am travelling *North* and *South* ;  
 And greatly bless my every word,  
 That sinners may turn to the Lord !  
 Then when I've done my work below,  
 I'll gladly quit this vale of woe ;  
 And soar above the ethereal sky,  
 To dwell with Christ eternally !



## ANALECTIC MISCELLANY.

Mr. *Asbury* observes in his *Journal*, page 230, "Is it strange to see a *Priest* conducting a persecution against the people of God? When did a persecution take place, in which men of that *character* had no hand? But although Satan may be permitted to transform himself into an "*Angel of Light*" for a season; yet he will not *always* have his own way in this matter"—which remarks are worthy of observation. For when those who have been persecuted, become in *power* themselves, they frequently persecute others who differ from them, out of a mistaken blind zeal—but not according to knowledge, nor the spirit of the gospel—and so injure the cause of religion. Yet God's hand may superintend and over-rule it for the circumfusion of his kingdom on earth—which many cases might be cited to exemplify.

Truth and innocence are the handmaids of the Lord; and without these, there can be no righteousness acceptable in the sight of God, who looketh at the *heart* and judgeth according to intentions!

It is not a self-evident *truth*, that bigotry is not and cannot be the pure and holy religion of Jesus; whose benign influence writes the spirit of *love* on the hearts of all his followers?

To make proselytes to a *party* is one thing, but to make a Christian, disciplined by Jesus, may be another. To promote a party by prejudice and bigotry, filled with a spirit of bitterness and enmity, is not promoting the cause of God, nor truth, nor virtue: but must be considered, by every candid, well-informed mind, to be the fruits of the *serpent*, and the spirit of moral evil—to answer the carnal mind!—For little minds, when filled with darkness, are only capable of little things! But let all the disciples of the Lord, who love the cause of Jesus, receive *truth* in its simplicity: and acknowledge virtue and religion, wherever the grace of God may cause it to be seen and shine forth. Why? Because truth is truth—God is good!! and bad is bad!! find them where you will, and the world over!

But alas! alas! there are too many who

will *persecute* others, and blacken up their characters, in order to destroy their reputation, and so break down their influence; and thus under the pretext of *zeal* to keep their own together, they fill them with prejudice against others; which *prejudice* serves as a "bulwark" and a barrier, to prevent any inundation—in doing which, many have shut out the "*true light*," and thereby blindfolded themselves, and so prevented a reformation, and consequently led to utter ruin!

The mode of forming "articles of faith" had its origin less than three hundred years ago; and involves the idea, that man is only born to *believe*, without any *reason* why or wherefore. Thus he, like a blockhead, must be a stoic or as a machine which is but a cypher in the *actions* of life—"Passive obedience and non-resistance"—and not pretend to call any thing in question which others pretend to preach, but receive the whole for truth: like young birds, eat every thing put into the mouth—hit or miss—right or wrong—*amen* to it! down with it for the most sacred and divine truth—and to doubt and call it in question, is a crime of blasphemy!!! But GOD saith, "Come and let us REASON TOGETHER"—WORSHIP—and SING with the SPIRIT and with the UNDERSTANDING also! The Spirit of Truth gathereth, but the spirit of the wicked one scattereth! "Where two or three are met together in the *name* of Jesus, he is with and present to bless them with his presence"—"and those who feared his name, spake often one to another." The Lord hearkened and heard it, and they shall be *mine* in the day that I make up my jewels, is the Lord's encouragement to his followers!

In the early days of my *itinerancy*, such was my regard for, and confidence in the Methodist connexion, that I was willing to pass through any inconvenience, to keep in their good graces—and also sacrifice all I could to merit their esteem; in order to have access to the people through their medium, and thereby extend my usefulness to mankind!

Hence among the many hundred dollars

offered me, which I declined to accept, were many instances to avoid the very appearance of hurting the preacher's salaries, &c., though without a cent in my pocket.

The profits of my books, published before I went to Europe, 1805. were applied to meeting houses and other charitable purposes; and however judged by others, it was well meant by me then, though when I sailed for a strange land, I had but about ten dollars to calculate upon!

But those things which were meant well by me, were, through jealousy and prejudice construed differently by others.

The terms *Bishop* and *Elder*, in scripture, are the same grade, and mean the same thing as Presbyter.—There were both *travelling* and *local* Elders in the time of the Apostles. Peter was an Elder only—not an “*Arch-Bishop*.” 1. Pet. v. i.

DEACONS were an order of men to attend to the money matters of the Church: *chosen*, not by the Apostles, but by the PEOPLE, to fill that office. Acts vi.

Whoever looks over the *Political* mode of government among the Roman Emperors, and compares the Pontificate mode *Ecclesiastically*, will perceive the great resemblance between them; as if the latter was deduced from, and built upon the former.—And moreover, it does not require the wisdom of a Solomon, nor to split a hair, to perceive that “MONARCHY,” “POPERY,” “SLAVERY,” and “EPISCOPACY” are all bottomed on the same “PRINCIPLE,” in their several degrees; though their MODE may be *different*.

The term “*Elders*” existed in the early ages of the world; probably referring to elderly or old, experienced, or wise men—hence in the days of the Patriarchial government, we read of the “*Elders of their city*”—the “*Elders of Israel*,” &c., like the *Sages of the East*; and the reference of the young to the *old men* among the *Natives of America*.

There was free debate in the Church at Jerusalem, in questions of importance where all were concerned. The affairs of the Church were done on the “*LORD'S day*,” or the first day of the week, on which He rose.” 1. Cor. xvi. 2. Acts xx. 7. Whoever attends to the *Passover* and the *Sacrament*, will perceive that they were attended to in a SOCIAL FAMILY WAY at *evening*.

The *Priests* in order to gain the ascendancy over mankind, as a superior order of beings—have assumed the prerogative of giving it to some, and denying it to others; as if they would say, “stand off, I am more holy than thou!” and had a right to anathematize whom they pleased—with “bell book and candle light.”

It is not three hundred years, since they would allow the *Lay-folks* to drink the Wine at all; but the Priest would drink it for them, and so *impute* it to them, &c. Most of the *Clergy Dissenters*, so called, have adopted the mode of distributing it; But Jesus said, “take *divide* it among *yourselves*.” And in the Church at *Corinth*, it appears that only *this* mode did exist, but they abused it—which gave rise to such a mode of expression in Paul's reproof.—Compare Luke xxiii. 17. John xiii. 23, 28, with Exodus xii. and 1 Cor. xi.

Hence I infer, if several persons are together in the evening, who have love, confidence, and fellowship with each other, and the bread and wine be set, and each partakes as he feels freedom—he voluntarily shows forth his *faith* in the Death of the Lord Jesus, &c., and who can deny but what it is as acceptable in the sight of God as any way it can be done! Who in tender conscience can *say* or *prove* it to be wrong? This mode would tend to do away bigotry, and create a spirit of Love and forbearance among the followers of Jesus of the different Denominations—for bigotry is not religion!

## PARAPHRASE ON GENESIS xlix. 10.

BY LORENZO DOW.

"THE SCEPTRE SHALL NOT DEPART FROM JUDAH, NOR A LAW-GIVER FROM BETWEEN HIS FEET, UNTIL SHILOH COME: AND UNTO HIM SHALL THE GATHERING OF THE PEOPLE BE!"

MANY are the opinions concerning the text; and some have taken ground that is untenable. Hence one may be permitted to say with Elihu, I will also show mine opinion.

First, then, What is a sceptre? By reading Esther's approach to the Monarch, and viewing the kingly monuments of the Old World; a man on the horse in statue, with a significant roll in his hand, perhaps made of copper; about eighteen inches long and two or three inches diameter; denoting a sway of POWER in the superlative degree. Hence the propriety of the expression, "holding the sceptre."

This supreme power may be lodged in the hands of one, few, or many; as is now exemplified among the nations. *America* has come nearer the standard of equal Rights and universal Suffrage, in their mode of economy; and also in limiting and apportioning the division of power, than any other people hitherto known!

Jehovah himself, was the "Law-Giver" of the ancient Patriarchs; and held the "Legislative" prerogative according to the Hebrew economy. But the "Executive" and "Judicial" authority was lodged with men.

The laws of adultery and murder are nearly the same among most nations in a state of society—from the solitary ages of the world; and both may be considered to have had one origin.

The Judicial and Executive authority lodged in the hand of a *Patriarch* was transmitted hereditary from the Father to the eldest son, in point of right by order and succession.

But, nevertheless, in that, there was exceptions to this rule in certain cases; so that the prerogative was transferred in certain cases

from one branch of the family to another; which was exemplified in the case of Esau and Jacob; the former selling his "birthright" to the latter. Also by right of succession. Reuben must have followed Jacob in point of order! but for his incestuous behaviour, the order was transferred to Joseph, though Judah prevailed. Compare 1 Chron. v. 1, 2. Gen. xlix. 3, 4.—Numbers ii. 3, 4, and 10, 14.

Have we any evidence that Judah had a sceptre in a Judicial and Executive point of view, in his person or tribe?

Answer—he had: First in his person, in the case of his daughter-in-law, who was accused of infidelity—by virtue of his executive and judicial authority, commanding her to be brought, that she might be burnt. But her innocence appearing, she was acquitted. Thus he possessed a *sceptre* in his person. And Jacob, in truth and with propriety, could say, prophetically, "The sceptre shall not depart from Judah."

We have but a small account of the economy or state of the Hebrews after Jacob uttered this prophecy, for about one hundred and ninety-seven years, when they came out of Egypt.

Here permit me to observe, that as language is not an innate principle of nature; as it involves ideas which are received by or through our outer senses, or communicated by inspiration to the inward feeling of the mind, or else by the moral perception are digested and arranged in a judicious way; and the communication of those ideas, through or by speech, requires and involves the art of man.

The first man was an adult as he emanated from his Maker's hand. And as there was a *Law* given him, fitted to his capacity; which circumstances involves the idea of language; and follows as a consequence that the *Maker* of man learnt man to *talk*!

The Work of Creation is not a subject of

knowledge, but an object of faith. But to deny the doctrine of miracles, is to deny the work of creation; if nature came not by nature, but by an act of Divine Power. And to deny the work of creation, is to deny the Creator; seeing it must be the act which constitutes the character! And hence atheism must be the order of the day.

But those who are not theoretically atheists, if they are practically such, must admit the idea of a God, and infer nature from Him! And that the first man should not be too great a mystery to himself, but feel the force of his dependence and obligation to his Creator and Governor, it may be admitted with propriety that God communicated to man what had happened each of the five preceding days. And this once being communicated, he in turn might communicate to another; and so hand it down by tradition, as his history of the flood is, among all the heathen nations!

What is obvious to sense, is a subject of knowledge. And what a man knows, he is able to give a rational account of. And what Adam passed through subsequent, must have been experimental. Of course he would be able to give an account of that, in relation to his history of the fall, &c. This being admitted, how easy could the tradition have been handed down to the time of Moses, when letters appeared to furnish a record.

According to the Mosaic account, Adam lived 930 years, and Methuselah 969. (1899.) and died the year before the flood; which happened 1656 from the Creation; and would follow as a consequence, that Adam and Methuselah must have been cotemporary about 243 years.

Shem was cotemporary with Methuselah 98 years, and with Abraham 150 years, and with Isaac 50. Thus there was but two intermediate persons necessary to connect the chain of tradition from Adam to Isaac, a period of more than 2000 years.

Levi was the great grandfather of Moses; and cotemporary with his own grandfather, Isaac, a number of years.

As a confirmation of the tradition of the Work of Creation being not merely ideal and fabulous, but as a truth founded on fact, God himself proclaimed from the top of Mount Sinai, in the hearing of 600,000 men, besides their women and children, so as to put it beyond all doubt that it was no imposition on the mind, but must have been Jehovah himself, as the author. And then delivered two tables of stone, containing the proclamation of the ten commands, embracing a short account of the work of creation, and corroborates the same.

Thus we are indebted to God for the origin of letters, as well as for the origin of language.

Man being formed the last, and probably toward or at the close of the day—in the order of *his* time, he would begin *his* reckoning on the "*Sabbath*," which would be the first day of *his* week; and counting over six days more would bring to another Sabbath, and the beginning of another week—hence the origin of the first day of the week being considered and regarded as the Sabbath by the heathen.

But the day and time, for the beginning of the week and of the year, was altered and changed, when the Hebrews came out of Egypt; and would corroborate with the old theory.

When the Hebrews were on their journey from Egypt to Canaan, the tribe of Judah led on the van; according to the regulation and order of the cantonment; and also was the most numerous and powerful of the whole.

Man to teach man; as means in the hand of God.—When Jethro, Moses' father-in-law, came to view the burthen which devolved on Moses, arising from the disputes among the people, he recommended minor judges—over tens, fifties, and hundreds, &c., which economy was judiciously adopted: Exod. xviii. 13 to 34, &c.—Numb. xi. 16. Deut. 13. 14. But still the burthen being too great for Moses to bear, he besought God to kill him outright, or give him auxiliary help.

The Lord then directed seventy elders to be *lected*; and the Lord said to Moses, "I will take of the spirit which is in thee, and lay it upon them"—which when done, they prophesied: sixty-eight together, but two remained in the camp. And Joshua, being zealous for the honor of Moses, and a stickler for good order, ran to Moses requesting him to rebuke them! But he replied, as every good man should do, Would to God that all the Lord's people were prophets.

Those seventy Elders, of which Moses was the President, constituted the Sanhedrim, or Grand Council, or the Highest Court among the Jews; and from whose judgment there was no appeal, when issued from their tribunal.

This was the order and economy of God in the Hebrew policy; and of which order, there is no evidence of this being abrogated, or made null and void, until after Jesus Christ came upon the earth.

This Council acted the Executive and Judicial part in the government and economy of the Hebrews, according to that law given to them by their Law-Giver, who was not to depart from them until "*Shiloh*" come; and unto him should the gathering of the people be.

Some people have confined the sceptre, in the text, to the house and lineage of David in that monarchical power but the statement is founded in absurdity, and proves too much.

*First.* The monarchy of the Hebrews was not of divine origin, but originated in the will of man; which may plainly be seen by the Lord's remonstrance by the prophet Samuel.

*Secondly.* The sceptre of David's line departed when Zedekiah was carried to Babylon: for he was the last.

*Thirdly.* If the Messiah was to come before the Babylonish captivity, no one can tell who, or where, or when he was. And

*Fourthly.* If he came *then*; it would follow, as a consequence, that all who came afterward, must be deemed as impostors; and would involve Jesus Christ in the number.

And *lastly.* It would thereby null our Christ and his religion; and moreover give the Jew completely the advantage in argument. And hence it is plain that the ground must be considered as altogether untenable, and improper for defence.

Joshua was the successor of Moses, and became President of the Council. And thus the scenes in the time of the "*Judges*."

After the ten tribes separated, they were called Israel, and established the worship of golden calves, in imitation of the *or god* of Egypt. And by this *act*, of necessity, they expelled the Jewish policy, and neglect the government of the Sanhedrim, which of course must be confined to the tribe of Judah, from which the sceptre should not depart until Shiloh come!

About the time that monarchy was desired and set up in the will of man, a bickering of their politics gendered the epithets, and was the beginning of that distinction, "Israel" and "Judah;" which, after the third monarchy, ended in becoming two nations; and may be characteristic of those times in which we live; when we hear the distinction of political parties—F. and D.

Though the Apocrypha is not considered canonical, yet it may be admitted as good historical evidence. The case of the Judges, in the story of Susannah, shows the Judiciary and Executive policy to have existed, and been kept up among the Jews, according to their laws, even in the time of the captivity.

Daniel was taken captive in the first year of the reign of Nebuchadnezzar; and in the second year was promoted to become Prime Minister—at least in the province of Babylon, as chief governor and ruler. And his three companions were promoted into office likewise. And Daniel continued, not only the reign of the twenty-nine or thirty years of that monarch, but also beyond the time of his successor, Evil-merodach, king of Babylon, and Belshazzar likewise; yea, when the city was taken by Darius, and an hundred and twenty princes were appointed over an hundred and twenty provinces, who were to give

account to three Presidents, of whom Daniel was chief; which shows the high estimation in which he stood, and also the authority with which he was delegated to act; which continued until the time of *Cyrus*; when the edict was issued for volunteers to return to Jerusalem to rebuild the *Temple*.

Moreover, it must be plain from the testimony of *Haman*, in the book of Esther, that they did adhere to their own laws; the complaint that he entered about their difference and conduct, exemplifies it beyond dispute. And furthermore, when Mordecai became Prime Minister to the Persian empire, which extended from the Ganges to Abyssinia; and from the eastern ocean to the Mediterranean Sea, over an hundred and twenty-seven provinces, with such extensive power: it must be plain, as he was a Jew, that his people must of consequence enjoy their laws and rules.

When the emigrants went up to Jerusalem to build the *House of GOD*—they had authority to levy fines, inflict stripes, confiscate property, and also to execute death and banishment.

Thus the Executive and Judicial authority was in vogue. And *Zerubbabel*, the son of *Salathiel*, (Matt. 1. 12. Ezra ii. 2, and iii. 2, 8,) was President.

And if we examine the Grecian history, it will appear, that when Alexander the Great was determined to extirpate them, that he was not only thwarted by a change wrought in his mind, arising from the appearance of the High Priest in his Pontificate dress; but also, he established them in peculiar privileges.

And when Antiochus would have overthrown their mode of worship by his persecution, he was never able fully to carry the same into effect; but was frustrated by the *Maccabees*; who so far maintained independence, socially, that their *Laws* were predominant in the land until the time of the *Roman* power by *Pompey*; who indulged them in their privileges and opinions, never intruding upon their ecclesiastical affairs.

And when the *Wise* men came from the *East*, inquiring Where is he that is born King of the Jews? we find Herod alarmed: who demanded of the Sanhedrim, or the Grand Council, where it was written or foretold he should be born? Who, on examination, replied accordingly—Bethlehem of Judea.

Thus we find the sceptre had not departed from Judah until Shiloh come.

We read concerning the captain of the *Temple*, in various places—of their imprisoning the Apostles. And Pilate said, "YE have a GUARD." After setting "watch to keep the prison with all safety;" arraiging Stephen and the Apostles: took counsel to put them to death. And Stephen was executed according

to the law form, by the "witness," who to stone him, laid down their clothes at a young man's feet, whose name was Saul.

Of this Council was *Nicodemus*, and *Joseph* of Arimathea, who consented not to the cruel sentence.

*Nicodemus* said, we (not I) know that thou art a teacher come from God! Hence, when they accused him of casting out devils by *Beelzebub*, they spoke wilfully against a better knowledge; and thereby committed the unpardonable sin; by blaspheming the Holy Ghost—by affirming it was diabolical power.

When Paul was their prisoner, they said, "We would have judged him;" but was prevented by the military officer from Rome.

Thus it will appear that they did consider themselves a body politic, and adequate to judge and execute according to the law.

Jesus said, "They sit in Moses' seat"—which shows that the seat of Moses, was the order of GOD.

And that the seat was not yet vacated, but still in force: therefore the Mosaic dispensation was not abrogated. And consequently, the words of the text may be considered as strictly true.—The sceptre shall not depart from Judah; nor a Law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

The sceptre did not depart from Judah until Shiloh came. But what are we to understand by the Law-giver and the feet?

In the image of *Nebuchadnezzar*, we find the Head and Breast, &c., to refer to the succession of the different empires, from the Babylonians to the Medes and Persians, then the Greeks, and afterwards the Roman. Therefore the *feet*, &c., must allude to the latter part, or that which comes after, in succession.

GOD was the *Law-giver* to the Jews. And He did not forsake them until Shiloh come; but nationally he preserved them, until our Lord drove the money-brokers out of the Temple, observing, *My house*. you have made a den of thieves. And as he retired, he wept, with this lamentation—O Jerusalem, Jerusalem! how often would I have gathered you, and ye would not—your house is left unto you desolate—ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the name of the Lord—as the others had done just before, when he rode into the city.

The Sanhedrim said, see how ye prevail nothing; behold the world is gone after him—and if we let him thus alone, the Romans will come and take away both OUR place and NATION. Thus they viewed their place, in the possessive case, in a national point of view. And therefore our Lord, in his parables, frequently pointed out their standing in a national capacity, and what must follow as the conse-

quence of sin: and styled the temple, "YOUR HOUSE, is left unto you desolate"—forsaken by the "*Law-giver*," the Great GOD! because they rejected the wise men with the prophets; and moreover. His only Son!

The *feet* with propriety may be considered as relating to the two tribes, Judah and Benjamin. The temple was on the borders, where the line ran; and hence the word, "between," is admissible.

The Council at length, from punishing the innocent, and desiring a *Barrabas*, suffered vice to go unpunished, until iniquity became so prominent, that they dare not restrain it, by the infliction of punishment, lest they should be assassinated by the banditti, whose actions came to an unparalleled height.

And by virtue of this breach of trust, they were accountable for their infidelity; and being conscious of their responsibility, while in council assembled.

The query arose, Why sit we here? Arise and let us go hence! Thus they voluntarily dissolved themselves; and they have had no such Council since: until Napoleon set up the Meek Council in France, in 1806.

Moses told the Hebrews, Deut. xxviii. The consequence of obedience to the law by the LAW-GIVER. And on the other side, the consequence of obedience, as the retribution from the same LAW-GIVER, that they should be scattered among all nations, where they should be hissed at and despised.

Thus for near two thousand years we find them to exemplify what Moses had foretold of old.

There is not a nation in Europe, called Christians, but what have special laws against the Hebrews, to curtail their privileges; nor even suffering them to be landholders, unless they will renounce their religion, or nominally profess Christianity; yea, they are not admitted as citizens, nor owned as subjects, but are viewed as vagrants, or considered as *aliens*, throughout the whole world, except the United States. And the "Holy City will be trodden down of the Gentiles *forty and two months*."—"Till the fulness of the Gentiles be come in."\*

\* Whoever will compare the 8th, 9th, 10th and 11th chapters of the Romans, will perceive the Apostle was speaking of the Jews and gentiles, in the order and succession of the Gospel in the militant state.

And the 9th chapter, 10th to 13th verses of Romans, when compared with Genesis, xxv. 23, 2 Sam. viii. 14, 1 Chron. xviii. 12, 13, Malachi, i. 1 to 3, will plainly perceive that those words were applicable NATIONALLY, and no how else: and to apply it otherwise, is a plain perversion of the text.

Agam, Heb. xi. 20 Genesis xxvii. 30 to 40. 2 Chron. xxi. 10, will see it must be understood nationally, and NOT personally. See Deut. ii. 4 to 8. Also Rom. ix. 21, &c., to Jeremiah xviii. 2 to 10, &c.

Thus what is spoken nationally should be applied only nationally to prevent confusion—and the letters "I. F." and "E. T. II." should not be forgotten when applied personally, when found in the good Book.

But when the Hebrews acknowledge the *Shiloh*, saying, "Blessed be he that cometh in the name of the Lord."—Then those judgments which were inflicted on them, for their disobedience, will be taken off them, and laid upon those who were their oppressors; but the United States will escape!

And unto him shall the gathering of the people be.

The first of the gathering, was the Jewish *Shepherds*; who were directed by the Angel who proclaimed peace on earth, and good will to men—a Saviour born, who should be glad tidings of great joy to ALL people.

The second, was the *wise men* from the *East*. According to Buchanan, by tradition, they were from Hindostan: directed *West* in quest of a remarkable personage who was to enlighten the human family. Thus geographically the accounts correspond.

Herod sought to destroy the young child, fearing he would, as a rival, prevent the succession of the throne hereditary in his family; who at this time, held a kind of delegated kingly power, subordinate to *Augustus Caesar*.

Augustus had designed to tax the Roman empire about twenty-seven years before he brought it to bear; and the place of enrollment brought Joseph and Mary to *Bethlehem*; and so the prophecy was fulfilled by the overruling Providence of God in the concerns of mortals.

Fourteen thousand four hundred children were slain, according to accounts; yet the Child Jesus was preserved from the designs of that wicked man. First by the *Angel*, warning the *Wise Men* not to return to *Herod*; and then warning Joseph to retire with the young child and his mother to the land of *Egypt*; until he should have word by that visitor to return; which followed soon after.

For on the eight day was the circumcision;

National sins being punished nationally, it must be done here, (as exemplified in the case and state of the Jews;) seeing it cannot be done hereafter; as there will be no human dynasties there. Hence, in the day of judgment, mankind must be judged personally, and rewarded individually—each according to his deeds done in the body.

And as the capacities, ages and circumstances of mankind are so various, and the improvements also; so will be the reward apportioned accordingly.

Thus those premises being admitted, we can justify the ways of God to man, here, in the rise and fall of kingdoms and empires; and even why Mahomedanism was suffered to supplant Christianity, in the East. First, Mahomedanism admits of no idolatry; and secondly, is not so *intolerable* as corrupt Christianity when degenerated.

