

NYPL RESEARCH LIBRARIES



3 3433 08239364 0

The
Gordon Lester Ford
Collection
Presented by his Sons
Worthington Chauncey Ford
and
Paul Leicester Ford
to the
New York Public Library.

AN
(Thornton A.)
Thornton

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

(Thornton) a
AN



THE

LIFE

OF

ELDER ABEL THORNTON,

LATE OF JOHNSTON, R. I.

A PREACHER IN THE FREE-WILL BAPTIST
CONNEXION,

AND A

MEMBER OF THE R. I. Q. MEETING.

WRITTEN BY HIMSELF.

PUBLISHED BY THE R. I. Q. MEETING.

PROVIDENCE:

OFFICE OF THE INVESTIGATOR.

J. B. Yerrinton, Printer.

1828.

THE NEW YORK
PUBLIC LIBRARY

165627

ASTOR, LENOX AND
TILDEN FOUNDATIONS
• 1900

PREFACE.



BROTHER THORNTON, in his last sickness, gave directions that after his decease his Journal should be left in the hands and at the disposal of a brother in the ministry, whom he selected. If that brother, upon examining the manuscript, should think its publication would be useful, he was to have liberty to publish it, and the profits, if any, were to be his. The brother to whom it was thus committed, not wishing to receive personal emolument from the writings and labours of another, but desiring that the work might be consecrated entirely to the cause of religion, presented it to the Rhode-Island Quarterly Meeting. The subject was submitted to a committee appointed for the purpose, who after having examined the manuscript, reported, that in their opinion, its publication would tend to the edification of the pious and to the promotion of the cause of truth. The Meeting accepted this report, and appointed another committee to superintend its publication. This committee now have the pleasure of presenting it to the subscribers and to the public. They are aware, that the work has no claims to literary excellence. To this it does not pretend.

The subject of the following Memoirs was not a favoured son of science. He did not enjoy the advantage of a public education. He was not trained up in College halls, nor was he designed by wealthy parents to fill exalted and lucrative stations in the church. He had, however, the advantages of an early common school educa-

tion. He possessed a *sound* mind, a retentive memory, and a natural fondness for reading and reflection. He was far from despising the advantages of education. These he highly appreciated, and so far as his limited means and opportunities allowed, he improved his mind in useful knowledge.

Soon after he became a hopeful subject of renewing grace, and was satisfied in his mind that he had "passed from death unto life," he felt strong convictions that it was his duty to preach the gospel. To this great and glorious work he early in life devoted himself, and in the performance of its sacred duties his whole heart and soul appeared to be engaged. In his public performances he was solemn, and in his manner manifested great earnestness and zeal. He spake as one who believed in his *heart* what his lips uttered. He often preached,

"As if he ne'er should preach again,
And as a dying man to dying men."

Not satisfied with preaching Christ crucified to the people of his native State, he resolved to travel to distant parts, that he might proclaim this *precious* salvation to "other cities also." Accordingly, having made the necessary preparations for his journey, on the 24th of May, 1824, he bade adieu to the scenes of his childhood and youth, to the place of his nativity, endeared to him by a thousand tender recollections, to brothers and sisters, and, what to him was most of all affecting, to his aged parents, bowed down with the pressure of years, weeping and loath to let him go. But he sacrificed his natural feelings to his duty, and voluntarily entered upon the labours and deprivations of an humble *Itinerant Minister* of Jesus. His exertions in the cause of Christ were not in vain. Many sinners were, no doubt, through his instrumentality, turned from the error of their way and

converted to the Lord, and many saints, some of whom are now living, could testify with what satisfaction and profit they listened to the blessed word of truth falling from his lips. By his amiable deportment, deep humility, ardent piety and zeal in preaching the gospel, he endeared himself to many, both ministers and private brethren. But they will enjoy the pleasure of his society, they will witness his edifying example and exertions to build up the kingdom of the Redeemer among men *no longer*.— His labours and his sufferings on the earth are done. He will preach the gospel to dying sinners no more. In early life, in the midst of prospects and of usefulness, in almost the commencement of his labours in the gospel ministry, he was called away. His blessed Master, whom he so ardently loved and so faithfully followed, said to him, "Come up higher." This little volume remains as a memento of what he had experienced and suffered and done in the cause of Christ. That it may encourage and animate in their labours his surviving brethren in the ministry, instruct and edify private Christians, awaken and alarm the careless sinner, and become profitable to every one into whose hands it may fall, is the sincere desire and fervent prayer of their sincere friend and unworthy servant,

Z. TOBEY.



PRELIMINARY REMARKS ON THE FREE-WILL BAPTISTS,



The Baptists as a denomination are distinguished from all other sects among Christians, on account of their peculiar views of the ordinance of baptism. They believe immersion, and that only is Gospel Baptism. Effusion and sprinkling is in their opinion anti-scriptural. They reject Infant Baptism, as it is called. and think that believers are the only proper subjects of this rite. Although all Baptists entertain these sentiments upon the Ordinance of Baptism, yet upon many other subjects they are divided. The five points of Calvinism constitute the most prominent line of division among them at the present day, and may very properly be considered as separating them into two grand divisions, viz: those who receive and those who reject the peculiar sentiments of Calvin. The former are called Calvinistic Particular or Association Baptists, the latter are called General, Arminian or Free Will Baptists. The Free Will Baptists as a denomination originated in New-Durham, New-Hampshire, in the year 1780. Elder Benjamin Randall a man of much knowledge, great zeal and deep experience in religious subjects, became much embarrassed in his mind respecting the doctrines of Calvinism. He began to doubt their being correct and scriptural. He therefore resolved to lay aside all prejudices and prepossessions, and carefully to examine the scriptures for himself upon these momentous subjects. The result of this examination was that his former sentiments, sentiments which he had embraced from education, and not from personal examination, were both *inconsistent* and *unscriptural*. Rejecting the dogmas of his former system, he taught that all have sinned and come short of the glory of God; that Christ died for *all*; that the grace of God which bringeth salvation hath appeared to all, and that the Minister of the Gospel may go into all the world and preach the Gospel to every

creature—he that believeth and is baptized shall be saved, and he that believeth not shall be damned. The sentiments embraced and with great zeal propagated by Elder Randall, were thought by the Baptists with whom he was connected extremely dangerous and heretical. He was therefore laboured with by the Church, and his brethren in the ministry endeavoured to convince him of his supposed errors. He was, however, too fully persuaded of the correctness of his principles, and too much attached to the doctrines of a Free Gospel, to be induced, either by their arguments or persuasions, to retract. Such was the force of argument with which he defended his own sentiments and such the ingenuity with which he exposed the inconsistencies in those of his opponents, that a number of his brethren in the ministry warmly espoused his cause and united with him in preaching the same doctrine. Among this number were Elders Pelatiah Tingley, an excellent man of liberal education, Samuel Weeks and some others, who with great diligence and zeal united with Elder Randall in preaching *salvation free*.

The Lord greatly blessed the labours of these men of God, many brethren of different churches and denominations embraced their opinions; many sinners were converted through their instrumentality, and several churches in union with the church at New-Durham, were soon established. It is true they met with much opposition, and had frequent occasion to remember that saying of the Apostle, yea, and all that will live godly in Christ Jesus, shall suffer persecution. Opposition and persecution served only to make them more humble and increase their exertions in the blessed cause of their divine Master.

The preachers travelled much from place to place, proclaiming wherever they went the unsearchable riches of Christ to a guilty world. Revivals of religion among them were frequent; quarterly and yearly meetings were instituted, and thus this sect, which at first was every where spoken against, by the blessing of God, greatly increased and prospered.

To the labours of Elder John Colby is attributed, under God, the rise of this denomination in the State of Rhode-Island. In the year 1812 Elder Colby visited this

State His preaching and labours in the gospel excited much attention, and were attended with glorious reformation. A church was constituted in Burrillville, from which the work spread in different directions. Other preachers succeeded Elder Colby, whose labours were also blessed. The labours of Elder Joseph White in particular, will long be gratefully remembered by the churches here. Elder White for a number of years was settled in this State, having the pastoral care of several churches at the same time. His exertions were very great, and his labours arduous indeed, until his strength and health failing him, he was obliged for a while to suspend them. There are at present 10 Churches composing the Rhode-Island Quarterly Meeting, and between 700 and 800 communicants. In some parts of the State of New-York, in the State of Ohio and in the Canadas our cause has been remarkably successful, many churches have within a few years past been formed, and a large body of brethren have arisen up who are happily united in the Lord.

We are not able to give a statement of the exact number at present belonging to the whole connexion, but can say in general terms, that considering the infant state of the denomination, and the obloquy and reproach that have been cast upon us, our number is much greater than our warmest friends could reasonably have anticipated. The Lord has greatly multiplied and blessed us on every hand; and never, perhaps, were our prospects, as a people, more flattering than at the present time. Almost every week brings intelligence that in some part of our Zion churches are organised and additions made to our number.

Although we reject all written creeds and articles of faith except the Bible, taking that alone as the man of our counsel, and acknowledging its authority only in matters of faith and practice, yet we are perfectly willing to make publick our religious sentiments, and we feel it our duty to declare openly our views of the doctrine contained in this blessed word of truth.

The following articles contain our sentiments on the subjects to which they relate. We give them in the language of another, *Dr. Clarke*.

1. That there is but one uncreated, infinite and eternal being; the Creator, Preserver and Governor of all things.

2. That there is in this Infinite Essence a *plurality* of what are commonly called *Persons*, not separately subsisting, but essentially belonging to the Godhead; which *Persons* are commonly termed FATHER, SON and HOLY GHOST; or GOD, the LOGOS, and the HOLY SPIRIT: and these are generally named the TRINITY; which term, though not found in the New Testament, seems properly enough applied, as we never read of more than *three* Persons in the Godhead.

3. That there is no salvation but through Christ; and that, throughout the Scripture, His passion and death are considered as *sacrificial*; pardon and salvation being obtained by the shedding of His blood.

4. That no human being, since the fall, either has or can have *merit* or *worthiness* of or by himself; and therefore has nothing to *claim* from God, but in the way of his mercy through Christ; therefore, pardon, and every other blessing promised in the gospel, have been purchased by his sacrificial death: and are given to men not on account of any thing they have done or suffered, or can do or suffer, but for His sake, or through his merit alone.

5. That these blessings are received by *faith*, because not of works nor of sufferings.

6. That the *power to believe*, or grace of faith, is the free gift of God; without which none can believe: but that the *act of faith*, or actually *believing*, is the act of the soul, under the influence of that power. But, this power to believe, like all other gifts of God, may be slighted, not used, or misused; in consequence of which is that declaration, "He that believeth shall be saved; but he that believeth not shall be damned."

7. That justification, or the pardon of sin, is an instantaneous act of God's infinite mercy, in behalf of a penitent soul, trusting only in the merits of Jesus Christ: that this act is absolute in respect of all past sin; all being forgiven, where any is forgiven.

8. That unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights: in which state of backsliding he may persevere; and, if so, perish everlastingly.

9. That the whole period of human life is a *state of probation*; in every part of which a sinner may repent and turn to God; and in every part of it a believer may give way to sin and fall from grace: and that this possibility of rising, and liability to falling, are essential to a state of trial or probation.

10. That all the promises and threatenings of the word of God are conditional, as they regard man in reference to his

being here and hereafter: and that on this ground alone the Sacred Writings can be consistently interpreted, or rightly understood.

11. That man is a free agent, never being impelled by any necessitating influence either to do evil or good; but has it continually in his power to choose the life or death that is set before him: on which ground he is an accountable being, and answerable for his own actions: and on this ground also, he is alone capable of being rewarded or punished.

12. That his free will is a necessary constituent of his rational soul; without which man must be a mere machine, either the sport of blind chance, or the mere *patient* of an irresistible necessity; and, consequently, not accountable for any acts to which he was irresistibly impelled.

13. That every human being has this freedom of will, with a sufficiency of light and power to direct its operations: and that this powerful light is not inherent in any man's nature; but is graciously bestowed by Him who is the true light that lighteneth every man that cometh into the world.

14. That the soul is immaterial and immortal, and can subsist independently of the body.

15. That there will be a general resurrection of the dead; both of the just and unjust: that the souls of both shall be reunited to their respective bodies; and that both will be immortal, and live eternally.

16. That there will be a day of judgment, after which all shall be punished or rewarded according to the deeds done in the body: the wicked being sent to hell, and the righteous taken into heaven.

17. That these states of rewards and punishment shall have no end; forasmuch as the time of probation or trial is for ever terminated; and the succeeding state must necessarily be fixed and unalterable.

18. That the origin of human salvation is found in the infinite *philanthropy* of God: and that, on this principle, the unconditional reprobation of any soul is absolutely impossible."

To these sentiments, and to the Free-will Baptist denomination, Br. Thornton was sincerely and firmly attached. To this cause he devoted the best part of his short but laborious life. His aged father, now on the verge of the grave, very recently informed me he had no doubt but the journeyings, labours and exposures to which his son subjected himself in discharging what he deemed his duty, in preaching the gospel, brought upon him the disease of which he died.

These remarks may throw some light upon the nature of the trials and sufferings through which our deceased brother, and many others among our most eminent preachers, have been called to pass in preaching and defending the doctrine of free salvation.

Our denomination is yet in its infancy—it has had and continues to have many prejudices to contend with. Not possessing the wealth, and learning, and influence of older and longer established denominations, and withal feeling it duty to adhere as far as possible to the plainness and simplicity of the gospel, we have been looked upon by many with contempt. Opprobrious epithets have not been wanting to bring our cause into disrepute. We have been called *Free-willers, enthusiasts, ignorant, illiterate, deluded*. Notwithstanding all, there have been men (of whom our deceased brother was one) who were willing to spend and be spent in this cause, who were not ashamed of the gospel of Christ—were not

“Ashamed to own their Lord,
Nor to defend his cause;”—

men of whom it might be said, they “counted not their own lives dear unto themselves, so they might finish their course with joy, and the ministry they had received of the Lord Jesus.” They have finished their course, they have concluded their ministry, they have gone beyond the reach either of the censures or applauses of men—the flatteries or frowns of the world—they have gone to that impartial tribunal at which truth and righteousness alone can stand—before which *all* must, sooner or later, appear.

“When thou my righteous judge shall come,
To call thy ransomed people home;
Shall I among them stand?”

THE
LIFE AND EXPERIENCE
OF
ABEL THORNTON.



CHAPTER I.

Elder Thornton's birth and parentage; account of his early religious impressions, and his subsequent conversion to God, to the time of his first serious impressions that it was his duty to engage in the work of the Gospel Ministry

I WAS born in the town of Johnston, State of Rhode-Island, August 16th, 1799. I was born of reputable parents, although they were not professors of religion, and had two brothers and two sisters, and I was the youngest of the family. After I became large enough to go to school, my father sent me both summer and winter till I was nine years old; after this, he being a farmer, kept me at home in the summer season to work on the farm, and sent me to school some every winter till I was in my 18th year.

When I was small, I from time to time had serious inquiries in my mind about religion, death and futurity; but was not particularly taught by any one respecting these things, and my own ideas being scanty upon these subjects, nothing especial occurred in my mind.

From the age of 15 to 20, I grew very indifferent as to the things of religion—my mind was taken up with the things of the world and the vanities thereof. I delighted much in what is called civil mirth, and joined in most of the recreations which my youthful companions followed: my mind was aspiring for popularity, therefore I was found among the honourable of the world, and rejected things of a low nature, or despised that which was thought to be dishonorable among the popular. My mind grew so much to the reverse of divine things, that I thought the happiness which I enjoyed was far superiour to that of religion, and often had a sorrow arising in my mind for young people when I heard of their embracing the cause of their Redeemer, thinking that they had denied themselves the comforts of the world. I had many future prospects before me, and often promised myself future happiness in the things of the world.

The fall after I was 20, I was some alarmed by the sickness of one of my brothers, which brought him very near to the grave, but he again recovered, and through the multiplicity of business and labour to which I had to attend at that time, my impression were off, and I grew as thoughtless as ever.

In the spring of 1820 a reformation commenced in the region where I lived, through the instrumentality of Clarissa H. Danforth, a female preacher. Many of my companions in youth became subjects of the work: when

• this first took place I found within me a heart of opposition, and like Gallio, I cared for none of these things. At length, by attending the meetings and hearing the preaching, an inquiry arose in my mind, and I began to search whether these things were so. One week after attending a meeting at the Greene Academy and hearing C. H. Danforth preach, my mind was much bent to meditate upon divine things. One day while at work with my father, I enquired of him to know what he thought of religion and the reformation? He told me that he thought religion to be a good thing, and meetings in particular were necessary every Sabbath, to keep up good order and regulations, but he thought the people were in extremes at that time—had too many meetings and made too much confusion, but expected it would soon be over with; and for his own part he believed that if people lived morally, dealt honestly, and did to others as they would have others do to them, God would be merciful to them, and it would be well in the end. I concluded to hear to his opinion, and trouble myself no more at present about religion.

From this time (it being I think in March) I passed along until the 14th of April unconcerned. By this time my brothers were under pungent conviction, and my oldest brother's wife had obtained a hope in Christ. This evening a young man who had lately experienced religion, came to visit my oldest brother: my brother living near my father,

I was in at his house at the time. The young man began to converse with him upon the subject of religion, and told what he had passed through and experienced. In his conversation he told a number of visions of the night which he had passed through. He also related a dream which a man in the neighbourhood had dreamed and told to him, the amount of which I will relate: "He dreamed the Judgment-day had come, and he viewed the world on fire—at a distance saw the fire flashing over the rocks and mountains, and fast approaching to him." All this conversation caused me once more to consider. I remembered to have heard of a judgment-day, and I knew not how soon I should be called to behold it. I went home and retired to my bed chamber. I there began to take a view of my past life, and I discovered my days had been spent in sin—my own righteousness appeared like filthy rags, and I viewed myself to be poor, miserable, blind and naked, in a spiritual point of view. I found myself to have no hope, and to be without God in the world. When I lay down on my bed and shut my eyes, it appeared as though the judgment-day was fast approaching—I could view the great conflagration, and I thought this would be the last opportunity I should have to repent. Before I shut my eyes to sleep I concluded to make wise improvement of that opportunity, and promised God if he would spare my life I would mend my ways, and serve him the remain-

der of my days. The next day the cry of my soul was, Lord shew me mercy. This day, while in my brother's house, his wife asked me if I did not want to start in the cause of religion, and be company with the young converts. I walked out of the house a little way, and returned back and told her I had started: she thought me to be in jest, therefore no more conversation passed between us at that time. I went to my labour, which was plowing in the field: I took a hymn book in my pocket, and frequently that afternoon took a view of the following hymn:

“Wak'd by the gospel's powerful sound,
My soul in sin and thrawl I found
Exposed to endless woe,
Eternal truth did loud proclaim
The sinner must be born again,
Or down to ruin go, &c.”

I viewed myself exposed to ruin, and was very ignorant of the fountain of goodness, therefore I was led to think there was no mercy for me. The young converts met in the neighborhood this evening for conference meeting. I resolved to meet with them; I accordingly did, but related my mind to no one while at the place, but on my way home I informed one of my present feelings. I passed the rest part of the week in sad lamentation, mourning for my present situation, and felt an inward cry of “Lord save or I perish.”

