

JOURNAL
OF THE
LIFE OF JOSEPH HOAG,
AN EMINENT MINISTER OF THE GOSPEL,
IN THE
SOCIETY OF FRIENDS.

“Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” – Rev. 14:18

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At a Meeting for Sufferings, of New York Yearly Meeting of Friends, held at Poplar Ridge, Cayuga County, New York, 5th month, 29th, 1861:

The examination of the manuscript Journal of our late beloved Friend, JOSEPH HOAG, having occupied this meeting during several previous sittings, was concluded at this time; and believing that the valuable contents thereon are worthy to be preserved and read by the community at large, it was concluded to publish the same.

Signed by direction of the meeting,

AARON MEKEEL, Clerk.

PREFACE.

Believing it to be the will of God, that the righteous should be held in remembrance, and having ample evidence, both in Scripture testimony and the accounts left on record, of the great benefit such remembrances have been to individuals and to the Church of Christ at large; it is thought best that the following accounts led by our worthy deceased Friend, JOSEPH HOAG, to his children, should be added to “cloud of witnesses” that have gone before, all testifying to the Mercy of God in Christ Jesus, through the manifestation of His grace, to save the people from their sins. There are many still living, up and down in this land, (for he was very generally known), who can testify to his zeal in the Lord, and his labors of love, in persuading his fellow-creatures to “come, taste and see, that the Lord is good.”

He was as a sharp threshing instrument in the Lord’s hand, in rebuking sin, and all manner of iniquity; as will appear by the following pages: but to the humble, contrite ones, his words often fell as the dew of Hermon on the tender plants, which greatly endeared him to the upright in heart. He was a man of strong mental powers – by which, through the qualifying influence of God’s grace abundantly bestowed, he was prepared as a judge, and counsellor in Israel, rightly to divide the Word, laying “judgment to the line, and righteousness to the plummet;” being quick of discernment in the fear of the Lord, and a zealous disturber of every false rest. Having in early life been convinced of the rectitude of the principles of the Society of Friends, (in which he was educated), he became warmly attached thereto, and was never known to swerve therefrom, through the changing vicissitudes accompanying a life protracted to old age; in which he suffered “perils by sea, perils by land, and perils amongst false brethren;” for, as the Israelites of old, were troubled with their Korahs, Dathans, and Abirams, so the Church in his day, was afflicted at different periods, with false teachers, who have brought in heresies, and taught doctrines, at variance with those upon which the Society was first established. These innovations grieved his

spirit; and as a faithful watchman on the walls of Zion, he was concerned to sound the alarm, and testify against their unsoundness; notwithstanding which, many followed their pernicious ways, which finally resulted in the Hicksite secession, and many trials and difficulties attending the introduction of the unsound views of Joseph John Gurney. As the followers of each were numerous, and he drawing towards the close of life, he became greatly concerned for the preservation of his writings, lest they might fall into the hands of those who would utterly suppress, or pervert them; knowing that they contained sentiments at variance with the principles of both of those leaders. He, therefore, took measures to guard against these evils, by adopting the following course, and giving forth the subjoined testimony:

MONKTON, 1st month, 5th, 1846.

Having, from my younger life, felt best to keep by writing, some account of the religious services and exercises, that from time to time I have passed through; but of latter times I became uneasy relative to some circumstances which I had omitted to commit to writing; also, about the place where my writings were, and no way seemed to open to have it otherwise, until my wife proposed that I should go and get Narcissa Battey to write for me. This looked pleasant to me. Accordingly, the past summer, I took my writings and carried them to Ezra Battey's, and feeling easy about their location, I have committed them to the care of Ezra and Hannah H. Battey, with a request that they shall not deliver them to any other person, save myself; and if they are permitted to remain in the hands of the said Ezra and Hannah, or either of them at the time of my decease, I hope, and do now request them to take especial care of them, and not suffer them to pass into the hands of any who would destroy them, or cause them to pass into oblivion; as I believe some parts of them may prove of importance in a future time, and feeling assured that some parts of my writings are in opposition to the doctrines propagated by Elias Hicks, and many of those written by Joseph John Gurney, I am unwilling to have them fall into the hands of any persons who have, or may support either of the above

named persons, or advocate either of their peculiar tenets; and feeling confidence in the above named Ezra and Hannah, I therefore place, and have placed them with them for the purposes above named: And further – if by reason of death or otherwise, it shall appear necessary that they should be placed with some other person, I request, that those who do witness this procedure, or the survivors or survivor of them, should place them in the hands of some sound, substantial Friend or Friends, agreeably to the foregoing request.

JOSEPH HOAG.

We being present, know the signer of the foregoing to do it of his own free act, and requested us to witness the same.

AMOS BATTEY,	RUTH BATTEY
MOSES HUNTINGTON,	ELIZABETH HUNTINGTON
JOSHUA F. MEADER,	JOANNA WORTH.

Although our deceased Friend was not highly learned in the literature of the age, and some of the expressions contained in the following journal may not suit the nice and critical taste of some readers, and may contain, in their view, some incidents of a trivial character; yet, as we believe he was taught in the school of Christ, the compilers of this work thought it would be more interesting to the general reader, that no material change should be made in the language, and that it should be presented to the public, very nearly in its original form.

We have endeavored in no instance, by change of language, to alter the meaning of the Author.

The above statements relative to the disposition of JOSEPH HOAG's writings, are corroborated by the testimony of Starksboro Monthly Meeting.

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Chapter 1

I have believed it right to leave to you, my children, the account of some occurrences I have passed through in life, for your improvement; and such counsel and remarks, as shall open on my mind in the clearness of gospel love and parental affection; and also a short account of our forefathers from the first family; for when I was in New England, I became acquainted with one branch of the family that informed me they had been in the practice of keeping the spread of the name; and that their branch of fore-parents, had preserved some remarkable occurrences that took place in the order of Providence, in the family. A woman, some in years, of bright abilities, who appeared sound in her memory, said she could well remember all the children of the first family that stayed in America, and that lived to be old; and she had heard all three of the brothers, (when she was young), and the old man, relate the account of the occurrences that took place.

I was born the 22d of the 4th month, 1762, being the son of Elijah and Phebe Hoag, and of the fifth generation from the first family, which came over from England, and settled not far from Hampton, and bound out their son John, an apprentice to a leather dresser and glove maker. Shortly after this, there came an advertisement from England, that there was a great estate fell to them, so they all returned but this boy, whose master would not give him up; so John remained an apprentice under a hard master, without a friend to interfere or plead his cause, until he was of age, after which he married an only child whose maiden name was Emery, and with her he had an estate that placed him in good circumstance. It was remarked that he was a man of that calmness

of mind and steadiness of deportment, that it was a rare thing to see him discomposed by crossing occurrences. He was a man of fine natural abilities, and filled the place of side Judge in the County Court, until the taking up people for witchcraft, which he opposed with such steadiness and resolution, that he lost his seat, and his influence with the people. He and his wife being zealous Presbyterians, were well agreed in the education of their children. Their son, Joseph, while a young man, had it on his mind to go to a Friends' meeting; he did so; it proved a silent one; there he became convinced, and soon joined the Society, became an acceptable minister, and lived to old age. It was believed that he was faithful in his day, and died in good unity with his Friends. His becoming a Friend, caused great uneasiness and alarm in the family, so that they used all their endeavors by persuasion and argument to turn him from it, but to no purpose, although he was a man the smallest in capacity of the males in the family, yet none of them could hold way with him in argument, in matters of religion. This so roused his brother Jonathan, that he went to the Priest with the pitiful story, that Joseph had become possessed with the Quaker spirit, and so bewitched with it that they could not talk him out of it, nor do anything with him. He therefore wished the Priest to come and talk to him, and pray with him, or else they should lose him. This the Priest utterly declined to do, telling him it would do no good to talk to him, for he would not be talked out of it; the best way would be to laugh and jeer him out of it. If that did not do, take him to frolics and make him dance; if he did not get rid of it then, give him drams until he was merry, and that would wear it off. This counsel so displeased Jonathan, that he went home, out of patience with his Priest, and concluded he would go to meeting with Joseph, and see what he could find among the Quakers. When he went, Lydia Norton was at the meeting; she so thoroughly unravelled all the Presbyterian creeds, that he became decidedly convinced. This increased the agony in the family. Then Benjamin, their youngest brother, a man of great wit and readiness of speech, with much anxiety, exerted all his abilities for their preservation; but finding himself unequal to the task, and not being able to get his Priest to his

assistance, gave it up with sorrow, for awhile; but observing the steady conduct of his brothers, concluded he would go and see what it was they got among the Quakers, that made such an alteration in their conduct, (which he related afterwards); and at the meeting he attended, a woman Friend came, who was so enabled to overturn Benjamin's bulwarks, that it finished the business with him. He told his brothers that he came there to see what they were after, and he had found out, and did not blame them, and never more followed the Priest, but became a Friend. This, to their religious parents, was such a heavy stroke that their mourning seemed to be without consolation, believing that unavoidable destruction was the certain doom of all their sons – so that for a while it seemed as if it would take their natural lives; but after a while they seemed to comfort themselves, having done their duty, and God would be glorified in them that were lost, as well as in them that were saved; so gave it up, endeavoring to keep their three daughters as much from exposure as they could, and from talking with their brothers on religious subjects. But they being young people together, it was out of their power. At length there came a Friend from England, and Mary, their favorite daughter, went to the meeting, and the testimony of the Friend so thoroughly convinced her, that in a short time she became a member, and soon came forward in the ministry, and in a few years became an able minister.

Shortly after, one of the younger sisters was convinced and became a member; the other gradually broke off from the Presbyterians, and though she never became a member, the greater, and all the latter part of her days she attended Friends' meetings. Their parents continued a number of years in their way; at length the priest got to pitying them; stating, what a hard fortune it was to lose all their children, body and soul, after raising so likely a family, to which the aged father replied, "I do not know about my children being lost; I brought them up as well as I knew how, and I thought they behaved well, while they kept to their education. I have observed them a number of years, since they have turned Quakers, and I think their conduct is much more like the pattern of mankind, than it ever was before." To which the priest exclaimed, "I see you are gone;" got up, left him, and

never visited him afterwards. After this, the father became a member, and died in the principles of Friends.

This so affected his wife, that she seemed afflicted to his dying day. She often said she could not give up, as he had been so upright a man, but that he would come out of that Quaker spirit, and die a good man at last.

A short time before his death, he told her, that in a few weeks he should die and go to rest; that he had obtained an assurance of happiness; to which she exclaimed; "oh! my dear husband, will you die in that delusion, and go to destruction;" and wept very bitterly.

A little before he died, he told his wife he was not deceived, and she would have a sign; that when he died the cords of one of his thighs should be shrunk, as Jacob's was, and that should be a proof to her that he was not deceived. This but increased her agony, for she viewed him still plunging into the dark cloud of delusion, so that when he died, her mourning was without bounds, thinking he was gone into misery.

When they came to lay him out, the cords of one his thighs was so drawn that the leg stood as though he sat in a chair. Several men tried to straighten it, but could not. After the man had taken the measure of the corpse, he bethought himself that it might be had not got the bend of the limb exact, he would go back and be certain; when he came back he put his hand under the heel and found it gave way, he straightened the limb without any difficulty.

When the widow saw this I was told she sat down suddenly and sat in a profound silence for some length of time, and then exclaimed, "all my trouble is gone; my husband is gone happy;" after which she gave the relation of these testimonies – as given by her husband while living – in the presence of her children and neighbors, but added, "I could not believe until my own eyes see, and now I am satisfied;" She went with the Presbyterians no more, but attended Friends' meetings to the end of her days. Her husband was upwards of eighty years of age when he died. Their son Jonathan left six sons and several daughters; the sons, except one, all moved to the Oblong, in New York State.

My grand-father on my mother's side, was Jonathan – the

son of Jonathan – who was one of those who removed to the Oblong, was, I think, about 84 years of age when he died.

I shall now turn my attention to my own life, and subjects connected with it.

Very early in life I was favored with Divine visitations and well remember when the few friends that lived over the Creek were allowed to hold a meeting; this being the first I have any remembrance of attending. I often felt my mind tendered in these little meetings, and my understanding enlightened, and I often covenanted that I would live a good life, and be a good man; but being of a fretful disposition, I often fell short, and brought sorrow and keen conviction on my mind; and I often went into the woods alone and wept bitterly, and promised myself to do better. So I passed along several years, sometimes doing pretty well and sometimes bemoaning myself in solitary places.

But to return to the early day of this little meeting – which consisted of five men and four women, who were heads of families, where I was steadily taken, and soon loved to go – I had not passed my tenth year, when I was led into the following night-vision. I fancied in my sleep that I went to meeting with my little brothers on 4th day, it being our meeting day; and I beheld that my father and the few friends of that meeting, came in and sat down together as usual. Shortly I saw three or four coming from the southeast, riding very fast; their garb and appearance were like Friends, and I thought they were Friends. They came into the house with a quick motion, fierce look, and seated themselves with my father. Shortly I saw my father rise, and deliver a short testimony; soon one of this company rose up and condemned father's testimony, and him as a false preacher, adding, that there was a false ministry coming forth among them, and if they were not well guarded, it would do much hurt; at the same time pointing at my father, and with harsh censure sat down. One of his company arose and united with the last testimony. The meeting then soon closed, and all went out together. My father and his company turned to the right, with a moderate, steady pace; the others turned to the left, with a quick hasty movement.

I thought I went the next meeting day, as usual, and saw

father and his little company sit down together. Shortly I beheld the other company come, in their former appearance and motion; but said they would not sit with Elijah; he should sit on the bench, and they would sit in the gallery. They fixed a seat over his head and placed themselves there. Soon after the meeting was quiet, my father delivered a short testimony, then one of this company arose, spoke hasty and quick; a second followed, and looking down on my father, called him a deceiver, a false teacher, a cunning deviser of fables, working in the craft of the serpent, and warned those who sat with him to make their escape before it was too late. The third arose and united with him. I noticed father sat very still, looked solid, but never replied. The meeting closed; they parted much as before, father looked very sober.

My prospect continued on to the third meeting, where I saw father and his little band take their seats as usual; the others came in with their former appearance and motion, but at later period, being more in number; and went to their gallery, as they called it. In my view, father appeared in this meeting, and was soon followed by one of that company; a second, and a third. Before they had done I discovered they had gained the attention of two of father's little company; an own brother and brother-in-law. They repeated their former censures and warning, and said the Lord sent them to warn this people. This time they broke their meeting first, went out, and turned to the left hand; father broke his meeting as he went out and turned to the right hand; these two uncles turned from him and followed the other company. He looked solid and sorrowful, but never replied nor showed resentment, through all these appearances.

As I came out of the meeting house, I looked up and saw a beautiful oval cloud, and a very comely man standing upon it, who spoke to me, saying, "Dost thou know what these things mean?" I answered, "no;" he replied, "I am sent to tell thee." I then mused in my mind who he should be; he replied, "I am an angel of the Lord;" then pointing to the company which my uncles followed, he said, "that company are schemers, and have a ranter spirit, and shall come to nothing; but that man of dark appearance, in the honesty of his heart, shall be saved. Thou shalt see thy uncles come to

nothing.” Then looking towards father, said, “Thy father is a true minister; he will have abundance to undergo from these schemers, but if he keeps his place they never will overthrow him for the Lord will keep him from falling.” All this was showed me, before my father had appeared in public, neither had I seen any of these men before I had this view, except my uncles, but have seen all of them since.

Not long after this father appeared in public, and a few months after this I saw all three of the men come in that appeared to me before, where I heard the communications, and saw the conduct, I think exact as it had appeared to me. After meeting I learned their names, and who the dark appearing man was; he was a very dark, swarthy countenanced man, of small natural abilities, and seemed to be influenced by others. In a few months they came to our little meeting again in a company as before, where I heard and saw acted out, what had appeared to me before, except fixing a gallery; but about a year after, I think it was, I was at the old Nine Partners, at monthly meeting, I believe, for the first time. Here was the first I ever saw a gallery, and here, by this band, my father was ordered off the front seat, and bid to sit down amongst the people. He had before this been taken by his friends at home, on the front seat, in his own meeting, and had been invited on to that seat, by an old minister belonging to the same monthly meeting. They not only ordered father down, but I heard the censorious communications delivered at large, and I noticed that father sat very still, through all these different times, looked very solid, but never replied a word; so that I saw in the course of two years all acted out by these three men that appeared in my night vision.

My uncles, about this time, appeared very thoughtful and religiously inclined; but after this last meeting, they turned against my father, and would censure him to his face, and say that these were all true recommended ministers, and other Friends believed so; and so it was that they manifested a bitter, censorious spirit against him through life.

They were all young recommended ministers, when they began opposition to my father. One of them being a subtle, smooth-tongued man, used all the influence he was capable of to bear him down, and so far succeeded, during fifteen

years, as to get the greater part of the elders, and some of the ministers belonging to our quarterly meeting in the same spirit of opposition with themselves. Yet some aged ministers, and a few elders countenanced my father, and plead for him.

My uncle by marriage, in a few years appeared to lose all his religion; took to drink, ran through his estate, and was disowned from society. His family, all went out of society except my aunt. My own uncle departed from all religious appearance and became a hard drinker, involving his estate, leaving his family nearly destitute. Two of his children became hard drinkers; several went out of the society, and have not returned to this day, which is upwards of twenty years; only one of the family is a religious character. So they seemed to be scattered in Israel, and divided in Jacob.

Now, to return to those pursuers of my father: two of them carried a high hand for several years, till they got mostly the rule of the monthly meeting, and during this time the meeting disowned a great many youth for trifling misses; and older friends, who did not tune after their pipes, if they could get a hitch upon them. At length these two leaders fell out between themselves, about interest matters, and carried the quarrel so high as to charge each other with lies, so that the monthly meeting had to disown them both. They ran through their estates, and became insolvent; the leading one never returned to society; the other, after many years came back, but never has been of much use or account. The dark appearing man being of small abilities, and naturally of a quiet make, contented himself with his own gift, for the most part, so that he kept his credit good in society and amongst his neighbors, and died in unity with his Friends. The family of the leading one pretty much ran out; one daughter became a nice Friend, and recommended minister; so that we see that those who consider their ways, and turn to the Lord, do not have to answer for the sins of their fathers

This rent, made a great break in the strength of that class; and about this time, I think it was, some others, who were leading members, were detected in scandalous deeds, and were disowned. So it continued along, and in a few years, I think there was not less than fifteen leading members of this class disowned from society. This made a great change in the

times.

And now, dear children, in my silent musings, in looking over the just dealings of the Almighty, and remembering my night-vision, and having lived to see it come to pass, and to see the end of many of these fiery builders and ruin of their great castle, and that, after all this, I have lived to see your grandfather in his old age a recommended minister, who traveled in the ministry, with the unity of his brethren, in different and distant parts of this country, greatly to the satisfaction of his friends, and the peace of his own mind, I believe it my duty to leave the account of these occurrences for you to look at, and think upon, when I am laid in the silent grave, where you may see how the Shepherd of Israel preserveth, and carrieth through all tribulation, those who trust in Him; and that He never fails to plead the cause of the innocent, and give them the new song on the banks of deliverance. While on the other hand, you may as clearly see how the Lord destroyeth Babel, with all her builders, and that nothing will stand or endure but what His own spirit createth and directeth, in all our religious movements.

I now return to my getting along, from nine to twelve years of age. I had many clear openings. I remember that in the course of this time, I went one day to the meeting early, and got to the house before any others came. I felt an inclination to sit on the front seat, and I did so; sat there awhile; there it was made known to me as clear as ever it was afterwards, that in that part of the house I should have to sit in time to come, and should have to preach, and I must conduct well, for if I did not I should not be fit to preach; and that I must mind and do right. My mind was made sensible of the solemnity of the subject, which continued with me through the meeting, and it was revived on my mind at times for years.

Being early visited with good, I was often observed to be in a muse, and was often asked what I was studying about, but being of a bashful make, was not willing my thoughts should be known to any mortal, and to escape being noticed, I often went into the woods and other secret places to prevent exposure. On account of my quickness of temper when crossed, and aptness of disposition to be caught and diverted

with merriment, I took this way in order to cry to my Maker, without any person knowing it; but I invited a cousin about my age, to go along with me, telling him my thoughts and feelings. He went with me a little while; at length he told me he could not bear to be laughed at and despised by his brother and playmates, as he was, for being sober and going with me, and he must leave me. I reasoned with him, and endeavored to persuade and encourage him to keep along steady. He acknowledged he was well satisfied with my company, and that he never felt better than when he was sitting alone with me, in silence; he believed it was right, but could not bear what he met with, and must leave me, which he did, to sorrow alone. He took his career in merriment, and afterwards told me at times, that by and by he would be good; but sorrowful to relate, he has never become a religious man to this day, though now over fifty years of age. But I have heard of his telling of the good meetings he and I had in the woods; that he believed, if he had kept with me, he would have been a good man. His departure, with other circumstances, appearing to combine to depress my mind, led me into great discouragements, being of a weakly make, and having had a number of gatherings in my head, which affected my hearing, and oft-times being in a muse when spoken to, did not always understand, and of course did not attend, which was often followed with a rebuke. This, with the censure of being careless, (although I had no disposition to be disobedient,) almost broke my heart at times. At other times it would aggravate and discompose me, and I think these discouraging circumstances continued for two years. Yet, all along, my mind was impressed with a sense that it was my duty to be obedient, for the Lord required it of me. Under these impressions, my intentions were to try to do right, and many times, when I had got out of the right way, and was favored to see it, I went alone and bemoaned my condition, and begged for the pardoning mercies of my Redeemer, and found Him a tender Father, who pitied my weaknesses and compassionated my griefs.

In the year 1777, being fifteen years old, I thought I would learn to swim, and often being in the water, I perceived that when the water got into my ears and ran out, it brought

a wax-like matter, which cooled the heat in my ears, and gave ease. This induced me to practice, so I commenced going to a clear, cold spring, nearly every day, and filling my ears with the water. It continued to bring away that gluey matter until I began to hear with one ear pretty well. This seemed to put new life in me, for this enabled me to hear, and answer quick, and pay attention. I continued the practice, and after a while, there was a sharp snap in my head that seemed to make it jar, and soon after it, there came out of the other ear, a twist in the form of a screw, that looked like glue, which I judge was the eighth of an inch long. This coming away gave vent to thinner matter, which so cleared my head, that it relieved me of a roaring, which had been almost perpetual, and enabled me to distinguish sounds, an enjoyment that I never had before. This enlivened my spirits, and I soon manifested activity, and abilities that were not discovered before, which drew the attention of those about me, and served to enliven my ambition to embrace every opportunity to gain esteem.

This summer, about the beginning of rye harvest, in the time of the revolutionary war, a band of rangers, so-called, came, and commanded my father to go with them, under arms, to look up some drafted men, who had absconded. Father refused; their captain demanded the reason; he replied, it is against my conscience to go with men under arms to distress my peaceable neighbors; the captain replied, “—— your conscience, you shall go,” drew his sword, and presented to father’s breast bidding him walk on, or he would run him through immediately. Father being unwell, was lying on the bed; he looked the captain calmly in the face, and replied, “I shall not go with thee one step as a pilot;” the captain stepped forward with these expressions: “—— you, then I will run you through immediately;” father replied, “that thou mayest do, for I shall not put my life against my conscience; but I would have thee consider, that thou hast but one life to live, and must die as well as myself; to shed innocent blood is a heavy thing; thou may bring a load on thyself, that thou may be sorry to carry through life, and will be a heavy thing to answer for, before the judge of all men, to whom thou must give an account.” The captain turned pale, his hand fell with

a tremor; he turned to his men, and bid them take him; they were not hasty to obey; he raised his sword with a harsh expression, bidding them take him by the shoulders; they did so, dragged him out of that room, and across another, down a flight of stairs, and through the kitchen, into the door-yard, very quick. The captain then said, "I make a prisoner of you for your stubbornness;" father replied, "as a prisoner I will go where I am ordered, but as a pilot I will not go one step." They put him under guard that night; the next day he was sent to jail, but the jailor not being there to take the delivery of him, he returned home for a week, was then taken back and put into a miry, stinking room, adjoining a slaughter yard, and no place to get air, except the window fronting the slaughter yard, and a little hole where they passed in victuals. Here they were kept a number of days, and were not even allowed straw to lie upon. My father being taken with the camp-fever, and in danger of dying, they became alarmed, and removed him, (and another man confined with him,) into a clean room, where they could have fresh air, allowing his friends to come and bring him necessaries.

In about two weeks he recovered, and was then removed to Esopas, (since called Kingston,) and put on board the fleet-prison, where he was kept till after the fall sowing. When father was taken away we had just begun to cut our rye, of which we had five acres; eleven bushels sowing of wheat, three acres of flax, and three of oats.

Owing to the extreme difficulty of procuring help at this time, we were under the necessity of accepting the kindly offered assistance of a young woman who lived in the family, and who proposed that if we three eldest boys would take our sickles and reap, she would bind after us, and help set up. I went forward with all the resolution my constitution would bear, and we succeeded, with the help of a man for a few days, in securing our grain crops in good season.

I was prompted with the idea, that it should be seen the crops should not be lost, if it were possible to save them; yet all this fell short of consoling my mind, so that, many hours when at work, the tears would run down my face plentifully, and weeping frequently occupied the watches of the night. I often exclaimed, "O, Lord, what shall we do? Have mercy on

us;" and so he did, for my mind was often favored to feel that peace, and that foretaste of joy, which I have not language to express; more particularly so in meetings.

Our father advised us to keep to meetings, and not to neglect those of the middle of the week. We kept strictly to his charge, and I believe to this day it was a blessing to us; and I feel myself bound, in humble gratitude thankfully to adore the goodness and tender mercies of the Shepherd of Israel, who graciously sustained in the needful time.

When we went at our hay, I found that I was so worn, I could mow but to little purpose; my strength so gone, and my brother less able than I was, that under this depression, I wept aloud as I mowed, and my father's youngest brother passing at the time, stopped, and looked upon us with astonishment; (he was a fore-handed man, and had plenty of help); at length he said, "Joseph, what is the matter with thee, that thee cry so?" Finding that my feelings were discovered, surprised me; at length I told him that we had almost worked ourselves to death already, and had not strength to mow; must lose all our grass, and have no fodder for our stock in the winter, for we could hire no help. My uncle, with a smile, bid me not be discouraged, or work too hard, and he would see if he could get some help, and signified that our fodder would not be lost. He went home and told his men it would not do; Elijah's boys would kill themselves trying to save their hay; seeing how the little fellows worked in the meadow alone, gave him such a feeling as he never had before, and they must go and help them. In a few days, with his assistance, we were enabled to secure nearly all our hay. This so put us forward, and renewed my courage, that with diligence, I succeeded in putting in eleven acres of winter grain, in good season, and had commenced spreading the flax, when father returned home. Our success in business during my father's absence, raised the admiration of the neighbors. But, alas! as my former situation served to depress, and cast me down, this change sorrowfully produced the contrary effect, as is common for one extreme to produce another.

Before leaving the subject of my father's imprisonment, I shall remark that those in authority often endeavored to prevail on him to take the oath of allegiance, or sign the

association, stating that he should then have his liberty; he, refusing to comply, informing them he had done nothing to forfeit it; that he was a free-born American and should not acknowledge their right to make such demands, for he suffered for conscience sake, in obedience to a King who was above all the powers of the earth, to whom they must answer as well as he. After a while they offered him that if he would be bound to stay on his own farm, he might go home. He told them he should enter into no such engagement; that he suffered in a good cause, and that if he was set on his own farm, he should go where he thought right. After this they informed him that he was to be banished to the British, at New York, and then he might fight for his King, to which he replied, if they sent him there, he should return; that he did not suffer for King George, that he did not like his conduct better than theirs; that his sufferings were for the cause of another King, to whom King George and they would have to give an account for their wretched conduct, and the shedding of human blood; to which it was replied, "then you shall lay where you are until you die, and the flesh rot off your bones." But shortly after, father was set at liberty, with orders to go home and behave himself well. There were several other Friends made prisoners, for going to the Yearly Meeting; which, at this time, was held on Long Island; among these were two of his most absolute opposers, who showed their feelings, even in this time of affliction, which added to his sufferings. They often held meetings on the vessel on first days, but their standing so opposed to him, there seemed but little or no room for him to relieve his mind; this caused an additional weight to his sufferings.

I shall now proceed to relate some of the most trying part of my life. Having now gained the attention of my father, the praise of my neighbors, and the esteem of my relations, I now thought I should be happy. This seemed to prepare my mind to be taken captive at once; but notwithstanding, the Lord favored me often with renewed visitations, so that I often renewed my promises to do right, yet often being persuaded to go into company, which I had a strong taste for; and promised myself I would take care and do no harm, and about as often returned home wounded to the heart for

deviation from my promises. Finding myself much noticed by my comrades, I was loth to lose their friendship, which was an enjoyment I never had before. I was also unwilling to lose the favour of my Maker, and strove for a time to please both; but being much in love with the praise of the world, it made the struggle hard. For while I strove in this way, to my sorrow, I found I displeased both. My company was not agreeable to my associates, nor my course acceptable to my Maker. In this way I got much into a bewildered state of mind, yet was favoured at times, to feel the renewed evidence of the testimony of the Eternal Truth, that the time was drawing nigh, when I should have to appear in the ministry, and it was sometimes in that clearness, which removed all doubts and scruples.

Before I proceed farther with the above subject, I think it right to relate two remarkable favors which the Most High showed me, between the ages of nine and fifteen, which were on this wise.

Feeling solitary, I laid me down in the twilight of the evening, in a ponderous muse, and whether I went to sleep or not I never knew. But so it was, I was conducted with great quickness, an immense distance down, or from all that was light or cheering, until I was brought into full view of the regions inhabited by infernal spirits. There I heard the cries and doleful lamentations of the miserable, exclaiming against conduct that brought them there. And I saw that every tongue had to confess to the truth, and to acknowledge that it was their own evil conduct which brought them there. Their agonies, and cries, were beyond description, and their habitation a sea to which I could see neither bottom nor shore, and all appeared far below where I stood. And although it did not appear to be elementary fire, yet there appeared a dark cloud of smoke perpetually rising, that spread over the earth. I turned to look, and beheld, as it spread over the earth, that darkness increased, and where the thick columns were, it almost eclipsed the light of the sun; then looking I beheld that there was a few who seemed pleased with the light of the sun, and took pains to keep in it. The countenances of these appeared bright and active; but the greater part of the people appeared disposed to choose the

darkened air to breathe in, and where they got under the thick columns of smoke, which were so dark, as almost to take off the light of the sun, and quite its warming beams. These I saw in motion, (and they perceived it not), hastening down a gradual descent; they soon moved more rapidly. As they verged towards the burning sea, the columns of smoke became so thick that little was to be seen; yet they appeared merry, and would make one another so. They seemed to have neither fear nor concern, till they dropped into the burning sea, when their surprise appeared indescribable, and their anguish, no pen can paint. As I beheld, I noticed in the burning sea and in the dark smoke, there appeared great motion, as though the sea boiled. The sight seemed amazing, but more, when I beheld the old dragon in his terrific hue, whose appearance, and all the motions of his tail, seemed wonderfully to promote horror and agony through the dark regions, at which sight, it seemed as if I had no strength left. Then I heard a voice from on high, saying to my guide, "see thou and take him back;" he touched me, and conducted me back. When I came to myself, my face and body were much covered with large drops of sweat, much resembling spring-water for coldness. I soon raised up and saw that daylight appeared.

After this, I had no relief of mind until I told two, whom I saw on the brink of eternal ruin. It took hold of the woman; she melted down in tears; she was one the libertine sort. I have never seen her since. About twenty years after, I fell in with her husband who told me from that time and after she lived a religious, sober life. The man seemed to struggle under it, so I left him. About fifteen years afterwards, I fell in with him at a Friend's house. The man of his own accord, related my visit in the presence of several Friends, and confessed that he could never get the weight of it off his mind, until he gave up, to be what he ought to be. The above, made some weighty impressions on my mind, for a while, and caused me to refrain from some wrong habits I had been in, yet often was made sensible of falling short of being what I ought to be – the sense thereof, frequently filled my mind with sorrow.

In this situation, I one day towards evening laid down, and whether I dropped into a sleep or not, I cannot tell, but thought I was standing on a beautiful eminence, where I had

a view of the heavenly host. There I saw the King of Kings on His throne, and the Redeemer at the right hand of Power, and the angels standing around the throne. My sins were shown me as plain as a printed book. I stood trembling, looking for my final sentence; and heard one of the angels say, "shall I slay him?" The great King said, "no, we will warn him." The angel said, "shall I warn him?" The Savior of man replied, "I will warn him" and arose from his throne and looked down upon me, and cried, "depart, depart, from sin; thy life is not thy own;" and as He retired to His seat the appearance of a gate closed before me and shut all out of my sight. When I came to myself I found my body in much the same condition it was in when I had the night-vision before, and had lain about two hours. This so impressed my mind that I endeavored, for a while, to live as I ought to.

When I arrived at the age of about fifteen and a half years, I thought it my duty to speak to a difficult subject, then before the Monthly Meeting; but from a fear of opposition, I forbore. This brought great distress upon me for a while. In about three months it was laid on me to bear a public testimony in our meetings for worship, which I suppressed and reasoned away, for about six months, when it all left me, and with it all comfort and peace. My light became darkness, and truly great was that darkness. I groped about seeking rest but found none – bitterly bemoaning my condition in solitary places. At length I concluded all was lost, and there was no place of repentance for me; that I might as well be merry and take all the comfort I could. In this state of mind I again joined my young companions, and ran into mirth at a rapid rate, carrying the anguish of my soul with me, wherever I went, and was often met with by renewed convictions, which caused me to tremble. Yet, concluding there was no return for me, I might as well go on, so I dragged along for several months, sometimes down in the extreme, at other times as much in the air.

About this time, hearing a discourse on Infidel principles, where it was held up that the Scriptures were uncertain records, and that the idea of the Divinity of Christ was a foolish one, and that there was no future punishment; this pleased me; I wished to have it so, and I laid hold of it will-

ingly, endeavoring to soothe all my feelings, in hopes it was so. But it was a length of time before I could make myself believe this doctrine. Still the inexpressible anguish of my soul went along with me, nor could I reconcile my mind to the idea, until I concluded that all the openings and impressions I had felt, and what I had seen, were the effect of dubious stories, which my parents had told me. When fixed in this idea, it seemed as though all light left me, and I had little or no power, to govern my temper, or tongue. Of all states that I had ever witnessed for hardness of heart, and of being void of any comfortable feeling, this exceeded them. My distress for a while was indescribable; yet I went on to vindicate the doctrine, until I believed it. Gross darkness, indeed! where neither sun, moon, nor starlight, are seen. In this state I took my career in merriment and mirth – and in this way soothed my feelings as well as I could, concluding all was well; and, though my mind was considerably lulled into a state of imagined security, yet anguish kept along with me, and oftentimes my days were wearisome, and my nights tedious. Yet, through all this bewildered state I was favored with a view of honor which kept me from gross evils, or from injuring my fellow creatures, either in interest or character.

When about thirteen years of age, (I think it was), I was sent to mill, and while the grain was grinding, the miller, who was an old man, and two others, (aged men), fell into discourse about a travelling Minister, who had been amongst them, of the Methodist belief. They all agreed that he was an able Minister, and had preached several good sermons in that part of the country. They believed the Lord sent him to preach, but that in their neighborhood he said but little, and informed the people that he could not preach any more, and dismissed them, which disappointed them very much. They thought it was not right, and that he ought to be talked to. They agreed among themselves which of the three should talk to him.

As I sat listening, in a deep muse, a solemn feeling came over my mind, and I felt a forcible motion to go and speak to them, and I believe the Lord required it of me. I hesitated a little, but fearing to delay, I walked up to them, and I think nearly in these words, addressed them: “You are old men,

and I have been hearing you talk about the Minister, who you believe the Lord sent amongst you.” They answered, “they did believe so.” I replied, “then I have something on my mind to say to you,” and proceeded, “If the Lord sent him, He knew best where He wanted him to preach; and it was certain that the Lord knew the states of all the people, and knew what to give him to preach that would be suitable for the people, and how much; and if he preached any more it would only be man-preaching, and might not be suitable to the state of any one in the meeting. They ought to be careful how they meddle with the man, seeing it was his duty to mind the Lord who sent him out; and if by their talking to him, he should preach more than the Lord gave him to preach, then he would turn from pleasing the Lord, to please man, and this might offend the Lord; that He might take his gift in the Ministry from him, and what an evil that would be to the man, and an injury to the cause of God. But if they saw anything in the Minister’s conduct that was not right, then it was their duty to talk to him and show him his error, and in that way they might be a help to keep him right. I thought they had better leave him to the Lord, who they believed had sent him out, than to meddle with him in any other way.” I then stopped and turned from them, feeling my mind relieved and filled with peace. Not long after this, two of those men came to my father’s; one of them related to him the occurrence with this remark – that in all his life, he never met with such a stroke; to think that such a child of my age and looks should be able to teach him, and it was the truth which he had not seen into before; and he had not dared to say to the Minister what he intended. I may remark that I went up to these men with no other view than to say to them what came into my mind, and I found no want of words or matter; thus witnessing, that though a child, when I was obedient to the Lord, he was strength in a weak child – wisdom and utterance in the needful time – blessed be His holy name.

Another occurrence took place (I think), when I was between seventeen and eighteen years of age. I went to see an aunt of mine, whose eldest child, (a daughter), had wanted to go for some time to see a great uncle of ours. My aunt

concluded if I would wait on her, and see her safe home, she might go. Accordingly, the next day we set out. It was a time of life when at times I indulged myself in such conversation as promoted merriment in company. In this way I entertained my cousin most of the way going; but on our return we had not travelled far, before we were overtaken by a man, who soon fell upon me, censuring the Quakers in strong terms because they would not fight. It was during the revolutionary war, and critical times in that part of the country. I heard him pretty much through, by which time I felt my mind closely arrested with an uneasy feeling, that the principles of Truth, and the people that I believed were faithful to them should be so censured, though I felt conscious that I was not one of the faithful, which at that time I forcibly felt. Yet, notwithstanding my embarrassed state of mind, the Lord, I believed, for the sake of His own name, and the tender regard he had for his faithful ones, so touched my mind, (though I was hardly sensible what it was), that I felt as if I could not hold my tongue any longer, let the consequence be what it would. As I commenced, all fear was taken away, words flowed readily, and I was enabled to show the difference between the law and the Gospel; to open to him our principles, give him our reasons for them, and prove them by many scripture texts, and finally to show him that it was impossible for a true Quaker to be either Whig, or Tory, for that implied opposite parties, and both believed in war, and Friends did not. By this time, the man became so tender, that with tears running down his cheeks, he acknowledged our reasons were good, and that our principles were right, and wished Friends would keep to them; if they did, they would be a blessing to the world. This remark came home to my feelings. He added, that he was fifty-five years of age, and never saw these things before; that it was marvellous to him, and he believed there must be great wisdom amongst the Quakers, for so young a man to know so much. He urged me to go home with him; I informed him I could not. When we parted with him he gave me his hand, wished me well, desired me to remember him and pray for him. This thought went through me like a sword, "how can I pray for thee, when I neglect to pray for myself?"

As I turned from this man I discovered a man who had been riding behind us several miles, unperceived by me. He suddenly rode alongside, and exclaimed, "I am glad to hear you bang off that old Whig so, for he is an old rebel, an enemy to his King, and it is good enough for him." I turned, and looked him full in the face, It came forcibly into my mind, "Thou art a tavern hunter, and one of the vilest men." I soon replied, "I believe thou art mistaken in me, for I can no more be a Tory than a Whig." He said, "why?" I replied, that, "before the war, our country got much filled up with a sort of men that hung about the taverns, and practised card playing, cock-fighting, horse-racing, and getting drunk; and then would go home and abuse their families; they were equally met and agreed in the service of the devil, and of course were his children. The Lord had suffered an evil spirit to divide them, for they corrupted the land; and now, one part had taken side for the King, and the other for the country; both parties were still in the same practices, standing on the beasts' head before the war, they stand on the beasts' head now, only they have become divided into two horns, that push one another. And I believed that in this way the Lord was purging our land, and the two horns would have to go down into hell, with the beast: for these reasons I could not be a Tory nor Whig." He rode off whistling, and left us. My cousin then came up, and with a serious look, said to me in substance, "Joseph, almost all the way going to uncle's, thou kept me laughing with thy nonsense, and now thou cans't talk like an angel, set the first man crying, and the last one, thou hast pictured out as correctly as I could, who have lived by him all my days; he is a neighbor to father, and is called a lighter, card-player, horse-racer, and is a great drunkard, and follows other wicked practices. Thou hast been talking to him like a Minister; what can I think of thee?" These simple remarks, went through me like the arrow that was thrown at a venture; it cut me so close that I had to sink down, reasoning with myself, sure enough, what am I? and as I sank down in my mind, I felt the weight of my folly. After a while it was opened to me in the Light, and with such clearness, that I had no power to disbelieve, that the Lord put a word in Balaam's mouth to deliver to

the Midianites and Moabites, though his heart was not right before the Lord; notwithstanding he was highly favored, yet he did not give up to cleave unto the Lord with all his heart, and keep to the word he had spoken to the people; therefore the Lord cut him off. And now the Lord had put a word in my mouth for those men for the upholding of the Truth in the earth and the honour of his own name; though my heart was not right before Him; and if I did not cleave to the Lord with my whole heart, and keep to the word spoken, the time was coming when I should be cut off as Balaam was.

The force of this solemn subject turned my jovialness into seriousness, and my merriment into heaviness of heart; yet while I mourned over my own folly, I marvelled at the wisdom, goodness, and tender mercy of the Almighty towards me, in awakening me, and instructing me in such a wonderful manner. Adored and praised for ever, be His holy name!

In this way, I struggled along, till near eighteen years of age, when it pleased the Lord to send his faithful servant, Abel Thomas, into our parts, who, in a large meeting, addressed a single state, and was enabled to speak to my condition so clearly that I could not deny a word, commencing with the first of my religious life, to the condition I was then in, more correctly than I could have done, and clearly informed me what I had departed from, showing, that that was the cause of the distress I had undergone. Then he took hold of my infidel principles, fixed his eyes in my face, and to me, in a wonderful manner, unfolded my reasonings, laid waste all my arguments, then warned me in a solemn manner, to return to the Truth from which I had departed, and closed his testimony with these words: "That Jesus, whom thou hast denied, has revealed to me thy state and condition."

Finding, after meeting, that he had traveled a number of miles to reach it, and had lodged far from the meeting place; he had no chance to get any outward knowledge of any state amongst us – this increased the weight of his testimony on my mind, and so convinced me, that it overthrew all my castle, and I durst not trust in it any longer.

I went into the woods, and wept until I could weep no longer. Now, the potent enemy of all happiness, poured in upon my mind, a mighty flood of reasoning, thus – that this

Friend was not sent for my salvation, but only to stop me from holding up blasphemous principles, so that I should not deceive others; it was for their sakes and not mine, that he was sent, and that I had blasphemed the Father, Son, and Holy Ghost; for the spirit I had felt striving in me, reproving for sin, was the Holy Ghost, and there was no mercy for me; for the justice and holiness of God, would never be reconciled to such a monster as I was.

These thoughts sunk me below all hope. I became so disordered, that I was watched day and night, and was tempted to hang myself. Sleep went from me, my stomach refused food, I pined away like one in a decline, for my distress and horror were beyond the scope of language to set forth. I fancied I saw the regions of endless torment ready to receive me, so that many times I started, fearing that I heard the devil coming to carry me away bodily. In this situation I remained a number of weeks.

Now, dear children, stop and reflect; behold what I passed through for departing from the truth, and letting in unbelief. Let it be a warning to you. My cravings are that another may never experience the like distress. The above named Friends, Abel and James Thomas, passing to the southward went through our Yearly Meeting expecting to go home from Long Island. Instead of finding themselves at liberty to return, they felt their minds forcibly arrested to come back more than a hundred miles, to attend our Quarterly Meeting to be held at Oblong, where father had taken me, fearing to leave me at home. When they came into the meeting I was exceedingly shocked, concluding they had now come to denounce my final doom. After sitting awhile, Abel arose and brought into view the state he had been led to feel for when in our land before, and in a feeling manner, declared that he perceived the enemy had taken advantage of the poor penitent, and had made him believe the Lord had no mercy for him, and that his damnation was sealed. He continued, the enemy is a liar and was so from the beginning; for whom God cast off he no longer strove with; therefore, while the strivings of His Spirit are felt to caution against evil, it is an evidence that the day of mercy is yet continued; that if the manifestations of the Spirit of Christ within are faithfully obeyed, a

submission of self to the Lord's disposal, in life, or in death, patiently enduring the needful baptisms, submitting to the chastening of the rod that is lifted up, and acknowledging the justice of the hand that shakes it, the days shall come when the individual will have to go forth and tell what great things the Lord has done for his soul.

When this was spoken, I said to myself, it is enough, I now believe. He stopped as though he had heard me speak, and turned to another subject, not afterwards resuming the former one. These two sermons occasioned much reasoning in the minds of Friends, it being thought there was no such state present; but he being a stranger they let him pass without intimating their doubts. May this remark be a caution to all to whom these lines may come, to let that alone which they know nothing about; for the Lord had a witness, and the arrow was directed to the right place.

I returned home, feeling much more composed in mind, but it was not long before trouble poured down upon me like a mighty torrent. Finding the company of my former associates a grief and a snare, I relinquished it, upon which they raised many false reports and insinuations, which prejudiced the minds of many elderly and some worthy Friends, so that I had to bear the ridicule of the young and the censure of the older ones. One woman who sat upon the high seat, came forward and declared to my face, that she saw me do what I had never done or thought of doing, yet she testified to it with such assurance that she was believed, and I was judged to be a liar. This seemed as though it would take my life. I thought for a while she had effected that which she had said she would; which was that she would destroy my credit, and more so when I met with cool countenance and shy carriage from those to whom I looked for sympathy and counsel. This so unsettled my mind, that when I thought of her, the saintish appearance she made, where she sat, and how she had deceived Friends, I was almost induced to think the Lord would not have anything to do with such a people but to condemn them, under which feelings I mostly refrained from attending their meetings, except when urged by my parents, wandering about in solitary places to make my moan before the Lord, and frequently attending the meetings of all

other societies in my vicinity, in order to find a comfortable home among some of them. While in this search, I attended the Baptist worship several times, and my mind was much caught by water baptism; which exercised me much, and I was thoughtful of being plunged; and while waiting to feel an impression in my mind thereto, I felt unusually drawn to attend Friends' meetings again. Soon after I took my seat, these words came into my mind, "He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." This continued with me through the meeting. When I went out, the subject left me, and I thought no more of it until I took my seat in the next meeting, when it again revived, and continued through this as in the former meeting, when it left me as before.

At the next meeting, the same passage was again presented to my view, and I queried, what does this mean that this text should continue with me during three successive meetings? It then opened as clear to my mind, as the bright beams of the sun, that the Holy Ghost was nothing more or less than the Holy Spirit, for ghost is spirit, and God is Spirit, and all spirit, and that the soul of man was the spirit which derived its being from the creative breath of the Almighty, and was designed, if obedient to the will of its Maker, to become an inhabitant of heaven, and enjoy His glory. That God, who was all spirit, self-existing, uncreated, was the Creator of all elements; composed them with matter far beneath Himself, and placed them far below, yet it was He who sustained them.

It appeared clear to me, that as all matter, all elements, were dependant on Spirit for the continuation of their being, it was not in the power of the lesser to comprehend or penetrate the greater; and of course, the soul having derived its being from God, it was a created spirit, and therefore, superior to all elements, being created for eternal being, and designed to become an inhabitant of heaven, which the elements never were; therefore, the produce of the earth, could feed the body, but it could not feed the soul: Waters could wash and purify the flesh, but could not reach the soul, the

spirit in man, to which the Almighty giveth understanding.

It appeared clear that John, being under a divine mission, and under the influence of God's Spirit, saw through this mystery, which had been hid for many ages of the world, and felt himself authorized to cry, "He that cometh after me shall baptize you with the Holy Ghost," etc., which is the Holy Spirit. Here it appears clear that the spirit which brought the soul into being, which the elements had no concern in doing, was the only power which could restore a sick soul to health, or a wounded one to a healed state. These views brought my mind into solemn thoughtfulness, and this language ran through it – the Holy Spirit is also the Grace of God, and the Spirit of God in creation acted independently of any other source, so the Spirit of God acteth independent of all elements, in the regeneration of men.

For any one who had been regenerated, born again, or formed anew in Christ, to be baptized with water, would be like some formerly, who began in the spirit, and turned to the weak and beggarly elements, thinking to perfect their happiness thereby, which an apostle under the influence and direction of the Spirit of God reproved them for. Being much relieved from the entanglements of ceremonies, I felt an increasing concern to attend the meetings of Friends; and I was soon forcibly impressed with the necessity of appearing in public testimony from time to time, but fearing it was a transformation of the evil one, I felt if I did so appear, it would be rejected by Friends, and I should be censured by them, I put it off until my life became a burden, and was tempted to put an end to it. At length, I gave up, and spoke a few words, and found my mind much relieved and comforted.

My public appearance so disturbed my old associates in folly, that an own cousin spread a falsehood about me, of such a nature as to cause my being visited by the overseers. This laid me under the necessity of proving the falsity of his story; yet he was not dealt with, and I was barely discharged, This so discouraged me, that I did not dare to open my mouth in that way again during twelve months.

When my cousin saw the effect it had, he boasted that he had stopped me from preaching, which was what he intended;

but oh, the anguish of my soul, I have no language to describe. Yet I was favored with the resolution to go no more with such company, whatever my sufferings might be, even if it took my natural life; which at times I thought it would. But I was favored to stand my ground, so that this storm seemed a little to pass over, and I began to hope, although it soon appeared that my cup of suffering was not yet full.

Sometime after Abel Thomas returned from his visit to our parts, it was presented to my mind, that if I would curse God, my father and mother, and the Bible, I should be happy as long as I lived; if I would not do this I should never be happy in this world, and as for future happiness it was out of all question, for I should never obtain it, it was not for me; and I had better be happy while I lived, than never to be so. These thoughts surprised me; I endeavored to put them out of my mind, but all in vain; they continued to roll in upon me with such a weight of darkness that I was so confused as to be very near deranged. It was then presented to me that God never suffered any of His to feel the torment that I did, and I should never feel any better unless I cursed Him; that would relieve me. I strove to put these and the like thoughts out of my mind; but in vain. I called to remembrance all I could think of to strengthen my mind against the temptation, and reasoned thus: if I curse God I shall surely be miserable; it is in His power to make me miserable in time and eternity; and no power could hinder Him from doing what He would. I had sinned enough and had enough to answer for without adding to the dreadful account; therefore I could not do this dreadful evil and sin against God. And I reasoned, where can any comfort come but from God? It then rushed into my mind like a flash of lightning, and I thought with the terror of thunder, that if I would curse God, he would leave me, and I could then join with those who had familiar spirits. These, and the like thoughts were so perpetual that it seemed as though I could not obtain a moment's relief from them, and thought I should go into endless misery. This took away my appetite, and I durst not sleep more than nature compelled me to. I walked the house nights, and kept my feelings to myself as much as I could day-times; thinking if I must go in that condition I would secrete it from my parents, lest

it should add to their affliction through life. My distress was dreadful; I grew weak and unable for business; my face became pale and my eyes had a strange appearance; when the neighbors saw me they would ask, what ailed me? and remark, that I looked as though I was going to die, and that my eyes looked ghastly; which but heightened my misery and confirmed my thoughts. My parents often asked, what the matter was with me; but I kept all to myself

This temptation continued fourteen days and nights, when finding my strength so far gone that I thought I could not keep on my feet any longer, I laid down thinking it was likely one hour would close the scene with me; when I should find myself amongst the miserable. Soon after lying down I felt such a weight come upon me that I could not stir, and thought I heard as plain and intelligible a whisper as ever I heard from a human being, to this effect: "surrender, or you shall die in a minute, and go to the place of endless torment." I replied, "I cannot do that, I never will curse God, if I lose my life. I have enough to answer for without that terrible sin;" for it struck me with horror at first, and so continued through the whole trial. When it appeared as though my breath was going from me, and I looked for every breath to be the last, I felt this language as the last tribute, I should ever have the opportunity to offer, "Our Father who art in Heaven, hallowed be thy name, thy Kingdom come, Thy will be done on earth as it is in Heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and leave us not in temptation, but deliver from the evil thereof; for thine is the kingdom, the power, and the glory, forevermore. Amen." I gladly embraced it, and as it passed through my mind, the weight went off me, and the cloud of darkness with it. My mind was at once composed and seemed filled with the joys of Paradise. I found it best to keep still, for I saw there was danger of being carried away with the rapture.

Great was my peace for several days, and I had many clear, heavenly openings in the vision of light, in which there is no deception. This strengthened my mind, for it was showed me that the Redeemer gave His life for me, and my love to Him was not proved until I had given up my life rather

than deny Him; that the Lord's prayer was prepared for me at that time and His Power was with it. This was the only offering that could possibly find acceptance with the Father from me, and all who ever entered the Kingdom must go through great tribulations, and have their faith and love thoroughly tried, that they might come forth like gold, seven times tried in the furnace, weighty and pure, fit for the Kingdom; and they that endured not the furnace were not accounted worthy to be entrusted with the mysteries of the kingdom of Heaven, or to enjoy the felicity of its glory.

It was not a great while, before my father sent me to a neighbours house, (who were members, and sat on the high seats, and made a grave appearance), just before sunset, to borrow a tool. They were going to tea; they pressingly urged me to partake with them, which I consented to. After supping, I made a move to go home; but the young people persuaded me to stay, and talk with them a little, which I yielded to, against my feelings, thinking I might offend if I did not. But O! how dangerous is our reasoning, as the following will show. I had not sat long with them, before I was invited to an out-house about five rods distant. When I rose to go with them, it came to my mind to turn and go home; but not heeding the motion, I went with them. As I came to the door, this language ran through my mind – there is an All-seeing Eye that will bring to an account for all this – yet I stepped in, and this language followed – how would thy father feel if he knew of this, whose prayers have been for thee, when thine eyes have been closed in sleep. This shocked me, almost to trembling, but it was too late, the door was shut and guarded, and I had no way to escape; so I walked across the room and sat down, and did not rise until they broke up. They soon began, and went on with their dance, which continued till near break of day. Here I found I ought to bear testimony against their conduct, but forbore, much to the wounding of the little peace I now and then enjoyed; but went home, concluding to keep all this to myself; thinking, if I told of it, as they were all children of Friends, except one, and several of their parents were ministers, and I think elders, and overseers, that they would deny it and throw the scandal of a falsehood upon me. And I was not mistaken, for

the girl that did not belong among Friends, told of it. It soon got among Friends, and the overseers took it up. This made an alarm; my father examined me several times, but I kept all to myself. But to find the truth of the business, he sent me home with the borrowed tool, and followed so close after, that I had not time to get out of the house, before he came in, and ordered me to sit down. I obeyed, dreading what was coming. He soon opened the subject, and informed the family who his author was; they all denied the fact, and called upon me to do so, which I could not do. The mother of the family asserted that she sat where she saw and heard all that was said and done; and added, that there was neither singing nor dancing, nor any unbecoming behavior. This pierced me to the heart; she being a woman in years, and sat on the rising seat in the front of the meeting, often making the appearance of great tenderness. But I was more shocked when she said, "God knew there was no such conduct there;" that she was not afraid to appeal to the Almighty before whom she expected to appear in judgment, and it would be a dreadful thing for her to say so if it were not true; When this came, my head fell, yet she pressed me to confirm what she had said, but I kept silent. When we got away father remarked, that though I said nothing, I had satisfied him; for when she called on God, my head and countenance fell, by which he perceived I had not lost all my feelings, and wished me to keep to them.

After this, the overseers being in pursuit of the business, came on me, for the young people (as I was told by one of the company), had all agreed to deny it, which they did, or that they had ever told such a thing, and that it must be me, and what I did it for they could not tell, for the family had never given me any occasion of offense that they knew of. This so filled the overseers, that I was severely treated by them. They then demanded me to tell the truth. That I durst not do, believing if I did, I must be disowned as a liar; but being pressed, I answered them, they would never hear me say there was no dancing at that place, and I did not think they would ever hear me say there was. This they called equivocation, and concluded to carry a complaint against me to the meeting. I then informed them I must have my right,

and see my accuser face to face, and if they could, bring any person who would say they had ever heard me say either good or hurt of the family, I would be accountable for either, and until that was done, they must not carry a complaint against me. This so started one of the overseers that he reflected on me severely; the other was more moderate. They proceeded not much further in the business, but gave it as their judgment, that I had made, and spread that false report about that family. This was generally believed through the Monthly Meeting, in-so-much that some of the elderly Friends who sat facing the meeting refused to give me their hand.

Meanwhile these wicked young people would laugh and jeer me, to see it; and had not the Lord helped me, I believe to this day that my natural life must have gone, for my flesh wasted away as though I had had a fit of sickness. Here I think right to remark that every young member who was at the dance, was disowned from society within five years, and within seven years the aged woman was disowned for bearing false witness, and her husband for abuse to another man.

When all this took place, I could be believed. In these occurrences, a discerning eye may easily see the goodness of Divine justice; for though my back-sliding merited the rod, and the Lord permitted these objects of pity to pour out their fury upon me, and at the same time marvelously to preserve me from utter ruin, and in His own time, after humbling me enough, turned my captivity; and in-as-much as my accusers regarded neither truth, justice nor mercy, the Lord turned on them the reproach of their own conduct, and they that dug the pit were buried therein.

Now, dear children, let these things be as way-marks to you, and remember whatever is wrong cannot be right, for the Lord is against it; and those who knowingly do wrong, are beaten with many stripes. It is very unwise to buy trouble at so dear a rate; while those who do right have the Lord for their counsellor and safeguard in all the vicissitudes of time, for while these are faithful to their Maker's will, none can overthrow them. The deepest afflictions that can be endured or come on an innocent mind, are not to be compared with the distress of a wounded and guilty conscience before the Lord.

Having passed through the above described combat, and finding myself in the situation, that I could not be acceptable company with the respectable and serious, I was determined not to be company for the wicked, and the mean grades of mankind; so I lived almost without society for more than two years, and I do not remember of going for a visit to more than three houses in that time, one of which I visited on account of a young woman, who afterwards became my wife; and though my visits were not often, but regular, I think I kept her company over a year before I broached the subject of my difficulty, thinking she must have heard of it; so I left that for her to do until I thought she would not; then I mentioned it. She readily told me she heard of it all in good time, and was pressingly advised to dismiss me, but whenever she sat down still, and thought of it, it seemed always clear to her that the reports were false; and the reason she had never mentioned it to me, was, that she thought I had trouble enough without it.

My society continued to be mostly at my father's house. I kept steady to meetings, often walking to and from them alone; so I often had opportunity for serious thought. One thing I may mention. My father entertained many traveling Friends and others, and being much at home, I was ready to wait on them; my conduct was strictly watched. In the course of one year, several of our leading members expressed their doubts of the reports concerning me. I was not seen going in rude company to or from meetings, and appeared to wait on Friends readily and with pleasure, and to love their company. In this may be seen, when good conduct is pursued, with an honest mind, that a blessing attends; it pleads its own cause. Yet, I carried much anguish with me, night and day, asleep and awake. Notwithstanding all these commotions, I often felt the Spirit of the Lord upon me, and a necessity laid on me to come forward in the ministry, but reasoned that it could not be a right call; for, if it was, there would be a way open for it, and now there was not; so I endeavored to appease my feelings as well as I could, but the woe was on me wherever I went. At length I covenanted, that if the Lord would send a servant (who knew nothing of me) to come and tell me that it was a right call, I would give up to it. I

rested upon this awhile, until I began to conclude I should get clear of preaching, and what a happy thing it would be, for there was nothing in the line of religion that I viewed with so much horror as a false ministry. Thus, I rested about three months, when, to my great surprise, David Sands came to our house, and almost as soon as he entered the door he singled me out, and not only told me that the call was right, but took hold of the reasonings and difficulties I had passed through for years, more correctly than I could myself. Then, in this moving language, said, "as sure as thou knowest all this to be true, so sure thy exercise, thy concern, and thy call is right; and if thou wilt give up and be faithful, the Lord will be thy strength, and thy reward, and will surely carry thee through all thy straits; the path of the righteous ever was a tribulated one, and thou hast many trials to pass through, but the Lord will be thy leader, and thy rearward; and though the mountains surround thee, they shall be removed; the hills shall be laid low, and the deep waters shall be divided for the soles of thy feet; for the mouth of the Lord hath spoken it." Here he closed.

My mind was much broken, my reasonings were all swallowed up; I had no power to disbelieve. My heart exclaimed, marvellous! marvellous! wonderful are Thy dealings, O Lord! with the children of men; and Thy ways past finding out. I then concluded, this is enough, I will give up and be faithful; yet when the exercise came upon me in meetings, to appear in public testimony, being exceedingly fearful that I should not move exactly right, I sat waiting to be certain, until meeting broke, and then I was shocked in mind. In this way I drooped along some time, until I verily thought I could not speak a word if I tried, and begged the Lord from day to day to take my life, and let that be an acceptable sacrifice in room of the service. At length the Lord showed me, in a clearness I have thought, that was equal to Paul's vision, that He would take from me my life in Christ, and all His mercies, and they should never return to me any more, and that, shortly, if I did not give up and be faithful. He had granted the request, and sign which I had asked, and I had not kept covenant on my part, and now He would wait no longer upon me, for my natural life was not an offering that was acceptable to Him.

It was brought to my remembrance what Samuel said to Saul; and the Lord further showed me that it was not owing to His being a hard Master, that I had so often come short, but to my reasoning with flesh and blood, and that gave the enemy the advantage to deceive me; and all this was the effect of not trusting in His word, for He gave strength for the weak, and wisdom to the simple, to all those who trusted in Him, and called on His name. And now said the Lord by his Spirit; “take thy choice decidedly, for thou shalt have no longer time to be waited upon; and if thou refuse My word, I will leave thee to become a drunkard and a vagabond upon the earth; and from My presence shalt thou go forth, and not live out half thy days.”

This clear manifestation so shocked the whole man, that my limbs not only shook, but my knees, like Belteshazzar’s were ready to smite together. For three days and nights, my exercise was such that sleep and appetite for food departed from me. Now I had no confidence in myself, and I durst not so readily promise or covenant as I formerly had done, fearing I should fail as before. When I looked over the past I trembled; and when I looked forward to the woe that was pronounced against me, it appeared dreadful. But after passing through these alarming sensations, my mind was favored with something of a calm, and the language of my soul was to this effect; Thou knowest, O Lord, all things; Thou knowest that I am nothing; I have neither strength nor confidence to do Thy will, for I have come short hitherto, and durst not promise; but if Thou, O Lord, wilt give me strength, then will I try to serve Thee faithfully. If Thou grant not this request, I must perish. Soon after this petition it seemed as intelligible to me as though I heard a vocal voice say, I, the Lord, have heard thy prayer, and grant thy request; but keep thine eye on Me, and let thy confidence be in Me alone; obey My words and it shall be well with thee. At this, my mind became quiet, everything appeared pleasant about me. I now thought the worst was over. This may show how apt poor man is to lay hold of the prospect of ease. But what soon follows, will show how liable to be disappointed. After this, I durst not admit reasoning thoughts into my mind, but endeavored to keep it as quiet as possible.

When meeting day came, I attended. In the early part, a few words came into my mind with such weight as caused me to tremble. I soon felt the necessity to rise on my feet and deliver them. I attended to the motion, felt my mind relieved and the sweet returns of peace in greater fullness than I had for a long time before. Now, my children, please to notice that as soon as I besought the Lord to enable me to do His will, strength was given to overcome the apparent insurmountable difficulties; whereas, all my promises in my own strength ever failed me. He not only giveth strength, but richly rewardeth every act of obedience. But my coming forward in the ministry, again raised another storm, and much pains were taken by my kindred to render me odious, so that the Select members would stop me from preaching. But they chose to be deliberate and take time for judgment, though my opposers brought over three or four Elders to their purpose, which made hard work, and much suffering for me during several years. These continued to persecute me, as long as they could. But my relatives failing in the first point, fell on me themselves. Awhile after this, a traveling Friend was at our meeting. Although this stranger was present, I felt constrained to deliver a sentence or two. The stranger soon arose, took the same for his text, and kept it along through his sermon. After meeting, he went to my grandfather's. I called in to see him, and sat down behind the door, not having confidence to go forward and give him my hand. Soon after this, one of my relatives came in and addressed me thus; "well, —, if you think you can make as good a hand at preaching as you have done at blackguarding, I would have you follow the business;" and with a mock laugh, turned and went out. I soon followed, and after getting out of sight, vented my grief in bitter weeping, until I could weep no more. Awhile after this I saw another of these relatives commit an unlawful act, and advised him to refrain from such conduct, reasoning with him upon the consequences, if pursued. This not being kindly taken, he went home and told his father (my uncle) such a story, that when I met with him, he broke upon me with great rage, and ordered me to preach no more.

I met with many more similar occurrences, in the course of five years, and mostly from my relatives, all of which are

not necessary to mention. My motive is to give you the opportunity of serious reflection, and of beholding the difference between the effects of good and evil conduct; for this relative's family (which consisted of ten children) are all gone from society except two. Some of them became hard drinkers, and most of the family are now company for the lowest grades of people. If this is the reward in this world, how ought people to shun every appearance of evil, when that of the world to come is woeful, and without end. May these truths be lasting warnings to you, my children, for on the other hand, your grand-father's offspring (rising of seventy souls) are all members of society, and a number of them truly religious, useful in society, and respectable in the community; so that well doing has its reward in time, enough to induce thereto, if there was no hereafter. But when we think of the latter, what pleasure is there in this world, that is worth hazarding eternal felicity for. O! my dear children, seek true Wisdom, and let the God of your fathers be the chosen lot of your inheritance; so that it may be well with you in time, and happy with you in eternity.