And also, on the same plan, the world of mankind can be judged in the great day, in righteousness and justice; seeing the obligation is in proportion to the talents given; and the reward of grace to the obedient, and the punishment of vice apportioned to the crime.

For there are two ways, two states, and two characters, and hereafter two conditions, i. e. *Happy and Miserable!* Now, Reader, life and death! the narrow way and the broad way! which will you choose and pursue? Look, see, and make up your mind. For the wages of sin is death! But eternal life is the gift of God, through Jesus Christ our Lord.

and in thirty-three more days she was to offer the turtle-doves, or two young pigeons—at which Anne and Simeon came and took the young child. And Joseph thereon, learning that a son of Herod had succeeded in power—through fear retired into Nazareth. Thus two scriptures more were fulfilled by the same overruling hand. "Out of Egypt have I called my Son, and he shall be called a Nazarine!"

For a further gathering, notice the assembly on the day or feast of Pentecost; when thousands were convinced, who belonged to different tongues,—and neighboring and remote nations.

When the dissension began about the distribution of property, God suffered persecution in the case of Stephen; which caused them to be dispersed and scattered, whereby the Gospel was spread, and souls were gathered to Shiloh.

The call of Peter to Cornelius was a door for much gathering of the people to Shiloh.

Peter's mind was limited, through the prejudice of education; as was those of his brethren too; when they heard of that visit, and called him to account before the Church: like many *sects* in modern times, who, if one of their members goes to a meeting of another society, must call them to an account.

But their minds were enlarged to see, "that God was no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him."

Thus, those who forbid one casting out devils in Christ's name, because he followed not US, were taught by the Master, **TO FORBID HIM NOT.**

There is a Gospel for all nations, and to every creature; and in the other world there will be a union of thought, heart, sentiment and song—"Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."—Rev. v. 9.

The *image* of Nebuchadnezzar was Church and State; or a law religion: and he appears to have been the first who punished with death, in a decree, for non-conformity. But it has been followed by all the succeeding nations down to the *ten toes*, or kingdoms, in which days we are, and see the relics of the image remaining still.

The kingdom of the *stone* cut out of the mountain without hands, we have seen also; but the time of the mountain kingdom is, and must be future; how far, who can tell?

But the power of the stone will sweep the rubbish of the image with the besom of destruction; so that a trace of it shall not remain.

Connecticut has made some little progress, in the rejection of the old Charter, and forming a Constitution more congenial with the equal rights of man; so that their *law religion* is gone down the hill. How different this from

that old *blue law*, that made it penal to give a Quaker meat, drink, lodging, or to tell him the road?

The abuse of religion has been the cause of much blood being shed. But religion itself, "love to God and man," will soften the heart, and change the conduct of man, from bad to good—whereby he will feel the force of the rule, "As ye would that others should do to you, do ye even so to them." For the law of Moses, the spirit of the prophets, and the example of Jesus Christ, taught that command. But persecution never was sanctioned by the Saviour, either by precept or example.

Then this abuse of Church Power should be curtailed—remembering, "when thou bringest thy gift to the altar, and knowest that thy brother has aught against thee, (thou being in the fault,) go *first*, and be reconciled to thy brother; then come and offer thy gift."

The Society may be in an error—hence they must not be overbearing, and destroy a brother for whom Christ died; lest they grieve those whom God would not have grieved, and so offend the Lord! But if a brother get out of the way, first tell him his fault alone; secondly, take one or two witnesses; and then if he will not hear, tell it to the Church.

But some societies are deceived in their state; their standing being different, and better in their own estimation, than it is in the judgment of God; hence assume to themselves a kind of INFALLIBILITY; and so lord it over God's heritage! But let it be remembered, that the Son of Man came to save that which was lost.

The *evil* in the world that accrues from the abuse of power, by departing from their first principles, or the rule of Right, among the different denominations, is incalculable; and of course must be remedied, or they will be swept with the remains of the *image*, in that day when the House of the Lord shall be established in the top of the mountain, and exalted above the hills, and all nations flow unto it; when the *different trees* shall clap their hands for joy, i. e. the pious and holy, distinguished by different names, among the nations, and among the different sects—so that the watchmen shall see eye to eye! For which purpose the light of the moon, the heathens, shall become the light of the sun; and the light of the sun shall become seven fold, as the light of seven days. The nations, seeing their impropriety of conduct flowing from *moral evil*, shall refrain from war, by reforming their conduct—cultivate the art of war no more!

But oh the revolutions that will precede that day! Ninety-six years ago, it was written in Dutch; sixty-six years since, was translated into English, and printed in London first, and then in the United States.

*First*—Career of Bonaparte from Acre, in Asia, as the origin.

*Secondly*—The edict that stript the Pope of his power, and transferred it to the City, Jan. 1st, 1810.

*Thirdly*—Napoleon Bonaparte characteristically in power while the pope was his prisoner.

*Fourthly*—From the time that the hour of choosing the Pope was taken from the people, and lodged in the Cardinals alone, in 1143, would be 666 years; which of course ended in 1809—and the next morning the people of Rome enjoyed the transfer.

*Fifthly*—Napoleon's downfall.

*Sixthly*—The *Holy League*, or union under the government of Babylon; which as yet, according to that account, has not got to its summit.

Now if the future should correspond as correctly as the former, in the order of events and course of time, the following may be expected within the space of sixteen years:

*First*—The overthrow of Turkey by the Russian power.

*Secondly*—The liberation and rise of Bonaparte; to receive not only "power again," but the *kings* with it.

*Thirdly*—The overthrow of Babylon.

*Fourthly*—The two witnesses at Jerusalem, and slain by the beast.

*Fifthly*—The whole world concentrated under three general heads at *Armageddon* or Magedo.

*Sixthly*—The angels in the sun call the fowls of heaven to the supper of the great God. But time alone can unfold and determine those great events.

The career of Washington might be called in question sooner than that of Moses, at some future time. The feast of the Passover annually answers to our fourth of July. Both are very circumstantial *evidence of the facts*. One, of our emancipation from British thralldom; the other, of deliverance from Egyptian bondage. When one was to be effected, there was supernatural evidence antecedent in Egypt. And when the Legislative Body in the Old World, decreed their "right, in all cases whatever, to bind America;" there was a *noise* on the self-same day, heard in the air in the New World, for several hundred miles. Thus the attempt to impose the *image* went down the hill!

The idea of tide water in drowning the Egyptians, is substituted to do away that of a miracle, by some. But let it be remembered, that the Isthmus of Suez is admitted to be about sixty miles over. Hence, if *tide water* was in one sea, it would be rational to suppose it would be found in the other. But geographers and navigators null the idea of regular tides in



one sea, and hence may reject it, as it relates to the other.

When Alexander travelled from Europe to Africa, and built the city which still retains his name, then went towards India, he must have gone over once or twice near the Red Sea; and had there been tide water, why not they become acquainted with it? But we find that they were panic-struck, when they found the flood-tide in the east; supposing the laws of nature to be reversed, and that the gods were frowning upon them. Hence it is plain they were ignorant of the nature of tide water antecedent; and therefore none in those parts over which they had passed, and therefore none in that part of the Red Sea: which idea of course must be considered of modern date, and has no foundation in common sense for its support.

The spirit of inquiry, connected with that of Missionary and the translation of the Scriptures into so many living languages, denotes important events at the door, particularly, if in connection, we take into view both the stratagems and expense to suppress the spirit both of INQUIRY and of LIBERTY, as if the devil had come down in great wrath knowing that he hath but a little time before he must be bound "a thousand years"—whether common, prophetic, or apostolic, who can tell? The command—"third and fourth generation"—"and showing mercy unto THOUSANDS," involves the latter idea!

That we may possess the principle and spirit of that day, which is LOVE and RIGHT-EOUSNESS, we must examine what ground we are upon: and avoid all known sin: and even whatsoever we know or believe to be wrong. For it is the motive, in the sight of God, that constitutes the difference between vice and virtue. And on this ground the world can be judged in righteousness, and mankind, individually, rewarded according to the deeds done in the body. For all persons are under obligation to act as they know how, agreeable to the best light they have, agreeable to their knowledge of good from evil: as no just plea can be made to justify a man in doing wrong knowingly. He that knows his Master's will, and does it not, shall be beaten with many stripes: whereas, he that committed things worthy of stripes, and knew not his Master's will shall be beaten with few. Therefore *this* is the condemnation, that light is come into the world: and men *loved* darkness rather than light because their deeds are *evil* in a moral point of view, i. e. their *motives* are *bad*; and so wish to cloak them, any way, to keep them hid!

How many have I seen ruined in my travels, who had gone into voluntary exile, on account of some ACT of misdemeanor; and others sorrowful for life!

O young man! or young woman! whatsoever you may be, that may read this—receive a word of advice from a friend.

First, never to consent to give your approbation to a thing you know to be dishonorable, or even think to be wrong.

Secondly never rejoice at the calamities and misfortunes of others; not knowing how soon there may be a reverse of fortune for the better or for the worse with you. Neither to be wounded and stumble at the misconduct of others, even should they be professors of religion. Study the path that you should go; and pursue it with all your might, that you may come out safe, and make it a happy landing.

Guard against such company as would be dishonorable, and prove your ruin! Also extravagance in dress, &c., lest you need what is wasted, by infidelity, to relieve hunger at a future time, as a kind of retribution. Set others the example of propriety—and have a mind of your own, so far as not to be as a nose of wax in the hand of another, or be led by apron strings, to vice and folly.

Attend to private devotion from day to day, before God—that He may enlighten and keep you in the way you should go.

Be guarded against those nonsensical books, that not only corrupt the mind, but also squander time, which should be improved to use and advantage.

Never slander things sacred, nor dissuade any from their seriousness; but pay a suitable respect to your superiors, and a tender regard to your inferiors; and in particular be dutiful and respect your parents: for this is the first commandment with promise.

And O ye ministers of the Gospel, whom God hath moved upon by his good Spirit, to be witnesses for him—be faithful! Be holy. Keep clean hands and a pure heart! Spend and be spent in the field of God, which is white and ready for harvest! Sow the seed in the morning, and in the evening withhold not thy hand! For it is a work, a labor of love for eternity; and involves the future state of man! The day of the Lord is at hand! When the Ploughman shall overtake the Reaper—denoting a plentiful crop indeed. Then it may and will be said, the harvest is great, the laborers are few: hence prayer is needful, that the Lord would send more laborers into the field!

O ye young men, whose hearts are led to the work by a strong impulse and exercise of mind—keep near the throne of Grace! Don't out-run your guide: nor linger so far behind as to lose sight thereof!

The way of duty is the only road to *peace* and *safety*; hence those who refrain their feelings may feel as Jeremiah did—like fire shut up in your bones; and feel weary of forbear-

ing.—Yea, a woe if you preach not the Gospel.

But look at the promise! No man hath forsaken father, mother, brother, sister, houses or lands, wife or children, for my sake and the Gospel, but shall have an hundred fold; i. e. ten thousand per cent. in this present world, and life everlasting in the world to come! And they that turn many to righteousness, shall shine as the stars for ever and ever!

O my friends was there ever a work like this? Which hath God for its author, and also for its reward! Help! O ye men of Israel and people of God! Join as the heart of one man to lift up our hands by your incessant prayers, in Faith, that we may unitedly swell the solemn cry—"Thy kingdom come, and thy Will be done on the Earth!" That the earth may revert to its sovereign and rightful owner—and the kingdom of this world become the kingdom of our God and of his Christ! That the inhabitants may learn righteousness! And may run to and fro, and knowledge be increased!

Let us remember the fallen state of man! The kingdom coeval with the earth—the new way or door as a ladder for an avenue to obtain that kingdom.

The new law! the "*Law of Faith*," fitted to man's capacity. Which Act of believing will be accepted in lieu of works; and be "counted," yea, "accounted;" yes, "reckoned" and "imputed" to us for *righteousness*!

*Sin* is a transgression of the law; and the transgression is man's own ACT, a *moral evil*, which is imputed or reckoned to him for sin; and without a *pardon* he must remain under the curse!

The act of submission to the Divine disposal involves the exercise of *Faith*, which is the *reaction* of the Soul on God, whose spirit is the first moving cause on the mind. Hence the mind may REACT by devotion, and gather strength; and will possess a kind of miraculous power and heavenly virtue, and find the peace and joy of the kingdom, by virtue of the unction which *witnesseth* that we are born of God.

O ye people of the world, who are strangers to God, and to the lesson of self-knowledge! Awake! Awake! Look around! Consider on your latter end! Be wise unto salvation! Make haste! Fly! Escape for thy life! Time is on the wing, and your moments are swiftly flying! How many blessings and happy days are already gone over, in which you might have had enjoyment, and found peace and comfort to thy mind.

O reader, now, now! resolve to be for God! Break off from your sins at once! Don't parley with the tempter: no! but try, by the Grace of God, to amend your ways! now, this very day! even now while reading, intentionally set out! And if your foolish companions will sell their souls to Satan, and have the poor reward of hell fire, let them go: but do you be determined, if but two shall gain the *Happy Land*, that you will strive and try to be one.

Many a good thing is undertaken, and falls through for the want of perseverance. Therefore, it is one thing to make a beginning, and another to hold out to the end, to receive the Crown of life!

But for your encouragement, remember, Christ died for SINNERS! And by the grace of God he tasted death for every man! The blessings in the promises are for you! Hence look for the full accomplishment of them in your heart.

There is not an instance on record, where Jesus turned any away, while in the days of his flesh, who asked him for such favors as they needed, and was proper for him to give.

The Apostles would have sent off the woman, saying, she crieth after us! And so would the Pharisees have hushed the blind man, by calling him to order and to hold his peace. But they both persevered, and obtained their request. And so it will be with you who ask for what you need, according to the will of God.

Limit not the Holy One of Israel! View Zacheus climbing up the tree, a sinner, and coming down a saint. How great the change, which disposed him to acts of mercy and justice! Three thousand on the day of Pentecost. Five thousand believed at another time under one sermon of Peter. Look at the Thief on the Cross, who found mercy and went to Paradise in a day! The Jailor with all his house were brought to rejoice in God in one night! Saul was longer under distress of mind than any one else in all the New Testament recorded, yet that was not above three days and nights! See what distress so as neither to eat, drink or sleep! Yea, we are informed when sixty-three thousand will be converted at a meeting; and also a nation be born to God in a day!

If God be Love, and Love be the moving cause of Christ's coming into the world to save sinners—and this Love extends to every man! Then may all accept of offered pardon, while Jehovah proclaims "I have no pleasure in the death of a sinner—turn ye, turn ye, for why will ye die!" Adieu. Amen.

## PROGRESS OF LIGHT AND LIBERTY.

FROM THE SIXTH EDITION, IMPROVED.

### I. HISTORICALLY.

SUPPOSING that an infant was lost in a desolate wilderness—found by an animal, and nursed until he arrived at the age of twenty years—then found by hunters, and brought to a company of gentlemen of different dialects—what language would he be able to converse in? A moment's reflection would negative the whole—as some instances might be cited to exemplify—which shows that language is not an innate principle of nature, but acquired wholly by art, from each other; hence his animal could not teach or learn him.

Again—Suppose a child born into the world asleep, and should continue in that state till he arrived to maturity, and then should awake with the full powers of his intellectual capacity and strength of mind; beholding august nature with its beauties various forms and different modes, presenting to view! What must be the feelings, exercise and sensations of that person? *Wonder and astonishment!*

Here the question will arise—Who learnt the first man to talk? seeing he had no parents to teach him. The Mosaic account gives us to understand, that the Maker of man gave man a law to keep. Common sense, says, it must have been fitted to his capacity—which communication involves the idea of language, of course. Therefore it follows as a consequence, that the Maker of man learnt man to talk.

Moreover, in order that he might not be too great a wonder and mystery to himself, but that he should feel the force of his obligation and dependence on his Creator and Governor, as a responsible agent, it is reasonable to admit, that the Creator gave him to understand what had happened the *five* preceding days. This being once communicated to him he would be able to communicate the information to another in turn. What is obvious to sense, is a subject of knowledge; and

what a man knows, he is able to give a rational account of. Of course, what he passed through subsequently, being obvious to his senses, and a subject of knowledge, he would be able to communicate *that* likewise—hence the scriptural account of man's creation and fall, is not unreasonable, but rational—to be admitted and believed.

But how did Moses find it out? who communicated it to him?

Adam lived 930 years; Methuselah lived 969, and died the year before the flood; the aggregate of 1899—yet, from the creation to the flood, was but 1656; which shows that these two patriarchs were cotemporary more than 240, or about 243 years—and in that time Adam could have given the communication.

The sons of Noah were born before the flood, and must have been cotemporary with Methuselah nearly one hundred years, or more—and surviving the flood several hundred years. Isaac was at least 50 years old when Shem died!—Thus there were but two intermediate persons between Adam and Isaac, to connect the chain of tradition, viz. Methuselah and Shem!\*

\* A similar traditionary evidence was exhibited a few years ago, which may serve for an illustration. The Choctaws sold a tract of country to the United States, in the fork of two rivers, (viz. Tombigby and Alabama,) the Creek Indians claimed the soil: evidence from neighboring tribes was called in, viz. Chickasaws and Cherokees—referring to a council of more than 100 years anterior—which evidence was not a transcript of record, but purely traditionary—and was mutually satisfactory to all parties. A generation of modern times, we suppose to be about 30 years—the intermediate 3—the first and present would make 5.

☞ Here notice the following correct relation for a period of 2553.

Adam was cotemporary with Lamech 56 years; with Methuselah 243; with Jared 470; with Mahalaleel 535; with Cainan 609; and with Enos 695.

Noah was cotemporary with Lamech 695 years; with Methuselah 600; with Jared 366; with Mahalaleel 234; with Cainan 179; and with Enos 84.

Shem was cotemporary with Lamech 93 years; with Methuselah 93; with Noah 418—and after the flood with Abraham 150, and with Isaac 50—a period of 2158 years from the creation—shows how easy the creation and fall of man could be transmitted down to the time of Moses.

Out of what language were the books of the Old Testament translated? Hebrew. From whom was that collection derived? From the Hebrews. Why were they called Hebrews? From Heber an ancestor of Abraham.

It was not long from the days of Abraham to the time of Moses; and the worship of one God was set up in the family of Abraham, as a compact—and continued in that mode; hence the family would be as a repository, to preserve and transmit the tradition until letters were in vogue to furnish a record.

Who learnt Moses to write? The first writing of which we have any account, was the "ten commands of God," written by the finger of God himself. Thus we are indebted

Isaac died at the age of 180 years, and in the age of the world 2288—and Levi, his grand-son, who died at the age of 137, was contemporary with Isaac a number of years—and was the great grand-father of Moses and Aaron on the father's side, but only grand-father on the mother's side; for the daughter of Levi was the mother of Moses. Amram the father of Moses, died at the age of 137—Kohath, the grand-father, at 133, who was the son of Levi—hence his grand-son must have married his own daughter. Moses died at the age of 120, and Aaron 123, and in the year of the world 2563. After which Joshua took the command, and the judges in succession, to the time of Saul and David.

Whoever will notice the custom of Quakers in keeping a register of their marriages, births, deaths, &c., will find that 10,000 years genealogy might be traced back on the same mode, in a line of succession, intelligibly—also the statute laws of Connecticut would admit of the same thing, being founded on a similar Jewish policy. Hence the genealogy of Christ is not so objectionable as many would suggest; nor the Mosaic account likewise.

A similar line of events may easily be traced down in order and succession, to the time of Cyrus the Persian, and the return of the Jews from Babylon; in which time the Greek and Roman histories began—and which exhibit a chain of events to the time of our Lord, in the reign of Augustus Cæsar—to the commencement of "Modern History," and so to our day.

The idea of tide-water in drowning the Egyptians, is substituted to do away that of a miracle, by some. But let it be remembered, that the Isthmus of Suez is admitted to be but about sixty miles over. Hence, if tide-water was in one sea, it would be rational to suppose it would be found in the other. But geographers and navigators annul the idea of regular tides in one sea, and hence may reject it, as it relates to the other.

When Alexander the Great, travelled from Europe to Africa, and built the city which still retains his name, then went towards India, he must have gone over once or twice near the Red Sea; and had there been tide water, why not they become acquainted with it? But we find that they were panic-struck, when they found the flood tide in the east; supposing the laws of nature to be reversed, and that the gods were frowning upon them. Hence it is plain, they were ignorant of the nature of tide-water antecedent; and therefore none in those parts over which they had passed, and therefore none in that part of the Red Sea; which idea of course must be considered of modern date, and has no foundation in common sense for its support.

And the present state of the Jews are a convincing proof of these ancient relations of past events, being founded not in fable, but on fact, to the inquiring mind who will give evidence its due and proper weight in the scale of reason—when he compares things with things, to see their fitness; connected with the inward convictions of the Spirit of God upon his mind; and would inquire after truth; and act with an eye to the eternal world; as one who would wish to make sure work to depart hence, and be ready to stand before a happy

to God for the origin of letters, as well as for the origin of language and navigation! And also the evidence of "one God" could be known only from the same source, viz. Divine communication, by revelation; instead of being fathomed merely by human reason!

To give a history of God Almighty, is impracticable; but a brief sketch of some of his most prominent dispensations is within the bounds of possibility, and is the design of the Old Testament, for the benefit of those that should come after. Hence that history was continued until the time of the Greeks and Romans, when human records connected with prophetic and sacred writings, would exhibit a continuation and succession of events.

But in most nations and countries, in different ages, literature has been limited, suppressed, and trampled: so that, in a great degree, the original and most important events of that nation are under a cloud, or lost in darkness, if not sunk in oblivion; like the Barbarians that overran the Roman empire, destroying and despoiling every thing connected therewith, as tending to unman them and cause them to become effeminate. The papers and books of the East Indian Christians, were destroyed by the European priests, as bordering on heresy. When the French revolution took place, the papers of the court were destroyed—quoting an ancient practice for the sanction. And where and when was there a faithful history of a court published!

But nevertheless, the writings of some have survived the wreck of nations, even through the dark feudal times; and the European nations are able to give some account of former times in some small degree, as it relates to them: still the subject is but partial when compared and contrasted with America. We are able to produce the particulars of our beginning; and even the first stone that an emigrant stepped upon in New England, as he got out of the boat, might be produced; and the progress in population—in the arts and sciences. Why is it that America is more able to give a rational and particular account than others? Because of their liberty and freedom to communicate by writing and speaking, and investigating whatsoever appears interesting to them without fear or restraint. For the Apostle says, "Whatsoever maketh manifest is light." Truth will stand the test of light, and of course will bear investigation. But our Lord mentions some who prefer "darkness to light, because their deeds are evil."

Those things exhibit the propriety of liberty to think, and act, and to communicate without restraint, so far as it does not injure and wrong our neighbor. For where is the righteousness and justice in taking away the key of knowledge from the hearts of men, to keep in ignorance?

There are but few inventions or discoveries made in the old world, but what are improved upon in the new.

☞ Here is the first and only place that people do enjoy, and are at full "liberty" to communicate and obtain all the "light" that is within the reach of human ken, without restraint!

## II. GEOGRAPHICALLY.

It has been thought by many that there must have been more *Adams* than one—in order for the black, white, and red colors. But, let it be remembered, that people of a different color, in a different climate, have a different language. Of course, if all the world originally were of one family, they would be of one language and of one color.\* Hence, if the variety of languages did not come by a gradual departure, perversion, and degeneration of speech, it must follow as being some extraordinary dispensation of Divine Providence—if so, the inference would justly follow, that their color was changed at the same time.

In the voyage of Captain Cook, I think it is mentioned, that they took on board an Indian, by the name of Tupah, from an island in the Pacific ocean—whom they denominated prime minister. He told them in what course such and such islands lay, and the distances, &c., and how he, for 30 days—sailed in a boat or canoe—as fast as *his* (Capt. Cook's) vessel went—a distance of 3,600 miles, according to Capt. Cook's sailing, he found the islands—the natives were affrighted, until this Indian called to them; and they knew his voice, and gave attention, &c.

Again—When this Indian who was with Cook, and on his return from England to the Pacific isles, they called at New Zealand; and the natives could converse with him in such a manner as to be able to understand each other—though their languages were different—yet their idioms were so near alike as to be understood, as above—and admitted the just, necessary, and proper inference, that they originally were one: and that those people over the Pacific isles descended from the same origin.

By viewing the map, it will be seen that New Zealand lays not a vast distance from New Holland—which has obtained the name of a continent—being 2000 miles one way, and 2800 the other. Notice again the islands almost in sight of each other, in a string, until your eye will discover a cape, from the continent of Asia, of some hundreds of miles, extending into the Indian sea—Look again, in the direction from thence to "mount Ararat," where, we understand, the "ark of Noah rested."

When in the western country, I found drove after drove, family after family, "journeying from the east:" the "land of steady habits"—who came from the east—Europe—which doubtless was peopled from the east—Asia!