The Sunday following, C. H. Danforth preached at the north meeting-house in John-

ston. I went to the meeting, and the preaching sunk deep in my heart. I immediately returned home from the meeting, and on my way I told a young man (one that had recently experienced religion) my feelings and my determination. In the evening I went to meeting with him at Duty Winsor's, in Smithfield. The spirit of the Lord was present in this meeting, sinners wept and cried for mercy, while saints rejoiced to see the work of God, at the commencement of the meeting. I felt like a great sinner, because of the hardness of my heart—it seemed as though nothing would melt me into contrition; but before the close of the meeting, the tears ran freely, my heart was softened, and I was not ashamed to let the world know that I wanted religion. After meeting, C. H. D. enquired of me if I had embraced religion, and I told her I had not, but that I had a desire to seek the Saviour. She exhorted me to look to the Lord for the pardon of my sins. I returned home with my resolution confirmed, to die a beggar at the feet of Jesus, if I obtained no mercy without, for I thought I had rather remain seeking for mercy all my days, than to have my conviction wear off, and I return back into the world again or into my former practices. I continued to cry to the Lord for mercy. I viewed God to be just if he should cut me off and appoint my portion with hypocrites and unbelievers, for I had been an unbeliever and was already condemned, not because Adam had sinned

was I condemned, neither because my parents had not professed religion and had me sprinkled in my infancy did I feel condemnation; but because light had come into the world, and I had loved darkness rather than light—because God had called and I had refused, he had stretched out his arm and I had disregarded it. But notwithstanding justice cried out the sinner down, yet I did not feel willing to be miserable. I have heard some say that they felt willing to be damned; but if I had been willing to be miserable I should not have cried for mercy; and I am apt to think that others do not seek for mercy as long as they are willing to be miserable, therefore, they must remain miserable as long as they are willing to be so, for our misery consists in our unreconciliation to God, in our wills being contrary to his will, and as long as we are willing to be damned, our wills are contrary to God's will, for Peter tells us that God is not willing that any should perish but that all should come to repentance; 2. Pet. 3d chap. ix. But to return to my experience. I continued from the time last mentioned to attend meeting every opportunity that presented—I forsook all the merriments of life, and my companions that persisted in vanity, and from day to day I did go with a heavy heart, sorrowing for my iniquities, sometimes viewing them to be so many that I thought I could not be forgiven, and sometimes I thought I might once have repented, but now it was too late. Notwith-

standing all this, I thought I could be no more than miserable if I sought the Lord, and I was sure of it if I did not: Therefore 'cry I would; but I did not proceed far before I met with opposition. Some said I was a fool; others said I should be crazy. Some said I had lived well enough without embracing religion; and once I was told that I should not go to meeting so much as I had done; but a disciple of Christ I was determined to be, if I had to forsake father and mother, brothers and sisters, houses and lands. I began to search the scriptures, and soon took satisfaction therein; for I found that God had so loved the world that he had given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. I soon began to take satisfaction in attending meetings, in being with the people of God, and in hearing them tell what the Lord had done for them, (though I felt myself unworthy of their company.) Preaching sounded different, and I often thought that preachers never preached so before: They would tell me all that ever I did, and my present feelings better than I could tell them myself: but I did not harbour a thought that God had forgiven my sins till the 17th of May, although there was a great change in my mind before that time.—The things I once delighted in I had begun to dislike, and the things which I once disliked I now delighted in—my burden was gone in a measure, and I often had fears arising before

this day, that I was growing worse ; but on the 17th of May, 1820, while plowing alone in the field, I felt as though I must stop my team and try to pray once more to the Lord. I accordingly stopped and threw myself upon the ground, and there raised my petition to that God who has styled himself a prayer hearing and a sin pardoning God. I arose without obtaining any satisfaction, and went to my labour : but I had not worked long before I heard a still small voice as it were whispering in my ears, saying, thy sins are forgiven ; and another expression followed saying, “ no man that putteth his hand to the plough and looketh back is fit for the kingdom of God : ” but notwithstanding all this I was afraid I might be deceived ; therefore I prayed to the Lord to give me a further evidence the following night in a dream, which I accordingly received, and it set my soul to rejoicing, and I began to tell to all around what a Saviour I had found ; and I verily thought that I could make all believe that I talked with, how good the Lord and religion were. I viewed his arm extended to all the inhabitants of the earth, and his voice saying, “ whosoever will let him take of the water of life freely.” I did not think of meeting with any troubles or trials, for all around me seemed to be rejoicing and praising God ; but at length trials came on which caused doubts and fears to arise ; but looking to the Lord by prayer, and hearing others tell of like trials, caused my doubts to remove.

In the latter part of May there was a meeting held at my father's, and my oldest brother told his experience. He and his wife were baptized the next day. In this meeting at my father's, I arose for the first time in public, and with a trembling voice I told the people I had viewed myself a great sinner, and I believed that God for Christ's sake had forgiven my sins—had placed my feet upon a rock, established my goings, and put a new song into my mouth, even praises to my God. In June following the 2d Saturday (if I am not mistaken) I went to meeting in order to tell my experience and offer myself for baptism; but when I arrived at the place the cross appeared so great, that my tongue was locked in silence, and not a word of experience did I tell in the course of the meeting. At the close of the meeting sister Danforth and Elder White came to me and asked me if it was not my intention to go forward the next day, and informed me that the brethren considered that I told my experience when I spake in meeting at my father's, (but it was the least of my expectation) and that there would be an opportunity if I had a mind to attend to it. I told them I had considered it my duty, and would think further on the subject: Accordingly the night following, instead of being spent in sleep, the most part of it was spent in consultation of my duty. The next morning I prepared myself and went to meeting (which was held at the Greene Academy in Smithfield) and

informed Eld. Joseph White that I would go forward in my duty. I accordingly was baptized by him, with eleven others, and was received as a member of the church of Christ in Smithfield, commonly called Free-will Baptists. I found much consolation in obeying the Lord's commands—my soul was filled with his glory, and I rejoiced in his name. The remaining part of the summer was like the beginning of days to me. I delighted much in searching the scriptures; for I found them to be a rich treasure of glorious promises, which I had never beheld before: For when I was twenty years old I had never read 50 chapters in the Bible. O that children would fall in love with that precious book, and parents teach them to study the same.

CHAPTER II.

His exercises and trials of mind respecting his duty to preach the Gospel, and his entrance upon the Christian Ministry.

I now took delight in speaking of the things of the kingdom of God, when I met with my brethren and sisters, though crossing to nature: but many months had not passed away before I began to take a view of the human family. I discovered them all to be unreconciled to God, or the children of wrath by nature, and thousands much more so by practice. I felt a great anxiety for the conversion of my parents, kindred and friends, and was often on my knees supplicating

God's mercies on their behalf: but my mind was not limited, for I felt a concern for all the human family, and I discovered the harvest great and labourers few; therefore I prayed the Lord to send forth more faithful labourers into the harvest; for I found that God had chosen the foolishness of preaching to save those that believed. I sometimes thought if I was qualified I should be willing to go forth, to spend and be spent in publishing the glad news of salvation to the fallen sons and daughters of Adam; but little did I think at that time it would ever be my lot.

In the fall I began to feel impressed that I should have to bear publick testimony for Christ; and as this impression continued, I began to ask signs of the Lord, and signs were given me in various ways—some by visions of the night, until I had enough to convince me of my duty: but unbelief arose and I, like those that were bidden to the wedding, began to make excuse: however, I went so far as to make mention of my feelings to some particular individuals. I soon, however, repented it, and resolved to keep my feelings to myself for the future.

In December I engaged to teach a school, and taught three months. During this time my anxieties were great to get learning and information. I applied myself to the reading of the Bible as much as possible: I also had the privilege of going to many evening meetings during this season, and frequently

spake in them of God's dealings or goodness to me, and enjoyed my mind tolerably well.

In the spring of 1821 I returned home to my father's to labour on his farm, and as I continued to labour I continued to carry an impression and burden on my mind; and whilst at work in the fields, I should frequently in my mind be in some distant place before a congregation of people, exhorting them and talking of the things of the kingdom of God, and forget the burden of my labour, though busily engaged at work. I bought a pocket Bible and carried with me, so that I could read at leisure moments: but I was very careful about being seen with it, for by this time I had great expectations that my impression was from the Devil, and great fears arose in my mind that people would begin to think that I had thought about preaching, and some had already observed that Abel would be a preacher; but I had become firmly established to say but little about it.

In July, 1821, I joined a chartered company which had recently been established in the neighbourhood where I lived, and the first time we met I was chosen an officer of the company: This soon began to attract too much of my attention. I began to feel less engaged in religion, but did not cease to pray. The word preach was often ringing through my mind, and these words would often be present to my view: "Why call ye me Lord, Lord, and do not the things

which I say?" One day as I was going to a neighbour to borrow a military book, I took my Bible from my pocket and opened it, and my eyes first fastened on these words: "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." 2 Tim. ii. 4. These words struck with weight to my mind; I halted where I was, and a short sermon was quickly preached to me which amounted to this: "God had chosen me to be a soldier in the heavenly army, —that I had got to engage in the spiritual warfare, and fight many a battle with the powers of darkness, in order to come off victorious and please him that had called me to be a soldier: and further, that the soldiery of man and the wars thereof were in opposition to the gospel of peace, and if I entangled myself in them I could not please God nor do him service." I was then left at my option. I had thoughts of returning home, but the temptation of the Devil entered, and I went and got the book; but did not keep it but a few days before I returned it to the owner, and resolved to entangle myself no more with an office. The winter following I spent most of the time in drawing wood to Providence (which business I had formerly followed considerable every year after I was large enough to go with the team.)

In the spring of 1822, when the before-mentioned company met for training and choosing officers, I resigned my commission,

and resolved to entangle myself no more with military affairs than the laws of the land would oblige me. I continued to work for my father, and the impression relative to my duty began to grow heavier, but still the thought of preaching was too great for me—it seemed like an impossibility. Sometimes my want of learning and inabilities would come before me for an excuse ; but it would soon be removed by the following words: “But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty,” &c. I Cor. i. 27. Then my doubts were removed ; I no longer queried but what God was able to qualify me ; but I then thought I was not worthy of having so great a treasure as the gospel committed to my trust ; however I thought I would endeavour to fill my sphere in a small scale ; therefore I began to appoint conference meetings in the neighbourhood on Sundays, when there was no preaching near, and endeavoured to encourage my brethren, and exhort sinners to repent. This I continued through the summer ; but fears often arose when I took the lead of meetings, that my brethren and friends would think I had a notion of preaching. This sometimes would cause me to shrink from my duty, and frequently when I went to the place appointed for a meeting, I would get in some corner of the room and wait for some other person to open the meeting, so that the people need

not mistrust my thoughts and feelings. In August, 1822, I went to a Quarterly Meeting in Gloucester. On Saturday evening the Elders and brethren held their conference, and it so happened that I went to the house where the conference was held; but not with an expectation of entering the conference. After I arrived at the place, I was invited to sit in conference, and after the conference was opened, there were two young brethren that came forward and told their experience and call to the ministry. After they had told their's, Elder White mentioned to the brethren that I had improved in publick, and took the lead of meetings, and requested that I should tell my experience, or the reason of my thus performing. I at first declined, and told him that I had only come in as a spectator, and that by invitation: he informed me that it was no place for spectators; and he further added, if I was unwilling to have it known at large that I had told my experience, they would keep it in the conference for the present if I did relate it. (I supposed afterwards that he had some knowledge of my impression, though I had said nothing to him about it.) Before I was aware I found myself on my feet telling what impressions I had had, and continued to have, to bear a publick testimony for Christ; but in my conversation I did not mention the word preach; for by this time it had become a larger word than I could swallow. After I had related my mind Br.

White asked me if I requested a licence or recommendation from the conference to improve, and I told him I did not; for I did not expect to go away from home at present. The week after this meeting the devil brought all his force of artillery against me, and I began to repent that I had related my mind in conference; for greater fears arose that people would say, "Abel is going to be a preacher." However, the Lord soon delivered me, and I began to attend meetings more frequently through the fall season, and enjoyed my mind tolerably well.

The winter following I taught a school three months: during this time I attended many evening meetings. All this time I would not permit people to call my conversation preaching; for I only exhorted in my feeble manner; yet the impression grew stronger, that I must come out bolder, and not only so, but that I should soon have to give myself to the work of the ministry—leave all behind and take my life in my hand and go into distant climes; (for the commission read to me, "Go ye into all the world and preach the gospel to every creature.") This caused my trials to be keener; I looked at my aged parents who had expected me to live with them; my oldest brother and sisters being married, and living away from my parents. My other brother worked away from home the most of the time: I said in my heart, how can I leave them? but I was cut off by these words, "He that loveth

father or mother more than me is not worthy of me." Then trials and sufferings would present to my view what I should have to pass through if I left my home: but then this comfortable promise would generally follow: "He that leaveth father and mother, brothers and sisters, houses and lands, for my sake and the gospel, shall receive in this world an hundred fold with persecution, and in the world to come life everlasting." The burden grew so heavy that I frequently walked the room in distress, while in school with my scholars, "go preach," continually sounded through my ears; and this was not all, but "woe" began to sound—"Woe is me if I preach not the gospel." At length I resolved and promised God if he would spare me till I had finished my school I would make an attempt: But then a great cross was before me; for my father expected me to work for him the following summer if I informed him not to the contrary; and if I did not work for him he would have to hire help to manage his farm. Therefore toward the close of my school I told my father that I felt as though God called me to labour in his vineyard—that it would be uncertain about my helping him much more—that it would be best for him to hire help enough to manage his farm, and if I could help him any I would: to which he gave me the following answer: "That it was his choice that I should stay at home; but if I felt my mind led different, I must do

what I thought to be duty." After my school was done I went home and tarried about three weeks; but the message to me was go. I found no peace in tarrying. At length I concluded to put my trust in God and launch out into the deep: I sent an appointment into Smithfield for Monday evening, April 7, 1823, and at the time I met the appointment; it being rainy, but few people attended. I prayed with them and gave out an exhortation, and enjoyed liberty, and my strength was renewed. The next day I went to Burrillville, and there I met with some of the brethren in the evening in conference: I also met with Br. Darling, and found that he was about starting for New-York. He solicited my company, and I had ever had my mind led toward the western climes, since I felt an impression to preach. He was expecting to go on foot: I partly promised to bear him company. The next day I went to a funeral attended by Elder Jordan. After the funeral he heard that I had talked of going to the west, and conversed with me on the subject, and finally discouraged me from going. This threw me into great trial of mind; for I concluded he had not much faith in my preaching.

I left Burrillville on Thursday and went to Scituate and gave out an appointment for a meeting at the Academy for Friday evening. I met the appointment and endeavoured to speak to the people from Heb. i. 1, 2. I enjoyed but little liberty, and thought at the

close it would be not only my first sermon, but last. But through the solicitation of the people I gave out another appointment for the following Sunday at Wilkinson's school-house. I returned home on Saturday, and on Sunday morning with a heavy heart I started for my appointment. Whilst on my way it seemed impossible for me to preach. When I had nearly arrived at the place I stopped in the woods a considerable time, and supplicated God's assistance; for I felt as though without him I could do nothing. I then went on and arrived at the place about the time appointed, and found the house filled with people. I spoke to them from John iii. 14, 15. The Lord unclosed my stammering tongue and gave me liberty, which caused me to rejoice in his name. In the evening I attended a conference meeting at Br. Young's, and had a good time—quite a solemnity rested on the young people that attended.

Monday I went to Rockland Factory to attend a meeting in the evening. In the afternoon I had many trials. I went into the woods and bemoaned my case. I looked forward to see what I should have to pass through, and thought death would be better than life if I could have a happy exit; however I endeavoured to fulfil my engagement. Many assembled in the evening to hear the stranger. I endeavoured to preach to them; but enjoyed but little freedom, and concluded that would finish my preaching. I

thought if I could be hid in some den or cave of the earth, it would be the happiest home I could find. The next day I went home and went to work, concluding that I should spend the rest of my days in my former business, and the devil was ready to set all the kingdoms and pleasures of the world before me, promising them me through obedience to his advice; but I was not willing to give up religion, but thought I would endeavour to live a sober life. The next Saturday being church meeting day I concluded I must keep my covenant, and therefore met with my brethren. Here I saw a brother from Scituate, and he said the meetings which I had attended there seemed to be effectual, and requested me to come again: I accordingly sent an appointment for the next Saturday. At the time I went and attended that, and also one on Sunday following, at the Academy. I enjoyed but little liberty at either of them. I went home again discouraged. On my way I thought I had better die than try to preach. After this I tarried at home three or four weeks, and laboured, and passed through many severe trials, and enjoyed but little peace of mind.

May 9th I attended the Elders' Conference in Gloucester; and in the meeting Eld. Jordan arose and informed the Conference of my improvement, and moved that a licence should be given me, which was granted by the Conference. I have thought many times since if they had considered me as inabilitat-

ed as I viewed myself they would never have done it; but I hope it was for the good of God's cause. The two following days I attended Quarterly Meeting.

May 22d I went to Scituate and attended a meeting; from thence to Cranston and Warwick, attended several, and enjoyed my mind very well, and returned home on the 28th.

About the first of June I felt an impression to go into Massachusetts about 40 miles, and prepared for going; but previous to my starting a certain preacher heard of it and came to see me. His conversation was such as threw me into doubts, and discouraged me in my attempt. His words instead of comforting were discouraging. O Lord, if I live years in thy cause may I never be an Eliab to David. After this I went to shingling my father's house, and my trials grew so large in a few days that I concluded never to preach again let the consequence be what it would: however, before I had finished my job I began to feel the stripes, and thought it better to listen to God than man.

On the 25th of June I started for Brimfield, Mass. and arrived there the next day: I attended several meetings in that vicinity, I hope with some success, and returned home on the 5th of July. I then let myself a month to work at haying for Br. David Mathewson.

August 8th I went to Taunton, Mass. to attend a Quarterly Meeting, and returned

home on the 12th. I tarried about home until the 4th of September, and then left home and went to Taunton again. Sunday the 7th, I attended two meetings at Deacon Henry Harvey's. I tarried in this region about four weeks, attended about 30 meetings and enjoyed much of the goodness of God in my own soul—I found him to be a help in time of need, and saw some of his power displayed in convicting sinners, and discovered great appearance of a reformation in Norton. I returned home on the 4th of Oct. and tarried about two weeks—attended the Q. M. in Burrilville, purchased a horse and returned to Mass. again, in company with Br. Smith Fairfield. We laboured in the towns of Taunton, Norton, Rainham and Rehoboth, until the last of Nov. and then returned home. I tarried one night with my parents, and then we returned to Norton, and preached most of the time in that town till Jan. 1824. The reformation wheels began to move briskly—many came forth and professed a faith in Christ—many of the stout hearted were brought to bow to his mild ceptre, and acknowledged him to be the one altogether lovely.

In Jan. I returned home, attended the Q. M. in Smithfield, and then went back to Norton again, and tarried in that place till March, during which time the reformation continued. I enjoyed much of the great goodness of God—was enabled to stand and speak in his name, and saw the word have

its desired effect. Many souls I trust will remember those days as long as life lasts, I think I shall for one; for it was the beginning of days to me.

About the 1st of March I began to feel as though my work was done in that place, and that I must range the western climes. I accordingly bid the people farewell, and left them. This was not done without weeping eyes. I went home and tarried through the month of April, and attended several meetings in that vicinity; but did not feel to tarry here long. I therefore told my kindred and friends that I expected to bid them adieu soon, to rove the western country. When the thought entered my mind of leaving my kindred and the land of my nativity, it was almost like parting soul and body; but the Lord said go, therefore it was for me to obey.