Chapter 2

Having visited Huldah Case occasionally, on account of marriage, for the space of two years or more, she, during this period, had an opportunity of hearing many unfavorable reports concerning me, and much advice from those in the first ranks in society, to refrain from keeping my company. This, however, did not change her mind, until a ministering Friend, belonging to a neighboring meeting came along, with whom she traveled several weeks, who so pressingly advised her not to marry, that her mind became shaken. She proposed dropping the subject. I accepted the proposal, and we concluded it should be final. I retired to my father's house, and kept as much from company as I could; not visiting my former intended for about three months. But, through it all, I felt desirous that she might do well. During this last interval many rejoiced, thinking she had escaped me. But afterward, meeting with her, she proposed some conversation on the subject, and when opportunity offered, informed me that she did not feel satisfied in dismissing the subject, on the principle she did, and chose to remove all she had put in the way, leaving me to act according to my own choice. It was remarked, that in these three months, she had not opened her mouth in public, in any meeting, until the day I met with her; though frequently appearing before, acceptably, to all classes of Friends. I was again brought under exercise, for by this time I had appeared several times in public, which made a stir amongst many; and viewing how acceptable she was with Friends, I could not marvel at her being a little jostled by having so much said to her, especially when she had seen me very much jostled several times.

But, after expressing my feelings to her, and leaving her free to consider all, and act according to her own feelings, we both believed that we felt a clear evidence that it was right for us to join in marriage, and soon proceeded therein, in the fear of the Lord, whose counsel we had sought, and whose directions we believed we had. And when we came to solemnize our marriage, the meeting was large and solemn, and we were enabled to go through our marriage ceremony, in a deliberate and audible manner. We each had a little testimony to bear in the meeting, so that we were much confirmed that the Lord owned our proceedings, which remains as a seal with us to this day, and also as a staff to lean upon through many trying seasons.

Our marriage occasioned additional suffering for my wife. Many judged she was undone, and were not content with neglecting her, but used their endeavors to discourage and bear her down for several years. I was indeed fearful they would effect their wishes, yet through the tender mercy of Infinite Goodness, she was so graciously preserved, that in the course of a number of years she became established, and an acceptable minister.

However singular the penning of these circumstances may seem, I believe it right to leave a record of these facts. Having had almost forty years of experimental proof in regard to the rightfulness of our marriage, I am to this day confirmed that the Lord owned our proceedings, notwithstanding we had to suffer much from the censure and opposition of some who with an apparent zeal, professed it was their duty. Here I would leave a caution not to meddle with that which does not belong to us; for, in the order of Divine Justice, that which we mete to others will surely be turned on our own heads. Bear in mind that the seat of judgment is filled with One in Heaven, before whose throne angels and archangels bow, and submissively wait for direction how to execute judgment.

Were the children of men careful so to do, the innocent would not suffer oppression from their fellow creatures, nor the devil be exalted in the seat of judgment above all that is called God, for all false judgment glorifies him, and builds up his kingdom. I feel the more concerned for you, my dear children, believing the Lord has shown me, if you keep your

ranks in righteousness, that the most of you will have to stand in the front of the Lord's assemblies, to turn the battle to the gate, and may be often tried with a spirit that loves to get together and form bands, and work one another up into a zeal; the sparks thereof is a fire the Lord abhorreth, and will surely blast. But as you keep your eye single to the Lord, he will favor you to see through all such works of darkness, and so to stand in your lots as to escape the snares which are many, and fill up your measures in your generation, as shining lights in his hand.

We were married when I was about twenty years and six months old, and the spring following commenced house-keeping, being poorly provided with things necessary for farming, which rendered my situation embarrassing. I often felt my mind drawn to visit neighboring meetings, and sometimes those more distant. This gave some Friends who were desirous of my welfare, considerable uneasiness, who reasoned on this wise: that in my limited circumstances it could hardly be required of me, to be so frequently from home, and neglect my temporal concerns; and those who lightly esteemed me would take advantage of it, and raise a prejudice against me as being a forward person, and this might injure my services, and close my way among Friends. These reasonings brought a great exercise of mind, and bore me down exceedingly, until the Lord helped me, and enabled me to see with clearness, that there was no room to scruple the manifestations with which He had favored me; speaking thus intelligibly to my understanding: "I, the Lord, hold all the treasures of the creation in My hand, and I can blast all the endeavors, contrivances and wisdom of man, and give bread to the hungry, and water to the needy. When didst thou ever see the righteous forsaken or his seed begging bread? Obey thou My voice, and not that of man, and thy bread and thy water shall be sure; thy family shall be fed of My bounty, and taken better care of than thou art able to take of them." It was also shown me that as I was faithful in my gift, Friends would be dipped into sympathy for me, and be brought into unity with me, and be moved in their spirits to plead my cause; and that in this way, the opposition against me would be overruled. These openings in the light revived me, and encouraged me

to press forward with renewed confidence in the Lord. And here I think right to acknowledge, with humble gratitude and thankful praises, the tender mercies of the adorable Shepherd of Israel; for in a few years it all came to pass which had been shown me. Inquiry was made abroad why my ministry was not owned, and David Sands, a wise man, an able minister, and truly a nursing father in the church, took up the subject of my public appearances, and laid it so home to my opposers that they gave up to my recommendation as a minister. But as my poor wife gave up to stay much at home, it was several years before her liberation was accomplished. I have cause to acknowledge that the counsel of the Lord is better than all the wisdom of man, for in the former there is no disappointment, while man's wisdom fails.

There is an occurrence which I am not free to omit, which is this: Nearly a year after I went to house-keeping, I went on temporal business about twelve miles from home, where I had no knowledge of the people. As I came in sight of a house, I felt my mind arrested to stop and go in. The impression increased with such weight that I was afraid to pass by. So I alighted and went in. As I entered the door, this portion of Scripture, powerfully ran through my mind: "Set thy house in order, for thou shalt surely die and not live." I was exceedingly struck with the language, and instead of uttering it, as I ought, I sat down and reasoned, until a cloud came over my mind, and concluded that I was too young and had not arrived to experience enough to deliver such a solemn and awful message. And how did I know but that it was all the work of the wicked one. So I got up and left without delivering the message, but went away with a heavy heart. Yet I pursued my business, and when returning the next day, the same impression came over me, but I rode by and went home, but lost my peace and testimony, which did not return, I think, for months. In about a year after, passing the same road, when I came in sight of the house, my former exercise came fresh before me, but I had no impression to stop. Yet it took my thoughts so that I called at another house near by, and enquired after the family, when I was told that a great change had taken place within three months; that the family had always been healthy, and there had been no

death, nor serious sickness amongst them before; they had twelve children under the same roof and that within three months the mother and seven of the children had died with a fever, within a few weeks of each other. I then asked if they were religious people; the answer was no, not at all. By this time I had got a load, and was in a fit condition for Satan to buffet. Notwithstanding I had passed through deep sufferings and sore chastenings, for an omission of duty, I often thought if I could be favored with the return of peace, I should be willing to perform any duty that might be required, if I had a sure evidence. I greatly feared being deceived, or running without right authority, and desired to know with certainty whether I had done wrong, in withholding as I did. At length this language was presented to my mind: As thou did it not through willful disobedience, but through fear of being deceived, there is forgiveness for thee. Soon after this my peace in good measure returned, and I had appeared a number of times in public, to my own comfort, and felt pretty well settled, until I heard the account of the deaths in that family. And then the enemy poured in his floods upon me, in this way, that now I knew for certainty, that I had disobeyed the word of the Lord, that I had not warned the wicked, and they had died in their sins, and their blood was required at my hands; that the idea I had of finding forgiveness, was all imagination, so that I was almost driven to despair, and had not the Lord in mercy rebuked the old serpent, I should have sunk and given up the ghost. Adored be the Lord's holy name, forevermore!

Here I can but remark that had I, instead of entering into reasonings set down in the quiet, and shut the door of my mind, and turned to the Lord with humble prayer, that He would preserve me from all delusion, and give strength to do His will; no doubt I should have been enabled to do my duty, enjoyed a tranquil and peaceful mind, and escaped the buffetings of Satan. I should have saved loss of time, escaped abundance of sorrow and woe, and have been abundance better able to fill up my duty, both in a temporal and a religious line. I have suffered almost every way on account of my remissness herein, for when my mind was so much perplexed, I was not able to manage my temporal affairs to good ac-

count. May these portions of sorrowful experience be lessons of lasting instruction to my posterity.

I now return to the time of our commencing business, which was the spring after our marriage. My father persuaded me to take part of a farm, which I consented to, though I proceeded against my own feelings; for my mind was often turned towards a small meeting in the Little Nine Partners; and this impression always appeared pleasant, and continued with me several years. But when I mentioned the subject in my father's hearing he would speak discouragingly; and having confidence in his judgment, I submitted, to the wounding of my feelings, until the prospect left me. But so it turned that when brought into great straits in my affairs, that I had a chance to sell my farm well, and did so. Then I wanted to take a look into the Little Nine Partners to see what I could do there, but father endeavored to prevent it. So after taking half of another farm I went on with fresh courage, thinking I could now live. But soon after it would come into my mind, now thou must go into the new country to live. And this followed me from month to month for years, though I strove to put it out of my mind. When I mentioned it, my wife appeared opposed and her connections firm against it; likewise my parents spoke discouragingly, and I gave up the prospect, thinking I could get a living there. But things continued to work against me from time to time. In the course of two years I lost much of my stock so that I had to buy my meat instead of having some to sell. This brought me into a great strait and much reasoning, so that I called all in question in regard to my settling in a married state, instead of seeking to the Lord to know why it was. In this I missed the mark, and got so far bewildered as to cause unnecessary exercise in regard to my getting along.

In the spring of the year, after sustaining the aforementioned losses, my house took fire and burned up. Now we were stripped in a manner naked, including all that my wife brought, with the exception of two beds and their covering; that is of things about the house, which fire would consume, and my wife had a good setting out, she being an able farmer's daughter. After this father took us home for awhile. Then after getting my business a little arranged, and having

but little property left to depend upon, finding myself some in debt, my father and father-in-law seeing how I was situated joined and paid half of my debts. From that time I had to manage for myself without any material help from any other quarter, moving once or twice a year for several years, until I paid my debts, and got something to help myself with.

The following circumstance, I think right to record, for notwithstanding all my exercises and losses of property, I was so far favored in the ministry, that in about five years from my first appearance therein, I was recommended. I think about this time I was reduced to my greatest straits by losses except what went with my house. And being anxious to live above board, as I heard of some lands owned by a Friend in New York, lying not far from a settlement of Friends, and that the owner wanted to sell them, I went to see if I could get a chance to help myself; but I did not succeed. I got into New York on first day, in time to attend the morning meeting. I had a favored testimony to bear, and was more enlarged than at any previous time, and was affectionately noticed by Friends after meeting.

Next day I left the city, to meet my father as I had agreed, who was on business at West Chester. But before I got off of York-Island it came upon me with great weight to turn back into the city and attend their next meeting, for the Lord was going to visit the city with a sore mortality, and it was required of me to warn them thereof; and proclaim repentance in the city. Under the weight of this exercise I struggled much, and reasoned for several hours; not that I scrupled so much its being the word of the Lord, as I did, Jonah like, for I feared that if it did not come speedily to pass, I should be censured as a deceived man. But after setting by the way side a long time, it was opened to my mind as plain as though it had been printed, "it shall not come speedily, and they will receive thy message coolly, and thou will be censured for it; but when it cometh to pass, they shall remember thy warning, and have to acknowledge that the Lord was thy director, and His word was truth in thy mouth, for it shall surely come. But if thou disobey Me, I, the Lord, will bring trouble on thee that shall be much worse to bear." When this appeared I concluded to go and see my

father and return, as there was plenty of time for it I thought. It then came to me not to go to him, but return back; but I thought father would think strange of it, as there was time enough to go and come. Then it came into my mind thus: write to thy father, and that will be better than for thee to go to him. Yet I went to father; I informed him of my prospect to return into the city to attend the Quarterly Meeting.

He strongly opposed it and invited me to go with him. I complied with the invitation, though against my feelings, and it proved an entire prevention of my getting to the Quarterly Meeting. This threw me into great confusion.

I was in great distress nearly all the time I was in that part of the country; and I never had an opportunity afterwards to relieve my mind of the before-mentioned subject. Another stepped in and took the crown. They were warned, and death came. This step of mine opened the door for the heaviest sufferings I ever experienced from without.¹

At length I was taken sick with vomiting which continued without much intermission until I thought I was dying. Under this apprehension I turned my attention to reflect how I was going; it looked all dark, and I felt I was sinking into utter darkness, which so alarmed me that the bed shook under me, and caused me to cry, Lord, have mercy on me! what have I done that this must be my doom? The query was quickly answered; "thou hast obeyed man and not Me; thou hast given up the testimony which I, the Lord, gave thee to bear, because man has commanded thee to be silent when I did not; neither did I command man to do such a thing. Now, go thou to man and let him save thee." When this word came, I felt as if my breath was going from me, and I gave up; but a calm came over my mind, and a clear, gentle voice, in this language, saluted the ear of my soul: "wilt thou obey Me, if I spare thee this once?" I quickly answered, "yes, I will, O Lord, if Thou command me to go through the fire or water."

My sickness ceased almost instantly. I soon asked for

¹It appears from his memoranda, that these sufferings continued several months, in consequence of misconceptions and unfounded reports in regard to his movements, and although his accusers did not succeed in carrying through their designs, yet he was discouraged from exercising his gift in the ministry for a time.

victuals; after eating a little I soon got up and walked the house. Next day, the seventh of the week, I did a pretty good day's work in the field, which was a wonder to the neighbors who saw me the day before. The day following I went to meeting, in the early part of which I felt an opening in gospel authority, and arose on my feet with these words: "The word preached doth not profit unless it be mixed with faith in the hearer," and bore a lengthy testimony, much to the relief and sweet peace of my mind. This caused an alarm, and the elders got together to consult what to do. Two or three of them were for laying an absolute command upon me to keep silent, but I was informed that a young elder asked the others if they believed I had a gift in the ministry. They answered, "Yes;" he replied, "and we have owned it, We have recommended him; now, I want you to answer one question. Did you ever hear Joseph more in the clearness of gospel power than he was to-day?" they answered, "no." Then he replied, "it is a proof the Lord hath not forsaken him, and I shall have no hand in silencing him, for I am afraid to light against God." They replied, "what shall we do?" he answered, "set him at liberty;" which was in a measure, soon done. Still I had much to pass through for several years on account of jealousies and surmisings, but the Lord preserved me through it all, blessed be His goodness and holy power. During this time a minister from Long Island, came to our Monthly Meeting and harshly censured it for allowing me to visit meetings out of its limits. This man in a few years so lost his standing as to get under dealings, thereby losing his influence. There were two others who followed me privately and publicly, one of whom died in a few years, having had his share of trouble on account of a difficulty between himself and an elder of his own meeting, which so shut up his way that he could never afterward get a certificate to travel.

The other got into a way of preaching, so much as to become burdensome to his friends, whereby he lost much of their esteem. It comes close to my feelings, dear children, to write these truths, for I would prefer like Noah's sons, to throw a garment over the nakedness of these ministers, if I could have felt easy so to do. But such is the evil that hath been done in our Society in my day, by private whispering, private influ-

ence, and these, under the appearance of great concern and zeal, so as to deceive the simple, and set the sincere-hearted one against another, and to make wounds that are not easily healed; seeing that what we mete to others will be meted to us again. I desire you may be so warned and instructed that you may take care and never be drawn away, or prejudiced against any one, without first knowing both sides; then let truth and justice be your standard, lest you fare like those poor men, who were all three favored ministers, while they kept to the Master's leadings, and only judged as He gave them judgment.

A criminal is entitled to just judgment, and it is enough to bear his own sins. When the mind of one who means to be just, is drawn away to give unjust judgement with zeal, in this he glorifies the devil and builds up his kingdom. This grieves the spirit of Christ and wounds the feelings of the sufferer, and Christ will not reward with his blessing for such services. When the superficial, designing and evil-minded succeed and get the better class to be tools for them, it strengthens and encourages them to repeat their conduct. In this way, abundance of discord is promoted, the innocent, many of them, deeply wounded, and the evil-minded encouraged to rush headlong, until destruction opens her mouth and swallows them up.

Again, if angels have to wait until God gives them judgment, and then for directions how to minister and administer it, how careful ought poor finite creatures to be how they execute judgment without divine direction. After living through many and varied trials with an almost constant scene of conflict and being permitted to get my mind into the quiet, I entered into deep searching of heart to know the cause of trouble so continually coming upon me. The Lord in His own time gave me to see that if I had sought to Him for direction, instead of listening to human contrivings, I might have been settled in Little Nine Partners for many years and been in my right place, where the Lord's blessing would have been upon me; but as I had neglected His pointings therein, He had withheld it. Notwithstanding, I had striven so long in this way that I had neither money or friends to help me, it now appeared clear that if I would give up and go into the

new country I should be blessed. It so settled on my mind that I told it to my wife, and opened my prospect to my own and to her relations. My keeping steadily to the prospect brought my wife under deep concern. However, it was not long before she told me that she saw so clearly there was a good farm for us in the country (where we now live), that she was willing to go with me, ever after remaining steady in the prospect, and thinks we are on the very spot which was presented to her view.

When I opened the prospect to my friends for their consent, they utterly denied me any liberty to move. In this situation they kept me for more than two years, which did not jostle me, feeling easy in having done all on my part without feeling hard towards them, fully believing they would have to give it up. The Lord had shown me that I had much to suffer for my own neglect, so that I dared not murmur.

I saw that I had suffered the loss of property for not attending to the pointings of true wisdom in settling; also, that my neglecting to turn back when I was coming out of New York, as the Lord required of me, was another great cause of my falling into trials. It grieved me much to find so many of the honest-hearted amongst us so unfavorably impressed that they were shy of my company, and I went mourning on this account many days. It also grieved me that I had given any occasion for the superficial to triumph and to have advantage to deceive the better ranks amongst us, but the adorable Shepherd of Israel was pleased to shew me that for my revolting it was just for me to suffer, and that when I had suffered enough he would plead my cause, and that the works of the ungodly who had spread discord among brethren should turn on their own heads. And whereas they had pretended a godly concern to hide their deceit, those should be blasted in my day. This I have seen come to pass very fully, and the Lord showed me also that those of the better class who judged by the sight of the eye and hearing of the ear, and these, only on hearing one side, judged wrong; that they should suffer for their own wrong, while those who looked to him for counsel would be sensible of the truth in the life of it, for that salutes its own. All this have I experienced and seen come to pass. Let these remarks, my children, be

way-marks, and let other's harms be lessons of improvement to you. This opening much relieved my mind and raised my drooping spirits, and I took renewed courage to try to do as well as I could.

I mentioned previously of Friends holding me back from moving. It was, I think, a year before I got leave to purchase lands in the new country, and two years before I got leave to move, and yet another year before we got certificates, although I had settled all my outward affairs. The year we were detained from moving proved well for my wife, as she went to reside at her father's in the verge of Little Nine Partners meeting, where she grew in the ministry and in the life, as well as in largeness of testimony, so that soon after moving into this country she was approved as a minister and continues in good esteem.

After we settled in this country, things turned otherwise with us; we prospered remarkably and soon got into a comfortable way of living, having a good possession, which we yet enjoy, having the pleasure of entertaining many friends.

I do not speak of our friends discouraging us from moving as censuring them, for the misfortunes I had met with, caused them to think I should never be able to provide for my family. But the God of all tender mercies helped to bear up our minds, and carried us through all the trials He permitted to come upon us, and we have lived to see to our great comfort, seven Preparative Meetings, three Monthly Meetings, and a Quarterly Meeting settled in this country. Whereas, when I first came here, there were but three families of Friends, they being settled wide apart.

After a number of Friends had moved into these parts I felt much concerned that Friends should keep together in the Truth, and live up to their principles; on which account I labored much. Many of them came with little thought, further than to obtain property, and it seemed hard to turn their attention to any other concern; so much so, that when some of us met together they opposed us, and when we wanted to request for a meeting, they kept us back for some time, pleading that we lived too much scattered – that when the country was cleared up and the roads made good, and Friends got fore-handed then it was time enough, for then we could

attend meetings comfortably and entertain our friends. But not thinking these reasons sufficient, we determined, after awhile, to forward a request, and when they saw they could not keep us back any longer they put their hands to it. We soon obtained a meeting, and in a few years we had an established Preparative Meeting.

During this interval I had to make several visits to the meetings and neighborhoods in the compass of which I was now settled. This, I have since seen, was ordered in the wisdom of Providence, in a two fold sense. Firstly, that now my labors were mostly to be in this and the adjoining country, and this could not be without the unity of my Friends, and generally so of the Monthly Meeting. Secondly, as some from other parts, took pains to send the reports that had been spread about me, into all these northern parts, especially among the select members, with this charge – if I came there, to take good care of me, for I was a strong-headed, forward man, and they feared I would do much hurt. This so affected many, that they appeared cool towards me, which made hard work for some time.

The first of those visits was pretty soon after I got my family settled in this country. I felt my mind weightily arrested to attend Easton Monthly Meeting, with such clearness that I fully believed it my duty. Accordingly I went. I arrived there when nearly dark in the evening. Next day I attended the Monthly Meeting, which was composed of Easton, Saratoga, Queensbury, and White Creek Preparative Meetings; consequently it was large, most of the principal members being in attendance. As I entered the meeting house these thoughts came into my mind “How ought those who sit in the front of the meeting so to conduct as to adorn the seat of Moses, as judges and lights in Israel?” It rested on me until I was made sensible it was my duty to leave it among them, and feeling the lively authority of Truth, I arose with these words: “Friends, it is often the case when I come into the meeting-house and cast my eyes towards the gallery, that the thought comes over me, how ought those who sit there in Moses’ seat to adorn the place, as pillars in the church, to be shining examples to the people? Friends! our neighbors have a right to look for it – our children have a right to call for it. The

consideration of this subject many times causes my heart to tremble when I look towards the gallery. O, Friends! were this class what they ought to be how they would hold up the standard of light and life to the people, and the language of encouragement to the assemblies of the Lord. Then would He bless His heritage, and his standard-bearers with wisdom and sound judgment. But, Friends, it appears to me that there are amongst you those who have mounted Moses' seat, who sit in your galleries, whom the Lord has never placed there – whose conduct has been a reproach." Then I was led to show how they injured the cause of Truth, and grieved their honest brethren, to whose hearts the testimony of Truth was more dear than their natural lives, and how they caused the seeking enquirer after the ways of Zion to stumble, and give an advantage for gain-sayers to reproach and the daughters of the uncircumcised to triumph. Then I was led to call upon the Joshuas to arise, and cleanse the camp and remove the accursed thing out of the host, that Israel might journey forward. Then I felt my mind turned to other subjects.

After meeting, my aged aunt, Anna Hoag, came to me, with tears running down her cheeks, took me by the hand with these words, "Dear Joseph, keep to thy Master, and He will keep thee, and thou wilt not be destroyed." Friends then generally looked upon and spoke to me pleasantly. I went to my uncle's and my aunt took a seat by me, and said, "Joseph, I must tell thee, for we know thou couldst not have had any outward knowledge, as thou hast not been amongst us since the occurrence took place, (which was true), there is a Friend in White Creek meeting, who sits on the high seat, at the right hand, and has quarrelled with his neighbors about their land lines, and carried it to such a length, that he has got the neighborhood, both in Society and out, in an uproar; and that Friends were then laboring with him to get the business settled;" then said, "Joseph, if thou keepest thy place, this day's labor will make thy way amongst us, let them say what they will."

Before I left the place, (I think it was), I was told there was another Friend living at Queensbury, who was a man in a good deal of business, and sat on the front seat, at the right hand. He had so much jangling in doing business, that

Friends had been laboring for some time to get his affairs settled, and one of his neighbors told him in their presence, that it “would have been much for the credit of the Quakers, and the peace of the neighborhood, if he had been put under ground years ago.” Both these Friends sat on the second rising seat, and nearly before me, at the Monthly Meeting. I soon returned home, taking one meeting in my way, having great peace of mind. I had abundantly to marvel in deep humiliation, at the wonderful goodness of the Lord in thus making a way for me, where I believe blind zeal had endeavored to close it,

Sometime after this, I went again to Monthly Meeting at Easton, and having it on my mind to appoint some meetings on my return home, I informed the Meeting of my prospect, and had its approbation, expecting after meeting, to pursue it. But as soon as I came out of meeting, it seemed to shut down over my mind, for some hours. An old experienced Minister remarked to me, after meeting, (who had approved of my prospect), that while the subject was before the Meeting, the remark of John Churchman came into his mind, when, in England a large prospect opened towards other people, and a language followed, that there was need of his labors in our Society; or nearly to this amount. He said, he had not mentioned this, with the intention to discourage me; but I could not see anything in it for several hours. At length I dismissed part of my company, and my mind was turned towards White Creek, entirely another way. My aged uncle and aunt went with me, and we lay by during seventh day, with my mind much depressed and under a cloud, and thick darkness; so that I was not capable of being sociable with my friends. We attended the first-day meeting there, in the course of which I was favored with a pretty lively opening; but as soon as I came out of the house, distress came over me. I felt almost amazed, so that I could not tell where to go, or what to think of myself. My aunt came to me, and invited me to go and see a woman who had been long sick. I went with her, but had not been long in the house before it was opened to my mind, that the sick woman was in despair, wearing out in a decline, under the affliction of all the terrifying ideas that the human mind was capable of realizing. I was led to state her condi-

tion to her, and how she came into it; and that if she labored to get into the quiet, and then turned her attention to the Lord, and pour forth to Him her prayers, they would be heard and she would experience reconciliation with her God, and her peace to be made, witnessing the seals of redeeming love, before she went hence, to be seen of men no more. Before we left, she called my aunt to her, and told her I had described her thoughts and feelings, better than she could herself, and that was an evidence to her, that I was right, and now she had hope. I was informed afterwards, by her sister who nursed her, that she soon became very quiet, and sometime before she died, she expressed, that she had become reconciled to her Maker, and was willing to die; feeling that peace and love, which was an evidence to her, that her sins were forgiven, and she should be happy. She departed easy, and quiet.

We returned to our lodgings; I felt easy and quiet, and thought I saw why I had been plunged into such extreme sufferings the afternoon before; but still could see no way to move, or what step to take next, until near nine o'clock next morning, when, sitting down with the family, it opened clearly to me I must go to East Hoosick next, a place I most dreaded of any I knew of in those parts. Now, the time had come, that I must go. I released the company, except my aged uncle and aunt who went with me. It was a good day's ride, so that we got in late. My mind was depressed with a heavy hearted feeling all day. Next morning, aunt proposed to go to Isaac Kelley's, which I felt free to do; but soon after I mounted my horse, it came into my mind, "whatsoever house or city ye enter, there abide till ye go thence." I told it to my aunt, she advised me to keep to my own feelings. As soon as we entered Isaac's house, and I had taken him by the hand, I asked him if he was willing to let me have a room, where I might be, and no one know that I was there. He led me into another room; it was well furnished for my accommodation. There I staid until near sunset, then walked out on a hill, viewed the place and returned.

I slept but little that night, for my distress kept with me, and rather increased, so that in the morning I walked the house pretty much, until one hour before meeting. I then laid down and dropped into a sweet sleep. When I awoke,

rising up, I saw the people gathering into the meeting house. While looking at them I felt as though I should faint, and said to myself, "I cannot go into that house, for I have not strength to get there;" and I sat down. I had not sat long, before a language ran through me, "go! and I will go with thee, and be thy strength."

I rose on my feet, and went to meeting feeling pretty well composed. I soon found I had been mistaken with regard to them as I had for years viewed them, very much refined indeed, for they were the most reserved in conversation, of any Friends I ever saw; strictly uniform in their dress, and plain to a nicety. Their select members were so particular, that many of our little preachers hardly dared to speak before them. But when I came to sit with them, I was almost amazed for one hour; for, instead of finding all things in perfection, I could think of but little else, than when the sons of God met together, Satan came also amongst them. I had to take this subject up, and show them that it was reasonable to believe that Job was one of those Sons of God, and that Satan meeting with them, was with an intent to make an inroad amongst them; and when he got liberty to fall upon the best man amongst them, he soon effected it by raising a false zeal in Job's friends, which set them accusing Job of that of which he knew he was not guilty; he therefore knew their zeal was false, and did not come from God. This made Job turn their charges upon their own heads, until the controversy ran so high, that they charged each other with falsehood, violence, hypocrisy and speaking wickedly for God; and while they strove to mend each other's faults and neglected their own, they made a bad matter worse. I continued, "now, Friends, look and see what an example these peculiar friends of Job set; these great, wise, and religious men, all believing in the one principle, and the true God." I was led to open all parts of the subject and apply them; feeling Gospel authority to arise in my mind, all fear of man was taken away, and Divine Power raised into dominion. I was led to press it on each of them, to mend their own faults, as they were the only ones who could do it, and then there would be nothing to differ about, for that ended the controversy between Job and his friends. When this was done, they could meet

together in unity, as before. Then I addressed them thus; "Friends, look to these things, why are my feelings thus? is there not a cause? And why should those who have been anointed with royal oil, and have borne the shield of God in the day of battle, whose sword returned not empty from the slaughter – why should it be said of thee they have vilely fallen on the mountains of Gilboa, as though the shield had not been anointed with oil? Publish it not in Gath, tell it not in the streets of Askelon, lest the Philistines rejoice, and the daughters of the uncircumcised triumph." With these words, I think I sat down, finding my mind well relieved, and feeling as if I was in a new world. After meeting, several Friends came to the house where I stopped and showed a disposition for conversation, but I felt cautious, believing it was best – for me to keep pretty quiet, though I felt a freedom to go to some of their houses. But all kept still, except asking me a few questions, which I briefly answered. Next morning, as soon as I awoke, it came into my mind, "Get thee out as thou came in." I mused a little upon it, and a second language ran through my mind, "thou came in here knowing nothing of what is among them; now, get thee out knowing nothing; this is best for thee." I got directly up, put on my clothes, got some victuals as soon as I could, took leave of my Friends, mounted my horse, and went direct home, leaving my uncle and aunt there, and heard no more from them for several months. Here ended my prospect, that the Monthly Meeting had approbated; it has never returned to me since. I have had to remember the old Friend's remark, having found more need of my labors at that time, among Friends than other people.

Several months after this, I fell in company with aunt again. She asked me if I had heard from Hoosick since I was there. I let her know I had not. She remarked, she would now let me know how it was, as she thought I now could bear it, and that she believed it was well I came away when I did; for, had I staid, and heard matters talked up as she did, she thought likely it would have been too much for me to bear. It was wonderful how I was led, and that the parties on all hands were exceedingly broken down under it, and that she and uncle staid and labored with them until they brought

them to a settlement, and an agreement to drop all matters past, and be at peace one with another. She informed, that the contention began amongst the Select members, and had divided the whole Monthly Meeting, and spread far among other people. She then observed, "so thou may see thy sufferings were not for nothing, and now thy way is clear with Friends there."

I made a number of little visits in the compass of my own quarter, in the course of a year or two, generally to the satisfaction of Friends and others, and much to the satisfaction of my own mind. I was often brought to admire the wonderful goodness of God, in supporting my mind, and carrying me through, where there seemed to be no way. Blessed be His adorable goodness.

After a few years, I felt my mind drawn to perform a religious visit to my native place, and parts adjacent I laid this prospect before the Monthly Meeting, and had its full unity, but having lost my minutes of that journey, I can leave no more than occurs clearly to my memory. I set out in the beginning of winter, with Reuben Peckham for my companion. After taking a few meetings about Easton, we rode to Coeyman's Patent. On our way, we fell in with a little preacher by the name of Rowland Robinson, who kept our company for several weeks. Before we got to our quarters at night at Coeyman's, we passed a house, and saw a plain man at the door. The sight of him struck my mind with a disagreeable feeling, and Rowland's as much so. I concluded he was not what he appeared to be, for he appeared to be a plain Friend. We passed on nearly a mile, and put up at Jonathan Souls. Not feeling easy about the man we had passed, we enquired after him, and were informed that he was a solid Friend, who had been received a member not a great while since. This increased our exercise, so next morning we walked back, and made the family a visit, not feeling easy to omit it. Pretty soon Rowland addressed the widow and fatherless, and for awhile I could not see what he was at, though there was an aged widow in the family and we knew it not. But he did not apply his communication there; which caused a serious exercise to come over my mind how we should come out; and while thus musing, it came upon me with weight, and an aw-

ful feeling, in this language: "When a man neglects his wife, withdraws his affections from her, and does not provide for her and her children, then his wife becomes a widow and the children fatherless, while he is yet in the body; and when this is done with the view of religion, believing it to be duty, it was the temptation of Satan, and the works of darkness, which God would blast in the end." As soon as Rowland stopped speaking, I was ready and the words went through me, I thought, like a flaming sword, and caused the man to tremble. Then I was led to show how people got into such darkness, and what they had to take heed to, to come out of it; as also what would be their reasonings to uphold such wrong principles, and with what confidence, and hardness of heart it would oppose all that was right or of the Lord. I closed my service to the forsaken and afflicted, directing to keep in the patience, with the mind resigned to the Providence of God; casting all care, and placing all confidence in Him; then every tribulation would be sanctified to us, and every bitter cup would be sweetened in the end, with the reward of peace. When we concluded the visit, the woman and wife took me by the hand, with tears on her face, and exclaimed, "I am a widow, and no widow neither." I turned and took the man by the hand, he looked me in the face, with a fiery countenance, and said "I am dead, and burnt up, there is none of the old corrupt nature in me, it is all consumed; I have no power to gratify the flesh." I let him know that the spirit that separated man and wife, was the devil, and under the curse, and so parted. We told Friends, how we found them, and they went forward, searched into the matter, and found things every way as they appeared to us, and that the man had been in full communion with the ranting Shakers, secretly, for several months, for which he was disowned.

From here, we passed to Hudson, and then down the west side of the river, taking all the meetings down, as far as Friends then lived, besides having a number of meetings amongst other people, in all of which, the merciful Shepherd of Israel was pleased to open and direct our way, and favor with His life-giving presence, so that our visit was much more acceptable amongst Friends, than I expected, and abundantly so amongst other people.

There was one occurrence in this part of my journey I do not feel easy to omit. When at Cokeat, a meeting consisting mostly of Friends, who joined Society by convincement; after I had, as I thought, cleared my mind in a pretty large mixed gathering and had sat down, it soon opened in my mind in such clearness that there was no room to doubt, that I must communicate what was shown me. I stood up with these words, "I sat down expecting I had cleared my mind, but since taking my seat it has appeared to me that there are those in this meeting, who in days past were convinced of the Truth and covenanted with the Lord that they would be His, and serve Him; and when this was the case they walked together in the unity of the Spirit, and were each other's joy in the Lord; but now they had got settled down in the love of the world, and were at variance about Interest matters, so as to censure each other with fraud and falsehoods, and this publicly, before neighbors, so as to be a stumbling block and a proverb in their mouths. Friends, this will not do – if you do not stop and return to your first love the Lord will take the crown from your heads and put it on the heads of them who will be more righteous than you are." I delivered considerable more that I do not remember. After meeting we stopped near by to take dinner, and while there, I was called into another room. There lay a man on the bed weeping, who confessed that he and his cousin, who were both at meeting, were guilty, for they had been at variance sometime about Interest; and only the day before they were invited with a number more to help a neighbor, and there they got to talking on the subject, got into a quarrel and gave each other the lie, and threatened to complain of, and turn each other out of the meeting; and that their neighbors who heard them quarrel were at meeting to-day, and he could not live so, but must have it settled, and wanted me to assist. I referred it to other Friends, they were called in, and the business was settled on the spot; but I was told his cousin was very obstinate. At length the penitent told the other he would give up all his demands, though he suffered loss; the other concluded if he would settle so he would settle with him, and so the matter ended with them. I was at that meeting a number of years after, and found the penitent man a substantial Friend, and one of the main

pillars of that meeting; the stubborn one had gone out, was disowned, and had become a poor creature, doubtless reaping the blast of his departing from his first-love. I was informed these two were very intimate when they came among Friends.

After getting through these parts, we crossed the river and visited Oswego, Apoquage, and all the Oblong meetings, and having cleared my mind in these parts, witnessing the arm of Israel's Shepherd to strengthen and carry me through many deep wadings and painful exercises, and to give strength to clear my mind so as to feel peace and solid satisfaction. We then proceeded to Nine Partners, my native place. Here a field of labor opened, not only amongst Friends, but others; and the Lord favored me from day to day with life and gospel authority in my labors. This gladdened the heart of many of my friends who feared how it would turn with me when I moved from them; it was a time of comfort to us all. From here we went to Hudson, crossed the river, and had a number of meetings amongst other people, and had extensive labor being much enlarged while there. When I had cleared my mind in these parts, I felt at liberty to return home, after being absent, (I think,) more than three months, and found my family and friends well and glad to see me return.

The next visit of any considerable length of time that I find any account of was pretty much through the old part of our Yearly Meeting; but the date is lost. I remember this was a very exercising prospect to me, for I should have to visit all the meetings where I had my former difficulties and had suffered so much, that I thought I was willing to undergo anything that could be endured for peace sake.

I laid my concern before Friends, had their unity, and proceeded on my journey in the early part of the winter, having Stephen Rogers, of Danby, an elderly Friend, for companion. He had large acquaintance through the Yearly Meeting, was in good standing, and was of good use to me in this journey. We visited, I think, nearly all the meetings on the east side of the Hudson river as we went, till we arrived at New York, where we made a stop for several days. Here, I may remark, that we passed along pretty smoothly until we got into the compass of Purchase Monthly Meeting, and though no outward opposition appeared, yet from meeting to meeting it

seemed like standing in front of castle walls and bulwarks. But it was marvellous to me that the Holy Shepherd of Israel so harnessed my mind with strength and fortitude that all the castles could not stop the current of Gospel life; my mind being led into the states of meetings so clearly that it was acknowledged by Friends to my companion, from place to place, that they did not expect it from me; and they believed it was right I was there in this manner. The adorable goodness of the Almighty, sustained and carried me through; blessed be His name.

I now return to where I digressed from. After staying several days at New York, and having some close service there, our minds feeling clear, we proceeded to Flushing, and had a pretty full meeting there; and the day following we were at Cow Neck. Here my companion had to come to plain work, as he sometimes had a little testimony to bear. I had to follow on and bear a testimony against covetousness, and neighbors injuring each other in interest or credit; showing that it promoted hardness between families, spread discord in Society, and did abundance of hurt. I showed them how different this spirit was from that disposition which endured all things, with meekness and patience, for the testimony of Jesus, and a good conscience. Here we met with our worthy Friend, Gideon Seaman, who took us home with him. The next day we were at Matinicock Meeting, and the day following, had an appointed meeting at Westbury, where I had to warn them against a worldly spirit. Next we went to a place called Half Hollow Hills, a little meeting that had much run down by disunity among themselves. This was a laborious, suffering time with us. The next was Bethpage, where we had a pretty good meeting; which ended to satisfaction. Thence we went to Jericho; notice having been given, there was a large gathering. I expected a fine meeting, where there were so many good folks, but was sadly disappointed, for my mind was dipped into a sense that many in that place had attained to the knowledge of the Truth, so as to know it, when they felt it, but were not enough concerned to live in the life and spirit of it. They had settled on their beds of ease, and were disposed to stretch on their couches of ivory. I had to come to plain work, and sound an alarm among them. I was told

after meeting, by a Minister, who was there, that a little before, he had to deliver the same testimony, almost word for word, at that place. So I found I was not alone. We returned to Gideon Seaman's to lodge, in company with Fry and Anna Willis, who had been with us for several days. In the evening, several Friends came in to see us, we being about to depart next day. While together, one Friend remarked, they were all glad of my visit, and believed it was right; that I might return not only with peace of mind, but with the satisfaction that I was well accepted by Friends. This gave great relief to my mind, for it gave reason to hope that the old prejudices were now removed. The next day (I think) we set forward for New York, in order to reach their Monthly Meeting, and got in timely. Here my companion received a letter, informing that his son, with whom he left his business, was taken deranged, yet he kept with me until we reached Amawalk; he then went home, and I crossed the Hudson river, where I spent the remaining part of the winter, travelling without any steady companion. I continued diligent and seldom missed attending a meeting a day, and sometimes two, until I got to Coeyman's, where I was taken sick with a severe cold, occasioned by hard traveling and much exposure, which stopped me for several days. After my recovery, I went pretty direct home, found my family well, to my great comfort and their joy, after being absent, I think, over five months.

I had thought to omit the following event, but an uneasy feeling pervading my mind, therefore I record it. Near the close of the above stated visit while at Smith's Clove meeting, the last I expected to attend in this vicinity, except one in course next day, near the close of the meeting, it came over my mind with weight, to appoint three more meetings before I left. I exclaimed in my mind, "I cannot for I have been five months from home, spring's work is coming on, and I am in low circumstances, and must go home." So I broke up the meeting; a Friend came to me at the door and expressed that his feelings were such that he wanted me to have three more meetings, and named the places. I replied short, I have set my face homeward, I do not intend to turn to the right or left feeling determined that home I would go. I had not rode far before my horse on a brisk trot, fell through the frost; he

threw me over his head with force; I dropped on my head. A Friend riding behind said, he heard my neck snap like a dry stick, and that I arose on my feet with a smile, but fell back on the ground. I knew nothing until I found myself stayed up, sitting on the ground, feeling as though I had awoke out of sleep; but soon felt such sharp pain in my neck and head that it seemed almost insupportable. I was taken by short stages to the Friend's house, where the meeting was held that I expected to attend, which I think was the next day. I kept my bed mostly, until meeting time next day, my neck being much swollen, with a hard ring round it, which felt more like a bone than flesh, and looked nearly black, so that my case was thought dangerous. But through Divine mercy, I had a number of hours for reflection in which my feelings were solemn. When meeting time came, I was placed on a bed in the room where the meeting was held, it being my desire. In the early part of the meeting a voice spoke to me as intelligibly as ever I heard a vocal sound, saying; "if thou wilt go back and have the three meetings, I, the Lord, who have wounded thee, and stopped thee in thy career, will enable to perform all I require of thee. And this shall be an evidence to thee that I, the Lord, speak to thee; thou shalt be enabled to bear a testimony for me in this meeting." Under the impressions of this voice my mind was brought into a calm, and it appeared to my view how it was and why it was that I was brought into this situation; and also that it was offensive to the Almighty and dangerous for man, who knew the Lord's will, stubbornly to disobey. My mind was seriously humbled, my spirit contrite before the Lord, and I was glad to feel the smile of forgiving mercy once more, being made willing to give up all to his disposal. Towards the close of the meeting, with the help of my companion, unexpected to my friends, I rose on my feet, and was enabled, I believe, to bear an acceptable testimony to my Friends, and felt great peace of mind for the obedience, my pains also were much mitigated.

At the close of the meeting I called a Friend to me, agreeably to the opening of Light on my mind, and desired him to go to the nearest place, and give notice of a meeting for the next day, and see that word was sent to the other two

places, one in the day and the other in the evening. He answered me; "I have not faith to believe thou can'st possibly do it." I answered I have faith enough for both of us; the meetings must be appointed." He went, and did accordingly. Next day I rode (I think), twelve miles, reached the place in good season, and had a satisfactory meeting. Next day and evening, attended the other two, much to the relief of my mind; but had to endure considerable pain, all which I bore with cheerfulness, seeing I brought it on myself I much desire that when my children read these lines they may pause a little and behold the tender mercies of Jehovah, when under the chastening rod, to spare life even when in the jaws of death; and when rightly sought unto, equally tender to forgive, heal, and give ability to do all He requires of us; richly rewarding the obedient with heavenly peace for doing their duty, which they could not do without this holy help. Adored forever be His holy name! for He is worthy thereof Dear children, let the first be a warning and the latter an encouragement to faithfulness of duty, through your generation.

Chapter 3

Having brought my account thus far, I go back to the time of our becoming thoughtful of having a Preparative meeting. This also met with strong opposition, some members openly declared against it, that discipline always promoted contention, and did more hurt than good; which backened the work for a while, until Friends abroad grew uneasy; consequently the opposition ceased. But one member told me if we obtained meetings for discipline I should never live to see the day that Friends would live peaceably and happy together; notwithstanding, we went forward and obtained a Preparative meeting, and affairs went along pretty smoothly for a few years. These same opposers came forward in our meetings for business, and affected to be well satisfied with order, at the same time taking much pains to ingratiate themselves into the esteem of Friends abroad, until they thought they had got strong enough, then they broke out and endeavored to destroy the influence and credit of every faithful honest friend, who dared to oppose them. This gave Friends abundance of trouble for about twenty years, until the death of a member who said it should be so. Some of his aids soon followed him, since which, that spirit has much subsided amongst us, and we are at peace in doing church business.

I now leave this subject (as I shall in the course of the narrative have recourse to some of the events which transpired during that time,) and turn my attention to the labors of myself and bosom companion. We being placed in a new country, which was filling up with people of every society, or nearly so, in our land; the priests not being anxious to crowd in until some more favorable prospect of pecuniary advan-

tages could be obtained, the people were thus left destitute of preachers, so that there was great openness. We often felt our minds drawn to have meetings amongst them; the Lord blessed our labors, many became convinced and joined our Society. A number of these are faithful members to the present day. This increase, with young Friends moving in, soon caused meetings to be settled at Peru, Grand Isle and Lincoln, all which soon became Preparative Meetings. This relation may show you my children, how the Lord blesses the labors of the faithful to their encouragement and comfort, and to the praise of His ever adorable name. We found it our duty when at home to be faithful in attending our meetings, so that the two first years we used to walk over four miles, twice a week, spring, summer and fall: In winter I used my oxen for a team, taking all our family with us. Starting about sun-rise, we could get to meeting seasonably, and home about sun-set. When I got able to buy and keep a horse for your mother to ride, I felt rich. Oh! dear children, I want, if any, or all of you, should arrive at easy circumstances, that you remember whence you have risen, and always let a thankful and humble mind be your inner garment, that the blessing of the dew of heaven may rest upon you. Friends got along in the main, pretty well, until we got several settled meetings, and others began, when we thought it time to have a Monthly Meeting of our own; we made a request, and obtained it, with Danby added.

Having lived here from about the age of twenty-eight to thirty-eight years, and meetings thus far settled in order, and my family as comfortably situated as the circumstances of a new country would admit, my estate being nearly clear of debt, I found my mind impressed from day to-day with a prospect of paying a religious visit to the inhabitants of Nova Scotia, and the adjoining British Provinces, and to Friends with others, generally in New England. After considering the importance of the subject for several months, the Lord gave me to see clearly that the time was come to inform Friends of my concern, which I complied with at the next Monthly Meeting, under a feeling sense of the greatness of the undertaking. The meeting took up the subject and appointed a committee to consider the matter and report. Some Danby Friends

being on the committee, one of whom having much influence in his own meeting, drew the line at once that I should not go unless I would give up all my prospect on British ground. This, I could not, and dared not do, so they kept it along about one year without giving a decided report. At length the concern left me, as though it had never been; of this I informed the meeting. It seemed to shock the Friends who had held back; the business dropped here. I felt no more of it for more than a year, being quite easy; but those Friends who held back, were much uneasy the whole time.

When I opened my prospect again, in the year 1800, the meeting gave me a certificate expressive of full unity; the Quarterly Meeting endorsed it, and it appears by the minutes I kept, that I took a solemn leave of my family on the fifth of first month, 1801, and traveled one hundred miles within the verge of our own Yearly Meeting; having had twelve meetings during the time, mostly amongst those not of our Society, where there appeared much openness.

When this service was accomplished, the Friend who was with me returned home, and I went to Danby to fall in with my other company, arriving in time to be at their first day meeting, which was an exercising one; but through the aid of Holy help I was enabled to clear my mind to the several states brought before me, so as to feel well relieved.

From here we set forward for Richmond; crossing the Green Mountains, we reached there on second-day evening, the 26th of the month, and had a meeting there on the 27th. Here, deep suffering was my lot; patience seemed the only stay for a while; it appeared to be much of a barren place every way.

From here we went to Orange, a small meeting, there being notice given of our coming, a number of their neighbors came. In this meeting my mind was bowed, and brought into a renewed sense of the dependent state in which the human family stood, not able to help themselves, nor to help others without Divine aid and support; therefore the Lord only is to be looked unto, and waited for, who was pleased, at this meeting, to cause His holy presence to be felt amongst us, to the tendering and encouraging of some minds. After meeting, we rode until in the evening. The day following,

there fell a heavy rain with hail. This made me thoughtful of my health, but finding Uxbridge Monthly meeting to come the next day, I felt most easy to go forward. Though the storm was severe, I took no cold, and arrived in season to attend that meeting, held on the thirtieth of first month, at which I found it painful to be baptized for the dead, who were wrapped up in a worldly spirit, and buried deep in the earth; who called self-confidence righteousness, and have made it a bed, or couch of ivory to stretch upon.

I had to arise under the weight of the subject, bear a faithful testimony against such Babels, and sound an alarm to those who were at ease in Zion. My mind was relieved and comforted in feeling the arm of Israel's Shepherd, to be underneath and strong in the time of battle; blessed be His holy name! The meeting for business was exercising; that which glorified Israel and comforted Jacob, appeared very low, and suffering appeared to be the bitter meat of the upright in heart. Near the close of the business I was enabled to clear my mind so as to feel easy.

The day following we traveled to Leicester, attended their meeting on first-day, in which painful travail and searching of heart was my lot; blessed be the Lord whose arm was underneath! He gave strength to bear the testimony He required, to the peace of my mind, and I hope to the praise of His holy name. We went next to Bolton and attended their Monthly Meeting, held the 2d day of 2d month. Here the Holy One was graciously pleased to be near His people and feed His flock, to the refreshing of His heritage; blessed be His name! may Israel now say, for His mercy endureth forever!

On the third we lay by and rested; the fourth had a meeting at Northbridge, and on the fifth day of the week, had one at Mendon. This appeared to be an old meeting nearly run down. On sixth day we were again at Uxbridge Meeting. On seventh day we had a meeting at Douglas. The first of the week and eighth of the month we attended a meeting at Smithfield, called Winsocket. At this place the gospel flowed freely; it was a good, comfortable meeting to us.

After proceeding thus far, I felt a full stop; but after several hours of serious musing, my way opened clear to attend a Quarterly Meeting for the Province of Maine. I informed

Friends of my prospect; they soon furnished me with a companion. The next day Nicholas Battey and I pursued our journey, having to ride one hundred and forty miles as soon as we could well perform it. On our way, a number of miles before we got where the Quarterly Meeting was to be held, we came to a small settlement of Friends near night, who held a meeting. It came into my mind that we could have a meeting there early next morning, and reach the Quarter. We being at the house where they held their meeting. I opened my prospect to the man; he answered me short, and left the room, but soon returned. I resumed the subject, he answered as before, and left the room again. This so affected my feelings that I went into another room and lay down. My companion then took hold of the subject and obtained liberty for the appointment. We got an active young man to give notice that evening. In the morning we had a large gathering and a solid favored time, so much so, that the Friend acknowledged the meeting to be right, and that his objection was, he thought neither of us looked as though we could preach, and he did not want the people to be disappointed; but he would never do so again, so we parted. We rode that day hard, and the next day fifteen miles, before meeting; it being a select one, and gathered when we arrived, and my companion a private member, I had to go in where there was not one face that I ever saw before. There appeared the most general gravity and exact uniformity in dress and deportment that I ever noticed. Oh! I exclaimed in my mind, what a fine body of solid Friends here is.

It was not long before all turned dark and painful. I said in myself what does this mean? It came forcibly into my mind, that when the Sons of God met together, Satan came also; and his first work was, (as fast as he was suffered to do it), to get them all by the ears, and quarreling, which was the case with this fine looking people, and that I had to tell them how they appeared. Solemn were my feelings, and weighty the subject upon me. After sitting one hour, feeling the wellspring of gospel life forcibly, I rose with these words: "Friends, I have never learned any other rule to preach, or speak by in the assemblies, but feeling," and proceeded, as matter and words flowed, without turning to the right or

left. It was a heart-aching time to me, for I had to tell them plainly that the accusing spirit had got in, and there were those who charged others who were innocent, with that which they stood in themselves. I had to go largely into the subject in an impressive way, and closed with these words: "Friends, *you know*, I do not, though I believe there is cause for this; let the subject rest on your minds, for if it has not already appeared, the old serpent lies at your doors; his crooked tail is at the steps of them, and it is time for you to be on your guard." Many heads hung down. They soon proceeded to business, nothing was discovered from their accounts, yet I felt a solemn, peaceful quiet, to cover my mind. The meeting for worship and discipline was held the next day; it was large and favored. The business was transacted lively and harmoniously. There was a woman Friend in attendance, from another Quarterly Meeting, who had a good minute, giving her liberty to visit the meetings of this Quarter, and a number had been appointed. There was also a man Friend of this Quarter, who with the unity of his Friends had appointed several meetings; one of their appointments was at the same place and time. The man preached first, the woman followed. Nothing appeared in their testimonies to clash; but as soon as meeting closed, the woman arose and desired the select members to stop. She then testified that the man Friend was a false minister and had preached false doctrine that day. The man being quick and nervous, it came to sharp words. The other members ordered them to stop. They consulted together and told them their mind was that each of them should attend the meetings they had already appointed, and appoint no more until after the Quarterly Meeting, which was to be in a few days. They would then attend to it, and give their judgment on the subject. These occurrences took place but a few days previous to the Quarterly Meeting, and were unknown to me, until after I had attended a neighboring Quarterly Meeting.

After this Quarterly Meeting we rode several miles towards the other Quarter, and found this woman and husband, (he being her company), at the house where we proposed to lodge. She was on a bed, groaning and making much ado. The man was more sociable, asking questions about Friends

and their ways in my country. At length, it came into my mind pleasantly to remark; there was one thing we did not approve of, which is, one minister's running down another; little thinking how suitably it applied. It stopped any further inquiries.

The next day we rode forty miles through snow banks and mud. I attended the Select Meeting of that Quarter and found it no better. My labors were nearly of the same nature, so that after meeting I much doubted the possibility of my feelings being right. My mind was bowed under the reflection, earnestly craving that I might be preserved aright. Next came on the meetings for worship and discipline, where I soon felt that light and gospel life was in dominion. I rose in the early part of the meeting, feeling my mind furnished with good matter; strength and utterance were given; the doctrines of the Gospel flowed freely, and went forth in the light of Gospel life. The meeting closed under a sweet calm. This time of favor a little revived my drooping mind; but short was the repast; for, when business came on, such feelings arrested my mind, and such conduct was presented to my view that I knew not what to think. When I looked at them with my outward eyes, seeing their comely appearance, I said, "these things cannot be." These thoughts were followed with distress. When I looked with an inward eye it was clear and plain, as though I knew it. I waded in this manner for some hours; and to add to my trials, the woman who had given dissatisfaction within the other Quarter, was at this meeting, and came into the men's room, walked into the gallery, and thus addressed the meeting: "My mind has been pained, and I felt a necessity to come in here; for, notwithstanding what was said in the foregoing meeting, the people were not fed, neither were the mourners comforted; I am come to comfort them, and give the children some bread." She detained the meeting sometime, but this did not take the load off my mind. After the rise of the meeting two Elders came to me and questioned me as to what I thought of that woman's visit to their meeting. I told them I did not come there to meddle with their Ministers; *that* was the Elder's business; but, "if I have said or done anything that hurt your right feelings, I hope you will treat me as I should expect my friends to do

were I at home." They paused a little, and one, with a smile said, "we have nothing for thee on that ground, for thou hast been highly favored, and rejoiced the hearts of thy brethren to-day." This interview seemed a little to relieve my mind.

There being some time between this and Bedford Quarter, I visited Seabrook, Dover, Almsberry, Turkey-Hill, Meaderborough, and returned to Seabrook Monthly Meeting, and a meeting for discipline at Dover. When I came into their meetings for business my former burden came renewedly upon me, and I endeavored to clear my mind from place to place, as I had done in the smaller meetings I visited.

Having got through these parts, looking over my labors I greatly feared I was wrong. The enemy took the advantage, and brought a dark cloud over me, so that I believed all was wrong; that I had done hurt, wounded the innocent, and was bringing reproach on my Friends at home. I concluded to tell Friends my prospect had closed up, and I felt best to go home; for I had slept but little for two nights, the last, scarcely at all. I got up in the morning with a resolution to leave. I had not yet mentioned it, as I was waiting for the Friends who were with me to go away, thinking then to get on my horse and go home. While thus musing, in stepped Joseph Meader an Elder, and asked me to go into another room. He then said, "I parted with thee not expecting to see thee again; but after riding several miles, my mind was weightily arrested and impressed with a sense that thou wast sinking under discouragements, thinking that things could not be as they appeared to thee. Thou mayest be assured that it is all so, thou hast not been mistaken in one instance where I have been with thee, as I have heard of." This interview so relieved my mind as to renew my courage to pursue my journey. But entering into a solemn consideration and enquiry, why it was, if all was right, that I was left to fall into such distress, and was led to see in the clear light of the Lord, that I had reasoned with flesh and blood, and had not gone to Him for counsel and knowledge; thereby leaving the way open for the old serpent to present his false and deceiving representations to my mind. It was an humbling, contriting season to me, and I was made willing to enter into renewed covenant, let what would come, if the Lord would be my guide and helper, I would

serve Him faithfully. Blessed be the adorable goodness of the Most High God!

After these occurrences I fell in with a Friend who told me he was at the first Select meeting where the two Ministers were who had disagreed, and that I brought to view the altercation that passed between them, nearly word for word – and showed so clearly where the wrong was, that Friends there were all satisfied. They acquitted the man Friend, and directed the woman to go home, but she followed me to the next Quarter to try what she could do there; but failing of success, she went home. I shall have cause to mention her hereafter. In looking over the marvellous and tender care of the Most High, in bringing about my relief in the way he did, my mind was bowed in gratitude, thanksgiving and praise to the Great Shepherd of Israel. I took fresh courage and pursued my prospect cheerfully.

The next meeting I attended was at Sandwich, the 18th of 3d month. There, being taken sick with a heavy cold, and the weather being inclement, I lay by until first day, and attended that meeting again. From thence, rode to Sandwich, Barnstable county, Massachusetts, and attended their Select Preparative Meeting on the 27th, sensibly feeling the want of true Gospel love and unity, which gave me close exercise. But I relieved my mind amongst them, and some of them confessed after meeting, there was just cause for my feelings.

From this place I rode to New Bedford to attend the Quarterly Meeting, and was taken to the house of William Roach, where I was affectionately received. Next day I attended the Select Quarter, and found myself embodied with a number of sound-headed, solid Friends. Notwithstanding it appeared so, my mind was strongly impressed there was a disease amongst them, and there were some ailing who were not sensible of it, but believed themselves well, while the mortal disease was increasing upon them; and that such were like those in a slow consumption, exposed to flattering hopes, until dissolution closed the scene; then all would be over. I was led to call their attention solemnly to this subject, and whom to call on individually, to know what, and where the disease was, and what would be the remedy. After meeting, some Friends remarked, they believed there was a cause for my feelings, and

told me where they applied it. But as it proved, those who applied it to others were the very ones to whom it applied. In this way, the poor servant's labor is often handled, much to the hurt of those to whom it applies, by depriving themselves of the blessing of improvement, and rendering the labor lost.

The day following, the meeting for worship and discipline was held. The presence of the Shepherd of Israel, was felt to own this meeting; the business was conducted in harmony. Near the close thereof my way opened clearly, to proceed to Nantucket, but the wind not being favorable, we had to lay by on seventh day. We attended their meeting on first day; it was large and favored. The wind continued unfavorable until 3rd day, the 31st, when we set sail, about seven in the morning, for Nantucket, and arrived there about one in the afternoon. The 1st of the 4th month, I attended their Monthly Meeting for the northern district. 2d of 4th month and 5th of the week, I attended the old meeting, and lay by on sixth day. The 4th of the month, I had an appointed meeting. 1st day, the 5th, attended the northern meeting in the forenoon, and the old meeting in the afternoon. In all these meetings, I found Holy help to bear up my mind, in the exercises that came upon me, and ability was given to clear my mind, so as to feel easy to leave for this time. 2d day morning, I went on board for New Bedford, where we arrived in about seven hours, being very sea-sick on the passage. 3d day morning, the 7th of 4th month, I set forward for the Yearly Meeting; it being some time ahead, I employed my time in visiting the meetings in that part of the country. I was conducted to Moses Brown's, in Providence, Here I was kindly received; he and his wife went with me to the Quarterly Meeting, and introduced me to a rich Friend's house; but being dressed in coarse cloth, and making a rustic appearance, I was coolly received and coolly treated. All this I did not mind, it being good enough for me, but I could not get fodder and grain for my horse as he needed; the poor creature could not speak for himself – I had to care for him. When morning came, I took my horse and walked towards the meeting house. I saw a house that looked right, and meeting a young man, I asked him if a Friend lived there; he replied, yes. I asked him if he would take my horse there, giving him directions how he

should be fed, and to tell the Friend, if he would do so, that after meeting I would come to his house to dine. The young man, with a smile, complied with my request. When I came there, I found a good home for my horse, and a kind reception for myself, where I made my home while in these parts. I attended the Select Meeting at East Greenwich the 8th, the meeting for worship and discipline the 9th. At this meeting my mind was much grieved, and heart pained, with a lengthy testimony borne by one of their own members, who ran into repeated repetitions, which hurt the meeting, and closed my way. The business went on dull. I sat nearly silent through these three meetings, but had one appointed at evening, in the same house, which was pretty large, and acknowledged to be a solid favored meeting. Then I had a meeting at Wickford. 1st day, the 12th, attended South Kingston; the 13th had a meeting at Richmond; the 14th at South Kingston, upper house; 15th at Westerly; 16th at Hopkinton; 17th at Foster; 18th at Scituate; 19th at Elisha Stear's, Smithfield; the 20th was at the lower meeting, Smithfield; the 21st I reached Providence, and was silent; the 22nd at Cranstone; the 23d at Providence again; way opened to relieve my mind, Gospel doctrines flowed freely. The 24th was at Cumberland; 25th was at Pautuxet; the 26th and first of the week at Providence, and silent the second time. The 27th, being much fatigued and not well, I had no meeting. After this I had meetings at Somerset, Rehoboth, and Taunton. 5th month 1st, I had a meeting at Freetown; the 2d and 7th of the week at Fall River, which was a large, good meeting. The 3d and 1st of the week, was at Tiverton, and at Fall River again, in the afternoon, at a meeting in the Baptist meeting house. Here, utterance and ability were given fully to clear my mind, so that I felt relieved and clear of the place, and sweet peace to be the reward. The 4th of the month and 2d of the week, I was at Swansey Monthly Meeting, and found myself among some solid Friends; but all things not well. I had to labor plain amongst them. The 5th had no meeting; the 6th had a meeting at Little Compton; the 7th at Accoakset, and in the afternoon at Centre; the 8th was at Aponaganset; the 9th at New Town; the 10th at Freetown again, in the morning, and at Bower's Shore in the afternoon. The 11th I was at the

house of Joseph Austin at Accushnet; the 12th I had a large, crowded meeting at this place; the presence of Divine Power was felt to be over all. After delivering a testimony, in which I thought I feelingly cleared my mind, I had sat but a minute or two before it opened as clearly to my mind, as the large plain print of a book, so that there was no doubt remaining, and that I must deliver a message in that meeting, without delay. I rose on my feet, I think, with these words: "Friends, I rise on my feet, to deliver a message, and I want you individually to turn your attention to your own feelings, for, if you do, doubtless the one to whom it belongs, will feel the force and evidence of it. It has appeared as plain to my view, as a plain printed book, so that I have neither doubt nor scruple, that there is one in this meeting, who has lived a good moral life, been a good companion, a good parent, a good neighbor, and an honest dealer, but has settled down at ease, thinking this was enough; yet thou hast not made thy peace with thy God, and while this is wanting, all that is essential is wanting; thou hast time to make thy peace with thy God, and not a moment to spare, for thy time is very short; thou must go hence to be seen of men no more. O! let not sleep rest on thine eyes, nor slumber upon thine eyelids, until this work is done; for thou shalt have no time on a languishing bed; for when thy change comes – in the language of the apostle – it shall be in an instant, at the twinkling of an eye; for the mouth of the Lord hath spoken it." I sat down, and was favored to feel that the power of the Almighty Jehovah reigned over all. The meeting closed under great solemnity. The 13th I was at Long Plain; here had been a great division amongst Friends, which appeared to be wearing off and improving, but not altogether healed. There was need of Friends keeping humble and watchful, which I had to put them in mind of. The 14th I returned to New Bedford, thence to Sandwich on the 17th, and 1st of the week, where I met with my intended companion for Nova Scotia, Joseph Wing, a pleasant, agreeable man. The 18th was at Yarmouth, and 19th at Falmouth. At all the places I have mentioned, I had meetings; but the state of them and my exercises in them were so similar that I thought it would not be edifying or instructive, to go into particulars; yet am willing that it should be seen I did not idle away my

time.

From Falmouth I went to Nantucket, attended the north meeting once, and the old meeting twice. Here I was led into close labor, and felt concerned to sit in some families. I called on the Elders and opened my prospect to them. After sitting for some time in stillness, one of them said I had opened my prospect so plainly, that he thought they clearly understood me, and that the business could be accommodated. They all expressed their unity, and named a Friend of each meeting, to be my company, who knew their own members, and the class I had pointed out. I entered into this work in fear, and deep searching of heart, and found Divine Wisdom and Holy help amply sufficient in every needful time. Good is the Lord to His servants who are devoted to Him! In five families out of thirty, I had to proclaim the near approach of death, and to warn them to prepare for the solemn change – a humbling time to me. I did not hear anything particular from these labors in four or five years, when I fell in with a widow, at Hudson, who informed me she was one of the visited; that she had a husband, three sons, and two daughters, all in good health, about her at that time, and that in six months from that time, she buried her husband and two sons; and that there was not one house, where I was led in that way, but one or more died within nine months, and some within a short time.

Alter clearing my mind in these parts, I went to Rhode Island and attended their Monthly Meeting, where I had satisfactory service to my own mind and my Friends. On 5th day, I had a meeting at Portsmouth, and 6th day on Comment Island, and returned to Newport, and on 1st day attended both fore and afternoon meetings. On 2d day I went to Hopkinton, and had a favored meeting. From here we went over into Connecticut, had a meeting at William Browning's, and next day had one at John Foster's, and the day following had another at Samuel Browning's. These three last places were in Stonington, Connecticut. I think it was in this little town, in the first meeting, there came in so few, that I felt disappointed. In musing upon it, it came into my mind that Friends had not given general notice as I requested, and there was time for another appointment in the afternoon. This language crossed

my mind, "Tell them how thou feelest – send them out again, and thou wilt get a meeting." It appeared so singular, that I suppressed my feelings, and suffered the meeting through, to but little satisfaction, feeling much depressed with poverty of spirit the remainder of the day. The next meeting I found it so again – sat the meeting through with but little service, and at the close of it I informed Friends how it appeared to me, what my feelings were, and desired them to go out and give notice faithfully, for a meeting at the 4th hour at that house. When the time came, a large body of people were gathered, and through the tender mercies of Israel's God, we had a fine, favored meeting. I felt much better, and went on cheerfully, finding my good Master's word to be Truth, as I ever had done. I came to the next meeting, and found it in the same situation. I sat the meeting through, and had but little to hand out to them. At the close, I informed them of my feelings, and desired them to make a second trial for a meeting there, the 4th hour that afternoon, When the hour came, I thought it was a larger gathering than there was the day before. It was a solid favored time; Truth arose into dominion. I felt comforted in having given up to the openings of Truth, and that I had left a good lesson for them to think of.