Sacred history informs us, that Egypt was the *land of Ham* so mentioned in Psalms. From NAMES of places in Europe, answering to those mentioned in the division of the world, according to the Mosaic account, the inference would be that JAPETH'S descendants peopled that part of the world: while the Canaanites were dispossessed by the descendants of Shem under Joshua—as the Canaanites had taken possession of that part of the earth by invasion or assumption, contrary to the original division of the earth.

Thus it would appear that Shem peopled Asia, Japeth peopled Europe, and Ham peopled Africa.

President Stiles, I think informs us, that in the Straits of Gibraltar, on the Morocco side, there was a monument found with the following inscription: "We are those that fled from Joshua the robber, the son of Nun;"—the inference of which would be, that when the Canaanites were routed, they fled in different directions: and some of them coming up by water through the straits got into the Atlantic, and wandering about in quest of islands on the African side, would fall into the trade winds—and being without compass in that solitary age of the world, the consequence would be, that they must float to the West Indies or America; while others might wander to the N. E. part of Asia, and come over on the ice to the N. West coast of America; while other people in process of time might come from Denmark and Norway, and find the way to Greenland, &c.

There were no Eels in the upper Lakes, until a British officer had a number taken from Ontario and put into Erie; no Frogs in Ireland until Dean Swift had some spawn brought from Britain, and in seven years after they spread over the country. Clover was brought from Flanders to England, and from thence to America. The wild cattle and asses in Mexico and South America, are those that were imported and strayed away; which things would be a mys-

\* 1. Their numbering by tens. 2. Their computing time by a cycle of seven days. 3. Setting apart a seventh day for religious purposes. 4. Use of sacrifices. 5. Consecrating of Temples and Altars. 6. Sanctuaries, or places of refuge. 7. Giving a tenth of their fields, &c. 8. Worshipping barefooted. 9. Abstinence of men from all sensual gratifications previous to their offering sacrifice. 10. The order of priesthood and its support. 11. The notion of legal pollutions and defilements. 12. The universal tradition of a general deluge. 13. Universal opinion of the Rain Bow was a divine sign or portent, &c. &c.—shews their beginning must have had one original. Genesis x. 32, and Acts xvii. 25, 26.

tery how they came so, provided there was no History to give account by casting Light on the subject.

Two Leopards have been killed on the Mississippi, above Natchez, a few years since, though that creature is not mentioned in the Book of American animals. Probably they escaped from some ship that was wrecked and lost.

When Pizarro and Cortes were ranging for gold, I think we are informed of a servant who found a few grains of Wheat in the lining of a garment; which were carefully preserved and being sown with attention, began the origin of wheat in the New World.

A similar accident gave rise to the discovery of that important article Potatoe, in Hibernia, and also Egyptian Wheat.

Dr. Rush, I think, admitted that many of the most valuable discoveries in Medicine were made by Quacks, or in some accidental way, though at first opposed, because they do not belong to common theory; but the force and weight of truth cuts its way, and so finds admission.

The Indian in the chase invented the raft to pursue his prey—hence the improvement of navigation. The depth of water gave rise to oars where setting poles would not do: to steer through with a load and not get wet, gave rise to carrying canoes and making boats; to save labor and go with speed and ease, the origin of sails.

Theory in the head, without practice, answers but a poor purpose in the different arts of life; while he who has not the theory at all by rule, only the practical part, will do and work wonders.

These observations when taken on the ground of possibility and probability too, shows how the world has been and might be peopled agreeably to geographical and the Mosaic account when done with proper allowances is correct with common sense.

The Choctaws and Chickasaws talk different languages, yet so nearly related are they, that they will make each other understand; which shows there was an original. So also the corruption of the French spoken by a Canadian, that a pure Parisian would not understand him at all; while he would understand all the Parisian meant.

Geographical with the Mosaical account, connect with common sense, cast LIGHT on things that we observe in the present state of the world.

God said "I will place my Bow in the cloud;" which expression would seem to imply that it was not there before the flood—otherwise, how could it be put there, there and then, for a sign?

The "Rain Bow," being accounted for on

"natural principles," the question will arise, where the "laws of nature," so called, are altered? Ans. No; not the principle; only the mode.

There is no evidence of there being any rain previous to the flood, but a "mist went up and watered the earth," which was a substitute for rain; as is the case in some countries, to wit: in Egypt to the present day.

Dews, however heavy, even to wetting the ground copiously, never produce rainbows: of course there was not that cause of circumstances anterior to the flood, which exist subsequent; therefore the mode of things is changed in some degree and in some cases.

If there was no rain before the flood, what is now denominated the Temperate Zones, must have then extended far into what is denominated the Frozen Zones; so that they would have been habitable both for men and animals; and the "Mammoth" could enjoy that region, seeing there would not be those storms of snow, which have chilled the air for ages.

Again, it would appear that nature is altered in another respect, viz. The surface of the Earth. As though originally, the earth was like a crust on the surface, and the water in the centre: hence the propriety of the expression, "The fountains of the great deep were broken up, and the windows of heaven were opened;" which mode of expression would seem to imply that the water gushed out of their cavities; and an unusual quantity of vapor collecting above, descended as it were in torrents. Such a concussion must of necessity produce a great change at least in the face of nature. The earth must sink and fall in, in many places; while the surges must greatly affect others. The expression, "the waters assuaged," would seem to imply fomentation, going and coming, and must occasion currents.

These ideas being admitted, it would follow that the Earth in a great measure would be left in the form and mode we now behold it. Turf boggs of vegetables, and the oyster shell, might be found on the top of dividing ridges and the highest mountains.

The Temperate Zones must be circumscribed through the invasion of snowy chills. Also the Rainbow as another consequence would follow in the phenomena of Nature by virtue of the change.

Thus Sacred History casts great LIGHT on the things of Nature in a Geographical point of view.

In many parts of the world, and in almost every place where Rocks exist: we find them split a-sunder; the concave answering to the convex, as though they once had joined together. Here the question will arise, how

came it so? Earthquakes could not do it. They may fling up rocks, but do not split them asunder. Then having reference to sacred history, we find them rent by the power of God when his Son Jesus gave up the Ghost. Thus the PROGRESS OF LIGHT.

The progress of Light was suppressed in a Geographical point of view through prohibition of Liberty; man being forbidden to search for Truth or think for himself as it relates to facts; but must admit what another shall impose, however absurd and ridiculous and contrary to common sense!

The man who admitted the Earth to be like a ball, must renounce his opinion, because another that was in high Ecclesiastical and Civil authority affirmed it to be like a table upon legs; and a recantation was necessary to save his life; and all who in those dark ages of Feudal times admitted antipodes, were excommunicated the church.

But at length the ambition of kings, through thirst for power and gold, encouraged the enterprising navigator to extend his utmost skill, in search of new countries; which soon outleaped the power of ignorance and superstition, and cast LIGHT upon their folly, and sent it down the hill, LIBERTY being obtained to think and improve in some degree, advancements were made in quick succession; though still improving.

Before the invention of the compass, navigators kept creeping along the shores; and lest they should be driven to sea, out of sight of land, it was common to carry a cage of crows. One being let go, would soar aloft in quest of land; and if any were in sight would make for it; which gave direction which way to steer for land.

When improvements were made, and the Spaniards sailed West for the Indies, the Portuguese could not solve the query, how it could be, their meeting there, when themselves had sailed East.

Navigation being improved, the trade was monopolized and claimed as a prerogative; under the idea that power constituted right. First by the Lydians, Pelasgians, Thracians, Rhodians, Phrygians, Cyprians, Phinicians, Egyptians, Milesians, Corians, Lesbians, Phœnicians, and then the Romans. When their power was broken, things went dark and degenerated, until Venice sprang up, and Genoa: after which the Portuguese, and then Spain: after them the Dutch, and then by Britain. Perhaps it is reserved for America to demonstrate that trade is reciprocal, and the ocean the common highway for each and all; and thereby the affairs of nations and of mankind, shall be regulated, agreeably to natural justice and the relation and fitness of things.

The wilderness of the West remained un-

explored; the map was incomplete. But the deficiency in some measure, has been made up and corrected by the Americans, in Clark and Lewis.

The Whale belonging to the cold regions, an American had sense enough for reflection, that, by parity of reason, they must exist in the same latitude of the South, as well as in the North: and in greater plenty, but not so wild: being strangers to the harpoon. The experiment answered his expectations; though the idea had been treated as wild and chimerical by others. The invention of the Steam-Boat began in America also.

From what has been exemplified in modern times, comparing the present with the past, we may at least hazard a conjecture on the future—considering the state of the world, the nature of man, and what he ought to be—or—even would be, if he could.

### III. POLITICALLY.

THE world was like a commonwealth before the flood. There was "*violence in the earth*"—which would imply a seeking for the mastery; which principle being involved in "*moral evil*," brought on the curse of God; as exemplified by the flood.

After the flood, the same ambitious principle arose, as exemplified in Nimrod, who laid the foundation for oppression in the kingdom of "Babel," afterwards called "Babylon." But the subject met Jehovah's disapprobation—hence the *confusion of tongues*—and the origin of different nations, of different dialects, by the dispersion therefrom.

The Philistines were an aristocracy: being governed by "five lords:" afterwards a monarchy prevailed.

The Hebrews were governed by a theocracy, founded in democracy, instituted by the Lord himself. But at length they resisted his government, and must ape the other nations round about—so gave up their LIBERTY and FREEDOM for a king; which God gave them in his anger, and took away in his wrath!

After the third reign they began to degenerate: ten tribes were dispersed first—afterwards the others.

National abuses must be corrected or punished nationally. And as there will be no human dynasties in the world to come: this evil must be remedied here of course, seeing it cannot be done hereafter—but mankind will then be judged as individuals only.

The subject thus viewed, will justify the ways of God to man, in the dispersion of the

Hebrews, from generation to generation, for ages in succession.

The Hebrews are the oldest people upon record; and they are a distinct people. Their mode of worship is peculiar to themselves; and their practice corresponds with the writings of Moses—which shows they are descendants of his cotemporaries. And from those Hebrews we derive the Old Testament—translated from that language. The *“seventh part of time.”* so extensively, being considered sacred; and thereby fixing the customs of different nations in succeeding ages. The Mahometan keeps Friday, or sixth day—the Hebrews the seventh day; and the Heathen and the Christian, the first of the week—showing the antiquity of the custom, and corresponds with their account of creation.

Their annually attending the Passover, in memory of their coming out of Egypt, corresponds with the Americans, annually celebrating the 4th of July, in memory of the Declaration of Independence, on that day, in 1776, and what would we think, should we a few thousand years hence, return back to this world and find a man calling that act in question, as it relates to the origin and cause? Was he to deny the fact, and say there never was such a man as G. Washington; and that the United States were never subject to Britain: what should we conclude? The idea is a mocking of common sense! And equally fallacious is the reasoning of those who deny the validity of the Old Testament, with the man Moses, and his transactions.

The Hebrews had greater light and liberty than their cotemporaries. They were accountable for the use they made of it. The rewards and punishments were of such a nature, annexed to their law, that none but God himself, as the executive, could possibly execute; as the twenty-eighth of Deuteronomy exemplifies, when compared with the history of this people.

Another mark and striking evidence of the distinction of this people, is the remarkable treatment they met with among all nations, except America. No government admitting them as citizens, or owning them as subjects, but treating them as outlaws and vagrants.

In Russia, a Hebrew cannot hold any land, unless he will renounce his religion. And there are in England statute laws to the same purport. In Spain it is death to be of Hebrew extraction. And in Italy they cannot live in convenient dwellings, but in garrets and cellars; and must wear a badge of distinction, to denote their degradation.

Among the Mahometans, a step below the Christians in degradation, as exemplified both by history and practice; as well as when our people were in captivity at Tripoli and Al-

giers! The American unable to bear his burden; a Hebrew was compelled, in an arbitrary manner, to endure it for him.

Among the idolatrous Hindoo Pagans, where the name of Jesus is scarcely mentioned, they are held in greater ignominy than by the Mahometans or Christians, so called.

The Greeks are a modern people to the Hebrews; the Latins are more modern still, yet have but a name in society. These things, when taken in conjunction, are a striking evidence that God governs the world, and is the punisher of vice, as well as the rewarder of virtue; apportioning the punishment to the magnitude of the crime, which depends on the abuse of power, and the talent or degree of light given.

Here it may be remarked, that these things cast light on the ix. of Romans, connected with the x. and xi. chapters—which subject will be considered in its place.

The Greek and Roman empire flourished in the days of their Republics: when they had liberty to improve and acquire light. But after those days were expired, under monarchy, they, like the Hebrews, degenerated, and went down the hill: until the country was deluged with darkness, and overrun by those invaders from the Northern hive—who were like the Cossacks of A.—or the N. A. Indians; and brought in the feudal system: when no man was considered free, but the despotic tyrants, whose will was a law; and he would be the accuser, judge and jury. The people were his vassals, or kind of slaves, and there was no such thing as expatriation: of course, when he sold his estate, he sold the people with it. And moreover, the title and power of a king were very little more than nominal, being dependent on those nobles, to comply or resist at their pleasure.

This gave rise to incorporations, and chartered cities, which would render some independent of the nobles, and form a kind of republic, subject to the king. These corporations began in France, were followed in England, and have been adopted by most of the nations of Europe. This gave rise to what is called a third estate, or Commons.—These have been used by the nobles to break down the power of the monarch, or by the monarch to break down the power of the nobles.

The remains of castles occupied by those “freemen,” around which their vassals settled for mutual safety to him and them, are still visible in all the countries of Europe.—The art of war was the science of the day—and that, with hunting, was their chief diversion.\*

\* As those conquerors had divided the countries among themselves, which estate descends hereditary to the eldest son, deduced from the example of Abraham with Isaac!



But at length an old book or *pandects*, containing a code of the Roman laws, gave rise to that study—and was in vogue so great as to become an order of nobility, titular, in some degree: hence titles were issued, and are still practised in these modern times.

Proper notions of evidence, and trials by jury, have been the result—and justice more attainable by the common people.

When liberty of conscience was denied the old world, and drove many to seek refuge in the new; improvements in society, in their form of government, have been increasing ever since.

On the self-same day that it was resolved in the old world, that they had a right, in all cases whatever, to bind America, a noise was heard in the air, in the new world; as if the decree was gone forth, that America should be free!

The consequence is, a new mole exists in the foundation of the government, that admits of a revolution by the voice of the people, without the shedding of blood.

Here then is liberty to improve the light agreeably to the interest and will of the people, congenial to the fitness of things. How different this from the theory of the old world, who beg the question, and take it for granted, that they have arrived at the summit of political perfection: and so forbid them to think loud, on penalty of the law, either by words or writing!

But here the full liberty of speech and of the press is given without restraint; and so the light progresses.

Hence the origin of the expression in the act of the Congress at Vienna, among the "holy league," that the idea of liberty came from America; and while America remained, they would have their work to do over again. And moreover, that all the people who claim the right of choosing their own master, must be put down: for no government is legal but that which is hereditary. And the appointment of governors for the several states, with a viceroy, &c., is pregnant with matter, like the sea-serpent on the coast; and time may disclose it, in an ominous manner.

#### IV. ECCLESIASTICALLY.

THERE was a law religion in Egypt. Joseph married the daughter of the priest; whose land was sacred, while others were taken for bread. And in most ages and countries, they have virtually governed the people, in some shape, form, name and mode, or another; so the people were held under their influence.

And it is obvious, that, in no nation or

mode, has the subject been more fully exemplified, than in the "episcopal" form.

Without ascending to the days when a nod from the Pope would compel a king to tremble, and give up his crown; and the say so of a priest was to be believed before our own senses: the question will arise. What were the circumstances and causes that brought about the Reformation, so called.

Martin Luther believed in the Pope, but opposed some errors in the Cardinal's testimony about the virtue of *indulgences*\* for sin, which destroyed the force of moral obligation; and thereby opened a door for all manner of vice and wickedness, to the great injury of society. This brought on a dispute between them; and many *theses* were written by each to vindicate his cause. There was but one religion, nominally Christian, in Europe, at that time; hence there was no dispute concerning points, but all was taken for right, until Martin and the Cardinal began theirs—which, with the art of printing, which was invented just before, their polemical controversy was extended far over Germany, and viewed by the curious as a novel! But the consequence was important. For it produced a spirit of inquiry, and a search after truth.

The Pope and Charles V. or king of Spain, being at loggerheads about the same time, considered the dispute between the two ecclesiastics as beneath their dignity; and the Pope becoming Charles's prisoner, all Europe was enraged against the emperor for what was considered such dastardly and impious conduct. Charles, to justify himself, charged the Pope with perfidy: which proclamation of the emperor's was soon spread over the country by the "Protestants;" which tended to lessen the influence and power of the Pope.

Thirteen men united together and entered their protest against the papal power; hence the origin of the distinction of what is called "Protestants," 300 years ago—1517.

Henry VIII. of England, wishing to obtain a divorce from his wife, must apply to the Spiritual or Ecclesiastical Court to obtain it: but she being the emperor's sister, the Pope was intimidated, and dare not give it; wherefore Henry rejected the Pope, and set up the Protestant religion in England, and became head of the church, or a kind of anti-pope himself.

The Pope and Charles having become friends, the former persuaded the latter to use his power and influence to destroy the Protestants, and overthrow the reformation: who

\* The Cardinal took a bell in one hand to ring out the people while he cried up the virtue—a box in the other to receive the money; and the certificates in his pocket, the price of which would be from six pence to ten shillings and six pence a piece!

began the undertaking, and brought his purposes in train; and the Protestant cause near the verge of ruin by means of a traitor; who, in turn, deceived the Emperor, and frustrated all his views; and so the Protestant cause became established; as the Emperor was confined with the gout, to prevent falling into the traitor's hands, was carried over the Alps, in a litter by torch-light through a tremendous rain.—After which, resigning his power to his son Philip; retired to a monastery; tried to make two watches keep time alike in vain. Then common sense awoke in his mind: if two watches cannot be made to keep time alike, how could I with propriety expect to make a whole nation *think* alike; and here he saw his folly!

The scriptures in the living languages were given to the common people for the first time, who ever since have the privilege to read them, if they can and will; and are now in more than 120 languages.

The Ecclesiastics were viewed with reverence before these days; and out of esteem were honored with many favors, donations or annuities, and exemptions, &c., which first flowed from the generous, as marks of esteem; and afterwards they claimed it as their just right and prerogative: and finally fixed their order over all the grades of power from the peasant to the king, on the principles of the imperial Roman code.

And as the books were monopolised by the Clergy; such as had escaped destruction, were preserved in Convents and Monasteries; they became better informed than other people; and as there was an appeal from all other tribunals to the Clergy, where better justice was more commonly obtained; gave them great influence over the common mass; and the "Spiritual Court" bore sway. Hence the expression the "benefit of Clergy," who were exempt from punishment because of their learning; which opened a door for vice—until it was found necessary for a restriction.

Hence the idea of "Holy Orders," "Holy Matrimony," "Holy Water," and "Holy Ground," &c., &c.

This "Order and Succession" is the foundation on which an Episcopal Church is predicated to stand. So the Church of England claim; and also the Church of Rome, transmitted from St. Peter down through the Popes—though one of them was a female by the name of Joan—called Pope John XV.

Water Baptism as regeneration and adoption into the church. And no unbaptized person could be buried in "Holy Ground," being considered as a heathen!

What constituted ground "holy," was, a Bishop would get some sanctified earth from

other holy ground, scatter it over the ground, and with a train of ceremonies would consecrate it, &c., and make it holy, fit for Christian interment.

Marriage was considered *holy*, in consequence of the *ceremony* being performed by a Priest;\* and all who lived together as husband and wife, without the ceremony being performed by a Priest, were considered as living in whoredom; and their children illegitimate of course.

Thus there has been, and still is a great deal of rubbish wood, hay, and stubble, retained among those who were considered as reformed. John Calvin's mode of adoption into his church was upon oath.

About 130 years after Martin Luther began in Germany George Fox perceived the Reformation had not gone sufficiently far, came out boldly in his testimony. A new society was raised up, and these rejected priestcraft in toto. These suffered as a consequence; but overcame through the blood of the Lamb.

The laws of England did not admit of meetings, except those provided by law: and singing, saying prayers, or preaching to a company would be considered a breach of the peace, and punishable by law as a consequence: either a fine, imprisonment, transportation, or death.

Many persons acted as *spies* upon religious meetings; as the informer would receive half of the fine.

Silent meetings were a breach of no law; the spies would lose their trouble, and the magistrates act in vain.

The people saw their folly in the persecution of those innocent people, and the public mind was prepared for a change; which was exemplified by the administration of William.

\* Some men and women have been persuaded to be remarried by a Church Parson because he said the Methodist ordination was not canonical, for the want of the sanctity—seeing J. W. was not a Bishop, therefore the Methodist "Order" is spurious and not of the right kind, for want of "Apostolic Succession" And by this act they bastardised their former children.

From this view of the sanctity by "Apostolic order and succession," through the Popes down, remaining uncontaminated, if a Church Clergyman is degraded for misconduct, the sanctity remains good—therefore, if he marries a couple ceremonially, the marriage is good ecclesiastically and in law—but to prevent his officiating in that capacity, there is a fine imposed, which may be collected in a year and a day. Those who wish to be married clandestinely apply to him; he administers an oath not to divulge it for the year and a day, then for a sum, will buckle them together as in a bag—and hence such have derived the name of "buckle bagger" in the old world!

☞ I here would ask if Buchanan's Asiatic account of the "Inquisition" at Goa be correct—What mean those cells in the Cathedral at Baltimore? A Snake in the grass! A Snake in the grass! A Snake in the grass! A Snake in the grass!

The Pope's interference in our political concerns in America, as exemplified in Pennsylvania about the corporation of St. Mary's money matters; and of South America, where our citizens, by the inquisition, may be put to death under a pretext of heretics, &c.!

Prince of Orange, by the toleration act, after the expulsion of James II, and contrasted with the tyranny and hypocrisy of his brother Charles, who professed one thing and believed another.

Silent meetings were a testimony against the forward spirit of man, in those times; and plainness of dress and speech, against the extravagant mode of dress, and pride of manners in those days. And marrying themselves, instead of submitting to the priest, struck deeply at their craft.\* Rejecting to pay *hire*, was another eye-sore. And William Penn refusing the money for his father's services, as a testimony against war. And also, his policy in his administration for Pennsylvania, in establishing no particular society, but equal rights of conscience to each and all; as eligible to posts of honor or profit, which their virtues and talents should merit: without any particular religious test as a qualification to office.

These things were of small beginning, but the leaven has produced great consequence in the new world. No spiritual court has ever been constituted here: and equal rights of conscience mark our national character; and empty titles are rejected from the land. Those dregs of former titles are going out of date, in the administration of the several States. Even Connecticut, the good old land of "steady habits," is putting out their Blue Laws, by following the Virginia spirit, about Tobacco, or Law Religion.

The mode of initiating members, and their expulsion, with a curse annexed to their excommunication, is not so imperious as in centuries past; though there is too much hard judging of each other, as being in the wrong; while they beg the question, and take for granted they are right, by assuming to themselves a kind of infallibility, &c. The church of Rome, conceiving herself the oldest, of course, others, as heretics, sprung up. The church of England condemns others for the want of "Episcopal order, and succession:" which they suppose came from St. Peter, down through the Popes, and was conveyed to them! The Baptists conceive no society to be a Christian Church but theirs, because they do not come in by the door of immersion.—Many

other societies might be mentioned; but let those suffice.\*

Only observe, it will not do for any society or individual member, to judge of their own spiritual standing, merely by their outward acts, looks or behavior; because, a bridle founded in fear, pride, or self-interest, may cause a great restraint. But the proper mode is, not only the written rule, but also the witness of our own conscience, and the direct testimony of the spirit. For if our heart condemn us, God is greater and knoweth all things! But to have peace with God, is to have peace of mind; Hence the propriety of the words, "It seemed good to us and to the Holy Ghost." If we are not in the spirit, we do not walk in the light; therefore by sitting in the judgment seat, we are liable to grieve those whom the Lord would not have grieved! and irreparable injury may be done: hence, grieve not the wounded—for the Son of Man came to save that which was lost.

Therefore for a few individuals to have the absolute control over others, without a possibility of redress, seems hardly to correspond with the fitness of things; or for five or six hundred men to govern more than two hundred thousand; with a power to make rules to bind them when they have no voice or representation in the affair! "the authority of the conference or of us," "by order and succession," from J. W. who said Lord King had convinced him many years ago, that Presbyter or Elder and Bishop were of the same order, and meant one and the same thing. If so, who was at the bottom of the present mode by which it for America, but T. Coke, and F. Asbury; and Adam begat a son in his own likeness.†

There has been considerable improvement, in some respects for the better; but more might be done by curtailing power, and having a committee, and to hear, advise and grant appeals, in some cases.

And had this been done timely in England, there never would have been that separation; neither as much concession as they found it proper to make afterward. See A. K's Journal, and the Portraiture of Methodism.