In May I went to Taunton to attend the Q. M. and visited my friends in Norton once more. There I formed an acquaintance with Br. David Marks, a preacher from the State of N. Y. After the meeting I returned home. He came to my father's a few days after, and expected to return to N. Y. soon; but was going by the way of N. Hampshire. I partly agreed to meet him in New-Hampshire in June, at the Yearly Meeting, so as to accompany him to the west. I therefore began to make preparation, and appointed a meeting for the 23d of May at my brother's, to preach my farewell sermon. At the time I met the appointment, and the people of the

neighborhood and vicinity thronged to hear me—some for the first time ; and it proved to be the last with some ; for before I returned they had bid adieu to the world. The Lord enabled me to preach from Acts xx. 22, 23, 24. This was truly a solemn time. I endeavoured to preach as for eternity, knowing not but it would be the last time I should have the privilege of speaking to them ; for I expected to start that afternoon on my journey. I recommended them to Christ, and bid them an affectionate farewell. I went home in order to start, but was detained ; my mother having got fatigued in going to the meeting, and overcome with the thoughts of my leaving home, caused an infirmity to seize her mortal frame ; therefore I tarried all night.

CHAPTER III.

His Journal while travelling in the Western States to visit the Churches and preach the Gospel.

Monday morning, May 24, 1824, I bid adieu to my parents and to the habitation where I had been nursed, and spent my youthful days. I mounted my horse and set my face toward the west, leaning on my beloved. The feelings of my parents were better known to them, and mine to those that have experienced the same : I cannot describe them. I went as far as Gloucester and attended a meeting in the afternoon with Br. J. White, and stayed all night where he

did. The next morning I took the parting hand with him and went on my way.

25th I went to Ashford, Ct. and on the 26th to Brimfield, Mass. where I tarried two days—enjoyed some of the goodness of God and felt the weight of his cause—visited the groves and prayed for sinners. 29th I went to an appointment at South Brimfield, Ms. that I had given out the day before, and there was not one person in that place to the meeting: there were two that went with me. I prayed to God and left the place. 30th. In the forenoon I went to Brimfield and heard a Presbyterian preach in the afternoon. At 5 o'clock I attended a meeting at Br. Mann's, in Brimfield, and enjoyed some liberty in speaking. The people were attentive. 31st I went from Brimfield to Lancaster, Ms. a distance of 40 miles.

June 1st, I rode from Lancaster to New Boston in New-Hampshire, and put up at Dr. Whipple's. 2d, I went to Eld. H. D. Buzzel's in Weare, N. H. and in the afternoon I attended Monthly Conference with the brethren in Weare, and enjoyed my mind well, and found some good heavenly brethren. In the evening I went to Br. Page's, in the north part of Weare, and tarried all night. 3d, I enjoyed some communion with God. I visited a sick woman, and attended a meeting at Br. Osgood Paige's. Thursday night I went to Br. John Kimbal's and had a good visit with him. Friday, the 4th, I attended a meeting at Br. David

Paige's. Saturday, 5th, I went to the east part of Weare and attended a conference with the brethren, and in the evening I went to Br. Barnard's and stayed all night. We had a heavenly praying time.

Sunday, 6th, I attended a meeting with Eld. H. D. Buzzel. In the forenoon I preached to the people and had a good solemn time. There was a large collection of people, and the Lord appeared to be in the midst. O Lord keep me from evil. In the afternoon Br. Buzzel preached, and we then partook of the Lord's Supper. We had a good, solemn, refreshing time. O Lord revive thy work. At 6 o'clock I preached at a school-house in the north part of Weare, and the Lord was in the place. We had a solemn weeping time. I trust there was some good done. I found a good little humble band of brethren in the place. I pray God to keep them and add to their number.

Monday, 7th, I went to the south west part of Weare and attended a meeting at 5 o'clock. The presence of the Lord was known and felt in the midst of us. One woman arose and requested prayers; others appeared to be solemnly affected. O Lord pour out thy spirit upon these people, and revive thy work in this place.

Tuesday, 8th, I attended another meeting in the south-west part of Weare and had a good time. There was some appearance of a revival in this place. I have enjoyed my mind very well since I came here. I think

I feel the weight of God's cause and the worth of souls; but I want to feel it more. O Lord revive thy work in my soul—keep me from evil and make me useful in thy cause.

On the 9th I went to the north part of Weare and preached in the evening at a school-house. After the sermon there were nine of the brethren and sisters that bore testimony for the cause of Christ, and we had a good time. Thursday, 10th, I went to the east part of Weare and attended a meeting at Br. Barnard's. I spake from Jerh. ii. 13. "For my people have committed two evils," &c. There was one backslider that cried for mercy before she left the house. Friday 11th, I felt rather infirm in body, but enjoyed some of the goodness of God; and in the evening I preached at Thomas Davis's. The house was crowded with people, and there seemed to be a general solemnity on their minds. Many youth were affected to the heart. O Lord have mercy on them and save them from sin.

June 12th and 13th, I went with the brethren to Yearly Meeting at Weare, N. H. It was an interesting season. Monday 14th, I went with the brethren in Elders' conference, and after conference I went with Br. David Cross to the north part of Weare and held a meeting in the evening. Tuesday 15th, I went with Br. Cross to Warner, and preached in the afternoon at Br. Kerriman's. We had a good solemn time. Br. Cross preached at the same place in the evening.

Wednesday 16th, I went with Br. Cross round the Kearsarge mountain into the town of Wilmot, a distance of 18 miles. After we arrived there, I went to a Methodist meeting in the neighbourhood and saw one person baptized. Thursday 17th, I preached at Wilmot meeting-house. In the evening I attended a prayer meeting at Br. Jones'. 18th, I preached at Br. Dowles' in Wilmot. 19th, I attended monthly meeting with the brethren in Wilmot.

Sunday 20th, I preached twice in the meeting-house at Wilmot, and had a solemn season. I trust there was some good done. 21st, I preached at a school-house in Wilmot. 22d, I attended a meeting at Br. Jonathan Jones' in Wilmot. 23d, I preached at a school-house on the north-west side of Kearsarge mountain. Thursday morning I went up to the top of the mountain, whose towering top reaches above all the rest of the hills and mountains near to it. Many people resort to this mountain, and their names may be seen where they have cut them in the rocks that cover the top of the mountain. In the afternoon I went to Sutton and attended meeting at Eld. Watson's. Friday I went to Warner and preached at Br. Moses Heriman's, and found some serious minds there. Saturday morning I went to Boscawen and preached at 10 o'clock at a school-house. In the afternoon I went to Weare, and in the evening I attended a meeting at a school-house in the north part of Weare—found

some tender minds and some appearance of a reformation there. Sunday 27th, I preached twice at the south meeting-house in Weare and had a good solemn time. I hope there was some good done. There was a large congregation. At 5 o'clock I preached at a school-house near Enoch Simons' in Weare, and it was a solemn time. Two young women arose to be prayed for, and others were cut to the heart. O Lord pour out thy spirit and revive thy work.

Monday 28th, I preached at 5 o'clock at the same school-house that I did the day before. We had quite a refreshing from the presence of the Lord. In the evening I attended a prayer meeting at Jonathan Crains'. Tuesday I went to Deering and preached at 5 o'clock to Jonathan Runolds'. Wednesday morning I went to Br. Osgood Paige's in Weare, and in the evening I went to the factory and attended meeting.

Thursday, July 1st, I tarried in the neighbourhood of Br. Paige, and felt rather low in my mind. Friday I enjoyed some peace in my mind: in the evening I preached at the school-house near Br. John Kimball's: it was a solemn time. After I had done speaking and some of the brethren had spoke, I told the people that if there were any who felt it duty to tell their determination to seek the Lord, there was liberty; or if there were any that felt the need of our prayers, if they would make it known we would try to pray for them. All were silent for a few minutes.

At length I felt an unusual weight or impression on my mind. I could not keep my seat with ease—I felt it duty to step from the desk down on the floor, and then ask those that wished us to pray for them to come down from their seats to the floor. I arose, and just as I did arise there was one young woman that was so wrought upon that she could no longer keep her seat—she arose and two more with her, and left the house. Some more went out afterwards, and two of the first soon came back: the one that first arose then came and requested to be prayed for. I then stepped from the desk and told them my impression, and requested, if there were any others that wished to be prayed for, to come forward. There were four young women in all that left their seats and came forward and bowed the knee to Jesus. We had a solemn praying time, and one of the young women prayed for herself before she arose from her knees. We then left the house, some rejoicing to see the work of the Lord, and others mourning for their sins.

Saturday 3d, I went to the south-west part of Weare. Sunday I attended two meetings at Joseph Crams', and at 6 o'clock I attended a meeting at the mountain school-house, and had a solemn time. Monday I visited from house to house. Tuesday I preached at the school-house on the mountain, and it was a solemn time. The meeting began at 6 o'clock and held till 10 o'clock. Two young women were in great distress; they fell up-

on their knees and there continued for the space of one hour: they cried to the Lord, and their language was, Lord save or we perish. The prayers of the brethren and sisters were ascending in their behalf. Others stood trembling, while the power of God seemed to be running from heart to heart. O Lord have mercy on sinners. These two found relief in a few days. Wednesday I attended monthly meeting with the brethren in Weare. Thursday evening I preached at a school-house in the north part of Weare, to quite a large assembly of people; and it was a solemn time.

Friday 9th, I wrote a letter to my father. While writing, it brought to my mind the happiness I had taken, and the comforts I had received whilst at my father's residence and the land of my nativity; but now I am separated from home and kindred—no father's roof to rest beneath—no former acquaintance to converse with—calling to remembrance also the solemn season I had when I took my departure from my father's house—left my mother in a flood of tears, and infirm in body, knowing not that I should ever see her again—it causes my heart to melt into contrition, and the tears to flow from my eyes: But let me not complain, the Lord is good and kind, and in a few more days, if faithful, I shall get beyond this world of sorrow, where the soft hand of Jesus will wipe all tears from mine eyes, and where sorrow and sighing will never come. In the

evening I attended meeting with Br. David Marks, at the school-house where I did the evening before, and it was a solemn time. Six young women came forward to be prayed for; two of them kneeled in solemn prayer, and one prayed aloud for herself; then I gave them the parting hand, expecting to see them no more. O Lord convert their souls.

Saturday 10th, I went with Br. Marks to Deering, and attended a meeting at Br. Stephen Goodel's, and then returned to Br. Philbrick's in Weare, and tarried all night. Sunday I preached twice at the south meeting-house in Weare, and once at Br. Rowel's, and had a solemn time through the day. I trust some good was done. Monday I left Weare for New-York, in company with Br. David Marks, and a solemn time it was when we took the parting hand from our brethren and sisters in Weare. We travelled this day through Franestown, Greenfield, Hancock, and into Dublin, and tarried all night at Aaron Marshall's, and was kindly treated by them, though we were strangers to them. Tuesday we left Dublin, passed through Keene into Chesterfield, attended a meeting in Chesterfield, and tarried there all night. Wednesday we left Chesterfield and crossed the Connecticut river at Brattleborough into Vermont, and put up that night at J. Tompson's Inn in Wilmington. Thursday we crossed the Green mountains in Vt. After we crossed the mountains, we passed

through Bennington into Pittstown, N. Y. and stayed all night at Dr. Thurber's, and was kindly treated. 16th we left Pittstown and travelled through Lancenburg, and crossed the Hudson river at Waterford, and went on to Ballston. We stayed all night at Esq. Larkin's, and there found good friends. Saturday we went to Deacon Van Vorce's. We tarried in Ballston and towns adjoining until Thursday following, and attended some meetings in our stay.

Thursday 22d, we left Ballston and crossed the Mowhawk river at Swart's ferry, and the N. Y. Canal at the same place, and went to Br. John Earl's in Florida, and we attended a meeting there in the evening, and stayed all night. Friday we went to Canajoharrie, and stayed there Saturday and Sunday. We attended several meetings while in the place, but found the people rather cold as to religion. While in this place I visited a school where deaf and dumb people are taught, and it was a solemn season to me. Monday 26th, we left Canajoharrie and went to Plainfield, and stayed at Br. Stillman's. Tuesday evening I preached in Plainfield. Wednesday I went to Brookfield and preached at 5 o'clock, and stayed all night at Br. Sullivan Gardner's: there I found a place to rest my weary limbs, and friends that had their house and hearts open to receive pilgrims. Thursday I left Brookfield and went to Eaton to visit relation which I had there. I tarried in Eaton several days, and preach-

ed twice whilst there. While I was in this place I looked back and called to remembrance the comfort I had enjoyed when I was living at a father's house. Now I am separated about three hundred miles from home, and no former acquaintance is nigh.* But I still feel Jesus to be my friend, and he sticketh closer than a brother. Souls still look precious, and the cause of God seems to me good; and still the word to me is go. Although I bestrew my way with sighs and tears, yet will I trust in God; for I shall yet praise him. O Lord revive thy work in my soul, and have mercy on the world of mankind.

August 5th, I left Eaton and returned to Brookfield. My horse was taken sick at this time and was unable to use. I tarried here a few days, then left my horse here and went to Verona with Br. Marks, and arrived here on the 10th. We tarried here several days and attended a number of meetings. We found the Lord was working in this place. Sunday we attended a meeting in a grove. There was quite a collection of people. Br. Marks preached in the forenoon, and I spake to them in the afternoon. At the close there were about forty that arose to be prayed for. Tuesday we returned to Brookfield. When we arrived there I found my horse some better. We stayed here all night. The next morning I left Br. Marks here and took my

*My relation that I have here moved to this place when I was a child.

horse and returned to Varona—tarried here several days, and attended several meetings, then left my horse and took the Canal on the 23d, in company with Eld. Daniel Call. We started for the Yearly Meeting in Groveland, and arrived next day at Br. Marks' father's in Junius. We met Br. Marks there. I stayed all night, and started next morning for Groveland—arrived here on Friday 27th. Saturday met with the brethren in this place for Yearly Meeting. The meeting lasted two days, and we had a very good time. Here I formed a happy acquaintance with many of the western brethren—heard Eld. Brown preach at this meeting. He was the first Free-will Baptist that ever came into this country. Monday we left Groveland for Varona. Sister Susan Humes from R. I. was at this meeting, and she and Br. Marks returned with us to Varona. We arrived here on the 3d of September. I preached in the evening.

I will here mention some of my feelings while in Groveland. When at this place I was upwards of four hundred miles from home—far from all my kindred. I was led to say in my heart, shall I ever see them again. Once I enjoyed the happiness of resting under a father's roof, but now I am deprived of this privilege.—Once I enjoyed the society of brothers and sisters, but now deprived of their company. O the comfort I have received in former days, in the eastern country, but now I am an exile in the west-

ern climes; but Jesus is my friend, and I count not my life dear to myself that I may finish my course with joy. I received a letter from my brother Ethan while in this place, which informed me that my friends in the east were well, which gave me consolation. O Lord help me to fight the good fight of faith. But to return to my travels.

Saturday, 4th Sep. we commenced a meeting which lasted two days, and it was attended, I trust, with good effect. Br. Marks, sister Humes, Eld. Calland myself preached at the meeting. Monday I took the parting hand of Br. Marks, he being about ready to return to the west, and it was a solemn time with us. We had enjoyed each other's company for several months past, and now come to bid each other farewell, knowing not that we should see each other again, which caused grief and sorrow of mind; but the hopes of meeting one day to part no more, sooths all our troubled cares. I stayed several days in Varona, and was very much cast down in mind. I attended several meetings, but did not enjoy much liberty in speaking. I was almost led to doubt whether God ever called me to preach. Darkness hung over my mind, and I hardly knew what to do or which way to go. Saturday evening I attended a meeting with sister Humes at Br. Ichabod Williams'—the clouds of darkness were driven away, and light broke into my soul again. I enjoyed liberty in speaking, and we had a good meeting. Sunday I preached twice at

a school-house in Westmoreland, and I enjoyed liberty through the day, and had a solemn time. I trust some good was done. Sunday evening I attended meeting again at Br. Williams' with sister Humes, and we had a very solemn meeting. A large number of people gathered together, and they were very candid and attentive: many seemed to be under awakening in this place. O Lord, carry on thy work, and bring sinners to repentance.

Monday 13th, stayed at Br. Williams', and enjoyed a comfortable state of mind. In the evening I attended a meeting with sister Humes at Wiles' school-house, in Varona—then went after meeting to Br. Adams' and stayed all night. Tuesday evening I attended a meeting at Pratt's school-house in Varona: There was a large congregation, and I enjoyed liberty in speaking. I hope some good was done. Wednesday I left Varona and went to Floyd, about 13 miles—left an appointment as I passed through Rome, to be there on Thursday evening—went on and stayed all night at Br. George Lane's in Floyd. Thursday returned to Rome, and preached there in the evening, at the Court-house. Friday returned to Floyd, and preached in the evening at a school-house near Br. Lane's. Saturday I visited a sick person in the neighbourhood, and some others; in the evening I went to Weston and preached, and returned again to Br. Lane's. Sunday I felt the weight of God's cause, and a cry in

my soul for God to baptize me into the work. I preached twice this day at the school-house near Br. Lane's, and I enjoyed much liberty in speaking. The power of God was present. In the forenoon I spake from these words: "Up, get ye out of this place, for the Lord will destroy the city." Gen. xix. 14th. The saints began to arouse and look around to see where they were. A number confessed the need of their getting out of the place that they were in, and try to live more to the glory of God. In the afternoon I spake from these words: "Behold the Lamb of God that taketh away the sin of the world." John i. 27. I endeavoured to shew the people the state we were brought into by Adam's transgression—how that by one man's offences judgment came upon all men unto condemnation—that we were brought into a state of darkness and imprisonment, and no way for us to extricate ourselves from that state and condition. 2dly, I endeavoured to shew them that Jesus Christ had made an atonement for sin, and taken away this condemnation—that this proverb should no more be used, The fathers have eaten sour grapes, and the children's teeth are set on edge, but that he had opened the prison door, and proclaimed liberty to captives—and that we by believing in him should not perish, but have eternal life. And, 3dly, To direct their attention to the Lamb of God, and impress the importance of our believing in him—that we should forsake all our evil

ways, and live to his glory. The Lord gave us a good solemn time. Both saints and sinners wept and trembled. I trust that the time will long be remembered by some. (This is the place where Br. J. W. Darling from R. I. preached last winter, and there was a reformation under his improvement.) In the evening I attended a prayer meeting at Mr. Lamphrey's, then went to Br. Potter's and tarried all night.

Monday 20th. This day the cause of God looks precious, and I feel a cry in my soul for the Lord to pour out his spirit and revive his work. I spent this day at Br. Ephraim Potter's, and in the evening I attended a meeting in the school-house near Samuel Denison's—had a comfortable time, then returned and stayed all night at Br. Potter's. Tuesday I went to Weston and visited Deacon Hix, and found his wife in a very low state. She had been confined almost nine years, so that she had not walked a step since the beginning of her confinement; and now, according to all appearance, she has not many days to stay in this world: But she has lived the life of the righteous, and she has a strong hope that her last end will be like his. O, what peace have they that keep the law of God; for nothing shall offend them. All she wished was patience to wait the coming of her Lord; for in life she had prepared for death. O that every one would be wise and do the same. In the evening I preached in a school-house in Weston. Wednesday I

returned to Floyd, and preached in the evening at Br. George Lane's. At the commencement of the meeting Br. J. W. Darling arrived from Rhode-Island. He had come in nine days from that place. It gladdens my heart to see him again. I had been absent from him about four months, and from my friends in R. I. and now to see one of my former acquaintance, and hear from my friends in R. I. caused me to feel like Paul at the coming of Stephanas. Thursday I visited from house to house with Br. Darling, and in the evening he preached at Br. Lane's. Friday we went to Rome and heard sister Humes preach, and then went to Br. Ichabod Williams' and stayed all night. Saturday I attended meeting in Varona with the Seventhday Baptists, and in the evening preached at Br. Caleb Greene's in Varona, and stayed there all night.