I returned to East Greenwich, attended their meeting on 1st day, the 7th of 6th month, and had a meeting at the meeting house in the town, at 4 o'clock in the afternoon. In both these meetings I was enabled to deal plainly, and felt ample satisfaction in so doing. On the 8th attended the Monthly Meeting at this place, and though the business was conducted regularly, the want of concern to live up to our ancient and present principles, was too prevalent, which caused deep exercise, and painful labor – the aged buried in the earth, the young on the wings of the air, embracing the customs of the world in dress and address, which was so prevalent in these parts, that many of the young people could hardly be distinguished from the fashionable world – so that my soul was many times clothed with mourning, as with a mantle. I often felt the necessity to labor plainly, and call their attention to first principles, showing them the consequences of their departure. This seemed to be my general labor amongst

Friends, and though my lot was painful, yet bountifully good was the Most High, in giving confidence, strength, and utterance, and causing me to feel His holy arm underneath in my getting along. Blessed, forever, be His holy name!

On the 9th of the month, I had a meeting at a house owned by Friends, where Friends lived, which was to good satisfaction. On the 11th I had a meeting four or five miles south of this place. From here, I went to attend Rhode Island Yearly Meeting, and attended the several sittings of it, which were large, and in general, favored with the presence of the Great Head of the Church, to the comfort of many. The business was conducted with much condescension. In the main, I was favored to feel my mind much released from public labor, though not altogether. At this meeting, we had the company of John Hall, a Minister from Old England, and Stephen Grellett, his companion, a Minister from Philadelphia; also, many of the Select members, from all the Quarters, where my mind had been so tried. Stephen addressed them on the same subjects that I had, not only the same words, but whole sentences as I delivered them, in their meetings at home. His communication was strengthening, confirming, and relieving to my mind. The Select Meeting met several times, and after Stephen had cleared his mind, John Hall, at a subsequent sitting took up the subject at large, and spoke in that authority and clearness, that the heads of a number fell, and rose no more with equal confidence, through the remainder of the Yearly Meeting, much to the joy of the upright in heart, and their admiration of the Lord's goodness, in confirming His people and comforting His sorrowful ones.

After Yearly Meeting, having got somewhat acquainted with Ann Millin and Mary Gilbert, from Philadelphia, whose company we had had, and finding my companion not ready, and the vessel not prepared, I was invited by these women Friends to be their company, as they were going to Nantucket. I complied therewith, to fill up the time. We went to Fall River, where they appointed a meeting – they both being Ministers – which was to good satisfaction. They had another meeting at the head of the river, with the Indians; it was a favored, tendering time; the poor creatures appeared very grateful for the favor. Oh! thought I, how many poor

creatures there are, up and down in the earth, who would rejoice to have the crumbs of Gospel favor, that fall from the Lord's table, while they are overlooked, and despised by many of our members. Surely, will not the Lord require it at our hands, and justly turn off many of the children of the kingdom, who despise their favors, and will gather from the solitary corners of the earth, to sit down with the faithful, in the Kingdom of the Lamb.

They had a meeting at Westport, and from there they went to Aponaganset and had a meeting, and returning to New Bedford, made some tarry there. Then went to Rochester, where, I am told, was once a body of faithful Friends, and now but one family. Their meeting house is occupied by a set of separatists, who went out from Friends. Benjamin Bump was their minister, who was disowned for justifying the payment of war taxes. There was scarcely anything of the life of pure religion to be found among them, and the very form of godliness was lost. It was a laborious time. Next day they had a a meeting at Long Plain, where the dear sisters were enlarged; it was a favored, good meeting, which seemed to revive their spirits. In the afternoon they had a meeting at Accushnet, the dear women were favored with lively testimonies, which settled like dew on the tender herbs. O, may it rest long. The meeting ended well. We then attended New Bedford meeting in course. After this, Ann, her companion, and myself; felt drawings to appoint a public meeting at Friends' meeting house there, but the packet being ready, we all kept our feelings to ourselves. Next morning early, we went on board, and sailed about an hour, when the wind shifted directly ahead, and held us half a day. At length, the captain concluded he had a Jonah on board, and he would go back. While going back, we got each other's minds, and when we got to the wharf, we three stepped off I turned to the captain, and told him he might go to Nantucket – we should not go with him, and I thought the wind would let him sail. In about one hour the wind was fair, they hoisted sail, and were out of sight before sunset.

We went to William Roach's, and opened our prospects. They gave notice that evening. The next day we had a pretty full meeting. Ann and Mary had good lively testimonies to

bear. I had not much in that way; it seemed to be my lot to feel with them, and hold up their hands, which I was enabled to do in my little measure. That evening the other packet came in, and in the morning we went on board; we had a fair wind, fine weather, a good passage, and arrived in season to attend their first-day meetings. We next attended their Quarterly Meeting, which was large. John Hall, Stephen Grellett, and Elizabeth Coggshall, were present; several large, weighty testimonies were borne to the everlasting Truth, to the refreshment of many, and warning of the careless ones. The business was conducted in a solid, harmonious manner.

My companion not yet coming to me, I had to stay some days. Feeling the return of an opening, that had been presented to view several times, which now came before me with weight, to appoint a meeting for the people of color and the Indian natives on the island, I opened it to Friends, who united with it, and took considerable pains to get them together. There was a fine body of people collected. I soon felt my mind clothed with Gospel love, which flowed to that people; utterance was given in language that was easy for them to understand; which flowed freely, accompanied with Gospel energy, to the tendering of many of them to tears. A heavenly solemnity was felt to spread over the meeting, clearly evidencing, that equal are the mercies of the Lord, to all the children of men. The service closed with prayer and thanksgiving to the Lord, for the continuance of His mercies to His people.

Ann and Mary wanted to pay a visit to the people on Martha's Vineyard, and desired my company, with which I complied, as my companion had not yet arrived. The first meeting was at Old-Town, a dark, hard place; Gospel communication rebounded, like water poured upon a rock, and we were glad to make our escape from the place. We went to Gay Head, and had a large meeting amongst the Indians. Those precious women were favored, and the meeting was quiet, and solid, and ended so. The poor things expressed a great deal of thankfulness for the visit. We returned to Old-Town; there we parted; they went to Holmes' Hole, and as I did not feel clear, I went to the east end of the island, and had a meeting with a small tribe of Indians; after which

I felt clear to return to Nantucket, where I staid till the 14th of the 7th month, when the vessel was ready to sail.

Before leaving, there came a letter from Samuel Rodman to William Macy, informing that not long since, "a Friend near sixty years of age, belonging to Accushnet meeting, went to the barn near night to milk his cow, a little earlier than usual, as it looked likely to rain. While milking he was struck with lightning, and instantly killed. The Friend was at the meeting when Joseph Hoag dropped that singular testimony, and that he appeared to be such a person as Joseph described. And now Friends are easy and satisfied in regard to Joseph." The above is as near as I can remember the contents of the letter on that subject.

The 14th of the 7th month, we set sail for Nova Scotia; were five days on the voyage, owing to contrary winds, fog, and poor pilot. When we got into Beaver Harbor, on the 19th, we had a meeting with the few Friends living there, and being first-day, there was more of a gathering than I expected. In the course of my testimony, I was led to speak to a single state, who felt whole, and thought himself in good standing; who was in good health, and as to the outward, appeared likely to live for years; who had not long to live, and was deceived in the favorable belief of himself I was led to call the attention home, to a narrow heart search, and a faithful petition to the Lord, that He would show how it stood, between Him and the soul; saying "the Lord will show thee, and show mercy too; this is the only escape from a disappointment in the end, which cannot be recovered."

From here, we went back into the country, to a new settlement, and had a large, favored meeting, in a barn, to which a tribe of Indians came, and sat very soberly. After meeting, they were asked how they liked what was said. One of them answered, putting his hand on his breast, "I could not understand every word, but felt him here. I believe, he is a very good man." O! thought I, how many of the wise and learned never think to try preaching by that standard. We returned back to the Friend's house we first put up at; we left him well but now found him sick with the pleurisy. I had it on my mind to have another meeting there, which was readily consented to, and the sick Friend chose to lie in the room

where the meeting was. I had to take up the subject of the woe to them who were at ease, and trusted in the mountains of Samaria; showing there was no greater mountain than the Gospel, and no greater name than the Truth, for that was over all; and when all this was professed and believed, and their peace not made with God, it would disappoint in the end; and this was the woe under the Gospel. After meeting the sick man was much broken down, and acknowledged that he saw it was not with him as he expected, We left him under great exercise. I heard a few weeks after, he was gone; and, that after passing through great and painful exercises, he was favored to come to a quiet, resigned state of mind, which was joyful to bear.

Before I take leave of this place, I feel most easy to remark that all three of these meetings were favored; the Truth was in dominion, and the people generally acknowledged its doctrines. One thing I mourn for, Friends did not meet together, nor sit down in their families; they were not willing their children should go to other meeting of course; poor things, were growing up, not only in a way that was unprofitable, but uneasy to themselves; not informed in Friends principles, through the neglect of their parents, I was grieved for them; faithfully cleared my mind to the parents, and left them. O! may the Lord remember the dear children, who are so neglected, and be a father to them, and gather them into his own enclosure.

We staid hereabouts until 10 o'clock on first-day, when we set sail for St. Johns. Had a quick passage, and made a short tarry at this place; then went up the river about 60 miles, in an open boat. Setting out late in the day, and the wind leaving us, we sat in the boat nearly all night; being foggy it was very uncomfortable, and what made it more uncomfortable, had a noisy ruffian on board. We landed near the place we intended, and hired horses of Hugh Copperthwaite. We rode forty miles up the river, and came amongst a people who held their meetings some like Friends. They rejected hireling ministry, and held that none ought to preach but those who were called upon, and qualified by the spirit of Christ. There were three of those meetings, about 12 miles apart. They generally ended their meetings with a psalm or hymn. We got amongst

them the second day's travel, about noon, and had a meeting with them at five in the afternoon. There was openness with the people to hear and receive the Truth, which flowed freely in Gospel authority. They were much broken into tenderness, under a sense of Divine favor. The day following we had a meeting about a mile up the river, which was very large, and much favored; it was truly an humbling time. Praised be the Most High God!

After meeting we were called upon to give our opinions on women's preaching, being informed that they had three women, one at each meeting, who preached; that they were the most able Ministers they had, and all the traveling Ministers who come along before us had opposed women's preaching. This opened the door for us to let them know we approved of women's preaching, and had women preachers amongst us, who were able Ministers, and to show them our reasons at large why we approved of them in that way. This was very satisfactory and rejoicing to many of them. We returned to Nicholas Rideouts; in this place we stopped and had a large meeting – a day of high and renewed favor to the people. May they be wise and improve it to their comfort! We went to Hugh Copperthwait's and delivered up his horses; he would take nothing for their service. We had no meeting on 7th day; but on first day two, the first was pretty satisfactory to the people; the latter was a large gathering of several different Societies. I was led to show that the law and the ceremonies in our day were all of a piece; that they could not make the comers thereunto perfect, as to the conscience, and of course left them under the dominion of sin; that nothing could purify the conscience but the law of the spirit of life which made free from the law of sin and death. This doctrine offended some, who, though they could bring nothing to confute it, yet were disturbed by it. Others rejoiced that the subject was so clearly opened to their understandings.

On the 2d day of the week, twelve miles down the river, we had a meeting at the house of one Birdsall, who went from Friends; a number being there of that sort. I had close, exercising, plain labor among them, and felt much satisfaction in being honest to my Lord and good Master. We continued down the river to New Brunswick town, and on the 14th,

had a large meeting in the Methodist house. The people sat soberly, conducted respectfully, received our visit well, and treated us kindly.

The 16th, first day, we attended two meetings; the first was satisfactory, the last was much hurt, by my endeavoring to evade taking hold of the subject as it opened in my mind. After proceeding a little way it all left me and I had to sit down in confusion, and remained so until meeting ended, and some time after, until the Lord showed me that if I had looked to Him for counsel and strength, He would have carried me through all He required; but in that I leaned to my own understanding, it was but right that He should chastise me. It was an humbling and instructive time.

The 17th we sailed for Westmoreland, but went up Mac-can River to Nathan Hoag's, and held a meeting there, among a thoughtful, enquiring people, mostly Welsh, who appeared willing to hear and believe the Truth. The day following, we had a meeting down the river apiece, which was satisfactory; and the next day, in the Court House near Cumberland Fort. There was a large company of mixed people, and it was an exercising time. Though some of them acknowledged to the Truth, yet there were many others, who, when their sentiments were crossed, it seemed to set them on fire; particularly the belief that if a man once had grace, he cannot be lost; let him do what he will, he will be brought in at last. This idea is so pleasing to carnal nature, that it seems almost impossible – sorrowful as it is – to prevail with them to admit the thought, that it is possible for them to be wrong. This much closes the way for profitable labor in these parts.

In this part of the country I fell in with the Swedenborgians, who tried hard to bring me over to their belief. They kept about me for several days. At length one of them asked me what reason I could give, why we were not in duty bound to believe what that man of God (Swedenborg) wrote, as much as to believe the Scriptures, for the prophets said, "Thus saith the Lord," and so did he. I considered a little, and it came into my mind to answer, *that* (Swedenborg's) was a revelation different from the law or the Gospel. God chose his own way to reveal the law in a way that man could not counterfeit by signs and miracles that were visible to the

natural eye; and when Jesus Christ came to introduce the Gospel He wrought miracles that were as much greater than those of the law, as the Gospel was more glorious; and that we, Quakers, were not going to give away revelation so well proved as the Scriptures were, for a revelation that had no better foundation than the assertion of one man. To this they made no reply, and I got rid of them, for which I was truly glad.

After the last meeting we were invited home by Thomas Roach, a Methodist by profession. He lent us horses to ride across the country, and a civil old man was our pilot; they, neither of them, would have anything for their services. We rode it in one day, dismissed the man and horses, and let him return the next day. Here we were detained about a week, before we could cross the bay to St. John's Island. It being wheat harvest, we went into the field to labor, to save spending money. We earned our living and a dollar over.

While detained here the enemy poured his floods upon me, insinuating that I had no business there; if I had, I should not have been disappointed, and that was not all; I had no business to leave home, and my family to suffer; I was deceived, and had deceived my Friends; that to be a deceiver and a false teacher was the most wicked of sins; and I was guilty of that sin; for to destroy the souls of others was worse than to destroy their bodies. In this way I was afflicted from day to day. When I strove to get those thoughts out of my mind, I found it in vain; and to flee from them, out of my power. At length it was presented to me – and it came like the voice of a lion – that if I went on as I had done, deceiving the people, a dreadful judgment would come upon me, for God would not be mocked. It came so heavy that my stomach failed for food or drink, my strength failed every way, and when I thought of stopping and going borne, the enemy would tell me that would not do, for when I got there and told my friends how I was deceived they would ever after disregard me, and my wife would look coolly upon me. Then I had better be dead than alive; that the best way for me was to slip away and get into some solitary place where I never should be heard from. It was in vain for me to plead sincerity, for the Lord knew my heart, and that to plead innocence was

mocking God, for my own feelings told me better. By this time my distress was such that I slept but little and ate little, grew weak fast and could find no other stay to my mind than in this appeal – “I am before thee, O Lord! thou knowest all things, and if things are so or not; to run away I cannot and dishonor thy Holy Name, reproach the Truth and thy people, and bring scandal on myself, I cannot do it; I would rather die in this strange land and be buried among this strange people. O Lord! if it is any offering, here is my life, my body and my soul, in time and eternity, at thy disposal, for Thou wilt do right. But I pray Thee to preserve me from bringing reproach on thy Holy name, or on Thy righteous cause.” When my mind became stayed here, the billows rolled away, the mists passed over, and my poor mind was admitted once more into the clear sunshine, to rejoice and give thanks to the Lord for His wonderful mercy and sustaining Providence in the hour of temptation.

The 30th of the month and first of the week, we sailed for the Island of St. Johns. We were about twelve hours on the water; landed at Charlotte town, and were kindly received by John Cambridge and wife, whose house we made our home while on the Island. The 1st of 9th month we had a large, quiet, good meeting. The Governor and his wife attended; he expressed his satisfaction with the communication. Thus we see many will acknowledge and approve of that which they are not disposed to practice. We enquired for horses to hire; the Governor hearing of it, offered his: we accepted, and sent for them next morning. He had his own riding horse furnished for *me*, and said; “let the Minister ride that horse, he will carry him well;” he looked at the saddle and said; “it is so fine I don’t know but it will hurt the Minister’s feelings; bring the blanket;” had it put on and said; “now he won’t see how fine it is, and it won’t hurt his feelings.” I note this, as due, to show the kindness of the man, though one of the great of the world.

The 2d of 9th month we rode 25 miles through a wilderness of good land to Tryon village, and had a comfortable meeting with a body of poor people; thence we rode 12 miles through the woods to a settlement, mostly refugees, and had a meeting with them. It seemed like encompassing Jericho;

their walls were strong. But blessed be the name of the Lord, who was pleased to give strength so to blow the Gospel ram's horn that the walls gave way and Truth rose into dominion. Not feeling clear, we stopped until first day, the 6th of the month, and had another meeting with them, which was large and much favored; the way appeared open, and the minds of the people much reached and tendered. The meeting was solemn and ended well. From here we put forward 17 miles through a thick wilderness and a poor path, and had two rivers to swim our horses across. In the latter, we stood a narrow chance of drowning our best horse, owing to mud in the bottom, but were favored happily to escape and get into Parker's Corner in good season. Went to Farmer Townsend's (who had been formerly a Friend,) and had a meeting at his house, the 8th of the month. Here we had to wade under deep sufferings; I had to deal in a plain, close, and solemn manner, showing the desolation it produced where there was a known departure from the truth, and what stumbling-blocks such were to the honest seeker after righteousness; but it seemed like pouring water on a rock. I was informed before I left here that a number of years past, there came several families of Friends and an approved Minister and settled in this place, and held a meeting under the care of Friends in England for some years. The preacher and the next principal member took to excessive drinking, so as often to be disguised; the people would not meet with them and the meeting had dropped. When I heard this I did not marvel at the sufferings we had to feel.

The 9th of the month, we left this place with heavy hearts, and rode thirty miles back to Charlotte, through the wilderness, a dreary, solitary ride to me. The 10th, 11th and 12th, we did not travel, but rested at our former home, and wrote to our Friends. The 13th and first of the week, we had a second meeting at this place; the 14th we had a little meeting on the south part of the Island, five miles from the town, among a tender, thoughtful people. The Lord was with them to do them good, and His presence was felt amongst them; it was a tendering, humbling time, I think not easily to be forgotten. O, how often is there renewed cause for humble thanks, and grateful praise to the Most High God, for the continuation

of His mercies, that endure forever. The 15th and 16th we rode to the east end of the Island; the 17th we had a small meeting at one Coffin's, who was formerly from Nantucket, and brought up a Friend. There were several more of this description present. It was an exercising, laborious time, which is often the case, when we fall among people who know what the Truth is, and do not live up to it; it is not only a loss to themselves, but often proves a hindrance to others. In the evening, we had a meeting about three miles from this; a number came to it who had never been to a Friend's meeting before. It was a favored meeting; the minds of the people were touched and tendered, and they seemed to want to show their gratitude. I thought it best to retire from them as quietly as I could. In the evening, it came into my mind, that when I departed, I must give the mistress of the house where we lodged, a dollar. In the morning, it came into my mind again, so that when we departed, I left a dollar in her hand, and told her to take it, and make good use of it, and left them.

When we got on the road, John Cambridge told me he went out among the people after meeting, and they were gathering money for me, until he told them I would not take it. Then they stopped. The husband of the woman I gave the dollar to, was the most earnest to raise something handsome for me. I then thought could see clearly, why my mind was impressed to leave money with them, to show them I could give, but not receive on the principle they gave, and to confirm John's testimony. We rode back to St. Petersburg; the 20th and first of the week we had a meeting there, where was great opposition in the minds of the people, which caused deep searching of heart, until Truth arose, and cleared my way, and enabled me, with gospel authority, to hold up the standard of Truth; the people acknowledged to it, but seemed to struggle under it, which, Balaam like, is too often the case. I felt well relieved and satisfied. We staid in the neighborhood the night following. The 21st we returned to John Cambridge's, and staid there until the —, for a passage, when we took a solemn departure from those kind, friendly people, and on the — landed at Pictou, a little Irish village, not a house without some more or less sick with the small pox in

it. Neither of us ever had it. We had to stay several hours, to hire horses to ride across the country. We were at a place where, when we sat down, we could look through the loose partition, and see them on their couches, apparently at the point of death, all having the disorder the natural way, yet we neither of us took it; a great proof of Divine Providence, the remembrance of which was truly humbling to my mind, and awakens and calls for grateful thanks. We started the same day for Halifax, one hundred and forty miles distant. Got there the – very much fatigued. We stopped a few minutes at a Friend's house, who asked me if we intended a meeting in the city. I answered, that I had heard it said, that when sailors came in from sea, they must first get a good entry into harbor, before they could tell much about their clearing out; and thus the subject dropped. We soon crossed the river and put up with Seth Coleman, and kept close for several days.

Chapter 4

After getting recruited, and my spirits revived, we appointed a meeting in the evening, at Friends' meeting house, in Dartmouth. It was small, but it seemed pleasant to be with Friends again, after a long absence. The evening following, we had a meeting in Halifax, which proved a good entry into harbor. At the close of this meeting, it sprang into my mind to express my satisfaction with their solid deportment and good attention, and that it was encouraging to me, as it showed regard for religion, and that I did not feel clear of the place, and if it were agreeable to them, I wanted to meet with them again, on such a day, at the fourth hour in the afternoon. They answered, it would be agreeable. I then requested them respectfully to inform their neighbors, that their company would be grateful to me. After we came away, Friends told me they thought I would be disappointed, for there had been several Friends from England, and the States, who had made trial, and could never get a much larger meeting than we had. I felt easy in what I had done.

We returned to Dartmouth; from – to – of 10th month, we staid with Friends there, and had no meeting. The – we attended our appointed meeting at Halifax, to which it was thought that more than two hundred people came, whose deportment was becoming Christians. It was a favored time. The people were much tendered. On my sitting down, soon after delivering a testimony, it came weightily on my mind to appoint another meeting in the city. I said to myself; it cannot be, for this house is crowded full, and there is nowhere to meet. While I was musing, a genteel appearing man stood up and said, “Do you want another meeting in the city? My

mind is impressed that you do; If you do, you can have the Methodist meeting-house. It is the largest in the city, and best seated; I own two-thirds of it, and you are welcome to it. Appoint your meeting at 5 o'clock in the afternoon, when the laboring class will be at liberty, and you will have a great meeting." I turned to my companion, and asked him what he thought of it. He answered, "It was on my mind with weight, to have another meeting, but I could not see how or where. It is best to accept the offer." I stood up and let the people know, we should be at the house at the hour, to a minute if we could, and that I wished them respectfully to inform their neighbors that it would be cordial to my feelings, to have the company of all that were willing to meet with us. The meeting then closed, and we went to the Friend's house who lived near. I soon asked the Friend if there was not a man living in the north part of the city, who would let us have a meeting at his house. He answered, "Yes," we sent a messenger with orders, if the way was clear, to make the appointment and go forward and notify the people. We attended and had a comfortable meeting; the people's minds appeared open to receive the doctrines of Truth. At the close we informed them of the other appointment, and returned to Dartmouth. Not feeling clear, I proposed another meeting there; and general notice being given, it was large; here way opened and utterance was given to clear my mind so as to feel fully relieved.

The -, according to appointment, we attended at the Methodist house in Halifax. When we came to the place, we found a large house; and after we entered the door, we had to stop often, for the people to make way for us to get to our seats. When we came there, there was no place but the pulpit for us. We walked up; I looked around and saw the house crowded from one end to the other, with people, and a great body standing outside; I, there in a lofty pulpit, seated on a satin cushion, a thought came into my mind, if my friends at home knew where I was, their hearts would tremble for me. I sank down and wished I had not made the appointment, and concluded I could not open my mouth. There I sat under such depression of spirit and distress of mind that I could hardly keep from trembling for some time. My companion kept his

faith well, which was a strength to me; but at length, through the mercy of a gracious Redeemer, all this was taken off; they appeared to me to be no more than children, and all about me no more than dust. Feeling the Word of Life to arise in my mind, with strength and Gospel authority, I was preparing to rise, when a language saluted me, "see that thou keep calm, and speak deliberately." Under the impression, I rose on my feet, and though there was considerable whispering, over the meeting, the first sentence spoken stilled them so that my companion remarked, the like he never saw; he took notice and did not remember that he saw a hand lifted or a foot moved for an hour and a half; the power of the Lord came mightily over the meeting. Truth reigned beyond what I had ever experienced before; Gospel Truths flowed as the gentle waters, dropped as the rain, and distilled as the latter rain upon the people. The service closed with thanksgiving to the Most High God, for favors past, and humble prayer for the continuation of them, and a blessing on the favor of the day. In going out of the house, I felt a caution to take care not to be drawn away by the affections of the people. I was favored to take the hint, and got away as quick as I could to the Friend's house near by, away from all noise, and felt joy and peace in so doing. Next morning, after having a sweet refreshing night's sleep, I awoke feeling clear of those parts. I told my companion we would now leave; while all was well we would leave it well.

We took stage, and in three days we crossed over the country, to the bay side, and came to Samuel Moore's, at whose house a Friends' meeting was held, on first days, once in two weeks. The – and – we lay by and wrote home. The 11th and 1st of the week, we had a large, favored meeting at Samuel Moore's; the minds of the people were broken into tenderness, several of them to the shedding of tears plentifully. In the afternoon we had a meeting on the mountain, amongst a poor people who seemed glad of the visit, and much tendered under the testimony I had to bear amongst them, yet there did not appear to be much religious concern with any of them. I felt peace in discharging my duty. The 12th we rode to Granville, and put up with Thomas Green, a public Friend, and the only one in this country. On the 13th we had

a full and satisfactory meeting there, where Friends' meeting is held half of the time. On the 14th we had another meeting at Granville, in a Baptist meeting house. This was a large meeting. I was told that four priests came to that meeting – all of different sentiments – and their bearers with them, strongly armed with a coat of mail; the materials, superstition. They did not mean to be touched on any side, nor have their castle defaced anywhere; a sense of the state of the people very much depressed my mind with painful exercise. I said in my heart, in vain will it be for me to open my mouth. I felt much stripped in spirit, and was resigned to pass the meeting in silence, believing the Lord knew what was best for me and the people. My mind became calm and composed; after a long silence I felt the Word of Life to arise with powerful authority, with these words: "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." I was led to open and apply the subject in all its bearings; the priests' heads soon fell; the Lord's power came over the meeting, and the mighty power of the Most High shook their castle to the foundation; though they struggled for awhile, their armor failed them; their Goliath fell, and the spirit of opposition, Philistine-like, fled and left the field; Gospel Truths flowed in a clear and easy manner, and dropped as the early dew; may it rest long on the people, many of whom were broken to tenderness of heart, and some to tears. Oh! may my soul forever bow before the Lord in humble gratitude, thanks and praise to His eternal, holy name!

The 15th we had a meeting at Annapolis, in a Methodist meeting-house; many inquiring, tender people came to it, and the Lord favored us with a good refreshing meeting. The 16th we had a meeting at Clemmens, twelve miles from Annapolis, among the Dutch, a poor people. We had a solemn, tendering time. They seemed much rejoiced with the visit. From this we rode ten miles to Digby village, and on the 18th and first of the week we had a meeting in the Church meeting-house; the minister gave up the afternoon to us. He attended himself, and showed no disgust, though plain truths were told them. It was a satisfactory opportunity to us, and generally so to the people. The 19th we went to Trout Cove, and had a meeting there on the 20th, and found kind reception by the

people. We also had a meeting at Little Gulver's Hole. The 22d we had another at Sanchy Cove. In all these places we met with kind reception, and good attention was paid to us. The 23d we made round Stormy Bay, ten miles, and lodged with a man by the name of Jones, and had a meeting there on first day, the 25th, where a great many people were gathered together. The power of Truth broke in upon them in a wonderful manner; they seemed melted like wax, and some wept aloud. The Lord was pleased to exalt the standard of Truth and righteousness, and magnify His power in the eyes of the people. Blessed be His holy name forevermore!

The 26th we started for Wilmit, where Samuel Moore lived; but hearing of Obadiah Griffin, an old neighbor of my father's when a boy, we went thither, by whom we were joyfully received. My companion having informed me before that he thought he must return home in the fall, now let me know he thought the time had come. Not feeling clear of the country, it was a trial to me to think of parting, after traveling several months together without the least discordance; but after some struggle of mind I was favored to give him up, and we parted with composure. He went to Digby to seek a passage, and I went to Wilmit, where I made some stay.

The next meeting I have an account of was on St. Mary's road, three miles from Digby. After it we rode to Digby, and I found my companion there; he had not yet got a passage. We were one night together, and had to part again. We went on to Annapolis, and made but little stop there. I now had Samuel Moore for company. The morning following we rode about five miles and came to a thickly settled neighborhood; we stopped and had a meeting with a careless, easy people, who concerned themselves very little about religion. After meeting we went to Robert Fitz-Randolph's, the 30th of the month, and lay by until first day, when we attended meeting at Wilmit, and had an appointment on the mountain in the afternoon; the meeting was pretty full and favored. Truth gave strength and utterance to clear my mind, so that I felt fully relieved. I lay by a short time, to recruit, if I could, as I was much worn down; but my rest was not long. Being strongly impressed to go to Cornwallis and Hoveton, I informed Friends of my prospect, and they approved of it.

Samuel Moore and Thomas Green accompanied me. The 4th of the week and month, we set out and rode forty miles, but got in so late that there was not time to have a meeting that evening. We gave the next day to look for a place and inform the people, and on 6th day we had a meeting in the Baptist meeting-house. The gathering was not large, the inhabitants mostly Baptists, and fixed in their belief, so that it seemed heavy getting along amongst them, but I was favored to relieve my mind. On the 7th of the week and month, we rode to Hoveton; the 8th of the month and first of the week, we had a large meeting in the Baptist meeting-house of that place; many of other societies coming in, there was an open door for labor. My mind was much enlarged, the doctrines of Truth went forth clearly, and appeared to be well received by the people.

We then returned to Samuel Moore's. The 11th, I made a little visit to the inhabitants of the Mountain, and took my final leave of them. The 12th we went to visit the few Friends at Granville, and made our home with Thomas Green; 13th, met with the few Friends there, and some of their neighbors sat with them; where we experienced the Lord's promise fulfilled – that where two or three are gathered in His name, there He would be in the midst of them, whose presence gives joy and gladness of heart and raises the drooping head. The 14th, I appointed a meeting at Annapolis; but not feeling clear, I appointed another on first day, the 15th. The collection of people was large, which gave opportunity to relieve my mind in a solid, feeling manner, and to part with them affectionately. The day following, we rode to Digby, 40 miles; the 17th, we went up the River about nine miles, and had a meeting on the north side of the basin. I went to this meeting poor, empty, and bowed in spirit. In this depressed condition I mourned awhile, but my Redeemer was pleased in His own time, to arise with healing in His wings, and to anoint the shield. I went forth under the banner of His love; my bow abode in strength, and the battle was turned to the gate this day, I hope to the everlasting honor of the true and living God. The – we returned to Digby, and the next day, at evening, had a meeting in a private house. In the course of my communication I was led to address the mother of a

family, who mourned with heart-rending grief for a drunken husband, who was spending his property at taverns in drunkenness; so that she greatly feared her children would come to poverty and want. I had to address her in this language; "hold up thy head in hope for thou shalt soon be relieved of thy burden; thy husband shall be taken away and laid under the cold turf and not suffered to deprive thee of a living nor thy children of a home. When this takes place see that thou art a mother to thy children, bringing them up in the fear of the Lord, that He may be a Husband to thee, and a Father to thy children, and may bless you." After meeting there came in several where I was. One man looked on me and said, "According to your preaching such a man is going to die soon, and you pictured him out exactly." I said, "was he at meeting?" He answered, "Yes, and his wife too." Before I got away from the place, there came a man into the house where I was, and said, such a man is dead, just as the Minister said – he died drunk – and now we want to get the Minister to stay and preach the funeral sermon. I thought it best to pass away as quietly as I could.

Not feeling clear of the inhabitants up the River St. John's, I made the second visit, with Samuel Moore for company; he made an agreeable companion. The 21st we set sail for New Brunswick and arrived there about twelve at night. The next, being first day, at evening we had a large, solid, comfortable meeting in the Methodist meeting house; in it my spirit was revived, and courage renewed in the Lord to go forward in hope. Accordingly we sailed up the River about forty miles to Archelaus Carpenter's, and got there the 25th of the month. The 26th, we had a large meeting at Robert Smith's in the neighborhood; here the way for communication was made easy, the doctrines of Truth were clearly opened and the people gave good attention. Near the close, a comely woman stood up and acknowledged, "This is the everlasting truth we have heard to-day; and there is no other way to be saved;" and she wished the audience to prize the favor, and in all diligence to make their peace with God.

Feeling clear of this place, we took the boat to go up the River, the wind being ahead, we stopped after getting about four miles. The next day, the 27th, the wind being

ahead, we traveled on foot six miles, to Benjamin Birdsall's. Here we stopped and had a meeting with a careless people; yet such were the mercies of the Lord that the Truth came over all, and the minds of many were tendered. The 29th, and first of the week, we had a meeting in Waterbury with the Baptists. Though the Lord gave strength and utterance amongst them, they were so settled in their belief that it was like pouring water on a rock, yet I felt peace in doing my duty. After meeting we traveled twelve miles to Hugh Copperthwait's, in Sheffield. The 30th, had a meeting there at evening. amongst a loose, hard people, mostly refugees. It required sharp, heavy strokes to enter old dozy blocks; this made the labor hard, but good was the Lord, who helped me to clear my mind, so that I felt easy to leave them, and glad to escape.

The 1st of the 12th month, we traveled twelve miles to Nicholas Rideout's and lodged with him. The 2d of the month we sat with a tender few who were concerned to meet together in the manner of Friends, and were comforted. I had to encourage them to abide faithful, and the Lord would be with them and keep them in safety. The 3d we were detained by a snow storm. Early in the morning of the 4th we started for Frederickton, finding the river not passable, we returned to our Friend Rideout's. We had a little meeting in the neighborhood on the 5th of the month, and next day the first of the week, we met with the few friendly people at Rideout's, where they commonly met. Notice being given of our being there, a pretty large company came in. Here I was favored with a lively, clear testimony. In the afternoon we met with the few friendly people who chose to meet by themselves, as usual; the life of Gospel love was sweetly felt amongst them. Feeling much sympathy with them I was led to encourage them to abide in and keep the word of patience; it was these the Lord would keep in the hour of temptation.

The 7th of the month, the roads not being fit to travel, we lay by. The 8th, we made trial, and got across the river on the ice, and went to Frederickton, made our home with Robert Smith, and were kindly used. The 9th, at evening, we had a large, crowded meeting, at Cornelius Ackerman's. Here I was led to show that the devil was the first that ever

preached the doctrine that a man might sin and should not die; and to show that God had always said the soul that sins shall surely die; that God had Ministers and the devil had Ministers, and when we heard Ministers preach such doctrine as the devil first preached we might know they were not the Lord's Ministers. I was led largely into the subject; the people gave good attention, and appeared solid. I was told after meeting that there was a great dispute between the New Lights and Methodists, each claiming the right of likeness to the Quakers. The man remarked, "You have decided the dispute." I asked him, how it turned? He said, "The New Lights believe, 'once in grace, always in grace,' in the extreme; and you have laid all that waste, and the Methodists exult." I was told there was a number of both sorts at meeting. After another meeting I was attacked by a New Light preacher, and about twenty with him; he accosted me thus: "Well, friend, I can fellowship you, I have seen Quakers before, and if I am ever so happy as to get to heaven I expect to have Quaker's company; but how you get along without baptism and the sacrament, or Lord's Supper, I cannot see." Being fatigued and seeing such a sharp-looking man, and a large company with him, I was afraid, for I thought they came for argument, which I was not fond of. I sat a little to think when it came into my mind to ask a few questions, which would, perhaps, bring the matter to a close. I proceeded: "Did I understand thee that thou believest there are Quakers in Heaven?" Answer, "Yes." Question – "Is there any way to get into heaven, but by Christ, the door?" Answer, "No." Question – "Are they ever turned out when once admitted." Answer, "No." I then remarked, "Then I think the Quakers have the better of the Baptists, and make a saving." He said, "Why so?" I remarked, "We save the labor of going down into the water, and coming out again, and drying our clothes, and get to Heaven as safe as you." He sat a little, then arose and took me by the hand, with these words; "I can bid you God speed, farewell;" and went on with his company; and glad was I.

The 10th we traveled up the river seven miles. A storm coming on, we stopped with General Isaac Allen, who kindly invited us to stay with him through the storm. The 12th, we moved on up the river about four miles, and stopped to

have a meeting in the evening. We met with painful trials, as I had now got on the ground, where the people held their meetings somewhat in the form of Friends for several years, and had rejected the common ceremonies. There came in a New Light preacher who staid round several months, and persuaded a number of them to go into the water, and forbid women's preaching; he had crazed one woman but the other two somewhat stood their ground. He forbade the people to meet in the Quaker-way, as he called it. There were a number who would not go into the water nor receive his doctrine; and after he had got the people all in confusion and contention, he went off and left them in a pitiful situation. I found it my business to go among the remnant, that had not been drawn away, encouraging them to meet together as before. They had found the effects of admitting Ministers to preach in their meetings before they knew their principles. I thought it a sufficient warning in future, but, poor things! they seemed so broken and heart rent, that I could but mourn for them. O! may the Lord be a wall about them! I believed it right to encourage the women to stand their ground.

The 13th and first of the week, we had a meeting in Cove village, in King's Clear. It was large, both sorts being present. My mind was led in a clear, discriminating line of doctrine, between the precious and the vile, the letter and the Spirit, ceremony and Gospel substance; in that the letter killeth, but the quickening of the Spirit maketh alive unto love and good works. This rejoiced the poor broken ones, the others were silenced, and Truth had the victory. Blessed be the name of the Most High, who is strength in weakness, riches in poverty, and a ready helper in every needful time, to all those who look to, and put their trust entirely in Him.

The 14th, (I think) we had a meeting, to which a number of black people come; it was a tendering time. They seemed more open and ready to believe the Truth than many who had more information, for they acknowledged they felt the Truth. The 15th, we had a meeting at Archelaus Hammond's in the evening – not large, but satisfactory, excepting some lightness amongst the young people, but they became sober before meeting ended. Not feeling clear of the place, we appointed another meeting in the neighborhood for the evening of the

16th. It was large. Truth came over all and arose in dominion. The people were tendered and fully acknowledged to the truth of what was delivered among them. The 17th, we had a meeting at John Barker's, to good satisfaction to ourselves and the people. 19th, had a meeting in the evening at the house of John Lawrence, a favored, solemn time. 20th, first day, had another meeting in the neighborhood, to which a large number came. I found my mind drawn to take up the subject of man's sinning during life; that those who believed in and taught that doctrine were not the followers of Christ, for he came to put an end to sin, and finish transgression, and in the room thereof to bring in everlasting righteousness, (a new doctrine in this part of the country), which made the people stare for awhile. Through the mercies of the Most High, I felt my mind harnessed for the day, and enabled to show them from many Scripture texts, that God through Christ had amply provided means, in the pouring forth of the spirit of His grace upon all flesh; a measure of which was given to every man to profit withal, which, if they believed in, and obeyed in all things, it would become that strength in them, which would enable them to walk in newness of life – after the Spirit and not after the flesh – and to worship the Father in spirit and in truth, which was the only worship accepted of Him; and I was led to show them that what was not of God, was sin, as well in worship, as in all other conduct. I was much helped – the word went forth clear and in good authority. The meeting was quiet and closed solidly, for which I felt renewed cause to give thanks, and praise to the Lord Most High, for the favors of the day.

21st, not being well, I lay by, except riding about five miles to Bear Island, where we had a large meeting the 22d, in the evening. The people were attentive and quiet, and I think it was to the satisfaction of all. After this meeting I felt at liberty to turn about. I left some of them weeping; it was an humbling parting. 23d, traveled ten miles, mostly on foot, and put up at Benjamin Stewart's, formerly from Fishkill, New York State, who kindly entertained us. 24th and 25th we continued our travel on foot through the snow, which was very fatiguing, until we got to Jonathan Sisson's, at Lizaway Creek; he was from my native country, and very

glad to see me. Here we had a good home, where we rested the 26th.

First-day, the 27th, we had a meeting at Jonathan Sisson's, where we found a few serious, enquiring people, and the way opened to minister Gospel truths, which were gladly received. 29th, we had a meeting on — Island. In this meeting it was shown me in the clear light of the Lord, that the people had been visited with the day-spring from on high, and much awakened; and that the Priests, (as in some other places) had taken this opportunity to make them believe that this was their day of grace, and seal of their election; that they never could be lost; and had turned the minds of the people from that which began the work of reformation in them, to believe that if they were baptized in water, partook of the sacrament, as they call it, kept the Sabbath-day, and paid the Priests well, all was well, even while sin had dominion over them; and the last state of such was worse than first. I was constrained to take up the subject at large, and go into all its branches and show the corruptness of such principles, and the weakness and hardness of heart it would leave them in; that it was delusion, and delusion always brought forth sin, and sometimes, conduct transacted and cloaked under religion, that was strange. After going through these subjects I was helped in a marvellous manner to call the attention of the people to that which first awakened them, showing them from many Scripture texts what it was and what it would do for them; and if they would believe in it they would have the everlasting Gospel preached to them without money and without price. After this meeting, feeling so relieved and clothed with peace, I could but admire and marvel in thinking of the goodness of the Lord in giving a sense of, and strength to speak to the state of the people; they acknowledged it was so, and that many had run into strange things; so much so, that an unlawful intimacy had been urged with one of their Ministers, as the will of God.

After meeting, we went to Cornel Allen's; 30th, we came to Frederickton, and having a heavy cold on my lungs, we lay by till the 2d of 1st month, 1802. In the evening we had a meeting in the town; many came and apparently well satisfied. 3d, first day, we moved down the river; my being much

unwell, we traveled slowly; 4th, we got to Hugh Copperthwaite's; 6th, we rode about twelve miles, but growing more unwell, I gave up proceeding, only as I could bear it, but soon had to stop. This gave chance to recruit a little, but feeling my mind drawn towards a village at the head of Grand Lake, I persuaded Benjamin Birdsall to take us there, a distance of thirty miles; he took us to Marmaduke Hutchinson's. We found them Friends and rejoiced to see us come; we had a meeting at his house next day, and they being much beloved by their neighbors, and living near the village, the meeting was full – a precious, tendering time. The first Deacon of the church, with his wife, was convinced of the Truth at that meeting; both have since become members of our Society, and nearly all their large family of children. Next day we parted with them affectionately, and returned to Benjamin Birdsall's on the 11th. But my weakness on the lungs rather increasing I lay by several days until I was a little recruited, and then went down the river to Wickham, to Samuel Underhill's, where we stopped and had a large meeting on first day, the 17th, which was truly favored, and the people were generally tendered, acknowledging the truth of what they had heard. When I came into this place and informed what my prospect was, and when they said a Baptist Minister had appointed a meeting the same day and hour, and notice was spread. I thought of it a little and then told them I felt best to attend to my own prospect, and as we lived in a free country, the people might go the way they liked. My proposal was complied with, and when the time came, the Priest seeing how the minds of the people stood, proposed to them to drop his appointment and come with them to my meeting. This was readily agreed to; the Priest acknowledged he was glad he was there, being well paid for coming; the presence of the Lord was amongst us, and he wished the people to take heed to what they had heard, for it was the truth. I note this for encouragement to you, my children, to stand faithful to the pure openings of light and life, resting assured that the Lord will make way for the right thing.

The 18th, we went down to New Brunswick, and my lungs becoming more affected, we staid until we could get a passage in a good vessel to Digby. We sailed at two in the afternoon,

and in a few hours there came on a tremendous storm from the south-east and brought the fog so thick that we could not see from bow to stern of the vessel. They had soon to light lamps, and the tide going out we had a dreadful sea. Night came on, dark beyond description, so that for twelve hours it seemed awful. In the morning we narrowly escaped being dashed upon the rocks; but our lives were all spared, and we had to look back and reflect upon the marvelous providence and tender mercies of Him who controlleth the great deep. We staid at Digby one night, and then went up the river to Wilmet, home with my companion, who, to his joy, found his family all well. By this time I was not able to travel. I kept my room mostly, for several weeks, except to attend meetings as they came in, course. They were held half the time at Samuel Moore's, at whose house I was then staying. Whilst here I heard of three families of Friends, (the men were all brothers), that lived back in the country, and had not been visited by Friends since they came there. I felt any mind impressed night and day to go and see them. When I was recruited so that I could ride I set out with Samuel Moore and Thomas Green for company, and found them; one of the brothers was dead. They told us they agreed for their passage to Pennsylvania, but before they sailed, (unknown to them), the Captain was ordered to land them in Nova Scotia, just about the time war was declared with America, and it continued so long that they became discouraged and bought land there, and had lived in the country twenty-eight years, without having any intercourse with our Society. The old people appeared to retain the likeness of Friends, in language, deportment and dress. The children were much gone, except those of the youngest brother, who had settled a number of miles back. The parents were in the practice of sitting down with their children on first days, which the others had omitted. The difference in the families was easily seen. We had a meeting in each neighborhood, but this last was a solid, tendering and joyful time to this dear family. When we parted with them, tears fell from their cheeks like drops of rain, and my heart ached for them. We returned to the other settlement where I was taken sick and confined a week. When recruited, we had another meeting with them

and parted, and I returned to Samuel Moore's. After parting with these Friends and looking over the great number I had fallen in with, who told me their parents or grand-parents were Friends, and some that they were members, appearing as sheep without a Shepherd, all within me capable of feeling was awakened to sympathy, so that I could but pour forth my prayer to the Lord that He would pity this land and be a Shepherd to the people. In many places I was entreated with tears to come and live among them; that they would be Friends and enjoy Society; for they could be nothing else and they would not go to hear the Priests; therefore they were nothing. Many affecting scene I passed through in this land, feeling this language pass through my mind; Oh! that Friends did but enough consider what our fore-fathers passed through for the principles we profess, and the blood of the righteous that was shed for the liberty we enjoy, they would not wander from the sacred enclosure of Israel's King as they do, seeing the Lord doth not withhold anything that is for the good of those who love him.

Returning to Samuel Moore's, I found myself unable to keep up, and in a few days was confined to the bed with an inflammation of the lungs. Here I was confined for nearly three months, and was brought near the grave; the pain and agony I underwent, I cannot describe; affecting my head, so that was often flighty in my talk. When more settled, the thought of being deranged, and also of dying in a strange land, away from my family and friends, was very afflicting. The old enemy was suffered to throw his fiery darts, which tried my faith to an hair's breadth, in presenting to me that this was the reward of all my toil and anxiety; that I had preached repentance, which was false doctrine, for God never sinned; and I had told the people that God had sent His Son, Jesus Christ, into the world, who had laid down his life as an offering, acceptable to God, His Father, that sinners might be converted; all this was horrid blasphemy, for it was inconsistent with the nature of God, reason, or good sense, to believe that He would take the life of a good man, (for he was a good man), to satisfy His revenge on the wicked, was horrid to believe; that I had preached it up, and that if I would renounce this false doctrine, I should feel better,

for I was going to die, and if I did not do it, hell would be my doom. This put me in such agony that I requested no one should be admitted into the room without my consent. I kept my room, in this condition, for two weeks, but all through this sore trial I felt a spirit in me to contradict all these presentations, and when the darkest shades of despair came over me, it kept a little spark of hope alive, which could not be put out. I was reduced under these trials to an almost helpless condition; to deny all that I had ever found comfort in, I durst not, without an evidence of light, that would bring peace and quiet to the mind – this I did not find. To try to comfort myself with past experience, I found, gave no relief. I turned and turned, but found no ray of solid comfort, until I gave up to die in that country, in just such a manner as the Lord was pleased I should; for in all these rolling thoughts, there was nothing in me that would consent that God was not perfect goodness, and equally just. This grain of faith I never gave up, and it proved enough to keep the fire of hope alive. For a number of days I durst not converse with any person, only to ask for what I needed. I dared not look into a book, as I found my mind could not bear it. I lay for days and nights, keeping as still as possible in body and mind; the only theme of meditation was, “I am here before thee, O Lord! a poor, helpless creature! If I have been wrong, less or more, Thou knowest it all, and canst show it me; if I have been right, Thou canst confirm it to me, and strengthen me to endure whatever Thou wilt I should, without a murmur. Here I am, in life, in death, and in judgment; do with me what is good in Thine eye.”

In this state of mind only, could I feel composed, and enjoy a little the comforts of hope, until the Lord was pleased in mercy, to take me out of the horrible pit, and give me to see in the clear visions of light, that it was the hour of temptation which I had passed through, in which, and with which kind of floods the old dragon had swallowed up many, and would draw down many with the sweep of his tail; and as I did not run with the temptation, nor lean to my own understanding, but had regard to that Spirit which withstood the tempter in me, and had called on Him alone, and not on another – therefore He heard me, and would hear all such, and

keep them in the hour of temptation from falling. The floods passed away; I seemed as though I was in another world, much like a Paradise. I found the feet of my mind once more set on the Rock of all Ages, that was never prevailed against, and was higher than I, and where I could sing praises to the Lord God, and the Lamb, who was slain from the foundation of the world.

I soon recovered, and spring having come on, I made preparation to return to the States. The 19th of the 4th month, I came to Digby to seek a passage, but had to wait several days, in which time I felt a draft on my mind to make some visits. I attended to it, and attended a meeting at James Hollinghead's, at Jogins, and one at Joseph Young's, at Digby; both were comfortable and refreshing to me. 23d of 4th month, I embarked for the States about 9 in the morning, with a fair wind, but had sailed only a few hours, when there came on a heavy northeast storm; before it we ran three days and nights. When in sight of and opposite Cape Cod, the storm ceased, and for twenty-four hours we had a calm. The sea having been blown into great swells, and the wind ceasing at once, we could not sail at all, and the vessel rolled exceedingly. The next morning the wind started from the W. N. W., with a tremendous blow, so that we were in imminent danger for six hours. About the middle of the day it abated, and I was set on shore at Martha's Vineyard, near the house of a Friend named Coffin, who, with his family, were glad to see me return. I had not been long here, before I felt drawings of mind to pay a visit to Gay Head. I went and had a solid meeting with the people of color, and found my mind entirely relieved, and at liberty to take a final farewell. We returned to Wm. Coffin's, and on first day the 2d of 5th month, had a meeting there, and one in the afternoon a few miles off at the house of Obed Coffin, both to good satisfaction.

The 5th I was landed on Nantucket, and the day following I attended the South meeting. Next day had a meeting at New Town, and felt well satisfied it was right that I attended to the opening on my mind. The 9th, first day, I attended the South meeting in the morning, and at the North in the afternoon. In both these meetings, I was enabled to clear my mind in the most relieving manner that I ever experienced

in this place. The packet not being ready to sail, I had to stay until after their mid-week meetings. In both these, I felt constrained to come to close, plain work, there having been a division amongst them, that had done much hurt. After these meetings, and having had private opportunities with several of them, I felt clear, and saw my way to leave them.

14th, I took my departure from Nantucket, with the enjoyment of a peaceful mind, that made all around me look beautiful. 15th, I was set on shore at Yarmouth, and first day, the 16th, I attended that meeting, and had the company of dear, aged Mary Mitchell, and heard her blow her little trumpet as clear as a bell. It was like marrow to my bones to see such greenness in old age, and such precious fruit brought forth. After meeting, rode to Sandwich, and went to Paul Wing's, who appeared rejoiced to see me return, and soon walked over to Joseph Wing's – my former companion for several months – who seemed as much rejoiced to see me return. On returning to Paul Wing's I found myself unable to travel, so lay by several days and attended their mid-week meeting.

It being known that I was expected there, the meeting was full. I felt my mind uncommonly shut up, and much composed in stillness. Musing, why is it that I am so shut up, and feel so easy; a language ran through my mind, "There are a number of members here who would not have been present, had they not expected thee; they are waiting for, and looking to thee, and not to Me, the Giver of all good." I became satisfied, and passed the meeting in silence, feeling great peace of mind in so doing. Not feeling clear of the place, I went to see the sick, made some social visits, and had religious opportunities in two or three families. After attending their meeting on first day, in which I had good service – but mostly for other people – in the line of doctrine, not yet feeling clear, I proposed to meet with them on second day, which was agreed to. In this meeting my mind was bowed under a deep and clear sense, that there was a trying day coming on Friends, in that part of the land; a sifting time, in which every foundation would be tried. I had to sound the alarm in a solemn, moving manner; it seemed to settle on the minds of the people, and I felt fully relieved.

24th I took leave of my Friends affectionately, and went to Pembroke, and attended their Preparative Meeting, and not feeling clear, made a short tarry. I went to Marshfield, and had a meeting at Joseph Rogers', and another in Hanover at Mordecai Ellis', and returned to Pembroke, and attended that meeting on first day, In all the above meetings, ability was given to discharge the duty required of me, so as to feel relieved, and to enjoy a peaceful mind. I then moved on to Lynn, and attended their fore and afternoon meetings on first day, the 6th of 6th month. In the first I was silent – in the latter, much enlarged, to the satisfaction of my Friends, and the relief and comfort of my own mind. Thence to Salem, to attend the Quarterly Meeting, which was large, and though exercising on account of the state of Society as shown in the accounts brought up, yet in the main, was a favored meeting. I then proceeded to the Yearly Meeting, and was able to attend the several sittings, though much unwell. The business in general was conducted with a good degree of harmony.

After the close of the Yearly Meeting, I returned to Providence, and on the following day had a favored meeting at Cumberland, amongst a thoughtful people. On first day, 20th, I attended a meeting at Smithfield in the forenoon, and Providence in the afternoon, and had good service in both. I expected to go direct to New Bedford, without making any stop excepting for refreshments, but was suddenly taken sick, so that I could not travel. When a little recovered, it was shown me that I had to go to Swansey, with which I complied, after some close exercise. I attended one meeting, and had another appointed amongst and for other people, which was large, and much favored. My way being clear, I now went to New Bedford, enjoying a peaceful mind. I there made my home with Wm. Rotch, the elder, where I was kindly taken care of When I got here, my mind was much depressed, and in this situation I thought it not safe to move, and lay by the most of two days. I came here with an expectation to attend the Quarterly Meeting soon to be held on Nantucket, but when the packet came in sight that was to carry Friends, the cloud passed off my mind, and I was shown in the clear light of the Lord, that the resigned will was taken for the deed, and I was at liberty to turn my course towards

Portland – a joyful release this was to me. I made ready, and in a short time was on my way with John Winslow for company. On our way, we attended Seabrook mid-week meeting, and not feeling clear, another was appointed next day. A number of members came to it, who seldom attended meetings in the middle of the week, and way opened to address that class in a weighty, feeling manner, in the authority of Truth, which rose into dominion at that time. We were next at Almsbury; the meeting was small; there were a few plain, aged Friends, who were concerned to keep up their meeting. The testimony of Truth lay low amongst them. I returned to Seabrook, and attended their meeting on first day, where my mind was much enlarged in the doctrines of the Gospel, and it went forth clear. There being a number present who were looking towards Friends, it was a satisfactory meeting, and fully relieving to my mind. We passed on to Epping, and found when we came there, that the Friend who undertook to notify for the meeting, had not been faithful. Of course, the meeting was small, and not feeling easy, I appointed another the next day, which was large and favored. Thence to Lee, a small meeting, and I thought it poorly attended in the middle of the week. I was led to treat the subject with plainness, and to remind Friends of the sufferings of our fore-fathers for that testimony; and that by their faithfulness, they purchased the liberties we enjoy; and how lightly they are thought of as appears by neglect in the attendance of our meetings. Next we went to Dover, and from impressions that I felt in attending their mid-week meeting, which was small, I believed many of their members were not there. I felt most easy to call a meeting the next day, when they generally came. I had to speak at large on the subject of Friends' neglect of duty in the attendance of meetings; bringing to mind the testimony we profess to bear, the integrity of our first worthies, and our reaping the harvest of their faithfulness, showing the responsibility that rested on us, to support the noble testimony. I was mercifully helped to lay these truths so close and tender, that they seemed to settle home on the meeting at that time. May the Lord cause it to be as the nail in a sure place.

The following meeting was at William Brown's. It was large, and favored with the presence of the Holy Shepherd

of Israel. We attended meeting on first day following, at Berwick, which was a trying one to my feelings, for it appeared clear to me, that the form of godliness was much more affected in some of the leaders of the people, than they were concerned for the life of it; and by these the power of God was rejected in themselves, and by them opposed in others, who were willing to obey the Truth. The effect was great spiritual desolation, heart-broiling and contention amongst the old, while the dear youth were left exposed to the glitter of the world, too much unassisted, but rather staggered. My feelings were aroused; I had to put on my armor, and go into the field with the drawn sword of the Spirit, and to wield it under my Master's banner, until His mighty power rose into dominion, and the battle was turned to the gate for the day. Blessed be His ever Holy name! I felt great peace, and full relief after this meeting.

On second day morning, the 12th of 7th month, I set out for Portland with my agreeable Friend, Peter Morrell, for my companion. 13th, we had a meeting in the town – a large, mixed multitude, but in the main, a favored meeting; but I hurt myself in speaking too fast, and I think it hurt the force of my testimony; yet through the unmerited mercies of the Most High, the meeting ended quiet, and the people appeared to feel serious. From here we went to Falmouth, and attended their Preparative Meeting – shut up in silence. At Windham, the day following, and silent there also. We left an appointment for seventh day, hoping way might open to get some relief, as my mind seemed loaded, and my heart greatly distressed. There was also a meeting appointed at Gorham on 6th day; we attended to the appointment – still my mouth was sealed, and the people appeared much disappointed.

We returned to Windham, where the meeting was Here again my lips were sealed, and my heart shut up. I passed the meeting in silence, but not without deep searching of heart, questioning the rectitude of my movements; for the people were not only disappointed, but some of them dissatisfied, and thought themselves not well used. This, in addition to my burden, gave no relief, so that I wist not what to do or what to think, until my Lord and Master gave me clearly to see that the appointments were not wrong; and it was right

for me to go, in resignation to His will, and better for me and the people, to be a sign to them, in the will and wisdom of the Lord, than to speak out of it; that it was right for me, when the Lord directed, to go from meeting to meeting, and see and feel the states of meetings and the people, in silence, as it was for Nehemiah to view Jerusalem throughout, before he put his hand to the work. This opening fully relieved my mind; I said, "Good is the will of the Lord, and let it be done."

The next day and first of the week, we attended Falmouth meeting. In it, I had to lift up my voice like a trumpet, to show many their transgressions, and the high, superficial professors their sins. The word went forth in its own authority; the Truth prevailed over all opposition, and the meeting became solemn, Magnified be the name of the Lord.

In the afternoon we attended Portland meeting, which was large, and favored with renewed visitation. Second day we had a meeting at a place called Little Falls, and found a people who professed to be Friends; but being wanting in the possession, it was hard getting along with them to satisfaction. We returned to Portland, and the day following attended their Monthly Meeting at Falmouth. I was silent in the meeting for worship; in that for discipline, I had satisfactory service on the women's side, and made some remarks to the young men, which gave relief to my mind.

The 22d we went to Durham, and attended their Monthly Meeting the next day in suffering silence, for things were not in good order amongst them. In the last meeting, way opened to clear my mind in a plain way, but not very pleasing to all of them; yet the faithful being encouraged and rejoiced, I got my penny of peace, and that satisfied me. The next meeting was at Lewistown, on 7th day. First day we were at Leeds, the meeting was large and satisfactory. After meeting we rode to Winthrop; here we found a little company of goodly Friends, amongst rigid Presbyterians. We had a large, favored meeting here, to the rejoicing of the few, in that the Truth made its way over all opposition. After this we went down the Kennebeck river to Dresden, and had a little meeting at George Ramsdell's. 29th, rode to Bristol and had a meeting there on 6th day, mostly of other societies. Here my

mind was set at liberty; the truth flowed freely, and settled on the minds of the people. May it last long to their comfort and durable good. Oh, good is the Lord to the children of men.

On first day, the 1st of 8th month, we were at Camm; had a considerable gathering of people too much at ease, and insensible of their condition, taken up with the cares of the world; the few well concerned had about enough to do, to keep their ground; so that painful were my feelings and laborious my services among them; but through the mercies of Jehovah, ability was given to relieve my mind and pass from them in peace. Second day we rode to Kennebeck, and had a meeting there on third day, with a number of sober looking people. I was favored with a short, penetrating testimony, that seemed to reach the minds of the people, and gather them into seriousness of spirit. The meeting ended to my satisfaction. Blessed be the Most High.

On the 5th of the month we were at Vassalborough East Pond meeting; after sitting awhile leaning forward, suddenly I felt my mind in a state of stupor, almost to insensibility. I raised up, and looked over the meeting, and to my surprise, I really thought that one quarter of the people were nodding with sleep; as one waked up, another would fall asleep; the like I never saw before. At least one half of the meeting had taken a sound sleep. This discomposed me for preaching, and after sitting a long meeting, I arose with this remark, "I conclude there are many who have come to meeting, expecting to hear a communication, but I think I should look like a fool, preaching to a parcel of people asleep, and I am sure I should feel like one." I then sat down and closed the meeting. Benjamin Worth, of that place, an aged minister, took me by the hand with these words, "Joseph, I am glad thou hast been favored to keep thy place to day." From this we went to Fairfield, and had a meeting, and returned to East Pond, to attend a meeting by appointment on first day afternoon; many came to it; the life of pure religion appeared very low; the Master of Israel's assemblies was pleased to favor the people with a plentiful shower of Gospel rain, that seemed to tender the earthly part, and somewhat broke it up; may it prove to the lasting good of the people, and to the everlasting

praise of the Most High, for He is worthy of it. On second day we were at Belgrade, and third day at Sidney. In both these meetings, the overspreading of Divine favor was felt in a renewed visitation to the people – may it prove a blessing to them, to the gathering to Shiloh's rest.

Feeling now clear of these parts we returned to Portland and went to Samuel Hussey's, where I made my home, and was taken as good care of as I could desire. Soon after coming there I was taken sick, so that I could not travel for some time; but most of the time was able to sit a meeting. My companion returned home; we parted in mutual friendship. I attended meetings steadily and passed four or five of them in silence, under great depression of spirit, until the last meeting I was at, where all present were members except one. The Lord showed me that the cause of the distress I felt in their meetings, was, some of the heads of the people had drawn their swords on their fellows, who were better than themselves; that they had disordered the flock, and confused the heritage of God, and if there was not a stopping, turning about, and withdrawing the hand from oppressing the innocent, the Lord would arise and make bare His arm. He would turn and overturn; there should be a cutting off to rise no more; for the Lord would arise and support His dependent ones. I had to deliver it all in full plain terms; felt my mind fully relieved, and at liberty to depart. In about half an hour after the close of the meeting, I mounted my horse and rode several miles without looking back, or conversing with any, with my mind filled with peace and joy. I went to Falmouth Select Preparative Meeting, and attended the Monthly Meeting following. In the meeting for worship I was silent, and in that for business until near the close, I was constrained to stand up and tell them plainly how it appeared to me some of them had treated their friends; that the Lord was not pleased with it, and in all their affected zeal and show, the Truth had not been advanced, but hurt, and the feelings of the pure in heart wounded. This appeared to offend several, notwithstanding it was acknowledged by Friends that it was so, and they all knew it. In this meeting it was shown me in clearness that I was at liberty to take my leave for home, with taking two meetings on my way – a joyful prospect. I informed

my friends, and took a solemn farewell. On the 26th of the 8th month, in a feeble state of health, I rode to Livingston, twenty miles. 27th had a favored meeting there which seemed to revive my spirits a little. The 28th I rode to Sandwich, New Hampshire, and attended their first-day meeting on the 29th, in which my mind was tried in a singular way for me, for after sitting a considerable time, it was made known to me that the people were waiting on me, and not on the Most High; looking to me and not to the Lord, which would close my way and I must tell it to the people. The singularity of it tried my mind, but not feeling easy without doing it, I gave up, simply told them my feelings and sat down; but soon felt like a vessel pressed full, which wanted vent, and could not have it. In this suffering condition I had to sit as long as meetings commonly hold, until the people gave up their expectation of hearing preaching, and became quiet; then my way opened in a lengthy, searching testimony, that reached the witness for God in their minds, and broke them down to a tender feeling, and an acknowledgment of the truth. Oh! may the Lord fasten the Truth in their hearts, as a nail in a sure place, and bless the service of the day to the people.

The 30th of the 8th month I started for home, reaching there in three days, found my family well, and we were mutually glad to see each other once more.

The following occurrences took place during the foregoing journey:

Abigail — and her husband, with their adherents, (the woman who attacked me in the gallery, in my early travel in that part of the country,) entered a complaint against me for preaching false doctrine, and prophesying their downfall. This was when I was on my way for Portland the last time. The Elders came apparently strong. I told them "It was happy for me that I remembered the subject well, and I thought I could repeat the discourse nearly verbatim, for it was a short one." I informed them of the subject, showed in what point of view I held it forth, and the language I closed with, and added this remark, "Who of you can say this is not truth?" They sat awhile, and the leading Elder said, "Joseph, I am glad to find thee on such good ground; it is good sound doctrine; I will not only acquit thee, but I will stand by thee.

Do thee keep that ground, and thee will stand.” And so we parted. The above named Abigail — and her husband have since run into Ranterism, and are disowned by Friends.