There is much polemical contention about certain *names* and *modes* of opinion in the days in which we live: as though our eternity was at stake, and the welfare of millions yet unborn was dependent thereupon. Whereas the truth is, that most people have not independency of mind, sufficient to think, and to judge and to act for themselves; but most bodies in

\* A lawyer attempted to disinherit some Quaker children by pleading that they were illegitimate because not married by a priest. Another replied, From whence did the priest derive his authority to give indulgence of marriage to some, and withhold it from others? The judge then remarked, that the doctrine proved too much; that we were all illegitimate; for he read of a marriage in paradise, and NO priest there to celebrate it! Hence it became a national question—the parliament made a provision in their political code to redress the grievance of the people. Hence government have found it necessary for society, to make it a civil institution.

\* Where shall we find a society exempt? Compare Acts x. 31, 35, with xi. 3, 18, and Rev. v. 9, vii. 9.

† See the preface to the Methodist Hymn Book—And the first edition of the minutes of 20 years conference, and compare with Clark's notes on Acts xx.

the community, whether civil or religious, are swayed by a few ambitious leading individuals, who are influenced either by pride or avarice for power or money—hence the exertions to pull on every string, to give influence to their particular party over the public mind, and obtain special acts of legislation for an incorporation, to favor their peculiar sect, as exemplified by the Baptists' petition to Congress from the Mississippi, the Church of England in Alexandria, and also in the State of Maryland, the Episcopal Methodists in the State of New York, as exemplified by the Act of General Conference in 1820, and as avowed also by the Bishop's circular letter, &c.

The struggle among four or five sister churches, so called, with their offspring daughters coming on, I hope may not terminate in a political union ecclesiastically: to sap our own foundation of national freedom, and produce a "BABYLON" styled the "Mother of Harlots!"

The pompous name of "ORTHODOX," and the cant phrase "HETEROGDOX" mean any thing and every thing and nothing, according to people's notions and whims in the revolutions and turn of times, as exemplified among the nations of the earth. Popery was orthodox, and Luther and his *isma* heterodox, until the latter was received and established by law; so in England, what was orthodox in one reign, was heterodox in the next—hence each in turn would burn heretics, &c.

Modern Episcopacy claims the prerogative of making laws to govern the People, &c., and if any of the executive or judiciary power is delegated to the people, it is a special favor: the people possess it by GRACE and *not* by RIGHT!—Even the rattle box, called District Conference, to amuse the local brethren, must have a shout and cry of grace, grace unto it!

Thank God! those things are going down the Hill!—Independency of mind is waking up. Just Rights are acknowledged by some; and are now coming into view.—No matter what may be the cause; the end is what we are to look at in the providence of God.

The Allied Sovereigns officially declare a systematic plan by which the revolutionary principle and practice is still going on! Hence the origin of the suppression of Free Masonry in the several kingdoms and empires of the Old World; as the medium of confidential knowledge, and the continuation of the *illuminati*, from *Voltaire*, as one cause of American principles apparent in all the South of Europe.

Ecclesiastical power must have its bounds and kept within proper limits. What next

summer may bring forth is in the womb of futurity. Whether conciliatory measures will be adopted, and a meeting of each other half way, by mutual forbearance, as exemplified in the Convention at Philadelphia, in 1787, on the subject of slavery in the great reciprocal concentration, called the Constitution in the federal compact, or whether the North and South will split, or societies omnifarious spring up, time must exhibit, but Dagon must fall, and Babylon must come down!

## V. PROPHETICALLY.

MANY are the opinions concerning those scripture prophecies which relate to Jacob and Esau: as though God loved one before he was born and designed him for happiness, and absolutely hated the other, and designed him to eternal misery after making him serve the other. But whoever will have patience and enquiry enough to excite them to turn to the following passages, and carefully compare and read them, will find them to relate to nations in *this* world, and not to individuals in a future state.

Rom. ix. 10—13. with Genesis xxv. 22, 23, and xxvii. 27—29, and 28—49, with Hebrews xi. 29, and Malachi i. 2, 3, 4, with Amos vii. 2, 5, Jeremiah xviii. 1—10, Dent. ii. 1—8, Genesis xxvii. 29; 2 Sam. viii. 14; 2 Chr. xxi. 8—10.

Rom. xi. 25, with Luke xxi. 24, Rev. xi. 2, see Wesley's Notes on Rev. xi. 2—7, xiii. 12, xiii. 1, proposition 8, observation 18—22, with verse ii. &c. xvi. 10—16, xvii. 8—12, xviii. 9—19, and xix. 19, &c. Six things took place at the time appointed, and in the order of time; upwards of eighty years after the same was written in Dutch, and more than fifty after their publication in English.

The image of Daniel in the dream of Nebuchadnezzar: the four revolving empires of the world in succession, involves Church and State, as he appears to have been the first who attempted to burn people for non-conformity, i. e. "heterodoxy." We of course must be living in the days of the *toes*, which shew we are in the close of that vision, when the stone cut out without hands, &c., is to annihilate the image: We have seen the kingdom of the Stone, but the kingdom of the Mountain is yet to come. O ye people of God, be looking up—join in spirit as the heart of one man, to swell the solemn cry—"THY KINGDOM COME"—that God may send forth judgment unto victory!

## THE COUNTERFEIT "MISSIONARY" OR SPURIOUS PRIEST.

ACCORDING TO LAW.

*Ignatus* born somewhere, no matter where,  
Train'd up in school, and taught to say his pray'r—  
Tir'd with his task at the Academy,  
Jumpt over all to university—

The books he read, read them, laid them down ;  
But little wiser when his work was done,  
But College pedantry bare such a sway,  
That soon he gain'd a soaring diploma,  
*Daub'd* like a knight, on the commencement day,  
'Haply he quit his task, and went his way !

He thought of DOCTORS—LAWYERS—*Prince* and  
PRIEST,

And made remarks in earnest or in jest,  
Should I be DOCTOR, I must stem the cold,  
And break my rest, to gain the shining gold ;  
Must make my Patients think their lives and blood,  
Are in my hands, or I can do no good ;  
Where men believe in *witches*, witches are ;  
But where they don't believe, there is none there ;  
Where men believe in doctors, doctor's heal ;  
At sight of whom the Patient easy feel—  
This way of getting money, is a risk—  
I judge 'tis better to become a PRIEST.  
Should I be LAWYER, I must "lie and cheat ;"  
For "*honest lawyers have no bread to eat !*"  
*Tis ragues and villians fee the Lawyers high ;*  
And *fee the men whom gold and silver BUY !*  
Should I be STATESMAN, I must use disguise :  
And if a *Prince* hear nothing else but lies ;  
State tricks, intrigues and art, would me surround,  
And truth and honesty would ne'er be found ;  
All things considered, 'tis no airy jest—  
I am resolved to be a SACRED PRIEST ;  
Preaching has now become a science and a trade,  
And by it many grand estates are made ;  
Whilst others labor six days, and I but one,  
And for that day's work, get a pretty sum ;  
For fifty-two day's labor, in a year,  
The sum of two hundred pounds my heart would cheer.

*Ignatus*, thus resolv'd to rise by rule—  
Unto a *Great Divine*, he went to school ;

The science of Divinity he did engage,  
And read the sacred volume over, page by page  
The Bible was so dark, the style so poor,  
He gain'd but little from the sacred store—  
*Pool, Whitby, Henry, York and Gill*,  
He read, to find what was Jehovah's will ;  
Gravity, Rhetoric, Oratory and pulpit airs,  
He studied well, and how to form his prayers.  
At length his *Master*, gave him commendation,  
That he was QUALIFIED TO PREACH SALVATION ;  
And with the commendation, gave him more than twenty

NOTES.

Which he had preach'd before ;  
These for his model, and his learned guides,  
Help'd him to form his works with equal sides ;  
In composition, he did pretty well ;  
And what he could not read, he'd softly spell !

A day appointed for him to perform,  
Notice was given, and many took the alarm !  
At the distinguish'd hour, the PEOPLE come  
To hear the "*will of God*" REVEAL'D TO MEN !  
At length, *Ignatus* came, all dress'd in black,\*  
With "*sacerdotal band*," and three sharp'd hat.  
Under his arm, the *Holy Book* appear'd,  
In it, was fix'd the notes he had prepar'd ;  
He bow'd and bow'd, then to the pulpit steer'd  
Went up the stairs, and in the desk appear'd ;  
First, he address'd the throne of God supreme ;  
His *Master's* pray'r new model'd did for him ;  
*Fifty-nine* long minutes, prays and repeats—  
He clos'd and all the People took their seats ;  
The sacred volume next, he gravely spread,  
Before his eyes, upon his elbow bed ;  
And so it happen'd that *Ignatus* hit,  
The very place where all his Notes were writ ;  
His text he told, and then began to read,  
What he had written with a schoolboy's heed !  
If he presum'd to look upon the folks,  
His thumbs stood *sentinals* upon his notes,  
Short were the visits which his eyes could pay ;  
He watch'd his notes, lest he should miss his way !  
At the conclusion, with an angry tone,  
He said his gospel came from God alone !  
From this the Preacher travell'd around,  
To see where *g'les* and *salaries* were found ;  
Many LORD CALLS he had where land was poor,  
Where men were indigent and had no store !  
The calls he heard, but gravely answer'd ON !  
To other places, "*GOD CALLS ME TO GO !*"  
At length a *rescent* place, *Ignatus* found,  
Where LAND was good and wealth did much abound !  
A call was given—which he did then embrace ;  
"*Tax populi Vor Dei*," was the case !  
A handsome settlement they gave him for a farm ;  
Two hundred pounds a year, and wood to keep him warm  
All things made ready for his "*Consecration*"—  
A *Rev'd Council* came for Ordination !  
The candidate was first examined well,  
To see if he in knowledge did excel ;  
The first of John he hum'd and lam'd through  
Some things forgot, but most he never knew ;  
But as he'd spent his time and money both,  
To fix himself to wear the sacred cloth—  
All things consider'd 'twas believ'd that he,  
Was a proficient in Divinity.  
"*Lineal succession Rights*"—were then performed,  
Their hands impos'd—*Ignatus* greatly warn'd—  
The sacred care of all the flock to take,  
IN LOVE ! BUT NOT FOR FILTHY LUCRE SAKE !

\* When the translators came to the word "*Chenarims*" Zeph. I. 4. i. e. BLACK COATS—inquired of King James what they should do ? For it is against us ! The King replied, put down the original word, and let it go ; for the People then won't know what it means !

## ORTHODOXY AND HETERODOXY, OR NOTIONS AND WHIMS!

A MAN, Painter, wandered about in a sea-port town, on Sunday morning and heard Dr. Hopkins, on HOPKINSIANISM; in the afternoon, he heard Dr. Gano, on his CALVINISM; and at night, heard a Universalist, on UNIVERSALISM.

Went home, painted a Caricature: Heaven above, Hell below, Earth betwixt, with a ladder from Earth to Heaven—on the top of which, Hopkins stood, with his head in the

other world, seeing the happy host elevated with joy, on viewing the torments of the damned. Hopkins off with his hat, partook of the scene, and shouted *Huzza!!*

Then Dr. Gano, just behind on the ladder, with his Calvinism in the rear of Hopkingsianism; and then a Universalist, at the foot of the ladder, with a flat-iron, SMOOTHING IT ALL OVER.

☞ PAUL—"5—words in a *known Tongue.*"

REPENT—BELIEVE—HOPE—LOVE—OBEY!

Why set your heart on things on earth,  
Or plume yourself in wealth or birth?  
What bliss can these afford?

Will they prolong your fleeting breath,  
Or rescue from the jaws of death?  
Their supercilious lord.

Do not the rich as well as poor,  
Find death still knocking at the door?  
Or does he less invade  
The lofty castles of the great,  
Shining in all the pomp of state,  
Than poverty's low shed?

Remember then, how soon you must  
Yield unto death, and in the dust  
Your empty honors lay;  
Your years with swift, tho' silent pace,  
Slide on, nor linger in the race,  
To bring the unwelcome day.

When naught on earth you call your own,  
Will follow you to a world unknown,  
Your every dear delight;

Your house, your land, your pleasing wife,  
With all the comforts of this life,  
Shall vanish out of sight.

Not one of those spreading trees,  
Planted by you to catch the breeze,  
And form the cooling shade,  
Their short-lived master will pursue,  
Except the cypress be your due,  
To death once sacred made.

No wealth nor birth, relief in hell  
Could yield, where lordly Dives fell,  
Involv'd in torments ire;  
Of all his vast, his boundless store,  
No mite is left him to procure  
One drop to quench the fire.

That such may never be your end,  
By this be warn'd in time, my friend,  
This mammon god despise;  
And make the Living Lord your stay,  
That when this world shall fail, you may  
Have treasures in the skies.

## A SHORT HISTORY.

1. Some forty years ago, the State of Georgia possessed the soil from the Atlantic to the Mississippi river, from east to west; and from the Spanish line of demarkation to the line of 35 North latitude—embracing what constitutes now the States of Alabama and Mississippi.

2. But a man by the name of Cox, excited an object of speculation, by the association of a party to electioneer for such men to fill the Legislature, as by fraud and bribes could be induced to sell the western lands for a mere song in point of value, known by the name of the *Yazoo speculation*.

3. The people discovering the fraud in swindling the public land, caused another election to the legislature, who repealed the old law and burnt the records thereof, and ordered the purchasers to take back their money.

4. Some obeyed, and others said the sale was good, and they would rather have the land than the money, and hung on for the purchase.

5. Georgia offered to sell the land to the Government of the United States.—Hence *General Congress* had Commissioners appointed to meet the Commissioners of Georgia for a treaty of sale and purchase, if they could agree.

6. The conditions were—for the lands that constitute the two above named States, viz. Alabama and Mississippi, Georgia should receive \$1,250,000, and the extinction of the Indian titles to the remaining lands in certain limits or lines still within the boundary of Georgia, as soon as it could be done *reasonably* and *peaceably*; at the United States expense, &c.

7. This agreement was ratified by the Governments on both sides, in their legislative capacity.

8. When any of the lands were ceded by treaty (it being State and not national property, Georgia would dispose of it by lottery) every white male, 21 years of age, for twenty-five

cents should be entitled to a ticket—that a poor man should have as good and equal chance to obtain a lot of land as the rich—hence all the citizens of Georgia were mutually interested in those lands, as a common, personal and State interest.

9. Now it must be remembered, that at the close of the Revolutionary War, there were some old tories and 'scape gallows, who had to flee their country and take shelter in and among the Indian tribes.

10. Taking Indian wives, a quantity of half-breeds was the result in the *CHEROKEE TRIBE*, whose lands extended into five States, viz: Tennessee, North and South Carolina, Alabama and Georgia; in the last of which the number of Indians and half-breeds amounted to five or six thousand.

11. Corn bearing a price to travellers from two to four dollars per bushel, an old tory would soon be able to buy a negro, and soon, a gang.

12. Hence becoming rich, would be able to send their half-breed children into the settlements for an education.

13. These half-breeds conceiving themselves, above the common Indians, attempted an assumption of the Government, by putting *FULL-BLOODED CHIEFS* in the back ground, and brought their system of monopoly into execution accordingly, to predominate in the land.

14. The former *Treaties* were made with *full-blooded* Indians but the half-breeds having seized the government, said, no more land shall be parted with or ceded away: and moreover, appropriated the money given by the United States to their own use, by putting it into a bank; and thus defrauding the real Indian from the use of it, for whose benefit it was originally designed.

15. Georgia called on the *General Government* to fulfil the treaty and cause the Indian title to be extinguished; who replied "As soon as it can be done reasonably and peaceably."

16. Here then was a stand for a season.

17. Georgia then requested permission from the General Government in the days of J. Q. A. the privilege to send commissioners into the Indian country, and try and see what they could do; which request in the days of J. Q. Adams was given.

18. The Commissioners met the *old full-blooded* Indian Chiefs, who came to a treaty of agreement on both sides; which treaty was ratified by the President, J. Q. Adams, and the SENATE of the United States.

19. But the half-breeds said nay: and those full-blooded Chiefs were massacred accordingly.

20. Therefore Georgia passed a law to extend the force of her laws and government over all the lands within her jurisdiction.

21. But the half-breeds, on the massacre of the full-blooded Chiefs, passed a law that no Indian should consent to emigrate: and if any did, he should be tied up and whipped fifty lashes, and then be banished.

22. An Indian viewing himself as much above the white man as he does the negro slave below him, would consider this worse than death itself, such a degradation—but to be shot, is to die as a man, and a warrior.

23. The half-breeds applied to the General Government for protection against Georgia.

24. Georgia notified the nation and the general government, through J. Q. Adams, that if the general government should invade the State rights, or interfere in her State matters, Georgia would give no heed to it, but attend to their own concerns in their own jurisdiction, &c.

25. As the half-breed law to prevent the Indian from the chance of emigration, Georgia passed her law for the Indian Government to cease after a certain day.

26. The old Tories and others of the white cast, whose interest and policy it was to live and remain among them, excited the opposition to the jurisdiction and government of Georgia, and set the half-breeds on.

27. Georgia then required of all the white men among the Indians to submit to the laws of Georgia, and to take an oath of allegiance (like our state oath when qualified for to become a voter as a freeman) or quit the State.

28. But some of the white men would neither do one or the other.

29. Consequently, those who were obstinate were taken up and brought to give an account of themselves.

30. The Government of Georgia said. You may have my clemency, if you will retrace or go.

31. Some complied and accepted the terms, and were let off—but some said Nay: for I object to your jurisprudence!

32. From this state of the case, the law had to take effect; which was, labor in the state prison four years.

33. Now it must be remembered, that when Cosmopolite was in South Carolina Jail, an enquiry was made among the great law characters, if there could not be an appeal from the law of Carolina to the Supreme Court of the United States, he being a citizen of another State.

34. In all "*civil cases*" such a circumstance admits of an appeal; but not in the *criminal code*—for in criminal cases, each State retains the power to determine and execute its own laws and judgment: and there is no provision either in the Constitution of the United States or the laws of General Congress, to admit of an appeal under the *criminal code*.

35. Herbs of various kinds have strange, many very strange qualities—as Mother-*"WIRT,"* &c., to ferment disunion in the land; and that in the heart and bowels of mankind. A word to the wise is enough!

36. An appeal from the decision of the Court under the criminal code, in the State of Georgia, to the United States Court, somehow was got up and instituted.

37. But Georgia, according to her former declaration, in such a case, made to J. Q. Adams, took no notice of the summons; consequently, it must go against her by default.

38. Here it must be remembered! that if the case had been just and correct, the suit must return to the Chief Judge of the United States Court; then he must call on the United States Marshal of Georgia; and if he could not or would not succeed, then after that, to call on the President of the United States; but constitutionally and legally he could not act before or antecedent to such a round-about procedure.

39. How much blame has there been cast where none belongs, to blind the public eye!

40. Of all social curses, none is to be dreaded equal to a civil war, which is a war of extermination: when once begun, no one can tell the consequence, or where it will end!

41. How come those men in Georgia Prison?

42. Instruction from the *North* not to submit, nor take the oath, nor go away.\*

43. Is not this an interference in the political affairs of the public!—like ambition, as tools to stir up strife.

44. Is not Old Hickory so bad a man that he can do nothing that is right, let him act as he will, according to the representations of some?

45. But he would be just, before he is

\* The Missionaries accepting a pardon after Jackson's last election, shews their imprisonment to have been designed for *Political* purposes and intrigue!



generous.—And so pay the great debt of the nation; and also obtain that from other countries which his predecessors could not; also privileges obtained which others lost or never enjoyed—the West Indies and Turkey; and millions of burdens removed from the shoulders of the people;—yet revenue enough for the people.

46. Cosmopolite in May 1832, called upon the man;—hence the following dialogue:

47. Sir: You have twice been a candidate for the office of Chief Magistrate of the nation; and twice you have been elected by the People—but once you was defrauded out of it.—Should you be a candidate a third time, it would be one step beyond your predecessors' example; and should you be chosen, it is a query with many whether you would sit in the Presidential chair after the fourth of March next, unless you take very good care of yourself!

48. "I believe in a Superintending Providence!—I have been in danger, and have been preserved.—In my official capacity I ever aim to act according to the best of my judgment for the public good; and if Divine Providence sees proper to allow me to fall a victim in the discharge of my duty, I feel resigned to the dispensation."

49. The army in time of peace cannot exceed six thousand men.—By death and desertion, about four thousand is the present aggregate; scattered in some fifty different places, it would take a year to concentrate to a focus.—How inconsiderable a party, to be able to cope with Georgia! What contrast, when we view the difference betwixt a national cantonment and four thousand—a mere handful of men.

50. Such is the dignity and importance of the independency of the State governments, that the proud State of Virginia would never allow an army to pass through her territory to attack and put down the independency of a sister State, where no overt act was committed; because, to destroy the independency of one State, as a sample, would ruin the whole Union; and moreover, would throw the power of the State Governments wholly into the hands of the National Government; and a foundation for a monarchy with an aristocracy to ensue.

Such reflections show the propriety for the public mind to be quiet and dispassionate, and well informed on both sides of a question—to act judiciously, and settle those internal disputes by fair means, and not by powder and ball. For violent means and measures should never be used but in desperate cases! Would it not be more fit for persons to work in a tight house four years, by their own consent, when they would not go away if they could—rather

than to have the nation put into confusion to hinder them, at the expense of millions of property and the loss of thousands of lives? So thinks Lorenzo—for Paul says, It is better for one to suffer, than many!!!

The Moravian Brethren's conduct exhibits a rational line of behavior, by rendering to Cæsar, the things that are Cæsar's, and not raise confusion.

The Baptists and Methodists complied at last and were let off! But the junk of gold sent to New England and the gold mines of Georgia, with the instruction from the North, gave rise to their choice—hence the work in the tight-house.

The Church of Rome claims *DIVINE RIGHT* for their authority—therefore the vicegerent of the Almighty upon earth, from St. Peter down to our day.

The Church of England claims *divine right*, "by order and succession" in their prelatical economy, in the days of LAUD, as well as in our day.

In the time of CALVIN the PRESBYTERIAN mode was adopted—because of a word of that sound in the writings of Paul—hence the "*Presbyterial*" claim *divine authority*!!

Mr. R. Brown lived in the days of darkness—when the Almighty was represented in the form of a little old man, with a blue coat on, and a square and compass in hand, making worlds; and a *square cap* and big sleeves, were necessary to the worship of God. But he dissented from the practice, and adopted a democratic form of Government, thence called "*Brownists*."

Mr. Robinson, in his farewell advice to the Pilgrims (so called) advised to give up the name of Brownist, and take that of *Independent*—hence the origin of the Independents, now called Congregationalists, who also claimed *divine right* for their authority.

The Prelates would admit of no *toleration*, which caused their overthrow in the days of Charles, by the Presbyterians, who cut off the king's head.

The Presbyterians would admit of no *toleration* from their establishments, which gave rise to their overthrow by the *Independents* in the days of Cromwell.

The *Quaker's* arising in his days argued the folly of law religion—that equal rights of conscience should be established; which paved the way for *TOLERATION* in *England* and *EQUAL RIGHTS* in *AMERICA*.

Nebuchadnezzar was the first who burnt people for non-conformity to Law Religion—and *Smithfield* brought up the rear.

Law Religion in New England fined and imprisoned and banished people for non-conformity—yea, whipped, and cut off ears, and put to death.

And so strict was a Blue Law, that it was a crime to give a Quaker meat, drink, or lodging; to carry him over a ferry, or even show him the road.

Mary Fisher, one of the first Quakeress ministers who came to Boston, was confined, her books taken away and burnt by the hangman; and she was searched for *witch marks*, for degradation, and banished.\* Afterwards she went on a religious visit to the Grand Sultan Mahomet IV. and there she was well received.

Asbury admitted *prudence* and *policy* in the form of church government; but a late successor, the Right "Reverend Bi-hop E —, D. D." &c. &c., suggests the idea of "divinely authorised"—hence the old doctrine is handed down and admitted in the code ecclesiastically.

But if every man must give an account of himself to God—he must look, and see, and judge, and act for himself. For another cannot act for him!

When people are warm in their *first love*, they possess and exhibit an artless innocency and a love towards all men—especially a bond of union to the household of Faith; but after becoming contaminated with sectarian views and prejudices, a contracted spirit of bigotry is very apt to follow and bitterness ensue!

\* Afterwards they got bewitched themselves, in their delusion (as a kind of judgment) and hung nineteen of their own party, and pressed one to death—twenty in all.

There is one place, and only one, that I have seen, where hard feelings in religion and politics were laid aside.

When the light of the moon shall become as the light of the sun—and the light of the sun become seven fold, as the light of seven days; then methinks the watchman may see eye to eye, and the nations learn war no more! but the glory of the Lord fill the earth with the *knowledge* of God, as the waters do the sea.