Sunday 26th, I attended meeting at Capt. Hull's in Varona. Br. Darling attended with me. I spake in the forenoon and Br. Darling in the afternoon. We had a very good meeting. We attended a meeting in the evening at Pratt's school-house in Varona, and Br. Joel Greene preached to the people. Monday I enjoyed not much peace in my mind, on account of some circumstances that had taken place in that region, which caused trials. In the evening I attended meeting with Br. Darling and sister Humes at Wile's school-house, and Br. Darling preached. Tuesday I went to Westmore-

land to Br. John Miner's. I tarried in this place through the week, and attended some meetings.

Sunday, 3d of October, I attended meeting with Eld. Jonathan S. Thompson and Eld. Reuben Potter in Westmoreland. I preached in the forenoon and Eld. Potter in the afternoon. We had a very good meeting. In the evening I preached to a large and solemn assembly, in a school-house near Capt. Lumice's, in Westmoreland, and had a very good time. The people paid good attention, and I trust some good was done. Monday evening I preached at Pratt's school-house in Varona, and had a very good time. Tuesday I tarried in Varona. Wednesday I left Varona in company with Br. Darling, for the Quarterly Meeting in Sodus, which is about 75 miles west of Varona. We arrived there Friday evening, and Saturday we met with the brethren in Quarterly Meeting. I preached to the people in the forenoon, from Eph. ii. 17. In the afternoon we attended to the business of the Q. M. Sunday we met at 10 o'clock for publick worship, and Br. Darling preached the first discourse, which was followed by a discourse from sister Humes. In the afternoon Eld. Israel Crow preached, and we had a good time through the meeting. Sunday evening I rode 8 miles and preached to a large congregation of people in Lyons. Monday tarried in Lyons, and attended meeting in the evening with Br. Darling. Tuesday left

Lyons for the south, with intention of attending the Owego Quarterly Meeting in Dryden. Travelled through Vienna and Geneva into Benton, and tarried all night at Eld. Dean's. Wednesday left Br. Dean's in company with Br. Jones Bignall, and travelled through Peenyan into Barrington, and tarried all night at Br. Knapp's. Thursday I left Barrington in company with Eld. Samuel Wire, and went six miles and attended meeting in the evening. Friday we started for the head of Seneca Lake, and travelled over the hills and through the wilderness the distance of twelve miles, on a very bad road: but we arrived at the place in the afternoon, and attended a meeting. There were two men came to meeting that were intoxicated, and endeavoured to disturb the meeting: But they exposed themselves and disturbed us but little. In the evening we went four miles further and attended a meeting. I attempted to speak to the people, and had but little liberty. Saturday I attended covenant meeting with the brethren at Br. Benjamin Ellis' in Catlin, Tioge Co. had a good melting time.

Sunday 17th, I went three miles from Br. Ellis' and met with the brethren in a little log school-house. The people gathered together here in the wilderness, to hear the word of salvation. Br. Wire preached to them in the forenoon, and I preached to them in the afternoon, from Num. xxiv. 7. "He shall pour his water out of his buckets," &c.

The Lord appeared on Israel's side for to help, and we had a good, solemn, affecting time. Saints rejoiced and sinners wept. I trust the time will long be remembered by some that were there. After sermon we partook of the sacrament, and then attended to the ordinance of washing feet, and our souls were refreshed. In the evening we met at the same place and attended meeting. Monday I took the parting hand with Br. Wire. He started for the west, and I tarried in the place. In the evening I attended meeting at the head of Seneca Lake, and stayed all night at Br. John Thurber's. Tuesday morning I arose and felt somewhat cast down in my mind. I thought of friends I had left behind, and longed to see them again; but I found myself in a wilderness land, four hundred miles from home, and no former acquaintance near. I retired to a grove and there composed the following lines:

October on the nineteenth day,
 Year eighteen hundred twenty-four,
 From home I'm parted far away—
 Distance, four hundred miles or more.

On this bright morning early I
 Retired to a shady grove,
 And took my seat beneath the sky,
 And there did these few lines compose.

A gloom and sorrow fill'd my mind,
 When I retired to this place—
 I thought of friends I'd left behind,
 And wish'd to see them face to face,

I to the Lord began to cry,
 For him to send me some relief,
 And spare my feeble life till I
 Once more could turn unto the east

But when I thought for what intent
 Into the western clime I came,
 I said, O Lord, make me content
 To preach the gospel in thy name.

Wherever thou shalt send me forth:
 In whatever land it may be;
 O let me feel a greater worth
 Of souls that's bound to misery.

O let me see poor sinners turn
 From sin and folly to their God,
 And I will try the race to run,
 While I am spared to preach the word.

So if I meet my friends no more,
 On earth, beneath these hostile skies,
 I hope to meet them on that shore
 Where God will wipe my weeping eyes.

Then in the afternoon I preached at the school-house that I did Sunday, and then went to Br. Ellis' and stayed all night. Wednesday I wrote a letter to my good friend, Eld. Joseph White, and in the afternoon I preached at Br. Ellis'. The Lord appeared in the midst. At the close of the meeting eight young people manifested, by rising up, their determination to seek the Lord. They then kneeled down to be prayed for, and it was a solemn time. I trust that some of them will not be healed until the efficacy of Jesus Christ's precious blood be applied to their hearts. O may the Lord

take up his abode with them and make their wounded spirits whole.

Thursday 21st, I left Catlin for Dryden, in Tompkins Co. After travelling thirty-six miles over the hills and through the dales, among strangers, and in a strange land, I arrived in the evening at Wessel S. Mid-
daugh's in Dryden, and there found a shelter beneath his roof for the night. Friday I met in conference with some of the preachers and brethren that belong to the Owego Q. M. Saturday we convened in a school-house in Dryden, for Quarterly Meeting. Br. Hiram Jones preached in the forenoon, and in the afternoon we had a conference. Upwards of forty brethren and sisters spoke of the goodness of God, and it was a refreshing and solemn time.

Sunday 24th, we assembled in Br. Mid-
daugh's barn, and a large collection of people met. The meeting opened by singing and prayer. A discourse was then delivered by Br. Foster. I then endeavoured to speak to the people from Psalm l. 21, 22. "These things hast thou done," &c. Then Elder Daniels delivered a discourse from 2 Timothy iv. 6, 7, which was followed by a number of exhortations from the brethren and sisters. Great solemnity rested on the congregation through the meeting. Sinners wept and saints rejoiced. I trust much good was done. May God sanctify this opportunity to the good of the people. Monday I left Dryden and went to Br. Benjamin Vi-

cerp's in Newfield, and attended meeting there in the evening. Tuesday morning I visited Br. Richard Kiussen and family. He had lately publicly professed religion, and his wife had rather opposed it: she went to the Quarterly Meeting with him on Saturday, and while she heard the children of God tell what the Lord had done for them, she was constrained to think that it was folly: But on Sunday she was pricked to the heart, and went home wounded. She now appeared a humble penitent. One of his daughters seemed to be under concern of mind. They both promised to seek the Lord. When I prayed with them they kneeled and wept bitterly. I then bid them adieu; and at my departure they contributed 61 cents to me, for which I endeavoured to feel thankful. In the afternoon I left Newfield and passed through Spencer into Canada, a distance of fifteen miles, and attended meeting there in the evening.

Wednesday 27th, I went to Dean Hubbard's in Canada, and preached in the evening in his neighbourhood. Thursday I went to Ezekiel Mead's in Owego, and attended meeting there in the evening. Friday I went to Owego village, and then I went four miles up the Susquehannah river and attended meeting in the evening. Saturday I crossed the Susquehannah and went to Deacon Bowles', and preached in the evening.

Sunday 31st, I went to Choakanut, Susquehannah Co. State of Pennsylvania, and

preached three times in a school-house. I trust it was a profitable season. Backsliders confessed, and sinners wept, and saints rejoiced.

Monday, November 1st, I went through Warren into Windham, Bradford Co. Penn. and preached in the evening. Tuesday I returned to Deacon Warren Ayer's in Warren, and preached there in the evening. Wednesday I left Br. Ayer's and went to Owego, N. Y. and preached in the evening near the Susquehannah river. Thursday I returned to Deacon Bowles' in the south part of Owego, and met Br. Asa Dodge there. In the evening I preached in the place, and we had quite a solemn time. Friday morning I started in company with Br. Dodge, for Troy, Penn. and we rode twenty-five miles in the rain; for it was a very stormy day. We then put up for the night. Saturday morning we started before light on our journey—travelled fourteen miles, and then stopped at Br. Judah B. Hopkins' in Smithfield, Penn. and took breakfast. He was formerly from Foster, R. I. We then rode sixteen miles, and arrived at Troy about 3 o'clock in the afternoon, and there met with the brethren in covenant meeting. We then went to Br. Porter's and stayed all night. Sunday morning I went to Columbia to attend a meeting that had been given out for me. When I arrived at the place I found a Calvinist preacher a preaching. He informed the people that God had chosen a

part of the human family from eternity, to happiness, and the rest he left in a miserable situation. In the afternoon I spoke to the people from Psalm viii. 4. "What is man that thou art mindful of him, and the son of man that thou visitest him." I endeavoured to shew what man had been, and what he was now, and how he came into the situation that he is—that by his own disobedience he plunged himself into misery, and then that God had been so mindful of us as to prepare a sacrifice to atone for our sins; and had visited us with the true light that lighteth every man—had opened the prison to them that were bound—made a way possible for the escape of all men—that we by yielding obedience to God received the promise; or by complying with the terms of the gospel we were brought into the glorious liberty of the sons of God—and that by resisting the spirit of God we remained in darkness, and the wrath of God abideth on us. I then exhorted the people to attend to the one thing needful. The Lord seemed to be in the midst. The people paid good attention, and I trust some of them heard as for eternity. In the evening I went to Troy and preached to a large collection of people. They were attentive and solemn, and I trust that God owned and blessed the meeting. O may the Lord ride forth prosperously through this land, and shew sinners their situation, that they may flee from the wrath to come. Monday I attended a meeting in the evening

at Troy. Tuesday evening I attended meeting. Wednesday evening I attended meeting with Br. Dodge in Troy.

Thursday 11th, I went to the south part of Troy and preached in the afternoon. The Lord gave us a searching time, and, to the astonishment of the people, one woman arose and confessed that she had been living in the wilderness and was determined to come out. Friday Br. Dodge met me at Allen Taylor's, and we went about three miles further south and met with a little band of brethren for covenant meeting. The Lord gave us a blessed time. One young man arose in the meeting and confessed his need of religion, and expressed a determination to seek it. While I was at this meeting I prayed for a deeper work of grace in my heart, and a knowledge of my duty; for while I had been in this place I had thought much of Rhode-Island, and my friends there. Having been absent from my kindred between five and six months, a desire began to arise to see them again, and I had concluded to start the next week for home: but the brethren began to intercede for me to stay, and souls began to look as precious in this place as any other. I began to pray for the Lord to take Rhode-Island out of my mind, and give me more of his grace, so that I might be willing to lay my bones in this western clime, if it was his will, and shew me my duty, and enable me to perform it. Saturday we visited from house to house, and

found several persons that were under a concern for their soul's welfare. At one house where we called, the man had been rather a vile person, but his heart was so far open that he gave us twenty-five cents a piece. May the Lord reward him, and save sinners from evil.

Sunday 14th, I attended meeting at the shad school-house in Troy. A large number of people were together, and with attention they heard the word. Great solemnity rested on their minds. At the close of the afternoon meeting ten arose to be prayed for. In the evening I preached at the village in Troy, and a general solemnity seemed to be on the minds of the people. A little cloud seems to hang over the people in this region, and I hope that the time will soon come when we shall see a shower of divine grace descend: A few drops have already come. Monday stayed at Br. Porter's. Tuesday Br. Dodge and myself visited from house to house, and found some tender minds. In the evening we attended a meeting in Columbia. Wednesday evening we attended a meeting in the east part of Troy. A large number of people collected together, and great solemnity appeared to rest on their minds. After sermon they seemed unwilling to go away. I began to make enquiry among them concerning their eternal welfare, and found a number mourning the love of God to know. Thursday we visited a number of families, and conversed and pray-

ed with them. We left a number of young people in tears, and their language was, pray for us. In the afternoon Br. Dodge left me and started for Berkshire, N. Y. In the evening I preached in Springfield, and had a comfortable time. Friday evening I preached at the shad school-house in Troy. After meeting I went to Major Ezra Lang's and stayed all night, and found that one of his sons was struck under conviction last Sunday, and since that time he had obtained a hope in Christ. Lord revive thy work. Saturday I spent the day at Br. Porter's, and in the evening I went to visit a family consisting of a young man and his wife, and two more young people. I found their minds tender. The man of the house manifested his determination to seek religion. Before I left them I prayed with them, and they all kneeled.

Sunday 21st, I went to the south part of Troy and preached twice to a large collection of people. Great solemnity rested on their minds, and tears stole from the eyes of many. I trust some resolutions were formed to serve the Lord. In the evening I returned three miles and preached in the school-house near Samuel Case's. The Lord met with us, and at the close of the meeting about twenty arose to be prayed for. It was a solemn time. Monday I went to Columbia, and preached there in the evening. Tuesday I went to Burlington. On my way here I felt it duty to call into a house where

the people had been careless as to religion. A number of giddy youth belong to the family, and they had been noted for imprudency. I conversed with them about eternal things—then prayed with them. When I left them the man of the house invited me to preach there, which was the first time his doors had ever been open for meeting. I accordingly gave out an appointment. In the evening I preached at Paul Dewit's in Burlington. The people were solemn and attentive, and I trust some good was done. Wednesday I visited several families and found one young woman that had lately obtained a hope in Christ. In the evening I preached at Nathaniel Allen's in Troy. I enjoyed good liberty in speaking, and I trust the meeting was not in vain. Thursday I wrote two letters, one to my father and one to Br. Darling. In the evening I preached at the village in Troy. Friday evening I attended a conference meeting at the shad school-house, and had a good time. Saturday attended no meeting.

Sunday 28th, I preached twice at the shad school-house. A large number of people attended, and solemnity rested on their minds. One young woman found a deliverance from the burthen of sin, and she told me afterwards that she had a feast to her soul. In the evening I met Br. Dodge at the village, and he preached to the people. The house would not hold the people that came together. Good attention was paid, and I trust

some good done. Monday we went six miles down the creek, and attended meeting at Mr. Lamphire's. At the close of the meeting thirteen arose to be prayed for. Tuesday we returned up the creek, and attended a funeral in the afternoon at the Baptist meeting-house in Troy. In the evening we attended a meeting at the house where I called when on my way to Burlington the week before. A large number of people collected. I spoke to them from Isah. xlii. 6, 7, 8. I had freedom in speaking, and good attention was paid. We tarried all night with the people, and found a good impression on the minds of a number of the family. They gave us an invitation to attend another meeting at their house.

Wednesday, December 1st, I attended a conference meeting at the Baptist meeting-house in Troy. It was appointed for all denominations to meet together and confer upon heaven and divine things, and pray for the outpouring of God's spirit. A large concourse of people met. We had a solemn time. Sinners wept and backsliders confessed. At the close of the meeting (it was judged) nearly thirty arose to be prayed for. It was a melting time. Ride on, all conquering King, ride on. Thy kingdom come, thy will be done, let heaven and earth agree. After this meeting I rode about six miles and preached in the evening near Canton. Thursday evening I met Br. Dodge at Samuel Case's school-house, and attended a meet-

ing. We had a solemn time. The Lord I think was in the midst. Friday Eld. Samuel Wire and Br. James Bignal from N. Y. came into the place, and it gladdened my heart to see them, having previously formed an acquaintance with them. In the evening we attended a meeting at the shad school-house, and it was a glorious time. Ten persons, that had not experienced religion, rose and told their undone condition, and desired the prayers of God's children. Their cry was, God be merciful to me a sinner. Saturday we attended covenant meeting. Twenty-five rose in the meeting and testified to the goodness of God. Among the number was one young convert that spoke for the first time: Others told, by questioning, their determination to seek the Lord.

Sunday 5th, I went to Burlington with Br. Bignal. We attended meeting there in the forenoon and afternoon. In the evening we returned to Troy, and met Br. Dodge and Br. Wire at Esq. Allen's, and attended meeting there. I spoke to the people from Jerh. viii. 22. "Is there no balm in gilead," &c. Br. Wire also spoke at considerable length to the people, and it was a solemn time. The Lord I believe was in the midst. Monday I went with the brethren to Columbia, and Br. Wire preached to the people there in the afternoon. He and Br. Bignal then started for home. In the evening Br. Dodge and myself went to a meeting that Br. Evans, a methodist preacher, appointed; but he did

not come. I spoke to the people from Judges vii. 4. "The people are yet too many." Tuesday we went to Troy, and in the evening we attended meeting at Tilly Leonard's. Br. Dodge preached to the people. Wednesday evening I preached at Samuel Case's school-house, and the Lord met with us. At the close of the meeting I requested those that desired prayers to come forward and form a circle, and about twenty came forward and kneeled to be prayed for. It was a weeping time. Thursday I preached in the evening at the village in Troy. The congregation was large and attentive. Friday evening I preached at Robert Clafin's, and had a comfortable time. Saturday evening I attended a conference meeting at Samuel Case's school-house. Twenty-two arose and spoke in the meeting. Sinners and backsliders confessed, and saints rejoiced.

Sunday 12th, I preached twice at the shad school-house, and in the evening at the village. They were attended, I trust, with good effect. Monday I spent the day in reading, praying and visiting; and the night at Br. Foster's—felt somewhat infirm in body. Tuesday felt rather infirm through the day. In the evening I attended meeting with Br. Dodge in Columbia. Wednesday I felt more infirm in body, and had a pain in my breast, which caused considerable distress. In the evening Br. Dodge and myself attended a meeting at Samuel Case's

school-house. Being weak at my lungs, it was with some distress I preached to the people. After I had done speaking, the brethren and friends brought their tithes and offerings into the store-house, and the Lord poured us out a blessing. The meeting continued till about 11 o'clock, and it was truly a solemn and profitable season. Saints wept for joy and sinners for sorrow. Thursday evening we attended meeting at Mr. Claf-
lin's. Br. Dodge preached, and we had a comfortable season. Friday evening we attended meeting at Mr. Wilsey's in Troy. I tried to preach to the people, and enjoyed a degree of liberty. Saturday afternoon I attended covenant meeting at the shad school-house. Three related their experience, and were received as candidates for baptism. A goodly number of brethren spake in vindication of the cause of Christ, and we had truly a refreshing season to our souls.