Shortly after this I stopped at Berwick on my way to Portland. After meeting, four or five very grave-faced persons came to the house where I was, and with much affected sanctity, questioned me as to how I felt in the company of my intended companion. I answered, “Very well; he appears an agreeable man.” Question — “Dost thou feel no disagreeable feelings when in his company?” I answered, “No, not at all.” The reply was, “I marvel that such a great seer as thou art, can be with such a man and not feel him out.” I answered, “Friends, I have no unity with your conduct; neither do I think you are sound; for was I such an one as you state, it is neither right nor wise to talk so in my hearing; it has the appearance of flattery. And that is not all, I am but a man, and can only see the state of a meeting or an individual when my master gives me eyesight. So that it is not me but my master; these things are at his disposal, and you ought to understand them, to be fit for judges.” The reply was, “Well, we hope if thou does feel anything, thou wilt be faithful.” I answered, “If I should feel anything I should strongly suspect it arose from what I have heard, and should be very cautious how I meddled. You have blocked up my way, and if there is anything needed to be done, *you* have got to do it. You ought never to treat any one as you have treated me, for if there was anything in the way, you ought to have told him, he could not go without doing his part to remove the objection; and if he did not do it, to have provided me with other company, and not let me know anything of the matter. You have had time enough, for some of you were sitting by when he offered his service, and I accepted it. Some might be hurt by such treatment, and get off the right ground; so that it is clear to me you are wanting in best wisdom. Have you told the Friend of this objection?” The answer was, “No.” Question — “Did you know of it as long ago as when he offered his service?” The answer was, “Yes.” Question — “Why have you lain still?” The answer was, “We feel very weak, and were in hopes thee would feel him out.” I answered, “Friends, you are wrong; for the Great Master portioneth the work to every

servant, and hand-maid, and gives them knowledge what his will is, and ability to do it. It is not reasonable to believe He will lay all the service on one servant; for without His help they are no more than other men. And now, Friends, for you to want more laid on me than the Master has appointed, is not right; it is an evil covetousness, and your prayers are not granted, for I feel as though I had no business with the concern you want me to meddle with; and you have got to clear my way." At this they seemed like people amazed. I then said, "Friends, you have said so much that I must know there is something the matter, and have you looked into the affair, so as to know whether there is a just cause for uneasiness or not?" The answer was, "No." I then replied, "How do you know there is any just cause of complaint; and if not, what ground is there for me to have any uneasy feelings with the Friend? Now, Friends, I want you to see where you are. This Friend is in the station of an elder, and so are several of you; and you are here holding up ideas of reproach against his character, and do not know whether there is any cause for it or not; and that to a stranger who ought never to hear of it. It is evident you are very unsound or very unfaithful to the righteous cause, and your brother, or both. I have no favorable opinion of such conduct; I have no unity with it."

Here again was a silence; at length it was proposed for me to lay by a day or two, for them to look up company for me. I then told them I had been gone from home, going on two years. I left a wife in small circumstances, with a large family of children, in a poor log house, and that I did not feel easy to idle away one minute; therefore, if they would provide me a pilot, if it was only a youngster, who knew the way to Portland, I would take up with it, but they must let the Friend know why he was rejected. They answered, we expect thee to do that. I told them, that I would not do, unless I had the liberty to make use of their names as the objectors, and to do it by their request, for in my feelings I had no objection. I then pressed them to go and see the Friend, as he was near by, but could not move them thereto. It was then proposed for me to go with him to Portland, and then dismiss him and send him home, and was asked if I would do it. I said, by your orders, and not without. I was

answered, that would not do, for he would then take them in the discipline; but they thought I might tell him I was not easy to travel with him, for they did not see how I could feel easy knowing how they felt. I told them that part of their uneasiness, as respected themselves, I could tell him, but as to make any pretentious of uneasy feelings as my own, when it is not so, only to gratify your feelings, when you do not know whether there is any just cause for those feelings or not, that would be playing the hypocrite; that I should not do for any of you. I shall act candid, open and honorable with all men; my station calls for this, and as for making any pretentious of Divine impressions or revelations, when I did not feel it, it was in my opinion very near blasphemy; that, while I had my senses, I should never do; and as for their exposing themselves to the discipline, they had already done it, was I to tell what they had said, and they had no way to get out unless they denied their own talk; but that I was not disposed to do if they would treat the matter honorably with the Friend according to gospel order and provide me with company, I would go along quietly. They then concluded to go and see the Friend; but shortly returned and told me they did not see that they could attend to it, and had concluded to let the Friend go with me, but hoped I would see my way clear to dismiss him, after I got amongst Friends again. I then took up the subject. "Friends, you seem determined to place me in a situation that you can criminate me or make me hurt myself; for look at it, for to send the Friend back, without good reasons – he comes back, he has his friends, and perhaps many of them; he is a man of sense, and knows what good usage is; his friends ask him why he returns so soon; he answers, Joseph Hoag sent me home. Where from? As soon as I got to Portland. For what? I do not know; I went with him for the respect I had for him, and waited on him as well as I knew how, and did all I could to make him comfortable. When I got there he told me to go home, without a reason, only he was not free to travel with me. He tells this to his good friends, and perhaps these are one-half of your Monthly Meeting. What would be the remark? Why, I did not take Joseph Hoag to be such a man. He answers, neither did I; but so it is. Now see what a block this would put in their

minds, should I have a mind to come into this country again. What good would it do for me to preach to them? I might as well preach to the stumps. What excuse could I plead? Could I say it was acting the Christian – doing as I would be done by? No! and you would not, neither, was you in his place. Is it acting the gentleman? No! Is it acting the brother? No! Friends, this will not do. Now take it on the other hand; suppose it to be as you have stated, in the minds of many others, that I am a favored man, and a seer, and after I am gone there does actually come to light some conduct of his that is scandalous, what would be the language of these people? Would it not be like this, how could that good man and great seer go off with that monstrous hypocrite and he have no sense of it? Here you may see they are staggered and blocked up. Would not the result be, O, I do not believe there is so much in religion as they tell of and so the good is destroyed that they might have been benefitted by.”

This brought tears into some of their eyes, and they faithfully promised me that if any of these occurrences take place that they would inform the people I had been long from home, and was in haste to get along; there was no other to go, and it was a matter of necessity, and that my credit should not be hurt, and were willing the Friend should go with me; and they hoped he would not be burdensome, and so we parted.

The Friend went, I found him pleasant, agreeable, kind company as my heart could desire. I never so much as hinted a word of this to him, but when we parted I looked him in the face and said, Peter, I want thee to keep thy eyes in thy own head, and take care how thee steps. He answered, I understand thee, and so we parted. He went home and found what a report had gone abroad, and by whom. He took it up and made some of these very Friends go about the neighborhood and take back their own talk, and testify the report was false. That stilled and ended the uproar.

Another that I have to record is, as I was passing through that Yearly Meeting, I often heard — — spoken of as the greatest minister in the Yearly Meeting – man of great talents, and a fine man, which made me crave to get to his house as soon as I could. But alas! when I got there I was plunged into such distress and darkness as I am not able to

describe. I knew not what to think of myself, for I durst not think anything but good concerning him. When I went to his meeting the next day, it was hard enough, and seemed all dark; this puzzled me much. He offered to pilot us to several meetings, which I readily accepted, thinking I should have some good help. He preached at every meeting, but alas, I got no help, neither could I find where his preaching came from. I durst not think otherwise than that it was all good, and the fault was all in me, until I got so that I could hardly contain myself, my agony was so great. I went alone, and exclaimed in my heart, "Lord, have mercy, what have I done?" And I was answered in as intelligible language as ever I heard vocally with my natural ear, "it is nothing thou hast done; it is on account of — that thy feelings are as they are, and thou hast got a close message to deliver to him for Me; see that thou do it faithfully." This brought me very low; it looked great, he being in high standing, and looked upon as a great man, but I durst not think of giving back; the Lord had shown me what the message was, and I was afraid. I prayed the Lord to make and open a way, and give strength to do my duty. I think it was the next day — entered into a long detail of the distressing days and nights he had passed through of late, so that he had almost despaired. After getting through he turned to me and said, "Joseph, what dost thou think of me?" I replied, "at a suitable time I am willing to tell thee." We rode on until we came to a Friend's house. I soon gave a motion; we walked into a field and sat down. I soon began with these words, "— I have undergone much exercise on thy account, and I believe it has been given to me to see in that light, in which there is no deception, how it is with thee. It appears to me thou hast been one that has been annointed with the royal oil, and has had an excellent gift in the ministry bestowed on thee, and has been promoted to ride the King's horse, and to be arrayed with the royal robe. The proclamation went forth, this shall be done to the man whom the King delighteth to honor. But when thou rode the King's horse, thou forgot to remember mercy. Thou hast put thy foot on the necks of those that were as righteous as thou ever wast, and hast trodden them down. And thou may think it a favor, if thou art permitted

to undergo enough to atone for the evil thou hast done to them that are as good as thyself. And if thou live through it, thou hast got to go over all the country, where thou hast put on these yokes and burdens, and take them all off And if thou refuse to do this thou will be left to fall to the bottom of the hill and shall never rise any more.” He seemed to struggle under it a little while, then looked up and said, “thou art a stranger and I will not get angry with thee,” arose, turned his back on me and walked to the house. In a short time we parted. I named one of the Friends he had trodden down; the blood flashed in his face. I said in my heart, poor — is gone, for warning he will not take. And it proved so. I have not seen him since to speak with him. Afterwards he took to ardent spirits, and in a very few years got so as to give way to immoral conduct, and used profane language, for which he was taken up and was turned out of the Select Meeting, and his ministry disowned; but he begged so hard that after awhile Friends accepted an acknowledgement, and let him stand a member, and there he stands, his credit and influence lost, and is at the bottom of the hill.

I have written these accounts, my children, for you to look at, believing the circumstances are such that if you will read candid, and think on them seriously, they will afford useful and comfortable instruction several ways, through life, and to your children after you.

Here I close my account of this long journey in which I had to pass through many deep tribulations, and witnessed the Lord to be my helper in every needful time, and in the might of His strength I was enabled to run through the troops that I met with, and to leap the walls of opposition that were raised in my way. Glory, honor and everlasting praise, be ascribed to the Holy name of the great King of Heaven, for all His mercies that endure forever.

I think best to relate two occurrences that took place while I was at Nova Scotia. The first was in a short time after I left Halifax. There came a message to me to know if five hundred pounds Halifax money, a good sized house, well furnished, a cow, kept the year round, and brought to my door to be milked, and a horse and chaise the year round, at my command, with all my wood cut at the door, and at

the close, I was earnestly desired to let them know if the salary was enough to make me satisfied to come and settle with them. This brought a close trial over my mind; not that the offer was any temptation any more than the dust I trod on, but how to get along with the business, and not hurt the people, nor the good cause. But, beyond my expectation, way opened to give them my reasons why I could not comply with their desire, in so plain a way, they understood me, and in that pleasant way, that they took no offence, and we parted very friendly.

The other was in another part of the country. They offered me a farm of five hundred acres of land, sixty acres under good improvement, with a good house and barn on it, for one hundred pounds, and they would furnish it with five cows and a yoke of oxen, a span of horses, and all farming utensils; and all these I should have at my own price, and from seven to fifteen years to pay it in, and without interest. And they thought I might accept this offer, for it would not be taking a reward for preaching, but only accepting a chance that would put me in a situation that I could attend to my duty without being embarrassed, or my family suffering want. This, I had much more of a task to open in all its bearings, so that they could clearly understand me, and to show them in what point of view I stood, and the difference between their views and mine; and when they understood, they acknowledged that I could not accept it, and they believed I was sincere, and they must give it up; but they were sorry. So we parted very friendly and loving, which I thought a great favor.

Chapter 5

I now return to the time of my setting out on my journey to New England and the British Provinces in 1801, at which time we had two candid, faithful overseers, their standing faithful with a few other Friends, for the support of order and discipline, and being opposed by others often made hard getting along; the latter, who complained of discipline doing hurt would oppose in nearly every case, taking up or calling to an account any of our members for evil conduct. One of these overseers took a piece of work to do for two men, (zealous members of the Methodist Society), to the amount of sixty dollars. They acknowledged the work was done to their full satisfaction, but when the Friend called for his money they utterly refused to pay him. The Friend urged his claim, upon which they went to the Friends who opposed discipline. The latter went to the Friend, (two of them being Elders who had been brought over to the libertine sentiment), and ordered him to give up his demand. He asked, for what? They said the men would not pay it; and if he contended for it, it would make a great noise, and that would be a scandal to society. He let them know he should venture that. They then told him if he did not comply with their orders, be peaceable, and say no more about it, they would carry a complaint against him for being contentious, and refusing the advice of Friends; and accordingly did so, but could not make their matters work, till they charged the Friend with disunity. In this plausible way they got him and his associate dismissed from being overseers, and had two appointed of their own choosing who presented a complaint that was never supported, and got it into the meeting, and a committee appointed. By this time

the Monthly Meeting was about equally divided and all in an uproar, The committee was as equally divided, being two on each side, and so it was continued until my return, the Friend still insisting on having a hearing, and his evidence heard, as his witnesses were credible persons, stating he could prove the charges false.

Two of the committee absolutely insisted that there should be no proof heard, neither should they be suffered to speak against what the Elders had stated. The other two were as absolute on the other side, as to the Friend having his rights. But in order to carry their point, they got a Baptist man to take up the business as his own, who in truth, was not present, and knew nothing of the bargain, only what the Methodists told him, and then brought them in for witnesses, so by false witness they so placed the business that the Friend could not recover. He brought forward one witness who stated the truth, and told Friends and others concerned, that he had another which he should produce before the business ended. They wanted to know who that witness was, but the Friend would not tell them. (I being the other witness and absent from home on Truth's service, was the reason of his declining to tell them who his other witness was, thinking it might unprofitably embarrass me if I was written to on the subject, and he chose to wait for my return.)

The next day, I think, after I got home, one of the Elders came to my house and stated to me that the Friend was a wonderful liar, and it was proved by the two Methodists he had called on for payment, but the Baptist man had the business, and the Friend had to look to him for it. I asked the Elder how he knew that? He said it was all proved by the two Methodists. I asked if they had no other evidence? He answered, No. I asked what they stated, and he told me. I then asked what the Friend stated; he told me. I asked if the Friend had no evidence? He said, yes, one, and said he had another, but does not produce him, or tell who he is, and by such kind of equivocation and lying, he deceives many Friends, and we cannot disown him. I am glad thou hast got home. I hope thou wilt help us. By this time I felt poorly. I began to see how the situation of affairs stood. I then looked on the Elder, and remarked, that the Baptist had no more

business with it than he, or any other man; that the Friend had stated the truth, and his witness had stated the truth, and that those men had falsely sworn money into their own pockets, for they were the men who employed the Friend, and the money was due from them; for I was the other witness, and there were no others by, when the agreement was made, but myself and the other witness, excepting the parties. The Elder looked at me with a stern countenance, and with a strong voice, said, "Joseph, do thou never tell this again, for thou art now in unity with Friends, and if thou tell this, thou wilt lose thy unity with Friends and never travel any more." I replied, what didst thou ever see in me to make thee think that the fear of man could induce me to withhold the truth in a case of suffering innocence. No, Friend, if I am called on in this case I shall tell the truth before any tribunal. At this answer he seemed offended and left me; but when I came to the Monthly Meeting I found it in such a state as I never saw a meeting in before.

When this subject came before the meeting, I requested to have it lie over one month, that I might have an opportunity to see the committee, and those who had acted in the case, together with the Friend, which was strongly objected to by the Elder, and several others, and he, in a taunting manner held up, that public Friends had no business to meddle with discipline, neither with contention between members in any case, and gave me a severe reprimand. This grated my feelings, and I returned a warm reply, which silenced him and his abettors, but this did not do the meeting or me any good. I had to suffer for it, but the meeting laid the business over. Yet I was not allowed the opportunity I requested. This so tried my feelings that a little before the next Monthly Meeting, I took my horse and went away, to be absent at that time, but I there being so many dissatisfied, the meeting put it over again. This brought them to, and when I came to open all I knew, and give the business a fair statement, and show them what could be supported, a number of them who had been drawn into a party, backed out, which so far started them that they proposed a trial for settlement. I advised the Friend to ease away all he could consistently, and after several hours, it was brought to a settlement, all persons

excepting one member, agreed that they would be satisfied; although the Friend did not obtain his right as he ought. But when the monthly meeting came, the committee would not report, though they were present at the settlement, and all agreed to it but one. In this way it was continued for several months. The meeting grew uneasy, took the business up, and appointed a second committee to call on the first, and find their reasons for not complying with the meeting's directions; also to search into the business and report. The latter committee attended strictly to directions, and reported, (two of the former committee uniting with them), that they were satisfied with what the Friend had done. The other two reported they had visited him to no satisfaction; but the meeting chose to receive the report of the second committee, and put an end to the business. This so vexed them, that they pursued him and others, who were disposed to maintain discipline, as it ought to be, that they kept murmuring, and complaining against discipline, and would spiritualize it into any meaning they wanted, and in this way they disordered our meeting at times for twenty years.

At length there was a difficulty between two Friends, in a neighboring meeting. The case came to the Quarterly Meeting, where a committee of seven was appointed, of which I was one. We agreed to pay no attention to reports, or parties but to go into the merits of the case by proof, and we kept to it with a steady eye, to close the business with truth and justice, and let each party make the best defense they could by proof. The Friend who had been harrassed so much in our Monthly Meeting, was the first who was brought on for a witness in this case. His testimony appeared clear and correct, but was denied by one, until it was confirmed by several of the first characters; then he gave it up, and owned that the testimony was truth. Of course, judgment went against him. This offended some of his party so much, that they advised their fellow to refuse compliance, and accordingly he did so.

There being a committee appointed by the Yearly Meeting, to visit the Monthly Meetings, and labor for the support of discipline, they came while things were in this unsettled state. They did not go into the merits of the difficulty, but insisted that all should be dropped where it was, and be at

peace. I told them that would not do, for there was a company that always had been contentious, and sought to hurt those who were concerned to support discipline; but they would not believe me, and quashed the business until they got out of sight. It was but a short time before the person, failing in all his attacks, got another member to join with him. They persuaded a Methodist to enter a complaint for perjury against the first witness in the above case, and that they would support it. They prevailed with him and attested enough to obtain an indictment. It went into the Court, and was not decided for more than two years, and there, in the Supreme Court, the Friend brought on his witnesses, and I being one of them, gave good attention. I heard these two members whose testimonies obtained the indictment, and one more member, come forward and give in testimony to support the indictment, under affirmation as false as false could be. Then there were five other members called up, who felt it our duty to tell the truth. This led to expose the whole business, before a great body of people. The Friend was cleared by public proclamation. There were others standing by who could witness what the five testified, but the Judge would have no more witnesses, and exclaimed, "You cannot criminate the prisoner at the bar, and why will you try? Here are five witnesses of the first character, and we know them, and they agree; they tell one thing, and neither two of you agree;" then exclaimed, "Monstrous! there is a monstrous mistake made by some of you."

I have given the particulars, finding some of that class had reported that the indictment was never fairly tried, which is entirely false, except that the Friend indicted was stopped from bringing all his witnesses, and they brought all they had. This decision very much put a stop to the libertine class, and we had much more peaceable times.

I shall now relate some of the conduct and events that followed the two overseers who carried in the complaint against the Friend. They both were men in good circumstances as to a living, and one a thriving man; but soon after they took their stand they began to go down, and in a few years became very poor, and every way they seemed to be blasted, and at last were both disowned. Their families are gone from

Friends also, and parents and children are gone from good living, and good credit, to poverty and want, and have taken their rank amongst the libertine rabble of the world. I note these events, my children, for your instruction, knowing them to be true, in hopes they will be precepts to guard you from being drawn into a fixed belief, by hearing one side, either against, or in favor of a person, or cause, until you know the truth to the bottom, and see what justice and truth are; then, abide by that standard, without fearing man; then you will always have the Lord on your side, who will uphold the innocent, and rebuke the guilty; as I have seen in this case, in several instances. The two before mentioned Methodists, were men of handsome property, and of good credit in the world; now one of them is as poor, as he well can be, having become a drunkard, and acknowledges that a blast and a curse, has followed him ever since, for his conduct to the Friend. The other who was not so spiteful, but who went hand-in-hand to defraud the Friend, has run down, and is brought into straitened circumstances; and things seem continually going against him. He has confessed that he always knew, that the Friend was wronged. The Baptist was a man of heavy property, but in a few years was so run, as to be confined in jail for debt for several years, and died a prisoner, leaving the most of his family very poor, and his estate deeply in debt. The libertine class, by out-door complaining, and telling pitiful tales, affecting grief with sanctimonious countenances, drew in many honest-hearted Friends, to their own hurt. This they did at home and abroad, while the upright felt bound not to tattle or speak evil of any; and it appeared the libertines thought they had a great advantage; and they made use of it; but it all failed them. The truth at last had the victory. Those who were drawn in, fared with the rest. There was one who had a fine gift in the ministry, very acceptable to his friends; but when he sallied off with the contentious, his gift dwindled away, and ceased to be; and he became a poor, sleepy, thing, appearing like the heath in the desert. So we may see that being deceived will not excuse us; for the God of all grace, gives a sufficient measure of Light and Truth, which if kept to, with a single eye, will preserve us from all deception, and enable to see it, and through it, and

will bind the mind to the law, and testimony, of the Spirit of Life; where He sustaineth those who put their whole trust in him, even when the mighty billows pass over the head, can my soul truly say.

Here I close this disagreeable account, having lived to see the rise, progress and fall of those who arose against truth and order. I now have to acknowledge, that it was of the Lord's mercies, who upheld and sustained His little ones, through all this fiery trial. Blessed be His holy name, and exalted be His power and goodness over all forevermore.

In the year 1804 I felt drawings of Gospel love, to visit the scattered Friends and others, in the eastern parts of my own Quarterly Meeting. I obtained the unity of my Friends, and attended the Quarterly Meeting in the 11th month, at Danby; went from there to Easton, and attended their Monthly Meeting; the day following I was at Saratoga Monthly Meeting, where I had to bear a close, searching testimony, found things much out of order and a great want of love and good will among them. The next first-day I was at Galway Meeting. It was large and favored with the over-shadowings of good. On second-day I attended their Monthly Meeting where I found it my place to be a silent preacher. This sometimes is better for the people than words. Third-day, I had an appointed meeting at Upper Greenfield, where I had to exhort the people in moving language, to be faithful to the knowledge already received, as the only way to grow in grace and in the saving knowledge of the Lord. That evening I had a meeting at the house of Israel Kelsey, a few miles from Friends; a crowded meeting and favored time. The next, I was at Queensbury, and fell in with Asa Smith, on the same route. After making our visit here, we went to Chester; where there are a few Friends, and had a meeting with them, also two, among a company of rigid Baptists in that part of the country. It was heavy getting along with them. We took our departure, and went to Granville, by the way of Queensbury; were at Granville Preparative Meeting, where I saw no room to preach to them, neither did Asa communicate much; it seemed a closed up, suffering time. From here we went to Danby, were at their Monthly Meeting. Here we were nearly united in close, plain labor, with a people much like

some formerly, who believed they were rich and lacked nothing; wise and able to judge those, who were of the synagogue of Satan, when in truth, they were so in the spirit of the world, and pursuit of its riches, that they knew not how they were blinded, or how naked they appeared, in the sight of the Searcher of all hearts; or that they had fallen from their first love; therefore, they were not willing to part with their possessions, to buy soft raiment or gold tried in the furnace, that they might be rich. Though the exercise and labor were painful, and deep sorrow was our lot; yet good was the Lord, who gave strength to labor, so as to feel clear of them, and the evidence of "well done" was felt.

First day, the 2d of 12th month, we had a meeting near the Creek; many came to it not of our Society, and many young people. The Lord had compassion on them; He brake the bread, and fed them to the full. Oh, that they would gather up the fragments, and let nothing be lost. On second day, we rode to Mount Holly, and third day, visited the families of that little meeting. On fourth day we attended the meeting there, the well-springs of life were low, and sorrow was our bitter meat at this place, on the account of unfaithfulness; we were grieved, as it was a stumbling block to others. Here our labors together closed, Asa feeling easy to go home, we parted in mutual friendship on the sixth of the 12th month.

I went for Weston, and got there in the evening; stopped and had a small meeting at Land Grove, and another at Weston; in both ability was given to do the work of the day. The 9th and first of the week, we had a meeting in Derry, at the house of Samuel Arnold, who was a well behaved man, and entertained us kindly. The meeting was large – the people sat soberly – gave good attention, and appeared to be well satisfied. The evening following, I had a meeting near Andover, amongst a people who sought to get to heaven an easier way than by the Cross of Christ; preferring ease, to faithfulness to known duty. I had to proclaim the notable day of the Lord, which would shake all false rests, and search out all false coverings. The next, we went to Ludlow, and had a meeting at the house of a family by the name of Havens. It was not large, yet it was a favored meeting, and much rejoiced some tender, seeking minds. The Friend, who had been with me

several days, left me, and Anthony Nichols took his place. I was glad of his company. We went to Hanover and got to John Williams' on the 12th. The 13th we had a large meeting in the neighborhood; the people were civil, and the Lord gave strength for the day, and utterance for the time. I was enabled to bear a clear, faithful testimony, to and for the Truth, amongst a mixed multitude. The meeting ended quietly, and the people retired with a sober countenance. The 14th we rode to Stafford, and went to Alexander Presson's. The 15th we had a meeting in that neighborhood.

On first day, the 16th, we had a meeting at Timothy Blake's. In both the above meetings, close, plain labor, was my lot, amongst a people who had known better days than they now enjoy. In the evening we had a meeting at Preserved Taft's. It was full and richly favored with a renewed and tendering visitation to the people of that place. Oh! may it not be like the early dew, that soon passes away. The 17th we had a meeting at Matthew Herrinton's. More people came in than I expected, it being a windy day, and the snow flew much. This was a season of mourning. There had once been a Friend's Meeting kept in these parts, in a hopeful state; but they not being enough on their guard, got into contention, and their meeting dropped. The old fire had not yet gone out. I had to labor close and plain with them; cleared my mind and felt well relieved. 18th, parted with Anthony Nichols, in good unity, he wanting to go home. The 19th, I started with Timothy Blake, for Charleston, in New Hampshire, to answer a request of George Churchman, and with one day's search found all that could be found, of what he wanted, and sent it to him. The 21st we returned to John Williams', in Hanover. The 22d we had a meeting near the College, at the house of Ezekiel Baldwin. To it came a number who were high in their feelings, and full of high notions. This brought deep exercise over my mind, until the Lord of Hosts was pleased to send forth his word with power, and his Truth in clearness, which made its way and prevailed. Their partition walls gave way; their high feelings came down, and Truth reigned, to the praise of the name of the Most High. First day, the 23d, I had a meeting in the East part of Hanover, and a number of seeking people came to it. I felt the Gospel to flow to them,

and it settled on them as the dew, to the tendering of many minds. May the Lord bless the favor of the day to them, and hold them as in the hollow of His hand. The 24th, we returned to Timothy Blake's. The 25th, had a meeting at Benjamin Folsom's, in Tunbridge, where, after having a favored, solid meeting, and closed the same, they being what is called New Lights, went into their manner of worship, for several hours. They soon destroyed all the precious life that had been felt in the meeting before. It being evening, I had nowhere else to go, and had to stay, see and hear it all. They kept the noise agoing until they wearied themselves. They then went off by one and two, and tapered of until there were none left. I had some discourse with Folsom on the subject, but he insisted it was perfectly right. I had a wearisome night, and was glad when morning came. I pitied them, and left them. The 26th, I rode to Ezra Sleeper's, in Corinth, and had a large, favored meeting at his house. The power of the Lord was felt to be over all. The 27th had another meeting in Corinth. It was also large, and a favored, humbling time. The 28th, I had a meeting at Chelsea, and had the company of the high and gay. I had to come to close, plain work, and was strengthened through Divine Mercy, to perform the service of the day, to the relief and peace of my mind.

The 29th, I rode to Montpelier. First day, the 13th, attended that meeting, in which I had close labor, and felt well satisfied. 31st, I had another small meeting in Montpelier; after that I felt clear to look towards home, where I arrived the 2d of 1st month, 1805, and found my family well, to my comfort.

In the year 1806, a prospect opened with weight on my mind, to visit the meetings of Friends in the south and east parts of our Yearly Meeting. I opened it in the Monthly Meeting, and had their consent. The 7th of the 2d month, I left home, with Nicholas Battey for a companion, and went to Danby, and on first day, the 9th, sat through the meeting in deep suffering, with sealed lips. We had an appointed meeting in the afternoon, in the Valley, where way opened to get relief. The comforting presence of the Lord was felt to crown the meeting. The 10th, we rode to Easton. The 11th, I attended our Select Quarter, where we had the company of

Mary Newbold and Elizabeth Coleman, two goodly ministers from Burlington, New Jersey. We had a favored Quarterly Meeting, and from it I went to White Creek, and on the 14th had a laborious meeting there, having to encounter ease, and a worldly spirit I was mercifully helped to relieve my mind, so as to feel satisfied. On the 15th, we rode to Adams. 16th, we attended their first day meeting, where, after sitting some length of time under deep exercise, and much strippedness of spirit, a way opened in Gospel light and life, to deliver a testimony which much relieved my mind, and was a comfort and satisfaction to my friends. We then went to Hancock, where were a few Friends, and on the 17th, appointed a meeting there, which though not large, was favored with the owning presence of Israel's King. After it, we went to John Gorton's for the night, and found a large family of children, several grown up. In the evening, we had a solemn, tendering opportunity in the family, much to the satisfaction of the parents, and sweet peace of my mind. 18th, we passed on to New Britain, having John Gorton for our pilot. This was a large meeting. The 19th, we had a meeting at Clinakiln, which was also large. In both these meetings, I had painful labor, there being much of a worldly spirit and self-confidence among Friends – states hard to touch. I passed from them with a heavy heart.

The 21st, we had a meeting in Hudson, which was a large gathering, and a deeply exercising time, it being the place where Hannah Barnard had sown much of her infidel seed, so that there was great coolness in the minds of many; yet they would come to meetings when strangers passed along. Through Divine Goodness, ability was given to bear a faithful testimony, which gave me full relief. On the 22d, we traveled to Little Nine Partners. First day, the 23d, we attended that meeting. The 24th, we had a meeting at Stanford. The 25th, we had a meeting at the Creek – my native place, The 26th, had a meeting at Crumb Elbow. From there we went to Poughkeepsie, and had a satisfactory meeting in the town. In the above meetings heart searching exercise was much my lot, for a worldly spirit and a state of ease had got so much the ascendancy in many minds, that it was trying to my feelings to be faithful to the openings of my gift; but in faithfulness,

I found great peace. I had now and then to drop the language of encouragement, to the honest and upright; this was pleasant. We had a meeting in Pleasant Valley, a comfortable time, the meeting ended sweetly. The 1st of 3d month, we had a meeting at the West Branch, Oswego. First day, the 2d, we attended Nine Partners meeting, where I had to come to plain work amongst the great ones, and had peace in obedience. On 2d day, we had a meeting at Old Oswego, and the day following at Apoquague. Here I had to see the ways of Zion mourn, and to mourn with her, in seeing her walls trodden down, by some who ought to have been repairers of her breaches.

We were next at the Ridge meeting. From there we went to the Little meeting, West Branch, Oblong, and proceeded to West Hartford, Connecticut, and attended their meeting. We found them in a tried situation, on account of some who had dissented from them, and were disposed for clamour. Not feeling easy to leave, we staid until after their Monthly Meeting, and then passed on to New Milford, got there on the 13th and had a meeting with them on the 14th. There were many present who were not of our society. It was a time of favor; many minds were tendered, and brought to remember “the rock from whence they were hewn, and the hole of the pit from whence they were digged,” and to acknowledge to the Truth; may it prove a time of profitable planting to that people.

The 15th, we rode to Middlesex, and the 16th, the first of the week, notice being given, there came in a number of sober countenanced people, for whom I nearly felt – it being a day of favor – for the inhabitants of that part of the country are so infested with hireling priests, that if a little light break forth amongst the people, they bestir themselves to cast a veil over it, so that it seemed mournful, and I pitied the people. 17th, we crossed the East River, at Rye Ferry, and went to Stephen Titus’, and being much unwell, I stopped until after their Monthly Meeting at Westbury, on the 19th, where, not finding any commission to preach, I passed the meeting in silence. 20th, we attended Jericho Monthly Meeting, where I had a short, close testimony, and was well rewarded by my Good Master. 21st, we had a meeting at Matinicock.

Here, having a clear, extensive opening, on a deep subject, I mused on it and put it off, until I lost the right time and best strength, and thereby wounded myself and hurt the meeting, and had to suffer deeply for it. The next meeting was at Cow Neck, and having learned by the things I had suffered, I endeavored to mind my Master's business more attentively, and was favored to get through the service of the day to good satisfaction to myself and Friends. 23d, first day, we were at Flushing, where it pleased the Master of Israel's assemblies to lift up the light of His countenance, and raise the standard of Truth, and set its dominion over all. After this meeting, I felt arrested to go into New York City, and appoint a meeting for second day evening the 24th, at Pearl street meeting house. This brought close exercise, as I never had appointed a meeting in the city; but seeing no way to turn to the right or left hand, I gave up, went to the city, and opened my prospect to Friends. They struggled under it for awhile, and proposed several alterations. I let them know I could not turn to the right hand or left. I could give it up and go along, but to alter, I could not. They did not choose to take the burden off me, so complied with my prospect, and informed the people. It was thought that more than two thousand people collected, and He who required the appointment, furnished with matter, and gave ability and utterance sufficient for the day; favoring with His holy solemnity, which covered and crowned the meeting, to the joy of many hearts, and the satisfaction of Friends in general. The meeting closed with thanksgiving and praise, to the Most High God, for His present and past favors, with an humble prayer for a continuation of His mercies that endure forever.

Third day, the 25th, we rode to Westchester, and stopped with Thomas Walker and wife, where we found kind reception. Next day, attended that meeting, and though a stormy day, it was pretty full, and a favored, satisfactory meeting; after which, we rode to New Rochelle, and lodged with Joseph Bowne, when we were kindly treated. 27th, we were at Mamaroneck meeting. Here, finding my mind led into different subjects, I was thoughtful to close in good season; but after sitting down, I did not feel that clear quiet which I commonly feel when I time it right; but being unwilling to rise again, or

kneel – for my mind was arrested with both – I sat until it wore off, and then broke the meeting. After I got out, an Elder came and took me by the hand and said, “Joseph, thou hast been preaching to others to be faithful to their gifts; hast thou been faithful to thine? I confess I did not expect the meeting to end so,” and turned away. Though I did not expect to be found out in that way, I was glad to meet with such honesty from the Friend

We went on to Harrison’s Purchase, where we stopped until first day; we attended that meeting, according to prospect, and had another in the evening at North Castle. In both these meetings ability and utterance were given to bear a faithful testimony against the unlawful love of the world, the love of ease and carnal security, and I felt comforted in the quiet I enjoyed. The next meeting was at Shapagua. Here I had to put on my mourning garment, and call on the Ministers of the Lord, to weep between the porch and the altar. The day following, we were at Croton Valley. Here we had a comfortable meeting, with a little company of well concerned Friends. We passed from this to Amawalk, where we had a serious, good meeting, and then went to Cortland’s Manor, near the mouth of Croton, and had a meeting there to good satisfaction. We passed on to Peekskill, and had a meeting in the evening, where I remembered the apostle, who felt a necessity to labor in weakness and fear. After this, we went to West Point, and crossed the river and mountains to Cornwall, to see my aged friend, David Sands, who had lately returned from a long religious visit in Europe. We found him cheerful, enjoying the rich sheaves of a well gathered harvest. While here, I felt arrested to have a meeting at Newburgh. It kept with me with weight, and I saw no better way than to open it to Friends, who seemed not opposed to it. It was agreed on; we set out with a young friend to pilot and assist us. After we got into the road, it was shown me, in great clearness, that the offering was accepted – the will was fully taken for the deed – and I was at liberty to go home – a joyful release. We dismissed the young man and went forward for home, and made no stop except for rest, etc., until we got to Troy, where we stopped to their first day meeting – to me a refreshing time, the living presence of the Lamb of God was

felt to be in the midst, sweetly giving strength for every good word and work. I being unwell, and the weather unfavorable, we got no farther than Granville by 4th day. We stopped and attended that meeting. In it I had satisfactory service. This was the last meeting we attended in this journey. From here we went direct home; got there the 18th of the 4th month, and found my family well, and glad to see me return.

On the 7th of 5th month, 1807, I set out to perform a visit to Friends of Upper Canada, and Farmington Quarter, in company with Valentine Meader, (my son-in-law), and Nathaniel Austin. We went to Peru on seventh day, and attended that meeting on first day, the 8th. The 9th we had a meeting in the town of Jay, about twenty miles up the river Au Sable. 10th, we had a meeting on the west branch of said river; both of them small meetings, amongst a careless, easy people, who cared very little about religion; so that it seemed like beating the wind, to preach to them. 11th, we had a meeting in Chesterfield, to good satisfaction; the people were attentive, open and tender. 12th, we attended meeting at Peru again, where I had extensive labor, and was much relieved in mind. In the afternoon, we had a favored, satisfactory meeting, two or three miles north of Friend's meeting house. On the 13th we set forward for Upper Canada, traveled seventy miles through a wilderness almost without inhabitants, the road new and miry, so that it took us two days and a half to gain Salmon River, where there is a newish settlement, mostly Scotch, and finding no way to cross the river St. Lawrence until second day, the 16th, we lay at one Comon's, who went with us across the river, and landed us in Charlottebury. We rode eight miles and took dinner in Camwell, and on the 17th and 18th traveled to Elizabethtown, staid with Matthew Howard for the night, and were kindly entertained. We had a meeting in this settlement. The people were civil and quite attentive, and appeared well satisfied; thence to Gershom Wing's, (a Friend), twelve miles ride, where we had another meeting. It was a favored, tendering time. May the hand of the Lord be over that people for good!

After this we journeyed through a long wilderness for Kingston; the weather being rainy, and the roads new, we,

and the horses were much fatigued, but were favored to get through in good season on the 21st, and went to the Widow Brewer's, in Kingston, where we were kindly received. First day, 22d, we attended the little meeting there, which was painful, on account of the want of true zeal and faithful obedience to the knowledge already received by some of their members. I had to come to plain work, and found peace in being faithful. Not feeling clear, I appointed another meeting at the 4th hour in the afternoon, at the same place, which was trying to an hair's breadth. The people being uneasy and restless, it seemed hard getting into the quiet, or a suitable preparation either for worship or service. Thus tried, I sighed to the Lord, and breathed in the groanings of spirit, that He would arise for the help of the needy, and order the battle of the day. He was pleased to still the bustle in a marvelous manner, and open the spring of life in the needful time, so that the testimony of Truth went forth in clearness and living authority, to the breaking down of the strongholds of opposition for that time. Blessed be the mighty power of the Lord forevermore!

The 23d, we rode to Adolphus town, and went to John Dorlan's – an old friend of my father's – where we were cordially received. 24th, had a meeting with Friends there. Next day, we attended their usual meeting, with them, and in the afternoon had a meeting with those not of our Society. We next had a meeting across the Point, in the Court House. In both those meetings the people were sober and attentive, and parted with us respectfully. From here, we crossed the Bay to a settlement of Friends at Ameliasburg, where we had a large, favored meeting, for the place, and I passed on cheerfully. Seventh day, we rode to Westlake, and put up at a Friend's house. There soon came in a number of people. I felt that I could not stay in the house in peace. The sun was all of two hours high when I walked into the woods, and did not return until after dark, when I found the house clear of the company. The next day, at their meeting, I was led in the course of my testimony to take up the subject of high professors taking advantage of the necessities of the poor, to screw them down, and grind the face of the needy. I was led to make some close remarks on the subject; but not feeling

clear of the place, we appointed a meeting in the afternoon, and to it abundance of people came. I had to take up the subject at large, and show that the rich had it in their power to wipe the tear from the widow's eye, and make the fatherless rejoice, and their hearts bless them; that the honest and industrious poor ought to be helped. This would be acting as Ministers of the Lord to the poor. But when the rich took the advantage of the poor, to increase their boards of shining ore, they made the poor to sigh, the widow to weep, and the fatherless to cry for want; thus adding grief to sorrow, and vexation to those already in trouble; so that in vain is the profession of such. The Lord will have no respect to your offering, until you can stretch out your hands to the poor, to relieve the agonies of woe. The word of Truth went forth in that authority, that all opposition fell before it; the meeting became very much broken into tenderness of heart, and many to weeping – a solemn, humbling time. May the Lord bless it to the people, to the praise of His own name!

After we left there, I was informed by my company, that those who gathered at the house where we first went, came there on account of an arbitration between a rich Friend and a poor man. They sat by and heard the investigation, and it was made to appear that the Friend had taken unjust advantage of him several ways, and screwed him down unmercifully; that when the award was brought in, the Friend refused compliance, and went off offended. This took place while I was in the woods. Both parties were at the meetings, and they heard the Friend came forward the next day pliantly, and was willing to settle: I had reason to hope that some good was done, and I had in humility, to admire the tender care of the Lord, in leading me into the forest, solitary and alone, so that I heard nothing of it until I got clear from them. I have often found it good to adhere to impressions felt, though at the time I knew not for why or what.

The 30th, second day, we set forward to Yonge street, rode about forty miles through woods and mire, and weary enough when night came. We put up with Joseph Keeler, a friendly man – his wife a member. Here we had a meeting in the afternoon, which was to our comfort, so that we were glad we were here. We passed from here to Whitby, forty miles, and

reached Russel Hoag's, a kinsman of mine. He was educated a Friend, and his wife a Baptist; each closely attached to their education, so that it made hard work in their family, they having a number of children. They both earnestly endeavored to get as many as they could to go with each of them, so that I pitied the children. The parents brought this dilemma upon themselves, and it was but just that they should feel the rod of their own choosing. 3d of 6th month, we had a meeting at his house, amongst a people settled at ease on couches of their own choosing, off of which they seemed determined not to be moved. To preach to them seemed to make no more entry to many minds than water poured on a rock. I parted with my kinsman with a heavy heart, who feels the weight of his situation, and none in that place to unbosom his grief to, so that his trials are deep, and afflictions great; but it is the reward of his own conduct.

From here, we went to Timothy Roger's, at Duffin's Creek, eight miles, who seemed rejoiced to see us. A few years before this, he had moved from my neighborhood. We tarried with him one night, and I was glad to see him so comfortably settled. We took a solid parting opportunity with the family, and went on to Asa Randall's, at Whitchurch, the 4th. First day, 5th, we attended Friends' meeting in that town, and appointed another in the afternoon at the same house, which was large, and the minds of the people were open to receive what the Great Master had for them; and the Lord was pleased to favor with a plentiful shower that softened and tendered the soil, and revived the tender plants.

Second day, we rode to Yonge street, and went to Jacob Winn's, another Friend, who had moved from my country. He and family seemed much joyed to see us. Third day, we went to Ephraim Dunham's, (my brother-in-law), in Queen street settlement, where we had a large, favored meeting. The Truth went forth like a sword, that divided between the precious and the vile, and reigned over all wrong that day to the honor of the cause of Truth, and I hope to the praise of the Most High God. 8th, we attended the Preparative meeting, at Yonge street. Notice being given, the meeting was large. I was led into a close, searching line of testimony. I felt the Truth to prevail, and its authority to rise in dominion over

all opposition, to the great joy of my heart, and the comfort of many honest minds. Magnified be the name of the Lord, who abundantly giveth strength sufficient for the day!

The 10th, we rode to Uxbridge, a long stretch through the woods, and had a meeting with a few Friends there. It was a tendering, comfortable opportunity. 11th, we returned to Yonge street. First day, the 12th, we attended Whitchurch meeting. Here I was led into a painful exercise, being deeply distressed, and saw no way to get relief but to tell Friends how I felt, and how it appeared to me it was with them, and how it came to be so, and what they had to do to get into a better state, though it was much in the cross. I was finally relieved, and after meeting, felt my cup to overflow with peace, as a river. I was told by a Friend of that meeting, that I had twitted them of facts, and that it was so; for they had been in a sad quarrel, and he hoped it would do them good.

Second day, the 13th, we attended an appointed meeting, at Queen street for Sarah Pope, of Jersey, and Gulielma Widdifield, of Philadelphia – a good meeting. 14th, we had a meeting in the south part of Uxbridge, it was small. Being election day, many of the men were gone. We had a fine company of women, and a favored, tendering time. The meeting closed under a sweet solemnity. 15th and 16th, attended Yonge street Monthly Meeting; abundance of people came to it. After sitting awhile in this meeting, under a close, lively exercise, I felt a clear opening, and lively motion to rise on my feet, and when I had opened my subject, it was all taken from me. I stood a little, then sat down, and felt great peace in being resigned to the Lord's will. The people were much disappointed; but the women had good service. In the last meeting my bow was well strung, and I returned from the field of labor well rewarded.

The 17th, we rode to Humber, where I met with my wife's sister, Elizabeth, who I had not seen for nine years. Here being taken sick, I stopped one day. First day, 19th, I parted with the family, with an exceeding heavy heart, and rode forty-three miles. The roads were generally muddy; the country being new, we had deep mud holes to plunge through. We arrived at the Government house at the head of Lake Ontario, where we staid all night. 20th, we got into Pelham; 21st,

this morning, parted with our southern friends, and next day attended meeting there. It was a crowded one, and much of mixed multitude. Here, my son-in-law bore the most able testimony, I thought, that I had ever heard from him. I had to follow on, and the Lord was good, and clothed with strength sufficient for the day, furnished with matter and utterance equal to the occasion, and raised the Truth in dominion, and exalted the standard of righteousness to our great joy, and to the honor of His holy and ever adorable name.

The 23d, we attended a little meeting at Wm. Showell's. Here I was shut up in silence. At the close of the meeting I thought I felt it best to remark, that it was they, and they only, who waited on the Lord, that renewed their strength; and and it appeared to me, that if the people then gathered had waited as intently on the Lord as they had on an inferior object, no doubt we should have had a fine, precious meeting. I felt well satisfied in making the remark. After meeting I felt easy to go on to attend an appointment in Cowland, where a number of sober looking people came together. Here the well-springs of the Gospel were opened, and its waters ran freely, forcibly, and made its way in the dry and parched, as well as other kind of soil, and abundantly refreshed the tender plants – a day of favor to the people. May it be remembered with thanksgiving and wisely improved!

Seventh day, we visited Niagara Falls, a great curiosity of nature. From this, we went to Black Creek, attended that meeting on first day, the 26th. It was large, and a renewed visitation of the Lord witnessed. Oh! that the people would improve their favors.

The 27th, we crossed the Niagara river at Black Rock, into the States, and traveled through Buffalo Indian settlement – a beautiful tract of land – the Indians were very kind. Finding their crooked paths puzzled us, they sent one to pilot us to the few Friends who had settled a few miles from them. With these Friends, the 28th, we had a favored, and to us a refreshing meeting. 29th, we rode thirty miles, mostly in a wilderness, through good land. 30th, we continued our wilderness travel twenty-eight miles. The 1st of 7th month, we came to Abraham Lapham's; we got a little refreshment and went to Caleb Macomber's where we stopped and got some rest, for

we and our horses were much fatigued. 2d of the month we had a meeting at Asa Aldrich's, in Palmyra – a laborious, exercising meeting. I was led to show that one fault-mender was worth many fault-finders, as none could mend a fault, but those who committed the fault, and while people were looking up others faults, they certainly neglected their own. I had to come to plain work, and felt quite comfortable after it. First day, 3d, we attended Farmington meeting; this was also a tribulating time to me. I was led to address the backsliders, who wanted to be esteemed, and like Adam, were hidden under a fig-leaf covering; showing them, that would not do, as also the eagle-eyed, to spy out others faults for an excuse for the neglect of their own duties, showing them the neglect of duty was wrong, and doing wrong was the neglect of duty; and while they were condemning others, they were acting like them, and ranking themselves in range with those they despised. This was not wise. I was enabled to open these points close and plain, to the relief of my mind. Near the close of this meeting, I felt drawings towards the youth, and appointed a meeting the 4th hour, the same afternoon. Many came to it, and He that declared Himself to be the true Shepherd, was pleased to be in the midst, and to break and bless the little with an abundant increase, so that there was enough and to spare. And Oh! that the dear youth would gather up the fragments, and let nothing be lost. 4th, being rainy, we lay by; 5th, had a meeting in Bristol, among the Baptists, who come so armed, that it caused a long silence. At length my son-in-law felt authorized to tell them that we had not come for battle, nor to preach any other doctrine, than the grace of our Lord Jesus Christ, which appeared to all men, by which we are to be saved, if we are saved, and that, through faith in the gift, and the Giver of it. This so settled the people that they laid down their arms, and the way opened for gospel communication, and it flowed freely. A solemnity came over the meeting, and it ended pleasantly.

From this, we returned to Farmington, and attended their mid-week meeting on the 7th. To me it was a solemn parting, feeling my mind drawn into tender sympathy with the honest-hearted of that place. May the Lord be their helper in every needful time! In the afternoon we had a meeting at

Palmyra, among a people that was so much in the outward, that it was heavy wading to get along. The next meeting was at Junius, on the 9th. Here was a small settlement of Friends, some of them under a good exercise, to whom the language of encouragement flowed freely. After the meeting, we rode twenty-two miles, to Scipio, and on first day, the 10th, attended that meeting. In it I hurt my testimony by making an apology to soften the matter, and soon discovered I had weakened my hands. After the meeting an Elder – after making a long apology – remarked to me, that the Truth did not need an apology, and he thought a great porch and a little house did not look well; and if I saw anything in him, he was as willing to receive as to give. I told him I had nothing, only he had chastised me for an apology in a good work, and I thought he was in as good a work, and had made as long an apology, which I thought did not come out right, for there was no more need in one case than the other. So we parted, and I hope we both learned a good lesson. We had another meeting in the afternoon, in which I had close work, but I took care not to make an apology. 11th, had a meeting at Calvin Tupper's, a favored time. Truth broke in on some minds, like the breaking in of mighty waters. After it, we rode to Sempronius, and had a meeting there on the 12th. The people were mostly not Friends. I sat a long time in this meeting, under such a dark cloud of distress, that it seemed almost insupportable. I cried in my agony, "O Lord! what have I done amiss? show it to me and purify me, until I am acceptable in thy sight;" and in deep prostration of spirit I lay low. In this condition, a language saluted the ear of my soul, remarkably clear and forcible; "How shall the dead be raised – or thou be qualified to speak feelingly and effectually to their conditions, if thou art not baptized for the dead, and feel the weight of distress that is on them? Or how canst thou pray for them fervently, without feeling their distress and their wants?" This was a good, profitable, and instructive time to me. After passing through this, I felt a lively motion to rise on my feet, and set forth in a clear, lively manner the tender mercies of the Lord, in often calling upon, and long waiting upon the children of men, for their return to Him; also the nature of spiritual worship, and what qualified

therefor, and the great loss sustained by all who do not believe the Truth and neglect these things. It was a memorable time to me, and may the Lord be pleased to make it so to the people, to the everlasting praise of His own name!

The 13th, we rode to De Ruyter, and had a meeting there on the 14th, to good satisfaction. 15th, we rode to Brothertown, and went to John Dean's, an old acquaintance of mine; we were glad to meet once more. Friends living very scattered, it was thought best to lay by on the 16th. First day, 17th, we attended their meeting. It was large for that place. Several of them came sixteen and eighteen miles to meeting. It was pleasant being with them, on account of their lively concern for the testimony of Truth. We had another meeting in the latter part of the day, with the Indian natives; we found a very open, cordial reception among them. 18th, we went to Weston, and had a meeting there on the 19th. Here I was led to feel much for those who were disposed to halt, and question the way of Truth, instead of coming up in the pointings of duty, which they already know, and so avoid the cross of Christ; and thus deprive themselves of a growth in experience and knowledge of the mystery of Truth, and the comfort arising therefrom; thus endangering the loss of the crown. A sense of these things gave me pain and sorrow of heart, and I felt pity for them.

The 20th, rode all day. 21st, we got among Friends in Mayfield, and had a meeting with them. 22d, had another meeting at Abraham Wood's. 23d, was at Northampton, and had a meeting there. Not feeling clear of Mayfield, we stopped to their first day meeting, the 24th. Here, my good Master opened the door of utterance, furnished with matter, and gave ability fully to clear my mind, so that I felt relieved, and clear of this part of the country, where I had to wade under deep exercise from meeting to meeting, with much ardent labor. To me it was a joyful release, and an humbling, tendering time to the upright in heart. At 5 o'clock we had a precious, good meeting at Providence. 25th, we had a meeting at Galway. Here, I had to call on those who were at ease in Zion, and couched on their beds of ivory, and to blow the trumpet of alarm amongst them.

From here we went to Ballston, and all our little company

felt very much distressed in coming into the place, which continued with us. Third day, we attended that meeting. General notice being given, there came in many who were not Friends. We sat silent the usual time of holding a meeting, when I informed the people, we had requested their attention, and were glad of their company; that their solid deportment was grateful to our feelings; but as the Lord had not given anything to communicate, we felt it not safe to undertake to preach, without His help and direction; lest we run when we are not sent, and that would not profit the people. Therefore, we believed it best to be resigned to the Lord's will, who always knows what is best for us, and He would do right. I then informed the people that I wanted an interview with my Friends, and if they were willing to retire, it would be grateful to my feelings. They rose up with pleasant countenances and went out very quietly. I afterwards heard they were well satisfied. We had not sat long by ourselves, before I had to address them in this language: "In the foregoing meeting, this was presented, and it still remains with me: 'There is death in the pot, and bitter gourds put therein, by those whose business it was to provide wholesome food for the needy and sickly; having no Elisha among you to direct what to do, nor meal to put into the pot to take away the bitter, neither had it been sought for; therefore death remains in the pot.'" After clearing my mind, I got away as soon as I could, but felt great satisfaction in being faithful. A while after, I was informed that there could be nothing more appropriate, and at that time there was an Elder in that meeting who had so conducted, as to get the meeting into an unsettled and divided state, so that their neighbors would not meet with them; and they could do nothing with him, short of dismissing him from his station, and disowning him from Society. Then the confusion settled away, and things returned to their former quiet channel.

From here we went to Troy, and attended their fore and afternoon meetings on First-day, 31st. In both, we had good service, and were well accepted by our Friends. After the last meeting, my master took off the harness, and showed me that I might go home. Accordingly, we set out early on second-day morning, and rode several miles without much

discourse. Observing that Nathaniel and Valentine rode with their heads down, it came lively into my mind to ride up to Nathaniel and relate a fable that I had fallen in with; so I said to Nathaniel, I have concluded to go home like the old jay-bird. He said, "What does thee mean?" I then remarked, that among the fables, it was stated that the jay-bird took a feather from every bird, and plumed herself with them. Then she was the finest bird in the woods. At length the birds discovered how it I was; each came, claimed, and took its own feather. She looked on herself and exclaimed, "I am the poor old jay-bird." I said, "I am going home, the old jay-bird. The good Master has harnessed, and plumed us in this journey, and has now taken it off; therefore it was best for He and I to be contented with it, and go home, the old jay-bird. For the Master had a right to do it, being the rightful owner of the plumage, and now it is best for us to go home and do as well as we can." He replied, "This will do. I have thought a good many times since we have been out, feeling what I have, and seeing so many clear proofs of its being right that we are out in this work, that I have concluded, if I live to get home, I will live as I ought, and do better than I ever have done. But since leaving Troy, I have felt so poor and stripped, I did not know what to think." I then remarked, that "Mordecai did not give out after riding the king's horse because the royal robe was taken off, but quietly went and put on his sackcloth, and waited at the king's gate; and by that means was found worthy to be promoted to greater honor. And so it might be with him and me, if we did right." The discourse ended, with his concluding to do right; but, poor man! he has fallen further into the dark than he was before. We continued on our way homeward, and when arrived there, found all our families well, to our mutual joy.

After returning home from my long Eastern journey, I remained about home most of the time for several years, being often confined with sickness; yet I made several visits within my own and neighboring Quarterly Meetings. Of these visits I find no correct minutes. I have lost the date of the year, and considerable of the minutes of one long journey; so that I can do no better than relate, what clearly occurs to my memory.

I set out late in the Fall of the year; went to Queensbury,

took that meeting, Saratoga, Milton, Greenfield, Galway, and several other meetings. From this part I went to Cherry Valley, with having, I think, one or two meetings on the way. From Cherry Valley, we commenced having meetings for the most part, as often as one a day, for, I think, two months; and having got into the edge of Pennsylvania, and almost beyond civilization, I felt easy to turn about. In this part of the visit, we met with great openness, and kind reception with the people.

On our return to the older settlements, we stopped at a tavern where two men had just entered into a warm dispute relative to the Indians. They ran so high in argument, that one asserted they were savages, and ought to be cut off from the face of the earth; that they were worse than the beasts, and had no souls. The other argued that they were of the human family, possessing all the feelings of sensibility that we have, and that they were as capable of being improved as we were. When they had tired themselves, they turned to a plain, genteel looking man, and asked his opinion on the subject, who answered thus: "There has lately been a missionary out on a visit to a tribe of Indians, that never had been visited by a Christian minister before, who preached to them four times. At length, he took up the subject of the conception, birth, life, miracles, ministry, crucifixion, resurrection, and ascension of our Savior, in one sermon. He stated that all his other sermons were well received; but, after this meeting – as is their universal custom when they hear preaching they do not understand or believe, they call a council, and agree what answer to give the minister, and if they do not approve, they hear him no more – they called a council, but could not altogether agree in belief; so they put it on one of their chief speakers to give the minister an answer. The Indian said, 'Well, then me go into the woods,' and retired about four hours. When he returned, the Indians gathered about him, and said, 'Well, what you think?' He replied, 'O, minister preach true, certain.' One exclaimed, 'Minister no preach true; a man hang up till he is dead, a great hole cut in his side, all the blood, all the water run out; he no live certain.' Then the chief speaker began. Now you hear me; me tell you. The Great Spirit speak all things; He make all

the people; they all His children; He love them all; He tell them to love one another, and do good to one another. But some of His children, by and by, grow bad; they quarrel; they cheat; they tell lies; they make some of the rest of his children do bad. The Great Spirit see it; He sorry; He speak to them; they no mind Him; He speak to them again; they no mind Him. He see they grow very wicked; He much sorry; then Great Spirit think, think, think. He say, 'Well, Me send my son; they mind Him.' He know his son must have body, or they no see Him. He look all over among the women; He see one very good woman, purer than all the rest. Now you hear; you mark and remember; the Great Spirit speak a body in that woman. When that body came into the world, and grow big enough, He fill that body full of He-self. That His son. Now you hear, mark well, remember. You know the Great Spirit speak all things; He speak cold weather; that may come great deal snow, great deal ice. No snow, no ice in warm weather; all water then. So Great Spirit speak warm weather again; and that make all the snow, all the ice back to water again. Now, you remember that me tell you, the Great Spirit send His son; He came; He do much good; cure the sick; He make blind folks see; He make lame folks walk; and He make some dead folks live. His good children much glad, they mind Him; His bad children no mind Him. He speak to them; He tell them they no mind Him. He then speak strong, very strong. That make them very mad. They get together; they catch Him; they kill Him. The Great Spirit see it. The Great Spirit much sorry to see His children so wicked. Now, you remember; the Great Spirit speak that body; He no lose that body; He speak that body to life again; He call His son home. That body, spirit before He came into the world; that body spirit now. The minister preach true, certain.'" Here, he stopped, with this observation: "Now, gentlemen, you may judge for yourselves," got up and went off. I was sorry that I had not detained him a little, to know who, and what he was; but my mind was in such a muse on the subject, that I did not re-collect myself until he was gone; and I can say no more, than that he appeared to be a sensible candid man – and was very likely a Methodist Missionary.

From this western travel, we put forward to Brothertown,

where we found a few Friends; some living with the Indians, and had several meetings thereabouts, to good satisfaction. Then, passed on, taking all the settlements of Friends on the west side of the North River as we traveled southward; having many meetings among those not of our society, where we met with open doors and kind reception.

In Unadilla, I was attacked by a Presbyterian deacon, almost as quick as I sat down after speaking, who tried hard to get into an argument. Thinking there was not much good to be got by it, I endeavored to bring the business to short, plain work. After altercating the matter a little, I brought him to agree, that what could not be proved by Scripture, should be rejected. He strove to open the subject of unconditional election; but I thought it not best, as we had had a favored meeting, and the minds of the people appeared sober. I asked him, "By what are we to be saved; by works?" He answered, "No." I then asked him, "Are we to be saved by faith alone?" He answered, "No." I then asked him, "By what are we to be saved; is it by grace through faith, and that not of ourselves?" He answered, "Yes." I then replied, "The Grace of God that bringeth salvation, the Apostle tells us, hath appeared unto *all* men; and remarked, that there are no more in number than *all*; therefore there were none overlooked, and that His grace did not appear as an outward object to the natural eye, but *in* man in its own power of manifestation." To this he agreed. I then replied, "If it appeared *in* man, it was certainly put within his reach, and he could lay hold of it; and thou wilt not deny that the grace of God, is over all the power of the devil." He answered, "It is." I then remarked, "If this is so, as thou acknowledges, were all mankind to lay hold of this grace, and believe in it, it would teach them the same thing – to deny all ungodliness, the world's lusts, to live soberly, and to do right in all things. So thou seest we should all be engaged in the one concern; eyeing the same thing, and walking by the same rule. Now, what room would there be for division among the people, or occasion for disputes?"

This so confused the deacon, that he stood some time silent. The people all sat quiet, till the subject was brought to a close, when several spoke to this effect: The stranger

reasons fairly; it is good, sound doctrine, and you ought not to crowd upon him. Here it ended, and I was truly glad to get through, without having the people's minds jostled, or drawn from under the solemnity that was over the meeting, which was the object aimed at, and through mercy, attained. It is not desirable after a solid meeting, to get into a discussion upon what has been said, but many artful sectarians will seek to do it, I have thought, purposely to divert the attention of the people from what they have heard and felt.

We passed on, having meetings where way opened for it, until we got to Otego; there was a settlement of Friends. We had several meetings thereabouts. At one of them, were people of different persuasions; amongst the rest, a deacon; and in our company, we had a young woman a preacher, who, in the early part of the meeting gave us a short, lively discourse. The deacon arose quickly, and reproved us for suffering a woman to preach. When he was through, I asked him to be quiet until the meeting ended, and then we would answer to that. He remained quiet until near the close of the meeting, when the woman Friend kneeled. After the prayer ended – in which she was favored – the deacon arose and tantalized her for presuming to pray when there was a man Minister by, whose duty it was to do that service. He laid women very low. By this time I felt my mind well harnessed for the occasion. I took up the subject in a calm, pleasant way, beginning with the promises, and went through the Prophets, Christ being born of a woman, Christ sending women to preach His resurrection, Paul's recommending Phebe and other women, as fellow laborers in the Gospel, and lastly, Paul's teaching women how they should behave when they prayed or prophesied. When the subject was closed, the people appeared more solid than in any other part of the meeting, and acknowledged their satisfaction with the reasons and meeting; so that the Lord disappointed the device of the crafty, and turned their folly on their own heads.

I think, from here, we passed on to Oakhill, taking meetings on our way. Thereabouts I felt drawings to have some meetings with those not Friends. At one of these, their Priest came. I was led to show, that God, by, and through Jesus Christ, had provided means in the gift of grace, and pouring

out of His spirit upon the children of men, and to show, if they believed in it, and walked in it, and through the Spirit, mortified the deeds of the flesh, that this Spirit and grace of God would enable them to live without sinning, in word, thought, or deed; and that this was the perfection we believed in, and sought to go on to, quoting many of Paul's sayings in confirmation; and I was led to show that Paul, in walking by this rule, overcame the world, fought the good fight, kept the faith, and obtained an evidence that there was a crown laid up for him in heaven, and not for him only, but for all those who love the appearance of the Lord Jesus Christ: with this I closed. Their Minister rose quickly, and with a warm tone of voice exclaimed, that he had labored among them, by night, and by day, and had gone with his life in his hand, to gather a little flock; and now, when the wolf came he thought it his duty to come and guard his flock, and that what they had heard was false, for there never was a man, who lived a day without committing sin enough to damn him; forgetting, that by such assertions, he made God unjust. He carried the matter so far, as to assert that Paul lived a sinner all his days and died a sinner, excepting only his hope in the mercy of Christ. With this assertion he sat down, and I made a few short, plain remarks on the several points to which he had objected. I then turned to the people, and reminded them that I had not come there to invite them to be Quakers, but to call them to Christ, and to the word of His grace, which the Apostle said would build us up in the most holy faith, and give an inheritance among the sanctified; and the people could judge, if to preach Christ, and to recommend to the word of His grace, was false doctrine; seeing I had the Apostle with me in sentiment and practice, and as to the Apostle's living and dying a sinner, they might judge; querying, which knew best – Paul, who had left his experience on record, or this man who had come into being almost two thousand years afterwards – seeing there was a flat contradiction between them. I then sat down and waited a little; no reply being made I acknowledged the civility of the people, and closed the meeting; but the hearts of the people were moved; they reprobated their priest's conduct, and urged me to stop and preach for them again; but I was glad to get away from

them as easily as I could, and could but rejoice that the Lord returned the priest's venom on his own head, and caused it to work more to the settling of the people in the belief of what they had heard, than otherwise would have been, had he been peaceable.

I went on, taking Friend's meetings, and had a number with other people on the west side of the Hudson river to New York, and attended the Yearly Meeting through. After it I went to West Chester, and, having spent all my pocket-money, I concluded I must go home with my prospect unfinished. At evening a Friend came in where I was, who took me by the hand, and left a ten dollar bill with me, saying, "Take it, thou hast need of it," and went out. I knew I had not told any one my situation, and all excuse being out of the way, I had to give up, and finish my visit. After attending West Chester meeting, I went into Connecticut, and visited all the meetings of Friends in that State, west of the Connecticut river, and had a number with the Presbyterians and Baptists, where I found laborious getting along. They were very much afraid of having their old castle shaken, but my good Master favored with strength and utterance, so that when I got through I felt well relieved. Returning to Nine Partners, I visited several meetings thereabouts, and took some on my way home, where I arrived after an absence of more than seven months, found my family and friends generally well, and felt my mind richly rewarded with the enjoyment of peace.