The contentions in the Church, and the injunctions, and the interdictions, &c. &c., generally have been about trifles, magnified into mountains, as of great consequence to the beholder; and the dark stupid ignorant multitude have been led on to sanction what they have been told under the severest penalties of both Church and State! Hence the *power* of Kings and Priests!—But "*Babylon*," must fall, and the "*Image*," in Daniel, must and will "become as the chaff of the threshing floor!" Then look beyond the watchman!!

☞ O! Reader! study to KNOW THYSELF—and to *know* and *feel* thyself approved of God in the HEART, by SUBMISSION and OBEDIENCE to the sweet influence of IHS SPIRIT on the MIND. to be a *Guide* to everlasting Rest, in SPIRIT and in TRUTH!

LORENZO DOW.

Montville, near "Hickory Plain,"

August 22, 1833.

## REFLECTIONS ON VARIOUS SUBJECTS.

THE entreogue, false charges and misrepresentations to prejudice the public mind, seemed to gain but little credit with the People, if one may judge from the *number* for the EARTH, or "Clay," *Mother* "WURT" and "*Hickory*."

Many have been the threatenings against his person and his "LIFE"—once attacked at Alexandria by a kind of assassin, who was accessory, and what was the cause of his sickness in Boston, I will not say; and what was designed against him down at the East—who knows but the guilty; two political parties, to make a tool, a puppet, a cat's paw, a cypher of the Chief Magistrate of the Nation; perhaps for an excitement and for an assassination—for there are many die an unnatural death in their official standing at the head of a nation!

How much *hypocrisy* by those who were his *greatest enemies* when travelling in *this land*.

They must first raise the dust like Shemei, and then afterwards raise first shout with a 1000 Benjaminites at his reception ceremoniously; after all their political intrigue and chicanery.

But his penetrating *eye* saw through the mist of confusion—he travelled—he saw the improvements—could form his judgment in his political standing, to make his communication in his official capacity, and then retreated and retired to *his place*, with the wisdom and innocency that is spoken of in the Book!

Monroe paid his own expenses, when on the Northern Tour; but the anti-kind of men, made all expense they could on the late tour of the Present, and then canting ask the Jacksonians have you got HICKORY ENOUGH NOW?

When going from Hartford via Essex to the City of Norwich, he passed near my residence, not far from Gardner's Lake, (so called on the map,) not far from the junction of the towns of Salem, Bozrah and Montville, (or village of the Mountain or high land,) where *we* recognized each other—he stopped—introduced his suit, Van Buren, Donalson, (his nephew and private Secretary,) our old friend Reeside, &c. My companion being present \* \* \*

"The Defender of our Countries Liberties, but the enemy of Hypocrites and Traitors."

The place was thence christened and named "HICKORY PLAIN," as a monument to perpetuate the memorable interview to the satisfaction of about two hundred of our neighbors and citizens assembled on that occasion!

The "*Hartford Convention*" with Henryism had its foundation in the Holy Alliance, and was a "*nullification*" in its nature and design, first to "divine and then *devour*," "for it is better to *reign* in *Hell* than to serve in *Heaven*."

So South Carolina, *nullified* through the influence in those men who lent themselves as tools for agents to the Jesuits who are leagued with the Unholy Alliance for unholy purposes to destroy our Union, our sweet Liberties and overthrow the national Government to introduce anarchy, and thereby bring in the Roman theory of Church and State!

But thus far the ship, nationally, has been prevented from being wrecked at New Orleans, (the loss of the Western country, as designed at the Treaty of Ghent,) and the rocks of *Carolina* and her cohorts in the South allied by foreign influence!

Our nation has rose at a late age of the world, a modern date—her sun shines to the astonishment of all nations—their glory is eclipsed—ancient institutions are mouldering away, and what has been adored as sacred, and viewed of heavenly birth becomes odious, and is sinking into insignificance in the eye of sound reason and before common sense!

The KINGS reign by the grace of God, and that the POPE is the vicegerent of the Almighty on the earth, as the successor of the Apostle Peter—these days are gone by, but a relic, in comparison now remains to pass away, should the progress of Light and Liberty still prevail.

Hence we may anticipate a struggle for the mastery, for man by nature, as it relates to himself, is a democrat, wishing for no superior, but when taken in relation to his neighbor, he is a tyrant, wishing for no equal; and man of his own volition never relinquishes power, either in church or state, but by necessity.

Americans, as foreigners and travellers, are respected more than those of other nations,

arising from their enterprise and political standing, characteristically as individuals, and a standing social compact.

The Prophecy of Daniel is eminently fulfilling in these days, and the dawn of a new era is evidently now begun! For to arrest the march of science and the improvement of the public mind, is out of the question as utterly impossible, it being impracticable to destroy the arts of mechanical genius as now exemplified to circumscribe knowledge and information in its simplicity to the weakest understanding.

Exertions may be made to fetter society and to trammel the public mind, by rousing up old prejudices, and the use of tyrannical power, to destroy the liberal feelings and principles that are gaining ground in the world, but ultimately they must fail, and their isms become as chaff before the wind!

When we look at the state of Hayti, with the emancipations in the Northern States—the Jeffersonian interdiction in the new states N. W. of the Ohio—the *Liberty* of the Spanish provinces of N. and S. America, and what is now pending in the British Parliament on the subject of the West Indies Slave Trade, &c., we may think about the Spanish Isles, Brazil and our own southern sable population, and ask WHAT NEXT?

Is it true what Poindexter of S. C. said in reply to *Webster* on Congress floor,—that “resistance to tyrants is obedience to God:” then may his constituents well look at home, and examine things as they now *are*, how they should be, and what may be and what will be!

Whilst a cloud of a gloomy texture is in appearance arising to a gust in the South. There is a squally appearance in the North! and its appearances are threatening and very gloomy.

The privations in time of the late war, being severely felt, gave rise to enterprise, and the Manufacturing and Protecting System, in their infancy, as a necessary thing for the public welfare: but its consequences are obvious since, though then unseen.

1. “Water privileges” are monopolized, and he who occupies the outlet of a stream controls all above, which principle is called law, and make one a superior as a kind of *lord*, and those occupies above are a kind of subordinate or state of vassalage!

2. Much capitol flung into the hands of a few, and all the rest are dependants.

3. Those dependants are qualified for no other kind of business but the one—hence one can dictate and the other must obey.

4. Obedience or dismissal and starvation.

5. Such dependency is vassalage and degradation.

6. Destroys the principles of social, and political and personal freedom!

7. There instances where an assumption of power over the conscience, by dictating what religious meetings may or shall be attended: and what interdicted on pains and penalties of dismissal, &c.

8. Destroy the freedom of voting, and school meetings, town meeting and elections of different kinds, for town, state and national officers, by being dictated for whom they must vote or be *still* and vote for none, on pain of displeasure and dismissal by those capitalists, or their overseers as nabobs or their agents.

9. Those who are thus employed work more hours in a day, than the slaves of the South, and obedience is more implicit.—For there are instances where they are locked up, that none may go out or any come in, and all by the ringing of the bell to the minute, under penalty; which is a more sovereign act of tyranny than the black slaves of the south are brought to feel, and moreover they are sometimes even denominated *slaves* by those of the “UPPER ORDER.” Such servitude degenerates health, and those who labor as above, appears like the potatoe stalk, pale, that grows up in the cellar.

10. Those children that are raised in a state of such subordination, have very little opportunity for school education, or any chance for information and improvement—but in point of cultivation must become like the wild ass colt. In one generation would subordinate and degenerate a great part of the society of New England, if the subject is not guarded—if one may judge of the future from the past, within the space of a few years.

11. Girls raised in a factory, from the age of ten to eighteen years, what are they good for but to become *Nuis* in a factory shut up?

For they know nothing about housewifery, cookery, garment making, &c., &c. Hence are only fit for dolls, at enormous expense!

12. When the Old Ladies are gone, who knows how to doctor, nurse and dictate to others, when these are gone by and passed off the stage. What will the poor ladies do that are brought up and learned to live upon do nothing, except to dress and tight lace, provided they must take the result!

Surely it must become a distressed poor state of society, in strength of body, mind, economy or convenience, or the fitness of things, if the evil be not remedied before it be too late!

The attempt to dictate what meeting those in their employ shall attend, and for whom they shall vote, leads immediately to an aristocracy, with an hard, or a swift race!

And the few capitalists, by associating together, which through interest and self-

aggrandizement, would lead them to do it, they would be able with the aid of the U. S. Bank to dictate and virtually to govern America—their will becoming the supreme law of the land!

14. The corruption and chicanery in the elections and choice of officers—the abuse of trust—the intrigue of courts—the partiality of those who ought to administer justice—to destroy the innocent, and to connive and favor the guilty to the manifest injury of the other party—to misrepresent the *case* by a false coloring and improper covering of facts and circumstances, was what I once never dreamed of or thought possible, and happy would my ignorance have been, if experience and observation had not brought it to my knowledge and understanding by some painful experience!

15. There is a class of men in society who have it in their power to injure and ruin others, by reducing them to poverty, and also destroy their character and reputation, as men amongst mankind.

16. Such laws as only favor a few, and enable them to domineer and tyrannize over the rest, and degrade them into ignorance and ignominy has not a good bearing in society, and should be changed for such rules as would have a more and beneficial influence for social welfare.

17. The law to favor the faculty, if the dead are not called for by their friends within a certain number of hours, may be dissected, &c.

Supposing a youth going to school by stage, or a merchant for goods, is taken sick and amongst strangers,—his friends hear not in due time to apply to the public house for the body,—What must be their feelings under such circumstances, when they hear? Or the young lady going to see her friends!

Should the law makers be disposed to give their own bodies, or sanction a society for the like purpose, why, it would be their own voluntary act, and not any would be to blame!

But to say the least, it is a poor world, and what is commonly called law, is but the example and opinion of a *poor Judge*, set up for a precedent, while statute law lays dormant and absolute, and is scarce ever mentioned at all.

18. In Ireland, 1798, there was a *union* betwixt the Protestants, Presbyterians and Catholics, called "*united Men*," for political purposes, but the Romans got the upper hand in the south they made it a religious affair, too serious to be trifled with.

Will there ever be an attempt to amalgamate societies in America—a leading few and to sacrifice the rest?

The attempt and conspiracy to sacrifice the METHODISTS through *Maffit*, began in R. I. and the mock trial in her sister state!

So the affair of "Rev. E. K. Avery" was another *Hallucination* of the political sermon of R. I. found in Antism, for political purposes, supposing him to have been a Mason! and also to sacrifice the Methodists through him!

Hence the threatening with fire and fagots for their attempt to allow him a fair chance to obtain justice!

The burning and hanging him in effigy, with the various false and unheard of ways and means, to prejudice the public mind against the Methodists; the assiduity with which the matter was pursued, as if God, angels, men and devils were called and excited to action and the archives of heaven, earth and hell ransacked for evidence and testimony, and the brains of men, strained almost to distraction, as if they were thirsting for blood and could not rest satisfied until the days of persecution unto blood must return, as a curse and scourge to revisit mankind upon the earth.

But after putting the state to about ten thousand dollars expense, and E. K. A. to about 6000 more—not a hair of his head as it relates to his moral and Christian character have they been able to soil or touch!

But will not God, the judge, laugh those persecutors to scorn, and be avenged for all these things? For it is a disgrace to human nature—the proceedings of a judicial court, upon such delicate points, inspected thus to shed blood, and after all, the book of nature exhibits the mischief to have been done or began some six weeks anterior to the Thom-son Camp Meeting, and hence to the house of the most officious prosecutor where no doubt some of the evil may yet fall on the principles of equity.

There has been instances of some individuals of a certain profession, in attempting a certain kind of *practice*, have endangered the life of an individual, and jeopardize themselves personally to the law thereby, which to avoid, have helped the patient off the stage of action in attitude, as if they had committed suicide! But murder will out, and the tub must stand on its own bottom!

If such hallucinations are to be taken socially for law, order and gospel, who can be safe and claim protection by the laws of his country!

The Town House of Providence, if God and man permit, was intended for a meeting, having never been shut on such an occasion before—but the Catholics with the town Council had such influence, as to cause the house to be shut against me!

Perhaps they may have Catholicism enough by and by.

Montville, Con. Sept. 1, 1833.

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## TO THE PUBLIC.

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HAVING noticed a variety of circumstances within about forty years, in relation to society, that men in general seem to pass over; from a principle of duty to my God and to my country, I drop a few hints in relation to them.

The safety of my person has been threatened: but thus far I have been preserved; though two, to appearance, lost their lives through being mistaken for *me* and one IMPOSTER, not aware of this fact, has deceived thousands by assuming my *name* in his career.

# ANALECTIC HISTORY;

## TOUCHING NULLIFICATION, NORTHERN AND SOUTHERN:

### THE LAST WARNING OF LORENZO DOW.

"Error of opinion may be tolerated where common sense is left free combat it."—JEFFERSON.

1. ACCORDING to tradition, or common received opinion, the WOMEN govern the men, and the PRIESTS govern the women; and from this chain of causes extend their influence to RULE THE WORLD.

2. How far the *ideas* are correct, when taken in relation to the Jews and Pagans, or Mahomedans and *Christians*—each man must *think for himself*.

3. The *associated ideas* in the chain of causes to extend *Clerical influence*, socially, must be kept in mind when marked thus [\*] with a star!

4. The King of Belgium, though a Protestant, by a dispensation from the *Pope*, married a Catholic on certain "CONDITIONS," &c., amongst which the *wife* retains the privileges of her own religion and church; and the CHILDREN are to be EDUCATED HER WAY. So in South America in certain cases where the Roman Church can lose nothing, but gain all.

5. Marriage ceremonies, when performed by any except a *Priest*, in holy orders, by order and succession, are not *binding* on one party to live with the other—setting at naught the laws of the country, which make it a civil contract.

6. O'Connel tells the British Parliament, that the *idea* that Catholics are not bound to keep faith with heretics, when deduced from the Council of Constance, in the case of John Huss, in 1416, and that of Jerome of Prague, was an error which had crept into history.

7. But if a Council of *Bishops*, with the *Pope* at their head, embrace the "infallibility" that cannot ERR—and they decree as in the case of Huss and Jerome, will it not require a court of as great authority and equal power to negative and undo what the other hath done?

8. Has such a general Council ever revoked and condemned such proceedings as in the above case?

9. How then can one plight faith to the other, if the obligations are not binding on each party alike? And what assurance of fidelity can one party give the other, if the plight of faith is not equally obligatory to be performed on each side?

10. Such a *theory* embraces the idea of a privileged order of men. For, first, they are not bound but in their own way. Secondly, may chastise their own people.—Thirdly, may receive stolen goods in some cases, and the *courts* excuse their giving account *how and where* they came by them, &c. Fourthly, to burn books and the Bible, &c., which would be *criminal* in the eye of the law, if performed by any other man or set of men!

11. Such an association of men (over a numerous body of people, who are governed by the doctrine of passive obedience and non-resistance) who act in unison, and all pull one way together, setting up an *empire* of their own, independent of all others, in the centre of an empire! What an impressive thought!

12. About the time that the un-Holy Alliance was organized, the *Pope*, who had been a prisoner in France for a number of years, returned back to *Rome*; and on perceiving that the *terror* which once awed the people into obedience in the days of the Inquisition, was gone off from the public mind; something must be done to call back the halcyon days of the Church to its ancient splendor and aggrandizement, when a *Bishop* or a *Priest* was more revered than an Emperor or a King, and their power more thought of and esteemed in obedience.

13. Consequently the School of Cardinals, (which may be considered the *Pope's* privy council.) with the *Pope* at their head, the ORDER OF JESUITS were called out of their dormancy from obscurity, to action, in the religious and political world, socially. And the Potentates of the earth were called upon

by the Holy Father to receive and to recognize and patronize them accordingly.

14. Many persons are well acquainted with the history of this *order* of men, as far as their society has been brought to light; others know not what the term "*Jesuit*" means.

15. Hence a short history in miniature of events is subjoined for the information of such.

16. Rome *Pagan* had seven forms of government, answering to the seven heads of the Red Dragon with seven *crowns*, which denote supreme power; 1st Kings, 2nd Consuls, 3rd Dictators, 4th *Civil* Triumviri, 5th Decemviri, 6th *Military* Tribunes, 7th Imperial.

17. There were twelve *Cæsars* in succession; the last of which constituted the *tail* of the Dragon, and which drew a third part of the stars, &c., and cast them to the earth.

18. This was Constantine the Great, so called.

19. He is said to have been born in England; and took the scarlet or *purple* at York; raised an *Image on a Cross*, which he carried in front of his army to enlist the Christians in his favor, to gain and keep the Imperial dignity, about the year 330.

20. Here may be considered the beginning of *images* in the Church in point of date.

21. Paganism was abolished and the Idolaters persecuted in turn, as Christianity became the "*established religion*" of the Land.

22. The stars or heavenly-minded ministers of the Church, by such a sudden transition, were attracted by earthly grandeur, to the earth or earthly things—and here may be the date that Popery was begotten, in embryo.

23. In these days creeds were introduced, and rivers of blood spilt about the *Trinity*, by the power of Law Religion and Arians. Hence the beginning of orthodoxy and heterodoxy in the Church, so called.

24. There was made a donation of a tract of country, which laid the foundation for him to become a temporal prince.

25. Anciently, Elder and Bishop and Overseer were considered of equal grade, and the words meant the same thing.

26. But when met in Council, as an association, a President or Moderator was chosen; and the Bishop of Rome was generally put in the *seat*; hence what was done out of respect at first was claimed as his right; and therefore to be called "*Bishop of bishops or universal Bishop*."

27. Phocas wishing to be in power murdered the emperor, six sons and two daughters, and then compromised with the Pope, who was to give the usurper *absolution* for the deed committed, and he in turn gave the popish title by law—Bishop of Bishops, or universal Bishop in 606, the same day Mahomet is said to have taken to his cave.

28. Thus Mahometanism and Popery were *born* about one date, run parallel together, and will both fall about one time.

29. The doctrine of *absolution* has been made use of for political purposes, in different ages, in different countries, and for different purposes.

30. About the year 1077 Pope Gregory the VII claimed to be the Vicegerent of the Almighty upon earth; and that Kings acknowledged the reception of their crowns from him, or he would absolve *their* subjects from allegiance to the monarchs, who then would not be obeyed—to retain their power and dignity, obedience into compliance was found necessary, as in the case of John, king of England; and so the Papacy went over the crowned heads of Europe.

31. The Barbarians, like the North American Indians, from the northern hive—Sweden, Russia, Denmark, &c., poured down upon the Roman Empire; despising Literature, as tending to make men effeminate, destroying all the fine arts and books in their power, and such cities or places as were too strong to be taken by them, they would *stink out*, by murdering prisoners in the night under the walls, the contagion of which became unbearable, creating a plague among the people.

32. And when the Empire was subjugated laid a foundation for those governments, in prophecy denominated *ten horns* and kingdoms, which are represented with "*ten crowns*" on those horns.

33. The conquerors parcelling out the countries to their followers—none were considered freemen but the nobles, and their *will* became the law, the people were vassals or slaves; and when a man sold his estate, the people were sold with it.

34. The ruins of those ancient castles on the tops of mountains and most inaccessible places, around which the vassals settled for safety, are monuments of the feudal system, or system of confusion, there being no order or regularity as a tribunal of justice to which one might appeal, except from the will of the tyrant to that of the clergy; which gave the latter an ascendancy.

35. Thus from cause to effect, the growth of Papal authority may be seen, and bottomed on the old Roman Imperial code, with a new name—the beast out of the sea—and the "*dragon*" gave him his *power*, and seat, and great authority."

36. Seven heads, seven hills of Rome; on four have been royal palaces on which the Popes have resided—the fifth was added—hence five are fallen, 1810—the sixth is now under the government of Babylon—the 7th will, with the beast, after the ascent from the bottomless pit.



37. The Reformation in Germany, under Martin Luther, began about 1517.

38. There arose a body of men in *Spain* with the design to overthrow the Reformation, and to subjugate the world to the Pope, and yet virtually to govern it themselves.

39. Their system of government is *Military*; their character is *Clerical*, capable of the greatest *chicanery*, like the chameleon, which can appear in any color it happens to light upon,—by becoming all things to all men; and thus enter into the secrets of others; but at the same time to keep their own secrets, and have their own object continually in view.

40. There are grades in the society, superior and subordinate. They are men, as a body, the most learned the world ever produced, when nature and art are joined.

41. They speak the word *Jesus* [for *Jesu*] frequently to appear sanctified, and are called JESUITS.

42. Governments finding them to be men of talents, both natural and acquired, capable of transacting business with despatch, employed them in places of trust, to officiate in important posts, both of honor and profit, without mistrusting their object to overthrow all governments incompatible with their own; and so establish themselves on their ruins, by seizing timely the reins.

43. By the different branches of literature and mechanism, they found ways and means to introduce themselves into all countries, and marched on towards empire for about two hundred years.

44. Being sanguine of success, they acted prematurely, and hence let out evidence of their object and design, which gave rise to their banishment from every nation under heaven. And yet by their sagacity and chicanery, have their agents disguised so as to avoid detection.—Thus in China, England, Spain, Portugal, &c., &c.

45. Their conduct in the Island of *Japan*, gave rise to the exclusion of all intercourse with foreigners, except the *Dutch*; and they are permitted to land only and be shut up in a kind of yard, to do business, without any permission for intercourse with the people of the country; as a kind of prisoner for the time being.

46. If an American vessel arrives on the coast, boats will come off to inquire who they are and what they want; but will not allow them to land, nor sell them anything; if in distress, will give what is necessary to relieve their wants, with the injunction not to return; and to tell their nation and people to stay away and not come there.

47. Their conduct with the Abyssinians is as well known in history, as the powder plot

to blow up the Parliament in the days of *James!*

48. South America was the last place where they attempted an independent government amongst the natives, betwixt Laplata and Chili.

49. But their conduct gave rise to their being exiled from thence, by the courts of Spain and Portugal; and about sixty years ago, the Pope found it necessary to put them down in Italy.

50. Hence it was supposed that the society and order of Jesuits was annihilated and had become extinct. But it was a mistake; they were only *dormant*—they still were numerous and virtually governed the Roman Church, which is claimed to amount to two hundred millions; i. e. by computation, one-fourth of the human family. The Protestants are computed at fifty-four millions.

51. In the Province of New York, it was death for one of those men to be found one hundred years ago; and when 36 negroes were there executed for attempting to burn the *Fort* and town, a *Priest* by the name of *Ury*, and the man and woman at whose house he was \* \* \* \*, were executed also as being the *instigators*, as England was then preparing at that place an expedition against the Havannah.

52. Here the Jesuits must be left until called from their obscurity about 1813, after the Pope's release in France and his return to Rome; and about which time the un-Holy Alliance took date of origin, some months after the Declaration of War in 1812.

53. Oliver Cromwell designed to organize a society to thwart the Jesuits and counteract them, but his death prevented it.

54. The crowned heads of England, from time immemorial, have been more or less tinctured with popery, till the time of William III and the *Georges*, with the exception of the boy Edward the VI, for they virtually acted as Popes themselves, if not professing Catholicism!

55. The question was proposed, If a man could be "*morally honest politically?*"

56. If not, may God cleanse the world and turn a pure language upon all flesh!

57. Just after the overthrow of the French in Russia, the Potentates of the Old World entered into an association to support the principles of monarchy in union, and blasphemously took the unholy title of "*the Holy Alliance.*"

58. The term *Holy*, belongs to religion; and the word *Alliance*, belongs to politics; but when associated involve both!

59. Shortly after their organization in council assembled, the question was agitated—Where did this idea of *liberty* begin, which

hath agitated Europe, and taken us twenty years to rectify ?

60. The answer was, it came from America !

61. Then, said they—"While America remains we shall have our work to do over again. Therefore, all people who claim the right of choosing their own master, must be put down ; for no government is legitimate but that which is hereditary."

62. The doctrine of expatriation they denied, and gave England to understand that she might reconquer America if she could ; they would not give the U. States assistance, as Louis XVI did, and brought his head to the block.

63. The sages of the Revolution being gone, and there being *old Tories* and traitors in the land, our conquest by them was deemed practicable and easy to be accomplished.

64. Hence a son of the King was appointed for a Viceroy, to come over and govern the country ; Governors for the several States also ; and *Packenham* for Louisiana !

65. A kingdom or nation divided against itself cannot stand. Therefore, the doctrine of NULLIFICATION was disseminated among us, that a part might side with them. First divide and then devour !

66. Henry is despatched as an *agent*, with Henryism, to Boston, and many honest and some deceitful Americans lent themselves as *tools*, and danced like puppets, without viewing the powers, or Holy Alliance, who were behind the curtain pulling the wires !

67. A man in the garb and dress of a Quaker, who said thou and thee, was sent to *Canada* to see his brother at Montreal, who was an officer in the British army, to ascertain the truth of Henryism, and make report to James.