Sunday 19th, I attended meeting at the shad school-house. A large collection of people assembled together, and I spoke to the people from Heb. xi. 24, 25, 26. After sermon we repaired to the water, and Br. Dodge led three of the converts down into the water, and they were buried with Christ in baptism. We then returned to the house and partook of the sacrament, and it was truly a communion indeed; for the Lord communed with us. There was scarcely a dry eye in the house. It was truly a solemn, weeping time. In the evening I went and

heard Br. Jud preach at the village. Monday evening I preached in Columbia. Tuesday evening I preached at Paul Dewit's in Burlington. Wednesday evening we met for conference meeting at Samuel Case's school-house. A large number of people collected, and the Lord was in the midst. Three converts told what the Lord had done for them for the first time. Two of them were young men, and one was an old man upwards of sixty: He had been a foremost character in the town, among the honourable of the world; but an opposer to religion: The Lord took his case in hand and brought him down; therefore he became a child in his old age. One man that had formerly been a preacher, but backslid into the world, and left off preaching, arose in this meeting and confessed his backsliding. I never heard greater sorrow expressed from any person, than from him. He asked the forgiveness of his children and his neighbours, and invited his brother backsliders to return with him to their Father's house, and said he was willing to go down to the grave with broken bones if he could only obtain mercy at last. It was truly a heart-rending season. Thursday evening I preached at Mr. Grigorie's in Troy, and had rather a barren season. Br. Dodge left me this day to go to Owego.

Friday evening I attended a conference meeting at the shad school-house, and had a comfortable meeting. The brethren were much engaged. Saturday I wrote a letter

to Br. Job Armstrong of R. I. and spent the night at Esq. Allen's.

Sunday 26th. In the morning I felt very infirm in body, and hardly able to preach to the people: but I met with the people at the shad school-house at 11 o'clock. A large collection of people assembled, and we opened the meeting by singing and prayer. I then arose and attempted to speak to the people from Isah xxvii. 1, 2. "A King shall reign in righteousness," &c. I had not spoke long before my bodily strength was renewed. I forgot my infirmity, and enjoyed much liberty in speaking. When I sat down I found that I had spoken one hour and twenty-five minutes. After I had done speaking, about twenty of the brethren and friends arose and spoke. One young man arose for the first time in meeting, with tears streaming from his eyes, and expressed the anguish of his heart, and the anxiety of his mind to obtain a pardon of his sins. He was one that had been ranked among the respectable, and his words were like a two-edged sword among his companions. The whole congregation was in a flood of tears, and truly it was a solemn and interesting time—a day I think that will long be remembered by some. The brethren and sisters' testimonies were weighty in general. In the evening I preached at the village. The house was crowded, and I enjoyed liberty in speaking. I think the meeting was profitable. After meeting I retired to Br. Porter's with about

twenty of the brethren and converts, and there spent the time in praying for the prosperity of Zion, until half past 11 o'clock. It is truly pleasing to see the engagedness of the young converts. One young lad about 15 years old, has spent most of the time for a few days, in going from house to house, and exhorting his young companions, and getting them to retire to the groves, and there he prays with and for them. The work is truly powerful; but the enemies of the cross do rage and vent their spite. Some parents forbid their children going to the meetings; others cry delusion; but truly God is in the place. O may he carry on the work until there shall not be left a dog to move his tongue. Monday evening I preached in Columbia. Tuesday evening I attended in Troy, at Caleb Williams' school-house, and had a comfortable time. Wednesday evening I preached at Paul Dewit's in Burlington. I enjoyed liberty in speaking, and the people were solemn and attentive. Thursday evening I attended a meeting at Samuel Case's school-house. Br. Dodge returned and met me there, and we had a comfortable season. Friday we went to Columbia and attended a funeral.

Saturday, January 1st, 1825. One year more of my life is gone. A new year has commenced, and O may I spend it to the glory of God, if my life is spared. This day I attended covenant meeting with the brethren at the shad school-house in Troy. A

large number of friends and brethren assembled, and three told their experiences, and were received as candidates for baptism. In the evening we went to Br. Foster's and had a prayer meeting.

Sunday we met at the shad school-house, and a large collection of people assembled. Br. Dodge preached, and then we repaired to the water, and Br. Dodge baptized three. It was an extremely cold day, but the candidates did not hesitate to follow the example of Christ, but they went forward courageous. In the evening I went to the village and heard Br. Evans preach, and then returned to Br. Porter's, and found myself under great trial of mind—then went to Major Long's and tarried all night. Monday I found some relief in my mind, and enjoyed some consolation. Tuesday evening I attended a meeting at Williams' school-house. After meeting a number of us retired to Mr. Williams' house, and had a prayer meeting. It was solemn to see the young people bow before the Lord, and hear the brethren and sisters pray for them. The Lord appeared to be with us, which caused saints to rejoice and sinners to mourn. Wednesday I went to Columbia with Br. Dodge, to attend the funeral of an aged man. After the funeral, we rode ten miles, and attended meeting in the evening at Paul Dewit's in Burlington. The presence of the Lord was felt, and sinners wept aloud for mercy. Thursday evening we attended a meeting at Samuel Case's

school-house, and had a comfortable season. Friday evening I preached at Columbia, and tarried all night at Capt. Strait's. Saturday evening I preached at Robert Claffin's in Troy. The week previous to this meeting I had been cast down in my mind, and sometimes felt as if the reformation was stopping in this place; but this evening the clouds of darkness were removed—the sun of righteousness arose in my soul, and I felt my strength once more renewed. After sermon some stayed for prayer meeting, and we had a solemn time. One aged man that lived in the neighbourhood had formerly been at variance with the man of this house, but the Prince of peace had lately took possession of his heart, and this evening he invited the man of this house to kneel down with him and raise their petitions to God; which he accordingly did. The scene was truly affecting.

Sunday 9th, I preached at the shad school-house, and in the evening at the village in Troy, and enjoyed liberty through the day. The reformation wheels still seem to be moving, and sinners are yet inquiring the way to Zion. O Lord, carry on thy work. Monday I went to Columbia and preached in the evening. Tuesday I returned to Troy, and attended a conference meeting in the evening at Williams' school-house. Wednesday I went with Br. Dodge to Burlington. I preached in the evening at Paul Dewit's. A cloud of darkness seemed to hang over the

congregation, and I enjoyed but little liberty in speaking. The meeting was closed, and to all appearance without but little effect; but after the meeting was closed, the people seemed to be unwilling to retire. After a few minutes had passed, I mentioned to the people that if any wished to stay, we would have a prayer meeting, and most of the congregation took their seats. I opened the meeting by prayer. The cloud seemed still to hang over us. I then arose and expressed my feelings, and before I had done speaking, I could breathe into liberty a little. The cloud seemed to withdraw, and the sun of righteousness began to arise. After I sat down, an aged man arose and told what a sinner he had been. The flame began to kindle, and one arose after another and expressed their feeling. The spirit of the Lord run from heart to heart, and the cries of the wounded were heard all over the house. At the close, Br. Dodge requested those to arise that felt the need of salvation, and were determined to seek the Lord, and the most part of the unconverted arose, then all but about half a dozen of the congregation kneeled in time of prayer, and it was a continual cry, Lord have mercy. Truly the Lord was in the place, which made it glorious. Thursday we started for Troy. We called into a house by the way, to visit a couple of young people that had lately joined together in marriage, and settled in the world; but they were brought to see that they needed one

thing more to make them happy. I think I never saw any people have a greater sense of their situation than they seemed to have. We prayed with them and left them in tears. In the evening we attended meeting with Br. Foster, at the village in Troy. Friday I stayed at Br. Porter's. Saturday afternoon I attended covenant meeting with the brethren, and in the evening I went to Springfield and attended a meeting.

Sunday 16th, I preached at Groves' school-house in Springfield. The audience was solemn and attentive, and I trust some good was done. In the evening I preached at William Harkness' in Springfield, and tarried there all night. Monday I went to Smithfield, and preached in the evening at C. Ferman's. I enjoyed liberty in speaking, and the Lord gave us a solemn time. One young woman arose and expressed her need of salvation, and requested the prayers of the brethren. Tuesday evening I preached near Deacon Hacket's in Smithfield, and had a comfortable time. I stayed all night at Dea. H's. Wednesday I returned to Troy and attended meeting in the evening with Br. Dodge. Thursday I went to Columbia and preached there in the evening. Friday wrote a letter to my father, and returned to Troy and attended a prayer meeting in the evening, at Br. Johnson's. Saturday I tarried in Troy.

Sunday 23d, I preached at the shad school-house in Troy, and enjoyed a comfortable

season. In the evening I preached at the village. The people were solemn and attentive. The work of the Lord yet seems to be moving in this place. Monday I went to the south part of Troy with Br. Dodge, and preached in the evening. Tuesday evening I attended a prayer meeting at Esq. Allen's. We had a good time. Wednesday we attended a prayer meeting at the shad school-house. The brethren were well engaged in praying for the advancement of the Redeemer's cause. We had a good, solemn time. Thursday evening I preached at Burlington. The Lord appeared in the midst, and gave us a refreshing season. Friday evening I preached at Joseph Williams'—had rather a labouring time. Saturday I went to Br. Porter's and tarried till Sunday.

Sunday 30th, I went to Springfield and preached at Grover's school-house. There was a large collection of people together, and they appeared attentive: but I had a very labouring time in trying to preach to them, and I felt almost discouraged; however, I gave out an appointment for the evening. After the day meeting I retired to a grove, and there plead with the Lord to know my duty, having felt previous to this time as though I had a little duty to do in this town, but having such a barren time in my meeting this day, it caused me to doubt whether I had any duty to do here or not; therefore I covenanted with the Lord, that if he would disperse the clouds of darkness in the eve-

ning, and give me liberty in speaking, and cause some souls to arise in the meeting and manifest their determination to seek the Lord, and desire the prayers of God's children, I would take it for granted that I had something to do in the place. I went to meeting under a burden, but the Lord enabled me to leave it in the school-house. The clouds of darkness were driven away, and I enjoyed liberty in speaking. At the close I requested, if there were any that felt the need of salvation, who never had experienced religion, and were determined to set out then to seek the Lord, they would manifest it by rising, and I would try to pray for them: There were eight or ten that arose. I then kneeled down and prayed for them and closed the meeting.

Monday evening I preached at Girden Grover's, and the Lord appeared in the midst. We had a solemn time, and many seemed to be pricked in the heart: The prospect was encouraging. Tuesday I had the privilege of conversing with several tender-minded persons, and also of praying with and for them. In the evening I went to meeting at Mr. White's in Springfield. A man by the name of Night, from Vermont, preached. Wednesday I went to Troy, and preached in the evening—had a comfortable time. Tuesday evening I attended meeting with Br. Dodge, at S. Case's school-house. We had a very good meeting. Friday evening I went to hear Eld. West, a Calvinist preacher,

preach, and he condemned every body that did not believe as he did. Saturday I attended covenant meeting with the brethren in Troy. We had a solemn time. Some came forward and offered themselves as candidates for baptism.

Sunday, Feb. 6th, I attended meeting with Br. Dodge, at the shad school-house in Troy. A large collection of people were together. We had a good, solemn time. After the exercises of the meeting, we repaired to the water, and Br. Dodge baptized one. It was truly pleasing to see the solemnity that rested upon the minds of the gazing throng that lined the banks. In the evening we attended meeting at the village in Troy. Monday evening I preached at Grover's school-house in Springfield. Tuesday evening I preached at Isaac Bow's in Springfield—had a comfortable time, and found many solemn minds. Wednesday evening I preached in Troy, near Burlington. Thursday evening I preached at J. Williams' in Troy. Friday I went to Canton and attended meeting at Br. Clark's. Saturday I returned to Troy, and tarried all night at N. Allen's.

Sunday 13th, I went to Springfield and preached twice at Grover's school-house. I enjoyed liberty in speaking to the people, and good attention was paid to the word. Lord bless the people and save them from sin. Monday I returned to Troy. Tuesday evening I attended meeting with Br. Dodge in Troy, near Canton. Wednesday evening

we attended meeting in Troy, near Burlington. I preached to the people from Mark xv. 14. "Why, what evil hath he done?" I enjoyed liberty in speaking, and the Lord's presence was known and felt. After I had done speaking, several arose and declared what the Lord had done for them—that he had lately set their souls at liberty. Saints rejoiced and sinners wept: It was a glorious season, praise God for it. Thursday I visited from house to house, and bid the people adieu, it being the last time that I expected to visit that part of the town. I found many that had entertained a hope in Christ since I had been in the place, and others that were still enquiring the way to Zion. It filled my mind with solemnity when I came to think that I must bid them farewell; but sorrow fled a pace when I felt the cords of love uniting us together, and hopes revived of meeting them beyond this mortal scene, where joys are for ever more. In the evening I attended meeting with Br. Dodge at Joseph Williams', and we had a solemn time. In the course of the meeting his oldest son arose and told his feelings to see his young companions travelling in the road to heaven, and he himself left behind, fears arose that hell was his portion: he then kneeled down and prayed to God to have mercy on his soul. It caused a trembling among all that were present. At the close of the meeting eight seekers arose and requested the prayers of God's children: May the Lord convert their

souls and save them from sin. Friday I tarried at Br. Porter's. Saturday I attended covenant meeting with the brethren. Five came forward and related their experience, and offered themselves as candidates for baptism, and to join the church. We had a good, solemn, heavenly time.

Sunday 30th, I went with the people to the shad school-house for the last time. A large concourse of people assembled, and I spoke to them from Gal. iii 1. "Stand fast," &c. I enjoyed considerable freedom in speaking, and at the close I bid them farewell. The scene was truly solemn—very few but what wept in the assembly. The cords of love had so united us together that parting seemed like losing near friends: but when hope revived of meeting beyond this mortal scene, it animated our hearts, and we said, Lord, thy will be done. After sermon we repaired to the water, and Br. Dodge baptized five, (among the number was N. Allen, Esq. a man aged 64 years.) We then returned to the house and partook of the sacrament, and it was truly a solemn and interesting season. I then went to Major Long's and stayed all night. In the evening a number of the brethren and sisters came in. We had a comfortable season, in conversing upon heaven and divine things. Monday I went to Br. Porter's and packed up my things for journeying, and bid them farewell. I went as far as Br. Allen's and tarried all night. Tuesday I bid them adieu and went to

Springfield, and preached in the evening at Grover's school-house, and had a comfortable time—then stayed all night at Br. Grover's. Wednesday I went to Smithfield and attended a meeting in the evening at Deacon Allen's, and then went and stayed all night at Dea. Hacket's. Thursday I went to Br. Ferman's, and preached in his neighbourhood in the evening. Br. Dodge came from Troy this day and overtook me here, in order to go with me to the Q. M. in Newark, N. Y. During my stay in Troy about fifty were brought into the liberty of the gospel. Friday morning we left Br. Ferman's, and rode twenty-eight miles through the mud, which was very deep, without taking any refreshment. We then called into a house and asked for some, but received none; however, they fed our horses, and this we was thankful for. We then left this place (it was now in the edge of the evening) and rode on six or seven miles, and arrived at Ezekiel Medes' in Owego, N. Y. about 9 o'clock in the evening. Here we were cordially received, and treated with hospitality: we stayed all night. Saturday morning we went to Newark and met with the brethren in conference. Here we enjoyed love and harmony together, though some labour was brought before us which was painful, which was to withdraw the hand of fellowship from one that had been a preacher of the gospel. O the feelings of my heart when I see old men fall! O Lord, deliver me from the snare

of the fowler. In the evening we met for public worship. I endeavoured to preach to the people from Rev. xiii. 4, and had a comfortable time.

Sunday 27th, we assembled for public worship. After opening the meeting by singing and prayer, Br. Asa Dodge preached to the people. After he delivered his discourse, I spoke to the people from Ezek. xxxvii. 3. The Lord gave us liberty in speaking, and we trust the season was not spent altogether in vain. We then closed the meeting. In the evening, while at Br. Hedge's, a young man came in that had been pricked in his heart, in the meeting. Monday morning, when we were about to leave Br. H's, the young man, before-mentioned, came in and requested us to pray for him. His language was—"I have been so great a sinner I am afraid there is no mercy for me." I trust he is not far from the kingdom. Br. Dodge accompanied me this day to Eld. Daniels', in Dryden.

Tuesday, March 1st, Br. Dodge left me to return to Troy, Penn. It was a solemn season with us when we took the parting hand, having enjoyed each other's company in the gospel field about four months: But duty called us now to part. Feeling that Christian love uniting our hearts together, caused a hope to revive of meeting beyond this mortal scene, where parting will be no more: May the Lord grant it to be our happy lot. I tarried this day at Br. Daniels'.

and preached in the evening—enjoyed a comfortable and solemn time. Wednesday I left Dryden and went through Homer into Scott, and put up with Eld. Joel Greene, a Seventh-day Baptist, and preached at his meeting-house in the evening. Thursday I went to Eld. John Gould's in Spafford, and preached in the evening. Friday I visited some in the neighbourhood, and wrote a letter to my brother Ethan Thornton. Saturday evening I preached at the school-house near the centre of Spafford, and had a solemn time.

Sunday 6th, I went to the north part of Spafford with Br. Gould, and attended meeting. I spoke in the forenoon and he in the afternoon. We enjoyed liberty in speaking and it seemed to have a good effect on the minds of the people. We had calculated to have returned back to the centre of the town that evening, but feeling an unusual impression on our minds, and concern for the people in that place, we stayed all night, and gave out an appointment for a meeting the next evening. Monday we visited from house to house, and conversed and prayed with the people, and found many solemn minds. In the evening we went to our appointment. A large collection of people assembled and filled the school-house. I felt a very solemn weight on my mind, therefore I arose and spoke about one hour to the people, from the words recorded in Rev. vi. 16, 17.. “ And said to the mountains and rocks

fall on us," &c. The Lord gave me liberty in speaking, and the word seemed to have its desired effect. Great attention was paid by the people, and solemnity rested on their minds. Many tears were shed, and at the close one woman arose and expressed her need of salvation, and came forward and kneeled down in the midst of the congregation, to be prayed for. It was truly a solemn time. May the Lord have mercy on the people in that place. Tuesday evening I preached at the centre school-house in Spafford. Wednesday I preached a funeral sermon at William Rounday's in Spafford. A solemn and attentive congregation were together. I enjoyed liberty in speaking to them. In the evening I preached in the same neighbourhood. The people gathered together again to hear the stranger, and I trust the time was not spent in vain. The prospect of reformation was encouraging. I stayed all night in the place. Thursday I visited a family, where I found a young woman about to bid adieu to the world, and go through an untried scene. She had long been sick with a consumptive complaint. In her sickness she had found him of whom Moses in the law and the prophets did write, Jesus of Nazareth. This made her sick bed more comfortable; but her language was—"a sick bed is a poor place to prepare for death." In the evening I preached at the centre school-house. We had a good time, and the brethren were engaged—backsliders

confessed, and sinners wept. The prospect was encouraging. Friday I went to the north part of the town. In the evening we assembled for meeting. Eld. Gould preached to the people. At the close of the meeting two young women manifested their desire for salvation, by coming forward and kneeling down to be prayed for. It was quite a solemn time. Saturday I tarried in the place—felt very much cast down, and dejected in mind: Anxieties began to increase to see my parents and kindred again. I retired to the woods, and then laid my complaint before the Lord. I was almost led to repine at my lot; but the goodness of God, the worth of souls, and the prospect of heaven, caused me to bid my murmuring thoughts be still, and say, “not mine, but thy will be done, O Lord.”

Sunday 13th, I preached three discourses in the north part of Spafford, to a large and attentive congregation. A general solemnity seemed to rest on the minds of the people, and I hope some good was done. Monday I visited a Grammar school which was taught in Marcellus, by Mr. S. Pratt. Tuesday I went to the south part of Spafford, and preached in the evening. Wednesday evening I preached in Etisco. Thursday evening I preached in Spafford. The congregation was attentive and solemn.