I have but a part of the account of my next journey, the date being lost,¹ and my recollection not retaining the particulars with correctness, until I was in and about New York, where I met with kind reception.

When on Long Island, after having several meetings with Friends, I felt forcibly arrested to have several meetings with those not of our society. This prospect was not favored by the Hickses; though they did not forbid it, they held back, so that I could get no company or assistance. I concluded that it was in vain to run against wind and tide, so turned my attention

¹It appears by the records of his Monthly Meeting, that he was liberated to perform this visit in the 9th month, 1809.

for home, and rode to Danby, more than two hundred miles, and there was taken very sick, confined I think, nearly three days, and thought of calling on a doctor, but my Master told me, if I would go back through Connecticut and pay up the arrearage of the other visit there, and go on Long Island, and do His will, He would cure me without a doctor. I thought of it awhile and promised my Master if He would go with me, and show me plainly what He wanted, I would go, if it was through fire and water. In a few hours I was well and able to ride, and turning about rode to Nine Partners, and took a Friend, a bold man, and went into Connecticut. Had a meeting or two on the way to West Hartford, where I called on Thomas Rotch and wife, and told them I had come back to give up that concern to them to look to. I had intended when there before, to have a meeting in Hartford town, but they were so loath I should appoint a meeting there, that I gave it up and it had remained with me ever since; now I resigned it to them and Friends of that place. They would not take it from me, but chose to appoint a meeting. Thomas and his wife attended it. After meeting, Friends let me know that if I wanted any more meetings in the town, the way was open for them. I informed them I desired not to do anything more than my Master bid me, nor to run without His command. I then went to New Milford, and attended Friends' meeting. There I parted with my companion, took another Friend, attended a little meeting in the southwest part of the state, and taking a Friend from there, went on the Island among those not Friends. I did not go near Friends until I had got through all the meetings I wanted with other people. My great and good Master favored and helped me through all in a wonderful manner. Honored and adored, forever, be His holy name!

There is one event I think best to note. The second meeting I appointed, after getting on the Island, was among the Presbyterians, near their meeting-house, in a school house that we obtained liberty to have for the purpose. Shortly after the people were notified of the appointment, the priest of that place came to the Inn where I was, and about ten or twelve with him, and attacked me. We soon got on the subject of election and reprobation; he being very full of talk

would give but little chance to hear, and if I attempted to speak, he would break upon me with this assertion, "I came to convince you, I can convince you, and I will convince you," and if I mentioned any text of Scripture, he would reply, "you could not pick a better text for me," and would go on and put his own construction upon it, going his round over again, so that I saw it was in vain to attempt to reason with him, as he was determined to have all the talk. I sat silent until he had somewhat emptied his fund, and then said, "Wilt thou answer me a few plain, simple questions, right to the point?" He said, "I will." I then queried, "Art thou sound and unshaken in thy own principles?" He answered, "Yes." I then asked if he believed that everything that took place to the smallest iota, was fore-ordained? He answered, "Yes." I then remarked, "If I thou wilt hear me a few minutes, we will decide this dispute on thy own ground. If all this is so, I was fore-ordained to be a Quaker many thousand years before I was born, and to be just such an one as I am, and to have the disposition I have, which is to make thy principles look ragged, and I am doing the will of God, and can do no otherwise, and thou dost not know but that I am one of the elect for happiness; and this is not all, if these things are so, it was fore-ordained that I should come here and appoint a meeting in this place, and that thou shouldst not like it, but shouldst come here to convince me, saying thou couldst do it and wouldst; also that it was fore-ordained that thou shouldst not convince me, for if anything, I feel stronger in my principles than before, and of course it was fore-ordained that thou shouldst labor in vain." I then said, "Is it not just so?" He sat mute for awhile. I again queried, "Is it not just so?" now answer me to the point. He answered, "I suppose it is." When this came, his company went out at the door like a flock of sheep, and he followed them. Thus I was released, and felt bound gratefully to acknowledge the goodness of the Lord, in opening a short, plain way to confound their false doctrine, and silence the boasting tongue.

After getting through. this meeting with others to my satisfaction, I went to Fry Willis' and released the Friend who had been with me, as he was desirous to go home. I rested awhile, then visited the rest of the meetings, and felt at

liberty to go home, not having met with any opposition now, though I went among the Hickses; they were very smooth to me, so I parted with them, and set forward for home, after spending near five months away from my family; one month and a half longer, I think, than I need to have done, if I had not been interrupted.

Chapter 6

In the year 1812, having for a long time had a prospect of a religious visit to Philadelphia Yearly Meeting, and to the settlements of Friends in the Southern States generally, and now feeling the concern weightily to increase upon my mind, I laid it before my friends, and obtained their unity and certificate.

I set out 30th of 10th month, having Weston Macomber for a companion. Had a meeting at Waybridge, and went to the Quarterly Meeting at Danby; after the Quarter had a meeting in Dorset, amongst the Presbyterians, much more favorable than I expected. First-day, 8th of 11th month, attended meeting at Granville, which was large and much favored; went next to Easton Quarter, and attended that meeting, where I had good service; next to Saratoga, and had a large good meeting; then to Queensbury, and attended that meeting, first-day 15th; from thence to Greenfield, Milton and Galway, where we attended a Monthly Meeting on the 18th. 19th, started for Duanesburgh; 20th had a meeting there; 21st, had one at Berne, and went next to Stanton Hill, and attended a meeting there. We then set forward and drove seventy-two miles in two days, and reached Tristram Russell's, in Newburg Valley, and attended their Monthly Meeting next day. The I day following traveled sixteen miles and attended Cornwall Monthly Meeting; after this, we stopped at Smith's Clove, and had a meeting; from thence to Hardwick, Sussex County, New Jersey, fifty-three miles, arrived on seventh-day evening, and attended that meeting on first-day, 29th. 30th, we had a meeting at the same house. Finding my mind clear of that place, 1st of 12th month, we rode to Kingwood; 2d, to

Buckingham, in Pennsylvania, and arrived just before their Preparative Meeting broke up. 3d of the month, we reached Philadelphia, and made our home with Thomas Scattergood. Having met with an accident by a hurricane, which rent our carriage top to pieces, we had to stop here to get it repaired, and were detained till first-day. This crossed my inclination, as I did not want to stop in the city until I returned; but I had to submit. When first-day came, I dreaded to go to meeting in Philadelphia, with such great folks; but my Master soon showed me they were all of the human family, and were as much dependent on Him, for their life and being, as I was. This soon calmed my mind, and I had a short, clear testimony to bear, which was well received by Friends. This was at the Northern District Meeting. In the afternoon I attended Arch Street Meeting, where I had to take up a copious subject, and go through with it. Thomas Scattergood followed, and united with my testimony. Thus I found much encouragement, that if I only kept to my Lord and Master's direction, I was safe among every people. Second-day, having Stephen Mackfield, and John Paul, for our pilots, we rode thirty-six miles, and lodged with John Pine, in Chester County. 8th, we rode to Columbia on the Susquehanna forty miles. 9th, had a meeting in that town; after meeting we crossed the river and rode ten miles to Little York. 10th, we had a satisfactory meeting there. 11th, we rode to Gunpowder, and had a meeting there on the 12th; pretty exercising, on account of many being settled down at ease. After this meeting we rode to Baltimore, sixteen miles, and made our home with John M——, where we were kindly provided for. Here we had occasion to lay by till fourth-day, when we attended the West Meeting, and had a meeting, with the youth of that part of the city, the largest that I ever saw of the kind. 17th, we attended the Old Meeting, in the east part of the city, and had a meeting with the youth there in the evening; both comfortable, and favored. This seemed to make up for some of the hard, painful meetings I had passed through, and renewed my courage. I noticed at all the meetings in this city, that the people of all descriptions, even down to little children, sat very still; more so, than I remember to have observed in all my travels; an evident mark of a good education, and a wise, prudent care

in parents, overseers, and other leading characters of meetings. My mind becoming settled that it was best to attend to my prospect, and visit the poor-house, and the state prison, I opened it to Friends, who made way for it by taking considerable pains. 19th, we had a solid, satisfactory meeting with the invalids; after meeting we stopped a little, and seeing some without feet, others without hands, some with parts of limbs gone, and many with scarified faces, I enquired the cause. I was told that nearly all of it came from their intemperance. I exclaimed, in my heart, what a spectacle of warning to the rest of mankind, to take care and not become dupes, and miserable slaves to that unmerciful tyrant, ardent spirits; truly heart-aching to behold its effects.

20th, first of the week we attended the West Meeting. In the afternoon we visited the State Prison, and had a meeting with them. There is a great contrast between this, and the Poor House, many of these, of bright countenance, and possessed of active minds, capable of being useful, and doing much good in their generation, confined for their wicked, outrageous conduct, which rendered them a pest to the human family; many of these brought to this by attending balls, horse-racing and gambling-houses, whereby they get stripped of all they have then flee to the tyrant, ardent spirits, for comfort, which soon dupes them to thieving, forgery, and all manner of evil conduct, and then to the State Prison. The consideration of these things bore heavily on my spirits, but through the tender mercies of the most high God, I was enabled to clear my mind amongst them in a way that was well received, though plain to the point. 21st, we had a meeting at evening at the West House, with the people of color; it was large; they behaved very quietly, as became Christians. I think they were evidently owned by the Shepherd of Israel; it was a serious, tendering time, a renewed visitation to that people; may the Lord make it a blessing to them. 22d, we went to Elk Ridge, and attended that meeting in course. There being a marriage it was pretty full, and sometime unsettled, not at all to my satisfaction, they not giving opportunity to me to clear my mind. After meeting we drove to the head of South river. 25th, to William Ward's; not far from this stood an old meeting-house, once occupied by a

large society of Friends, and now left destitute. I enquired if they had moved away? I was answered, "No; the old stock owned abundance of slaves, and the young ones had fallen off; when the parents died, there were none to keep the meeting up." This answer was so full, I thought well to notice it, for although their parents left them rich in this kind of property, their offspring, now, are generally poor, proud and lazy; a sad entailment – clear evidence that a little, earned by honest industry, is better than much, otherwise obtained; in that the latter is blest, and the other blasted, every way. I could but mourn for their offspring; their countenances looked sour towards Friends. 26th, we rode to the Cliffs, where once was a large body of Friends, and the first, or nearly the first Yearly Meeting that was held on the Continent, which was large for many years. But Friends running much into slavery, and raising their children in idleness, they have gone from the society, and many of them now are some of the most cruel slaveholders in that country, and Friends have ceased to be, over a tract of country that is very beautiful. In a space of country one hundred and fifty miles in length, and several wide, much of which was formerly owned by Friends, there is now but one meeting pretended to be kept up, and that by an old man, whose children will go to the meeting-house with him sometimes. Some of their descendants seem to have a regard for Friends, and mourned their situation. We had a meeting at the Cliffs, which was heavy, and heart-aching on account of the two or three Friends who could not be reconciled to leave the country. We parted with them, and returned ten miles on our way back. 29th, rode ten miles and attended an appointed meeting in a village called Friendship, where there was a good sized meeting-house owned by Friends; but not a Friend in that part of the country to come to it, and the inhabitants had filled it with tobacco; on that account the Methodists offered us their house which was large and accommodating. To this meeting came abundance of people; the arm of the Lord was felt to be strong this day. I had to go into a large field and show the abuse of slavery on the human family, the pernicious effects on the offspring of slaveholders, and its open violation of all right in a gospel point of view. I had not witnessed the power of gospel authority so

to rise in dominion over all opposition for many days. It was the Lord's doing, and the glory is all His. From this we went to attend an appointed meeting, the 30th, near West River, where Friends once held their Yearly Meeting for Maryland. We found it a desolate spot, the meeting-house almost rotted down, the grave-yard lying common, and briars and bushes growing over the bones of the dead, and many of the graves rooted down with swine, so that mournful were my feelings, and heavy was my heart. I could but exclaim, "how the earth mourns with a dreary face, and refuses to smile upon the dead, who marred her beauty by oppression!" We had a little meeting there and departed. 31st, we attended Indian Spring Meeting. 1st of 1st month, 1813, we rode to Sandy Spring; 2d, we had a meeting with Friends there, wherein my mind was comfortable, feeling the presence of the Lord was near to uphold and sustain all those who put their trust in Him. After this meeting we rode sixteen miles toward Washington, and lodged with Issachar Schofield. First-day, the 3d, we attended the little meeting of Friends in Washington City. 4th, rode to Alexandria, and had a large meeting with Friends and others. 5th, we returned to Washington, in the evening we had a meeting in Georgetown. 6th, we attended the Preparative Meeting in Washington, and after it rode to Alexandria. 7th, attended their mid-week meeting. 8th, we rode to Nathaniel Elicot's, at Occoquan, where we had a meeting in the evening, which was favored; and holy help was felt to give ability to discharge my duty from day to day, and to feel sufficient satisfaction therefor. 9th, we traveled thirty-eight miles to Fredericksburgh. 10th, forty miles to Caroline. 11th, we had a meeting in that place; the prospect is, that meeting will run down; it was small, and but little true gospel life felt amongst them. 12th, we went to Cedar Creek 13th, attended that meeting, where I had to come to close work, which made my heart ache. From thence to Jenito, and had a meeting; then returned to Cedar Creek. 15th and 16th, we lay by except visiting the sick and afflicted. 17th, first of the week, we attended Cedar Creek meeting again, where I had to show the evil effects of those who Lorded over God's heritage, and oppressed the Babe Immortal, in their brethren, Christ's little ones; a solemn day to me. I felt richly rewarded

for being faithful, yet could but mourn for the self-righteous, important feeling in that land which would not enter the kingdom themselves, nor suffer others who wanted to enter. I had to leave them to the Lord. 21st, rode to Wayne Oak. 22d, we had a meeting there. 23d, we rode to ———. 24th, first of the week, we attended that little meeting. 25th, rode back to Wayne Oak, and attended meeting there on the 26th. 27th, rode to Burleigh, and crossed James River. 28th, we had a meeting with Friends there, and rode after meeting eight miles to William Hunicot's. 29th, we had a meeting at his house. 30th, we rode ten miles to Petersburg, and had a meeting there the same day, where my heart was pained to see the droves of human beings driven about like cattle, and used much worse. After meeting, we drove to Gravelly Run. Here was a pretty large, lively meeting, there being a number of well established Friends. 31st, first-day, we attended that meeting to good satisfaction. 1st of 2d month, we went to Stanton. 2d, we laid by to give opportunity of notice for future meetings. 3d, we had a meeting there; after it we rode twelve miles to Samuel Jones', and had six miles to ride in the morning. We had sent a written information of our appointment to a Friend that was recommended to us, to be relied upon, but instead of answering our request, he kept still until the morning that the meeting was to be, at 11 o'clock; he then sent it to a poor man who had no horse, who gave what information he could. When we got there, there were five or six friends, and two or three neighbors, and the Friend who had neglected our request. It came so clear before me how it was, that I rose on my feet and stated, it appeared to me that the Friend who was requested to give notice of the meeting, had neglected it, and put it on another, who was not in circumstances to do it, and at so late a period that it was out of his power to notify the people according to my request; and I thought it hard after giving up to come so far as I had, that I could not have the opportunity of seeing the people I wanted to; but having done my duty, must leave it on the Friend, who had neglected his, to look to, and sat down, and soon broke the meeting. Friends called on the Friend, who acknowledged he had given no information, but had sent the paper to a poor Friend that morning. I was told, they asked

him why he did so? He answered, "He did not know of any Friends in Vermont, and thought it better to get acquainted with the man, and to know whether he could preach first; if I had come from Philadelphia, he should have felt safe in informing the people."

After this, we drove eighteen miles, to Benjamin Jordan's, near Vix Meeting, at whose house we found kind usage, and on the 5th had a large, crowded meeting, at that place. At this meeting, the High and Holy One was pleased richly to furnish me with matter, strength, and utterance, so that the power of Truth came over all, and a solidity sat on the countenances of the people. 6th, we went to Somerton. 7th, first of the week, we were at that meeting. From thence to Johnston. 8th, we had a meeting with the inhabitants thereabouts. 9th, rode to Secock, and attended an appointed meeting; it being rainy, we tarried with John Watkins, the night. 10th, went to Black Water, and attended the Quarterly Meeting of Ministers and Elders. While sitting there, it was shown me, as clear as the beams of light, that there was in that meeting, one who defrauded the free blacks out of their wages, after they had well earned them, and that was the reason the Lord's presence was not to be found in the meeting. It was also shown me, who it was that was guilty; but they all looked so smooth, and answered the queries so whole, that I reasoned until the subject died away, to the wounding and burdening my mind for many days. And before I left the country, I was told that it was actually the case, and who the man was, (the very person that was brought to my view); when this was told me, I had not so much as hinted my feelings to any mortal. This reinforced the burden on my mind. I leave this for a warning to others. 11th, came on the meeting for worship and discipline. It was painfully exercising, the continual moving of the young people, and running in and out of the rabble. At the meeting for business, they set the windows and doors open, and the rabble would come and put their heads in at the windows and listen; others almost continually running in and out; and many sat in the meeting who were not members, nor even moral people, and no endeavors were used to have it otherwise. I was glad when the meeting ended. We appointed a meeting there the next

day, the 12th, where I cleared my mind as well as I could, and left them with a grieved heart and pained mind. After meeting, we drove to the Western Branch twenty miles. 13th, we had a favored meeting with a few Friends there; a tendering, contriting season to some minds. 14th, first of the week, had an appointed meeting at Suffolk. 15th, we rode to the Widow Winslow's, in North Carolina. 16th, had a meeting at Piney Woods, and another at Beach Springs on the 18th. 19th, we had one at Goose Creek; at this, my mind was singularly led, and having suffered deeply for suppressing my feelings before, I gave up, to walk up to the mark faithfully. The saying of the prophet arrested my mind: "Thy Maker is thy husband; the Lord of Hosts is His name; thy Redeemer, the Holy one of Israel; the God of the whole earth shall He be called." I was led to show that this would apply to the Church, and to individuals; and that the way the Church became the Lamb's wife, was by entering into promises: the Bride had to make promises as well as the Groom, and these promises were not to be broken without guilt, and the reward of guilt was condemnation always; and in like manner it would apply to individuals. Here I felt a full stop, but shortly the language flowed forcibly, "What aileth thee, O wife! Has thy husband withdrawn his affections from thee, or doth he neglect to provide for thee, or hast thou let out thy affections to another, and played the truant thyself; and now, to hide thy shame, and to secrete thy wickedness, art accusing thy husband of being guilty of thy own conduct? This is cruel." Then I was led to show how such a disposition would affect grief, and use a private influence to get a strong party on their side; and that such would pretend a broken heart, to carry their points, while suffering innocence could say but little more than "I am clear, I am innocent, I never did so." I then was led to show the agonizing pain it must give to an innocent mind to meet with such treatment, and that from one in whom they had put the greatest confidence. When I felt clear of this part of the subject, way opened to show the inseparable unity between Christ and his Church; and that it was by covenant, and that compared to the wedlock covenant; and when both parties kept the covenant inviolate, then each partook of every solace that could promote joy and

happiness; but to those that broke covenant, sorrow, anguish, and woe, were certain. I was, to my own mind, marvelously strengthened to go through the service of the day, to my own peace, and the satisfaction of Friends. I was shortly after informed there had been such a case with them, which run to that length, that it brought the Monthly Meeting into confusion, but that now all parties were satisfied. The woman was disowned, and all things returned to a quiet course, to the exaltation of the standard of Truth and Righteousness; and I hope to the everlasting praise of the true God. We went on to Simons' Creek to attend their Monthly Meeting on the 20th, but such a rain came on that only enough came to adjourn the meeting to another time.

On first day, 21st, we attended the meeting at Newbegun Creek. 22d, had a meeting at Pasquotank, and returned to Aaron Morris'. 23d, we rode to Nathan Morris'. 24th, we had a meeting at Sutton. 25th, attended the adjourned Monthly Meeting at Simons' Creek. 26th, attended the Quarterly Meeting for Ministers and Elders at Little River. 27th, Quarterly Meeting for worship and discipline. First day, 28th, we attended the burial of Mary White, daughter of Aaron Morris; a large and solemn gathering. 1st of 3d month, had a meeting at Pasquotank Narrows. 2d, a meeting at Little River. 3d, had another meeting at Sutton's Creek. 4th, we had another meeting at Simons' Creek. 5th, we had a meeting at Nixonton. All through this low country I felt much for Friends; many of their brethren who had freed their slaves, had left them unprotected and unprovided for; and they themselves had gone into another country, leaving their blacks a burden on their friends who staid behind; for they were liable to be taken up and sold again, unless protected by Friends, so that it was a grievous burden. I thought it right to encourage Friends to do what they could for this oppressed and much injured people, for whom I had much labor laid upon me, to plead their cause, and bear a faithful testimony against the wicked practice of holding slaves.

The 6th of the month, we attended Piney Woods Monthly Meeting. First day, 7th, we attended Wells meeting; and at three o'clock another appointed for us at Beach Springs. 8th, we rode to Eli Copeland's, thirty-eight miles. 9th, rode

to Richsquare. 10th, attended Richsquare Meeting. 11th, we rode to Jack Swamp. 12th, had a meeting in that place. 18th, we had a meeting at M——. First day, 14th, we attended Richsquare meeting again. 15th, we drove forty miles, to Tarburgh, and had to cross the great Waynoak river; here, to our grief, we saw abundance of slaves, who were hardly used. We put up with Henry Austin. 16th, we had a meeting in that town; after it, we drove to Contentney. 17th, attended meeting there. 18th, attended meeting at Turner's Swamp. 19th, attended Holly Spring meeting. 20th, visited Nahanty meeting. First day, 21st attended Contentney meeting again, after which we rode to Cane Creek. 22d, had a meeting with the inhabitants of that place. 23d, set out for Core Sound, and continued traveling the 24th and 25th, and arrived at Josiah Burden's 26th, in that neighborhood. 27th, attended Core Sound Monthly Meeting. First day, 28th, attended Core Sound meeting. 29th, we had a meeting in Beaufort Village, by the Seaside. From here we went back to J. Burden's. 31st, we drove to Newberne. 1st of 4th month, reached Washington, a little town on Bear River; part of the roads were pole and log cross-ways, for miles together; the most tedious of any I ever met with. 2d of the month, rode to Pungo river. 3d, we drove to Mattimuskeet. 4th, and first of the week, we attended that little meeting. After this, we appointed a meeting at the lower end of Musketo Lake, and attended it on the 5th of the month, and returned to Mattimuskeet. The 6th, returned to Pungo river. 7th, arrived at Washington. 8th, had a large meeting there. Here were abundance of slaves, and it being in the time of the war with England, it was thought dangerous to say much against war or slavery. I was led to show that the gospel, if complied with, led every true follower of Jesus Christ to endure every burden, break every yoke, and let the oppressed go free; and those who did not comply therewith, were not true christians, but deceivers of themselves and others, and therefore, anti-christians. From this I was led to the subject of war. But when I mentioned that, a number straitened themselves up, and stared me full in the face, with all the defiance of confident countenance they could; so much so, that I stopped, and thought to sit down, and give up any further attempt to preach to them. As

I went to set down, the ear of my soul heard a clear voice, saying "stand still and wait for the Lord, and He will help thee." So I stood like a stock to be stared at, awhile. Then the voice spoke again, saying "speak to the people and state to them where thou livest, and the situation of the country and people." I then proceeded, and stated that I lived, when at home, within sixty miles of the British lines; the nation that we are now at war with. It is a land line two hundred miles; one hundred through a country of rich, fertile soil, and both thickly settled, not only with farms, but towns, villages and meeting houses; and that I had traveled in nearly all of the British American Provinces, and found Episcopalians, Presbyterians, Baptists, Quakers, Methodists, Restorationists, and Roman Catholics, and large societies of each, and many of them own brothers, children of the same mother, and communicants at the same table. When I had proceeded thus far, Gospel life arose, with authority, in this manner: now, is it possible, for any one who has rational sense and power of reflection, to make himself believe that Jesus Christ, the Prince of peace, who came not to destroy men's lives, but save them, should command any of His dear children of the same communion, who, in commemoration of His agonized sufferings for them, in hopes that through His merit, atonement and the gift of His grace, they may obtain eternal salvation, (and this is the belief of all these societies), should command any of them to draw the martial sword, to open the veins of life of their brethren, and deprive them of the remainder of their days. And this is now the case in our land, with all those societies except the Quakers. Who can believe all this should be? I cannot, though I am well aware that the monarchs of the earth, command obedience from their subjects, on the plea of being subject to the higher power; seeming to forget that all power in heaven and earth, was given to Jesus Christ, and that they have their power by his permission, and are bound in duty not to counteract His command, and are as accountable to Him as their subjects, and have no right to control conscience; and Jesus commands to do good for evil; and He, in the Father, is the highest power of all. When this came, every head had dropped, and every countenance had fallen, except one; he struggled awhile longer. I felt the power of

Truth to arise mightily over them all, and the spring of the Gospel to flow as a mighty stream, so that I had to keep on my guard to speak distinct and clear. The last head came down; many of them wept much. Thus, the Lord was pleased to make bare his arm, and show his mighty power, and exalt the truths of the Gospel, amongst a full, hardy people, to the honor of His own ever adorable name! and richly rewarded the poor servant, for the obedience of faith this day. Blessed forever be His goodness, and honored be His name.

After this, we journeyed to Greenville. 9th, to Contentney. 10th, we attended their Monthly Meeting, and put up with Silas Hallowell, and rested one day. 12th, we visited Holly Spring Meeting. 13th, attended Nahante Meeting. 14th, we attended Bear Creek meeting. 15th, I attended the Quarterly Meeting for Ministers and Elders, at Contentney; afterward we attended the Quarterly Meeting for discipline. First-day, the 18th, was a general parting meeting, which was large, solemn and favored. All the meetings in this quarter are small, many having moved away, and meetings going down, which seemed gloomy and discouraging. There seemed hardly strength to support discipline. Many of their children marrying into slave families, taking their wives' portion in slaves; then ends all fellowship with Friends. They become the hardest people that I fell in with. While I mourned for the slaves, I could but doubly mourn for the dwindling state of our Society in these slave countries. My heart was many times so filled with grief, that had not the Lord sustained me, I should have fainted in the field. 19th, we had a meeting at Neuse, eighteen miles from Contentney. 20th, set out for Eno; arrived there 23d, and had a meeting with the few Friends of that place. After meeting, drove twenty miles, and crossed the river Saxapahaw, to attend Spring Monthly Meeting, 24th of the month. First day, 25th, attended that meeting again. 26th, had a meeting at South Fork, and rode to Cane Creek. 27th, had a meeting there. In this part of the country, I found things much out of order, and much discord amongst Friends. My Master led me from day to day, and from meeting to meeting, into a clear sense of the state of meetings and individuals, and laid His command on me to speak His word faithfully, from which I durst not deviate, so

that my fears of missing the right mark were almost continual: being in almost every meeting, for quite a number of days, led into a sense of the wrongs that were among them, and had to deal plainly with them, which was very painful to me, and deeply under the cross; so that it wore upon my constitution to that degree, that I sometimes thought I should lay my bones among them. And had not the Lord borne me up, I should have fainted in the field. 28th, we were at Rocky River and made our home with David Vestal, one of their worthies, an Israelite indeed, and attended that Preparative Meeting, and went to the Ridge, twelve miles. 29th, had a meeting there. From thence, we went to Holly Spring once more; much in the cross. Was at that meeting the 30th of the month. After it we returned to David Vestal's. The 1st of 5th month, were at Cane Creek Monthly Meeting. First day, the 2d of the month, we had a meeting at John Long's, seven miles from Cane Creek. 3d of the month, had a meeting at Providence. The 4th, at Salem. 5th, at Centre. 6th, at Marlborough. At this meeting, painful was the travail of my mind, on the account of discord amongst brethren; and I had to leave some close remarks in some families. I was told after leaving that place, there were two brothers, both members of Society in that meeting, who had not spoken to each other in five years, and that I had dined at one of their houses, and that I need not think strange of the remarks that I had to make in the family. 7th, I attended the Quarterly Meeting of Ministers and Elders, at Black Creek, where I was led into the closest communication, and was, I think, constrained to express the sharpest language that I ever had in charge from my Master in a meeting of that kind, and was told after meeting there was a cause for it. The 8th, was their meeting for business, somewhat exercising on account of an opposing spirit, but by Friends keeping in the quiet and patiently waiting at Wisdom's gate, Truth bore the victory. The business was conducted regularly and consistently, to the comfort of many minds. First day, the 9th, was the concluding meeting for the Quarter. 10th, we had a meeting at Uwavie. After this meeting we drove twelve miles, and the 11th traveled forty-five miles, to Rockingham. 12th, got to Pedee, about 8 o'clock in the morning, and attended their

mid-week meeting, and appointed a meeting for the next day, at the same house, and another in the afternoon, on the other side of Pedee river, at a place called Little Creek. Both these meetings were satisfactory. 14th, we set forward for Piney Grove, in South Carolina. 15th, we attended Piney Grove Monthly Meeting. Here, Friends labor under great discouragements, a number having removed to other countries, and they, surrounded with slaveholders, so that they seemed to be in an unsettled state. They conducted the business in much condescension and humility. There appeared nothing austere amongst Friends of this place. I had the best satisfaction with Friends here, of any meeting for business I had attended for a long time. 16th, and first of the week, we attended meeting there again. 17th, we affectionately parted with Friends of this place, and turned our course for New Garden, in North Carolina. We went to Rockingham. The 18th, we had a meeting with the inhabitants of Rockingham, and rode to Archibald Morman's. There, we had a meeting the 19th. After this meeting we rode thirty miles, and the 20th, we rode twenty-five miles. The 21st, we got to John Winslow's. The 22d, we rode to Nathan Hunt's, in Springfield. The 23d, and first of the week, we attended Springfield meeting. The 24th, I had to lay by and doctor, having taken a great cold. 25th, I went to Matthew Coffin's. About this time, my companion becoming very uneasy and discontented, left me, in a distant land, among strangers, where I was often plunged into deep sufferings. 26th, I attended Springfield mid-week meeting. 27th, had a meeting at Piney Woods. 28th, had a meeting at Kennet. 29th, rode twelve miles to attend Back Creek Monthly Meeting at Heworry. In this little tour I had Matthew Coffin for a companion. First day, the 30th, I was at Heworry Meeting, and returned to Phineas Nixon's, where I was kindly cared for. 31st, I had another meeting appointed at Back Creek. This seemed almost like giving up my life, to have to go back to a place, where I had been so many times, and been plunged into such deep exercise; it seemed like the mighty waters that rolled over the head. But I found peace in giving up to my Master's requirings. He was pleased to bear me company, and strengthened with ability and utterance, so to do His work that I felt well relieved, and richly rewarded.

The 1st of the 6th month, we returned to Springfield and attended their Preparative Meeting. 2d of the month, again visited Piney Woods Meeting. The 4th, at Kennett; 5th, attended Springfield Monthly Meeting, where I had to go into close, searching labor. After they commenced doing the business, I felt my mind impressively drawn to make a visit to the women's meeting. I opened it to the men and had their consent, and a Friend was named to go in with me, and soon after I got there, it was opened to me that there was one in the meeting who was accused of stealing, who was as innocent of such a crime as a child unborn. I sat under the exercise until my Master showed me how, and in what manner to take hold of the subject. I then rose with these words: Had I in the men's meeting met with what I have here, I should not have been surprised; for men who have to go ahead in the business of the world, will sometimes run across each others' track and spat each other; but to find amongst the fair sex, to whom we look for the finest feelings of sympathy, those who are accusing an innocent sister of taking property, not her own, and keeping it for her own use, who is as innocent of any such crime as a child unborn; and not only accusing, but whispering and spreading it abroad to the great injury of the credit of the innocent; and what is still worse, for those who sit in Moses' seat, and those in the station of Elders to sanction these reports, is cruel; and to be found among the fair sex, is surprising. But rest assured, the Lord will overturn all this, and the day will come that it will be known who is innocent – for the Lord will plead the cause of suffering innocence. And if thou who art the sufferer, keep in the quiet, and abide in patience, the day shall come when this shall be carried over the heads of thy accusers. I passed on, and no one said anything to me on the subject. I heard nothing of it for years. But when I did, it was said that a Friend and his wife and children, had accused a daughter-in-law, a widow, of taking several hundred dollars in money, that was not her own, and had secreted it. Several years passed; at length the man who had the money, came forward and let it be known that the widow's husband had paid the money over to him a few days before he died, for land which he gave a deed for, and the deed was found, and I agreed with the man's testimony.

Thus, I was credibly informed, the widow was cleared. I leave this, in hopes that it may be a caution to others, how they accuse on suspicion, and give pain to suffering innocence.

The 6th of the month, and first of the week, I was at Deep River Meeting; the 7th, I attended Deep River Monthly Meeting; 8th, at Muddy Creek Meeting; the 9th, at Blue Creek Meeting; the 10th, I attended Dover Meeting; the 11th, attended New Garden Quarterly Meeting for Ministers and Elders; the 12th, the meeting for business. First day, the 13th, attended their closing meeting held for worship – it was a solid, favored meeting; 14th, visited Hopewell Meeting; here I had Jesse Towel for a companion; 15th, we had a meeting at Newberry; 16th, at a meeting at Sandy Springs; 18th, we were at Centre Monthly Meeting; it was a trying day on account of a division amongst Friends, and a noisy man, they were about to disown, at length left the meeting, after which the business was conducted pretty harmoniously; 20th, first day, we attended Centre Meeting in the forenoon and had an appointed meeting at Providence in the afternoon; 21st, went to Jesse Towel's, where we put up for the night; 22d, we rode to Joseph Thompson's; 23d, we had a meeting at Hillsborough; 24th, we attended Eno Preparative Meeting, and returned to Jesse Towel's, twenty-six miles; 25th, I laid by and wrote letters; 26th, we attended Spring Monthly Meeting; 27th, we were at Rocky river Meeting, and took dinner with our worthy, aged Friend, David Vestal; 28th and 29th, we traveled sixty-eight miles and reached Archibald Morman's for the second time; 30th, we had a meeting at Samuel Chauncey's, and tarried with him the following night. The 1st of 7th month, we had a second meeting at Rockingham; 2d, we reached Piney grove, in South Carolina, and made our home with John Thomas. 4th, first day, we attended Piney grove meeting, which was large and favored; a tender, humbling time; 5th, 6th and 7th, we spent in visiting the families of that meeting; 8th, we attended their mid-week meeting, which was a solemn, parting opportunity, and proved a final parting with several of us, who had become much bound together in spirit; 9th, set out for Bush river; 10th, we got to Camden, seventy miles on our way, and had a meeting there on first day, the 11th, which was large and favored. We made

our home with Samuel Mathers, a Methodist preacher, who treated us with Christian kindness, and was very helpful in getting a house for the meeting, and notifying the people. We had another meeting in the evening, in the same house, to good satisfaction. Here, I was shown the ground where Friends held their Quarterly Meeting for sixty years, and was told that Friends once had a large, good house there; but the ground then lay commons. I asked what had become of Friends, and was told they all moved off in a body, except a few who had since died, and one old man. The Quakers told us for several years, that if we did not use our slaves better they would quit the country, for they could not endure to see it; but we did not believe them until we saw them go, and sorry enough we are that they are gone, for they were good inhabitants. This gave me a fair opportunity to reason with them on the subject, and show how inconsistent it was with good policy or humanity, and repugnant to the very nature of all the Divine attributes, and entirely incompatible with every precept of the Gospel. They acknowledged it was wrong, but complained they had got them; their fathers had left them on their hands, and they did not know what to do with them; their fathers had done them a great evil. Here they chose to stop, and curl down on their fathers' sins, making that a couch of security. They seemed to have no disposition to ease their slaves' burdens, or mitigate their distress, nor yet to look forward for their enlargement; but the plea was, we have got them, and must keep them, and keep a strict hand over them, or they will be saucy and rebel. So I said, no blindness so great as willful blindness; no sin so hardening to heart and searing to the conscience, as the sin against light and knowledge.

The 12th, resumed our journey for Bush River, over a hilly, rough country. We lodged at a small village called Winnsborough. Here, we thought best to stop and propose a meeting with the people, which was readily complied with. It was held on the 13th; the people were civil, and appeared well satisfied, and I felt much relieved. Our landlord's name was Hugh Barclay. 14th, we started, expecting our next night's lodging would be at Bush River. It was a heavy day's travel, over a hilly, dry country; the water was very poor, which is

not common in a hilly country. I was taken sick on the road, vomiting heavily several times, but continued our travel, and arrived at the widow Hannah Kelly's, where we put up for the night. 15th, continuing sick, we moved to Isaac Kirks, an able man, who had a good open heart to take us in, and do all he could for me. When we got there they were just going to meeting, but I was not able to go with them. My sickness proved to be the billious colic, and I was confined here among sympathizing, kind Friends, till first day, the 18th, by which time I had so recruited as to be able to attend their meeting; and notice having spread of our being in the place, the meeting was large. The Master of Israel's assemblies was pleased renewedly to visit that people, and cause the water of His love to be plentifully showered on His heritage, to the tendering of many precious minds. May it be productive of fruitfulness unto holiness!

The 19th, we had a meeting in Newberry Court House, which was large, and the people very attentive and quiet. 20th, we appointed a meeting at New Chapel, it was large. In both these meetings my mind was enlarged in the love of the Gospel, and the doctrines thereof, flowed freely to the people. 21st, we had a meeting with Friends by themselves – a humbling, parting opportunity, not easy to be forgotten by me. 22d, we set out for North Carolina, and rode thirty-one miles through a hilly, stony country, James Galbreth being our pilot. 23d, pursued our journey through that hilly country, and drove forty-four miles; 24th, we drove to Statesville, forty-two miles. 25th, first day, by driving twenty-three miles, we got to Hunting Creek Meeting; though late, I was glad to find myself among my Friends once more. Not feeling clear, I proposed a meeting there the next day, which was readily complied with. It was large and favored, much to the relief of my drooping mind. The 27th, we had a meeting at Swan Creek; this was also to good satisfaction. After which, we rode to Deep Creek, and had an appointed meeting there on the 28th. The spring of gospel life ran freely; 29th, we went to Westfield twenty-five miles. I was taken sick on the road, and was not able to travel or attend meeting till first day, the 1st of 8th month, when I got out to Westfield meeting. Here I parted with my agreeable companion, Jesse Towel, who had

been with me through this southern tour.

2d of the month we set forward to cross the Blue Ridge, to go to Fruit Hill, thirty-five miles; I think the worst road of the length that I ever drove a carriage over. 3d, attended Fruit Hill Meeting; I had Nathan Coles for companion, at whose house I had been confined at Westfield, where I was kindly nursed. 4th, we were at Mount Pleasant Meeting. It was small. We lodged with John McLane. From here I had to ride on horse back fifteen miles, to Chestnuts. Previous to my arrival, I had to stop for refreshment; the fare was poor, but the people were kind. We got to meeting in season; it was small; the country was hard, and Friends poor. After meeting we set forward on our return to Mount Pleasant, but failing, I did not get in until near one o'clock next day, 6th. On the 7th, by the doctor's direction, I took an emetic, which operated so violently, that it nearly overcame nature, and I lay about six hours nearly as cold as a corpse, until they boiled a large vessel of water with a quantity of bitter herbs. They put me in this warm bath, and rubbed me faithfully with the boiled herbs; this promoted a warmth, and restored nature to action. The emetic turned down, operated powerfully, and I revived; but it broke the fever which had been hanging about me for several months. I sweat profusely for about twelve hours, which reduced me very low. I think I never was brought so near the grave, in my life, before. I was taken to John McLane's, on account of his wife being a good nurse, and I had never before fallen into the hands of one, equal to her in skill and motherly affection, so that when I think of her, my heart glows with gratitude, much desiring, and fully believing, that the Lord will richly reward her for her kindness to me, a stranger in a strange land.

I was confined from traveling until the 20th, except to attend Westfield Quarterly Meeting, and in the latter part of the time I sat with Friends twice in their little meeting at Mount Pleasant. After attending the Quarter, I visited Fruit Hill and Pine Creek meetings; returned to Mount Pleasant, and attended their Preparative Meeting the 27th, and their Monthly Meeting, the 28th; both of them were small and weak. 29th, first day, was at Chestnut Creek meeting again, after which, I returned to Mount Pleasant, where I met my

intended companion for Tennessee – Caleb Carson.

On the 30th, we set out for Tennessee. We had to cross the Blue Ridge. The first day we traveled twenty-eight miles, the 2d day, thirty-eight miles. The 1st of 9th month we traveled thirty miles; the 2d, not more than twenty miles. We turned over our carriage, damaging it considerably, so that we had much difficulty in getting amongst Friends. The first Friend's house we came to was Isaac Hammer's, where we put up for the night. From here, we went to Isaac Beal's, and mended our carriage. The day following, we had a comfortable meeting. The next meeting was at New Hope, and the day following at the little meeting at Tick Creek. In all the above meetings I was led much in the line of doctrine. Friends here generally lived comfortably, but none of them rich; they seemed to be pleasant company for one another, no distinctions to feed jealousy or promote pride, so that it was much easier getting along here than in many other places. We had a large meeting at Canada Spring, (about the time the Methodists were holding their Camp Meeting, not far distant), to which many of the Methodists came. I was led to show that the work of religion was a work carried on between God and the soul of man. I was also led to show that while the soul kept its attention on the spirit of the Lord, which began the work of reformation in and upon it, every advance in the growth of grace, from stature to stature, was known in the communion that was held between the spirit of the Lord and the soul; and when the spirit of the Lord was believed in and obeyed, it dictated all our duties to God, our fellow creatures, and ourselves; and the duties so done were always acceptable with the Lord, while all man-contrived devotion and will-worship, is rejected by Him. They took offense at my remarks, and after I was gone, they charged me with false doctrine. I give a little sketch of this meeting as an introduction to what will come in course before I leave the country.

After meeting we rode to Lost Creek, fifteen miles. 9th, we had a large, favored, satisfactory meeting with Friends and others of that place. 10th, we had a small meeting at the Valley. 11th, we had a little meeting at Grassy Run. A number of these little meetings were once larger, many having moved away, to get out of a slave country, and led a

few scattering ones in each place, who do not seem willing to give up holding their meetings, though some of them were but little more than ceremony. They seemed in an uneasy and unhappy situation, so that I thought these had better follow their brethren; yet I think, that had Friends of that part of the country kept together, and been faithful to their principles, and stood their ground, they might have done much good to, and for the oppressed black people, who have but few to plead their cause; and I think they would have done much better than moving away. In that part of the country there are many not Friends, who are very uneasy with slavery; so that I think, where Truth shakes the foundation of iniquity, Friends had better keep the ground and hold up the standard of light and Truth to the people.

The 12th, we went to Newberry, twenty-five miles. 13th, we lay by to give opportunity for the notice of the meeting, Friends living scattered. 14th, we had a large, good meeting at that place. 15th, we started to return, but not feeling clear, we turned back, and had a meeting about five miles southward of Friends' Meeting-house, on the 16th, and then returned to Friends. 17th, we visited families. 18th, we started for Lost Creek. We stopped on our way, at Knoxville, to take breakfast. The Indians having made an invasion on the frontiers of the white inhabitants, it was a time of general alarm while I was there. Being taken into the room where the General was with his officers; the sergeants made their returns to the General, that they had warned every man that the law required to do military duty, Quakers and all, and there had not one Quaker appeared on the ground. In the meantime the General looked sharply at me, as I was walking the room, and said, "Well, we have lost a number of our frontier inhabitants, and some of our soldiers, and a people who would not defend the frontier inhabitants, when the savages were destroying and scalping them, could not be considered friends to their country, and should have no favor from him." He then said, "How do you like this doctrine, stranger?" I answered, "It is no doctrine for me; I have little or no opinion of it." He asked, "Why?" I said, "The people with whom I commune, who are sound in their principles, are all King's men to a man, and are remarkably attached to their King,

and our King told Pontius Pilate, that His kingdom was not of this world, for if it was, then would His servants fight that He should not be delivered to the Jews; that His kingdom was not from hence, and that His kingdom was our kingdom; that He had nothing to fight for in this world, neither have we; and you warriors are fighting for the riches, honor, and glory of this world, and when you have got them, you cannot stay with them. We choose to lay up our riches, and have our treasures, where the rust cannot mar them, nor thieves nor warriors get them from us." The General sat down, but soon rose with these words, "I am not going to give up the argument so; I see by the look of your eye, that you are no coward; you are a soldier; and if an Indian was to come into your house to kill your wife and children, you would fight." I answered, "As for cowardice, I ever despised it," but pointing toward the guns standing in the house with bayonets on them, "General, it would take twelve such men as thou art – and then you would not do it – to make me take hold of a gun or pistol, to take the life of a fellow creature," and looked him full in the face. He said, "I see you do not deny the sword." I replied, "No; I profess to be a swordsman, that is the weapon go into the field with – a sword that never was beaten in the field nor foiled in battle." He turned and sat down, but not long, and said, "I will bring you to the point. If an Indian was to come into your house, with his knife and tomahawk, and you knew he would kill you, your wife, and children, and you knew you could kill him and save all your lives, you would kill him; if you did not, you would be guilty of the death of the whole." I thought it time to look for a close, and proposed a standard to bring the argument to, that should decide it, but he declined. I then asked him if he professed to be a Christian, a Jew, or a Mahometan? He declined awhile. I then added, if he were a Jew, he was not prepared to fight; his men were not circumcised, he had not burnt a sin offering, nor a peace offering. He exclaimed, "I profess to be a Christian; I am not a Jew or a Turk." I asked him if he believed Jesus Christ was the author of the Christian dispensation. He said, "Yes." I asked him, if he believed Him sufficiently equal to the work as God himself, as he received all the works of God to do. He said, "He did."

I then told him, I should keep him to the Christian platform or creed, laid down by Jesus Christ; and that he would not deny that a Christian was fit to live or die – I meant a true Christian. He said a true Christian was fit to live or die. I then told him I would give the subject a fair statement, and he might judge. I proceeded thus: “I shall state, that myself and wife are true Christians, and our children are in the minority – and thou knowest it is natural for children to believe what their parents teach them – and therefore we are all true Christians as far as our several capacities enable us to be; and now the question lies here; which is most like the precepts and example of our King – the author of the Christian religion – to lay down our lives, and all go to heaven together; or kill that wicked Indian, and send him to hell; for he must be in as wicked a state as he can be, to kill a family that would not hurt him. General, it is a serious thing to send wicked folks to hell; they have no chance to come back and mend their ways; and thou dost not know, but that if that wicked Indian was spared he might feel remorse enough to make him repent, so as to find forgiveness, and go to heaven. I really believe, I should feel much better to see him come there than to send him to hell; and that is not all, General; when I killed that wicked Indian, and sent him to hell, I imbrued my hands in human blood; before, they were clean; but now they are stained deep in the crimson gore. Canst thou make thyself believe, that I stand as good a chance to get to heaven, as to die when my hands were clean, and I innocent of human blood? And besides, our King who was Lord of all, had disciples and many women who looked up to Him for protection, as much as a wife to a husband, or children to their father. Did He, when the wicked Jews came out with staves to take Him, cut off those wicked creatures, and send them to hell, when he could have the command of twelve legions of angels? He did not act without reason, He knew if He cut them off they must go to hell; and He knew if He laid down His life, He was going to heaven; and neither thou nor I knows, but some of the poor creatures repented of their conduct, and found forgiveness, and are now in heaven, glorifying His name for sparing them. Now General, was He guilty of suicide? Thou wilt answer, He came into the world for this purpose. I reply

that we are brought into the world to obey his commands, and to follow his example, and do likewise if called on; and, General, we find He had one soldier among His followers, who drew his sword and fought like a valiant for his Lord. But what then said his Lord? Did He say, thou art a good fellow, I will promote thee for this? Or, did He not say, put up thy sword into its sheath, for they that use the sword shall perish with the sword. General, thou will do well to remember that saying; it is the word of a King.

The General made no answer, but sat and hung his head for some time. One of the company at length replied, "Well, stranger, if all the world was of your mind, I would turn and follow after." I replied, "so then thou hast a mind to be the last man in the world to be good. I have a mind to be one of the first, and set the rest the example." This made the General smile. He got up and went out at the door, and ordered his officers to let me go where I pleased, and not to interfere; then turned and came in. I was then walking the door, and after a little discourse, the General said, "well, stranger, there are a great many of your sort of people in this State." I answered, "yes, and I hope thou finds them an honest, industrious, peaceable people; good inhabitants to populate and clear up a new country, and make it valuable." He said, "yes, they are an industrious, harmless people." We were both on our feet. I turned, and looked him full in the face, and spoke with some emphasis. "General, canst thou say that an honest, industrious people, who will harm nobody, are enemies to their country?" He paused awhile, and said, "No, and they shall have my protection, and you have the word of a General for it." I then felt easy that all was done that could be done. I had the same man's word who had said, "No favor should be shown the Quakers," now pledge his honor to protect them. After some more conversation, we parted very pleasantly. We refreshed and went on; and after getting alone and looking it all over, I said in my heart, "Lord, what hast Thou done, for Thou wast near me and I perceived it not; Thou carried me through, and I knew it not. The honor and the praise is all Thine; Thou hast magnified Thy own honor, and exalted the cause of righteousness in the eyes of gainsayers, and caused the tongue of the lofty to change. and hast caused the mighty

to feel Thy power to be over them all, to the praise of Thy ever blessed name!”

The 19th, we attended Lost Creek Preparative Meeting. 20th, we attended Grassy Valley Preparative Meeting. In both of these I had relieving service to my mind, and good satisfaction; but not feeling clear of Knoxville, we returned to it, whilst the army lay there. 21st, we had a meeting with the officers, soldiers. and inhabitants – a great concourse – having a place that would accommodate thousands. Here, the Lord, my good Master, gave strength sufficient for the day, and took all the fear of man from me, and furnished me with ability to hold forth the beauties of the peaceable kingdom of the Messiah, the Lamb of God; and to bring into view the reward in time, in the enjoyment of social society in love, whose law is kindness; that love which worketh no ill to its neighbor, but promoteth peace, and spreadeth joy in the human family. Thus, I was led to hold up the warrior’s weapons in their terrific hues, and show the agonies they caused, in making widows, and fatherless children, with the other evils attendant, and had to contrast the subjects, so they would look me in the face, look down on their swords, turn pale and hang their heads, and some of them shed tears. Truth arose mightily in dominion over them all. The power of the Lord and the Lamb, reigned that day, to the honor of the Godhead, to whom all honor belongeth. After meeting, I thought to get away soon, but before I could start a man came to me with a number of silver pieces in his hand, to reward me for my service, and urged me to take them, and to stay three-quarters of an hour, and they would raise something handsome for me, for that was not half enough; the people wanted to do it, and I ought to receive it, for I well deserved it. So that I was obliged to take up the subject at large, and give them my reasons why I could not take even one piece of the money. They gathered around, and looked on me like people amazed, until I had done, and then the man who held the money looked on me and said, “I believe you are sincere and conscientious in it, but I think you are a little bigoted, and we are sorry, for we think you ought to take the money.” I acknowledged their respect, and was glad to get away so well, and returned to Lost Creek.

The 22d, we attended that Monthly Meeting. 23d, first day, we were at Canada Creek Meeting. Notice being given of our being there, a number of Methodists came in. This was the place where the Methodists accused me of false doctrine when here before, but now I had to take up the subject of silent worship at large, and show from many scripture texts, that silence was an ordinance of heaven – as preparatory to all right devotion. I was led to bring into view the silence in heaven for the space of half an hour, and what transpired after it; also Elijah being silent in the cave's mouth, when the wind, the fire, and the earthquake passed by, and the Lord was in none of them, and was led to show what transpired after it, in continuation that silent worship was acceptable with God, and a necessary preparation for all other devotion; then sat down. I had not sat long before I found my mind drawn to take up the subject of prayer, and call to remembrance the Lord's instruction how to behave in prayer; that Christians were not to make long prayers as the heathen did, thinking they should be heard for their much speaking; nor to blow the trumpet to call people to hear them pray; nor to stand in corners of the streets to be heard or seen of men; but to pray to their Father, who was in secret, and who would reward them openly.

When we returned to John Kennedy's, after meeting, the aged Friend, remarked that, he did not know but that his prayer was answered; for the Methodists had said so much about my false doctrine, that he had craved that I might come back and have another meeting with them, and clear the way. He thought I had been enabled to answer every objection and every cavil, as plainly as though I had heard them; and that, too, in the hearing of the objectors, in such a manner, that he saw no way but they must be still and quiet now. He could but marvel at the goodness of Providence to his people. Then remarked, thy last testimony crowned all the rest; for in their Camp Meeting they blow the trumpet to apprise the people, and when they thought they had time to wash and prepare themselves, they blow the trumpet to call them to prayers. And when they had time to breakfast, they blew the trumpet to call them into the camp. So that when thou came over the blowing of the trumpet, and the manner of parade, it so fitly

applied, that the Minister who sat before thee, dropped his head that had held up before, and he did not raise it again until thou sat down. So that I think it is evident that the Truth arose in dominion over all opposition; a favor that we ought to be thankful for. And truly the account was humbling to my soul. 24th, we drove about ten miles on our way, stopped and had a meeting; after which, we drove ten miles and put up with Jacob Killpatrick. 25th, we drove but twenty-four miles; it being very rainy, we stopped with Friends at Lick Creek. 26th, we had a satisfactory meeting with them. After meeting we drove to Newhope, and had a meeting with them on fifth day. After meeting, we drove to the widow Elizabeth Powel's, in Limestone Settlement, and had a meeting with them on 6th day of the week. In these last meetings the way was opened, and I was favored so with utterance, that I felt fully relieved, and at liberty to bid farewell to Friends, and that country, for that time.

The 2d of 10th month, we set forward for Westfield, in North Carolina, and arrived there the 10th of the month. We attended but one meeting in the time, and traveled three hundred miles across the most hilly, mountainous country, that I had ever traveled. 11th, I attended Westfield Monthly Meeting, and was glad to get amongst Friends again. 12th, first-day, I attended that meeting again, to my own, and Friend's satisfaction and comfort. 13th, I left Deep Creek, and reached there about the middle of the next day, 15th, I had a second meeting there. 16th, had a satisfactory meeting at Hunting Creek, and took dinner after it with Daniel Burn-sides. 17th, I went to Swan Creek, and had a good meeting there on the 18th. 19th, I returned to Deep Creek, and was with Friends of that place, on first day, 20th. 21st, in company with John Jackson, I had a meeting at a town called Rockford, on the east side of the Yadkin River. From there we returned to Westfield, and lay by on the 22d, waiting for company, being bound for the Yearly Meeting of North Carolina, to be held at New Garden. 23d, we crossed Surrytown mountains, and put up at night with Latham Folger. 24th, we drove to Barnabas Coffin's, Deep River. 26th, I attended the Yearly Meeting for Ministers and Elders. 27th, first day, attended meeting at the same house. At this meeting I hurt

my testimony by speaking fast, fearing I should be in the way of others. 28th, the Yearly Meeting for business commenced, and held by adjournment several days. Much deep exercise was witnessed on account of the many deficiencies, which through declension, had crept into our Society; so that there was much disorder in the Yearly Meeting, by young people going in and out, who were not members, accompanied by young Friends; so much so that I proposed to appoint door-keepers to prevent the disorder, which the meeting did; yet a member of Friends were highly offended with it, so that I had much arduous, and painful labor through this Yearly Meeting, on account of the many wrongs not done away. There were many colored children amongst them, who were in no way for obtaining learning to fit them for business; and when I talked with some Friends on the subject, they replied, that if they gave them learning, it would make them saucy, and they would feel themselves as good as white folks. There were others who felt concerned for them, and wished them to have learning; but there were few who were willing to put forth the hand; so that I felt a necessity laid heavy upon me, to labor honestly, faithfully, and plainly with Friends on that, and several other accounts, which lay heavy on me. But it did not suit them in general, and only a few would receive it. But my good Master strengthened me so from day to day, to bear the testimony which he gave me, that when the meeting closed I felt easy, clear, and richly rewarded with the returns of that peace, which no man could take from me.

After this meeting, my way being shut up as to any further gospel labors in this land. I set out for home and traveled fourteen days, without any stop except what nature called for, until I got to Stroudsburch, in Pennsylvania. There I stopped a week and rested my horses, got my clothes washed, and then started again, and reached home in about ten days; found my family and Friends generally in good health, after an absence of thirteen months, having passed through many deep wadings, and witnessed the arm of the Lord to carry my soul through heights and depths. It is all of His power and mercy which hath sustained me hitherto. Honored, worshiped, and adored be His goodness, and His holy name for evermore, saith my soul!

Several years have passed, in which I had to make several short religious visits in different parts of my own Yearly Meeting. Not having regularly dated minutes, I pass by them, and take up the following account to close my first visit in North Carolina. After getting through South Carolina, I expected from there to go home, but after getting from Chestnuts, among the mountains, I was taken very sick, and was confined most of the time for several weeks, at Mt. Pleasant, and at one time so low, they thought I was dying, and I thought so myself. At this time I was seriously looking over, to find if all was well to leave the world, and the Lord showed me that I was not to die yet. I had got to attend North Carolina Yearly Meeting and several others, and there, in every place, deliver what He gave me, and see that I did not turn to the right hand nor to the left. Shortly after, I was able to get into my carriage and close my visit in Tennessee, and return to North Carolina. I visited one Quarterly Meeting, and two Monthly Meetings before the Yearly Meeting came on, and found close, searching labor in all of them, much more so than is common for me in such meetings. When the accounts were presented to the Yearly Meeting from the different Quarters, there appeared much disorder and weakness among them; I found my mind arrested to labor much, plain and clear; among the rest, my mind was arrested with weight, for a length of time, which I sat under, until I was not able to attend to their business sufficiently to know how it was going on. I then informed them there was a subject on my mind, and continued with me so heavy that I saw no other way but to leave it where I found it. The subject is this – it is not good for Ministers and Elders to mount their horses and ride round the country to electioneer to get a slave-holder for an assembly-man – it is not consistent with our principles. I was led to show that while we were bearing a testimony against slavery, to ride round and endeavor to get in an assembly-man who was determined to support slavery, was not consistent, and was led to treat the subject very plain, and clear, to show the encouragement it gave for other Friends to do so likewise; that it was not good; Friends had better keep out of the mixture. I sat down, feeling great peace of mind, and had but little more service through the

meeting.

When the meeting closed, my certificate was not given me; when one-third were out of the house, I found the clerks crouched down behind the door writing on the back of it. I took it and walked into the yard and saw what was put (written) upon it, that the Yearly Meeting knew nothing about as a Yearly Meeting; written in the name of the Yearly Meeting, and signed by its clerk.

I soon fell in with N—— H——, the assistant clerk, and asked him what it meant. With a good deal of emphasis, he said, oh, thy conduct has ruined the Yearly Meeting. I queried with him wherein; he did not let me know, but insisted that I had wounded a great many Friends' feelings, and ruined the Yearly Meeting, and that I had no business here; I had ought to have gone home. I let him know that I knew better, and gave him a short account how I knew that I had done my Master's work faithfully, and got my reward — a good reward, so that they could not help it; which seemed to check him a little. We soon parted. Being yet feeble, I thought it best to leave as soon as I could. There was one D—— Q——, of my own Yearly Meeting that came home and reported that I was sent home, which was altogether false, as there was never such a word or hint given me; for what was put on my certificate was not an act of the Yearly Meeting, but was left so no one could tell what was meant.

I returned home and had it to muse upon for five years, before I knew what it meant. When I visited that country a second time, I fell in with M—— C——, an Elder of the same place, who asked me if I knew what it was that offended N—— H——, and his brother, (who were clerks of the Yearly Meeting when I was there before), I replied, no. He then said, N—— H——, persuaded me to ride with him to electioneer for such a man. I rode with him one day and a half, and told him I could not ride any more, as I did not feel right, left him, and he rode alone. This influence got the man in; after he was in, he made sport of it, saying the Quakers were such fools as to think he would favor them. He proved the hardest man against Friends they had in a great while, and afterwards was detected in Pennsylvania in kidnapping, suffered imprisonment, and had to pay a heavy fine.

When I heard all this, I was amazed, for the Lord knew, and does to this day, that He laid it upon me to deliver it there in the meeting, as I never had a thought that N—— H——, or any in his station, would go into such business, until I had to deliver it. When I look it over, to this day, it gives me a gloomy feeling, for he fought against the living truth, and his tantalizing was hard to bear.

Chapter 7

On the 24th of 9th month, 1816, having obtained the unity of my own Monthly and Quarterly Meetings, I set out with Selah Gregory, a member of my own Monthly Meeting, to pay a religious visit to Friends and others, within the compass of Philadelphia, Baltimore and North Carolina Yearly Meetings. On my way. I visited my daughter, Elizabeth Taber, living in Chester, State of New York, and sat with the few Friends of that meeting, and had two appointed meetings with other people, to good satisfaction. I was always glad that I made this little visit, for I never saw my truly beloved son-in-law, James Taber, after; for, before I returned, he was laid in the grave. He told me a little before we parted, that he should not live long; spoke with much assurance, and made some feeling remarks on himself, the situation of their meeting, and why it was so. He was a bright, talented, clean-handed, sweet-spirited man.

From here we went to Queensbury, and attended that Monthly Meeting. I was enabled to clear my mind to solid satisfaction. Thence, we went direct to Stanton Hill, and attended that meeting on first-day, which was large and much favored. After meeting, we drove to Athens; from thence to Cornwall, where we tarried two nights, attended Cornwall mid-week meeting, and took our leave of the last meeting in our own Yearly Meeting on our way. The next stop amongst Friends, was at Stroudsburgh, in Pennsylvania, where we arrived on seventh-day evening. We attended that meeting on First-day, and had another in the afternoon; both to good satisfaction. Thence we went across the country to Wilkesbarre on the great flats of Susquehannah, where we found a

few members of our Society, with whom, and the inhabitants of the place, we had an exercising meeting; but the Good Head of the Church raised the standard of Truth, over the head of giant opposition – to the praise of His own name!

We went up the river about twenty miles, where we found a number of our members. With them and their neighbors, we had a comfortable, refreshing meeting. After this, we went for Berwick, and got there on seventh-day, the 19th of the 10th month, and attended that meeting on first-day. 21st, we had a meeting at Fishing Creek. Here is a good-sized meeting, and some valuable Friends. We passed from this to Muncy, and attended their Monthly Meeting the 26th. It was small and weak, many having moved away. The life of pure religion appeared very low in these parts, and a worldly spirit much cherished. Next we went to a small meeting on the mountain, called Elkland, consisting of a few families of poor Friends, who were rejoiced with the visit. We were favored with the comforting presence of the Shiloh of Peace. When I had returned to Muncy, I was almost sick with fatigue, for I had to ride on horseback, the roads being uncommonly bad. Soon after we got to our quarters, a neighboring woman, a ministering Friend, came in, and inquired how we got along, and what kind of a meeting we had. I replied, “They were glad to see us, and we were not sorry we had been with them; and that we had a good comfortable meeting.” She exclaimed, “I am glad, I have wanted to go there these four months, and could not; and when you came into the place, I prayed that you might have to go.” I remarked, that I had seen many who were fond of cutting out work, and were ingenious at it, who would not put forth a finger to make it up. She paused a little and said, “It is no matter; for I have heard say, that if a garment is well cut out, a bungler can make it up.” So I concluded I had got my returns in ready change, and would let it go at that.

We staid at Muncy, and attended their first day meeting the 27th, and had another at evening, in Penn’s village. 28th. we had a meeting at Pine —, and another in the evening at Williamsport, somewhat favored. I have had generally, the most favored meetings amongst other people, where the doctrines of the gospel are most needed to be held forth; but

amongst Friends in these parts, it has been abundantly my lot to combat a worldly spirit; beds of ease, and a form of godliness, without the life and power – hard places to get entry, painful to my feelings, and laborious to get along with. We returned to Muncy, and attended their mid-week meeting, and Fishing Creek mid-week meeting. We then took Roaring Creek and Catawissa meetings; in them very little of the life of Gospel love was felt, and they were not overdone with the form.

First-day, the 3d of 11th month, at three in the afternoon, we had a meeting at a village about three miles from Catawissa. Thence we went to a place called Buffalo, and had a meeting in that place. Here we parted with Henry Batten, a kind Friend and Elder, who had been with us for several weeks, as a pilot and company; and also Chandly Eves, who had in kindness found us horses to travel with one week, and took our horses and fed them well during that time; being Friends to us in the needful time, in a strange land; so that it seemed like parting with own brothers. We passed on to Bellefonte – two days travel. The day following, we had a meeting with Friends and others, at Bald Eagles, to the comfort of Friends there, and our own peace. The next day had a meeting at Millsbury village; this also was to good satisfaction. We had another at evening in Bellefonte village; it was large, and an open, favored meeting. From this, we went to Half-Moon settlement of Friends, and attended that meeting on First-day. Then went to Chesterfield, about fifty miles, and across the Alleghany to a small indulged meeting. We had a comfortable meeting with them, and had another at evening, sixteen miles on our return to Half-Moon, where we put up with George Wilson. Having been enabled to clear my mind of this part of the country, we passed on for Dunning's Creek, and arrived on seventh-day evening, and attended that meeting on first-day, the 17th. This was the largest body of Friends we had fallen in with, but they were not without the trouble of false brethren; into a sense of it my Master plunged me, and helped me out again; much to the relief of my mind, and I hope to the strengthening of the hands of the upright. We appointed a meeting at four in the afternoon, for those not of our Society; it was a very crowded, satisfactory meet-

ing. Thence, to Pipe Creek, one hundred miles steady travel, in order to attend Warrington Quarterly Meeting, which was held the 25th of 11th month. It was a favored meeting; the presence of the Master of Israel's assemblies was felt to be over all, through the several sittings of the Quarterly Meeting. The business was conducted in much condescension and harmony.

From this, we went to Monallen meeting on fifth-day. In the verge of this meeting, our aged Friend Abel Thomas, a faithful Minister, spent his last days. We made his family a visit, which was acceptable to his lonely widow. We took Huntingdon, Warrington, and Newbury. In all these meetings I had to come to close labor and plain testimony, particularly in the latter. The 1st of 12th month, first-day, we were at the meeting in York in Pennsylvania. On third-day, we went to Faron, and had a meeting there on fourth-day. On fifth-day, we had one at Deer Creek. Here, I was led to speak on the subject of Nebuchadnezzar's setting up an image, and compelling all others to worship it; showing the principle, its rise, and unfeeling cruelty; that it was very far from a Christian spirit. I was told after meeting, that there was a man at meeting, who had for a long time refrained from eating flesh of any kind, and had got so strong set in it, that of late he had compelled his family to refrain from eating flesh, against their belief; not suffering it to be cooked, or eaten in his house by any one; and the reason he gave, was, that his God commanded him to do so, and that it was his duty to make his family comply with it, whether they saw it a duty or not. Friends were rejoiced, in hopes the communication would be of use. The account was truly strengthening to my mind, on my own account, for I had weighed it for several days, under great depression of spirits.