68. Hence the hundred thousand dollars for secret service money. Henry got fifty thousand for the papers and names of persons. But the imposter Count Crileon swindled Henry out of 35,000 under a pretext of a Nobleman's estate in France, when he had none ; and so fulfilled the old proverb—What is got over the devil's back goes under his belly.

69. The government of England not knowing that Henry had delivered up the papers, appointed him to a post of honor and profit worth ten thousand per annum ; which he lost by delivering up the papers prematurely, supposing his services not properly rewarded.

70. The Governor of Vermont began the puppet business as a tool to bring on the quarrel between the National and State Governments, and moreover to let in John Bull, who intended to open an internal communication between Canada and the sea-board—not as in the former war, to New-York, but from Plattsburgh to Baltimore.

71. The Governor ordered all the militia

from Vermont, who were in the U. States' service at Plattsburg in the State of N. York, where his authority did not extend, to return home ; thus to raise confusion in the grand army, and provoke *James* to have him prosecuted, to bring on the internal quarrel, to get the nation divided, and the Eastern States go off to themselves under English protection.

72. The Governor of Massachusetts plead the Quaker's sentiment—i. e. no *fight*, to weaken the arm of the National Government ; but at the same time got a law passed to call out the whole physical force of that State to protect the Governor of Vermont in that *overt act*, in case of prosecution.

73. The Governor of Connecticut followed in train with the 144,000 dollar scrape, and Hartford Convention grew out of it. In the mean time John Bull proclaimed from N. York to New Orleans in a state of *blockade*, whilst New England was left exempt ; which shows that there was a mutual understanding by the leading parties on both sides.

74. A society of a political nature was formed with the name of "*Washington Society*" prostituted to it, with the pleasing words, "*liberty*," "peace," and "commerce." And to make it more popular, a house of great extent was built in Philadelphia and 12,000 dollars were subscribed before the work was begun ; but the building took fire and burnt down.

75. There were none of this society *south* of Pennsylvania ; but if the British had succeeded at Plattsburg and Baltimore, the East was to have gone off to themselves—according to the views of nullifiers, if the strength of the people could be brought over, and the State of New York go with them ; but the Governor of New York (*Tompkins*, to his eternal honor be it spoken) he was *true* to his *trust* and to his country. But the abuse he afterwards met with, sunk his spirits, and no doubt was the primary cause of driving him out of the world.

76. Those men who were true and faithful to their trust were coolly treated, as *Decatur*, by the *Blue Lights*. when drove into the Thames—yet those of the English when taken, were treated as noblemen in the land.—And the *presses* which were bought, and the people that were duped, were brought to rejoice with the then nullifiers in the land, when any thing was disastrous or destructive and failed of success in the welfare of the country.

77. The Secretary of the War Department, who deserted his post and fled into oblivion, and gave up the ship when John Bull came to Washington, and when *he* knew they were coming six weeks beforehand, made no preparation to meet them and ward off the blow ; but on the other side removed obstructions, to facilitate their advance, by allurements in the way.

78. The circumstance of delivering up Washington, the derangement of military arrangements in the North and South, to give the invaders the advantage—when taken into account with the circumstances at the close of the Revolutionary war, to destroy all that was gained, and make bad worse, by sowing discord in the army by the anonymous letter to provoke the officers to usurp a military despotism, &c., as mentioned in the different histories of America—and also his tyrannical conduct, as mentioned in the history of the settlements and distresses of Wyoming valley, are almost unparalleled, for *moral corruption* in social affairs, in the annals of the world.

79. God sees not as man sees! Man may appoint and be disappointed! Great things turn on a very small *pivot*.

80. The affairs of Plattsburg and Baltimore were both at one time in action. Expresses from both points would pass each other at New York nearly at the same time. During the suspension, (awful indeed) as to how matters would terminate, the actions, physiognomy and motions, served as an index to the heart and mind, and made obvious to a discerning eye, acquainted with human nature, which and who were *Americans*, and those that were *tories*, and on the other side of the house!

81. For the weight on the mind that is felt at the heart, the seat of life, has an indescribable influence on the nerves, &c., and *vice versa*, in case of joy and animation, by anticipation.

82. These were visible in the streets, first one way and then the other, in the struggle, and then the sequel.

83. A handful of men were sent to meet 14,000—in Lexington play, there was a running fight for several miles, in which many were killed, with two officers who were appointed to *storm* the works at Plattsburg; and both were buried in one grave on a hill that was pointed out to me a few weeks ago. The name of one was Wellington! This casm in the order of arrangements, no doubt, saved Plattsburg by land.

84. On the water the Americans were ready to strike, when a *Cock* flew up the rigging and began to *crow*, which was considered as a favorable omen, and encouraged the men to hold on a few moments, when down came the British flag.

85. So the death of General Ross at Baltimore, the circumstances attending it; the boy with his gun—the hundreds of shells flung into the fort and one into the magazine of powder, and all to no effect; and how few lives were lost!

86. Twenty thousand men—ninety pieces of mounted artillery, and ten thousand buffalo robes for a winter's campaign, were to cross

the ice; but the lake did not freeze over, which frustrated their design to invade the *North*.

87. At the same time, Packenham, with nearly twenty-five thousand men, attempted an invasion in the South, where rarely any thing more than a white frost is to be seen; but just then tide water froze two inches thick; so that in landing, as much work could not be done in three days as otherwise would be done—which retarded John Bull until the Kentuckians and others got down and prepared for the fatal eighth of January, 1815, when the Americans had seven killed and six wounded; while the British, according to their own accounts, lost upwards of 4,000 of their bravest men.

88. The killed, wounded and missing, with those that died of fatigue and the climate, &c., their loss there, on that occasion, is admitted to be near 10,000 men, whilst the whole force of the Americans was but about one-third of that of the English, and these principally backwoods militia, and about one-third of them without arms!

89. Though *frost* may be accounted for on natural principles, yet there are no principles in nature on which one can account why the frost should just then be transferred from the north to the south, and keep out two such powerful armies both at one and the same time, and such a circumstance of the frost never be known to transpire so before or since! But it seems as if the Providence of God superintended the affairs of the nation to our salvation, for purposes beyond the reach of human ken!

90. The *Delegates* from the "HARTFORD CONVENTION" were intoxicated with their self-importance, as they represented a great somebody, and came to Washington to make demands of the President, (for a pretext to make excitement) which *he* could not perform.

91. But when informed that the Hartford Convention was a self-created body, and not known in law, and hence they could be introduced only as *private gentlemen*, their importance shrunk in their own estimation, and rather than not see the President at all, they consented to the latter mode.

92. Just then the news of peace came, and they retreated and fled with precipitation for home, being hooted by the way in the towns through which they flew.

93. But their folly is known to all men; and will be handed down with infamy to posterity.

94. Thus ended the first attempt of the un-Holy Alliance at our destruction; and by an overruling Providence, a rank has been given to the American character among the nations of the earth of the first magnitude, like the

sun among the stars of the firmament for splendor and brilliancy.

95. On foreign coin "Rex dei gratia," is the motto; denying that "*People have any Rights,*" hence cannot make kings: they reign by the grace of God, and the "Rex" or kings have their authority to rule and govern as the gift of God.

96. Therefore at the secret Treaty of Verona, it was agreed that REPRESENTATIVE GOVERNMENTS were detrimental to the RIGHTS OF PRINCES; and therefore with the LIBERTY OF THE PRESS must be suppressed, and put down, and rooted out of the world.

97. Here they called in the assistance of the POPE and CLERGY, to enable them to accomplish their object in "*submitting the nations;*" thanking him for what he had done, and soliciting for the future.

98. Russia and Austria were to give France so many millions annually, to enable her to send her armies into Spain and Portugal to put down the principles of liberty there; and then all hands were to give aid to subdue South America, and fall on the UNITED STATES, and take us by surprise and unprepared to sustain the shock, before we were aware of any such thing; and so make a conquest and destruction of our land and nation, government and liberties, at a stroke!

99. But James Monroe, our then President, having some hint on the subject, in his communication to Congress remarked, that America did not meddle with European politics, and they must not meddle with ours: and the day they planted a standard in South America, it would be considered as a declaration of war against us; and he met accordingly with all the physical force which the resources and strength of the nation afforded.

100. This was like a peal of thunder to the Potentates of the old world, and brought them to a dead halt at once.

101. But their views upon our rising glory, which puts their splendor in the shades of the back ground, provokes them to jealousy and revenge; therefore *our* destruction is not yet given up.

102. The affairs of Belgium, Netherlands or Flanders, is but a rattle box to amuse the public, whilst other objects behind the curtain are going forward in a *combined conspiracy* against the liberties of mankind throughout the world!

103. And the Americans may associate a St. Bartholomews ideally, and read their destiny in that of *Poland*, unless the people are wide awake, individually and collectively, to their interest, and to their safety and to their WELFARE; and not stupid as *Jackasses* for others to ride into office!

104. In the Revolutionary struggle there was virtue and resolution among the *people* as

the heart of one man, hence the SAGES in the council and in the field. So Washington—"united we stand, divided we fall!"—Deem any man an *enemy* who will dare to mention a separation of the nation and division of the country."

105. In the nullification business of the north, the people did not go with their leaders in the principle to divide the union; but when discouraged and unprovided for by their rulers, they of their own volition flew to arms, as exemplified by the Vermonters in the affair of Plattsburg, and that of Stonington.

106. So in the present contest; by dividing the States, the people have nothing to gain; but much to lose, and everything at stake.

107. It will cost more to support two Governments than one; and but half the wealth to do it with—because a half must bear the whole.

108. Jealousy, war, armies, expenses and fortifications for safety—inroads, plunder, murder, rapine with all the horrors concomitant on war; and of all wars, civil or domestic wars are the worst, as exemplified in the days of the feudal system, a war of extermination! For bitterness and revenge, connected with bigotry of a hypocritical kind, excite animosity of the most dangerous kind, that expels calm reason and humane feelings, bordering upon insanity, diabolical rage and madness.

109. Look back to the dreadful scenes of the Whig and Tory days in the South! Hear the descendants tell of the days and sufferings of their fathers and mothers—neighbor against neighbor—\* \* \* \* too horrid for the historians of those days to fully record.

110. After the failure of the second attempt to ruin this country, a third plan is adopted by the un-Holy Alliance.

111. The order of Jesuits being called out from their dormant obscurity by the *Pope*, with the request that the different potentates of the nations should receive them; and the *thanks* of the Holy Alliance given to the Holy Father for what he had done, with a solicitation for further aid in submitting the nations; the King of France being a Jesuit, sent over a ship of war loaded with *Jesuits* to this country, who landed in one of the middle states.

112. The next year one hundred more were sent to New Orleans, to take possession of the valley of the *Mississippi*.

113. The De propagandi, or those who have the direction of the Faith, send from the funds of the "*congregation,*" a million of dollars annually—so admitted for a number of years past, and last year more than 2,000,000 came over, to help their forwarding the work of *their faith*.

114. This, when taken into conjunction with the vast sums levied upon their own peo-

ple in this country, which has been known to amount to a dollar per month, deducted from a poor man's wages laboring on a canal; and a girl at housework, at 25 cents per month, &c., will account to some degree for the vast number of buildings of a religious and literary nature erected within a few years.

115. The congregation, so called, is composed of rich men: as merchants, kings and nobles, &c., &c., and supply the treasury of the church with whatever sum is wanting to forward the work of faith.

116. Young men and young women, of good abilities, easy address, and commanding manners, are selected and educated in all the living languages of the known world, to be in readiness and prepared to follow any openings that may present to view, to forward the work of Faith with all possible assiduity. Thus the Jesuits pursue the SCIENCE OF SYSTEM, which has characterized their order from the beginning, systematically.

117. Men, of their own volition when in *power*, never relinquish it, either in church or state, but from necessity, not of choice.

118. This was exemplified in the case of the Nobles both in France and Denmark; one relinquishing it to the Republic and the other to absolute Monarchy.

119. Hence, "Rexes," or Kings, will not relinquish their power, which they claim to be the gift of God, whilst there is a possibility of holding on; and so of the men in Holy orders by succession from St. Peter; but they give mutual aid for the help and support of each other; though each have their own object and ends in view.

120. *William Penn*, in 1681, came over with one hundred Quaker families to begin the settlement of Pennsylvania. And instead of establishing Quakerism, he contrary to all other legislatures, established equal rights of conscience, and any man who believed in one God, with future reward and punishment, was eligible to any post of honor or profit which his virtues and talents should merit; whilst Law-religion prevailed in the Southern, Northern, and even Eastern States.

121. One hundred and seven years after, the *principles* of *Penn* became a trait in our national character, constitutionally; and Law-religion went down the hill.

122. In 1803, in Louisiana, the possession of a Bible, or four persons saying prayers together in English, exposed the offenders to the inquisition and calaboose. But now Louisiana and Florida share the blessings of the liberal principles of *Penn*, with the greatest part of North America.

123. Those men who will not tolerate others, wish to be tolerated themselves: as exemplified by history in the few days of

Charles the 1st. The Romans, the Episcopalians, the Presbyterians, and Independents, each had *power* and became oppressors and suppliants in their turn, until William, Prince of Orange, adopted a new principle of toleration and restriction, unknown before in the fast anchored Isle; and which hath quieted the public mind measurably ever since.

124. Man by nature is a democrat, wishing to have no superior: but in relation to his neighbor, he is a tyrant, wishing for the ascendancy.

125. If man is allowed to judge of his own religion, he judges that he is right: but if he judge of another's religion, he concludes he must be wrong. From this mode of judging, it must follow that they are all right, or else that they are all wrong.

126. The associated ideas, of the *worshipper* and the *worshipped*, cannot be separated. Hence the *act* that tolerates man to pay his devotions to his God, tolerates the Almighty to receive them: both are despotisms, and blasphemous in their nature; for the conscience of man is the Divine prerogative only.

127. "John X," an Irishman red hot from Rome, came into the country; took the pompous title of "Bishop of Charleston," got the church property arranged agreeably to Catholicism; and the foundation laid for future movements: then went into the state of Georgia on a tour, where the Methodists and other societies opened their meeting houses to him, which gave him an opportunity to remove former prejudices against *his way*, and by his address to preponderate the other way.

128. Then into South Carolina before the Legislature to promulgate the doctrine of *nullification*, at Columbia the seat of Government for that state.

129. An Englishman by the name of Cooper, another foreigner, admitted by Englishmen to be in British pay, is put into the College at Columbia in South Carolina, to fill the heads of the young collegians with the seed and doctrine of nullification.

130. The digest of South Carolina retains the name and *titles* of the *King* and his officers, so arranged, that an uninformed reader, from *that* work, could not determine whether she was a State of the Union, or a British Province. Hence the old seed of Toryism as a foundation for Nullification, and a combustible to take fire and explode in the land.

131. *Hamilton*,\* the dictator as it were, organized a secret society in Charleston and a branch at Columbia, in order to make the subject of Nullification popular and systematical.

132. South Carolina gave all her votes to *Floyd*,\* the Governor of Virginia, though he was not a *candidate* for the Presidency.

133. He, in his communication to the legis-

lature, went the whole hog with the nullifiers. Here the associated ideas must be kept in mind, who governs the world, and *how*.

134. Three candidates for the Presidency, and a fourth intending to offer, who are on the same side in relation to Nullification.

135. Who own the lots, principally, on Capitol Hill? How long ago was an anchor, by forethought, cast to the windward to gain an ascendancy there?

136. Legislative sanction to raise money by a Lottery to build a Cathedral—which gave it a kind of sanction, virtually, by law. Why those cells at the bottom, answering to the description, as far as developed, of the places of the inquisition; and those strong doors and locks and bars, like those in the state prisons? Also, the contradictory and evasive answers on the subject, when questioned, after the board fence blew down, at the time of building, when it was written over the gate or doorway of the fence “No admission”—but when blown down the vaults in the basement story might be seen.

137. There are vaults in different parts of the United States of a similar nature. And persons are frequently missing in different sections of the country, according to the papers in the three great towns; whereas it was not so reported ten or twenty years ago.

138. One young woman was rescued from priestly confinement by the civil authority in New York.

139. Some forty or fifty thousand emigrants have come to this country, annually, within the last two or three years, of that society; and there are agents to stimulate emigration; and also funds deposited with agents in this country to pay for the passage of those who cannot pay for themselves—one agent in Albany, and another in New York, and how many more there are in the country, we know not.

140. The *Pope* sent over a number of men, in the character of *Consuls*, and they were received as such, in their official capacity; when the *Pope* has no shipping at home, nor any trade here; but they could spy out the land.

141. At the siege of New Orleans, the Governor (*Claiborne*,\*) and Legislature were intending to deliver up the place; and were only prevented by martial law.

142. The Priests, or Clergy, used their influence with the *women*, that their husbands, and sons, and brothers, and fathers, and sweet hearts might not obey orders and go to the siege; but they would obtain intelligence from \* \* \* \* sooner than the other side of the house.

143. After the affair was over, a virtue was made of necessity and they sung the “*Te*

*deum*,” and because civil authority must supercede the military, when peace had come, the Commander-in-chief suffered and submitted to their ceremonies, so as not to give offence; therefore they claim him for theirs. He submitted also to pay the thousand dollars as the result of the Tory Judge’s conduct, as an example that Civil Law must be obeyed.

144. Their improvements are extending, and they are building new churches in every State from Orleans to Maine, at the most prominent points; as Baton Rouge, Natchez, Greenville, Gibsonport, Louisville, Bardstown, Lexington, Cincinnati, Pittsburg, Sandusky, Columbus; different parts of Indiana and Illinois and Missouri, Pennsylvania and the State of New York; also in Delaware, Connecticut, and Rhode Island,—and in various parts of Massachusetts and New Hampshire and the State of Maine; also at Burlington in Vermont,—all going on silent as death and still as midnight, so as not to alarm the people of the land. Yet now and then things will leak out; expressions like wading in Protestant blood, &c., &c.

145. When the *Pope’s* legate came over to curse President *Hogan*, the matter became so serious as to be brought before the Legislature of the second State in the Union, who were intimidated and dare not act on the occasion; assigning as a reason the number of voters on that side of the house. They feared and were not willing to be responsible for the consequence that might ensue; so they appointed a court to sham and ward it off.

146. One man expressed his views, the Bishop’s party took fire, and held caucuses; and so that religious society made it a political matter, and all in union electioneered and pulled one way.

147. The Government of Mexico have passed a law, that the Nunneries shall be visited by the civil authority, to see if any are detained against their will; and if so, to let the prisoner go free. Not so in the United States: foreigners may exercise a power here, as a privileged order, that our laws cannot reach; and there is no provision in our government, constitutionally, to act upon the case; because it is done under the name and garb of RELIGION!

148. Such a case or circumstance was never thought of nor dreamt of by our fathers when in Convention to frame a Constitution; the subject was based on generous republican principles of rational and civil liberty, to keep down tyranny; but it was never anticipated, that *those* foreigners, under the name and cloak of religion, were coming in at the back door, to sap the very foundation of our liberty, both in a civil and religious point of view, by setting up a government of the ancient imperial Roman code!

149. Those foreigners from different nations, all of one stamp, on the same errand, and to do the same work in union together, despise our government and nullify our laws, as a privileged order of men, who owe no allegiance to our government, but to a FOREIGN PRINCE—view us as heretics, with whom they are not bound to keep faith; and hence cannot give us assurance of fidelity. Consequently, how can we trust them, but upon proper and equal ground?

150. When classical men have attempted to expose these things within a few years, they have frequently received anonymous letters, threatening them with assassination, as if to terrify and overawe the land.

151. A late publication justifies the court of *Inquisition*, as a court of mercy to burn the body for the good of the soul; and that there can be no stable government either in church or state without an *Inquisition*; and to burn 60 persons in an hundred years, would awe society into obedience. That the followers of Martin Luther and John Calvin and Henry the VIII of England, the three grand Apostates, must be cut off; and that it is necessary to cut them off in a lump, as it is to amputate a rotten limb in order to save the body; and if they get cut off they will have none to blame but themselves, for they had no right to go out from the Holy Roman Catholic Church; and that if the Protestants use force and power to oppose them, it is assumed; but if they oppose these heretics, their own power is delegated by Divinity. And all the ministers of the Protestants, &c., are denounced to a level with the greatest of criminals!

152. The Italian beggars strolling through the country with printed papers, purporting them to have been shipwrecked, and met with great losses, soliciting money to get over their friends, pretending that they cannot talk English, &c., is a hoax on society, and an imposition on the people of our country. Jesuits under false characters in disguise—sometimes they pass for Polish Refugees, at other times as noblemen, merchants, private gentlemen, and priests, &c., &c.—to get into every company and to know the state of society and make report accordingly.

153. The case of *General Nat*, so called—as a fanatic, so esteemed—that his conduct originated with himself. But let it be remembered, that the art of chemistry in the *proportion* of making powder, &c., must have been derived from a source elsewhere; and moreover, that a similar *fuss* was arranged from the State of Delaware to the Gulf of Mexico, more than a thousand miles in extent—to have broken out about one time—which argues the science of *system* on that occasion; and it is obvious that some body besides negroes were

behind the curtain to pull the wires; for such arrangements, the system of the civil police in the South must necessarily have prevented a certain class of people the opportunity to arrange any way, to have the wishes of the un-Holy Alliance accomplished in the destruction of our republic.

154. The intercepted letter in Virginia, post marked Fredericktown in Maryland, superscribed in *figures*, acknowledging that the Spanish Jesuits brought in those arms that were found secreted in New Orleans and designed for the \* \* \* \* &c., to seize upon the arms and military stores and magazines in the several States, the middle and south, &c., &c., speaks volumes of itself.

155. In Yale College, a collegian swore to become President of the U. States. Disappointed ambition excites revenge; and a Jesuit afterwards became chaplain to big bugs.

156. At Providence in Rhode Island, the Catholics prevented an American from occupying the town-house for meeting, which had never been denied before; also the same at *West Point*.

157. Two kinds of *Nuns*; one shut up in confinement, without a possibility of an escape from their prison, however much may be their desire; the other, called the sisters of charity, are to be instruments in spreading *the faith*, by good works, school-keeping, &c.

158. Many of our richest people send their sons and daughters to the Catholic schools, who take unwearied pains to proselyte them over to their faith; and when their parents die, and the estates fall to their children, the leading people of the U. States will be Catholics; and where the big fish go, the little ones follow in train.

159. The Catholic children are all prevented from going to any schools but their own; and so they are kept pure from heresy; but schools are opened by them to allure the children of other people to come and be educated by them, and thus to fix early prejudices, which remain durable and are hard to wear off.

160. In boys and girls, from the age of twelve to fifteen years, their prejudices by education may be so fixed by artful insinuations and address, that in ninety-nine times out of one hundred, they would remain Catholics or Papists.

161. By generation, emigration and those whom they proselyte, they augment their numbers fast. They address the outward senses by pompous show; distributing pictures, &c., &c., to attract and win over attention to their side; but woe to some who apostatize from what is called the true faith; if opportunity permit, how are they disposed of? In some cases the circumstances look very dark and gloomy.

162. They have more colleges and high-schools of literature, than any other society in the U. States.

163. If all the communicants of the Presbyterians, Congregationalists and Methodists, were put in one scale, the Catholics put into the other, in point of round numbers, it is thought the latter would outnumber the whole.

164. Whilst other societies are quarreling and dividing and splitting up into parties; and masons and anti-masons; skeptics, woodties, politics, with heretics and *bedticks*, and many other *ticks*, are shaking the nation to pieces, to become as a rope of sand—Fanny Wrightism and Owenism with many other *isms* by foreign influence, are sowing the seeds of discord in society by destroying confidence and the force of moral obligation from the human and public mind, and overturning the government of the nation; the object of the un-Holy Alliance, and that of the Jesuits and the Holy Father, may be accomplished, and *theirs* established on our ruins.

165. William IV. the King of England, was popular beyond that of his predecessors; but he has disappointed the public and betrayed the people and forfeited their confidence by leaning to the side of the un-Holy Alliance; and not a man to shout for him now.

166. George the III went to church—not so heard of his son George IV; but when crowned, all the implements were new, modelled in the Catholic style—as the *cross* on the new crown and on the golden staff, &c., &c.

167. The ceremonies at the funeral of the *wife* of George the III, from Kew Palace to Windsor, were somewhat papistical; and the master of the ceremonies was a Catholic Peer.

168. According to the Annual Register, published in England a few years since, the Royal family have a "FAMILY CONFESSOR!!"

169. All the Royal children are said to have been Catholic inclined, with the exception of two—one son and one daughter.

170. Noblemen, called Protestants, to hold their estates, have their domestic chaplains, who are known to be sent to France for ordination by a Catholic Bishop, pure by order and succession.

171. The Revolution of France in 1789, caused 6 or 7000 Priests to take shelter in England; and within twenty-five years after, upwards of 900 Roman Chapels were built in that kingdom.