Saturday, April 9th. Since the 13th of March I have been 17 days to the Grammar school in Marcellus, to study the English

language, and attended twenty-one meetings in these regions in the time. The people in this place kept my horse and boarded me free from expense, while I attended the school, and Mr. Pratt gave me my tuition. I have great reason to be thankful for such favours as these; for I find the study which I have attended to, is very beneficial to me. O may the Lord reward the people for their kindness and hospitality. The meetings which I have attended in this place have generally been crowded with attentive hearers, and many of them have been solemn and refreshing. I have some reason to hope that my labour has not been altogether in vain. This day I went to Scott (8 miles) and attended meeting with Br. J. Greene, and preached twice to the people. We had a comfortable time.

Sunday 10th, I attended meeting with Eld. Gould in Spafford, and preached my farewell discourse, expecting to leave this place for Rhode-Island in a few days. We had a solemn and affecting time. I also preached in the town in the evening. Monday I began to prepare for my journey. Tuesday I left Br. Asa Ferry's, (near Marcellus) where I had made it my home during my stay in the place, and went to the centre of Spafford. Wednesday I tarried in Spafford. Thursday morning I received a letter from Br. J. W. Darling, which informed me that he was in Oneida County, and expected to tarry there till May, and re-

quested me to come there. I immediately left Spafford and travelled that day to Eaton, (35 miles) and stayed all night at my aunt Pitt's. Friday I went to Varona, and preached in the place in the evening. Saturday I attended meeting with the Seventh-day Baptists, and preached with them. While I was at meeting, Br. Darling arrived at the place, and our hearts were made glad at the reception of each other again. At 3 o'clock we attended covenant meeting with the Free-will Baptist church in Varona, and we had a good time.

Sunday 17th, we attended meeting in the Pratt school-house in Varona. Br. Darling preached in the forenoon, and I spoke to the people in the afternoon. We had a solemn time through the day. In the evening we attended meeting at Br. Ichabod Williams' in Varona. I preached to the people, and then Br. D. followed with a good exhortation. We enjoyed a comfortable time. Monday I started for Rhode-Island. Br. Darling accompanied me about six miles, and then we took the parting hand from each other, here in this distant land from our homes. It was a solemn parting to us, knowing not that we should ever see each other again; for he tarried in this western land, and I was going to the east. After parting, I rode on a lonesome road awhile, then stopped to bait my horse, and he refused to eat. I then rode on through Utica to Herkimer, and put up at Dygert's tavern, and found my

horse still refused to eat as usual. The landlord told me the horse distemper was coming upon him, (which I found afterwards to be true.) Tuesday I went from Dygert's to Canajoharrie, 35 miles, and stayed all night at Br. Jonathan Silsberry's. Wednesday I went to Charleston, and found my horse failed every day. I stopped at Eld. John Spore's father's, took dinner and had my horse bled, and then went to Deacon Potter's and stayed all night. Thursday I went to Albany and put up at a tavern, and found the inhabitants of the place filled with profanity and wickedness. Friday I went from Albany to Austerlitz, 29 miles. Saturday I went to Sandersfield, Mass. and stayed all night at Abner Claffin's.

Sunday 24th, I went to meeting in the place, and was invited by Eld. Hartwell, a Baptist, to preach to the people, which I did in the afternoon. I also gave out an appointment for 5 o'clock, at Br. Jones'. I attended that, and enjoyed liberty in speaking to the people, but found religion low in the place. Monday I went to New-Hartford, Ct. expecting to find a preacher and brethren there; but when I arrived at the place, I found the preacher gone, and the brethren scattered, so I put up at a tavern. Tuesday I journeyed on through Hartford, found my horse continued to fail in appetite and strength; therefore I got along but little ways in a day. I put up that night at Robert's tavern, 9 miles east of Hartford.

Wednesday I went to Deacon Richmond's in Ashford. There I found friends once more. Here I had the happiness of seeing Clarissa, the female preacher under whose preaching I had once sat with delight. Thursday I tarried at Br. Richmond's. Friday I started on my journey homeward, and travelled as far as Killingly, and put up at Wm. Stone's tavern. Saturday morning I went on as far as Br. Smith's in Scituate, and took breakfast; then rode on and arrived at my father's house about 1 o'clock, P. M. I found my parents alive and well, and by them I was bid welcome under their domestic roof. My brothers and sisters were all alive, (though not all of them living at home, so that I did not see them all that day,) and my heart was made glad at my arrival once more at my father's dwelling.

During my absence from home (which was eleven months and six days) I travelled 2891 miles, and attended 367 meetings. When I came to take a retrospective view of my travels, and the many dangers the Lord had brought me through—how he had preserved my life while many others had gone to the eternal world, and returned me to my kindred again, it caused my heart to flow with gratitude to him, and to exclaim, that I had the greatest reason to praise God of any one.

Sunday, May 1st, I went to Smithfield to meet with the brethren, and heard Eld. White preach in the forenoon, and in the

afternoon I preached to the people, and enjoyed considerable liberty in speaking to them. I met unexpected with the brethren, they having not heard of my arrival till they saw me at the meeting-house; but we were glad to see each other again. In the evening I preached at Br. White's, and we had a good meeting. Monday and Tuesday I visited my brothers and sisters that lived away from my father's, and we were happy to see each other again. Friday I met with the Elders and brethren in Gloucester, for Elders' Conference. Saturday and Sunday I met with them for Quarterly meeting in Chepachet, and we had a comfortable season.

Monday 16th. The week past I tarried at my father's the most of the time, and some part of the time I was very much out of health. Saturday I met with my brethren in church meeting, and Sunday I preached with them at Smithfield meeting-house, and enjoyed a good time. At 5 o'clock I preached at Benjamin Brown's in Johnston. This day I am again at my father's, and am enjoying a comfortable state of health, and feel some of the goodness of God in my heart. His cause appears precious, and I feel desirous to be spent in the same. O Lord, help me to be useful in my day and generation. Tuesday at 1 o'clock I attended a funeral at James Fenner's in Johnston, and at 5 I attended a meeting at the central school-house in Gloucester. Wednesday I attended a meet-

ing at 4 o'clock at sister Bullard's in Burrillville, and in the evening at Chepachet. Thursday I went to the east part of Burrillville, and attended a meeting in the afternoon at the Union school-house. I stayed in Burrillville till Saturday, and attended church meeting with the brethren. Saturday evening I went to Blackstone in Mendon, Mass. As soon as I arrived in the place, my ears were saluted with the death of a young man who was drowned that afternoon a little below the village, and was brought into the place after my arrival. Soon after my arrival a messenger came for me to attend a funeral the next day at Laban Thayer's, 2 miles from the village. This evening Deacon Reed and myself were sent for to visit the house where the young man was brought that was drowned, and I was requested to attend his funeral the next day. My mind was filled with solemnity when I saw the person that was hurled out of time into eternity in so sudden a manner. I prayed with the people and left the house. When I retired to bed I felt to put up my petitions in earnest to God for his protection, and his grace to assist me in my duties the next day.

Sunday morning I arose and retired to the woods, and there offered my morning sacrifice to God, and plead for his assisting grace. At 10 o'clock the people assembled at the meeting-house for worship. I preached to them, and then left the place for Laban Thayer's, to attend the funeral of his wife,

which was appointed at 12 o'clock. I found a large assembly collected when I arrived at the place. I preached to them from 1 Pet. i. 24, 25. After service I immediately returned to Blackstone to attend the other funeral. When I arrived there we found the corpse decayed so fast that it was necessary to bury it before sermon. It was done, and the people returned from the grave, and assembled at the meeting-house about 4 o'clock. The house was filled, and many could not get in. I spake to them from Isa. xlii. 23. "Who among you will give ear to this? Who will hearken and hear for the time to come." I found the Lord to be my helper, so I enjoyed liberty in speaking. A general solemnity rested on the minds of the people and I pray God to sanctify the scene to their welfare. After exercise I retired to Br. Tucker's, much fatigued with the labour of the day; but when I recounted over the goodness of God, and the assisting grace which I had received to enable me to perform the duties of the day, I felt to retire to the grove and offer up my thanks to God for his loving kindness to me. In the evening I attended a conference meeting at Br. Reed's, and we enjoyed a comfortable season. Monday I started for home, and visited some on the way, and stayed all night at Br. John Hawkin's in Smithfield. I arrived home on Tuesday, and stayed there until Friday, 27th of May, and then I went to Pawtucket, and on Sunday I preached in the place three

times, and enjoyed a comfortable season. Monday I went to Rehoboth, and preached there on Tuesday.

Wednesday, June 1st, I went to Raynham and preached in the evening. Thursday I went to Moses Lincoln's in Norton, Mass. I stayed there through the week, and visited the brethren. I felt to rejoice to meet those, in this place, with whom I had had many good meetings. I had been absent from them about one year; but I found them standing fast, in general. Sunday, I preached with them. Monday I started for the Yearly Meeting in New-Hampshire—travelled through Boston and Charlestown that day. Tuesday I travelled through Andover, Haverhill and Kingston, to Exeter, N. H. Wednesday I travelled through Durham and Dover, to Rochester, and stayed all night at Deacon Drown's. I also stayed there on Thursday. While I was on this journey I had as great trials and besetments by the enemy, as I almost ever had in my life. I was once tempted while on my way, to return home, and proceed no farther; but through the grace of God I was assisted along. Friday Br. Drown went with me to New-Durham, where the Yearly Meeting was to be holden. Saturday and Sunday I met with the brethren that came together from different parts, for Yearly Meeting, and we had a glorious time. Saints rejoiced and sinners wept. Sunday, after meeting, I went to Barnstead. Monday I returned as far to-

wards home as Hawke, and stayed all night at Br. Thomas Colby's. Tuesday I went to Boston. Wednesday I went to Mendon. Thursday evening I preached at Blackstone, in Mendon. Friday I arrived at home, and found my kindred once more alive and well. Saturday I attended church meeting. Sunday, June 19th, I preached in Smithfield.

August 8th. Since the 19th of June I have spent most of the time at home, and worked the most part of July at haying, but attended meetings every Sabbath—have not enjoyed my mind very well; but had great anxieties to see religion flourish. Yesterday I attended two meetings, one in Scituate and one in Johnston, and enjoyed the most freedom in speaking that I have done of late, and hope through grace to see good days yet. O may the Lord let his kingdom come, and his will be done. This evening I attended a meeting with Br. Fairfield, at the new school-house in Scituate, and had a comfortable time.

Tuesday 9th, we attended a meeting at my brother Ethan Thornton's. Wednesday we started for Taunton to attend the Q. M. and went as far as Attleborough, gave out an appointment for meeting, and I preached there in the evening. Thursday I went to Norton, and preached in the evening at Moses Lincoln's. Friday I attended Elders' Conference at Br. Harvey's, and in the evening I attended meeting at Raymon's factory in Norton, with Br. Read. Saturday I met

with the brethren in Q. M. and we enjoyed a comfortable season through the day. In the evening I preached at J. Godfrey's in Easton. Sunday we met again at the meeting-house in Taunton, and the people assembled from all quarters, and filled the house. Eld. Greene preached once, and I preached once, and Eld. Allen once, in the course of the day. At the close of preaching Br. H. N. Loring was Ordained to the work of the ministry. We then partook of the sacrament, and had a comfortable time through the day, and I trust good was done. Monday I went to Rehoboth, and preached in the evening.

Tuesday, Aug. 16th, 1825, I went home. This day I was twenty-six years old. Wednesday I visited Br. White. Thursday tarried at home, was taken unwell, and bled at least half a pint at my stomach, which rendered me very feeble. I had a meeting appointed this evening, but was unable to attend it. Friday evening I had an appointment at Br. Eddy's in Gloucester. I rode to the place in the afternoon, but was unable to preach in the evening. Through infirmity of body and inclemency of the weather, I was unable to get from there until Sunday afternoon, at which time I went home.

Monday 22d, I tarried at home. Tuesday morning I was afflicted with the teeth ache, and went away in the forenoon and had two pulled out. Wednesday I went to a funeral in Gloucester, and felt very feeble through

the day ; but in the evening I attended a meeting with Elder M. Cheney, in Scituate. Thursday I attended two meetings with him. Friday I went to Olneyville with Br. Cheney, and attended two funerals. I then went into Providence, and returned home that night. Saturday I went to Mendon, Mass. and attended a church meeting with the brethren in the evening at Blackstone village.

Sunday 28th, I had two meetings appointed in this place, and when the morning arrived, I hardly knew what to do, having not been able to preach since I had the turn of bleeding, owing to the weakness of my lungs ; but I was soon informed that Elder Ross was in the place, and I soon found him. He not knowing of my appointments, had come to preach, which gladdened my heart ; however, he thought it not his duty to preach but once, therefore I attempted to preach in the forenoon, and we had a refreshing time. I also gave out an appointment for the evening, and then retired to Br. Read's, and felt so infirm that I took my bed, and fell into a sleep ; but Br. Read awoke me about meeting time. I arose, feeling hardly able to sit up ; but I went to the meeting, and preached about one hour. When I had done, I felt smarter than I did before I began. I stayed in this place and vicinity until Friday, the 2d of September, and preached one funeral sermon, and attended several meetings during the time, and then went home. Saturday I attended monthly conference.

Sunday 4th, I preached in the forenoon at the Smithfield meeting-house, and in the afternoon attended a funeral in Gloucester. Monday 5th. This day being previously appointed by my brethren to ordain me, we accordingly met at the meeting-house in Smithfield, and I was ordained to the work of an Evangelist and minister of the New Testament, by the laying on of the hands of Elders Joseph White, Reuben Allen, Daniel Greene, and Daniel Williams. I was now in my 27th year.

Now, O Lord, since I have undertaken so arduous a work, feeling moved upon by thy Spirit to do the same, I pray for thy aid and assistance, that I may be enabled to perform my duty in thy fear, which shall be for the upbuilding of thy cause, and advancement of thy kingdom. O may I never prove a Judas, nor deny my Master. May I never fall out by the way, and wound the feelings of my brethren, who have counted me worthy of so high a station: but, O Lord, may I yet see good days—see sinners converted—see saints rejoicing—see thy cause magnified, and be enabled, through grace, to glorify thy name, and at last be saved with the redeemed, for Christ's sake. Amen.

Tuesday I started in company with Br. Fairfield, for Connecticut. We went as far as Eld. Williams' in Gloucester, and stayed all night. Wednesday we went to Coventry, Ct. Thursday we went to Middletown, and arrived there about 7 o'clock in the even-

ing, having rode the most part of the day in the rain; but we found a good home when we got here. Friday morning I felt very infirm, having taken some cold the day before. This day we visited the widow of Eld. Josiah Graves, and found her and her family in affliction. Some of them were now sick, and the Elder and one of his daughters had died a short time before. He was the only Free-will Baptist preacher in this part of the State, and he has now left the walls to sound the trump no more. We also visited Deacon Hall this day, and tarried with him all night. Saturday we went to Berlin, and gave out an appointment for meeting.

Sunday 11th, we attended three meetings in Wallingford, two in the day time and one in the evening. I was enabled to preach once, and we had a good time. I trust some good was done. Monday we went to Br. Paiges', and on our way we visited a family that death had recently taken away two of their number. We found their minds very tender, especially the man of the house, and to all appearance conviction was fastened on his mind, as a nail in a sure place. We attended a meeting in the evening at Br. Paiges' in Wallingford, and Br. Fairfield preached, and we had a good meeting. Tuesday evening we attended meeting at a brick school-house in Westford, and I preached to the people; but found that my bodily infirmity was too great to preach much. Wednesday evening we attended a meeting

at a Mr. Smiths' in Berlin. Br. Fairfield preached. Thursday we returned to Westfield. I found my bodily infirmity increasing. Friday I felt more sore at my stomach than I had done before, and attended with some pain. Saturday I felt easier at my lungs, and in the afternoon attended church meeting with the brethren, at the Baptist meeting-house in Westfield, and we enjoyed a good time. After meeting, Br. Fairfield and myself went to sister Holibot's to stay all night. About bed time I was taken bleeding at my lungs, and bled a considerable quantity, and rested but little the night after.

Sunday morning, the 19th, I felt very infirm, and my stomach continued to bleed some. We had an appointment to preach at the meeting-house this day. I went to the meeting, but was unable to preach. Br. Fairfield preached both forenoon and afternoon. After sermon, through Christ strengthening me, I was enabled to administer the sacrament to my brethren, and we had a comfortable time through the day. We then went to Hosea Goodrich's and stayed all night. I rested but little through the night, and my stomach bled some. Monday morning I felt more infirm, and my stomach continued to bleed some. I felt very much dejected in mind, and felt desirous to return home: but it being so far, I felt unable to ride on horseback, and could see no way open for me to go. I bemoaned my case awhile,

and then resigned it up to the Lord. Br. Fairfield had an appointment this evening in Meriton, therefore he left me about 2 o'clock this afternoon, to bemoan my case alone, and I expect to enjoy his company no more at present; for he is going from Meriton to North Haven, and then to Salem, and I anticipate going home this week if my health will admit. My heart almost broke when Br. Fairfield left me; for we had enjoyed each other's company so much, and now called to part in a distant land, knowing not when we should meet again, caused the scene trying; but separation was needful, and we must obey. Lord have mercy on us, and bring us together again. I stayed at Mr. Goodrich's through this day, and in the evening I had another turn of bleeding, and bled more than I ever had done before at any one time, and it rendered me unable to lie on the bed, therefore I sat in my chair all night.

Tuesday 20th, I felt very infirm, and my stomach continued to bleed some through the day. I had a Doctor visit me, but he did nothing for me, only gave directions to take some medicine. In the former part of this day I felt very much unreconciled to my lot, and dark in my mind: it seemed as though I could not endure the thought of being sick a distance from home, and deprived of preaching the word; for the gospel field began to look more extensive, and labourers scarce. I began also to take a look at the little good I had done in my days, and felt a

great anxiety to do more before I left the walls. I wrote a letter this day to my father, informing him of my situation. I felt more reconciled in mind in the afternoon, and rested considerable well that night. Wednesday I remained about the same, but bled some. Br. Fairfield having heard of my being more unwell, returned this day where I was. I was troubled some this day with a cough, had a tolerable night's rest. Thursday morning I felt as well as I had done this week; but in the afternoon I felt more unwell, and my cough was more distressing. Friday I remained about the same, but continued to spit some blood. Br. Fairfield left me this day to go to Salem. I spent the day in praying, reading and composing verses. I felt rather more composed in mind. Saturday morning I felt very feeble, and spit some blood, and my strength seemed to be failing. In the evening I spit blood again.

Sunday 5th, I remained about the same. I continued at Mr. Goodrich's. Monday I fancied myself a little better. Br. Fairfield returned this day to where I was. Tuesday I remained about the same. Wednesday I rode out about three miles in a carriage, and it fatigued me considerable. I thought of starting for home the next day, but found myself too feeble to ride, and gave up the idea. Thursday morning I raised some clods of blood, but rode out three miles this day on horseback, and returned again. Fri-

day I rode out again. I do not discover as my health is much better—my cough is more severe, and my mind remains discontented: O Lord, reconcile me to thy will and dispensation, and let me feel the joys of thy salvation.