On sixth day, we were at Bush river meeting. and seventh day we had a meeting at the Forest. First day, we attended at Little Falls; it was a lively, comfortable meeting. Second day, we rode to Gunpowder, and met with Friends of that place. There, were sympathizing Friends, who had to wade along under the pressure of a gainsaying, worldly spirit, in their professed brethren. 11th, we attended the upper meeting in Baltimore. 12th, we attended the lower meeting. While in

this place, we made our home with John McKim; staid until first day, the 15th, and attended the upper meeting, where there appeared much rubbish. My good Master enabled me to bear a faithful testimony amongst them, and rewarded me well for it. We had a meeting the same day, about five miles from the city, towards Elk Ridge. Third day, we had a meeting at Elk Ridge. Fourth day, we went to Bush Creek, and next day had a meeting there. Sixth day, we attended Sandy Spring Monthly Meeting. Seventh day, we went to Indian Spring, and attended that meeting on first day. Second day, we rode to Washington, and had a meeting in the city on third day evening. Fourth day, we had a meeting at Alexandria in the evening. Fifth day, we rode to Waterford, and repaired our wagon on sixth day, and had a meeting there on seventh day. First day, at Goose Creek meeting. Second day, we had a full meeting at South Fork. Third day, we returned to Waterford.

On the 1st day of the year, 1817, we attended Fairfax Monthly Meeting, it was comfortable and favored. 2d, fifth day, we attended Goose Creek Monthly Meeting, and next day rode to Barclay; had a meeting there on 7th day. On first day, we attended Hopewell meeting, where I was much enlarged, in clear, settling testimony, which has been the favor given at several meetings. Second day, we had a meeting at Middle Creek, where I had to dig about the fruitless fig trees. Third day, were at Ridge, a small, weak meeting; from hence to Winchester, in Virginia, and staid the night with Goldsmith Chandler. From this, we went to Centre, and had a meeting. The day following, we attended Hopewell Monthly Meeting. Here I was led into feeling sympathy with the afflicted, who wore sackcloth of mourning for their inner garment, and my horn was filled with the oil of encouragement to anoint them. 11th, we had a meeting at Crooked Run. 12th, First day, we attended Mount Pleasant meeting. Second day, we had a meeting at Back Creek. 15th, at Dillin's run. This closed our visits in Baltimore Yearly Meeting.

From this place, we set forward for Redstone, and it took the 16th, 17th, and 18th, to get across the Alleghany Mountains, it being severe, snowy weather, so that we suffered much with the cold, but were favored to get into Sandy

Creek glades on first day, just at evening, amongst Friends, who received us kindly, and did what they could to make us comfortable. We had a comfortable meeting with Friends on second day, and drove to Providence on third day. Fourth day, we attended Redstone Monthly Meeting, held at Providence, where they made me think of Ezekiel's dry bones in the valley, which needed a shaking to bring them together; for they had got wide apart, and they needed the spirit of the Lord to move upon them, to make them live. My Lord enabled me to sound an alarm. From here we went to Centre, where I was taken sick, and continued two days. On seventh day, the 25th, we had a meeting there, and first day were at Providence. 27th, we went to S——, and had a meeting with them on the 28th, and returned to Providence the same evening. 29th, came to Redstone. and had a large meeting there on the 30th, where I found hard work enough to get along to my own satisfaction. After meeting, we rode to Westland, and attended their Select Quarter on sixth day, Next day was their meeting for worship and discipline. Here I had to proclaim the word of the Lord against tattlers, liars, mischief makers, and spreaders of discord amongst brethren. It was a sifting time, but my good Master carried me through all, and over the head of all opposition. Blessed be His name!

On first day, the 2d of 2d month, I was at that particular meeting. 3d, were at Pike Run meeting; returned to Redstone and attended their first day meeting. Second day, we returned to Providence, and proceeded to have a meeting in Robertstown village. Next day, we had a meeting at C——town, and proceeded to visit Sandy Hill meeting; and at evening we had a meeting at Uniontown. We returned to Centre, and had an appointed meeting there. First day, we were at Providence again. Second day, we had a meeting at P——, and another at evening; the day following at Colwellsville. This concluded our visits in this part of the country. When I was about to take my departure, Friends solidly told me, I need not be uneasy about my labors being so close, and plain at all their meetings; that there was a cause for it, and they were satisfied with my labors. So I passed away from them, feeling thankful to my Lord and Master, for preserving and keeping me right; much desiring

that the Lord may bless the labors to their help.

After this, we set forward to cross the Alleghany Mountains into Virginia, and got to Dunning's Creek on 7th day afternoon, and attended that meeting on first day, 23d. 24th, we lay by on account of a heavy snow storm. 25th, we had a meeting in Bedford Village, and then went to Little York; reached there 7th day evening, and attended that meeting on first day, the 2d of 3d month. Second day, we rode to Lampeter. Third day, we attended Sadsbury Monthly Meeting, held at Lampeter. Fourth day, we had an appointed meeting at Sadsbury. Fifth day, we had a meeting at Fallow Field. In these parts my exercise was heavy, and my labors painful; having to combat an infidel spirit that was creeping in amongst Friends in many places. It is a dark, defying spirit, but the Lord harnessed me for the day, and enabled me to wash my hands from the blood of all men in these parts. Oh, good is the Lord, and greatly to be feared, and highly to be praised forevermore!

On sixth day, we rode to Wilmington, in the State of Delaware. Here we stopped and got our wagon mended. Seventh day, we rode to Apaguima, and attended that meeting. First day, at Smyrna; third day, at Little Creek; fourth day, at Camden. In these parts, Friends' meetings are generally very small, where once there were large meetings; but Friends in this land formerly held many slaves, and many of them refusing to free them, went out from Friends in a bitter state, and carried their families with them. Some zealous people in that land, who refused to join Friends for several years, because they held slaves, after they got clear of them, came forward and joined our Society; and had it not been for these, there are several meetings that would now have been extinct, which are kept up by the offspring of these humble, faithful people. Friends there, giving me this account, I thought it just to give it a place in memory. We had the opportunity to be in their company several times; they appeared to be a zealous people, much in the simple innocency; while the offspring of Friends, who were negro masters, are now the tyrants of the land. A standing proof of the evil of slavery, and the blast such left on their offspring.

On fifth day, we had a meeting in the State House, at

Dover, which was large and favored. This is the handsomest village I saw in Delaware. Sixth day, we had a meeting at Motherkill. Seventh day, we were at Milford, and in the evening had a favored, satisfactory meeting at a small village called Fredericka. First day, we were at Cold Spring meeting. The house was very full, and the people quiet, and attentive. Here is a meeting, that has, I think, three or four small families to keep it up. They live wide apart, and are not very zealous, so that in this, and some other places in these parts, it looks very discouraging as to the testimony of Truth being held up long. In Bowerstown, we had another large meeting the same day. Hereabout the people were more attentive to get to meetings, than at some other places.

Second day, had a small meeting at Milton; then took the meetings of Centre, Northwest Fork, Marshy Creek, Chop-tank, and were at Third Haven meeting on first day. Next day, we were at the Bayside. Our meetings in this part of the country are generally small, and dreary getting along; for it does seem that the mildew of slavery, and the rust of barbarity had nearly consumed all the humane, benevolent principles of the Gospel; and Infidel darkness, and savage barbarity are taking the room in many minds. Sorrowful to reflect upon!

Third day, we were at Tuckahoe Neck, and fourth day at the Neck meeting. Fifth day, we rode to the head of Chester, and had a meeting at that place on sixth day. Seventh day, we had a meeting at Cecil. First day, we had a meeting at Chester Neck. This ends our visit in that Quarter; and now in looking it over, I felt deeply to acknowledge, that although deep, and sorrowful, oft, have been my wadings in this land, and dark and gloomy have been many of the hours, yet good is the Lord, that in, and through it all, His holy arm hath hitherto borne me up, and sustained in times of sharpest trials. He showed me clearly what His will was that I should do, and gave me fortitude, that I feared not the face of the sons of men, and ability to do His will at all times, and now favors me with a return of a rich and joyful reward. Blessed and adored forever be His Holy name! Oh, may I evermore serve Him, with a ready and willing mind!

Second and third days, we spent on our road to Mary-

land, and had a meeting at East Nottingham on 4th day. Next day, at West Nottingham. Sixth day at Eastland, and seventh day at Little Britain. On first day, the 6th of 4th month, we crossed the Susquehannah river, and went to Deer Creek meeting. Next day, we returned to Dunmore, and had a meeting there on third day. Fifth day, had a meeting at Darien. Sixth day, we were at Westport, and seventh day at Spencer. First day, the 13th, reached New Garden, in Pennsylvania. 14th, we were at Hockesson. 15th, at Stanton. 16th, at Wilmington: this is a large meeting. 17th, at Chichester. 18th, at Chester; both these were small meetings. In this last little tour, the Gospel spring ran lively. I was led into the state of several meetings, and enabled to clear my mind, to the satisfaction of my Friends, and my own peace. Though there is much rubbish that needed to be removed out of the way, there are many well concerned Friends in this part of the land; so that the testimony of Truth may yet be held up with clean hands.

From here, we went to Philadelphia, to attend the Yearly Meeting, which was large. Several weighty subjects came before it, which took up much time, and caused deep exercise to the rightly concerned and discerning part of Society. On one of these subjects, I felt my mind weightily impressed, and forcibly drawn to give a sentiment, and my reasons therefor; for which I got a quick, sharp reply, and a heavy censure in the face of the meeting. This occasioned deep searching of heart for some hours, until my good Master was pleased to show me that all was well, as I had done His will; which gave my troubled mind relief. The day following, the subject was brought up again, and after much reasoning had passed on it, feeling my mind weightily impressed, I saw my way clear to speak to it again, and proceeded calmly, and deliberately: being enabled to treat the subject so clearly in all its parts, feeling the authority of Truth to accompany the words, that there was no reply. That subject was soon disposed of for that time, and the business passed on pretty harmoniously for the day. After this, there was one subject, that took up much time to no good purpose; there being much of a libertine spirit in this country, that is inclined to run out of order, and some day will give Friends much trouble. The meeting closed

in a favorable quiet, on sixth day.

On first day, following the Yearly Meeting, we attended Arch street meeting, and in the afternoon we were at the Northern District meeting. Second day, we were at Abington Monthly Meeting. Here I had some close work to do, yet it was acknowledged there was cause for it. Third day, we attended Byberry Monthly Meeting, and fourth day had an appointed meeting in the same house. Fifth day, we had a meeting at Frankfort. Sixth day, we attended Germantown in course, and after meeting we went to Plymouth, and put up with Jacob Albertson. First day, the 4th of 5th month, we attended that meeting. Second day, we were at Gwynedd meeting. Third day, were at Upper Dublin. Through this part of the country I had many deep conflicts of spirit to endure, being much led into close, plain labor; many of the aged so buried in the earth, and some have fixed themselves in a security that will fail them in the end, and seemed determined not to be aroused from their couches; while the young are taking their flight upon the wings of the morning of their day, in pursuit of the gaudy trimmings of the world, and airy, but poisonous notions, that are too prevalent in our land; so that mourning has been my lot, and my morsel has been eaten as with bitter herbs. The few who walk faithfully in the path that is cast up for the ransomed, have to keep much on their watch, and walk in fear, lest the glitter deceive them, or the charms of the enchanter draw them out of the way of safety. Oh, may the Lord remember this once favored land, and shake their earth and their false heavens, and gather the people to a foundation that cannot be shaken!

The 7th of the month, we attended Abington Quarterly Meeting of Ministers and Elders, held at Horsham, and the meeting for worship and discipline on fifth day. Sixth day, had a meeting at Radnor. Seventh day, at the Valley. First day, the 11th, at Charleston, and in the afternoon was at Providence meeting. Second day, at Potts Grove. 13th, at Exeter. 14th, at Reading. 15th, at Maiden Creek. 16th, we drove to Richland, almost forty miles. 17th, we parted with our beloved Friend, and agreeable companion, Jacob Albertson, who had been with us about twelve days. First day, the 18th, we attended Richland meeting. These latter meetings

were generally small in number of Friends, yet many others came in when notice was given – a token that they lived peaceably with their neighbors. Though we fell in with a number of well concerned, faithful Friends, there is far too much assimilation with the spirit and customs of the world, and a mournful letting down the ancient simplicity and faithful integrity that once so beautified our Society; and if they cannot be prevailed upon to return to the true Shepherd of Israel, and abide in His fold, the effect will be a great falling away, and running into the wilderness of vain imaginations; from whence they never will all return – a heart aching view of the times.

Second and third days, we had meetings at Plumstead and Solesbury, and went to John Balderson's. Fourth day, we attended Buckingham meeting. It was very large, and my Master gave me not a word for the people – a great disappointment to them – yet I felt great peace in being resigned to the Lord's will, believing He knew best, what was good for them and me. Fifth and sixth days, we were at Makefield and Wrightstown; in both meetings I had satisfactory service. On seventh day, we appointed a meeting at Middleton in the morning, and another at four in the afternoon in Newtown, where was a large gathering, mostly not members of our Society. I soon found that my lips were sealed, which caused deep searching of heart, and close enquiry whether the appointment was right, but could not see anything amiss on my part, and was favored to settle down resigned, in a quiet feeling of mind. Almost at the same instant, in stepped a public Friend from New England, on a religious visit. I was glad to see him. It was not long before he was well furnished with good matter and Gospel authority. It was a favored time, and truly strengthening and comforting to my mind, standing resigned to the Lord's putting forth. After meeting, the Friend told me that he heard of the appointment, and felt a draught to come to it, but hesitated some time, thinking he might be in the way, or intrude, until it was so heavy on him that he was afraid to forbear, and thought he now saw it was best to believe and obey his good Master; for had he not delayed, he might have been in better season.

We returned to Buckingham, and attended that meeting

on first day, the 25th, and way was opened to relieve my mind pretty fully. After meeting, we went to Thomas Carey's, a Friend, who had been with us several days. On second day, we had a meeting at a place called Milton, and on third day, came the meeting for Ministers and Elders of Buckingham Quarter, and on fourth day, the meeting for worship and discipline. Though I passed this meeting in much exercise, I had no liberty to impart to them what I saw and felt, but enjoyed a peaceful mind, in being willing to fill up my measure in silent suffering. After the Quarter, we went to Falls, Penn's Manor, and Bristol, and had meetings at each place. At the latter, my mind was clothed with Gospel life and love, and utterance given; the like I had not felt for a length of time, for it had been much my lot in this land to labor in a plain, simple style, not at all pleasing to the taste, but best pleasing to my Master, or He would have given it otherwise, and I was content to please Him.

From here, we returned to Philadelphia, to John Morton's, our former home. Third day, attended the Northern Meeting, had nothing for them but the example of silence, which has often been my lot of late, and however trying to the people this may be, I find my peace much depends on keeping resigned to the Lord's will, and being careful not to be drawn to utter words by the spirit of the people, without Gospel authority, for this would never profit the people, or build up the ways of Zion. After this, we attended Green street, Marion, and Haverford meetings. In these last, I was enabled to clear my mind in a plain, close way, so as to feel quite peaceful.

On second day, the 9th of 6th month, we had a meeting at Darby, an ancient settlement of Friends and a large meeting; but an enemy had got among them. I was led in a very close and pointed manner, and had to tell them what it was, and how it was that the unity of the Spirit of the Gospel was formed with, and amongst brethren, and that it was kept only by abiding in the Truth, that first formed the unity, and those who went out of the Truth, broke the unity. In vain it was for those to call for unity who had gone out of it; for those who kept in the Truth, were bound in the bonds of the Gospel to stand by the Truth and support its honor. There was no

other way to enjoy the unity, but for those who were out of the Truth to return to their first love, and mend their own faults, as none other could mend them for them; that would heal the breach, and their brethren would receive them with open arms. Some of them turned and twisted about, and some wept. After meeting, I was told by a Minister of that place, that if I had lived amongst them, I could not have gone through the situation of their meeting more exact; and with tears running down her cheeks, expressed, she hoped it would be of use, and do them good – a humbling time to me, in that it was a renewed confirmation that I was in my Master's field of labor, and that He was leading me about to do His will; and that I may be preserved to do it is my chief desire, for this have I chosen for my meat. and my drink.

We passed from here to Springfield, Newton, Middletown, and Providence, having meetings at all these places, and felt the arm of the blessed God of Jacob to be underneath, to bear up and carry through all the exercises allotted me. On seventh day, we had no meeting, it being market day. First day, the 15th, we were at Williston in the morning, and at Goshen in the afternoon, both large, favored meetings. Second day, we were at Westchester, and third day, at Birmingham. Between these meetings we visited West-town school, which appeared to be kept in beautiful order, and much simplicity. Fourth day, we were at Concord. Fifth day, at Center. Sixth day, at Kennet. Seventh day, was at Marlborough. First day, the 22d, was at Kennet Square. Second day, at London Grove. From there we went to Dunmore, and attended their meeting on fourth day. Fifth day, at Little Britain again. This ends our visit in Pennsylvania, for the present. We crossed the Susquehannah to Deer Creek, and put up at the house of Samuel Coles, and attended that meeting on first day, the 29th. Second day, had a meeting at Dublin. Third day, we had a meeting at Thomas' Run. 4th, we appointed a meeting at Bel Air. On fifth day, we attended the Little Falls Preparative Meeting. It was trying to my mind, to go to so many meetings, where I had so lately been, but my good Master was kind and true to me, and gave me to see what he sent me back for, and ability to do all he required, and rewarded well my obedience. After meeting, we rode to

Baltimore. Being much fatigued and some unwell, we lay by until first day, the 6th of 7th month, where we attended both meetings in the city, where painful, heart-aching labor was my lot. Second day, rode to Alexandria. 3d, rode to Occoquan, and had a satisfactory meeting there in the evening. Fourth day, we rode to Dumfries, and had a meeting there just at evening. 5th, passed on to Fredericksburg. Sixth day, we had a satisfactory, comfortable meeting at that place. After meeting we rode to Carlisle, and lodged with Joseph Terril. Next morning we reached Cedar Creek Monthly Meeting, where I had close labor; showing that those who ruled in the Lord's house, ought not to lord over God's heritage; for where any lorded over their brethren, the lambs could not grow up in good liking, and the flock was not healthy. Though some of the great ones looked somewhat shy on me, I felt such serene peace, that I was satisfied. I had the Lord for my leader, with which I was content, let what would come. After meeting, we went to Micajah Crew's to dinner, and proceeded to Richmond, and attended that meeting with the few Friends of that place, and another at four in the afternoon, appointed by Isaac Hammer, a Dutch Friend, from Tennessee. He was small in the Ministry, but sound and weighty in spirit. Both these meetings were attended by many not of our Society, and Gospel truths flowed to them freely. Second day, the 14th, we went to Petersburg. Third day, rode to Gravelly Run, and had a meeting at 5 o'clock in the afternoon, and lodged with John Andrews. Fourth day, we journeyed to Stanton, and attended that Preparative Meeting on fifth day. The meetings of Friends here are generally very small, many having moved away on account of slavery, and many of the young people marrying into slave-holding families, and of course go from Friends; so that the prospect is that Friends must cease to be a people in the slaveholding countries, unless a great alteration should take place with the inhabitants at large, which there is no prospect of, short of the strong hand of Divine interposition. For to see the poor blacks crowded into little huts, like hogs in a pen, or sheep in a yard, all ages and sexes together – and their masters strive to have it as much so as they can, in order to eradicate all feelings of humanity, honor, modesty, or virtue – and plead it is best for the blacks, that

they are less sensible of their depravity. This is not all; the masters even sell their own Mulatto children to make their white children rich. In general, the blacks are talked to, and used more like brutes than the human family. Children from eight to twelve years of age, would talk to aged, gray-headed men and women, and call them black dogs, and worse names than a civil man would call his dog by; yet the poor things dare not show any resentment. I often said in my heart, "How long will this be suffered?" While my heart was ready to melt with compassion for the black people, my thoughts were often turned to look over the white people's situation; a people endued with superior light and talents, capacitated to be eyes to the blind, and leaders of the ignorant; but are so far the reverse, that they seem bent to display the utmost stretch of their power, and gratify their own wills, and to grind down the poor blacks as much below the dumb animals as they can. Thus, in musing and looking over the state of this wretched country, and seeing that the whites, for a few days of fleeting pleasure, were preparing themselves to the utmost of their power, for the never ending ages of eternity to be the companions of demons, and for that place. where the fire shall never be quenched; their worm dieth not and the fire is not quenched. And to reason with, or preach to them seemed to have no more effect, than water poured upon a rock. This appears to be the state of the ruling class of the people, while there is another class who use their slaves more humanely; and still another class who would be glad to free their blacks, if the laws of the land would protect them. And these last are despised by the others; so that musing on their situation, my sleep often left me, my appetite failed for food, and I became feeble; feeling a necessity laid on me to be faithful in every place, and with all people to whom I had anything in charge from my Master, feeling a heavy woe if I gave back, so that my companion often thought I hazarded my life. I have no language to set forth so that another can realize what I passed through in these varied exercises, unless they are placed in a similar situation. I verily feared I should lay my bones in this gloomy land. Yet, marvelous to reflect upon, I was never once drawn into action, either public or in private, but that the fear of man was taken from me. They

appeared no more to me than grasshoppers, in the time of action; and I felt no want of matter or language, to confute their reasoning, or confound their boast in favor of slavery. I suppose I was attacked in my travels in these slave states, more than one hundred times; and sometimes by the learned and great. So that in all of these disputes my great and good Master furnished and helped me, they were always brought to acknowledge, (with but two exceptions that I remember of), that it was wrong to hold their fellow creatures in slavery, and were convinced it was contrary to every attribute of the Divine being. And then would exclaim, what shall we do, we have got them, and it will not do to free them and let them be amongst us; they would overrun us – and to wind up, we must keep them in slavery, and as ignorant as we can for our own safety; and seemed determined not to admit the thought, that it was the Lord who had opened their eyes, and if He was sought unto, I could, and doubtless would, grant wisdom and open a way, which would be right and good for both black and white. But, as there is a standing against Divine justice and mercy with their eyes open, God will not be mocked, neither will His justice always slumber. O, may the Lord, in the counsels of His great wisdom, open a way for the oppressed, to be set free with out the effusion of a river of blood.

Sixth day, the 18th, we returned to Gravelly Run. 19th, attended that Monthly Meeting, and was comforted, having the company of a number of solid, lively spirited Friends. First day, the 20th, we attended that meeting again, and attended an appointed meeting at five in the afternoon at Petersburg. 21st, rode to Burleigh, and attended an appointed meeting there in the afternoon. 22d, we rode to Staunton. 23d, rode to Vicks; having stopped on our way at Jerusalem, and had a satisfactory meeting in that place. 24th we got our carriage mended. 25th, we rode to Murphysboro' and had a meeting there at five in the afternoon, amongst staunch Presbyterians, who came on their guard; and far beyond my expectation, He who hath all power given Him in heaven and earth was pleased to open a gentle stream, in Gospel light and love, which drew the attention of the people, so that they forgot their coats of mail, and the stream increased to

a river. Gospel truths flowed freely and forcibly, and settled solidly on the meeting, and it ended quietly. So that the people acknowledged they were satisfied; that what they had heard were gospel truths. And the Lord was pleased for His own name's sake to exalt the Truth this day, in the eyes of the people. Blessed be His holy name.

Seventh day, 26th, we rode to Rich Square, and went to Jesse Outland's. First day, 27th, we attended that meeting and had good service. 28th, we set forward for Mattimuskeet, and arrived there the 31st. We had a meeting there with Friends, 1st day of 8th month. Seventh day, we had a meeting with the Baptists up the Lake. First day, the 3d, we had a meeting at the lower end of the Lake, in a Methodist house. The meeting was large and the people were civil and attentive. In this place I saw a master beat a colored person wickedly with a knotty cudgel. It moved my feelings so, that when the master got over his fret, I told what I thought of such conduct. He seemed to resent it for a while, and rose three times from his seat, either to frighten or give me a blow. But it did not move my feelings with fear at all. I kept my eye fixed on his, and continued my speech until he sat down, and kept quiet, hung his head and heard me through, then acknowledged it was not right to hold them in slavery, or use them so. Upon this, after making a few remarks, we closed the discourse and parted. I left him with a loaded mind, which I hope will produce some good effect. We had on meeting the same day on the South side of the Lake, at the Baptist meeting-house, which was also large, and the people gave good attention. Hereaway, the Lord in the riches of his mercy and love to the people, plentifully furnished with matter and utterance, though much of it seemed to me like the rain that falls on the barren land and rocks, where it can make no entrance to profit, but has to make its way to the valleys and streams, and return to the fountain from whence it was taken. The Lord's will must be done. The barren land must be rained on as well as the fertile soil.

After this last meeting we rode eighteen miles on our way towards Core Sound to a place called Germantown, where we had a meeting with a parcel of slaveholders, where the Lord my Redeemer strengthened my mind to bear a faithful

testimony, for the cause of Truth and Justice. Third day and fourth day we journeyed to Washington. Fifth day we had a pretty full meeting in that village, where the Most High for His own name's sake, and in mercy to the people, was graciously pleased to give strength and ability to bear a faithful testimony to the noble cause of justice, mercy and Truth, in that authority which prevailed over all opposition, and Truth reigned for that time. Sixth day, the 8th of the month, in Newberne, my companion was taken very sick; also our pilot and myself became quite unwell. This brought deep thoughtfulness over my mind, it being a very sickly, dying time in all the lowland country that we could hear from, with man and beast. We saw hogs and horses dying by the side of the road frequently, as we traveled. After considering our situation seriously, and asking counsel of my Master, I felt my mind clearly at liberty to turn our course for Contentney, and get into the hilly, healthy country, as soon as we could. It took us until the 12th to get there. Being much fatigued and sick, we stopped with Friends here a few days, and attended their meeting on fourth day. Fifth day we attended another meeting in those parts. Sixth day we had an appointed meeting at Holly Springs, to good satisfaction. We then set forward for Eno, and arrived there the 18th of the month. We stayed about here several days. I had a meeting about five miles from Eno, much to the relief of my mind. My companion was prevented from being with me, by indisposition. We attended Eno meeting as it came in course. Seventh-day we attended Providence Monthly Meeting. I was well satisfied in being with Friends here.

First day, the 24th, we attended New Garden meeting, North Carolina. At this parting opportunity, the Master of Israel's assemblies, favored with His life giving presence, to the gladdening of many hearts. On second-day we lay by, and my companion becoming more sick, and myself quite unwell, we felt most easy to turn our course for Alexandria, where was a physician with whom I had formed some acquaintance, under whose care I felt desirous of placing my companion. On third day we set forward, the distance being over three hundred miles, the way we traveled. The weather being very warm, and our horses much fatigued and we both sickly. it

took us nine days to reach there. By this time my companion had become so ill, that I was somewhat alarmed. The doctor was soon sent for; he readily gave medicine which had a good effect, so that in about a week, my companion was getting smart and lively. While here, I attended Friends mid-week meeting, and their fore and afternoon meetings, the 7th of 9th month. In all these meetings I had good satisfaction in sitting with Friends, though I had not much public service amongst them, but felt that peace that satisfied me. We continued here until fourth day morning, when we moved forward to attend the little meeting in the city of Washington, where our Friends showed great gladness to see us. It was truly comfortable to be with them again.

On fifth day we moved on towards Baltimore. The weather yet warm, and my companion not having got strong, we went no further than Samuel Snowden's, who received us kindly. We staid here (my companion being feeble,) until seventh day. Then went to Baltimore, to our old home at John McKim's, who with his wife received us kindly. First day, the 14th, we attended the upper meeting in the morning. In this meeting I was led largely to warn Friends, against speculative inquiries and embracing unfounded notions; for this would lead to disbelief of all former revelations, as testified in the Holy Scriptures; and to reject the Gospel of our Lord and Savior Jesus Christ, as testified by the apostles; and would finally end in dark infidelity. And the propagators of those dark principles would often go or creep about silyly under the mask of religion, and bring forward questions calculated to puzzle the unguarded mind. For should they show at once what they were at, they would alarm and lose their object. And just so the devil works; first get hold, and then lead on to destruction; and so do those first get the mind shaken, and then introduce their dark principles; and they creep about to do it under the mask of religion, as the serpent crept on his belly. I had to warn Friends to be on their guard. While I was on my feet speaking, there were two members of our Society, who sat near me, (and who I had noticed to be quite active in their meetings for discipline,) who got up with an air that showed discomposure, and went out, and round, and came in at the back door and placed themselves as far from

me as they well could; but through mercy it did not jostle or move me. After meeting a number of Friends expressed their full satisfaction with my being with them as I was. My good Master richly rewarded me for blowing my ram's horn faithfully against the harlot's walls. In the afternoon we attended the Old Meeting. Here I had to dip deep in sympathy with the oppressed, and to mourn with the afflicted, and to encourage them to steadfast patience, that they might obtain the immortal crown when time with them should be no more.

Third day, we drove to Gunpowder. 4th, attended that meeting. Notice being given, it was large and much favored. Fifth day, rode to Little York. Sixth day, we rode to Columbia, on the Susquehanna, arriving there in season to have a meeting in the evening, which was full, and closed to my satisfaction. Seventh day, we drove to Robeson, forty-five miles. First day, the 21st, we attended that meeting in Pennsylvania. We lodged at Rebecca Scarlet's. Second day, we drove to West Caln. Third day, we had a meeting there. Fourth day, we were at East Caln meeting. Fifth day, we had a meeting at Bradford Sixth day, we had a meeting at Downingtown, Seventh day, we had a meeting at Uwchland. First day, 28th, we were at Bradford again. Second day, we had a meeting at Pikeland. Third day, 30th, at Whi—. Fourth day, 1st of 10th month, we lay by at our esteemed Friend, Jacob Albertson's. The next day, attended their Monthly Meeting, at Plymouth. In the meeting for worship, I was entirely shut up. In that for business, my mind was furnished in a short testimony with a few, clear, plain remarks that settled on the meeting like dew upon herbs. After meeting we went to Germantown. Sixth day, we passed through Philadelphia, and crossed the Delaware at Waterford, and went to Benjamin Cooper's, in New Jersey. Seventh day, we had a meeting at Newton. First day, 5th, we were at Westfield in the morning, and at Chester in the afternoon. Second day, we had a meeting at Evesham. Third day, we were at Easton meeting. Fourth day, we attended meeting at Upper Evesham. Fifth day, we had a meeting at Cropwell. Sixth day, had a meeting at Haddonfield, and returned to Cropwell, and attended Evesham Monthly Meeting; and had a meeting appointed at four o'clock, at the Crossroads, among Presbyterians, where

Friends had seemed very backward in consenting for me to appoint one. Yet, several Friends attended and frankly acknowledged after meeting, that the appointment was right, and that Truth arose in dominion, beyond what they had any idea of. It has been much my lot through a number of meetings, to stand much alone, and made to feel the sure stepping stones, there being so much ease and self-security in this part of the land; so that if the bow is not drawn in full strength, the arrow never enters. Yet, there are a number who are endeavoring to be what they ought to be. But there are so many dead weights around them, I think it must often cause them deep wadings to keep their standing at all times, and fill up their measures. May the Lord keep and support them. and add to their number!

First day, the 12th, we attended Newton meeting again, and traveled twelve miles, and attended an appointed meeting the 4th hour in the afternoon, at a place called Green-tree. From here we returned to Haddonfield, and attended their Monthly Meeting on second day, and rode to Woodbridge, and had a meeting at that place on third day. Fourth day, I attended a little meeting at Chestnut Ridge. Fifth day, we had a meeting at Woolwich. Sixth day, had a meeting at Upper Greenwich. Seventh day, we had a meeting at Penn's Neck. First day, the 19th, we attended Piles grove meeting. Second day, we had a meeting at Salem, and third day, at Alloway's Creek. Fourth day, we had a meeting at Greenwich, Cumberland County. The next meeting was at Morris River, and another at Morris River Point. Seventh day, we had a meeting at Cedarville, and returned to Morris River, and attended that meeting again on first day, the 26th. I had much Gospel labor in this part of the country. A number of the meetings I have noted, were where no Friends live. May the Lord bless the labor! We next went to Cape May, where we found a little meeting much laid waste by the bad conduct of a Minister. The next we went to Great Egg Harbor. Here we found a small, weak meeting. We crossed the water to Little Egg Harbor, and found a body of Friends. Among them there was a number of well-minded, lively-concerned members; we had a comfortable meeting with them. We passed on to Martha Fearney's, and had a meeting there; and had

another at Bastoe Furnace, and though they were civil, they were a hardy people to preach to. We had a satisfactory meeting at the Bank, where we staid the night with David Mapes, a colored man, who is a respectable Friend. From here we returned to John Hallock's, at Tuckerton, the 4th of the 11th month. Fourth day, we went to Barnegat. Fifth day, we had a small meeting with Friends there. Sixth day, we went to Squanham, and had a meeting with the inhabitants of that place, and seventh day, had a meeting at Squan.

Though I have thought best not to make many exposing remarks, yet there is one subject I feel most easy to notice. In passing through the southern and southeastern parts of Philadelphia Yearly Meeting, I found active members in the Society, carrying on the distillery business, buying up grain to make whisky of, and selling their liquor by wholesale or retail, to any one, or in any way, that would bring gain to the seller. Some merchants sold by wholesale, and some by retail; others, who kept public houses, would sell by small measure to their neighbors, until they were drunk. These different branches were carried on in several parts of that Yearly Meeting, and I was credibly informed, also, to some extent in the city of Philadelphia. This subject lying heavily on my mind, I felt a necessity at times to labor faithfully with Friends thereon, for which I was heavily censured by some. Notwithstanding this, I was made willing to bear a faithful testimony against those evils whenever my Master required it of me; who renewed the bow in my hand, which caused sundry attacks in a private way. When I came to bring into view the inconsistency of destroying so much of the grain, that should be for food; and so far from supporting human nature, it became a great destroyer of it, worse in many places than the sword; and so also with the sweet of the cane, and the goodly juice of the grape made into spirits, that it augmented the burden of slavery. When I brought these views before Friends in a calm, clear and solid manner, with the baneful effects thereof in our land, and the inconsistency for Friends, professing as we do, to be actors in and actual encouragers of all those evils, so incompatible with the philanthropy and precepts of the Gospel, that they could not be reconciled; these reasons, with the energy that my good Master favored me with, both in and out

of meetings, silenced all opposition; and sometimes brought to a full acknowledgment of the truth of the sentiments. Yet, through all these painful straits, I had consolation in finding my Great and good Master always true to His promise, that He would be with me in all my trials, a ready and sufficient helper in every needful time. Gloriously good is He in all His attributes; worthy to be honored, worshiped and obeyed, and His Holy name praised forevermore!

First day, the 9th of 11th month, we attended Shrewsbury meeting. 10th, at Long Branch. 11th, at Poplar Swamp, I and a meeting in the evening at Edington. All these were favored, satisfactory meetings. 12th, attended the Select Quarterly meeting at Shrewsbury, and at four in the afternoon, we had an appointed meeting in the neighborhood of Black Point, which was acceptable to the people, and satisfactory to us. 13th, attended the Quarterly Meeting for worship and discipline; in both of which, it was my lot and business to fill up my measure in suffering silence; being made sensible there was more of a disposition to hear tell of good things, than to practice them. 14th, we had a meeting at a place called Highlands. 15th, at Middleton village. First day, the 16th, we attended Shrewsbury meeting, and had another in the afternoon at a place called the Falls. 17th, we rode to the East Branch, and had a meeting with the people there on the 18th. 19th, we had a meeting at Upper Freehold. In most of these meetings, my Lord and Master favored me with His Holy presence, and caused the Gospel spring to run freely, and settle on the people as the dew on the tender grass. In some of the old meetings my Master laid it on me to dig about the fruitless fig trees, and endeavor to enliven the soil with Gospel counsel. 20th, we were at Upper Springfield meeting in the morning, and at another meeting in the afternoon at the Mount. 21st, at Vincentown, and another in the evening at Mount Holly. 22d, had a meeting at old Springfield. First day, the 23d, we were at Mansfield meeting. In some of these last meetings, I was not only constrained to dig about them, but closely to examine the roots, and show the people what manner of fruit, old, corrupt, unsound roots would bring forth, warning the people, and closely admonishing some to seek the Great Healer of maladies for soundness.

24th, attended the Select Quarterly Meeting of Burlington, held at Chesterfield, and next day the meeting for worship and discipline. 26th, we had a meeting at Rancocus. 27th, we attended Burlington meeting, where I was led into plain, close labor, for which I enjoyed peace. 28th, we had a meeting at Lower Mansfield. 29th, at Bordentown. First day, the 30th, attended Crosswicks meeting, and in the evening had a large meeting in Trenton; the people sat quiet. The 1st of 12th month, second day, we had a meeting at Stony Brook. 2d, we went to Kingwood, and had a meeting in that place next day, which was relieving to my mind. 4th, we went to Hardwick, and had a meeting there next day. 6th, we rode to Randolph. First day, the 7th, we attended that meeting. 8th, we passed on to Plainfield, and had a meeting at that place on the 9th. 10th, we had a solid meeting at Rahway. This was the winding up meeting of this long journey of fifteen months. After passing Burlington, it felt to me like a clearing off shower, after a long rain. Though I was often led into close communications, as also encouragement to the upright, I thought I was never favored to see the states of meetings more clearly. Easy utterance was given to open subjects, and apply them in the clear openings of Truth. The Gospel spring continued unabated, and its current flowed strong, until it closed with the closing meeting; after which I felt clear and at liberty to go to my family and friends, with a bosom filled with peace. Thanks be to the Most High God! Glory, honor, and everlasting praises, be given to His eternal Holy name!

We crossed the water at Paulus Hook, and went into New York, where we staid one night, and went forward for home, without making much stop, until we got to the Creek Meeting, in Nine Partners, my native land and meeting. We sat with them on first day, and passed on until we arrived at Easton, where we stopped and attended the Monthly Meeting; then journeyed steadily until we reached home, where we once more I had a joyful meeting, finding our families and friends well.

Chapter 8

Some time having passed, during which I kept much at home, except attending neighboring meetings, and a few short visits not far distant, of which I kept no account, in which time I had to pass through many deep and sorrowful trials, which I sometimes thought would take my life; there having risen up a company in the Quarterly Meeting to which I belonged, some of whom were active members in each Monthly Meeting, who seemed determined to lay waste all order in the Society, making great pretention of the Spirit and revelation; pleading that they must go by the Spirit, and not by the letter; that the discipline did abundance more hurt than good. They disordered and troubled our meetings for several years, until the Lord was pleased, in tender mercy to His people, to shake and expose their foundation and principles, and put them much to silence. When their principles were discovered, they were found to be Deistical, and their aim seemed to be, to lay waste the Society, root and branch; and in order to do this, their endeavors were to run down every faithful member, by slander and censure, and by this means, to stir up discord among brethren; thus bringing much trouble and grief to Friends, and reproach on the Truth.

After this storm had a little passed over, I felt my mind drawn in Gospel love, to visit Friends and others, in the southern and western parts of my own Yearly Meeting. I laid my concern before Friends, and obtained their unity fully expressed. I proceeded to Queensbury, where I perceived Friends were almost alarmed, as they had heard slanderous reports about me, having no idea of seeing me there again in that way, as some of these reports – though utterly false

– were carried by Ministers who had been in our country, professedly in Truth’s service; which gave the reports credit abroad. I remark this, with a hope it may prove a caution to others, how they carry reports which they do not know to be true. It made hard work for me for some time; but good was the Lord, His strong arm underneath, supported, and His Spirit sustained me, and in many instances, He caused the walls of prejudice to fall before me, as dust is blown before the wind. Blessed be His name.

After having a solid, satisfactory meeting at Queensbury, I passed on to Greenfield, Providence and Galway, visiting all the meetings in that part of the country, in which I had much labor, greatly to my satisfaction, and the full acceptance of my Friends. Thence we went through Saratoga, visiting all the meetings thereaway, being enabled to clear my mind nearly to universal satisfaction, and passed on to Duaneburgh Quarter, there attending two meetings. The third meeting I attended, was at a place where Friends had disowned a number, but keeping entirely still, (which was right in them), these circumstances were unknown to me. I afterwards learned it was on account of denying the Divinity of Jesus Christ, and holding the doctrine of annihilation of the wicked. Soon after taking my seat, from impressions felt, I soon became satisfied there was a strong and very wicked spirit in that meeting, and sitting under the weight of it, I felt a clear and forcible motion to rise on my feet, and attending to it, I was led to take hold of the subject, showing that Truth led into knowledge, whilst the spirit of the old serpent, led into imaginations. The Truth leads to gather in love, and to encourage and build up in the holy faith; whilst the spirit of the devil urged people with high pretentious, and much apparent zeal, to lay waste and destroy the heritage of God, if they were suffered to do it. Thus, I was led to show how it would work, and in such a manner that it excited them – a number of them being present – so that after meeting, those of other societies exclaimed, “now we know who is right, for here has come an old Quaker, from another part of the country, who knew nothing about them, and he has laid waste their doctrines and proved them false, and the doctrines of the Gospel to be true, and its foundation to be as sure and

durable as God; the Quakers have done right in disowning them.” This seemed to aggravate their feelings, for they had made much noise among the people, asserting that Friends had disowned them for their religion; calling it persecution. But the righteous Lord Almighty, was pleased for His Holy name’s sake, and in tender mercy to His suffering people, to turn the battle to the gate, in favor of the everlasting Gospel of our Lord and Savior Jesus Christ; forever and ever adored, be His Holy name!

After meeting, I rode five miles before I stopped to dine; but a number of those Ranters followed me, and brought their champion with them. I was favored to keep much in the quiet, and let them run on awhile; then, as it opened clear and lively in my mind, I called their attention to a few binding points, which I requested them to remove out of the way, by proof and sound reason, or their doctrines must fall, as I should not admit bold assertions only, to destroy proof. This brought them to a stand, and soon to silence, and I embraced the opportunity to tell them what I thought of their principles, and what they were doing for themselves, and trying to do to the Society they had left; and I felt to admonish them, which I did faithfully, and found peace in so doing. They seemed quite willing to get off as easy as they could, and glad was I, feeling there was renewed cause to give thanks to my good Master for helping me through so easily.

I passed on, taking meetings until I came to Staunton Hill. While thereabout, I had a meeting where a meeting had once been held, but was now laid down, there being so many Ranters among them, who created great disorder – which Friends kept from me. As my concern was general, a meeting was appointed there; a number of that class came to it, I think, as many as half the meeting. I had not sat long, before I was made sensible, that I was amongst a dark people, who were carried away with wild and strange imaginations, as much so, as ever I had fallen in with. I had to address them in these words: “The consequence of imbibing pernicious principles is very dangerous,” and was led to show what conduct and disorder it would bring forth. The word of Truth went forth with that authority, that before I sat down, they settled down and hung their heads, and some of them wept. Truth

rose into dominion, and reigned that day. They let me pass quietly off, and Friends who went with me expressed their joy that they kept still, informing me that I could not have described their conduct and conversation, and the censure they cast upon Friends, more correctly, if I had lived among them. This made my way in that part of the country, so that I went through the rest of the meetings of that Quarter, and found pretty open doors with Friends, having much arduous labor amongst them; but the Lord being my Leader and helper in every needful time, way was made for me many times, where there appeared to be no way. Blessed be His Holy name!

From this, I went into Cornwall Quarterly Meeting, attending Rosendale first, where I had painful labor; things being much out of order; and next at Little Esopus Monthly Meeting, where I think I was never more sensible of disease extending from the crown of the head to the sole of the foot; they being full of wounds and bruises, and putrifying sores. With the help of my good Master, I cleared my mind amongst them, in a plain, coarse way, and passed on. I had not attended more than one or two meetings, before I had to go back to Rosendale, and have a second meeting, which was no less painful than the former. I turned, and took another course, but had only a few meetings, before I had to go to Rosendale again, and had the third meeting with them, and endeavored to clear my mind faithfully amongst them; but after getting away, I told Friends, it seemed to me, there was something very deathly and wounding in that meeting; and notwithstanding all that had been done, I thought the cause was not removed, but I felt that I had cleared my mind as to any further public labor with them. They then told me that there was a difficulty in that meeting, of five years standing, that had set the members of the meeting and families at variance; that the Monthly Meeting had made several trials to settle it, but had not succeeded, and that members of Society had got into the law. This account blocked my way from going forward. After musing upon it several hours, it came into my mind to take two Friends – whose names were presented to my view – and go back to Rosendale as privately as we could, and if we took hold of the business right, we should settle the difficulty. I slept quiet, after taking this view of the

subject.

The morning following, I called on the two Friends, and opened my prospect to them. They said they would go, but seemed very doubtful of success. I told them I was willing to lay by that day, to give them time to consider of it, and accordingly did. The day following we went, and when we told our business, it alarmed the parties. I had told the two Friends that they must go forward and take the laboring oar, but they might make use of my name when they could to good advantage. They proceeded accordingly, and it was thought it did much better for me to set and hear, and once in a while make a serious remark, than to have gone into it otherwise. I think it took us two days and a half to bring the business to a final settlement. But when we came to go into the business, it appeared that one of the contending Friends had committed the crime, in a poor part of the country, of getting richer than any of his brethren, and not by speculation, but by good economy and prudent industry. And now it was to keep him down and not let him get proud. It seemed this Friend and his wife were desirous to have the business settled, and were brought to an agreement, at a considerable loss of property. The business was agreed to by all parties; but in a few hours the other side flew off, and did so three times, and seemed not to regard their promise until the suit was like to turn to their discredit and disadvantage. They then complied, and signed in article of settlement. We could have given no countenance to the loss the Friend sustained, had he not given way to improper resentment, and made some wrong moves in his own defense, and had given advantage, which the others were disposed to hold on to. So that we thought it best to advise him to comply.

After getting through this siege, I passed through the remainder of this Quarter pretty smoothly, and crossed the Hudson river into Nine Partners Quarterly Meeting, and had meetings at Poughkeepsie, Pleasant Valley, and Oswego; at the latter place, I attended a Monthly Meeting. Hereabout was another set of Ranters, whom Friends had disowned; but I had not fallen in with them before, in this part of the country, that I knew of. To this meeting, two of their champion preachers came. Here, I felt my mind arrested with a ques-

tion that was so singular, I did not know for a long time, what to think or make of it; at length, I became persuaded it was best to let the meeting have it, and arose on my feet, I think, with these words: "I have been thinking, whether there is any person in this meeting, who has ever read in any history that may be relied on, or found in the Scriptures, that God ever created such a creature, as all mouth and no ears." Here, I made a pause, and then proceeded: "if God never made such a creature, and if there were such creatures in mutability, then it must be that the devil had a hand in making them such creatures." I then proceeded as I felt ability and utterance given, and was led to show that such a creature was out of all proper shape, and could not be in the order of the Great Creator, and must be a monster, and therefore could only work in its own element, to destroy harmony, lay waste order, which was God's creation, and spread confusion amongst the inhabitants of the earth; and it would be wise for the children of men to be on guard and beware of them. I was led largely, plainly, and fully into the subject, and enabled to clear my mind, so as to feel well satisfied.

Soon after the close of my testimony, the meeting proceeded quietly to business, but these men were so disturbed, that the champion of the two, staid near by until the meeting was over. I went direct to a Friend's house to take dinner; he came there, and walked to and fro by the door, sending in word several times, that he wanted to talk with me. So, as soon as I had done eating, I went to him. We talked, I think, for an hour; he poured out heavy censures on me and Friends, for awhile, I thought best to keep much in the quiet, until he had emptied his store. I then asked, what his principles were, that he and Friends could not agree? He then stated, that he believed mankind came into the world as all other animals did, without any other souls than the beasts had; their souls went down to the earth when they died, and so it was with mankind, until they were quickened by Grace, and Grace, if they were faithful to it, immortalized the soul. I asked him, what became of children before Grace came on them? He answered, "they died as beasts did; their souls went down into the earth, and ceased to be." I asked, what became of the man who embraced Grace, and ran well for a

season, and then made shipwreck of faith and a good conscience, and died in that state? He answered, "the Grace returned to its own fountain, and the man I dropped into the condition of the beast, and when he died, was like the beast; he ceased to be." I asked him, if he preached such doctrine in our meetings? He said, "Yes." I replied, "I think Friends have done well to disown thee, for these are not our principles, and never were, and thou knowest it; and what dost thou want to be a member for?" He said, "to spread the Truth among the rising generation, for the old ones would not be moved, and his being disowned, deprived him of the privilege of doing his duty;" and then exclaimed, "that old, superstitious book, the discipline, will tear you all to pieces yet." I answered, "Thou art mistaken, for it has proved a wall around our Society, for almost two centuries, which always has enabled them, when giddy headed men rose up and propagated false principles – and would not desist – to put them out of Society, and prevent their spreading discord among the brethren, and drawing the youth into wild notions; and thou wilt find it will answer the same purpose now, if kept to." This stopped him on that point. I embraced the opportunity to ask him, how he came by these principles? He said, "by revelation." I thought it now time to bring him to the binding points, which had stopped the mouths of all his brethren I had fallen in with; I so I asked, "what proof they gave of their revelation?" He said, "the same as the prophets did – 'thus saith the Lord' – and those who did not receive them, were punished, and so they would be now." I then remarked, "your revelation contradicts abundance of the Scripture; and seeing that God chose His own way, when He introduced the bible into the world by the hand of Moses; He sent him with a message, 'Thus saith the Lord God;' and then endued him with power to work marvellous signs and wonders, such as had never been seen or heard of, and in the presence of unbelievers as well as believers, in proof of his revelation. And it did not end here; it continued with Joshua, and several of the prophets at different ages; and this is not all; when Jesus Christ came into the world to introduce the Gospel to the people, He did not ask the people to receive Him as Christ, until He had worked many miracles, such as had never been

seen or heard of before, and far to exceed Moses; for Moses' miracles were punishments, and the display of the power of God on the wicked. But Jesus Christ's miracles were benevolence, and mercy to enduring humanity – the full revelation of His love and tender mercies to all people. Yet, He did not call on them to believe Him, but for the work's sake; for, said He, 'No man hath done the works ye see me do.' And now, friend, thou hast told me, that your revelation has carried you beyond all the old prophets, beyond the apostles and all our ancient Friends, into the vision of light; beyond what any of these ever saw, and that it has carried you beyond the Scriptures; and in THAT, your revelation contradicts the revelation of the Scriptures. For the power of working miracles did not end with the outward Ministry of Jesus Christ, but rested on His apostles, His successors, long after His ascension. Now, friend, we look back as well as forward, and when we reflect seriously, on the mighty, and long continued evidence of both the former dispensations, we think that He is the same God He ever was, and changes not; and that His love and long forbearance, is as much toward the people, as it ever was; and we think, that if God was about to reveal a new dispensation, which would be more glorious than either of the others, that you would give an evidence answerable to the magnitude of the revelation; seeing He has always taken that way. So, that there are too many sound heads in our Society, to be drawn off of this ancient foundation, and well proved doctrine of the Gospel and Divine revelation, by nothing better than the bold, empty assertion of a few confident men; and that, in contradiction to all well proved revelation." To all this, he made no answer; but mused awhile, and then exclaimed, "I always heard, that thee was a tender spirited, charitable man, but I am disappointed, for I now see that thou art as much laced up in that old buckram superstition, as any of them." And so we parted.

Previous to this, I had a number of meetings laid out, and notice of the appointments timely given; so that when I came to Crum Elbow, Little Nine Partners, and the Creek, I had full and satisfactory meetings; but when I came to Stanford, though Friends had received the notice, they had made no appointment for the meeting, so I passed on to the

Plains, thence to Nine Partners; then turned about, and attended the Creek Monthly Meeting. Here, I observed that two Friends mostly dictated the business, and when any one opposed them, they bore heavily upon such; and if they said nothing, they urged them to unite: the effect was, that they had nearly all the speaking to do, and the business went heavily. After the business was through, I told them what effect such conduct had on the meeting, and felt good satisfaction in telling them my mind. There was a complaint brought against a member for drunkenness, and was under the care of a committee, and no favorable report; but these two Friends strove hard to throw it out, and have no further notice taken of it; yet, they did not effect their purpose that day.

The next day, I attended Stanford Monthly Meeting, held at Little Nine Partners, where I had satisfactory service to myself and Friends. After meeting, I set forward for home, and thought I saw my way clear, expecting to be at Hudson meeting the next day. I had a borrowed horse; for when I was in the Otego country, my beast was taken sick, so that she could not travel, and a kind Friend, Aaron Wing, lent me a noble young horse, a fine traveller, to go the rest of the journey. All the time I had him, he never lost his course for home, and whenever he saw a road that turned that way, he would pull hard for it. But on *this* afternoon, when I started, and thought to make good headway, as the horse would travel freely towards home, after a few miles drive, I came to a road that turned from his home, and the horse, for the first time, pressed hard to take it; but I urged him by, and though a lively horse, he afterwards traveled slowly and dull, so that I had to urge him on. A heavy feeling came over me; I could not see for what, but it increased as I went forward, and I concluded, if I came to another road, and the horse made a choice, he should go where he would. I soon came to a road that turned the same way the other did; the horse crowded for it, so I let him go; he then pressed ahead, and traveled fast. My mind became easy, and I went on until I came in sight of the stage road, concluding to let the horse go where he pleased; when we came to it, the horse turned again from home, and went ahead fast, until near night, before he

slackened his speed. I then enquired if any Friends lived on that road, and was answered, that some distance beyond, a half Quaker lived, and his wife was a whole one. I passed on, and enquired again; was answered as before. A man standing by, said he was his neighbor, and if I would let him ride, he would show me his house. When I got there, I found him so drunk that he could but just totter about, and not able to talk plain. When morning came, I cleared my mind, and left him, and went on to Crum Elbow; being first day, we had a large, solemn, favored meeting, so that I was satisfied I was in my right place, though a horse was my pilot.

After meeting, I informed Friends, with whom I lodged, and how I found him. They then told me, he was the man the complaint stood against, that the two Friends strove to throw out, as being taken up on a trifling affair; and that he had been in the practice of drinking strong liquors, to intoxication, for years, and it was much known round the country, among every sort of people. I said in my heart, "alas! if these are the principles of those who sit at the head of government, an Elder and a Minister, who will rise up and endeavor to suppress discipline, and prevent the testimony of Truth from going forth against such filthy evils, it is no marvel that it is felt, that the Spirit of the Lamb of God groaneth under crucifying sufferings; and that the spirits of the upright mourn in sackcloth and ashes, to see the wall about the Church broken down, by those who ought to stand as faithful watchman, to keep it in good repair and good order. Where there is such unsoundness in the head, the faintness is such, that when they attempt to do the business of the Church, it drags like Pharoah's chariot wheels."

From Crum Elbow, I felt drawings in my mind to attend my own Yearly Meeting. After considering it, I became satisfied it was best. I took Amawalk, and Shappaqua on my way; I was led into close, painful labor, there being much of a worldly spirit, self-security, and worldly wisdom in these meetings, so that it was painful; being made sensible that the true spirit of the Gospel was much oppressed in the minds of many, but not in all, I think. I attended the Yearly Meeting, which was deeply exercising, in the several sittings thereof; yet the business was conducted in a good degree of conde-

scension, and ended quietly. After the close of the Yearly Meeting, I felt my mind arrested to be at Shappaqua meeting, on first day. When I got there, my Master showed me a monster, and his name was Great I, and my Master constrained me to describe him to the people, that they might know he was a monster, and not a disciple of Jesus Christ. It was a solemn day to me. At four in the afternoon, I had a meeting at Croton where my testimony did not suit all. I was led to preach up the doctrines and acknowledge the Divinity of Jesus Christ; and after meeting, was treated with great coolness. From here, I went pretty directly on to return my borrowed horse; and when I got there, my little mare was dead, and I had to borrow the horse the second time, to get home, where I arrived in the 6th month, after an absence of five months or more, in which time I had many sore conflicts to pass through. But such was the goodness of the Lord, that He supported me, feeling His strong arm underneath, to bear up in every trial, and His power to give strength in every battle, with wisdom and utterance in in every needful time. Thus the Lord marvelously led me along, in such a way that I had the opportunity of clearing my mind to good satisfaction, and to silence those wicked, false reports, which were sent over the country; so much so, I was credibly told, that one of the Friends who gave the reports credit, wrote to his correspondents and connections, informing them that I had been in his country, and had visited nearly all the meetings in those parts, and that my conduct and labors in the ministry had been to good satisfaction wherever I had been, and that he had heard me; that he never had better unity with me in any part of my life. This got to them before I got home, and stopped their clamor; so that through the mercy of the Most High God, in his interposition, all was still without, when I got home, and my mind richly filled with peace. Blessed, worshipped and adored, be the Lord, my Redeemer, forevermore!

Chapter 9

In the year 1823, I felt my mind arrested from day to day, with drawings in Gospel love, to pay a religious visit to Friends and others, in the northern and western parts of my own Yearly Meeting, Ohio, Indiana, and some parts of North Carolina Yearly Meetings. After weighing the concern in my mind several months, I told my Master, that my situation and circumstances were such, being much in debt, and there had been so much division of sentiment in the Monthly and Quarterly Meetings, and I, in obedience to Him, had taken an active part in them, to maintain discipline, that Truth, and Society should not be scandalously reproached; and in so doing, I had offended so many, that they would not let me go. My Master returned me the answer, “Do what I bid thee, and if I do not make way for thee, thou shalt be clear.” So I laid my concern before the Monthly Meeting; it had a month to consider of it; it was then united with, without a dissenting voice. I took my certificate to the Quarter, and laid it, with my concern, before that meeting; it took time solidly to consider it, and uniting fully with my concern, set me at liberty. I made preparations, and took leave of my family and friends the 6th of 12th month, 1823, Samuel Knowles being my companion. We crossed the Lake, and arrived at Peru on seventh day. We staid (having several meetings thereabouts) until fifth day following, when we set forward for Black River. It took us four days to reach Indian river, the first settlement of Friends we came to – (it is now called Philadelphia), and had a meeting there on the 15th, with Friends and others; and found the same old satan, who met with the sons of God in Job’s day – and as his manner was in that day, to set them

to accuse and hurt one another, so it is with him now; he had got into this little meeting, and had sown so much of the seed of jealousy, that it had broken out into a flame, and almost destroyed the meeting. The flame had a little abated, but its anguish still remained. We had much painful labor with them, but were mercifully enabled to clear our minds, so as to feel relieved.

On the 16th, we had a full meeting at Le Ray; this was also deeply exercising, there being much want of true Gospel love amongst them. Holy help was mercifully felt, to enable me to clear my mind, so as to feel well relieved. From here we went to Brownsville and Lowville, and had a satisfactory meeting at each place. 23d, we had a meeting at Western. I was at that place some years before, and it appeared a hopeful, growing meeting in the Truth; but the old serpent had got among them, and on the seat of judgment, having nearly destroyed all the precious life of the Lamb of God amongst them – a dried up, barren meeting. 24th, we were at Lee meeting; here was felt a lively concern among them, though all was not well; but much more comfortable than the other meeting. 25th, we returned to our kind Friend, Thomas Townsend's, in Lowville, and proceeded to Germantown, where we had a satisfactory meeting. Then, to Pleasant Creek Meeting, and returned to Brownville, and had a good, solid meeting there; mostly with those not members of our Society, and returned to Pleasant Creek. From here, we proceeded to Morristown, on the river St. Lawrence, forty-five miles, and got there just at dark. The next morning we crossed the River, and went to Jedadiah Wing's, in the town of Yonge, Lower Canada. Here, we attended their Preparative Meeting, which, from a small beginning, had become much increased, and a pretty lively meeting. Here Friends had kept together in the quiet, and their neighbors loved them. From this, we drove to Elizabethtown, and got to Isaac Booth's the first day of the year, 1824. The day following, we went to Brockville, and had a meeting in the town, among a hardy set of the human family; returning to Elizabethtown the same day, and appointed a meeting there, to be held the next day, in the afternoon. Next morning, being first day, the 4th of 1st month, we drove twelve miles, and attended Friend's Meeting at Yonge, and

returned seasonably, to attend our appointed meeting.

On second day, we set out for Kingston; drove fifty-four miles, and got there in the evening, and put up with Peter Knight. Third day, we had a meeting at Kingston; this has become very small by Friends moving away. We had another in the evening in the village, at the Methodist meeting house, which was pretty large; the people sat respectfully quiet, the meeting was favored, and the Truth was felt to spread over it, and it closed with solemnity. From here, we drove to Earnest town, forty-one miles, and stopped at John Burley's, and had a meeting in this town, on sixth day; and after meeting we drove twenty miles, to Daniel Haight's, in Adolphus town. Seventh day, we lay by. First day, 11th, attended that meeting. Here, some years ago, was a large, lively meeting, but some of its members having a high opinion of themselves – much more so than they were worthy of or their Friends had of them – they sought the rule and government, and were much uneasy; and in order to get power into their hands, they stirred up false jealousy against their better brethren, and had much borne them down, and laid the meeting almost in a state of desolation. They greatly oppressed the better class, were still disposed to lord over God's heritage; they seemed afraid that anything should rise above them, however clear in the Truth; so that the innocent, righteous seed, was much oppressed in this place; and will be, until the Lord is pleased to rebuke spiritual pride in high places, and lay giant self confidence low; which may He do for His own name's sake, and in mercy to His suffering remnant and precious seed! Some of the leaders of this mischief moved into other meetings, where they could have more influence. It was mournful to feel and see what the old enemy, by spiritual pride through his agents, had done. I had much painful labor with Friends in these parts, both in public and private.

Second day, we went to Grassy Point, and had a little poor meeting, in a big-feeling member's house. Third day, we went to Hollowell, twenty miles, and attended that Select Meeting, on fourth day. It was seriously painful, and deeply exercising, for I perceived that self-importance had got into this department, and it was jealous and afraid; but through the goodness of the Most High, I was strengthened to discharge my duty

faithfully, and felt peace. Fifth day, attended their Monthly Meeting; after it we went to Sidney, where we had a meeting with Friends, and two amongst other people; all of them to good satisfaction, being favored meetings. Second day, 19th, we went to Coal Creek, and had a comfortable meeting there the 20th, and after it, we went back to Sidney. Fourth day, we returned to Hollowell, and made our home with Jonathan Clark, and attended that meeting on fifth day. Sixth day, we had a meeting in Hollowell village, a cold, careless place, and hard getting along. First day, 25th, we attended Ameliasburg meeting; it was a solemn, favored time, and we returned to Jonathan Clark's, where we lay by on the 26th, not being well.

Third day, the 27th, attended the Select Half Year's Meeting. It was deeply exercising; the want of Gospel love, true charity, and fervent zeal, were sensibly felt amongst them. Fourth day, attended the meeting for business; in it I had an opportunity to see their jealous fears, and also to clear my mind in a plain, feeling manner, and was well relieved; it stilled them much for the day. Fifth day was the closing and parting meeting, and was a favored, precious time. From this, we went to the Carrying Place, had a meeting there on the 30th, at evening, which was said to be the largest ever held in the place. The people were civil and attentive; the meeting became solid, and ended so. Then went to Cramahe, where we had a meeting in the Methodist meeting house, on first day the 1st of 2d month, and had another meeting in the evening at Holderman; both to good satisfaction to ourselves, and appeared so to be with the people. We lodged with Freeman Clarke. Second day, we drove to Cyrus Richmond's. 3d of the month, we had a meeting in Hope, and another in the evening in the same town. In both of these meetings the doctrines of Truth flowed free and clear. 4th, we proceeded to Whitby. 5th, we attended that Preparative Meeting. And it was a tough meeting; it seemed as though I could but just live through it; for some who sat at the head appeared rotten-hearted, and full of mischief. I had to deal out coarse medicine to them which made my heart ache, but my good Master rewarded me well for it. After meeting we went to Timothy Roger's, where we were well received.

Sixth day, had a meeting at one M——'s, and another in the evening at John Haight's; the latter a very satisfactory meeting. 7th, went to Uxbridge. First day, the 8th, we attended that meeting. 9th, went to Whit Church. 10th, had a meeting there. 11th, we went to Queen Street Meeting; here are a number who have dissented from Friends, and gone into wild Ranterism. Several of them came to the meeting; though I knew it not. I had a solemn testimony to bear, and felt the mighty power of the Lord to go over the heads of all opposing spirits so that Truth reigned. Fifth day, was at Yonge Street Monthly Meeting; in it I had good service. Sixth day, went to Luke Stoutenburg's. 14th, went to Little York (now Toronto), had a meeting in the town, at evening. To it came a number of gay people, who sat quiet and attentive, and passed soberly away. 15th, and first day, we attempted to return to Stoutenburg's, to have a meeting in that neighborhood in the evening, but there came such a fall of snow that we could not get in seasonably. 16th, we returned to Yonge Street, with our horses much fatigued. 17th, we attended Queen Street Meeting; but not feeling clear we had a meeting appointed in the evening. In it way opened to relieve my mind pretty fully. 18th, we had an appointed meeting at West Gillensbury, returned to Yonge street, at evening, and attended that meeting again on fifth day. Sixth day we attended a meeting at Markham in the evening. Seventh day, we drove to Pickering, and attended their meeting on first day, the 22d. Second day, we drove forty miles, and on third day, fifty-two miles, to a small settlement of Friends in Ancaster; we stopped and had a meeting with them on fourth day.

On fifth day, the 26th, we drove to Norwich. Here I had my feelings exceedingly tried; for I had not been long in the Friend's house, where I put up, before he wanted to have my opinion on some affairs amongst them. I told him I came there knowing nothing, and it was my right to go away knowing nothing, except they saw a wrong in me, and then they should let me know it. I desired him to forbear, and not tell me anything. He pressed me so hard to hear him, that I told him at last, if he would not forbear, I would leave his house, and go where they would let me be quiet; for I would not have my ears filled with outward information. After that, he let me

alone. When I came to meeting I found myself plunged into thick darkness that could be felt, and felt a spirit amongst them as bitter as the waters of Meribah. My Master laid it on me to deliver His word faithfully and plainly, without any shadow of turning; it was a solemn, trying day to me, but strength and fortitude were given, sufficient for the day, and utterance for the occasion, through the tender goodness of Israel's holy Helper.