172. Algiers was taken possession of by the French, under the pretext of putting down piracy and colonizing the country. But who were to be sent to Africa, but the Protestants and those of liberal principles, who were too dangerous to the designs of the *Jesuits*, to remain at home.

173. The news by Telegraph reaches *Paris*

of the decrees to dismiss the deputies by an arbitrary power, and the presses suppressed the same day: this turned 36,000 persons out of employ, and brought on a struggle between the people and the King, who was dethroned in three days.

174. There was an arrangement between the military and civil authority to attack and slaughter the people, to strike terror into the public mind at once.

175. Lafayette and all the deputies of liberal principles, and editors of periodical works that were liberal, were proscribed for assassination: the catalogue of names was found with other conspiratorial papers, in a secret drawer of an iron chest, in a subterraneous vault—for which the *Ministers* were brought to trial and condemned to perpetual imprisonment.

176. Here the Prime Minister brought out the "secret treaty of *Verona*," the first time it ever met the light publicly—to show that he could have acted no other way than he did; in obedience to his sovereign, agreeably to the will of the Holy Alliance.

177. The *Jesuits*, on the fall of the King, fled in all directions: some took shelter in England, &c. Upwards of eighty vehicles crossed the Alps filled with them, to take shelter in Italy; and such as could not get off, disguised themselves and hid in garrets and cellars to save themselves. These circumstances speak volumes concerning the *Jesuits* and the *Holy Alliance*, as a part of the grand conspiracy against *representative* government and the liberties of mankind throughout the world.

178. The King of France was to let the liberty of the press be free; and also to have republican institutions about the throne; but he has forfeited the confidence of the people, and betrayed the trust reposed in him by leaning towards the principles of the un-Holy Alliance!

179. When the Inquisition was restored in Spain, the Jews, Freemasons and heretics, were allowed but forty days to come in and make submission, or share the horrors of that Court. From forty to fifty thousand persons were imprisoned in a few days, and most of them have never been heard of since.

180. Catholicism does not change—the principle is the same—appearances to the contrary notwithstanding.

181. How many have been destroyed on account of a different name, creed or opinion, within the memory of man, in different parts of the world!

182. The Bonapartists were invited to take shelter in Russia as teachers on the nobleman's estates, to improve that empire, and so escape the Bourbons of France. The *Jesuits*



seized the opportunity to occupy those places, intending to amalgamate the Greek with the Latin Church; but being driven away by the order of government, the Emperor Alexander died by *art*, which was laid to the Masons, and about 14,000 were made away with, and most of them have not been heard of since, though England was accused by the Jesuits, of the deed, to prevent the uniting of the two Churches. It cost Russia £500,000 to supply their place.

183. On Wexford bridge 197 piked and pitched over, 183 burnt in a barn, and others who turned Catholics to save their lives, were sprinkled by the Priest and then taken out and shot, saying it is better for you to die while in the *faith*, than to relapse back into heresy, 1798. Look at the book of Martyrs, and see the sameness down; and so mind and take care of yourselves.

184. How many thousand dollars have the Protestants of these United States given to the Catholic cause within a few years; and what will be the RECIPROCATI<sup>ON</sup>?

185. Mettirnech and Talleyrand, &c.—what have they to do in the wheel of fortune? and who gave aid to the Romish establishments at Hartford and New Haven in Connecticut?

186. The whole world appears to be divided into districts and men appointed to act as agents, each to act in his field, to make observation, report and receive instruction. So the row of fine buildings in New York and at Cincinnati and a place in the interior of Missouri—as, if they should fail in their attempt and design upon the Old World, to have this country as a refuge to fly to: the see of Rome, the school of Cardinals, with the Pope at their head, to be transported to North America, and set up their head quarters here.

187. When John Bull in the Old World resolved that he had a right to bind America in all cases whatever, the self-same day a noise was heard in the air in the New World, for several hundred miles.

188. So on the 12th of November, 1833, 500 nullifiers met at Milledgeville in Georgia, with an ex-candidate for the Presidency, who had been disappointed, and *unanimously resolved* to go the whole hog in separating or seceding from the Union; when the day ended, at midnight the *blazing meteors* began in the heavens, shooting from the *centre* to the circumference, to be seen all over North America, until the sun absorbed them in the morning!

189. The daughters of Moab, by the counsel of Baalam, seduced the young men of Israel, and brought the curse of God into the Hebrew Camp. So young women of fashion, are fond of a splendid place of worship: and hence, draw many to wait upon them and attend those splendid places, without anticipat-

ing any harm; but they are led in that way from the path of their forefathers, i. e. from Protestants to become Catholics.

190. The souls of the Martyrs under the Altar cried for *justice*—and the Heavenly Host praise God for His judgment in retributing the blood of the Martyrs on the *bad woman*, who sat on a scarlet colored beast, and had got drunk with their blood, for by this act of retributive justice, the earth, which hath long been in the enemy's hands, reverts to its rightful owner. For God will put it into the hearts of the ten horns, or civil governments, as already begun, to eat her flesh and burn her with fire; to seize her treasure, and break the ecclesiastical power, which heretofore assumed over the civil authority; and thus divide church and state.

191. In the original division of the earth, after the flood, the descendants of Japheth are said to people the Isles of the sea; i. e. Europe: for the ancients supposed Europe to be an island, and hence in prophecy it is called the *Sea*, to distinguish it from *Asia*, the main, which in prophecy is called the *Earth*.

192. The Papacy, or first *beast*, rose out of the *sea*, Europe. The second *beast* came out of the *earth*, Asia; and exercised all the power of the first *beast* before him.

193. When Bonaparte had the Pope a prisoner in France, and Rome the third imperial city in his empire—then was fulfilled the chain and succession of power from Rome Pagan to Rome Papal, and so to the second *beast* from *Asia*, who exercised all the power of which he had stripped the Pope.

194. The *beast* was, and is not, and will be again—and ascend out of the bottomless pit—slay the two witnesses and perish at the battle of *Armageddon*—when the Angel will stand in the sun and call all the fowls of heaven to the supper of the great God, to eat the flesh of kings and princes—and the two *beasts*, or *beast* and false prophet, will be taken away, and this be the last battle ever to be fought in our world.

195. The Magog of Ezekiel may refer to the same thing; as it takes seven months to bury the dead and the weapons of war answer the *Jews* as fuel for fire, seven years, without going to the forest for wood.

196. Magog was the grandson of Noah; and peopled the north of *Europe* and *Asia*, as is admitted by antiquarians, what now constitutes the Russian Empire—Gog, the chief Prince (or Emperor) of Mesach, (Moscow) and Tubal or Tobolski. According to prophecy the Russian bear is to go against the *Jews* after their return home to their own land, with their immense wealth, which is not real, but personal estate.

197. In 1724, Bangle wrote in German a

calculation on the fulfillment of prophecy. In 1754, Wesley abridged a part into English. In 1793, it was noticed that four things were to take place in 1810—17 years ahead, viz: 1st, the Pope to lose his temporal power—2d, the City to govern itself, 3d, this to be effected by a man from Asia; and 4th, that it would be 666 years from a particular date—and by the *fifth phial* would have his kingdom darkened and lose his own power.

198. Bonaparte became a commander in 1796—went into Egypt in 1798, and thence into Asia, and fought Sir Sydney Smith at a place called *Achre* in the plains of Galilee near where our Lord was born; hearing of the anarchy which threatened France, he saw a door to rise into power—hence in 1799 he got the command of the national guards—in 1800 to be Consul, and in 1802 Emperor—and in 1809 he passed the edict to strip the Pope of his power; and took him to France, and Rome was to govern itself as an imperial city—which edicts were to go into execution the first day of January 1810; and it was just 666 years, the intermediate time between 1143 when the power of choosing the Pope was taken from the people and lodged in the school of Cardinals; Bonaparte had his kingdom darkened and lost his power: and this is the data to the other two phials.

199. The 6th is to be poured on the Euphrates or Mahomedan, or Turkish empire—waters, (people) dried up, &c., that the way to the East may be prepared. Six years ago the Grand Turk had an empire of about 2,000 miles square—but now only his *Capitol*, with a strip of country like a garden spot around. 1st, the Russian Asiatic army took and retained some provinces near the Euphrates; 2d, in Europe, west of the Black sea, sundry provinces have gone off to govern themselves; 3d, Old Greece has gone off to govern herself; 4th, Algiers and her dependencies, France has taken; and 5th, the Pacha of Egypt has deprived the Sultan of the residue of his African domains, ancient Syria, the plains of Babylon and the Holy Land; thus the waters are dried up—and only the Capitol remains, which in a great measure burnt down, that the three great powers—Russia, France and England may amalgamate, as the three general heads, the whole ancient scripture world, and thus prepare the way for the great battle of Armegadon—each desiring the eastern ascendancy, and hence to centre there. For the policy of the three courts on that head is well known by their movements for many years.

200. The Egyptians placing the Mahomedans and Jews and Christians upon an equality, both as it relates to religion and politics—now, for the first time for 1800 years, appears the dawn of an opening for the Israelites to

return to their own land. See the design to remove the disability of the Jews in England, and the paying the Jewish Priests out of the revenue in France, the same as Protestants or Catholics, and the anticipation of an Eastern empire under the Jews, as a balance of power against Russia; and also their Sanhedrim to govern themselves by a Grand Council since 1806—which they had never done since their dispersion by Titus and the Romans.

201. The invitation for men of letters to improve Egypt, no doubt will be seized by the *Jesuits* to get all the ascendancy possible in the east, as well as to have their emissaries wherever there are protestant missionaries to thwart and counteract their movements.

202. There are prophecies which no doubt relate to America. 1st, Isaiah, speaking of a country beyond the Rivers of Ethiopia with *wings*; 2d, the *young Lions*, in the 39th of Ezekiel; 3d, where the woman “*flew* into the wilderness,” after she had *fled* before into the countries north of the Danube—her last flight to the United States.

203. The image in Daniel with a gold head and a silver arm, brass thighs and iron feet, smote by a stone, &c., short condensed history—1st, Gold head, Babylon; 2d, Silver arms, the Medes and Persians united in Cyrus, who took Babylon; 3d, Brass thighs, Grecians under Alexander the Great, who subdued the Medes and Persians; 4th, Iron feet, the Romans, who conquered the whole—as law-religion exists in the old countries, that Image is not wholly gone by, but we exist in the days of the *toes*.

204. But the stone shall smite it, and those ancient institutions will become as *chaff*—that King-craft and Priest-craft are the delegated power and gift of God.

205. The rational principles of William Penn, which have predominated in America, are illuminating the Old World, and King-craft and Priest-craft are going down the hill; therefore the Kings and Priests are alarmed; and the alarm has produced the un-Holy Alliance and called out the Jesuits from their dormancy, to act in conjunction together, in a general conspiracy against the liberties of mankind throughout the world.

206. For if the principles of Light and Liberty prevail, Monarchy and Law-religion go by the board—but in order to arrest the progress of Light and Liberty, there is no way but to destroy representative governments and the liberty of the Press, according to the secret Treaty of *Verona*, and hence all men of information and liberal principles and influence in society, must be proscribed and cut off at a stroke, that the rest may be awed into obedience, as was intended by the arrangement in 1830, that produced the revolution in France,

when the King and Jesuits were thwarted and had to flee.

207. And the only way for the Americans to be safe and to maintain their liberty and independence, is to be wide awake against nullification, priest-craft and the aristocracy that is rising in this once happy land. Our liberties may so remain, and be handed down to posterity, if the people do not give up the ship.

208. Right Reason (laying aside blind self-interest,) and virtue, and prayer in faith, with proper works, may save a sinking ship, rational liberty in a social point of view—not to divide and devour and sow all the seeds of dissention to destroy the union for temporary interest, and party purposes. Let a redeeming spirit of forbearance be found in the land to prevail among the people, and by so doing God will save the country from the curse and destruction that some, who have lent themselves as tools, have endeavored to bring upon it. Amen! so may it be!

209. The seventh phial was poured out on the air—what a blast in the atmosphere! Compare modern constitutions in the youth, and the state of society some 30 or 40 years ago.

210. Two years since, more deaths reported in Boston and New York in a single week than any time before; even yellow fever times not excepted.

211. The Cholera—50,000,000, swept off since it first broke out down to some three years ago—before it got into Germany, France, or England; one-sixteenth part of the human family, by computation; and how many have been swept off since? There is not a nation or an island of magnitude where the scourge is not felt; and perhaps the United States, according to our population and number, have been the most favored among the nations of the earth; but there is a just God, who will hold us accountable for the use or abuse of the privileges we as a nation enjoy.

212. In some parts the interference in elections—the injunction to the employed, not to go to the polls unless they vote as directed—on pain of dismission from employ.

213. So in matters of religion: go where I say, and attend my meeting, or be dismissed; thus interfering in matters of conscience and religion, to bring about Church and State, Law-religion,—a curse upon the land.

214. Calling white people slaves, locking them up to work more hours in the day, by an arbitrary power displayed, than is exercised over the people of color in the South.

215. So in Congress Hall, long speeches, many words, to display talents, get a name, pass off time; my wages are going on; and all to what purpose, but to disturb the land as it relates to the peace of society.

216. So old Hickory—how strange to tell—that a man cannot act right, do as he may—not one single thing is right—all is wrong from first to last—if one must believe what others say, or what we sometimes read.

217. To trammel and govern the Press, and the papers, encouraging or depressing their circulation, as the editorial matter may please or displease; so that interest shall induce compliance.

218. How many ways and artful means are used to gain the ascendancy in the land, all that human nature can invent seems to be put in requisition.

219. One may form a judgment of the strength of most societies, by the number and size of the church; not so of the Romans, for they may have half a dozen congregations for Mass in one forenoon in the same house.

220. There are young ladies, Nuns, called Sisters of Charity, of handsome address, employed to get into towns and cities, to lay foundations for Catholic schools; and months may pass before the true character and object are known; and in many of the Protestant schools there are men, as teachers employed, whose character is not known.

221. There is not a printer in the United States who would dare to be editor to a periodical work of a particular stamp, in the city of Baltimore.

222. Out of 213,000 in New York, 52,000 are said to be Romans; and at Brooklyn, every fourth person; also in the District of Columbia, about one-third of the inhabitants are Romans.

223. There appears to be an unnatural spirit of a diabolical nature exemplified in the world, as though the devil had come down in great wrath, as manifested by acrimony in the case of *Avery*, and the *anti-question* and in politics, and about the subject of what some call religion; perhaps *he* knows he hath but a little time and is determined to improve it.

224. Some believe in a Mule devil, some in a horned one, and some in none at all.

225. Mule devil, the ugly, bad deceitful, and revengeful spirit of man, which is constituted a two-legged devil; fallen Angels, evil spirits without corporeal bodies, in hieroglyphics, represented as a black man with horns; but a belief in the existence of both, may be nearer the truth than a negative of the whole.

226. When the beast shall ascend from the "BOTTOMLESS PIT" and rise again, and that with diabolical strength and fury, and the new persecution begin, that will fall on outward court worshippers, formal christians, as well as the sincere in heart; and Deists and Universalists will then fare no better than any other people, all will be cut off who do not conform, or are men of information, and in-

fluence and liberal principles; for there will be no neutral ground in that day; and to conform will not afford safety, for even then you may be cut off, as not trust-worthy in their view. Here then remember the WARNING by the third Angel, not to conform to the worship of the beast or his IMAGE—and there is not another such an awful and dreadful threatening in all the sacred volume, as is the one against conformity to that worship in that day.

227. Who was it that landed at Amboy, in New Jersey, with about 30 others, and 12 or \$15,000,000, eighteen or nineteen years ago—quit this country, amused the public with a rattlebox, and since his departure, has taken a new name?

“*Dangers stand thick through all the ground!*”

228. Here I must leave the subject to future development—knowing that my time is short, at best. The evening shades are coming on apace! But as a well-wisher to Zion and the public, and the whole world at large, may those into whose hands this may fall, take warning! timely warning, before the cup of their iniquity be full, that it may be well with them individually, and with the public also.

229. The following extract from the Millennial Harbinger, on the “Catholic Controversy,” I commend to the serious attention of my countrymen, as confirmatory of my apprehensions of the designs of the Romanists:

“This is one of the most important controversies of this controversial age. Important in all its bearings upon the Catholic religion, the Protestant religion, and the *Christian* religion, it cannot fail to interest all religious men. Important, too, in its bearings upon the political destinies of this nation, involving the fundamental principles of free government; and placing again in a new attitude before the public mind, the question, Whether it is possible for any earthly government to exist, under which men’s political and religious rights and privileges can be kept perfectly separate and distinct—it demands the attention of all political men.

“I have been, in a great measure, a silent spectator of the varied, ingenious, persevering, and bold efforts of the Romanists to gain the political ascendancy in this country. We have only once or twice, in a public way, called the attention of our cotemporaries to this subject. We have expressed the conviction, without giving the proof, that there is, on the part of the Roman See, a settled determination, accompanied with a lively expectation of success—a fixed purpose, from which His Holiness’ is never to depart, to bring these

United States into the bosom of the Catholic Church, and to add all America, North and South, to the territory of its dominions. Nor is this project so chimerical as many suppose; nor so implausible as many Romanists in America would have the Protestants to imagine. I am of opinion that it is practicable, if the Romanists can persuade our people that they have no such objects nor wishes; and especially practicable, if the present constitution, and manners and customs of sectarianism continue for a generation or two. Already 40,000 Jesuits, we are informed, are silently and secretly at work in the bosom of our country. Priests have been shipped annually to this country, and landed in small groups at every seaport from Quebec to New Orleans, to avoid suspicion. Large sums of money have been advanced from the coffers of St. Peter to found schools, colleges, and churches in these United States. These schools are, in numerous instances, made so acceptable to our fashionable Protestants and philosophic Sceptics, that they prefer them to any Protestant schools for the education of their children. Many distinguished citizens, at this time, like our Virginia Governor (Floyd,) have their children educated under the auspices of the Pope in Catholic schools. Catholic emigrants, in the ratio of three to one Protestant, are now crowding to our shores. Only two years ago some unwary Catholics boasted that it was known at Rome that 700,000 Catholics were in the United States, and that their church was then more powerful and influential in America than any other. With all these documents before our minds, shall we hesitate to say, that things are in rapid progress to such a consummation. Do we not now see, that even in our cities of New York and Philadelphia, the Catholic priesthood have the boldness to provoke controversy, and to challenge the investigation of their principles: and still more recently it is proposed to have various presses established in America for the purpose of making proselytes to the Catholic faith. Think not, then, courteous reader, that our fears have got the better of our judgment, when we express the conviction, that measures, numerous and efficient, are being taken to bring all America into the Church of Rome.

“Where will the Methodists be,” said a Protestant to a Catholic not long since, who dared to talk a little in this way—“What will our half million of Methodists be engaged about in those days?” “Methodists!” said the Priest, “Methodists! Why—their clergy are as independent of the people—as monarchical as ours! Many of them will fall into our views. No sect would I rather see *go ahead* than the Methodists. Their Clergy will make excellent Priests! We have Jesuits now

among the Methodist clergy. They are not known as such, it is true. We become all things to all men, that by all means we may gain some. Never mind—God bless the Methodists!

“And what will the Baptists, the half million of Baptists be doing in those days? ‘What they are doing now—fighting about their creeds and their opinions. A feeble band—more than twenty sorts of them, and no one of them has an efficient ministry! They have not much concert, and they have few learned and talented men. Bless your soul! Immersion travels slowly in cold weather!’

“But are not the Episcopalians learned and united? ‘Yes; and did not *three* of their most learned clergy, in New York, come over in one body to our Catholic Church, a few years since? Even in England, good Old

England, were it not for the Establishment—I will not say it. They are better paid than our clergy, a hundred per cent. There is but a paper wall between us and them!—I wish the Episcopalians were more numerous in America!’

“Thus some of the more simple-minded of the Catholics talk, as a gentleman informed me the other day in King & Queen.”

230. Look well to your safety and to the public safety too. Strive to conform to the will of God, as the “*Eternal rule of right.*” Let your heart be in the cause, that you may WORSHIP HIM acceptably, in “SPIRIT and in TRUTH,” and so meet the Divine approbation, and so insure His protection. That it may be well with you here and hereafter, is my fervent prayer.

## APPENDIX No 1

|  |           |
|--|-----------|
| The Roman Catholics in the United States, by computation, in round numbers, may be - - - | 800,000   |
| Presbyterians of all kinds, and communications, <i>pew holders</i> , &c., say - - -      | 1,000,000 |
| Quakers, - - -   | 300,000   |
| Church of England, - - -   | 200,000   |
| Methodists of all kinds, - - -   | 500,000   |
| Baptists of all kinds, - - -   | 400,000   |
| All other Societies. - - -   | 1,000,000 |
| Making - - -   | 4,200,000 |

Which estimate, allowing the whole who are attached to some society by prejudice or from education, to amount to 5,000,000, would leave about 8,000,000 otherwise, if the aggregate of inhabitants amounts to 13,000,000 souls in the United States.

It hath been said that "LORENZO Dow belongs to NO BODY;" also that those who belong to "no body" are "*Dowites*," and of course belong to him!

Now, admitting the above statement to be correct—then (after deducting 3,000,000 of colored people who belong to others) there would be a balance of 5,000,000 left for ME, which I take the liberty of addressing—first, as a *Citizen*, and secondly, as a *Christian*!

As a *Citizen*, I admonish you—I warn and

entreat you to be calm and *dispassionate* in all your *social* and *political* views—be, very deliberately, TRUE AMERICANS!

Watch the *officious*; designing, ambitious Courtiers! Be not used as tools—cat's paws, and *puppets* for none; but as people of *reason* and sense, act and possess a *JUDGMENT* and *SOUL* of your own!

See that the *Constitution* be not invaded and violated with impunity, by your Rulers, and sects and parties, for the sake of Church and State—Law Religion—the greatest curse that ever befel the World!

As a *Christian*, I expect *slander*, from those \* \* \* \* \* bigots, either in Church or State, and opposition from them in various ways; but, my counsel is, take Eternity into account, by a serious, considerate examination how it stands between God and your soul!

Avoid what is wicked and dishonorable, seeing it is the *motive and spirit* which gave character to the *ACTION*.

My advice to you, each and all, is to be guarded against sectarian prejudices, bigotry and bitterness; but lead a life of Prayer and Watchfulness and Spiritual Devotion, that you may enjoy, by the communication of the Spirit, Jesus Christ Revealed within—the Hope of Glory!

L. DOW.

*District Columbia, May 20, 1830.*

## APPENDIX No. 2.

THE practice of dressing in BLACK, by ministers of most denominations, is a perpetuation of one of the Popish customs, which was taken from the false prophets; who borrowed it from the true Prophets when *mourning* in sack-cloth, &c. But God declares he will remove the *Chemarims* (or black coats) with the Priests out of the land! Zeph. i. 4.

SIN and SATAN are represented as black. Black is a rotten color, and black will easily show dirt, therefore there is no reason but pride and the prejudice of education to be assigned for the perpetuation of it!

As it relates to Baptisms, the plural is spoken of by Paul. Heb. vi. there are three elsewhere:—Water, Sufferings and the Baptism of the Holy Ghost. As it relates to the mode, the Hebrews were baptized to Moses IN the Cloud and in the Sea; and yet they went through on DRY ground, so that they were not wet *all over* under water! John Baptized with (not IN) water, “unto repentance,” and baptized Christ, (who could not be baptized unto repentance for he had nothing to repent of,) and said I shall *decrease*, which implies that he knew his own dispensation would come to an end; while that of Jesus, must eat up all the rest and monopolize the world! Paul baptized some of John’s people over again, which implies the use of *water* among the first Christians, and that John’s baptism was not the Gospel one! IN Jordan IN the mountain *into the tree*, &c., at, to, upon, compare Exodus. Luke, and exercise common sense.

To gain an ascendancy and exercise a supremacy over others, “moral evil” will adopt any plan to maintain unjust prerogative.

Hence the *Pope* puts down the Fr e Mason! Why! Not because Masonry is wrong, but because it admits and requires only *Pem’s* general test, “a belief in one God and future rewards and punishment,” “as though a Protestant might be saved as well as a Catholic,” and by such all the Mahometans, Heathens and Deists, are called “*heretics*,” “*Infidels*,” &c., as though the whole, without any discrimination must

be damned, without any hope of mercy together! Whereas, what is a Deist, but one who acknowledges a Deity: What is an *Infidel*, but he that hath been guilty of a breach of fidelity; seeing one is the opposite of the other, by an act of violation, which constitutes *infidelity*; but he that is not guilty, should not *unjustly* be accused! The backslider exemplifies a character of infidelity, as well as the unfaithful husband or wife who violates their marriage vow!

But, if what has commonly been called religion, be not religion, but a piece of solemn mockery, as a sham upon the people; and a man perceives the imposition; his *reason* must call it in question; if he begins to seek for facts and enquire after TRUTH. Of course, he will and must have his *doubts*: What is truth! until he obtains evidence that will satisfy him!