Saturday, October 1st, and Sunday the 2d, I stayed at Mr. Goodrich's, and spent considerable part of the time in reading, and had some solemn views of eternal things. Monday Br. Fairfield and myself started for home. We rode as far as Manchester, seven miles east of Hartford. I was unable to ride out of the walk. Tuesday morning we left Manchester, and it soon began to rain. We rode as far as Bolton, and put up at Dagget's tavern, and stayed there till Wednesday morning. Wednesday morning we started early, and rode as far as Dr. Peckham's in Killingly, which was thirty-four miles. We arrived there about half past 7 in the evening, and I was very much fatigued, and my appetite was gone. I retired to bed, but had a restless night. Thursday morning I pursued my journey. Br. F. left me in Gloucester, and I travelled the remainder of the way alone, and arrived at home little before sunset. I felt somewhat thankful for the privilege of entering my parents' habitation once more alive, though very much fatigued in body, having rode 75 miles since Monday morning, and was unable to ride faster than the walk any of the way. When I arrived at home I found that my brother Steere had

gone to Connecticut with a carriage, after me. He missed of me while I was at Dr. Peckham's, and went as far as Ashford, and there heard of my passing by the day before. He therefore returned, and got home about 10 o'clock this evening. The reason of his not starting after me before, was because my father received no intelligence of my sickness until Tuesday evening, the 4th of Oct. which was the evening before he started, although I sent a letter two weeks before, and wrote on the back for it to be forwarded as quick as possible: but it lay in the Post Office eight or ten days, within two miles of my father's. O Lord, bring people to a repentance for their negligence, and forgive them the same, and help me to be thankful for thy goodness, and make me more reconciled to thy will. I had a restless night this night. Friday I felt more unwell, had a violent pain in my head, and was unable to set up much of the day. Saturday morning I felt more comfortable, and have been enabled to fill up my Journal from Tuesday last. Sunday 9th, Monday 10th, and Tuesday 11th, I remained about the same, unable to exercise but little.

Sunday 16th. The week past I have continued very infirm; but was enabled yesterday to meet my brethren in church meeting, for which I feel to thank God. This day I have been enabled to go to Smithfield to meeting, and heard the word dispensed by Eld. Brown. Monday I tarried at home;

and felt some better, and hopes revived of recovery. Tuesday I went to Smithfield and heard the celebrated Lorenzo Dow preach. Wednesday I continued more comfortable in body, and spent considerable of the time in reading, writing and secret devotion.

Friday, Oct. 28th. I have tarried at home until this day, and through the blessing of God my health has been on the mend. This day I went to Providence, and tarried till Monday 31st, and then returned home. My exercise rather increased my infirmity.

Monday, Nov. 7th. My bodily infirmity remains too great to admit of much exercise; but through the blessing of God I was enabled to meet with my brethren yesterday, and heard the word dispensed, and made a few observations myself. We had a comfortable time.

Monday 14th. I have enjoyed some of the goodness of God for a week past, but still remain infirm in body; but thanks to God for health sufficient to go to the place of worship, and the privilege of hearing his word dispensed, if I cannot publish it myself.

Thursday, Dec. 29th. Since the 14th of Nov. I have tarried at my father's the most part of the time, and my infirmity has prevented my labouring; but have enjoyed health sufficient to go to some meetings. Last Tuesday evening I went to meeting at Br. Tourtellott's in Gloucester, and delivered a short discourse to the people; but I found

my infirmity too great to admit of much exercise. Yesterday I returned home, and felt very infirm, and do also to-day. I have passed through many serious trials since my debilitated state has prevented me from labouring in the gospel field. I discover myself useless at present, and often feel a burden to myself and others; yet still will I trust in the Lord, though he slay me.

Sunday, Jan. 1st, 1826. Through God's long suffering I am numbered with the living. I have ended the last year with infirmity of body, and remain so. Another year has ushered in, and perhaps this scripture belongs to me—"This year thou shalt die:" If it does, Lord fit me for the scene; and if I am suffered to live, help me, by thy Spirit and grace, to live to thy glory.

Friday 6th. I still remain infirm, but was enabled this day to meet with my brethren in Elders' Conference, and enjoyed a comfortable interview. Saturday 7th, and Sunday 8th, we met in Quarterly Convention at Smithfield, and enjoyed a good season.

Thursday 19th. For two weeks past I have felt a little increase of health, and this evening I attended a meeting at Br. D. Mathewson's, and spoke a considerable time to the people. Sunday I went to a funeral in the former part of the day, and in the evening attended meeting at my brother Ethan's, and was assisted to speak considerable.

Sunday, Feb. 12th. This day I went to Smithfield to meeting, and was enabled to

preach a short discourse in the forenoon, and Eld. Taylor preached in the afternoon. We had a good time through the day. Monday I went to a funeral, and the person deceased was about 100 years old. In the evening I went to a meeting, and in walking about 3 miles this day (which was further than I had walked before in so short a time in four months) I found my bodily strength had increased some. I also felt, in some measure, the inward man growing in the knowledge of God.

Wednesday evening, 15th, I attended a meeting in my own neighbourhood, and was enabled to preach to the people. Thursday I had a violent pain in my head, which terminated in a severe turn of the influenza, which confined me to my room four days, and to my bed the most part of that time.

Sunday, March 5th, I went to Smithfield to meeting, which was the first time that I had been away from home since my sickness. The week following I stayed at home; and Sunday the 12th, I went to Scituate to meeting, and heard Eld. Knight preach, and in the evening, with much infirmity, I preached at the same place.

Saturday 18th, I met with my brethren in church meeting, and enjoyed a comfortable time. Sunday I attended two meetings in Scituate, and was assisted, considering my infirmity, to speak more than I could have expected. I also felt my spiritual strength renewed.

April 28th. Since the 19th of March the Lord has been good to me, though I have been infirm in body. I have been enabled to attend some meetings, but I feel the want of more divine grace, for God is my only refuge.

Sunday, April 30th, I attended a meeting at the central school-house in Scituate, and enjoyed a degree of liberty in speaking. I pray the Lord to sanctify the meeting to the good of all present.

Sunday, May 7th. For a week past I have enjoyed a degree of consolation in my mind, and this day I attended meeting in Smithfield, with Br. White, and preached once. We had a good time through the day.

Sunday 14th, I went to a Methodist Q. Meeting in Smithfield. The week previous I enjoyed my mind very well. Saturday 20th, I met with the brethren in church meeting, and for two or three days previous I passed through keen trials. Sunday and Monday following I was weighed down heavier with the same. Sunday 28th, I preached in Scituate.

June 1st. Infirmity is still my portion; but the Lord is good, and his cause appears more beautiful, and I feel a degree of heavenly enjoyment in my mind; and in Christ is my hope, and confidence, and expectation of future happiness. Saturday 3d, I attended monthly meeting with the brethren in Smithfield. Sunday I preached at A. Randall's in Johnston. Monday and Tuesday

following I was much afflicted with an ague in my face, and pain in my head.

Sunday 11th. During last week I was very infirm, and feel so to-day; but through God's goodness I went five miles to fulfil an appointment; but when I arrived at the place I found that another man had an appointment, so I was a hearer. Saturday 17th, I met in church meeting with my brethren, and the Lord met with us, and gave us a blessed time. Sunday I preached in Smithfield, and through the assistance of God was enabled to speak with more ease than I had before since my long infirmity, and it increased a courage or hope that I should be able yet to labour more in the vineyard of the Lord; but how uncertain are all things here below: yet one thing is certain, that I am nearer my grave than ever before: But I have great reason to praise God that I am spared, though I have passed through severe afflictions; but I have enjoyed many divine blessings. May I be kept humble and thankful, and be purified and made white, and fitted for a blessed immortality.

Wednesday, June 21st, I attended a funeral in Smithfield. Sunday 25th, I attended a meeting at the central school-house in Scituate, and found the Lord's help in time of need. All glory to his name.

Saturday, July 1st. The week past I have been surrounded with the mercies of God, and enjoyed a comfortable frame of mind. I still feel an increased anxiety for

holiness, and to be moulded into the image of my Master. This day I attended monthly meeting with my brethren, and found still an unity of spirit. May God fill us with divine love. Sunday I attended meeting at Smithfield with Br. White, and one was baptized. God's assistance was known; and at the close of the meeting we had a good communion season. July 4th, I attended meeting in Scituate. Sunday 9th, I attended meeting in Scituate, and Br. Fairfield attended with me, and preached to the people. Through the goodness of God we enjoyed one more meeting together, after a separation in body eight or nine months, and it seemed like old times, when we often walked to the house of God together. Friday 14th, I attended a funeral in Scituate. 15th, attended church meeting. 16th, preached twice in Smithfield. Sunday 23d, with much difficulty I preached twice in Smithfield. Monday 24th, my mother closed her mortal scene, and bid adieu to the world, and all her earthly friends; and this after many months of affliction, and four months confinement. The Wednesday following she was conveyed to the silent grave, the place appointed for all living. The scene was trying and heart-rending: it was the first breach that death ever made in my father's family; and now my father and his five children are left to mourn the loss of a kind and affectionate companion and mother, and I for one have lost that parental care that I never more

can receive from her, and a loss that can never be made up to me in earthly toys. O Lord, help me to lay it at heart, and remember her good instruction, and prepare to follow her to the bosom of the grave, which soon may be my lot and portion.

Sunday 30th, I preached once in Scituate, and enjoyed a comfortable time. Monday I went to Cranston, and when I arrived there I was informed the first thing, that a person was dying in the neighbourhood, and that another died the day before. Ah! thought I, the shafts of death are flying around me on every side; and it has become my lot to go from the house of mourning to the house of death.

Tuesday, Aug. 1st, I attended the funeral of the person that died the day before. Wednesday I went into Providence, and then returned home. Thursday I went to a meeting at Br. C. Smith's in Scituate, and heard C. H. Richmond preach. Saturday I attended monthly conference with my brethren, and we had a comfortable time. Sunday I preached once at the central school-house in Scituate. A large collection of people were present, and the Lord appeared among them, and gave us a blessed time. I trust some good seed was sown, which I hope will spring up and grow, and bare fruit to the glory of God.

Sunday 13th. The week past I stayed the most of the time at home, and still feeling the bonds of infirmity, I made applica-

tion to a physician for some medicine. This day it was so rainy that I attended no meeting.

Wednesday, Aug. 16th. This day completes the 27th year of my life, and commences the 28th, and I view my glass of life fast running out. When I look back upon my past life, I see but little good which I have done in Zion, and when I look around and see the greatness and ripeness of the harvest, and the few labourers engaged therein, my heart says, O Lord, give me a restoration of health, a lengthening out of days, and much of the spirit of Christ, that I may sound the alarm, blow the trump, and do good in my day and generation; and I will try to spend and be spent in the cause of God, and no other: for in his cause I want to live, in his cause I want to die, and in his kingdom I want to reign eternally: May this be my happy portion for Jesus' sake.

Saturday 19th, I attended church meeting with my brethren, and we had much labour or business on account of backsliding brethren; yet before the close we had a solemn, heavenly time, and felt the presence of God in our meeting, to grace our performances. Sunday I preached twice in Smithfield. After meeting I went to Scituate and married a couple of young people. I was assisted to perform the duties of the day beyond my expectation, considering my infirm state. May God sanctify the labour for good. Thursday 24th, I left home for Quarterly Meeting—

went to Olneyville and stayed all night. Friday I went to Rehoboth, Mass. and met with the Elders and brethren in conference. Saturday and Sunday we met in Q. M. and enjoyed much of God's goodness and blessings through the whole interview. Sunday evening I returned to Pawtucket, and attended meeting, and heard the word delivered. Monday I returned home. Wednesday I attended a funeral in Smithfield.

Friday evening, Sept. 1st, I went to a meeting in Scituate. Saturday I attended covenant meeting with the brethren. Sunday and Sunday evening I attended meeting at the central school-house in Scituate. At the close of the afternoon meeting we commemorated the death and suffering of our Lord, by the administration of the sacrament, and we had a solemn time through the day. God's assisting grace and Spirit were granted unto us, and his name I trust was glorified. Monday evening I went to a meeting at my brother Ethan's. Tuesday I went to a meeting where one was baptized. Saturday and Sunday I attended the Yearly Meeting of the Six Principle Baptist, and Saturday evening I preached at Asa Mathewson's in Scituate, not far from where the Y. M. was held. I enjoyed a comfortable interview during both days, and I trust some good was done in the name of the Lord.

Monday 11th, I attended a meeting at R. M. Andrew's in Scituate. Two female labourers, viz. Susan Humes and Nancy

Towle, were present, and improved the time: They appeared much in the spirit of the work, and it was calculated, I think, to do good. The meeting was attended with a good degree of solemnity. Some sinners wept, and confessed their need of Christ. Tuesday evening I went to a meeting at the central school-house in Scituate. Sister Towle preached, and a good prospect appeared; but nothing special took place. Wednesday evening I attended a meeting at my brother Ethan Thornton's, and sisters Humes and Towle were present. After we had spent about two hours in praying and exhorting, there were eight or ten poor, mourning, sin-sick souls came forward and acknowledged their need of a Saviour, and kneeled down to be prayed for; but their cries soon drowned all the vocal prayers of the brethren and sisters. In all my travels and experience, I think I never saw a deeper repentance, and greater struggles, than several of the poor mourners manifested; and others stood around, to appearance, astonished and confounded, while the broken accents and loud acclamations arose from the penitents, saying, "Lord Jesus, come and convert my soul—Lord save me a sinner—What a great sinner I have been—Lord, what shall I do—Lord, I give myself away," &c. After about two hours struggle, four manifested a deliverance, and went away rejoicing and praising God, and truly it was a pentecost season, and the work of God. O Lord!

spread the work which thou hast begun, and get to thyself a great name in this place, by the salvation of souls. The above season I trust will be remembered to eternity.

Friday evening I went to meet an appointment at the central school-house in Scituate. When I arrived at the place I found the door closed and locked, and a multitude of people stood around the house, waiting for admittance. I learned that the key was sent to one of the directors, in order to keep the door closed. I sent a boy for the key, and at length obtained it. We went in and had our meeting. Sister Towle preached, and at the close of the meeting we were forbid having any more evening meetings in the house, notwithstanding it was built free for all denominations to preach in, and so agreed by the society. I learned afterwards that one man was the only cause of the door being closed. Lord have mercy on him. We had, however, a comfortable meeting, and at the close two came forward and knelt down to be prayed for, and they prayed for themselves. We withdrew our Sunday appointment from the school-house to Br. Smith's. Saturday I attended church meeting with the brethren, and had a good time.

Sunday 17th; I went to the meeting at Br. Smith's. Many people assembled, good attention was paid, solemnity rested on the minds, sinners wept, and the prospect for reformation continued encouraging. Young converts sang and praised God, and old saints

rejoiced to join the theme, All glory to God and the Lamb. Monday I attended a funeral with Br. White, in Scituate; and in the evening I attended a meeting at Richard Andrew's in Scituate.

Tuesday evening I attended a meeting at my brother Ethan's, and it was another time of the Lord's power. Sinners cried for mercy, and five found deliverance in the course of the meeting from the burden of sin, and many others went away heavy laden. Lord have mercy on them. Wednesday evening I had a return of bleeding at my stomach. Thursday, Friday and Saturday I stayed at home, and felt very feeble.

Sunday 24th, I went to my appointment in Scituate; but sister Towle preached, and the reformation seemed to be progressing— young converts were bold in testifying God's goodness to them, and the brethren seemed to abound in the work of the Lord.

Monday, Oct. 2d. For a week past my infirmity has much confined me at home. I made one more application to a physician; but according to my present feelings I have but little encouragement, unless the great Physician undertakes my case. O Lord, ripen me for glory as fast as my body ripens for the grave. Yesterday I was enabled to get to a meeting, and heard the word dispensed. My anxieties yet remain for the welfare of Zion, and the prospect yet appears encouraging in Scituate. May the Lord rule and reign triumphantly.

Saturday, Oct. 7th. This day I met with my brethren in church meeting, and had a comfortable time; though I felt some pain of soul at beholding the iniquity which seemed to corrupt the church militant; but I comforted myself some by considering that the day of justice will arrive, and draw a separation line between purity and hypocrisy.

Sunday 8th, I attended meeting at the central school-house in Scituate, and in the forenoon heard the experiences of four young converts, and received them as candidates for baptism, and in the afternoon, they with one more were baptized by Elder White. We had a good time through the day. Great solemnity rested on the people in general, and the prospect appeared encouraging. Monday I tarried at home. Tuesday evening I went to my brother Ethan's to meeting and stayed there all night. Wednesday morning I went to Providence and took the steam-boat for Newport, and arrived there about two o'clock in the afternoon. I tarried there till the 24th of October. I made this visit to that place in quest of health, but I found little improvement in my health during my stay there; therefore I returned to Providence on the 24th, and on Wednesday the 25th, arrived home at my father's, and was a little comforted at seeing my kindred again. Many a danger the Lord has led me through, and I am still spared, for what, he only knows.—

Thursday I felt very much fatigued with my past exercise.

Sunday, 29th. I went to meeting in Scituate, and saw one baptized; in the evening I went to my brother's to meeting.

Saturday, Nov. 4th. I went in the evening to a meeting at Arnold Salsbury's in Scituate.

Sunday 5th. I attended a meeting at the central school-house in Scituate. S. Humes preached, and after sermon, one young woman told her experience, and desired to be baptized. The brethren received her as a candidate for baptism. We then attended to the administration of the Lord's supper, and had a solemn time. We afterwards repaired to the water. For the first time I waited upon the candidate into the liquid stream, and immersed her beneath the rolling waves. Previous to this, I had had much exercise of mind respecting officiating in the capacity of administrator, and have trembled much at the cross, and being infirm at this time, caused me to rely much on the arm and strength of God, and I found him to be a present help in time of need; in short, I was enabled to perform the task with ease and receive a great blessing to my soul. Let God's name be praised. In the evening we had a meeting at my father's, and had a good time.

Saturday, Nov. 11th. Since last Sunday, I have enjoyed a comfortable state in body and mind. This evening I went to a meet-

ing at Mr. King Tucker's in Scituate, and enjoyed a good season. I stayed there all night.

Sunday morning a young man came after me to go to Gloucester to attend a funeral, which was appointed at 10 o'clock. I started immediately with him in a wagon, and rode a very rough way, which very much distressed me (being weak at my stomach) and it being late when I arrived at the place, I had to begin to speak in a few moments, and while I was speaking and after I had done, it was a solemn time, the death being a sudden one. Immediately after exercise, I started on my way for Scituate, in order to attend a meeting; but when I arrived at Mr. Tucker's, I found myself so much fatigued, that I was obliged to take my bed for the afternoon. After the people returned from meeting I arose and took tea, and started for my brother Ethan's to attend an evening meeting. When I arrived there, I felt so infirm that I took my bed again, and lay during the commencement of the meeting. And while sister Humes was preaching, and while I lay in pain and distress of body, eternal things appeared pleasant to me. I felt a strong hope of immortality and eternal life. About 8 o'clock I felt more easy in body; therefore I arose and went in among the people, and communicated a little to them. The brethren and young converts were much engaged, and before the meeting closed, the power of God rested on the whole congrega-

gation. Sinners wept aloud and cried for mercy, and saints shouted for joy. I do not remember of ever feeling much more of the sensible presence of the Lord than in that meeting. There was not a dog to move his tongue against the work. All seemed to be solemn. Glory to God and the Lamb.

As soon as I had returned to Mr. Tucker's on Sunday, a messenger came for me to attend a funeral on Monday, which I accordingly did.