First day, 29th, we attended the same meeting, where I was silent. There came in a Minister of their own from another a meeting, who took up such a length of time in preaching, that I had no opportunity to relieve my mind. I thought his communication was not to the purpose, so that I had to pass the meeting in deep suffering, being led into a clear sense, that the destroyer of all good had got amongst them; he had got into the seat of judgment, where he had not only exalted himself above all that is called God; but through agents, was endeavoring to destroy the man child as soon as it was born – he had cast out his floods to swallow up the woman, the mother – but the Lord, in mercy, hath hitherto caused the earth to open her mouth and swallow up the floods, so that the child and its mother are not quite destroyed, although they are under great sufferings. Oh! may the righteous Lord, for his own Name's sake, and the promotion of Truth and righteousness in the earth, continue to sustain the true mother, and lift up the head of the holy child, to the casting down and dethroning the old serpent from lording it over God's heritage!

The 1st of 3d month, second day, we had a meeting at Pine Street; there are but few Friends here, and the meeting small and weak. Thence to Yarmouth, fifty miles. The country being new, and roads bad, it took two days. Fifth day, we had a meeting with Friends and others of that place; notice being given the meeting was large, and much favored. Here is a hopeful prospect of a growing meeting; the members appeared to be in good friendship one with another, and to live peaceably with their neighbors. Sixth day, we had a meeting at Talbot street. Though small, it was satisfactory. From this, we returned to Norwich, and reached there seventh day. First day, the 7th, we attended that meeting; in it

holy help was richly felt, and my mind was so strengthened thereby, that I spoke in undisguised plainness, and got much relief. Second and third days we had no meetings. On fourth day, the 10th came on their Monthly Meeting; we attended it. They came in from all the different meetings, and brought themselves along just such creatures as they were at home, and brought their rubbish with them. My mind was brought into a deeply bowed state before the Lord in the early sitting down of the meeting, and was led into so clear a view of the state of it, that I could have no doubt or scruple of the opening. Under the increasing weight of the subject, I felt a necessity to rise on my feet, in the impressive flowings of the Gospel. I was led in much plainness to show the sad effects of surmising jealousy, which, tormented with a fear that others would be better thought of than themselves; when nursed with imagination, this soil produced heart-burning hatred, which fed the hot coals of malice, that not only tormented them in whom they were nursed and kept alive, but after, broke out in destroying flames of slander, which spread discord amongst brethren, and separated near Friends. I was led solemnly to warn them against these evils, and was strengthened to proclaim the day of the Lord amongst them, greatly to the peace and relief of my own mind.

Fifth day, we went to Long Point. Sixth day, we went to Richard Meade's. Seventh day, we had a meeting in the town of Woodhouse, and another in the evening, in Charlotteville. First day, the 14th, we had a meeting at Burford, at eleven in the morning, another at three in the afternoon, at Windon meeting house, and the third, at candle lighting, at a village called Waterford. Second day, returned to Norwich, and third day, being snowy, we lay by. Fourth day, we attended that meeting for the last time, where I had to proclaim a solemn alarm amongst them, so that I felt clear of the blood of all mankind in that part of the country, and left them with a peaceful mind, and a heart full of pity.

Fifth and sixth days, we drove to Pelham, and put up with Samuel Taylor. Seventh day, we had a meeting there, and had a meeting at Lyne's Creek in the evening. First day, the 21st, we attended Black Creek meeting, and were favored with the presence of the Lord to our comfort, and much to the

renewal of our strength. It being the last meeting, we took our farewell of the British government. Second day, we traveled thirty miles, and on third day, we crossed the river into the State of New York, arriving at Lockport in the evening, and put up with my much esteemed Friend, Jared Comstock. Fourth day, we lay by, and attended that meeting on fifth day. We then passed on to Hartland, and had a meeting there on sixth day. On seventh day, we returned to Lockport, and attended their meeting on first day, the 28th, where I had an opportunity to clear my mind to satisfaction, and after meeting we returned to Hartland. Second day, went to Somerset, and had a meeting with the few Friends of that place, and their neighbors, and returned to Hartland. Fourth day, we drove to Royalton, and attended their mid-week meeting; but not feeling clear, we appointed another meeting for fifth day, the 1st of 4th month, which was much to my satisfaction. We then passed on to Shelby, where we had a meeting on seventh day. First day, we attended a little meeting at Elba. Several of these last meetings were small. It was easier getting along than in the large, old meetings, where wealth and distinction are looked at, for in new countries they have much to struggle with, and have to be helpful to each other. They are glad to see their Friends, and generally stand open to receive what we have for them, with less extravagance and more true humility, than is often the case in old and populous places.

Second day, we drove to Riga, and had a meeting there on third day. Fourth day, had a meeting at Wheatland. Fifth day, at Henrietta, where my Master gave me nothing for the people. After meeting, we drove to Rochester, and had a meeting there on sixth day. We went to Macedon the same day, and attended an appointed meeting there on seventh day; and another at four in the afternoon, in Palmyra village. First day, the 11th, we attended Farmington meeting, and second day appointed a meeting at South Farmington. Third day, had a meeting at Galen. Fourth day, we were at the mid-week meeting at Junius. After meeting, we drove fifteen miles, and reached Milo in season to attend that meeting on fifth day, but had nothing to impart to them. I sat and looked on them with pity, for it appeared clear to me that a

slack, easy, unbelieving spirit, was making its way among the people in that part of the land.

On sixth day we drove twenty-eight miles to Scipio, and first day, the 18th, we were at Springport meeting. Second day we visited Scipio North meeting. In this meeting my mind was feelingly arrested with a sorrowful sense, that an infidel spirit was prevailing among them. I felt constrained to bear a faithful testimony against unbelief, and invalidating the Holy Scriptures, ridiculing the truths of the Gospel, and making light of those truths that God had already revealed. As I stepped along in the exercise of my testimony, I felt the power of Truth to go forth in the name of Jesus Christ, in such authority, that their walls gave way, and their weapons fell. Truth arose in dominion, and reigned that day to the joy of many minds, which had been much borne down with this unbelieving, rending spirit, that had crept into our Society.

Third, fourth, and fifth days, attended Farmington Quarterly Meeting, held at Scipio. In the Meeting of Ministers and Elders, I was made painfully sensible that unbelief had got into this part of Society. It had crept in as the serpent creeps on his belly among the weeds, unperceived and unthought of, and was secreted under the plain Christian cloak, while it was endeavoring to undermine the truths of the Gospel, and lay waste the discipline, and destroy all good order in our Society. I had to sound an alarm among them, and it made a stir. I felt great peace for the discharge of duty on this occasion. In the other meetings I had but little service, except to set the example of silence. After Quarterly Meeting, we took Salmon Creek, Sempronius and Skaneateles. From there we went to De Ruyter, where we staid until their Monthly Meeting. Fourth day, the 28th, which was another trying meeting; for where the head is sick or unsound, it is not to be marveled that the body becomes diseased. Strength was given to bear a faithful testimony and sound an alarm amongst them, so as to feel pretty well relieved. I could but mourn in seeing how insensible that meeting was of its own state, so that I said in my heart, poor meeting! thou needest eye-salve to give thee true sight; may the Lord grant thee that favor before it be too late! Then returned to Scipio, and attended that meeting on first day, the 2d of 5th month. Thence to

Hector, and had a meeting, and another at Elmira, on our way to Deerfield, where we found Friends in a sad condition. A Minister belonging there had gone into immoral conduct, and drawn a party with him, and got the meeting into such a state, that it had been put down for awhile. After some time, a few of them not feeling easy to live so, met quietly by themselves. The Monthly Meeting hearing of this move, appointed a committee to visit them, who went and sat with them, and approved of their meeting, but advised them to go to the meeting house, instead of meeting at a dwelling house. This displaced the Minister from his usual seat, which so offended him, that he and his company went and sat on the back seats. When I came into the place I felt my mind arrested to call Friends and their families together by themselves. Friends had kept me entirely ignorant of their situation, and when they came together, to see them sit down in two distinct bodies, and an empty seat between them across the house, it looked strange. But I soon felt there was a cause for it. I sat near an hour, until my Master gave me the command to delay no longer. I rose on my feet in faith, and He was bountifully good to me; He furnished with matter, ability and utterance, so that it was acknowledged, after meeting, the testimony was appropriate and well applied. Blessed be His name!

We staid hereabouts until first day, the 9th of 5th month, and had a large public meeting, which was truly satisfactory. We then set forward for Farmington, and on our way, had a meeting at Penn Yan with the towns people. It proved a comfortable time. After attending Farmington meeting, we had a meeting at Palmyra village, on sixth day. First day following, attended Farmington meeting, where I was enabled fully to clear my mind, and felt much relieved. Second day, we took our departure, and journeyed to Moscow, and fell in with Phineas Butler, at whose house I staid twenty years before, when in the eastern country, and now found him and family settled here, a pleasant meeting to us both. Fourth day, attended their meeting, and passed on to Orangeville, and had a meeting there. Then went to Hamburgh, and had a large meeting there. Here, I fell in with many of my old Friends, who appeared rejoiced to see me. From here, we took Holland, Boston and Eden, three small meetings, in our

way, to Collins, where we had a meeting with Friends, and had another meeting the same day, about three miles from Friends meeting-house. Then, passed on to Clear Creek, and had a meeting with Friends there. This closed our labors in Farmington Quarter.

We took an affectionate leave of our Friends, and set forward for Ohio the 27th of 5th month, passing over the Indian Reservation, a fine tract of rich farming land as I had ever seen. Next day, we got into Pennsylvania, having traveled fifty miles, through a fine, flourishing country of farming land, and good roads. 29th, we traveled forty-two miles through a new country, and lodged at Kingsville, in Ohio. First day, 30th, we drove fifty miles, mostly on the turnpike, through a new country. 31st, we drove thirty miles and reached Salem before night, and put up with Samuel Davis, where we found kind reception. Fourth-day, the 2d of 6th month, we attended Salem meeting in course. Fifth day, at Springfield meeting – both satisfactory meetings. Sixth day, at Goshen. Seventh day at Lexington. First day, the 6th, we were at Deer Creek Meeting. At all these meetings, the Master of Israel's assemblies, furnished with matter, ability and utterance, to the satisfaction of my own mind, and my friends, among whom my lot was cast. Second day, we were at Marlborough meeting. Third day, we drove to Kendall, and made our home with Mayhew Folger. In this part of the country, we saw much land made almost barren, by the timber having been destroyed by fire. After having a poor meeting at Kendall, we set forward for Augusta, thirty miles, and had a meeting there on sixth day. Seventh day, had a meeting at Sandy Spring. First-day, the 13th, attended New Garden meeting, and another at four in the afternoon at the Grove. At a number of these last meetings, a coolness too generally appeared amongst Friends, in a concern for the cause of Truth, and the things that belong to their peace. Much of an eager pursuit after the world, prevailed, and in some meetings unity and Gospel love were much wanting, all which made it painful, exercising getting along. But the Lord, who is rich in mercy, and bountiful in helping, so strengthened from day to day, with ability and utterance, that I enjoyed sweet peace and solid satisfaction. I often had to acknowledge, it is Thou, O

Lord! who carriest on the work; for without Thee, I can do nothing to Thy honor, or my own peace. Therefore, leave me not in this strange land, for Thou art my all in all; be pleased to guard, guide, and lead me in the right way; for Thine is the kingdom, the power, and glory forever more!

Second day, we had a meeting at New Lisbon. Third day, at Middleton. Fourth day, at Beaver Falls, in Pennsylvania. From there we went to Dry Run, and had a small meeting. Then to Carmel, where we had a large, comfortable meeting; and seventh day we attended their Monthly Meeting, to our own and Friends' satisfaction. First day, the 20th, we attended Eckron meeting. Second day, at Middleton Monthly Meeting, where my Master enabled me to bear an honest, faithful testimony, and rewarded me well for it. Third day, had a meeting at Fairfield, and attended Salem Monthly Meeting on Fourth day, the 23d, where was a body of solid Friends. Their business was conducted regularly, and in harmony, though they told me it had been far otherwise. A class had risen up, who denied some of the doctrines of Friends, exclaiming against, and endeavoring to lay waste the discipline, saying, "It is superstition – a dead letter – tyrannizing over conscience – and we must go by the Spirit, and have liberty." These became so wild and noisy, that Friends could see no other way, than to disown more than forty persons, within the compass of Salem Quarterly Meeting; since which their meetings have been quiet and orderly. Fifth day, we attended New Garden Monthly Meeting, and Sandy Spring Monthly Meeting on sixth day, in both of which I had to go into close, searching labor, and plain dealing, and was relieved thereby. Seventh day we had an appointed meeting at Franklin. First day had another I at ———. Thence to Richmond, and had a meeting there on third day. We then drove to Benjamin Ladd's, at Smithfield, where we had a large meeting on fourth day, made up of different societies. Here I was led into doctrine in a plain, clear, manner, showing the emptiness of ceremonial religion without the power and spirit of the Gospel, and where this spirit was enjoyed, and had its work on the soul, it produced regeneration, and effected its salvation, without the aid, and independent of all ceremony. I was also led to warn them not to pin their faith

too much on their teachers; but to believe in the Light, and walk in the Light, that they might see for themselves. I was enabled to show them what the Light was, and how to know it. I was told that my doctrine did not suit all; but knowing it to be the truth, and upon serious reflection, feeling conscious that I was rightly authorized to deliver it, I was well satisfied on my own account. But to my sorrow, I have often observed that there are those among Friends, who seem more concerned to have their neighbors pleased, than to have sound doctrine preached.

After this meeting, we went to Short Creek, and attended their mid-week meeting, on fifth day, the 1st of 7th month, and had an appointed meeting the same day at Mount Pleasant. 2d, we had an appointed meeting at Concord. In these three last meetings, the Gospel flowed gently and clear, and I found good acceptance with my Friends here. Thence to Plainfield, where we attended their first day meeting on the 4th. 5th, had a meeting at Goshen. 6th, had a meeting at Captina. 7th, at Somerset. 8th, attended the Ridge meeting. In this route, my labors in general, were close, searching, and plain. There appeared too generally, a slackness in the minds of Friends, in regard to feeling after the life of pure, spiritual religion; and many were settled down in the smooth form of godliness, entirely void of the substantial power, and vital life of the Gospel day; burdens to society, and often bringing grievous burdens on the shoulders of the living in the Church; which they will not touch with the tip of their fingers to give relief. But in most of these meetings, there were those who endeavored to stand faithful, and labor honestly, for the support of the cause of truth and righteousness. I was led to feel much for these, and sometimes was authorized to encourage them, in feelings of pure love and Gospel sympathy, to hold on their way, to stand faithful, and fill up their measure in their generation, that the crown at the end of the race, thereby would be made sure; an ample reward for all we pass through in time.

Sixth day, the 9th, we visited Stillwater; a large meeting, and a number of substantial Friends there; yet there were other descriptions among them. We had a favored meeting, and the Truth went forth in its own authority. On first day,

the 11th, we attended that meeting again, and was authorized and enabled to bear a faithful testimony against oppressive speculations, over-reaching in trade, and dealing one with another, to get gain; showing that it was often oppressive, causing the needy to groan, and the hearts of the oppressed to cry, whose cry reacheth the ear of the Lord of Sabaoth, and he reserves a just retribution for the oppressor, against the awful day of solemn account. I had to proclaim a solemn warning, and leave it with them, and felt my mind not only relieved, but refreshed. The hearts of many Friends were made glad; and some of them told me, that my testimony was entirely appropriate, and fittingly applied to the conduct and states of some in that meeting; sufferers, as well as oppressors. Oh! I felt renewed cause, in deep humility, to recount the marvelous, tender dealings of my God, in leading me in the right way, and sustaining me through the many and deep exercises He was pleased to lead me; making strong my arm in the day of battle, to the exalting of the standard of Truth and Righteousness; I hope to the praise of His ever adorable name!

Second day, the 12th, we had a meeting at Richland. Third day, went to Gurnsey, and attended their Preparative Meeting on fourth day. Fifth day, had a meeting at Freeport. Sixth day, at Bushy Fork. Seventh day we drove to West Grove, and attended that meeting on first day, the 18th. Second day, we had a meeting on our way to Short Creek. These latter places visited, are mostly in new parts of the country; the meetings small, and some of them weak. I felt much for them, and was enabled to impart such counsel and encouragement as my good Master furnished me with. Third day, we attended Short Creek Monthly Meeting, where the business was conducted in harmony, and with condescension. Fourth day, we attended Concord Monthly Meeting. I sat the meeting for worship, through in silence, occasioned by a woman Friend, who suppressed her gift. I passed through the meeting, and got no relief. After meeting, I told the woman of it; she confessed, with tears, that she had withheld her gift, fearing she would take up the time from others. Thus, by giving way to reasoning, and not minding her Lord's direction, she shut up the door of the Ministry that day, and

hurt the meeting much, so that through the business meeting, things dragged heavily. As I got no relief that day, I had to return there again, and was enabled to clear my mind, and get relief.

After the Monthly Meeting closed, we went to Wheeling, and had a meeting there that evening. Fifth day, we set forward for the head of Wheeling, and had a small meeting with the few Friends there, on sixth day. After meeting, we drove to Washington, in Pennsylvania, and lodged with William Minnakin; he and his family were kind, and the only Friends in the place. Seventh day, we journeyed to Pike Run, in Red Stone Quarter. First day, the 25th, we had a large, favored meeting there. Second day, we had a large, solid meeting at Westland. Third day, we drove to Muddy Creek settlement. Fourth day we were at the Ridge meeting, and went to South Fork, where, on fifth day, we had a large meeting at a Baptist meeting house. The doctrines of Truth, in the love of the Gospel, flowed freely, and a comfortable solemnity spread over the meeting; but soon after I sat down, a noisy man rose, and undertook to explain what I had delivered, and ran into wild ranterism, exclaiming against all government. He detained the meeting sometime, and got it all in a jostle. When he stopped, I saw it necessary to make some plain remarks on some of his movements and discourse, showing the people what was our belief, and our reasons therefor. This, gathered the people into a quiet again, much to their satisfaction; which they expressed after meeting; and as I sat down, I informed the people that the service of the meeting was closed; and so gave him no opportunity for the second harangue, for which the people were glad; so I parted with them, glad to escape so well, and went to Redstone, where, on 6th day, we had a meeting. This was once a large meeting, but now much run down. After sitting in this meeting some length of time under a weight of exercise, I felt constrained to arise on my feet. But looking to the right hand and left, I saw several on the front seats who appeared to be fast asleep, and a number in the body of the meeting in the same situation. I concluded it would be of no use to preach to them; but feeling no release, I rose on my feet, and after speaking a few words, I spoke with a sharp tone of voice, "Friends, do wake up, for I

think I am rightly authorized to deliver a discourse, and want you to hear me, so as to understand what I say, which you cannot if you are asleep, so as to have any correct judgment about it." By this time they were all awake. I then proceeded as matter and utterance was given, and was led into a close, plain, searching discourse, and mercifully enabled to clear my mind, so as to feel well satisfied. Seventh day, had a meeting at Centre. First day, 1st of 8th month, we attended Providence Meeting. Second day, at Sewickly Meeting, held the 3d hour in the afternoon. Fourth day, following, we attended Redstone Monthly Meeting, where there was room for much labor. May it prove useful to them. After this meeting, we crossed the river, to attend the Quarterly Meeting, to be held at Westland, on 6th and 7th days of of the month and week; and though the life of pure religion was low in those parts, and several meetings had almost run down, yet it pleased the holy Shepherd of Israel, in his tender mercies, to favor with His presence through the several sittings thereof. The business was conducted in harmony, the honest-hearted were encouraged to faithfulness, both in their private walk, and in the honest maintenance of the discipline; the latter being too much neglected. Wherever this is the case, weakness and a falling away, are certain to ensue, and such meetings get into a lifeless, formal state of security – hard to be helped, or made to believe they need a helper – a dangerous, pitiful condition, much indeed, to be mourned over in this land. I had to travail, clad with the spirit of mourning, and to labor under the weight of its impression.

First day, the 8th, was the closing, parting meeting. The power of the Gospel arose in dominion over all opposing spirits; its doctrines flowed freely, and the meeting closed under a heavenly solemnity. Honor, thanks, and everlasting praises, be ascribed to the Lord God, and the Lamb, saith my soul!

Not feeling clear of Redstone, we had a meeting appointed at the fourth hour in the afternoon, at this place. The Lord enabled me to sound the alarm, in a solemn, searching manner, and was led to show how Satan had got among them, and what he had done, and that that the love of many had waxed cold. I felt my mind well relieved, and thankful to the Lord therefor. Second day, we had a meeting at Sandy Hill, and

on third day we crossed Laurel Hill, and had a meeting there on fourth day. The next day, we again crossed Laurel Hill, to a neighborhood near Waynesburgh, where, (after traveling ten miles), we had a meeting with the Baptists and others. It was as full a meeting as could be expected; the people sat quiet, and appeared attentive, received the visit courteously, and made no objections, though plain truths were told them. After this meeting, we drove to Pike Run, and on first day, the 15th, attended that meeting; it was large, and a favored time.

Second day, we had a public meeting at Fallowfield; the house not being large enough to hold the people, it was held in the woods. It was a satisfactory meeting to me, and I now felt clear to return to Ohio. On third day, we arrived at Washington, in Pennsylvania, and made our home with William Minaken. I felt my mind arrested to have a meeting in this place, but a member of our Society from the city of Washington, a little before, and who had a meeting there – had given such general dissatisfaction, that the prospect of getting a meeting, looked gloomy. But not feeling easy without making a trial, we appointed one for the evening of the 19th, when quite a body of people came together; yet many said they would not come to be black-guarded, but those who came, sat quiet. I sat sometime under deep exercise and fear – but not of man – until I felt the authority of Truth to put me forth, and in it I arose on my feet, and as utterance was given, the Gospel was preached without equivocation or flattery. It went forth in its own authority, and settled on the people, and they settled under it. I was told the people acknowledged to the truth of the doctrine. I felt my mind much relieved and made glad, and had thankfully to acknowledge, that strong is the arm of the Lord, and mighty is He, in the day of battle!

Sixth day, we drove to Wheeling, in Virginia, and put up with a Friend, who had been made considerable account of. We proposed having a meeting in the town, but he refused to give any aid or countenance to the prospect; so on seventh day, we went to Concord, and attended that meeting on first day, the 22d, and staid thereabout until fourth day, and attended the Monthly Meeting there. Here I fell in with

a preacher from Long Island – head quarters – with a good certificate. He seemed glad to see me, but my feelings drew back from him, and I could not account for it. However, when the time came, we went to meeting. It was my lot to bear testimony first; he soon followed, and at first seemed to unite with what had been said, but soon run across, and quoted the fall of Adam and Eve in the Garden, with what transpired – pretty correctly – and drew some rational inferences from them; then wound up with asserting, “These things are all allegories.” After meeting, I asked him, what house he was going to, and went to the same. As soon as I could get an opportunity, I remarked to him that I very much doubted any Quaker Minister ever having right authority to state, that those facts of truth which are stated in the Scriptures, were nothing but allegories. He made no reply, so I let it pass, in hopes a few words were sufficient. After dinner, we went to Plainfield, to attend that Monthly Meeting, which was held on fifth day. Here, it was my lot to bear testimony first, again; and, as it turned, I was glad; for he went on the same ground, spread broad sails, run across my testimony, and asserted that several accounts stated in Scripture as facts, were allegories; and this, with a good deal of confidence. After meeting, I went to the same house that he did, and remarked to him, that I had no opinion of Quaker preachers telling the people that this, that, and the other part of the Scriptures, were nothing but allegories, and so turning it into a novel book; for it set the young people to reasoning and disputing it, (the Bible), introduced divisions, and did much hurt; religious speculation ran high in our land, and it was highly needful for Friends to keep to sound principles. He turned and looked me full in the face, and said, “All the Ministers who come from England believe that the death and sufferings of Christ did something for us.” I then saw that he was one of those who denied the Divinity of Jesus Christ, the propitiatory sacrifice, and the atonement; and believed that he came into the world as all other men; that he was a good man, and died a martyr to his principle. They also deny the being of satan, and they say and preach that there is no devil, only what originates in man. I looked him as full in the face, and replied, it is our ancient principle,

that agreeable to the statement of John the Evangelist: In the beginning was the Word; and the Word was with God, and the Word was God. And the worlds were made by Him. And without Him was nothing made that was made. And the Word was made flesh, and dwelt amongst men. So that we see Divinity took on it humanity, and Jesus Christ never resigned the glory He had with the Father, before the world was, and took on Him humanity for the sake of devils; that is out of the question; Neither did He come for the animal part of creation, for they are not possessed of immortal spirits; so that His conception, birth, life, ministry, miracles, crucifixion, resurrection, and ascension were all for man. These are our ancient principles, and they are mine; and I can find no where to part or divide Him. And, it is marvelous to me that any finite creature should suppose that the great fountain of eternal knowledge had not wisdom, so to order the business and lay the plan, so as to answer the great purpose designed, for the past, present, and to come. At this, he turned from me without any reply, and seemed shy of me afterwards. I sought an opportunity to clear my mind to him, but he would not hear me. I then gave him up to run his own course. But it brought me into a sad strait, he being from head quarter, and I only a back-woodsman, and both from the same Yearly Meeting, and directly across each other in our testimonies. This, I saw would bring exercise on Friends, for I felt no liberty to deviate from my principles nor give up my testimony. So I concluded to let him alone, and let Friends decide between us. After this, my companion and myself went to St. Clairsville, where I had once been disappointed in obtaining much of a meeting, owing to the neglect of those Friends, who took it upon them to inform the people. I now went to another house, and employed others, who were faithful; we had a large, crowded meeting and a highly favored time, so that those who neglected me before, wanted me to go to their houses; but I thought if I had got my credit up, it was best for me to go about my own business. After this meeting, we drove to Stillwater. Seventh day, we attended Stillwater Monthly Meeting, where I had good service, and felt sweet peace therein, as also the first day meeting, the 29th, at the same place. Second day, we attended Somerset

Monthly Meeting. Third day, attended the Quarterly Meeting for Ministers and Elders at Stillwater. Fourth day, the 1st of 9th month, we attended the Quarterly Meeting for worship and discipline. Here, I fell in with my Long Island friend again, and, as before, I bore testimony first. We both went our own way. While I was on my feet, my aged Friend, Hugh Judge, sat quietly; but soon after the other Friend arose, he grew uneasy, and would look on him wishfully. Soon after he sat down, the meeting proceeded to business, took hold of it in a solid manner, and conducted it with dignity, and in harmony.

Fifth day, we attended Plainfield meeting, and then bent our course for the Yearly Meeting, to be held at Mount Pleasant. It commenced on Seventh day, the 4th of 9th month. When we arrived there, we found many Friends much stirred in mind, and they frequently came to me to know, if I believed in that man's doctrine – and told me that he had asserted in one of his sermons in that place, that Jesus Christ came into the world as all the rest of us did, sin only excepted. Did I believe that? I told them no, I did not, as I had answered several times. This inquiry came so frequent, I told some of them I had always been an open man with them, and had always preached the principles I believe in; I had gone over a great part of that Yearly Meeting, and I thought they had had opportunity to become acquainted with my public and private conversation enough to be satisfied. They acknowledged they had not discovered anything, and after that they let me alone on that head. But the Friend went on his own way, and gave great dissatisfaction. Friends let him know that his sentiments were unsavory, and that some of his communications were not acceptable. He neither replied, nor paid attention to it. At length, when the meeting had the query before it, on the subject of reading the Scriptures, this Friend arose and stated, that it was an unsuitable book for children, and young, inexperienced persons to read; and he thought dangerous, as they could not understand it, and that none ought to read it, except when the Spirit of Truth was on them, to give them a right understanding of it. This cut me to the heart, hearing such a communication from a member of my own Yearly Meeting; and knowing for myself

that when I was quite a child, reading the Scriptures had introduced my mind into the most substantial ideas of the Great Supreme Being, and into the sublime views of His divine attributes. It caused my heart to bleed, and all within me to reject the communication. While I was musing, the subject was taken up by several, largely and fairly investigated, and the meeting closed, without a dissenting voice, in judgment of the unsoundness of his communication, and that it was false doctrine; this pretty much stilled him through the remaining part of the meeting. At the close, the meeting refused to give him any return of approbation to take home. A solid committee had an interview with him; he gave them no satisfaction, but refused to give them any answer to what they said. I was told he was advised to go home. He paid no attention to it, but went into Redstone Quarter, visited nearly all its meetings, and continued to preach his spurious doctrine. These occurrences embarrassed me more than anything else that ever happened to me while away from home. It rendered me almost useless through the Yearly Meeting, though I had solid satisfaction, in seeing the meeting transact the weighty and interesting concerns that came before it, with solemnity, dignity, and harmony. It was truly strengthening to my drooping mind, to see that the Lord continued to be the wisdom of His people, and the crown of their assemblies.

In the latter part of the Yearly Meeting, I felt my mind so solemnly arrested to return into Red Stone Quarter, that it tried my feelings exceedingly, having had a prospect of attending Indiana Yearly Meeting; but this lay so heavily on me, that I could see no way to enjoy peace than to stand resigned to it.

The Yearly Meeting ended on sixth day the 10th of 9th month. We staid thereabout until second day, the 13th, and then went to Wheeling, in order to have a meeting. I had told Friends how I had fared when there before; they informed me that the Friend and his wife whom I called on, were both under dealing, which they supposed was the reason I met with such crusty treatment. We called on other Friends and found no difficulty in getting a full meeting, which was a favored time. From this we went to the head of Wheeling, and had a

meeting there on fourth day. After it, we drove to Washington, and put up at my old Friend Minaken's. Fifth day, drove to Westland, twenty miles, by meeting-time. Sixth day, drove to Muddy Creek, and on seventh day had a meeting there, and returned to Frederickton, sixteen miles, where we had a meeting in the evening, and after this we went to our esteemed Friend, George Smith's, to lodge; he, I think, is a good pillar in the church. First day, the 19th, we went to Pike Run, and had a meeting at Bettysville at three in the afternoon. Second day, we went to Red Stone, and had an appointed meeting. Third day, we attended their Monthly Meeting, and drove to Sewickly, fifteen miles. Fifth day, the 23d, we attended Providence Monthly Meeting, where I was led to sift and investigate doctrines – to me it was marvelous. After meeting I met with several of their first members, one of whom, in the presence of the others, told me that it was believed by the solid part of Friends, that my coming among them at that time, was in the ordering of Providence; as that Long Island preacher had gone through but a few days before, had given great uneasiness, and set many of their members to reasoning, and questioning the correctness of our principles; that they were alarmed, but had observed that in my movements, I had followed after the Long Island man, and as far as I had heard, wherever he had held up his erroneous sentiments, in the course of my communication, I had gone over the same subject, and had been enabled to lay it waste with such clearness, that they thought it was in Divine mercy to that land that I was sent back; that several times I had taken the same text that he did, as I had that day, and from it refuted his preaching in such a manner, that it was not only marvelous in their eyes, but rejoicing to them; and they hoped it would check the rage, if not put out the strange fire that was kindled, and strengthen and settle those who were inclined to adhere to the principles of Truth. These remarks very much relieved my mind, for to come back had seemed, I thought, more bitter than wormwood and gall. I had traveled with a heavy heart, often asking in my mind, why I was brought here, where I had labored so much, and why I was led in testimony in the manner I was; but now, the Lord was pleased in this way to show me why. It was not only

relieving but humbling to my soul, and I said in my heart, "O, surely the Lord knows best what is best, how, when and where to send His servants; who also goeth before them in all His puttings forth, and safely leads them, causing them to behold His wonders in the deeps, 'which is marvelous in their eyes!'" After this, I went on pretty cheerfully.

Sixth day we had a meeting at Union schoolhouse, and returned to Westland. Seventh day, we had a meeting at Waynesburgh, and after meeting we drove fourteen miles to John Haines'. First day, the 26th, we rode to Centre, twelve miles, and attended that meeting, and appointed another for second day, where I had an opportunity to relieve and clear my mind. Third day, we drove to Sandy Hill. Fourth day, we set forward to cross the Alleghany and Blue Ridges, for Lynchburgh in Virginia, and traveled industriously until the 2d of 10th month, when we got amongst Friends, and put up with Joseph Lapham. First day, the 3d, we attended their little meeting, which was almost run down by Friends moving away, the aged ones dying off, and the young ones leaving the Society – many of them by marrying into slaveholding families, which stride, generally proves fatal to principles and morals. Second day, we resumed our journey, and arrived at Lynchburgh on sixth day, the 8th, and attended their Monthly Meeting, which I found much better than I expected from reports. Though they were but few, they appeared concerned to keep up their meetings reputably, and to conduct their business regularly and in order. I felt authorized to encourage them to faithfulness, believing I felt the presence of the Lord to be with us, agreeably to His promise, that where two or three are gathered together in His name, He will be in the midst; and where His presence is felt, there is life and strength. We staid their first day meeting, which was a favored time, and then parted with them affectionately. I felt well rewarded for my visit.

On second day, the 11th, we set forward for New Garden, in North Carolina. When we had traveled two days, one of our horses was taken sick and died. This detained us two days more, and not being able to procure another, we proceeded with one horse, traveled twenty miles a day, and in two days got among Friends at Hopewell on seventh day, where, in a

short time, we attended the burial of an aged Friend. This gave opportunity, and we embraced it, to give notice of our intention to be at that meeting next day, which was large and much favored, there was great openness in the minds of the people to hear the truth, whether they were disposed to obey or not. Second day, the 18th, we had a meeting at New Garden, and next day we lay by for Friends to provide us a horse, which they appeared to do cheerfully, showing much sympathy for us.

Fourth day, we were at Concord meeting. Fifth day at Centre. Sixth day, at Providence. First day at Back Creek meeting. Second day at Marlborough. Third day, at Salem. Fourth day, we had a meeting at Springfield, where I felt the Truth to arise in dominion over all opposition – the sturdy had to bow and acknowledge to it. Next day, we were at Deep River, thence to Providence again on seventh day, and had a meeting there; returned to New Garden, and attended that meeting on first day the 31st, where, after delivering a testimony, relieving to my mind, I took, I believe, my final farewell of North Carolina. In this little tour, my gracious Lord and good Master enabled me to relieve, and clear my mind of a burden, that had laid upon it for a number of years. I also cleared my mind to several individuals, some of whom had used me very ill when I was there before, without any just provocation.

After getting clear of this land, on second day morning, the 1st of 11th month, we took our departure for Tennessee, with joyful hearts, and thankful to the God of all our sure mercies, for His abundant help in this needful time. And I now have to acknowledge, that I fully believe, that he was mercifully pleased to be my director, and to furnish with matter, ability and understanding, how and where to labor, suitable to the occasion. Oh, let pure worship and thanksgiving be rendered to His holy goodness, and everlasting high praises to His eternal, worthy name, saith my soul!

We traveled two hundred miles on our way, without making any stop except what nature called for. Our new horse failing, it took us seven days with diligence, and great expense to get amongst Friends. We arrived at Mark Reeves', second day, 8th of 11th month. My companion being un-

well we remained thereabouts several days and had several meetings, one at a school house near Mark Reeves', at the boat yard; both of these were satisfactory. Had another at Lime Stone, a poor run down meeting; several of its leading members having gone from Friends, and joined the Ranters, who call themselves Christians. First day, the 14th, we had a meeting at the same place, painful enough. There came a number of these dark, wild people to it. The Lord in his wonted goodness, gave me a clear sight, and strengthened me to deliver His message to them in such authority that I met with no interruption from them. Good is the Lord and greatly to be loved and feared! Second day, we went to New Hope. Third day had a meeting there, and attended their Preparative Meeting on fourth day. Fifth day, we had meeting at Westland. Sixth day the Quarterly Meeting for Tennessee came on, held at that place. It was much larger than I expected, as many Friends had moved into the western country. It was evident that Truth owned the several sittings of the meeting. Their business was conducted with weight, order, and much harmony. I was comforted in being with them, feeling the Gospel spring to arise with life and strength, and to flow freely; settling upon the people as dew upon herbs. Truly it was a refreshing time to the drooping in spirit, through the continued tender mercies of our God. We attended their first day meeting on the 21st, also their Monthly Meeting on second day, wherein I felt much for them, and was enabled, in a feeling, tender manner, fully to relieve my mind, in my last legacy and farewell address to them – an humbling, tender time to me, not easy to be forgotten.

Having procured a good horse, we set forward for Lost Creek; reached there fifth day. Sixth day had a small meeting at Grassy Valley. Seventh day, being their Monthly Meeting at Lost Creek, we attended it, also their first day meeting, the 28th. Both these meetings were favored with the owning presence of Israel's Shepherd. Second day, we set forward for Newbury, arriving there on third day. On fourth day, the 1st of 12th month, we attended their Preparative Meeting, and their Monthly Meeting coming on seventh day, we staid to it, and I was glad I did, finding the Lord was with His people everywhere – however scattered abroad and small the

remnants are – when gathered in His name, His presence is felt in the midst. We staid to their first day meeting also, where I was enabled, through Holy help, so to relieve my mind, that I felt clear, and entirely easy to take my leave of friends in Tennessee. After meeting, we rode back to the Ferry, where we had a satisfactory meeting. Next day, we went to Knoxville, and had a meeting there at evening; this was a dark, hard place. A suffering time we had, under a sense that oppression reigned, and the pure Gospel principles were trodden under foot, while they make great pretentious thereto. Through it all, my great and good Master, whose arm is strong, so strengthened and enabled me to bear a faithful testimony, to the great, good, and righteous cause of justice, mercy, and truth, that I felt my mind well relieved; and some of them acknowledged to the truth of the testimony.

On third day, the 7th of the month, we parted affectionately with the Friends who accompanied us here, and went forward for Blue River, Indiana. It being winter, and often rainy, the roads were muddy, and much of the way, the mire very deep, so that it took us eleven days, to get to Friends, a distance of two hundred and eighty-one miles. Nearly all of this solitary travel was in Kentucky, where, to hear of their cruel acts to the slaves, and see what we did, was shocking to all human and christian feelings; and it made me think of the soul of just Lot, that was vexed from day to day, with the filthy conversation, and the corrupt conduct of the people of Sodom. It was a heavy-hearted travel to me. We got among Friends at Blue River on seventh day, the 18th, and providentially fell in at James White's, where we were tenderly taken care of, and treated with parental affection, being almost worn out. May the Lord bless them for it!

First day, the 19th, we attended Blue River meeting, where I had to pass through some painful sensations, but had no opening in the Ministry. Not having recovered from our fatigue, we rested on second day, and on third day, we had a full, satisfactory meeting, at Salem Town. Fourth day, the 22d, we had a meeting at Poplar Grove. Fifth day, were at Blue River again, where I was enabled, so to labor in the authority of Truth, as to get some relief. Sixth day, we went to Driftwood. Seventh day, we lay by for notice to be given.

First day, the 26th, we attended that meeting, and drove to Sandy. Had a meeting there on second day, and returned to Driftwood. Third day, we returned to Matthew Coffin's, at Blue River settlement. Being unwell, we lay by until sixth day, the 31st, when we attended a meeting at Mount Pleasant, and returned to Matthew Coffin's, and attended Blue River Monthly Meeting, on seventh day, the 1st of 1st month, 1825. Here, the Lord, in His abundant mercy, gave strength, confidence, and utterance, to relieve my mind of a grievous burden that had lain on me, ever since I came into the vicinity of Blue River Quarter, on account of unsoundness in the faith, and that amongst the leaders of the people – which had spread much in that Quarter. I had to labor in much plainness with them, both in public and private. At this meeting we had the company of Stephen Grellett. On first day, the 2d, we attended meeting at the same place, where I was enabled so fully to relieve my mind, and clear my skirts of them all, that I left that part of the country, receiving a plentiful harvest, and a full bosom of well loaded sheaves.

Second day, we went to Lick Creek, and had a meeting there I the next day, where Satan had been at work, and had made sad division amongst the brethren, on account of the appointment of an Elder. The meeting had proposed one, but there was another member who wanted the appointment, and thought himself much better qualified for the office, than the one named. He had got a party, and so resolutely opposed the appointment, that it stopped in the Monthly Meeting. I commended the meeting for not bringing forward the one who wanted the place, for I never knew one of that disposition, who was put into that office, but who proved a self-confident, overbearing, burdensome member to the living in the Truth, and a very dead weight in a select capacity. Truly, there is great need in these days, for meetings to be careful whom they put into the office of Elder, and to ascertain clearly that they are sound in the faith, and well baptized for the office; for such will feel the responsibility that devolves on them, and their accountability to the Great Head of the Church. Such ones are not looking for promotion, or the praise of men; but are favored to see the awful state of those who become drunk with self-confidence, and beat their fellow-servants and

hand-maidens. They will not dare to lift up the hand in judgment, without a renewed anointing from the Lord, and a clear command from the Most High, any more than a Minister who keeps his place will dare to-day to rise on his feet, to deliver a testimony, because he was favored yesterday. The want of this care in Elders, I have sorrowfully seen in the light of the Lord, has done much hurt in many places.

On fourth day, we had a meeting at East Grove. Fifth day, at the Branch; in both these meetings Holy help was afforded, sufficient for the day. After this last meeting, I felt easy to leave them to the Lord, and truly glad of the release. Sixth day, we went to White River, and had a meeting with a few Friends there, on seventh day, after which, we drove twelve miles, in a new part of the country, a very tedious road, and fatiguing to the poor horses. We got amongst Friends at Indian Creek, seasonably to attend their little meeting on first day, the 9th. Second day, we rode twenty miles, made a short stop, and went to Ephraim Owen's, where we had a comfortable meeting on third day. Fourth day, we drove to Jonathan O'Neil's. Fifth day, started for Palmyra, in the State of Illinois, to find a sister of my wife. We traveled thirty miles that day, and lodged in Washington, Indiana. Sixth day, we drove thirty miles. Seventh day, we crossed the Wabash at Ramsey's Ferry, where we heard from my brother-in-law, who was gone from there.

Here, I think it right to give some account of my brother-in-law. He was a man of middling capacity. He and his wife came amongst Friends by conviction. They acquired a handsome property by their labor and prudence. When the second war took place between England and America, he lived in a part of the country, where the authority was pretty severe with Friends; they repeated their demands, and took away his property, which made him very impatient. He turned out, and went with the militia. to save his property, and not being willing to condemn this conduct, Friends disowned him; at which he took such offense, and with the Government, that he was determined to leave the country. He sold to disadvantage, and fled to another part of the country, where he found it no better; so continued moving from place to place – until his property was gone. He and his

family became very poor. Then he took to hard drinking, and had gone from the place, (where he and family had been some time), down the river four hundred miles, on to a slave holder's farm, and had taken the business of slave driver. As this came to my knowledge, so correct that I could not doubt it, it so bore me down that I had as much as I could do to support the man, in that quiet composure that became the dignity of a christian; for I could not refrain from musing on the subject, for several hours; and to reflect that a man once in the enjoyment of the Truth, and knew what right was, for the sake of saving a little property, and to shun bearing the cross for Truth and righteousness' sake, would give way to make shipwreck of faith that he had once embraced, and a good conscience that he had once enjoyed, and had brought on himself and family, such woeful destruction, in every sense of the word. The thoughts of it awakened such feelings in my mind, that I do crave that this event may be a warning to my offspring to the latest generation, when they are brought to the trial, that interest or good principle must be sacrificed, let the interest go, and never wound a good conscience, for that which cannot stay by nor befriend in the needful time, when the blast of the Almighty is blown upon it. And be sure not to do wrong in acquiring it, that you may enjoy in peace what the Lord gives. And if you should leave a little after you, honestly gotten, it will be a blessing in the hands of your children. After wading as above described, under the pressure of this severe trial several hours, my great and good Master was pleased to give a hand of help in the needful time, and strengthened me to give it all up, so that I became calm, and then saw my way clear to pursue my religious concern. We turned up the river, on the Illinois side, twenty-five miles, to Lawrenceville. First day, the 16th, we drove to Thomas Lindley's, on Union Prairie, forty miles. Second day, we had a meeting with Friends and others of that place, which seemed to rejoice the few Friends thereabouts. Third day, we crossed the river to Indiana, and went to Tarman's Creek, and had a meeting there on fourth day. After meeting we drove to Henry's Creek, and had a comfortable meeting there on fifth day.

At this place there seemed to be some life and concern

among Friends, and we felt a comfortable hope, they would dwell therein. Sixth day, we drove to Spring Creek, and had a meeting there on seventh day. First day, the 23d, we crossed the river to Illinois side, and went to Vermillion, and on second day we had a meeting in this place – a comfortable time – then rode eight miles, and had a meeting in the evening to good satisfaction, and staid the night with Henry Canady. Third day, we journeyed for Leatherwood Creek, arriving there about dark. Here, we obtained a pretty full meeting the next day; for, notwithstanding our late getting in, Friends seemed lively and spirited, in giving notice to each other, and their neighbors; also, in coming to meeting, which much revived my drooping mind. We had met with so much indifference in a many places about giving notice of our appointments, it made heavy getting along. The bountiful Shepherd of Israel, was pleased to bless this meeting with His holy presence, which was felt in the midst; it was a solemn, good time to many minds. May it be remembered with thanksgiving to the Great Giver, by all who were there!

We then proceeded to Sugar Creek, arriving there on sixth day. Seventh day, we had a meeting with the few Friends of that place, who were much tired with a person, who had been disowned and had frequently come into their meetings, and took up much time in preaching, to the burdening of Friends; and what made it more grievous, he preached what were not Friends' principles, and when spoken with, he justified himself, saying, that if he could not preach among them agreeable to his own conscience, he would not meet with them. After weighing the subject, I believed it right to tell Friends, that I thought it would be best for them to let him know they could not receive his testimony, and why; for if you suffer him to continue on, and he preaches as you have stated, it will do more hurt in this new country, by your giving him countenance – where Friends and their principles are but little known – than all he can do, should he make a noise abroad; for you can then inform the people why you rejected him. Thus, you will be bearing a testimony for the Truth, in which you will be justified.

First day, the 30th, we had a large, favored meeting in Crawfordsville. Second day, we moved on for White Lick, and

arrived there third day evening, and fourth day we attended that meeting. Fifth day, we had a meeting at Fairfield. Sixth day, we went to Indianapolis, and lay by on seventh day. I felt my mind seriously drawn to have a meeting in this village, and the people thought that as it was Court time, if I could stay with them over first day, it would be their desire generally to be at the meeting. I felt easy to comply therewith, and on first day, the 6th of 2d month, we had a large, crowded meeting in the County House. Divine Power was felt to arise in dominion in an eminent degree. The word went forth in Gospel authority; the meeting became solemn, and ended, I think, under a sweet and heavenly calm. Blessed be the Name of the Lord, for when He leadeth into the deeps, His arm is underneath and upholdeth; when He raiseth on high, it still sustaineth and carrieth through in safety, to the promotion of His own righteous cause, and the glory of His holy Name, to whom all honor, worship, and high praises are due, forevermore!

Second day, we set forward for little Blue River, and reached there on third day. Fourth day, we had a small meeting with a few Friends, and some of their neighbors at Duck Creek; Fifth day, we had another small meeting with Friends and others, at Flat Rock. Sixth day, had another at Simon's Creek, and though the prospect was not very promising thereabout, we were well satisfied in being with our Friends; having renewed cause to believe that the Lord is mindful of His people everywhere, and rich in kindness to impart such meat and help as they stand in need of Blessed be His holy name!

We drove to Milford, and lay by on seventh day, and on first day, the 13th, we attended that meeting; then drove to West Union, and on second day, had a meeting in that place. On third day, we were at meeting at West Grove. 16th, at Fairfield. 17th, at Springfield. 18th, at West River. 19th, at Dunkirk. 20th, first day, at White River. 21st, at Jericho. 22d, at Norwich. 23d, at Arba. 24th, at Lynn. 25th, at Cherry Grove. 26th, at Centre. First day, 27th, at New Garden, 28th, at Dover. We also visited Chester, Woodbury, and Smyrna, before the Quarterly Meeting, at Richmond came on. It may appear strange that after visiting such a chain of meetings, there was no particular ob-

servation made; but they being divided into two parties, in one quarter and part of another, and great disunity having spread amongst them, it occasioned much repetition in my public labors, which caused me many hours of deep searching of heart, so that I called all in question; but, relying on the arm of the Lord, I was strengthened and enabled from time to time, in a plain, solemn, searching manner to labor so as to feel my mind relieved, and clear of all their blood. In passing through this part of the country, Friends let me entirely alone, until I had finished my visit with them, which was perfectly right. They then told me how it was with them, which was an additional relief to my mind, in finding I had not been deceived in my feelings, nor misled in my labors, and I can gratefully acknowledge that hitherto the Lord hath helped me. Forever adored be His goodness, and eternally blessed be His holy name!

We attended the several sittings of the Quarterly Meeting, in which my lot was deep, painful exercise, finding the love of many had waxed cold, towards each other. Great want of true and living seal, for the righteous cause of truth, and great cause of humiliation and mourning, to the rightly concerned among them, to whom a portion of cordial encouragement was imparted, as also plain truths to the other class. I felt well relieved at the close of the meeting on first day. Third day, the 8th of 3d month, was at the Ridge meeting; thence at Silver Creek, Poplar Ridge, Salem, and at Newhope, on first day, the 13th. After which, being much fatigued, and having a heavy cold in my head, I lay by on second day, at the house of Joseph Maxwell, where I was kindly nursed. Third day, we moved on to Westfield, attended that meeting on fourth day, and went to Elk, and fifth day attended that meeting. The Quarterly Meeting coming on at this place, we met with Friends in the several sittings of it.

At this Quarter and in its vicinity, my mind was solemnly impressed with a sense that false principles and spurious preaching were creeping in amongst Friends, and I had to give the alarm amongst them, and felt great peace in being faithful to my holy Lord and good Master. From this place we went to Rocky Spring, and had a meeting there on third day. Fourth day, went to Union, and met with Friends of that

place on fifth day. Thence to Concord, when we met with a small number of Friends to good satisfaction. Then took Mill Creek before their Monthly Meeting came on, at which we were on seventh day, and staid their first day meeting, the 27th, which proved a relieving time to my mind. Thence to Randolph, and had a meeting there on second day. Third day, went to Sugar Creek, and had a meeting there on fourth day; then drove to Springborough, and had a meeting with Friends of that place, the 1st of 4th month, and drove to Henry Paddock's, at Reading. Seventh day, we went to Cincinnati, and on first day, the 3d, we attended that meeting, in which my mind was led into a deep concern, under a sense of the great want of faithfulness in many high professors, in not walking answerable to what they professed, and knew was right. Such are stumbling blocks to the honest seeker, a reproach to the Truth, and a sore grief to the upright hearted. Yet, through the tender mercy of Israel's unslumbering Shepherd, strength and utterance were given to relieve my mind to good satisfaction. After meeting, we returned to Benjamin Paddock's. We had a pretty full meeting in Reading village, on second day. Here, the Truth had the dominion; its doctrines went forth in Gospel authority, greatly to the relief of my much tribulated mind, and I hope to the honor of the great Head of the Church, who is truly worthy forevermore, of the praise of all His works throughout His vast empire!

After meeting, we rode to Benjamin Butterworth's, and had a meeting in that neighborhood, on third day. Then passed on to Hopewell, where, on fourth day, we had a meeting; then to Turtle Creek, and met with the people of that place on fifth day, and went forward to Waynesville, where we had a meeting on seventh day. On first day, we attended Dayton meeting. In these parts, it was as in many other places, such a likeness in the states of meetings, it seemed too much repetition to descend into particulars. Yet, we had this comfort, from impressions felt, that there were well concerned minds in nearly every meeting, to whom the Lord had special regard, and for whose sakes He continues His favors to the Church; and in answer to their prayers, often renews His visitations to those who are settled down at ease in a profession of the Truth, as on their beds of ivory, in the outward

form, which will do no more for them, than ceremonies do for other Societies. It finds them under the dominion of sin, and leaves them under condemnation in the end; for there is nothing of man's wisdom, doings, or contrivance, that can ensure peace in the end; nothing short of a full belief in the law of the spirit of life in Christ Jesus, our Lord and Advocate with the Father, and a full and faithful obedience to all its manifestations, that can set us free from the law of sin and death, and enable us to rise superior to all the enchantments of a glittering world, the lusts of the flesh, and the temptations of the devil, and enable us to experience a going on, conquering and to conquer principalities and powers, and casting down all vain imaginations of the human heart.

The same day, we had a large, favored meeting at Dayton village, in the meeting house belonging to the Methodists, who seemed very free to accommodate us. We parted with them in much good will. May the righteous Lord bless that favored season to the people! Third day, the 12th, we had a meeting with Friends and others at Plumb Grove. We then went to Greenplain, and made our home with Samuel Sleeper, an old acquaintance. Fourth day, attended that meeting. Notice having been given, the meeting was large, and owned by the presence of Divine power, which was sensibly felt, to the tendering of many minds, and I hope the contriting of some. Oh how much we have to humble our minds, under a sense of the continuation of Divine favor, far beyond our worthiness! Fifth day, we drove to King's Creek, and on sixth day had a meeting with the inhabitants of that place. Then went to Goshen, and were at that Monthly Meeting on seventh day.

First day, the 17th, we were at the same place, which gave opportunity for me fully to relieve my mind, where there truly was need of well authorized labor. From here, we went to Upland, where we had a small meeting on second day. Third day, we were with Friends and others at a meeting at Westland. Fourth day, had a meeting at Darby. Fifth day, returned turned to Samuel Sleeper's, at Greenplain. Sixth day, had a meeting at James Orin's, who lived in a little village, a little out from Friends, which appeared to be a satisfactory opportunity, both to Friends and others. Afterwards, we drove to

Seneca, where we had a meeting on seventh day; then went to New Hope, and met with Friends on first day, the 24th. Then passed on to Grassy Run, where we had a meeting on second day. We then drove to Dover and had a meeting there on fourth day, and proceeded on to Clear Creek, Fall Creek, Fairfield, and Walnut Creek, where we lodged with Jacob Todhunter. Thence, to Dry Run and Fairfield. We generally had full meetings in the above named place. The Gospel spring ran lively and free, and I told my Friends that it seemed to me a clearing out, solemn, parting time, and it appeared to be so with many of them.

We lay by on fifth day, I being sick. On the 6th of 5th month, we attended the Select Quarterly Meeting, at Fairfield, and next day, the meeting for worship and discipline, and also the first day meeting on the 8th, and after it drove to East Fork. On second day, had a meeting there, then took Greenbury, Newbury, and Wilmington, having meetings in each of these places, much to the relief of my mind. Thence, to Miami Quarterly Meeting, held on sixth and seventh days, which was large, and much favored in its several sittings. Truth arose in dominion over all opposition, and reigned to the praise of the holy Shepherd of Israel. First day, the 15th, we attended meeting at the same place, to good satisfaction. Then went to Grove, Springfield, Little Creek, Chester, Cyrus Creek, and Richland. We had meetings in all the above named places, and then went to Greenplain, and had a meeting at a place called Charleston, at four in the afternoon. Third day, we drove to Springfield, where we fell in with Elizabeth Robson, a Minister from England, who had appointed a meeting in that place. We attended with her, and were truly edified with her lively Gospel testimony. I was brought into near sympathy, and sweet unity with her. After meeting, we parted with our friends, and put forward for Urbanna, where, on fourth day, we had a meeting in that village to good satisfaction. From we journeyed till we got to Columbia, and on sixth day, we had a meeting there. The people appeared well satisfied, and I felt my mind well relieved. Seventh day, we drove to Delaware, and lodged with Joseph Howard. First day, the 30th, we drove to Horton Howard's in C——, Weston, and on second day, we had a

meeting with the Friends of that place. Then proceeded to Alum Creek, and put up with Aaron Benedict. Fourth day, the 1st of 8th month, we had a large meeting there, much favored, and truly relieving to my pained mind. Fifth day, we attended their Monthly Meeting, and then continued our journey till we got to Lewis Taber's, where we stopped and had a meeting. Thence to Joseph Washbourne's, where was a small settlement of Friends, and had a meeting with them. There appeared a want of a lively, fervent seal amongst them, and the spirit of the world creeping in; so that the prospect of Truth's flourishing in that place is rather dull. Thence, to Benjamin White's, and had a meeting, and proceeded to Owl Creek, and attended that little meeting on first day, the 12th. From this place, we went to Zanesville, and had a meeting in the town on fourth day. On seventh day, we went to Meig's Creek settlement, and met with Friends at Blue Rock meeting, on first day, the 19th.

We then turned our course homewards, and took the following meetings. First day, attended Plainfield Monthly Meeting, and Flushing Monthly Meeting on seventh day. First day, the 26th, we attended Short Creek meeting. Here I was enabled to clear my mind of a burden I had long carried; for when I was at the Yearly Meeting and thereabouts, I was much embarrassed with the unsound preaching of a Minister from my own Yearly Meeting, (which preaching caused a considerable stir amongst Friends), so that I passed from those parts, not getting the relief I wanted. But now, on my return this way, finding my way clear, and that my Master had renewed his bow in my hand, with additional strength, I stopped and visited several meetings hereabouts, viz: Mount Pleasant in the afternoon, on first day. Second day, at Harrisville. Fourth day, Carrolton, Fifth day, we returned to West Grove, and had a meeting there the 1st of the 7th month. Then went to Smithfield, attended that meeting on first day, the 3d. In all these meetings, the Gospel current flowed free and clear; I felt my mind fully relieved, and filled with heavenly peace, and enabled to return thanks and praise to the Lord, my Redeemer, who had led me about, sustained and carried me through the heights and depths, when no other arm could have supported me. Blessed, forever, be His

holy name!

From this place we put forward for New Lisbon. On fourth day, we attended that meeting, and went to New Garden. Fifth day, we attended that meeting. Sixth day, had a meeting at the Grove. My labors in these last three meetings were plain and laborious, there being much want of Gospel love amongst the professed brethren, and false principles creeping into many families. Yet, my good Master, through it all, gave strength and utterance so to labor as to feel well relieved, and clear of all their blood, whether they hear or forbear. First day, the 10th, we attended Salem meeting, which was large and a refreshing time to me. Second day, we set forward for Conneaut. Third day, we reached the settlement. Fourth day, had a meeting with the few Friends there. Fifth day, 14th, we set forward for home, where we arrived on seventh day, the 30th of the month, having attended two meetings on the way. In this journey we traveled seven thousand six hundred miles, in a few days short of twenty months. I found my family well, to my great comfort.

Here ends the account of my religious travels, to the sixty-fourth year of my age, which I want should be kept by my children, for their warning, instruction, and encouragement; and may the Lord bless its contents to them, for good.

Chapter 10

The first time I attended our Yearly Meeting, after my return from my western journey, (from which I had been absent for several years, owing to my being in other parts of the country on religious service), I found the minds of Friends like the troubled waters, as two of our Quarterly Meetings brought up proposals in strong terms, to make an alteration in the discipline in the appointment of Elders; to drop the practice of appointing them as always had been the practice ever since Friends had been a people, and to appoint them only for four years. This aroused Friends, and led to the enquiry as to what was the cause of this. It was soon discovered to be Elias Hick's followers, pretty generally, who had already made a heavy attack on several of our sound, faithful Ministers and Elders, in Philadelphia Yearly Meeting. They had disowned several for opposing Elias Hick's false doctrine, and infidel principles, but they were all restored by appeal. This aroused the Hicksites in that Yearly Meeting, and the same plan was urged in our own Yearly Meeting. Several of the first members of the Yearly Meeting, living on Long Island, were under dealing, and the charge of a committee, for opposing Elias Hick's false and pernicious doctrines, which conduct much aroused the sound part of Society. Yet, the Hicksites crowded their plan so hard, that they got a large committee appointed to consider the subject. When the committee sat on the subject, there was so much weight in favor of the sound part of Society, that the Hicksites could not make headway; so the committee concluded to report, that they could not agree to propose any alteration in the discipline on the subject. This made a stir in the meeting for sometime, and the

Hicksites crowded hard to keep the subject in the meeting.

At length, to get rid of it for that time, it was submitted to, and put over until the next year. This move so fully spread the subject in every part of the Yearly Meeting, that when the year came about, Friends seemed settled, and prepared to meet it; but when it came before the meeting, the Hicksites would not give up without the appointment of a committee. When the committee came to go on to the ground, the Hick's party found themselves weaker than they were the year before, and were induced to comply with a similar report. When it was read in the meeting, the Hicksite party showed a good deal of agitation; but Friends kept much in the calm, keeping close and steady to the point. This seemed to increase the heat with E. Hick's party, when they saw they were not going to carry the business as they intended; so much so, that the Friends who favored the committee's report, were censured, and reflected on, and frequently with abusive language. Friends kept steady, and deliberate, but at length the heat ran so high, that when a Friend sat down after speaking, though he spoke ever so calmly, by the time he was on his seat, and sometimes before, several of Elias' followers would be up at a time, all speaking at once. This, I think, continued an hour – though Friends several times called for order, but had little or no attention paid to them. At length, Elias Hicks called for order, and his followers quieted, so that the meeting became tolerably still. Elias then stated, "We cannot give the matter up without seeing if the meeting could not decide it," and then stated the majority was the weight of the meeting, and that every member in the house had an equal right to his sentiment, calling pressingly for all to come forward and give their sentiment, and the young men in particular, asserting they had as good right to give their sentiment as any. When he sat down, they went on rapidly uniting with the proposed alteration; some times several up at once, and several were seen to rise and unite twice, and others three times. After awhile they came to a stop, when Elias arose quickly and proclaimed, "All of three fourths majority; we have got the judgment of the meeting." A Friend arose quickly and observed, "The other side has not had the opportunity of giving their sentiment; and the subject will not be given up, until

they have a chance to speak their minds;" and then advised to proceed orderly. They did so, and in the course of half an hour, Elias Hicks had the opportunity of seeing a large majority, come forward in favor of the old institution; yet he was so far from acting up to his own declared sentiments in favor of majorities, when he saw how it turned, he quickly arose, and declared that the meeting was so divided that it could not decide upon it, but must be again referred another year, and not allowed to be taken from the minutes. This was submitted to, but through the remainder of the meeting, business dragged heavily.

Much enquiry continued to be made out of meeting, as to the cause of all this, and much agitation prevailed amongst Friends of all classes; many believing there was something the matter, but that it was kept out of sight; which, at that time, was the case – as E. Hicks' principles were not then generally known, though they had been preached up in a blind way for many years, to the great exercise of discerning Friends. Much tender advice had been bestowed upon him from time to time, to save him from running out, not only to nothing, but much worse than nothing, but all to no good purpose. All this time, he was in the plausible appearance of great love and concern for the cause of Truth, and the welfare of the Church; and in this way, he was diffusing – in private – his deistical sentiments; and by letters, he spread his principles far and wide, before Friends were generally aware of it.

About nine years before the division took place in our Society, in consequence of the doctrines promulgated by Elias Hicks, he came into our country with credentials to perform a religious visit.¹ I was in Ferrisburg on temporal concerns, and was told while there, that Elias Hicks was in the neighborhood, and would have an appointed meeting there that day, and that it would be largely attended, for everybody that could would come.

I had no thought of attending it myself, but intended to return home as soon as I had finished my business. When that was accomplished, it pressed upon my mind with such weight,

¹It appears from a record that has been kept, that Elias Hicks was here in the 2d month, 1819.

that I believed it right to stay and attend the meeting, which I did. It was a great gathering of people. Elias rose very early in the meeting, and stated that, "In the beginning God created the heavens and the earth, as we read in Scripture. He also made man in his own likeness, as we read in Scripture; and prepared a garden in Eden, in which He placed the man and his wife; and also the tree of life, and the tree of the knowledge of good and evil, in the midst of the garden, as we read in Scripture." He made a full stop, then took up the tree of knowledge of good and evil – a distinct subject – and occupied a full half hour, to make it appear that there was no other evil in space; and three times asserted positively, that it was not possible to be otherwise; yet he brought no proof only his own statement. By the way, to polish his discourse, he recommended a good deal of moral conduct. He then took up the tree of life, and treated upon it separately, for about another half hour, and three times stated without reserve, that the tree of life was God Almighty himself, and it could not possibly be otherwise; but offered no proof except his own assertion; and as before, dressed it with the beauty and happiness of good moral conduct; and had much to say on the right and liberty of choice.

He made a full stop, stood a little while, and then stated, "We have a right to choose good or evil, just as we please; and take that right from me, and I would not value my being worth having!" For about half an hour, he appeared to labor with much earnestness to substantiate his statements, and then stopped, and soon closed the meeting.

I walked into the yard with a heavy heart, and a grieved mind, intending to get my horse and go immediately home, without speaking to any one; but hearing some one following me, with a quick step, I halted a little, and a voice said, "Stop, I want to get thee by the hand." I turned round, and one of our head elders said, "Joseph, dost thou know that it is contrary to discipline, to show restlessness during the preaching of a minister, while in unity with the body?" I said, "Yes, and I have good unity with that discipline." "Well, thou showed it to-day three times." I said, "Did I?" He said, "Yes, and the young people noticed it." "Didst thou see it?" "I did." I replied, "Then I will not dispute it."

He said, "Thou hadst not unity with him to-day." I replied, "I had not." He said, "What is the matter?" I answered, "He preached false doctrine, and I can prove it, if you allow the Scriptures for a test, and thou may take me before any tribunal thou choosest." We then parted.

I returned home, and told my wife the discourse, and my feelings, and that I would follow him through the Quarterly Meeting, and attend every meeting which he did, in order to have an opportunity of conversing with him.

I perceived that the Elder intended to have a company; but I thought it best to take him alone, according to Gospel order, and then was willing to meet him before whomsoever he pleased, but could not get an opportunity. The next day, he was at the meeting to which I belong, where he gave us a similar discourse, but not so bare-faced. After meeting, I asked him to go to my house; he answered, "No, I am going to another Friend's house."