No two stones look exactly alike, neither do two human countenances, nor any two voices sound alike: and if not, how can we expect that all should think and see alike! Variety exhibits both the wisdom and goodness of God in nature, and why not in grace! Charles V., after doing his best, could not make two *watches* run alike—hence his folly, to attempt by persecution, to make a nation *think* alike! And what, short of *divine illumination*, to cause the light of the moon to become as the light of the Sun, and the light of the Sun to become seventold as the light of seven days, can make the *watchmen* see eye to eye! When there will be no need to say know ye the Lord! for all shall know him, from the least unto the greatest, and the glory of God shall fill the earth, as the waters do the sea!

The Pagans had many deities, and they admitted of different modes of worship; though they had one *superior* to all the rest, called *Jove*, or Jupiter, probably borrowed from the patriarch—JEHOVAH and his angels. But when the worship of only one God became general, there could be but one kind of worship acceptable and right, and the others considered wrong of course. But people, by

mistaking a MODE for a PRINCIPLE, lost the *spirit* in the *letter*, and the *substance* in the *shade*—by which they forgot the *power* and only retained the *form*, which is worship only nominally.

Therefore they felt to persecute those who differed from them in opinion and *mode*—not admitting and considering that the *principle* might be the same. Whereas good is good, and bad is bad the world over, and there are but the spirit of the two principles.

Mahometanism, which admits of no idolatry, tolerated others to enjoy their opinions though with less privileges—but toleration was not known in Christendom till within a few hundred years, and even then but in a small degree.

In the days of *Elizabeth*, toleration was unknown in *England*. Hence, “*corrupted Christianity*” was more INTOLERABLE than Pagan or Mahometanism.

All religion, when established by law, hath been used as a political tool, to answer the purpose of ambitious and designing men! each appealing to heaven for the justice of their cause, when they are under the influence of “*old Sam*” in most cases—and thus substitute their own will for the rule of right. But the world will continue wrong, until the government of Jehovah be acknowledged, and he reign King in the hearts of all mankind.

The doctrine, that one person is born the local property of another, involves the idea that there is no such thing as an exoneration of obligation from the possessor let the possessed flee where they could, the duty remained the same. Hence, according to their ideas of equity, JONATHAN still belonged to the king; and an old grudge was the consequence, because *he* strove to be free. Therefore, when the freedom of the seas were monopolized, by assumption, considering that *power* constituted *right*, Jonathan could not enjoy the privilege, without paying a duty, and taking a *license*: which *act* would be *virtually* to give up his *independence*, and exist only nominally as a nation, but in fact to be governed as a foreign province. This led to the only alternative, *i. e.* SURRENDER or FIGHT. Jonathan chose the latter, because the former would have *betrayed his trust*, reposed in him by the *people*. But he had to begin before he was ready, seeing that he was bound by the *constitution* not to keep a standing army in the time of *peace*. These things are overlooked by many, who bawl and cry they know not why, only because *others* say so! But justice should be done to every thing; even the *devil* we have no right to belie, because it would be giving false testimony; and to misrepresent the truth, is intentionally to deceive, which is a “moral evil.” And it

is written, “Thou shalt not speak *evil* of the ruler of thy people;”—therefore, for those people who have come hither to enjoy the benign influence of our mild government on these peaceful shores, to turn and declaim, as many do, savors of the spirit of ingratitude, the most heinous and abominable of all crimes—marked with Heaven’s disapprobation—obtaining Jehovah’s curse!

When the nations of Europe, for the moment, were intoxicated with joy at Buonaparte’s downfall, they seemed to forget every thought of *justice*, saying, “It originated from *America*—and whilst the United States continue to remain a *republic* (which is the only one at present on earth.) we shall have our *work* to do over again!” But at length, recollecting themselves, though they had agreed to have nothing to do with the quarrel by giving *aid* as before, but leave the two nations to tug it between them, yet, on reflection of what might be the *consequence* if Jonathan was conquered, offered a mediation to make the quarrel up.

But the question involved in the contest—Whether, by the Creator’s law of nature, man is a *cosmopolite* or the *property* of another?—will indirectly come on the carpet, considering the age of enquiry; and the *answer*, which is self-evident, will unfold itself, and truth will present to view—producing its consequences accordingly.

The cause is the Lord’s—He governs the world in righteousness, and gives *judgment* according to equity: therefore the race is not to the swift, nor the battle to the strong! Contrary to human probability, we are not swept from the *ocean*, but the boasted laurels of *invincibility* was plucked from the other side! These things upon the *land* and *water*, when taken into account by the grasping mind, with the concomitants parts, must be acknowledged to be the hand of the Lord, which hath been our salvation!

But alas! it appears that some don’t know, nor prize our privileges, and would be willing to subvert the whole to answer the purposes of a few ambitious and designing men!—Hence it would be well for people to read the history of *kings*, and inform their minds on the corruption and duplicity of *courts*; and then ask, *if our rulers*, who must feel the effects of their own legislation, (they being continued in office only a limited space of time,) be so awfully obnoxious as to be considered unlearnable. What must be the sensation if WORSE MEN were in power! Moreover, should be continued for life! The truth is, any body, and even a *fool*, can find fault, but it requires a *wise* man in many cases to point out a better way. And men of no virtue, and wicked dark principles, are willing to sacrifice



every thing that is sacred; no matter who is injured, if themselves are served by those wicked ends! Those things have been carried on under the cloak of religion, money, &c. &c., to dupe the simple mind! This in all ages of the world, according to history, not excepting Mahomet, nor the Puritans so called, in the time of *Cromwell*; and who, when displaced in the time of *Charles*, came to Massachusetts; (with Milton's language\*) and hanged several Quakers.

In Massachusetts and Connecticut, the Law religion still remain to shackle the people, and in the latter place it is fifty cents fine for not going to meeting on a Sunday. Vermont and New Hampshire have shaken off the yoke! Maryland and Virginia, have repealed the TOBACCO LAW, for the support of the CLERGY, and most of the other State Laws, comport with natural justice, in matters of religion and conscience!

*Washington* ever seemed to show a reverence for religion, both in his deportment and proceedings. *John Adams* who quitted Washington City in the dead of the night, and was well on toward Baltimore that time it was day, ever exhibited "*righteousness overmuch*"—and considering the fuss among the Yankee clergy, their unusual associations and correspondence with the President, and many of their expressions about that time and shortly after—with the two buildings taking fire and burning some of the public documents; has a curious squinting, that they thought of a national establishment, and the clergy paid indirectly from the people by virtue of the revenue! *Jefferson*, seeing the evil of law religion, &c., had those barbarous laws against the Quakers repealed, and also the imposition of *tobacco*, which compelled every man in the parish, be his sentiment what it might, to give his quota of sixteen thousand for the Church Priest.

Hence many of those priests would not preach; others supposing *America* would be conquered, kept on, under an idea that the king, their master, would have their arrears made up—but after *Cornwallis* was taken, gave it up for a bad job; and only about three of the whole fraternity continued to officiate. Hence the churches, which were public property, being left vacant, another law was passed for other societies to occupy them: and the Methodists, Baptists, Presbyterians, &c., have used them occasionally since.

These things procured the epithet "*infidel*" for a mark of distinguishment; whereas *infidelity* is a breach of fidelity! But *religious VENOM* of all things is the worst! From those circumstances arose the prejudice of the


clergy of different societies who would be fond of a *law religion*, as the ground of their animosity and ambition against *him*, because *their hopes of gain* are stagnated by it. But posterity must judge. *James Madison*, believing in universal rights of conscience, as one of the *convention*, had the clause suggested which has become an important trait in our *Constitution*; and also rejected the bills to *incorporate* the BAPTISTS in the *Mississippi Territory*, and the CHURCH OF ENGLAND at Alexandria!—as the *principle*, once admitted by CONGRESS, might be plead as a *precedent*, and it would be uncertain where the evil would end! And as *religion*, under some name or another, has been used as a *hobby-horse* to accomplish certain purposes and ends, by operating on the minds of the ignorant, under the veil of sanctity, &c., to the no small injury of *society*; he seems not disposed but in a delicate way to bring religion, &c., into *political* affairs! *Es* which circumstance is worthy of remark! for a religious *bigot* is worse than an *honest* DEIST, who believes in Penn's *general test* as a qualification to *office*, viz. ONE GOD with *future* REWARDS and PUNISHMENT! The latter will feel the force of "*moral obligation*," to influence his practice, while the former *begs* the question; takes it for granted that *he* is right—hence assumes the liberty to pass judgment on every body else who may differ from him; whereas the other will only think for himself, and allow the others to think for themselves. *Es* The BIGOT of course will PERSECUTE, whilst the other allows *equal rights* of conscience!

Admitting the United States were a conquered country, and the following *administration* to exist;—1. The people to be disarmed of every gun, sword and pistol, on pain of death; and no man could be suffered to keep even a fowling-piece, without a *duty* paid of three guineas for it, and *fifty-five* cents for a *license* to keep it. 2. A military force sufficient to keep the people in continual awe. 3. In a great measure the liberty of the *speech* and of the press curtailed, on pain of fine and imprisonment, transportation or death. 4. The *Methodists* to become established by law; so that every *tenth* lamb, calf, bushel of grain, head of cabbage, peck of potatoes, &c. &c. &c., every tenth of every thing produced; and at the same time would get drunk, curse and gamble; horse race and keep a pack of hounds; play the whore and serve the Devil without restraint; and publicly acknowledge that they were *Deists*, and yet say that they believed that they were *moved* by the *Holy Ghost* to preach. 5. That no man could enter into the *military office*, however immoral, without first receiving the *sacrament*. Who could say it would be right? Who would at-

\* "It is better to reign in Hell than serve in Heaven?"  
Which is best, to be a Hog among Kings, or a King among Hogs.

tempt to justify it? Would it not be an oppression upon the nation—an *evil* which should be redressed—and if sanctioned by government would be a national sin indeed? the theory and application is very easy.

The news of peace salutes our ears, and reverberates through the land—but how long it may continue, who can tell?

What ambitious man designs for evil, the Lord takes off his restraining power, designing it for *good*, by over-ruling the consequences thereof! The *frost*, transposed from *north* to *south*, prevented the inroads across the *lakes*, and up the bayou St. John—and also the winds effected the course of the water in such a manner, that the British could not embark, for want of depth, in time to come round to do further mischief, before the news of peace arrived. Here observe, the deceiver got deceived—for, first, the proclamation, inviting Tennessee and Kentucky to come and join them—secondly, the demand for Ohio to be our western boundary—thirdly, the Expedition to New Orleans, with a governor, and all the officers with their clerks, &c. &c., show *what* their expectations, and of course pretensions, were:  and all these about one and the same time in agitation, to get round us like a horse shoe, like the French policy, 1755.


But how contrary have things turned out from their calculation? The affair of New Orleans, Baltimore, Plattsburg, Sandusky, Crany Island, &c. &c.—how *many* they have lost, and how *few* on the American side have fallen, is a thing truly wonderful and providential! The country is not forsaken of God though scourged, and the American character will be more conspicuous, and established to take *rank* among the nations of the earth. The one who claimed the *ocean* for her own, is shown, that she is not invincible: though her *glory* is begun to set, God may lengthen out her days awhile longer, because she grants more liberty of conscience than any other of the East at present—and also, as she, who had such a hand in the slave trade, has conjoined with the American government, (which never had any hand in it,) to discountenance it, &c.

The Gospel progressed from the EAST as far to the WEST as it could, and find civilized informed people. The wilderness of America—a new world—a place prepared of God for a theatre of great and important things worthy of himself!!—here a new form of government is formed, congenial with the principles of the Gospel, and agreeable to the universal rights of conscience, as established in the Creator's law of nature!—whilst darkness, idolatry and wickedness, with superstition and barbarity, evil and wicked laws govern all the intermediate countries, too in-


tolerable to be borne. Those things were brought into being by wicked men—upheld by the sword and terror; by those, whose interest it is to uphold and support them. Most monarchies are laid in blood; and the blood of the innocent calls loudly for redress, which *justice*, sooner or later, must retribute—for she cannot always sleep.—Hence the “man stealer,” the bloody priest, and the merciless tyrant, must “be gathered as a cluster, and cast into the wine press of the wrath of Almighty God.”

France, Spain and Portugal, still bind the conscience of man, and also persevere in the practice of the slave traffic which shows their cup is not yet full.

Flattering, vain and empty titles began in France, as most of the modern fashions do, connected with those various degrees of *nick-names*—Slave, Servant, Mister, Sir, Baronet, Baron, Viscount, Earl, Marquis, Duke, Prince, King, Emperor and Despot. The term *Lady*, formerly was only applied to the empress of Rome, but now it is applied to tag-rag and bobtail.

The twelve *signs* of the zodiac, existed nowhere but in the minds of the Pagans, fabulously—which they applied to the parts of the firmament, and distinguished by the names of the beasts most familiar to them, imagining that each deity took a turn round, and so governed the body between them. But what is the *sign*, and what the *substance*?  It is an imposition from the *heathen Mythology*, retained and transmitted down by the superstitious.

The practice, in some parts of America, of not taxing the heads and property of *ministers*, (by which the public is cheated and defrauded out of their just rights,\*) originated from a reverence for the priests, because of their superior *sanctity* in the dark ages of the world, when popish superstition began to rise. First, *annuity* of property: secondly, exemption from *military* duty: thirdly, not to be tried by the civil law, because of their *character*, but the ecclesiastical law *only*. These things were done out of *esteem* first: afterwards they claimed it as their prerogative, and so became above all law but their own: and hence being rendered superior and independent of the government, began, through their episcopal combination, to go over the heads of each and all orders and classes of men—as-

\* A Yankee priest in the East, had a flock of sheep, on which was a drawback to encourage the raising them, but he not being taxed, derived no benefit by it; however, his son had a horse, on which was a heavy tax. So, just before taxing time, they made a *swap*, horse for sheep, to save the tax and the drawback too. Soon after taxing time was over, they both pretended to be sick of their bargain, and exchanged again  but got four fold as a consequence, the cheat being so plain.

suming the awful prerogative of demanding money, and cursing those who dare to stand in their way, or to oppose them.

Moreover they assumed the liberty, power and authority, to determine the state of all mankind, by judging some to be burnt to death here, for heresy, and consigning them to the flames of hell forever hereafter.

On the other hand, that one drop of Jesus' blood was sufficient to atone for the world, therefore all the rest was given to the pope, for *indulgences* to commit sin, which might be committed with impunity without remorse. Furthermore, the Christians could do something over and above what was required, which of course would be *meritorious*; and these were put into a box with the merits of Christ, and the keys were given to St. Peter, and his successors in office, to issue those indulgences as above. By these means the world was imposed on unwarranted and prevented regeneration; so that *kings* themselves have been the *dupes* of PRIESTS, and a word from the Bishop would produce a greater effect than Buonaparte in a whole campaign, with an hundred thousand men, and to suspect the imposition, was esteemed impious in the highest degree.

From the "law religion" of *Constantine* the great, originated episcopacy, which is modelled after the old "*Roman law*," of monarchy; and from Phoclus, who murdered the emperor, two daughters and six sons, originated the title of "universal bi-shop," who in return gave Phoclus *absolution* for the horrid murder.

To keep the people ignorant was the policy of the priests. Hence, what books were not destroyed by the barbarians, from the northern hive, and by the Saracens, were monopolized by the priests, and what books were written in Latin, in order to carry on the joke until these very modern times; and even the city doctors give their written prescriptions in the same language, for the same purpose and ends.

And such was the ignorance, even among the *clergy*, that a bishop could not write his name, but would make a mark for his SIGN. Hence the origin of the term "sign a paper," instead of *subscribe*, &c.


Thus, whoever looks at the state of the world in the solitary ages—the origin of power—the improvement in society—the revolutions, from cause to effect, will find a field for reflection. Here may be observed great sources of error, by deciding concerning ancient institutions and manners by ideas and customs which prevail in our own time, when there is no likeness in the principle or the form.

Such tyranny and oppression as the des-

potic rulers and priests administer, when people are trained in ignorance and servitude, without a possibility of redress or improvement, must appear obnoxious to every virtuous mind, whose judgement is according to correct principles, as man stands in relation to his Creator, and to his fellow creature!

The conduct of *Ferdinand VII.* and the priests with the government of Spain, has become so odious and detestable, that most of their provinces in America have shaken off the yoke, or are striving to do so; to enjoy privileges bestowed upon them by the God of nature. Both parties in *Mexico*, the province next to Louisiana, have agreed on reciprocal principles, to become one; and reject *Ferdinand*, because he rejected the *constitution* offered him—which had secured a measure of "liberty of conscience."

Six thousand Bibles and as many Testaments, in French, to be distributed in those countries of America inhabited by French. The Bishop of New Orleans has sanctioned the same, and will use his influence to promote it; which under a Popish government he never would durst to have done. His remarks on the hand of *Moses* in the affair of *Analek*, while the *battle* was in suspense, when the intruders with high-minded anticipations were coming, were judicious and very impressive!

Considering the attachment of the Prince Regent to Mrs. Fitzherbert, a bitter Romanist, with the present gradual rise of *popery* in the different countries of Europe, and the address of the Irish clergy to the Pope; also the fuss by the Romanists in *Baltimore*, their "*Te Deum*" on the restoration of the pope (who went home from his prison to Rome triumphant, in great  *pomp*; and moreover the pompous preparations to receive some of the monarchs on a visit) connected with the curious vaults or cells on a singular construction.— May not this be designed for a private INQUISITION? Seeing the King of Spain's money, with the influence of the pope and priests, were the moving cause! Are not those things pregnant with important and interesting matter? How soon will time unfold it, the events must determine!

*Ferdinand*, who was restored by the power of BRITAIN, has restored the *inquisition* to the utmost of his ability; and so many are the prisoners taken up for *heresy*, that the prisons are not adequate to hold them: hence monasteries and convents are converted to that purpose.

Of two evils one can be greater than the other. War, as bad as it has been in Spain, is preferable to the old order of things; for in this short time, more light beamed into that country, than for centuries before; while the

British and Buonaparte got the *Inquisition* down between them. But now it has been restored, Ferdinand's best friends have not escaped; but the priests have exhorted to put the *Cortes* out of the way by fire and sword, because they encouraged liberty of conscience, as an introduction to heresy! Do not these things show that the innocent blood is not fully retributed yet?\*

The pope (who is restored by virtue of the power of BRITAIN, who fomented combination and hired the allies) has gone home to Rome in pomp; where he was received with great parade, and restored, not only the ancient nobility, with the feudal laws, but also the inquisition, and the order of *Jesuits*; putting down *free-masonry*, because it requires only faith in one God, with future rewards and punishment—which gives liberty of conscience, as though a *Protestant* could be saved as well as a *Romanist*: which ideas are considered so liberal as to be an introduction to heresy!

The Stadtholder of Holland, (who is restored by virtue of the power of BRITAIN) is now styled the *sovereign* prince of the Netherlands, &c., is almost absolute, though once very limited in his power.

The king of *France*, (who was an exile for about twenty years, and is now restored by virtue of the power of BRITAIN) is far more despotic than Napoleon Buonaparte was—for his senate were some check on him, and his ministers and judges were subject to impeachment; hence the summit of *absolute* power and dominion until the revolution 1830.

Many Frenchmen have quit these shores within a few months, and gone back to France, perhaps to receive a part of the cup of retribution, seeing many of them were the *priests* and *nobility* who fled for refuge, and had a gracious time and space to repent, but whose characters and state were unknown, until just as they went off, when the cloven foot appeared.

Near forty thousand Frenchmen perished in the attempt to subjugate the colored people in Hayti, and still Louis is bent upon that mischief: and in the slave-trade also as well as the *Portuguese*, (whose king is restored by the power of BRITAIN) who were the first of all in the traffic, and who first set the example, by *selling* them to *Spain*, who in turn adopted the practice, and still perseveres therein!

The evil of *slavery* was introduced into these States BEFORE we become a nation; therefore the turpitude of it *nationally*, must

be placed to the account of BRITAIN.—For through her policy it commenced with us, and our government had no authority to put a stop to it until 1808; and even then no authority was delegated to legislate on it, as it relates to internal affairs—for each state retains the prerogative to govern its own internal policy: Of course none but state governments have a power to legislate on the subject, or a right so to do. Hence the evil, as it relates to America, must be considered only as a state and not a national sin; seeing that eleven states out of eighteen, are out of the spirit of it!

The king of Prussia is equally indebted to the power of BRITAIN for his return, &c.

Such strides for absolute dominion, to bind the people, the world never exhibited before. The nations of Europe are nearly on an equal level to British provinces, considering their low, reduced, degraded state. Hence *she* may be considered as "Queen of the Ocean," and "Mistress of the world;" but how long those things will continue as they are now, is very uncertain—time must unfold it.

The idea of *liberty* and the degrees of light in Britain were *progressive*—as all other things are of a social nature. Even the Creator's law in nature, does not cause meridian light from midnight darkness; but the twilight of *aurora* gently brings the change as the human eye can bear it—and new wine must be put into new bottles only.—Or in other words, there must be a proper relation and fitness of things, uniformly in all the ways and works of God, which are done in wisdom, and worth of himself!

Many people have attempted to bring every thing to a theory which they study and pursue—the doctors and law-established priests not excepted. But most of the valuable medicines now in use were discovered by *quacks*, and accidents so called; but I ask whether it be not, rather, with more propriety to call it PROVIDENCE!—I leave people to judge!


The state of the world in the beginning, being, as it were a commonwealth, there were *sons* of God, and they *called* on his name; so just after the flood it was the same; also among the Jews, from the time of Moses for several hundred years. Greece and Rome improved whilst in their *republic* state; and so did those cities which were privileged by charters, and those which united by commerce. But violence by oppressors brought judgment on the old world: and also confusion on Babel kingdom. Likewise, after the third *monarchy* among the Hebrews, they began to degenerate socially in their morals. And so Greece, when usurped by Philip, and ended by Alexander his son. And Rome also, after the second Augustus. And in all other coun-

\* As many as ten thousand were put out of the way and never heard of since—see the book on the inquisition recently printed at Boston, justifying it and pleading for one here!

tries where oppression abounds the opportunity of improvement is prevented; which tends to stupify and degenerate the mind into the greatest darkness and ignorance!

These things show the propriety of free inquiry, and a proper intercourse, and liberty of conscience, and equitable laws and penalties, apportioned and fitted to the routine of crimes. Pure motives to do right, with a line of proper conduct, founded on responsibility, accompanied with honesty, truth and veracity. Schooling ought to be more universal, that good information might become common and general, among the people of color, as well as among the whites; and all who should be born after a certain period, to be *qualified* for citizenship, and freed at a proper age to learn a trade; and "WORKHOUSES" to accommodate those who will not probably accommodate themselves elsewhere, to prevent a nuisance to society.

There are a large number of free people of color in the United States, who must have an existence somewhere. And as the statute laws in some of the new states prohibit such emigrants to those parts, the question arises, if it would not comport with WISDOM and RIGHTEOUSNESS for our supreme govern-

ment to *locate* a tract of country above latitude 33, west of the Mississippi, for such to emigrate to if they please? Would not thousands go there as tenants to government or otherwise.  Let him that readeth understand—and look at circumstances, and view consequences!

Many have wished for all my thoughts and writings concentrated in a *body*. With difficulty they have been collected, and brought to a *focus*, and published in two volumes, for the benefit of society, now, and when I am gone the way of all the earth.

My health is in a tottering frame, and the tide of life is begun to turn with me. But what time I have to spend below, I wish to devote to Zion's welfare, and stem the torrent of opposition and temptation, until the journey of life shall close, and my weary soul may gain the Happy Land.

The TEN TOES of *Nebuchadnezzar's* Image only remain; these TIMES are EVENTFUL, and the SIGNS are portentous; let all the ISRAEL of GOD be in a state of readiness for the *coming* of the LORD!

Lorenzo Dow.

Montville, August 26th, 1843.

## CONCLUSION.

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### COURTEOUS READER—

The foregoing Exemplified Experience in Miniature, exhibits the dealings of GOD and MAN, and the DEVIL, in the various and trying scenes of Life through which an individual hath been called to pass, while upon the Journey of Life, in a period of nearly fifty-six years

The travels and incidents attendant, are but hints, comparative, to what might have been said or written; but they serve as a specimen, a part for the whole, which admits of reflection to a contemplative mind!

Observations on Polemical Divinity and the subject of the inherent and unalienable Rights of Man, &c. &c., are given for the benefit of

those who may come after me, in time to come, as well as for those now upon the stage!

We must soon part, therefore as I take leave of you, my request is, to lay aside prejudice, sacrifice sin—sink into the will of God—take him for your protector and guide by attention to the sweet influence of his spirit on the mind, that you may be useful in your day to your fellow mortals here; and as an inward and spiritual worshipper, ascend to God, thus it may be well with you here and hereafter. *Amen.* Adieu till we meet beyond this life!

FAREWELL.

LORENZO DOW.

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