Tuesday I felt rather feeble, my exercise having been too much for a few days past, having also taken some cold.

Wednesday evening I went to a meeting at David Tucker's in Smithfield.

Thursday I returned home, feeling very unwell.

Friday. I feel more unwell. My cold increases. Lord, help and support me; the harvest is great and labour wanted, but labourers few.: therefore help, Lord.

Saturday I met with my brethren in church meeting.

Sunday, Nov. 19th. I attended meeting at the central school house in Scituate, and in the forenoon heard two young men and one young woman relate their experiences, and in the afternoon I baptized them. It was a solemn, heavenly time through the day. I bless God for his assisting grace to help in this time of need. The work of reformation yet spreads and the work looks glorious.

Tuesday I went to Providence to visit a branch of the Smithfield church, and had disagreeable labour. O Lord, may the disciples learn meekness and not seek who shall be greatest.

Saturday evening 25th, I attended a church conference at Mr. K. Tucker's.

Sunday 26th, I went to meeting at the central school-house, and sister H. preached.

Thursday 30th, I preached in the afternoon at Robert Stephens' in Scituate, and in the evening at Samuel Tefft's in Johnston, and had a good time.

Saturday, Dec. 2d, I attended a funeral in Scituate, and in the evening a meeting. Sunday I attended a meeting at Olney Taylor's in Johnston. Monday I felt considerable worn down. Tuesday evening I attended a meeting with Br. Fairfield in Scituate. Saturday evening I attended a meeting at O. Taylor's.

Sunday 10th, I attended a meeting at O. T's, and in the evening attended a meeting at N. Hopkin's in Scituate. Sister Humes having been confined with a severe fit of sickness for two weeks past, there were not so many meetings attended, nor so much labour done as formerly in the cause, which caused the work of reformation to appear dampened a little; but this evening it took a new spring. I felt the power of God resting on me soon after I arrived at the meeting, and while delivering my soul, I perceived it on the whole congregation, and it became a sol-

emn, weeping time. Three sin-sick souls desired the prayers of the children of God, which were freely offered up for them.

Saturday 16th, I attended church meeting, and in the evening attended a meeting at O. T's. Sunday I preached at the central school-house in Scituate, and in the evening attended a meeting at my brother Ethan's.

Sunday 24th, I attended a funeral in Scituate, and in the evening a meeting at O. Taylor's. Monday I went to Smithfield to meeting, and heard Eld. Tobey preach. Tuesday I commenced teaching a school.

Sunday, Dec. 31st. This day closes up another year; and although I am numbered with the living, yet my days are fast running out, and I soon must stand before the Judge to give an account. This day being very snowy, I stayed at home.

Monday, Jan. 1st, 1827. This day commences a new year, and I am engaged in a school, in order to infuse a little knowledge, and gain a little sustenance, of which I stand in need. What events will pass before the earth shall this time form its revolution, are unknown to me, and lie in the womb of futurity: But above all, may I through grace glorify God in my body and spirit.

Sunday 7th, I attended a meeting at the central school-house in Scituate, and in the evening at my brother Ethan's.

Friday 12th, I attended the Elders' Conference in Smithfield. Saturday and Sun-

day following I attended the Q. M. and had a good time through the whole.

Sunday 21st, I attended meeting in Scituate with Eld. Jordan, and also in the evening. He preached.

Saturday 27th, I went to Providence. Sunday morning preached in Olneyville. On my way home, in the afternoon, I stopped at one of my neighbours and saw an old lady breathing out her last moments. Oh! what a solemn sight to see a person in the agonies of death, with kindred and friends standing around, and no one able to render relief; for there is no discharge in that war. Wednesday I attended the funeral of the old lady that died Sunday.

Sunday, Feb. 4th, I went to meeting in Smithfield, and in the evening at Scituate.

Sunday 11th, I went to meeting in Scituate. Saturday following I attended church meeting. Sunday I went into the north part of Smithfield and attended a funeral.

Sunday 25th, I attended meeting with Br. Fairfield in Scituate.

March 3d and 4th, I attended the Methodist Q. M. in Smithfield. Saturday following I attended a funeral in Scituate, and in the evening a meeting at my brother Ezekiel's. Sunday I went to a meeting in Scituate, and in the evening attended a meeting at the Factory village.

Thursday 15th, I closed my school, and in the evening went to a meeting at my brother Ethan's. Friday I went to a meeting in

Scituate. Saturday I attended church meeting. Sunday I attended meeting with Eld. Jordan in Smithfield.

Saturday 24th, I attended meeting in the evening at home, and felt an attack from the enemy, with all his forces: Motification took place, spiritually; and Sunday morning I like to have died—obscurity was desirable—a waste howling wilderness was preferable. My God knows the trials of my mind, and the scenes through which I have passed for two years past. O Lord, when shall I be delivered from this body of death: Like the prophet I feel myself held in derision, and like the foolish man, began to build, and through infirmity am not able to finish: or, in other words, am obliged to retire from the walls of Zion. O Lord, why is it thus, these thoughts pass my mind, and a thousand others of a like nature; not that I wish to complain, but to submit to the will of heaven: for God hath a right to do as he pleaseth with his own, and no one should say, why, or what doest thou? Only give me grace, Lord, equal to my day, and I will try to be content. Let me feel the gospel assurance, and it shall be enough.

Sunday 25th, I went to a meeting in the afternoon in Scituate, and in the evening attended a meeting at my brother Ethan's. Here I found some relief from trials: The Lord appeared to be present to help, and his goodness was felt and spoken of, by most all his children that were present. Thursday

evening I preached at Arnold Salsbury's in Scituate.

Sunday, April 1st, I went to a meeting in Scituate, expecting to hear Eld. Stone preach; but to my astonishment, when I was introduced to him he said he wanted me to preach for him, giving as a reason, that he had lost the power of speech; which was evident by a hoarseness on his lungs. With much difficulty I tried to preach to the people. In the evening I attended a meeting at C. Smith's, and had a good time.

Sunday evening 8th, I attended a meeting in Scituate. The day before I attended the funeral of a young man in Scituate. Monday I went to Gloucester, and returned Tuesday. Soon after my return a messenger came after me to attend a funeral the next day of a young woman that was confined only one week with sickness, and then snatched away in the bloom of life—a solemn warning to all. Next day I went to the funeral, and the evening after I went to a meeting at the central school-house in Scituate. Saturday I attended church meeting.

Sunday 15th, I attended meeting in Smithfield, with Elders White and Jordan, and heard Eld. White preach his farewell sermon, to his Rhode-Island brethren, being ready to depart on the morrow for the east, and expecting to see our faces no more in the flesh; his health being such that he calculated on retiring to private life. The scene was trying and solemn to us all, to part

with one that had laboured so much for our welfare and spiritual good.

Sunday 22d, I attended a meeting with Br. Fairfield in Scituate, and baptized one.

Sunday, May 6th, I attended a meeting in Scituate, and felt very feeble the week following. Friday I went to Burrillville, and attended Elders' Conference.

Saturday 12th and Sunday 13th, I attended Q. M. and had a good time. Monday morning while on my way home, I received news of the death of sister Susan Humes, and that I had been sent for to attend her funeral that day, in Providence. I accordingly went. Elder Tobey preached on the occasion; and it was a solemn time, especially to me. I stayed in Providence all night; and Tuesday I returned home, and stopped to a funeral on the way.

Saturday 19th, I attended church meeting with the brethren. Sunday was a day of God's favor to me. Between 12 and 1 o'clock I met with about five hundred people, on the west bank of the Moshancecut pond in Scituate. The water was calm, the air clear, and the scenery around was all beauty. Notwithstanding my weakness of lungs, and long felt infirmities, God increased my strength, and opened such a door of utterance while addressing his throne, that my voice was heard one mile, on the opposite side of the pond, and many words understood distinctly. After prayer I went down into the water, and baptized two beautiful youth, who with

much fortitude followed the example, and obeyed the command of their Lord. The solemn attention of the people, and presence of the Lord, made the season interesting and glorious. We then went to the central school-house, and there, in the presence of a crowded congregation, a discourse was delivered by Eld. Read, and then the brethren and sisters surrounded the table of the Lord, and partook of the sacrament. This day's opportunity will, I believe, prove a lasting blessing to many. Glory to God.

Sunday 27th, I preached a funeral sermon at Wm. Harris' in Smithfield, on the occasion of the death of one of his sons. It was with much infirmity that I preached, and I felt the effects of it the week following very much.

Saturday, June 2d, I attended monthly conference with my brethren and sisters. Having previously been advised by some of my friends and brethren to cease from preaching, on account of my ill health, and apply more closely to means, to see if it would not have a tendency, through the blessing of God, to restore my health, I consulted my brethren in conference on the subject, and concluded to cease: but it was trying to me; however, I feel sensible, as I have laboured with much infirmity a year past, and increased none in health, that if I do not discontinue, I shall soon run down to that degree that I shall soon finish my course; and as I have now come to this conclusion, may God add

his blessing, and prepare me for usefulness yet in life, if it can be consistent with his will.

Sunday 3d, I went to meeting in Scituate. Elder Davidson preached.

Sunday 10th. I had the privilege of attending meeting in Scituate, and heard Elder Read preach, and at eve we had a comfortable conference at Br. Smith's.

The week following I felt more unwell.

Sunday 17th. In the forenoon I attended at the central school-house in Scituate, and assisted in organizing a Sabbath School, which commenced that day, and the little exercise much exhausted my strength. However, I met with the brethren in meeting there at 4, P. M. and after meeting, returned home. Monday and Tuesday I felt feeble, and Tuesday night I went to bed afflicted with the tooth-ache, and about 1 o'clock I had a return of bleeding at my stomach. My father arose, and seemed some terrified; but much composure filled my mind, especially after I had stopped bleeding. I lay down on my pillow and had the following reflections, viz: The earth is the Lord's and the fulness thereof, and he has a right to do as he pleases with all his creatures; therefore I ought not to murmur or complain at his hand dealing with me, but resign willingly to his care; and a calm resignation seemed to fill my mind. I remained very feeble through the week.

Sunday 24th. Several of the brethren came in to see me, having heard I was more unwell, and in the afternoon I rode about a

mile to meet with them in conference meeting, and had a good time. I had endeavoured to ask wisdom of God respecting my case, but perhaps have followed too much the imagination of my own heart and the directions of every adviser, and having taken much medicine that seemed ineffectual, I came to the conclusion this day to lay all aside one week, and make my case a subject of solemn prayer and serious inquiry, to see if God in his providence will open any way or give evidence to my mind of any means whereby I may proceed to effect a removal of my infirmities.

Saturday, June 30th. I went to sister Angell's to attend monthly conference, and was taken bleeding soon after I got there, and felt unable to stay; so I returned home.

Sunday, July 1st. I was unable to go to meeting. Tuesday I was very sick and had a Doctor. Wednesday I was unable to sit up but little. Thursday, Friday and Saturday I remained very feeble, but a little more comfortable. To all appearance my outward man is decaying, and the prospect appears dark as to the recovery of my health. and my anxiety and exertions are about gone respecting the matter. I feel to leave the event with God. And during my severest affliction, I have felt a comfortable composure. Blessed be the Lord for strength in the hour of weakness, and grace in the hour of trial.

Sunday, 8th. I remained about the same. Several of my brethren and sisters came in to see me, which revived my spirits some.—The company of friends is comforting in the hour of affliction. The week following I remained much the same, very feeble.

Friday 13th. Elders Tobey, Cheney and Jordan came to see me, and it reminded me of Elder Colby and his sickness in Vermont, when the Elders visited him to pray with him. It seemed providentially that so many came to see me at a time. Elders Tobey and Cheney came together, and Elder Jordan came not knowing the others were here.—Their visit was truly comforting. They stayed through the afternoon, and at the time of or a little before their departure, Elder Tobey fervently addressed the throne of grace in my behalf, and a little faith seemed to spring up in my heart that God would answer it. The next day I had the privilege of seeing many of my Christian friends, for they held church meeting at our house.

Sunday, August 12. Since the 14th of July I have been confined at home, but able to walk out. 13th. I was taken bleeding, and immediately confined to my bed, and have been confined ever since, and it is now the 16th of September. Now to appearance my days are few. If any one wonders why I write this sketch of my life, it is to show what God has done in me and for me, with me and through me. So I submit it.

ABEL THORNTON.

BROTHER THORNTON'S LAST MOMENTS.

From the Free-Will Baptist Magazine.

Monday morning, August 13th, 1827, about 3 o'clock, I was aroused by the sound of distress, and found Br. Abel Thornton bleeding very fast from his lungs. Said he, "I have almost done. Lord take me, give me a mansion." He was immediately confined to his bed, and deprived of the power of speech, so that he could be understood only by a low whisper. In the afternoon of the same day he had another turn of bleeding. On Tuesday morning and evening his bleeding at the lungs returned again. In the evening a number of friends and neighbours being present, he conversed with them, and told them he expected soon to leave them, and that he felt ready and willing to die. He then selected a chapter in the Bible, which was read, and requested the prayers of the children of God that he might have an easy passage through the valley of the shadow of death. Sister Thornton addressed the throne of grace in his behalf. The power of God was manifested—the heavenly raptures of the new Jerusalem were unveiled to him, and his mind was filled with joy and peace. It was truly a solemn, weeping time. Wednesday he enjoyed consolation in his mind.— On Thursday Elder Jordan visited him: he told him he thought his days to be few, and requested that he would attend his funeral. On Saturday he was in great distress of body, until about 3 o'clock in the afternoon, when, in a measure, his distress left him, and the power of speech was returned to him, and notwithstanding the weakness of his lungs he was enabled to speak sufficiently loud to be heard and understood in the outer room. Said he, the power of speech is what I have prayed for, and I think the time is near that we must be parted. O father! said he, when I came from the western regions, you was ready and willing to receive me under your roof: Do try to live in the holy commandments of God, so that, when time with you shall be o'er, I may welcome you home to my heavenly Father's kingdom. Others present who had known a Saviour's pardoning love, he affectionately exhorted to live faithful to God. On the first of the following week he was more comfortable, and the physician had some hopes he might be able to walk out again; but on the following week his cough increased, and his body appeared to be fast wasting away, while his soul and spirit were ripening for immortal glory. On being asked if he did not expect to recover? O no, he replied, the field is all shut up before me, and there is no more work for me to do. Elders Read, Westcott and Jordan, visited him at the same time, and conversed with him of the great and solemn change that awaited him. They asked him whether it was his choice to live? Only, he replied, to sound the gospel to a dying world. As they were about leaving him, he gave them the parting hand, and said, I shall hail you welcome home to heaven. On Sabbath morning he was visited by a young brother in the ministry, who united with him in prayer and praise. He exhorted him to be faithful unto death. He exhorted those who called upon him, to contin-

steadfast in the cause of the Lord, saying, "strait is the gate and narrow is the way that leadeth unto life." One day while I was sitting by his bedside, he awoke from sleep and exclaimed, Bless the Lord, I have been dreaming of preaching. He appeared to be much favoured with the presence of the Lord. From day to day he earnestly prayed for patience, that he might endure affliction. Sabbath, Sept. 16th, he wrote a few lines in his Journal; as he dropped the pen, he said, this is the last I shall ever write, and I bless the Lord for strength thus far. For a few days he continued with much alteration, but on Friday he was in great distress, and all present thought the hour of death to him was near. As soon as he was able to speak, he exclaimed,

"There is glory, glory in my soul,
There is glory all around."

At another time he said,

"Jesus can make a dying bed,
Feel soft as downy pillows are.
While on his breast I lean my head
And breathe my life out sweetly there."

He exhorted those who had been the companions of his youth, to choose Christ for their friend while in health, assuring them that when on the bed of death they would need salvation. I speak said he, of these things because I *know* them. You have all been kind to me, and I want your company in heaven. Oct. 8th, Elders Scales and Jordan visited him. Elder Scales asked him if he was perfectly satisfied in respect to the gospel he had preached, to which he replied: O yes, were I to enjoy health I should preach the same gospel again. He continued in great distress of body until Sunday morning about 8 o'clock, when it pleased God to call him home, as we humbly trust to receive him to the reward of the faithful in glory. Just as he was breathing his last, he triumphantly exclaimed, Bless the Lord, I am crossing the narrow stream. Tuesday, Oct. 16th, his funeral was solemnized. Elder Jordan preached to a large congregation, from Rev. xiv. 13. And I heard a voice from heaven saying unto me, write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them. The scene was truly solemn. O may my soul hearken to the voice which says, "Be ye also ready." C. STONE.

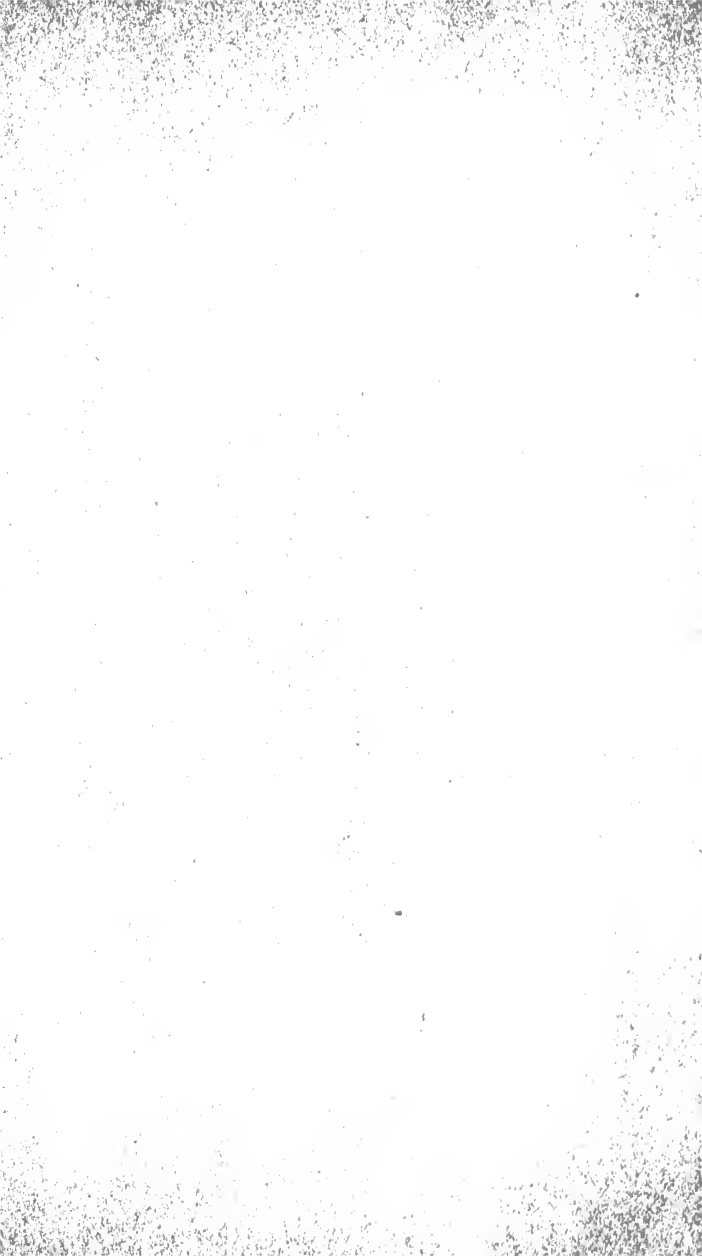
FINIS.











APR 2 - 1934