I went home, took dinner, and went to that house immediately. When I arrived, he was rising from dinner. I beckoned to him, and went into another room; he followed, and I shut the door. I soon said to him, "I wish to have some talk with thee, with the privilege of speaking freely, openly, and plainly; without thy taking offense, and thou shalt have the same liberty with me; for we are both men who know how to treat each other properly, and he that refuses this treatment, shall forfeit his right of having any further attention paid to him." To this he cheerfully agreed, and gave me his hand. I then informed him, that I was dissatisfied with his preaching; to which he replied, "Well, wherein?" I then proceeded to repeat his text, word for word, and said, "This gave the people to believe thou wast going to treat upon the text agreeably to the tenor of it. Thou acknowledged that God planted the tree in the midst of the garden, as the Scripture said; and then for full half an hour labored to make us believe that that was the only evil in space, instead of explaining it according to Scripture; and three times thou asserted it was not possible to be otherwise. I cannot take up with thy bare assertion; I must have better proof than that; for thy idea makes the Almighty the author of all evil; for he planted the tree." He said, "What other evil is there

then?" I replied, "The Bible tells of a serpent." "What!" said he, "a snake?" I replied, "No, I think thou knowest better than that; no, an evil spirit, inimical to all good; and if thou dost not know of such a devil out of thee, thou art not fit to preach. Thou and I have been such fellows when young, and we would try what we could do; and when we have been in our high career in company, something has met us, so clear in its manifestations, so powerful in its convictions, and so convincing in its evidences, that we have had to acknowledge that we had done wrong, in thus going into loose company; and thou hast felt it so severe, thou hast concluded to refrain from such courses; and as thou didst so, thou hast felt quiet and peace, and as thou continued in well doing, thy peace has increased. All this thou knowest, yet by unwatchfulness, there has something from somewhere, (for it was not in thee, when that which brought peace was, for they cannot both abide in the same person at the same time, we both know,) that suggested to thy mind, that the serious thoughts were all a notion; that thou didst not make thyself, but was created by the Almighty; and that He gave thee thy dispositions, and created objects of delight, and placed them before thee, that thou mightest enjoy them; but when thou hast listened, and put forth thy hand, and embraced the temptation, thou hast always felt thy peace stung to death, and thy conscience sorely smitten. I want thee to tell me what these two are that will not agree; the one urging to right, promising peace, and always performing, when we obey; the other enticing to do wrong, and promising increase of happiness, but always disappointing us. If that tree is the only evil in space, what is that which thus follows us, which we both know?"

He said. "I do not mean to discard the idea that there is an evil spirit which tempts us." I said, "What then dost thou mean to deny? Thou certainly denied it in thy preaching." He said, "I mean to deny that there is a great mawking devil, with one ox foot and one man foot and fire eyes, which appears to the people to scare them." I said, "I am disappointed in Elias Hicks. I always thought him to be a man of talents. I did not expect to hear such words come out of his mouth. I have no belief that there is a child in our country, twelve years old, who has learning enough to read, that believes such

an idea. Matter does not inhabit the world of Spirits.” He remarked, that “many of our Quaker Ministers believed it.” I requested him to stop, and remarked, that “the Bible tells us that our Savior cast seven devils out of Mary Magdalene,” adding, “thou may see how short thy ideas are.”

I then took up the tree of life, and his statement of God’s planting it in the midst of the garden, according to Scripture; and his statement of its being God Almighty Himself, and could not possibly be otherwise – and requested him to reconcile these two statements, and make good, sound doctrine, or even good sense, which he declined attempting to do, though I pressed him closely.

I then endeavored to show him, how confusedly he handled the Scriptures, in treating the fall of our first parents, and endeavoring to make it appear that there was no other evil in space, but the tree of knowledge; as it plainly appeared that there were three criminals, and three punishments stated as facts that took place, and wished him to reconcile this with his discourse – in which he had crossed himself – and I let him know that these were points I must have cleared up. He made no reply, though I urged him.

I then dropped that point, and took up his assertion of our right of doing as we pleased, and put sundry questions; whether light and darkness could be blended together, and be one thing? He answered, “it is not possible.” I proposed to him, that “good and evil, right and wrong, we knew, were in the world, and that they were opposite, we knew. Is there any such thing, as bringing these together, and making but one thing of them?” He answered, “it is not possible.” I replied, “each must have its spring of action, and place of existence; now I want thee to show whether all good must not emanate from the fountain of good, and evil from the fountain of evil; and as thou hast acknowledged that right and wrong, good and evil cannot be brought together, show where thou gettest thy right to choose evil, for thou didst not make thyself, and thy rights are limited. Where didst thou obtain liberty to do right if thou pleased, and wrong if thou pleased, which thou prizest so highly, that thou wouldst not value thy existence worth having without it? Here, Elias, I wish thee to clear this up with Scripture proof, and sound

reason.”

He sat awhile, and replied; “we are free agents.” My answer was, “free agency I don’t deny; moral agency I don’t deny; but we were created agents, we were not our own creators. Free agency belongs to the Almighty; He is His own agent, His own being, His own vast dwelling place; we receive all our power, which is agency, from Him; we are limited creatures. Now show me wherein we are not accountable for those powers and faculties which are given us, and if accountable, where is the unlimited freedom? I deny that Adam was brought into existence, a free agent; for he was God’s representative – His image – and placed lord of these lower regions, free from guilt and shame. His free agency given him, therefore, stood in freedom of fellowship and communion with his God. I can see claim to free agency in no other point of view.”

“But where was he after the fall? A great alteration took place; for he was put under punishment all the rest of his life. Was he free while under bonds, and these never to cease but with life; and the same with his wife, for the same length of time? Were they then, or ever after, free agents? But there was an agency renewed to them; they were to have dominion over the earth, to multiply and replenish it, and to till the ground; this I call moral agency. But that which they lost and never regained, they never could bestow upon their offspring, and this shows the reason why the human family needed a Mediator.”

He sat some time, entirely silent, and then said, “Free agency I will not give up.” But he offered no defence in favor of it.

I replied, “when a man will not give up a point which he don’t attempt to defend, I think it is because he has not wherewith to support his argument; therefore, I shall urge it no longer.”

I then said, “I have traveled after thee in New England a number of weeks; in Maryland and Pennsylvania, I was two weeks behind thee, for more than two hundred miles; in all which places I heard many remarks upon thy preaching, and some upon thy private conversation. I was frequently interrogated, whether I was acquainted with Elias Hicks, and had unity with his doctrines. I had one way of escape, and

was glad of it. 'I have not heard Elias Hicks preach within five years.' They would then state what he preached, and wished to know my sentiments. I let them know they were not my sentiments nor doctrines.

"I queried with them, whether they had been honest and let him know their dissatisfaction. Some said they sought such opportunities, but could not obtain them; others, that he appeared so great that they were afraid. I replied, 'I should have talked with him; and if ever I see him, I intend to tell him how you talk about him.' They said, 'thou mayest tell him the whole, for he will never make Quakers by his preaching, but he will make infidels.'

"I agree with them; and I have no more unity with thy preaching and sentiments, than I have with a Presbyterian Priest, who preaches unconditional election.

"But as we have discoursed calmly, and are now going to part, I cannot in conscience give thee my hand in fellowship; but if thou wilt receive it as a token of civility, and let me reserve the fellowship, I will give it upon that principle." And I reached forth my hand. He took it, and we parted.

He staid hereaway some time; held meetings, and made social visits, until he had enlisted every Elder in our Monthly Meeting, and several influential members; and went off and left me in as hot a furnace, as he could prepare for me.

When the Hicksites thought they had become strong enough, they made strong efforts in many places, to displace all the sound Clerks, and place others in their stead, in order to hold the books and records. They made a resolute attempt to displace the clerks of our Yearly Meeting, who had served several years, to the satisfaction of Friends; but failing in their attempt, they manifested much uneasiness, and some of them cast unhandsome reflections on the clerks. The great struggle was with the Ministers and Elders. In their meeting it was proposed (by a woman Friend from England), to appoint a solid committee to go into a judicious investigation of the subject, which Elias violently opposed; and when any attempt was made to bring the dispute to a settlement, he, with a few others, would oppose it with violence, making long replies to every one who spoke; their replies being often full of harsh and bitter reflections. In this way, they produced

such confusion in the meeting, that the business could not be done in order, and this continued, until Friends gave up the attempt, and passed through the Yearly Meeting, (1827), as well as they could. When a knowledge of the cause of contention became more spread, the Hicksites saw their former mask would not hide them any longer. They came out more open and bold in their principles, laboring in every part of the Yearly Meeting where they could, to make strong their bands in preparation for a large sweep the next Yearly Meeting, (1828).

Elias, and one of his confederates, in the spring of that year, went to Philadelphia, and joined a body that were of his principles, who had already separated from Friends, and held what they called a Yearly Meeting, with which, he fully identified himself. A great number of these seceders from Philadelphia Yearly Meeting, many of whom were disowned, or under dealing for their out-goings, came to New York. Several of these imposed themselves upon us at the opening of the Meeting of Ministers and Elders, on seventh day. Friends bore long with them without casting any reflections, yet stood firm in the maintenance of our ancient order – not to transact the business of the Society, before those who are not members of it – and in return for their calmness, received little but harsh reflections and censures, which are beyond the power of my pen to describe. In this way we passed two long sittings, and adjourned until after the opening of the Yearly Meeting at large, on second day, when several hundred of these intruders poured in upon us, and proceeded as they had done in the other meetings. Friends objected to proceeding to business, until the meeting was select. The Hicksites insisted that the regular clerk should not act for the meeting at all, and in their contending, used abundance of censures; but Friends kept calm, and close to the point in hand, until the meeting got into such a general uproar that no business could be done in decent order. At this juncture, a Hicksite proclaimed that the representatives had agreed to propose such a Friend for clerk, which was not strictly true; for it was ascertained that a large number of them knew nothing of the agreement. This was objected to by Friends, and united with by a few Hicksites, and quickly a cry was made by a number speaking

at once, "Clerk, go to the table!" which he did, and a part of the way by passing over the heads of Friends, by stepping from the back of one seat to another. The regular clerks were crowded away, and he was placed in their stead.

At the time the cry was made for their clerk to go to the table, I think there were not less than forty or fifty on their feet speaking, some of them very loud; many were drumming with their feet, others with their canes, and many others with their hands, on the backs of the seats, while others were laughing and hissing, and acting many kinds of gestures, indicating extreme bitterness. The like I had never seen before, though I had traveled all over this continent, where there was known to be any body of Friends, and had then passed the 66th year of my age, had seen much, but nothing that would compare with this horrid scene; neither had it entered my heart to believe that there was any set of men, professing the peaceable principles of a Quaker, who would act so void of all truth, justice, and honor, as they did, as though they feared not God, neither regarded man, and believed there was no devil, or future punishment.

When the din had so abated that a voice could be heard, a Friend audibly proposed for all thou who believed in our ancient principles, and wished to adhere to and maintain the ancient order of our Society, to withdraw to the basement story, to hold the Yearly Meeting. Accordingly, we arose, and went out in a body; but when we got to the door of the apartment, we found it locked and guarded, and we were told, in a taunting manner, that if we attempted to open the door, the law would be put in force against us. Friends replied, that they should use no violence, but wished to enjoy their rights peaceably. When we found we could not be permitted to enter, we retired to a Medical College in the city, where we transacted our business in unity, harmony, and a peaceful quiet. A new field of labor now opened, in expectation that the Hicksites would assume to be the Yearly Meeting, in which Friends were not deceived; therefore, in order that sound Friends should not be drawn away by them, an epistle, setting forth the cause of the division, and the treatment Friends endured, was drawn up, and a large committee appointed to accompany that and the extracts, down to the

Preparative, Monthly, and Quarterly Meetings, as promptly as way might open.

The Hicksite Yearly Meeting closed one day before ours, at the close of which, I returned home, being aware that the two eldest and most influential men, Elders, had for many years adhered to those separate doctrines, and having become strong therein, endeavored to spread them; yet I had opposed those principles in every part of the Quarterly Meeting, wherever I found them, showing that it was rotten infidelity, wrapped up under the plausible pretext of a more profound, religious knowledge, than Friends had ever attained to before. My opposing it steadily, which was mostly among the younger class, soon got to the Elders, and I was called on by them, and inquired of, if I opposed such sentiments. I let them know that I did, and gave them my mind, letting them understand plainly, that if such sentiments prevailed amongst Friends, the time would come when it would make the greatest division that ever was, since Friends were a people; as their principles were not those of Friends; being deistical sentiments, which seemed to offend them. I was told in reply, that they were Elias Hick's sentiments, and that he was no deist, but the greatest man in the world; and one of them said, "I believe he knows more than George Fox did." I replied, "I do not go to Elias Hicks or any other man for my religion." I was replied to, in a short way, that he was not afraid to trust himself upon Elias Hicks' knowledge. Thus, all our friendship closed, as they continued, both in public and private, whenever they thought it would be borne, to pour out censure upon me to destroy my credit as a Minister and my influence in the discipline and amongst Friends; having others to back them openly. Not knowing how far their pernicious principles were diffused, it seemed at times, as though there were but a few steps between me and death.

Before we left New York, I told Friends of my own Quarter who were appointed with me on the Yearly Meeting's Committee, that I thought it would be best for us to furnish ourselves with epistles and extracts; giving them my reasons, with which they united; yet when we got home the Hicksite epistles and extracts were circulating from hand to hand, very currently. The minds of Friends seemed agi-

tated, and things looked gloomy; yet they were favored to keep steady and calm, so that when the documents from our Yearly Meeting were offered to the Preparative Meetings of Starksboro Monthly Meeting, at which time there were four, they all received and acknowledged them, without a dissenting voice. Two of the Preparative Meetings at Ferrisburg Monthly Meeting, received them without any hesitation; the others refused. The Preparative Meetings of Peru Monthly Meeting refused to pay any attention to the Yearly Meeting's committee. When Monthly Meeting came, the committee presented our epistle and extracts, which were violently opposed by a few, and the committee was treated with very unhandsome language. At length, a Friend proposed to allow more time, as he thought they were not enough informed to come to a judgment on so weighty and important a subject; adding, he had seen the epistle and extracts on one side, and that he wanted to see them on the other, before he could form a judgment to his satisfaction, and thought it was the case with others. This was satisfactory, and the subject was laid over for one month. At Ferrisburg Monthly Meeting, the two Elders censured us for attempting to come there and offer an epistle from that company who had gone off from the great body of Friends. The committee calmly showed them, that our Yearly Meeting was in full unity with the Yearly Meetings in Europe, and nearly all on this Continent, and that theirs was disowned; which somewhat checked their boasting.

After enduring many reflections, a proposition was made to let it rest one month for consideration, which appeared to be the mind of several; and the committee uniting, informed, that all who wished for information, would have the epistle and extracts handed them, at the close of the meeting. Nearly all came forward and were furnished; and here it rested for one month. Starksboro Monthly Meeting received, and cordially united with the epistles and extracts, without a dissenting voice. When the month came round, we attended Peru again, and renewed the offer of the extracts and epistles; which met with a resolute opposition from a few; but Friends being now well informed, a number desired to have them read. The debate continued two hours; during this time, the Hicksites often threw out heavy and harsh censure

upon the committee, one of them prophesying with affected solemnity, that we were in a delusion, and should run out to nothing; yet Friends were favored to keep patient, until the Hicksites had much exhausted their funds, in a way that was not convincing in their favor. At length it was proposed by a Friend, that he thought it would be right for those who had spoken so much, to give it up, and let the meeting decide, as they were not likely, by continuing the dispute, to bring the business to a close; and seeing the meeting so fully united, they gave up. The documents were then read and accepted; and the women's meeting did the same.

When we came again to Ferrisburg Monthly Meeting, and offered the extracts, the Elders arose in vehement opposition, casting on us and the Yearly Meeting, heavy censure; calling the committee separatists – deluded imposers on Friends – pressing us not to stand against the great, and weighty body of Friends, of which they were members – that such attempts have never prospered, and never would. In this way, they kept bearing down on the committee whenever they offered anything to the meeting, until it was in such confusion, that there would be five or six up and speaking at one time. Several moves of this kind were made when any Friend arose to speak. They seemed determined to run us down, and the clerk – being a Hicksite – would have nothing to do with our business. A Friend proposed for Friends to withdraw, when a Hicksite arose quickly and said there was no need of dividing, – he knew of nothing to divide for. When he stopped, another arose and requested to be heard, and spoke lengthy. The substance was, keep together a little longer. Through the whole, Friends were favored to keep much in the patience. When the last set down, I soon arose and proposed, that all who believe in and are satisfied with the ancient principles of Friends, propagated and maintained by George Fox and his contemporaries, and wished to maintain our discipline and ancient order, which was established by our forefathers, which has proved a blessing to our society to the present day, to withdraw as still as they could. – Then I went out to the school-house, and found it fastened. I had not expected more than one quarter of the meeting would withdraw. But when I turned about and saw such a body standing, and little lads

from ten to fifteen years of age, looking as sober as old men; and some of them with tears in their eyes, it so came over me, that for a short time, I had enough to do to command the man. After a short pause and recollection, I thought we had nothing but the open canopy to hold our meeting under. But looking around, I saw at the east end of the horse shed, there was a space, where we went. And by taking the seats out of Friends' carriages, and picking up a few boards, we seated more than forty pretty comfortably; leaving only eleven men and three lads in the house, although they had boasted of their great majority.

Shortly after we were seated, a pleasant calm came over the meeting, which brought us into a tender and near unity, one with another, which encouraged our drooping minds, to go forward in this sharp trial. We appointed clerks, and having the minutes of two of our Preparative Meetings, after a suitable introductory minute to organize the meeting, we transacted the business in much harmony, and adjourned to Monkton. The women kept the house for the day, but the Hicksites refused to act with them. They also adjourned to Monkton, where we hold our meetings to the present time, without interruption.

At the ensuing Quarterly Meeting, which came in course at Peru, we had the company of several of the Yearly Meetings committee, from New York and thereabouts; and all three of the Monthly Meetings having fully acknowledged the authority of the Yearly Meeting, there was but little struggle in the Quarter, and we went through with our business comfortably. Yet, at the next Quarter, held at Ferrisburg, there came a company of Hicksites from New York, Long Island, Saratoga, and Pittstown, who got into the house early, and filled the seat at the clerk's table; and when the clerk drew near, an individual from Peru, gave him a push to keep him off; and when he, by direction, arose to open the meeting, the Hicksites opposed him, and ordered their own clerk to proceed; Friends opposed this in moderation, and civil language, and with composed firmness asserted their rights, and gave their reasons. This so heated them, that they fell to their usual practice of censuring, a number speaking at the same time, until the meeting was in great confusion; They withal

let us know, that their meeting they would hold, and that we should not do our business first, if we sat all day.

I looked it all over; it being the fall Quarter, the roads were muddy, and it was four miles to the nearest meeting-house; the probability was, that if we attempted to withdraw at that time, as the weather was not favorable for being out of doors, that these circumstances might induce some to stay with them, and others might go home, rather than undertake the toil, as it would bring meeting very late. Under these views, I proposed to Friends to stop disputing and sit quietly, and let them do their business, hoping that when they were done, they would treat us with a little civility. Friends readily agreed to the proposal, and the Hicksites proceeded, and might have finished in a short time, for their business appeared to be nearly all written down; but their clerk appeared disposed to prolong the time all he could; and when they were informed that the business was completed, several of them wanted to clear their minds; so we had to sit, I think near an hour to hear them, which was calculated to wear our patience, and grind our feelings. After they had all got through, no reply being made, we sat quietly a little time, then modestly asked the Hicksite clerk, to let our clerk come to the table. He did not, however, and was asked the second time; but he did not move, until one of his own side said, that as we had sat so long quietly, and had not disturbed them, he thought now we ought to have the privilege of doing our business. Their clerk then, with apparent reluctance, left the table, and our clerk came forward and opened the meeting. The Hicksites withdrew, leaving us to transact our business, which was accomplished in harmony, and greatly to our comfort. We adjourned the meeting for worship the next day to Monkton, where we had a large, crowded meeting, many of our neighbors coming in, some of whom had left our meetings on account of the doctrines they heard preached by travellers that came amongst us, not knowing but that Friends approved of such views. But now, seeing the separation had taken place, said, "We will come to your meetings again, where we can hear the old fashioned preaching; for you believe in Jesus Christ, as we do – the other side does not;" – an evidence that those of other Societies saw clearly what

error was promulgated – calling it infidelity.

This division in the Quarter, proved favorable for Peru; for there the Hicksites would not divide, but kept harrassing Friends; but now they went out with the rest, which gave us the opportunity of knowing who they were, and relieved Friends of a grievous burden. Now we can meet, worship, and transact our business without interruption, to our great joy.

A short time before our Quarterly Meeting, there came a letter from Friends of Danby Monthly Meeting, informing that the Hicksite extracts were presented to their last meeting, and that a considerable majority chose to accept and identify themselves with them; in consequence whereof a number withdrew to a Friend's house, and adjourned the meeting to be held the next month at Granville, earnestly desiring those of the Yearly Meeting's committee belonging to Ferrisburg Quarter, to meet with them, as they had no prospect that any of the committee from the south would attend. Agreeably to their request, four of us attended, and found them laboring under great discouragement; yet there appeared a sufficient number of well qualified members, to sustain a Monthly Meeting to the honor of Truth. We met at the meeting house – the Hicksites also attending – and at the opening of the meeting for business, we offered the extracts from our Yearly Meeting, and requested the privilege of attending to the business according to the order, and in subordination to the Yearly Meeting, under which the Monthly Meeting had always acted; The Hicksites rejected this with abusive language, especially one of their number, who made use, I think, of the most insulting language we met with; but by being guarded, Friends were preserved from running into rambling disputes, which were sought for by the dissenting party. When we had accomplished our duty agreeably to our appointment, we withdrew to a convenient dwelling, owned by a Friend, who kindly offered it, where we sat down like two little flocks of kids, feeling stripped, peeled, and borne down. In this state, it pleased the God of all our sure mercies, to compassionate us, and favoring with the overshadowing of His heavenly presence, to the reviving of our drooping spirits, and strengthening our confidence in His never-failing arm. The members were brought into unity and sympathy

one with another, and we passed through the business to our mutual satisfaction, and I believe, to our thankful joy in the Lord, who had wonderfully made a way for our escape from the scourge of the cruel tongue, and had enabled us to hold our meetings in the ancient quiet. The minds of the committee were brought into serious consideration of the propriety of encouraging Friends to try to sustain Easton Quarterly Meeting, All being united therein, it appeared necessary for that Monthly Meeting to appoint a committee to visit East Hoosick Monthly Meeting to inform them of what had taken place, and of the proposition for them to meet with us. After a time of consideration, the meeting appointed a committee, who found that most of the Friends in East Hoosick were sound in principle, and rejoiced in the steps that had been taken.

When the time came, we found a larger collection than we had expected; for we had several from Easton and Troy Monthly Meeting, whose remaining with Friends we knew not of. We also had several of the Yearly Meeting's committee from the Southern Quarters, who approved of the steps taken. The several sittings were favored, contriving seasons, tending to strengthen our confidence in the unslumbering Shepherd of Israel. The meeting was adjourned to the same place the next quarter. It was considerably larger, and owned by the great Head of the Church. Our business was conducted with solemnity and near unity and brotherly condescension, and adjourned to be at Adams, the next Quarter, formerly called East Hoosick. This ends the account for the year 1828.

Chapter 11

In the year 1829, having obtained the unity of my own Monthly Meeting, I set out the 10th of 7th month, to perform a religious visit in the vicinity of several of the Southern Quarters in the Yearly Meeting, and fell in at a small meeting at Danby on first day, that seemed to me like a little company of kids couched down, while the boasting Assyrian Spirit had tilled the country with their clamor; and when I came to sit down with them, I was favored to feel the presence of the Lamb of God to be with them; with a clear evidence that the Lord Almighty continues to regard the low estate of His people, who look to him with unabated constancy, for counsel, direction, and protection; and that His never failing arm always upholds – His wisdom guides – and His almighty power enables them to fight under the banner of the Lamb, so as to obtain the victory. My heart was made glad, and my soul comforted in being with them. At four in the afternoon, I had an appointed meeting in a small village called the Borough, where considerably more came than I expected. They were mostly sober countenanced people; it was a favored, satisfactory meeting to me. Some Friends thought there would have been many more at the meeting, had not a Hicksite preacher come into the place a few hours before me, and notice thereof spread ahead of mine. Many of other societies were disposed to go and hear for themselves, and see if he would preach up his principles; as many had heard him years before, when he stood in unity with Friends; but now they were disappointed, several told me, for he never touched his principles, appearing careful to preach an old fashioned sermon; which gave them cause to think he was a hypocrite, and ashamed to own his

principles. This so nettled the Hicksites, that they resorted to their accustomed plea, that the people did not understand him; they believed he meant otherwise; which they could not reconcile with the people; so that his visit proved not satisfactory to either party.

After meeting, I went to Noah Conger's, and staid that night, and most of second day. The Hicksites finding I was there, several of them and a number of friendly neighbors came in. Caleb Randall, one of the Hicksites, a subtle, oily-tongued man, aimed at me his discourse. I think for one hour and a half he kept up his caviling. And by being guarded, I was enabled to answer in a way that disappointed him in every attack. At length, I told him that I knew he was as subtle as any other man, and that he would not get me in that way, for I was aware of him, and he might as well give it up first as last. This so far dashed him, that he dropped his discourse and became mute. This gave me an opportunity to make a number of observations on his expressions, and to state a number of facts, which I was eye and ear witness to, of their conduct and language; very much to the satisfaction of those neighbors who sat by; upon which he left. Though a number were present, we soon all became silent, and were favored with a tendering, refreshing time, not easy to be forgotten by me. After which I took my leave of them, and went to Christopher Almy's, in Tinmouth, and had a meeting on third day, in that neighborhood, with a thoughtful people, several of whom were looking toward Friends. It was a favored time, I hope to the praise of the Lord, and promotion of the righteous cause of the Gospel.

On fourth day, I had a meeting in another part of Tinmouth. It was full; the minds of the people appeared open to hear the truths of the Gospel. It was a refreshing, relieving time to my mind. Thanks be ascribed to the Lord Most High, for the continuation of his day of favor and visitation to the people, and strengthening His poor dependent servants as He leadeth them about, and they are obedient to do all he requires of them; richly rewarding them with heavenly peace. Blessed be His holy name!

Fifth day, I went to Abner Potter's, in Granville, State of New York. On sixth day, I had a very small meeting in North

Granville Village. After sitting a little in silence, an infidel sitting in the meeting, inquired the difference between the Orthodox Friends and the Hicksites. I felt fully at liberty to answer him, by stating the difference in sentiment on points of doctrine. He broke in several times, to defend the Hicksites. I told him, he had asked a fair question, and I should answer it before I went on any other discourse. When I had thus said, I took up his and the Hicksites principles, and showed him that his and their belief had no proof but bare assertion, for they both discarded the Scriptures as a test for doctrines. It was folly, and they had no right to resort to a book to prop their fabric, which they declared not to be relied on; so of course they had no proof but their wit, eloquence, art or sophistry, to prop their fabric with, while we had the Scriptures; for as we believed in them, we had a right to appeal to them. Especially as they were ushered into the world in a different manner from other books; God being pleased to bear the witness of them by signs and wonders, and many miracles – a proof of their Divine origin. Also, the records of several nations contemporary with them, had stated the same events, in a number of instances; and I should not ramble about with him, but call for his proof. He became mute, and after a short pause, feeling my mind much opened, I took up the subject at large, and showed the few who were gathered, the abundant proof there was in support of the Gospel, and the great want of it on the side of the infidel; also the reason of our hope and faith, from the same store of proof. When I felt the current to stop, and closed with it, a perceptible solemnity was spread over the meeting, and some shed tears. We sat a little; the people were then informed that I had nothing more for them. All appeared well satisfied who spoke to me; one woman expressed, she believed every word. I felt my mind fully relieved and comforted

On seventh day, I returned to Danby, and attended that little meeting again, and another in the afternoon, which was large for that place. In both, the Master of Israel's assemblies was felt to be in the midst with His people, to comfort and strengthen them to hold up the standard of Truth in its own authority; to the praise of His own name, who is worthy thereof. On second day, with Noah Conger, I went to

Mount Holly, where all the members but one were gone from Friends; the most of them Hicksites; so we had a meeting in the Methodist meeting-house; many of the inhabitants and most of the Hicksites attending. I was led in a way not usual for me, having to state our principles on the fundamental points of the Gospel, and those of the Hicksites on the same points, contrasting the difference between the two, at considerable length; bringing into view much Scripture proof of our doctrines, so that it was a laborious day to me; yet through the tender mercy of Jehovah, holy Help was given equal to the occasion, and sufficient for the day. Blessed be His holy name! For His heavenly presence was felt to spread over the meeting – a solemn, tendering time, to many minds.

I went to the house of Samuel Cook, an elder who went with the Hicksites; most of that class there, coming in, one of them began the subject. This opened the way for me to inform them what the Hicksite principles were, in all its bearings, and of their conduct, that I had been an eye and ear witness of, relative to their rending, harsh conduct in words and actions. They sat like people amazed until I got through, then asked a few questions, which I answered plainly and clearly, so that when we parted with Samuel Cook and family, he looked like a sick man. I found they had been filled with false representations. In answer to those questions, I stated facts that could be supported by the best authority, and a large number of accredited documents. I left it with them to think for themselves, with desires that the Lord might compassionate, in His boundless favors, of His forgiving mercies to these poor, deceived creatures, for they know not what they do. With thankfulness, I may truly acknowledge, that I felt as great satisfaction and peace in the labors of this interview, as any service, I had performed in the cause of Truth, in this journey.

Third day, we returned to Danby. On fourth day, I attended the small meeting there, where we were comforted together, being favored to feel the Heavenly Father's love to bind us together in the fellowship of the Gospel. After meeting, I returned to Granville, and having taken cold, I lay by sixth and seventh days to recruit, at the house of my valued friend, Nathaniel Potter. First day, the 26th, I attended

Friends' meeting, and appointed another in East Granville for the afternoon. In both, the spring of the Gospel was lively, and its testimony went forth in the clearness of Gospel authority, to the humbling and tendering of the minds of many; Truth reigned to the glory and honor of the God of all grace, to whom all praise belongeth; and may He grant the favor of the day to be a lasting blessing to the people.

Second day, the 27th, I went to Cambridge, and called on —, a family that had been more than common attached to me for twenty years or more; so much so, that they seemed hurt in their feelings if I passed by, and did not call on them. Of course, I often called when I passed that way; for I had often been a guest at the table of his wife's parents, for nearly twenty-seven years, and was always treated with great respect. Her father had been deceased two or three years, and her mother was living with her. When I entered the door, the wife was standing near; I offered her my hand; she gave her hand with a remarkable sour look. I then asked after the family's health; she answered me with a voice that indicated ill-nature, and I could not hear all she said. I then asked, if her mother was living; she said, "yes, she is in the other room." She went in, and I followed, and took her mother by the hand, asking after her health. She answered, "I am a poor creature;" then looked me full in the face, withdrew her hand, and turned from me; her daughter told her who I was, but it made no difference in her conduct. I introduced some discourse, but got no answer. When I got tired of this treatment, I went into the other room again, and asked for the husband, as I wished to see him. She sent for him; he was not far off, (as he stood and looked at me when I drove up to the door,) but did not come in. I urged it; she sent for him a second time, yet he did not come. I asked twice for some food for my horse. At length there was a small lock of hay brought, which looked like the leavings of another; my creature would not touch it, though she had been drove a long distance, and was quite hungry. The wife — mother of the family — asked if I wanted some victuals; I told her "No" (for the truth was I had got a full meal by this time,) but said, "I shall be glad of some cool drink." She brought me a glass of warm beer, with a cold countenance, and slow step. I endeavored to introduce

discourse on different subjects; but got for answer, Yes, or No; and sometimes no answer at all. I had not often been beat in this way, and was not willing to give it up, as I had called on them, for former friendship; not knowing how they stood. After sitting some time silent, I pleasantly asked her, what I had done, or what had transpired, that changed their conduct towards me; as I did not know what it was, I wished to be informed; but got no answer. I repeated the question several times, yet there was no answer. She became dumb. I then stated, that it was my right, if I had done anything, to know what it was, that I might take it out of the way; and if innocent, to speak for myself. When, this answer answer was given: "I have nothing laid up against anybody." I said, "This does not directly answer my question, and from what I have seen and met with, I shall consider myself excused from calling on you in future;" and left them with my mind filled with heartfelt pity, with this conclusion: if this is the effect of Hicksite principles, I am glad and thankful that I am no Hicksite. I then had to ride nine miles, before I got any refreshment for myself and horse, after driving a pretty full day's journey before – unless I had stopped at a tavern. When I arrived at Cornelius Devol's widow's, I met with a kind reception, good entertainment, and a fine night's rest, which seemed to sweeten the bitter cup of the day before.

Third day, 28th, I had a meeting in the neighborhood, which was pretty full for the place, and a favored time, to the tendering of many minds. Thence to Caleb Barker's, at White Creek, where I was received with kindness; and the day following, had a small meeting in a little village near. The next day I spent in a social visit, much to my satisfaction, as it gave me an opportunity to clear my mind, without giving offence, on the subject of the division among us. Thence I went to Pittstown, and on my way, turned a little aside to visit J. A. I found his wife a tender, well concerned Friend, and he a warm Hicksite. He cast many reflections on Friends, and some false statements, which I endeavored to correct, but to no satisfaction to him. Observing this, I endeavored to close the discourse, but could not, for he continued to bring up new charges, that grieved his wife, and deprived me of the comfort I hoped for in the visit. Seeing no prospect of its

being any better, I took leave of them, and went to Micajah Hunt's. He and his wife were kind, faithful Friends. I staid with them all night; and on seventh day, the 1st of 8th month, I started for Schaghticoke Point, and the day following I had a meeting in the South part of Pittstown, near one Slade's, a Friend living much alone; it was an humbling, serious time to me, which appeared to be the state of the meeting. The next day we went to Adams, and called on a Friend by the way, who was desirous to know the cause of contention. I gave him all the information I could, which appeared to relieve him much. His ears had been filled with sentiments entirely false. I informed him how and where he might find all that I had stated, supported by the best authority, and I parted with him in a tender state of mind.

When I arrived at Adams, I found that their mid week meeting was on Fifth day, and that there was a funeral of a young man who was to be buried before the meeting. Notice of my being there having been given, the meeting was large; many of the Hicksites came, whose countenances bade defiance, and they appeared to be armed with a coat of mail. There champion came, and placed himself at my right hand, and soon this language ran through my mind, "This is a Hicksite;" but I felt to my comfort, that his spirit could not touch me. After sitting a little in deep humility, I felt the Word of Life to arise, and in attending to the Divine motion, the Word of Truth went forth in the clearness of its own authority, and arose into dominion; – the power of the Lord bound down that boasting spirit, the meeting became solemn, and ended quietly; I hope to the honor of Truth and the glory of God, who is worthy of honor, might, majesty, and the praise of all His works forevermore!

On Sixth day, I had a meeting in Cheshire, to pretty good satisfaction; yet there was not that openness in the minds of the people to receive the Truth, as in some other places. – Seventh day, I had a meeting in Adams, North Village – a favored season. Thanks, honor, and praise, be ascribed to the Name of the most high God, for His safe, directing hand through the heights and depths, and for His preserving power, in abasedness and aboundings hitherto! First day, I met with Friends, and was favored to feel with them in their tried state,

and had a word of encouragement for them to abide in the patience, and keep to the faith once delivered to the saints. Second day, I drove to Granville, to attend Easton Quarterly Meeting, held there. The several sittings thereof were owned by the Great Head of the Church; the business was conducted in harmony – a uniting solemnity was realized to the close, and Friends parted from each other, I trust, with thankful hearts, for the favor of enjoying our meetings without being disturbed. Great are the favors of the Lord, continued to His people. Blessed, forever, be His Name!

After meeting, with other Friends, we drove about twenty miles towards Easton, and on sixth day had a meeting in a village, formerly called Whipple City. The opportunity was much to the relief of my mind, and well accepted by the people. The truths delivered were acknowledged by them. After meeting, I drove to Abner Devol's and rested on seventh day. First day, the 24th, I attended the small meeting of Friends near Schaghticoke Point; wherein, to my comfort, and satisfaction, I found their meeting together, was owned by the Head of the Church – three families that could not join with the Hicksites, but met by themselves. On second day, I went to Little White Creek, and next day had a small meeting there, in which I was enabled to clear my mind, and left them peacefully.

Fourth day, I went to Cambridge, and had a small meeting at five in the afternoon. Here is but one woman who is a Friend, the rest are Hicksites. I went to the house of one of them. At first he appeared very pleasant, and expressed his gladness that I had called on him, saying I was welcome. After some conversation, I informed him that I came there with a prospect of having a meeting with the people, if they were willing to meet with me, and asked him, where he thought I could get a house. He replied, "There is the meeting-house." I informed him that I could go into it on my own right and no other principle; having a right to any Friends' meeting-house in the Yearly Meeting. This seemed to startle him a little, yet he said, "Thou hast my consent if the rest agree to it." The thought struck me, that I should not get the meeting-house, and I asked if there was a school-house in the neighborhood, owned by different Societies. He said, there was one near

the meeting-house. I turned to the young Friend with me, and told him to go to the others and find whether they were willing for me to go into the meeting-house, if I felt free to do so; if not to go to the trustees of the school-house, and obtain that if he could. The Hicksite replied, "I am a proprietor and a trustee, and will give my consent." The young Friend went to several, who would neither fully deny nor consent; but having obtained liberty to use the school-house, we notified for the meeting. Near the time appointed, quite a body of people gathered, and stood in the road before the meeting-house; and there in the presence of many of their neighbors, they denied us the house, and we went into the school-house, which was soon filled and crowded. It proved a good meeting, and the truths of the Gospel opened clearly, and flowed freely.

Next morning, my host, after all his pretended kindness, wondered how I could have the confidence to come among them and want to have a meeting, when I was one of those who had disowned them, as believers in false principles. He went on so long, that I found it needful to exercise patience, and after he got through, I observed, that he must know that Friends often traveled amongst other societies, and the motive was to convince them of their errors, and to strengthen that which they found to be right; that thus I had come amongst them. He quickly answered, "Thou hast not convinced me, for I feel four times as strong as I did before." I pleasantly answered him, that I did not feel myself accountable for his not believing. After some moderate discourse, we parted. I had not gone far, before I fell in with another of the same class, and soon found that my getting a meeting in the neighborhood was not pleasing. Their neighbors being so well satisfied appeared to perplex them. He asked me several questions, which I answered in a plain, simple manner, he seemed willing to let me pass, and we parted apparently pleasant. I passed on to Job Allen's, - his wife is the only Friend in that meeting - and took breakfast, and left without anything disagreeable occurring at that time, and went to Pittstown, to Micaiah Hunt's, where I was confined for several days by indisposition.

In looking over what I have passed through the last week,

I find deep cause to be thankful to the Great Head of the Church, for favoring me with patience and ability to answer cavilers in a way that often disappointed them; and to bear the tantalizing censures, with calmness, as though all was fair weather – a thing I should once have thought could hardly have been, without having my feelings touched. The preservation of the Lord to me is marvelous, and His strong arm bore up and sustained through every trial. Forever adored and magnified, be His Holy Name!

On first day, I had a meeting at Micajah Hunt's house, one-fourth of a mile from Friend's Meeting House; it was large for that place, and through Divine mercy, a favored, tendering time. May the Lord bless it with increase to His own honor, and the gathering of the people! Second day, I drove to Philipstown, and called on an aged aunt, whom I had not seen for twenty years. The family were glad to see me, and treated me with respectful kindness. My uncle had moved there for the sake of enlarging his possessions, when he was well off before. Settling out from Friends, and pursuing his object – the increase of wealth – he lost that love for the Society, and that religious concern which he once had, and fell into weakness, for which he was disowned. His children all left Friends; and when he deceased, he left them as to property, far short of his object – a sentiment that I had long entertained, livingly revived while I was with them, that Friends ought to have a strict regard to its being right for them to move, as well as an eye to the advance of their pecuniary interest. When the former is neglected, the latter may be blasted, and families sustain great loss every way.

I went next to Chatham – not a large meeting – where most had gone off with the Hicksites, except a few, with whom I had a meeting, and a goodly looking company of their neighbors were present. The meeting was favored and ended quietly. From thence I went to Ghent, and put up with Samuel Marriott, and the day following had a full, satisfactory meeting in a school-house; the Hicksites having possession of the meeting-house, Friends were debarred the use of it. At four in the afternoon I had a good meeting in Hudson, to the comfort of the honest hearted. On second day, I went to Little Nine Partners; had a meeting there on third day, in Friends

Meeting-house; a mixed gathering, and exercising time; yet the Lord in mercy to the people, gave ability to hold forth the truth of the Gospel in clearness; the meeting was solid and quiet. – Fourth day, I was at the Plains. Those who had the care of giving notice of the meeting, being unfaithful, the meeting was very small. Fifth day, I attended Stanford meeting, in course, notice being given, that I was expected there; it was well attended; ability was given to relieve my mind, so as to enjoy a peaceful quiet. Sixth day, I had a meeting at the Creek, my native place; which was large, considering the situation; many having gone off with the Hicksites, yet many of their neighbors came in. It was a favored time; the Lord's presence was sensibly felt, to own the little, stripped and tried company of that meeting. Seventh day, I crossed the river at Hyde Park, and went to Rosendale. Attended that meeting on first day. Many not in membership with Friends were in attendance. My mind was enlarged, and I was enabled to hold up the standard of Truth over the head of boasting Goliah and all his host. – Blessed be the name of the Lord. I am now at Isaiah Tilson's, seventh of 9th mo. After this, I visited Paltz, Plattekill, and Upper Clove meetings. In all of these I was mercifully enabled, so to clear my mind as to feel well relieved, and the reward of full showers of peace, having the evidence that Truth reigned over all opposition. Next I went to Canterbury, first day of the week, and had a meeting at six o'clock in the evening. It was large and crowded, consisting of a great mixture, among whom were many hardy minds, so that the labor in the ministry was very trying, feeling the necessity to stand on my feet a length of time, and communicate to the people. I felt it return like the rebounding of water cast against a rock, refusing all penetration; it was so discouraging, that I fully believe, had it not been for the sake of a better class among them, I should have been excused from speaking. I was led to show the Divine authority by which the Holy Scriptures were ushered into the world; and the abundant proof to substantiate them and establish the Gospel of our Lord and Saviour Jesus Christ; also, to contrast the doctrines of the Gospel, with the Infidelity of the present day. I had to show that Infidelity was always built on the opinions of men, which had never

given any better proof, than the art of sophistry, and casting censures and ridicule on the Christian religion, by which conduct they deceive the unwary. Some in the assembly, received the communication with gladness; others listened to it with attention; yet there appeared to be a number, who, in all the defiance of hardihood and confidence, stood out to the last. When I sat down, my shirt was wet to my back, and I was brought to remember, that it was the case with my Lord many times, that although the people saw his miracles, they would not believe, nor receive him. Although I was, in the tender mercy of my Lord, enabled to clear my mind of all He gave me for the people, yet I could but sorrow for those of the unbelieving class, and parted with them with a heavy heart.

I then went to Marlborough, and had a meeting with a stripped few there; it was a time of comfort and encouragement, to the honest of that place. 15th of 9th month, I attended a Monthly Meeting at Poughkeepsie, and returned to Samuel Adam's, the 16th. 17th and 18th, I lay by. 19th, first day, had a meeting at Clinesopas, where a number of the Hicksites came, I was enabled to hold up the standard of Truth, over the head of the Hicksite spirit. Truth prevailed over all opposition. I attended a meeting in the afternoon with ——; he preached a long sermon, and acted out a deal of gesture, and I thought lessened the weight of his preaching. The third day following, the Monthly Meeting was held at Rosendale Plains; it was large for that place, and was a humbling, tendering time, to the refreshment of the upright. Their business was conducted in much harmony. Fourth day, attended the Valley Monthly Meeting; their business was managed very regularly, and in harmony. My service was somewhat laborious, yet I was marvelously enabled to clear my mind, and felt satisfied.

Fifth day, I attended Cornwall Monthly Meeting, where they are much stripped, many having gone off with the Hicksites, who had driven Friends out of nearly all their meeting-houses in those parts; yet it was a favored time of renewal of strength. The Holy presence of the Lord was felt to be near and present, with the few faithful sufferers of this place, to the encouraging of the honest-hearted. Blessed, and forever

adored, be His holy name, who never said to the wrestling seed of Jacob, seek ye My face in vain! I returned to the Valley, and on seventh day, in company with Tristram Russell, went to Marmakating Hollow, and put up with James Pine, for the night. First day, the 26th, we had a meeting there to pretty good satisfaction. Second day, we rode to Paul Horton's, in Bethel, where we had a meeting in the evening, with the few Friends and their neighbors – a low time – the professors of religion appeared to be much dried up, if they were ever alive, in a true living concern.

Third day, we went to Mount Silby, where we had a meeting in the Court House, at three, in the afternoon. It was small; – it was thought by Maria Emley's having been there and preached Hicksite doctrine, which offended the people of the village, and they concluded they would not be imposed upon – this shut up the way for Friends. I found it my duty to set forth Friends' belief in the fundamental doctrines of the Gospel in full, and to state, that whosoever denied those doctrines, we, as a people, had no fellowship with. From this, we went to Ebenezer Lounsbury's, where we had a full, good meeting at evening. The truths of the Gospel flowed freely; the minds of the people were open to hear; it ended well. We then went to James Devine's, Upper Navesink; he and his wife were warm Hicksites, yet appeared earnest that we should have a meeting at their school-house, in the neighborhood in the evening, which we complied with. It was a full meeting, and I was much enlarged in holding up the doctrines of the Gospel, being led to show that Grace and Truth came by Jesus Christ; and Truth was over all opposition, and reigned at that time. The man and his wife above-mentioned, attended the meeting, but had kept their principles out of sight. After meeting we returned to their house; they appeared uneasy the rest of the evening. Next morning early, they broke out with heavy censures and bitter reflections against Friends, mixed up with many objections against our principles and doctrines, and yet contrived to assert, that they were Friends. After they had nearly exhausted themselves, we calmly endeavored to show the inconsistency of their principles and conduct as a people, and parted with them much more calm, than it had appeared we should be

able to – a favor that seemed to sweeten the bitter.

We next went to Daniel Reynold's, at Thunder Hill. He and family were Hicksites. They received us with courtesy, and when we opened our prospect of a meeting, it did not disconcert him. He sat calm a little, then said, we were welcome to the school-house, in which they met, and of which he was chief owner; but that he could not assist us at all in giving notice, as we had disowned them. This honest conduct was so to my satisfaction, that I felt better in his house than I did before. The two Friends who were with me, went out and gave pretty general notice. We had a full favored meeting in the evening, Daniel and his family mostly attended. It was easily seen that Daniel was disappointed, in seeing so many come to the meeting; yet he carried it through courteously, and we parted with them pleasantly, and went to Greenfield, where I appointed a meeting, at evening, in Friends' meeting-house, and met with no opposition on that account, though they were nearly all gone from Friends. It was large for that place. I felt my mind clothed with Gospel authority, and was led to show, that the spirit that confessed not that Jesus Christ has come in the flesh, is not of God. I was much enlarged in the authority of the everlasting Truth, which was in dominion, and prevailed over all gainsaying spirits.

We next went to Benjamin Birdsall's, at Marmakating Hollow, and had a meeting at the widow Anna Penny's, at evening; a pretty full gathering of people. Much of the formal, but little of the life of vital religion, could be realized among them; yet through Divine goodness, I was enabled to clear my mind in a plain, sitting testimony, to my relief, and peaceful quiet – a good reward. On seventh day morning, we returned to James Penny's, very much worn down with fatigue, where I lay by, and rested on first day, the 5th of 10th month. Second day, we went to the Valley and lodged with Tristram Russel. Third day, I went to see the children of the late widow Heaton, five in number, all single. They appeared very sensibly to feel the loss of their valuable parents, yet they were favored to bear their trials, with a good degree of composure and resignation, which I was glad to see; yet my feelings were tenderly impressed in sympathy for and with them. Fourth day, I attended Platte Hill Meeting, where I

was favored feelingly to sympathise with that small meeting, in the loss of two valuable pillars, as the two before mentioned Friends were. Fifth day, I attended the Valley Meeting, where they had undergone severe trials and sittings; yet, there was that remaining, that kept the pure spring of life from a free circulation, and caused the innocent life to suffer. I was enabled to clear my mind to full satisfaction.

Sixth day, I went to Blooming Grove, and attended that meeting on first day, where there was much rubbish. Strength was given sufficient for the day, and utterance to clear my mind, so as to feel a peaceful quiet. Blessed be the Lord, for His sustaining help, and holy guidance! Second day, I went to Smith Glove, to James Hazard's, where I had a full, crowded meeting. In the fore part of it, I felt stripped in spirit, but laboring to be patient and resigned to the Lord's will, I felt a gentle spring of the Gospel to open in clearness. As I attended to it, it became as a river that a man could swim in. Truth arose in dominion, its standard was set up by the help and strength of Israel's Shepherd. Blessed forever, be His name!

I returned to the Valley, to attend the Quarterly Meeting. The several sittings thereof were owned by the holy Shepherd of Israel, to the strengthening and encouraging of the right minded. I returned to the Clove again, and had a large meeting in the Methodist meeting-house; the people were sober and attentive – a favored time, through the continued mercy of the blessed Shepherd of Israel! We then went to William Conklin's, in Conegat, who had gone with the Hicksites, but was more mild than many I had met with before. He entertained us kindly. I informed him we came with a view of holding a meeting in that place, if the people were disposed to meet with us; and asked him, where he thought a house could be had. He said, there was the meeting-house, that I could have. I told him I could not go into it on any other principle than my own right, for I considered I had not forfeited my right in any house in the Yearly Meeting, nor had the Friends that I fellowshipped with. He answered, he thought I had as good a right as ever, and I was welcome to the use of it. The meeting was held in it, and largely attended by Friends, Hicksites and their neighbors; it was to

the relief of my mind, as my Master furnished me with ability, and utterance to hold up the truths of the Gospel; and to show the cloud of witnesses, that ever had and ever would accompany and sustain the Gospel of our Lord and Savior Jesus Christ. We next went to Harristown, where there were but two members, and some friendly people, who were under discouragement, on account of the confusion among Friends. We had a meeting with them, which seemed to raise their drooping heads.

My stopping here so detained me, that I did not get to the Quarterly meeting in New York, where I wanted to be, until the parting meeting; where I had the company of many of my Friends, enjoying the comforting holy presence of the dear Master of the true Israel of our assemblies. After meeting I went to Flushing, on Long Island, and put up with Walter Farrington, the 22d of 10th month, and had a pretty full meeting for the place, at evening, in their new meeting-house, which the few Friends who staid faithful, had built; having been dispossessed of their former house by the Hick-sites. Friends had well accommodated themselves with a good one, where they could meet together in the quiet. Each one sat under his vine and fig tree, and none to disturb. I was comforted in being with them, and glad to find them cheerfully resigned to their condition. I think they possess their souls in the quiet. First day, I attended Westbury meeting, in their new meeting house; they were similarly situated as their brethren at Flushing. The meeting was larger than was expected, as many of their neighbors came in and sat with us, in a sober, solid way. Truth spread over the meeting to the tendering of many minds, and comforting of the few faithful Friends there, who have been deep sufferers in the great convulsion among us. At four in the afternoon, I had a meeting at Thomas Willis', in Jericho; Friends being also deprived of their house, and but few Friends left. The meeting was larger than I had reason to expect. The great Head of the Church was pleased to favor with His holy presence in the midst, to the comforting together of the upright in heart. I then crossed to the Main, and attended Purchase Quarterly Meeting. The several sittings were owned by the great Head of the Church; His presence being sensibly felt amongst us.

The business was conducted with weight, condescension and solemnity, to the satisfaction and comfort of many. At the closing meeting, it pleased the righteous, holy Shepherd of the flock, to favor His little ones, with a small portion of the best wine, to the strengthening of the weak, and raising in hope, the heads that hung down. Forever praised and blessed, be His holy name!

After meeting, I went to Lot Birdsall's, where I lodged, in Shapagua, the 29th of 10th month. The day following I had a meeting there. Then at Croton Valley, Peekskill, Croton and Salem; in all which it pleased the head of the Church to favor with His holy presence, and to comfort His tried ones. From Salem, I went to Purchase to attend that Monthly Meeting; it was small, yet favored. Their business was conducted in harmony, and I think in the right life. The next day I was at Shapagua Monthly Meeting. I think it is not quite as much reduced by the division as the Purchase; they also did their business in condescension. The following day I was at Amawalk Monthly Meeting; it was larger than I expected to find it; their business was guardedly conducted in condescension. In all those meetings, the presence of the holy Head of the Church, was felt to be the strength of His people, and the lifting up the hands that hung down.

I then turned and went to Westchester, and put up with Lindley More, on seventh day evening, where I staid over first day, and attended that meeting. Friends had been driven out of their meetinghouse, and it was then held in Lindley More's house; where it pleased the Beloved of souls to fulfill His promise, that where two or three are gathered in His name, there He would be in the midst of them. I continued at Lindley's on second day. Third day, the 17th, I went back to Long Island. Fourth day I attended Westbury and Jericho Monthly Meeting, which was small, owing to dissension from our principles; yet their business was conducted in good order.

Fifth day, the 19th, I went, in company with John Titus, to Bethpage, with the prospect of having a meeting with the people; but we found that all who had been Friends, were now Hicksites. We met with a cool reception, and no way opened for a meeting until I was near giving out, when calling at

the house of one not of our Society, I informed him of our desire; but he not readily giving an answer, I observed that I thought it best to be honest, and let him know how I stood, desiring him to be free. With a smile he said, "I am willing to open my house for any good minister, and a meeting may be held in it." The day being considerably passed, we concluded to have it in the evening; this man was ready and active in giving notice. It was a favored opportunity, and larger than we expected. On sixth day, we parted with the family, who appeared loving, and the man expressed a desire, that if ever I came that way again, I should call on him, adding that his house and heart were open for such Friends.

I then returned to Westbury, where Richard Mott had an appointed meeting, in which he was favored; it was large for that place. Seventh day, I returned to Flushing, and on first day, 22d, returned to the city, and attended their morning meeting, silent; In the afternoon, way opened to clear my mind fully, and felt great peace. On fifth day, I attended Shapaqua meeting, and after it drove to Salem, and put up with M. Smith. Seventh day, I went to New Milford, where I met with John and Elizabeth Meader, (she is my youngest daughter but one;) they were on a religious visit. We all attended that meeting on first day. It was a large and good meeting. We then went to the Branch, to an evening meeting appointed for them. The members having nearly all left Friends, the meeting was small, yet favored to feel the presence of Him who promised He would be in the midst, when two or three are gathered in His name. Second day evening, we had a meeting on the Hill, which was small from the same cause, yet there were a few, who stood firm in the true faith. With these we had a comfortable meeting, and went to Peter Dakin's together, where we staid until fourth day morning, when we parted, and I went to Beakman. On fifth day, attended that meeting, and at evening had a meeting at Isaac Flagler's. Sixth day evening, had a meeting at Poughkeepsie, and seventh day evening I had one at Pleasant Valley. In all these, it pleased the great Head of the Church to give ability to relieve my mind of all that He required, so as to feel quiet and peaceful.

First day, I attended Oswego meeting. It was small, owing

to the great division that had taken place; yet it was owned by the great Head of the Church, and we were comforted together. From here I went into my old neighborhood, and spent most of the week in social visits to my former neighbors and relatives. Seventh day evening, I had a meeting east of Stanford, at the house of a Friend by the name of Bartlett. First day, attended Nine Partners meeting, with the few Friends who had survived the rent in that place, and had kept together in the truth. Through the continuance of Divine favor, we had a comfortable and encouraging time. Third day I went to Silas Downing's, in Pleasant Valley, in order to attend Beakman Monthly Meeting, held at Poughkeepsie, the 16th of 12th month. It was much larger than I expected – a solid, comfortable meeting. The business was conducted with candor and harmony, and it was pleasant to be with them. 17th, I attended Nine Partners Monthly Meeting, which was small; yet there were several valuable Friends belonging to that meeting. I was entirely shut up as to any public labor, without material suffering, further than to taste the low stripped feeling, the faithful had to bear up under. Friends were favored at this time with the company of our aged Friend, Matthew Ferris, from Oblong, who bore a short testimony that was comforting.

The eighteenth attended the Creek Monthly Meeting, and found it larger than I expected. When I came to sit down with them, to my comfort, I soon found my spirit with the spirits of a number who were travailing under exercise, of a faithful concern for the cause of Truth and righteousness. It was a good meeting; for where there is a faithful remnant, the Lord will never suffer his standard to fall to the ground. Their business was conducted lively, and in good order. Seventh day, I attended Stanford Monthly Meeting; it was favored; they conducted their business pretty regularly, and in a good degree of harmony. First day, the 20th, attended the little meeting at the Plains, where my Master put on the whole armor, and Truth went forth victoriously. May it prove a lasting blessing to the people, and honor to the Great Head of the Church, for to Him it is due! In the evening, I had a meeting, at the Plains Village, which consisted of a mixed multitude, and was much unsettled in the fore part of it.

It was trying to my feelings to appoint that meeting, and I sat feeling very poor in spirit, and much stripped for a length of time, which tried my faith, and brought me into a close exercise, fearing I had not done right in making that appointment. After awhile, I was favored to get into a quiet, resigned state, and soon felt a gentle motion to rise on my feet, accompanied with a clear opening. I attended to it, but had to move slowly, and look well to my stepping stones, and was favored to experience the little stream that only came about the ankles, to become a stream to swim in. The meeting became settled, and the people sat remarkably still, for sometime before I took my seat, and continued quiet until the meeting closed, and I felt a comfortable hope through the blessing of a kind Providence, the meeting would be of use to them.

Second day, I went to Nathan Case's, my brother-in-law. Third day, I desired to see another brother-in-law. It came into my mind to take my own horse and carriage. Nathan urged me to let my horse rest and he would take one of his that was gentle, and go with me. I gave up to him with reluctance. We had rode but little over a mile, before his horse took fright going down a long hill, and bounded at such a rate that our lives were in danger. I endeavored to clear myself from the wagon as well as I could, but fell on the frozen ground and cut one side of my face exceedingly, and it bled freely, and I was otherways wounded. When I came to my recollection, I remembered the first impression I felt, to take my own horse, now I had to repent being persuaded from it, as I have done in many other instances in my life, and left to suffer for it. I was confined several days, and had to endure severe pain. I so far recovered by first day, that I attended meeting with a very sore head; yet in it had to bear a relieving testimony to my mind. I put up with Nathaniel Mead. On second day, I drove to Hudson, and lodged at Isaac Hall's, son of John Hall of England – a valuable minister, with whom I became acquainted when he was on a religious visit in America in 1801. It was truly comforting to meet with his children, finding them to be such Friends as I like to be in company with. I staid with them on third day, in order to attend an evening meeting in Hudson. The meeting was

larger than I expected, and proved a favored time, though trying in the fore part; being much stripped in spirit, and under great poverty for a length of time, until there was an opening in the clear light, in the appearance of a bright star; accompanied with a gentle motion to arise on my feet. In attending to it, the Gospel spring arose to a forcible stream, and through the tender mercy of the Lord to the people, it ran clear and free, and settled on the people like the dew on the tender herbs. May it rest long on them, and prove a blessing to them!

The day following, I drove to Stanton Hill – fifteen miles. – I had to cross Coxsackie Flats, a number of miles, where the mire was equal to anything I ever met with. It took me nearly all day to get to Thomas Bedell's, where I put up the last day of the year 1829. The first day of the year 1830, I had a large meeting at Coeyman's. The next day at New Baltimore, and the day following, had a meeting at Isaac Babcock's, in Renselaer, and another in the evening at Rensselaerville; all of them large meetings, and several of them were attended by a number of Hicksites. In the last, I felt the life and power of the Gospel to rise higher, and more powerful than I had in all this journey before. Ability was given to open and hold forth the doctrines of the Gospel, and contrast them with Infidelity, with such clearness, that I met with no opposition. The power of the Lord so came over the people, that they were quiet in every meeting, and closed under a sensible feeling of solemnity. It was the Lord's doings. Blessed, forever, be His Name, and greatly magnified be His glory!

After the last meeting, I went to Middlebury, expecting that an appointment was given out at that place; but when we arrived, Friends had heard nothing of it, and appointed one for the evening. The time being short to give notice, and the weather unfavorable, the meeting was small, yet favored and comfortable; but not seeing the people as I expected, I thought best to make another appointment, and give time for notice. The weather still being unfavorable, this meeting was not large, but the presence of the holy Shepherd was felt amongst us. Next I went to Oak Hill, and had a meeting in Friend's meeting-house, on seventh day, which was a consid-

erable gathering, and Truth reigned over all. On first day, I met with the few who remained with Friends, at Stephen Bull's; Friends being deprived of the meeting-house on the usual days and hours. I had a third meeting at the fourth hour in the afternoon, about three miles from the meeting-house. It was large, and through Divine mercy, a favored, tendering time.

Second day, we crossed the Highlands for Otsego; but the weather being very cold, I suffered much, and put up several miles short of what I intended. Third day, I got in amongst Friends, and on fourth day, I attended their mid-week meeting in silence. I also attended Joseph Bowne's meeting that evening in the village; it was large, and Joseph was well harnessed for the occasion, with a lively, appropriate testimony. Fifth day, the 14th of 1st month, I went to Oliver Gorton's, in Burlington, and had a full, favored meeting there; then went to Butternuts, and attended that meeting on first day. Notice being given that I was to be there, it was large, and the Gospel spring arose with strength and energy, and flowed freely to a mixed multitude. Through the tender mercy of the Lord it appeared to settle on the people like the dew on the tender grass. May it rest long on them!

I then went to Laurens, and had a meeting there on third day, which was a large, mixed gathering, and an exercising time. Holy help was granted; strength and utterance were given to go through the labor of the day, greatly to the relief of my mind, and to the satisfaction of my Friends. I then went to Crumhorn, in company with Moses Hoag, where there was a small, divided meeting — the few Friends were in low spirits; to whom it was a cordial visit in a needful time, which seemed to raise their drooping heads. I was led to show to a number of Hicksites present, the want of foundation and proof to support the doctrine they held forth, and the great cloud of witnesses, there was in favor of the doctrines professed by George Fox and his contemporaries. Truth evidently rose into dominion, through the mighty power of the Lord to whom may all the praise be given, forevermore!

Next I was at — meeting, which was small and weak, there being too much lukewarmness among them. I had close, plain labor with them; especially on account of their not tak-

ing their children to meeting when small, yet large enough to behave well; also letting their children run about on first days. I was led to show the responsibility that devolved on parents towards their children, and the most certain effects that follow the neglect of those duties; such as their leaving our Society and running into prodigality, if not into all manner of evil; which some of them acknowledged was already the case. O, may the Lord in mercy remember the poor, neglected children.

We returned to Laurens, and I went to James Brown's, on seventh day; he and Andrew Hoag accompanied me to Bridgewater, and put up with Obadiah Williams, who was very low in spirits, on account of the sad division that had taken place in that meeting. He was not willing that any notice should be given of our arrival, as he thought it would do no good, and that Friends' credit was so low, that nobody would come to meeting. However, notice was given, and there came a gathering of respectable looking people, besides Friends, and we had a comfortable meeting together, so that our disconsolate Friend seemed cheered up, acknowledging the propriety of the movement. Second day, we drove to Utica, and put up at Zeno Carpenter's. He and his wife not being at home, I was disappointed of their company, for I wished to see them. I staid one day, and had a meeting in the evening, which was pretty full, and consisted of almost every description in that I part of the land. It was a deeply exercising meeting, yet through Divine mercy, holy help was granted to clear my mind in a peaceful way.

After meeting, I had a visit from a Hicksite, who reproved me for taking so much time in supporting that Jesus of Nazareth, who was born of the Virgin Mary, and that He was the very Christ, and not a divided Christ. He asserted that the body of Christ did nothing for him, and that His blood, shed so long ago, he believed was of no more use than another man's. I thought best to bring the subject to a point. I replied, "I perceive we do not both serve one Christ." He said he believed in Christ within as much as I did; but Christ without, he did not believe in. I answered, "I believe in that Jesus Christ who was born of the Virgin Mary, and at whose birth the Angel of God announced, that in Judea, a child is

born, a Savior given, which is Christ, the Lord; and that it was known by many, that His spirit was an all-powerful spirit, and very clearly bore witness to Him, and to the Scriptures, that they were a true revelation of God. I perceived that his Christ was never manifest in the flesh, and therefore was anti-Christ; and he always contradicted the revelation of the Christ of God; he did it to our first parents, and told them they should not surely die, and of course he made his followers, like himself, contradictors of the followers of the Lamb of God, and accusers of the brethren; while Christ taught His followers to be patient, and endure all things for His and the Gospel's sake." This stopped him for awhile, but he resumed the subject, saying, "I had not unity with the first part of thy sermon – the last of it, I had unity with." I pleasantly replied, "It is a fine thing that I am not accountable to such a man as thou, but to Him who overrules all." He stopped, which gave me an opportunity to clear my mind faithfully, and we parted.

I then set forward for home, and went by the way of Greenfield, attending their first day meeting, where it pleased the Master of Israel's assemblies, to raise the standard of Truth over all opposition, and to silence the gainsaying tongue, to the praise of His own name. I passed on to Queensbury, and attended that Monthly Meeting, and had a little acceptable service therein, and had the satisfaction to see them conduct their business in much harmony. I found them not so much reduced by the division as in some other places. Thence I went directly home, where I arrived the 7th of second month, 1830, and found my own particular family well; but my mother and my youngest brother had died in my absence; also, an aged woman, out of my own house.

Chapter 12

About the middle of 5th month, 1831, having obtained the approbation of my Friends, I set out for the Yearly Meeting to be held in Rhode Island. Spring being unusually wet, the roads were so mirey, it took me two days to accomplish one day's travel. Having broken my wagon, I lay by on seventh day, in Montpelier, and repaired; attended meeting there on first day, where a disowned person had undertaken to keep possession of the Meeting house, by taking the upper seat in the men's room. I felt no freedom to give it up to him, having got there first, I took my usual seat; several followed. When he came, he walked to the upper seat, and made several motions for me to give place to him, but not noticing with that attention he desired, he stepped into the women's apartment, and seated himself at the head of their part of the meeting, which put the meeting into a jostle, which it did not get fully over, though the latter part of it became measurably settled. Second day, I moved on for Sandwich, in New Hampshire. It I still being rainy and the roads mirey, it took me two days to cross the Mountains. The fatigue was so great, I feared I should ruin my horse; yet we were favored to get through one day before Monthly Meeting, which gave an opportunity to rest. I attended the Monthly Meeting. There my Master set me to digging about some old fruitless fig trees, which appeared when viewed at a distance, fair and flourishing, but when thoroughly inspected, no appearance of fruit could be seen. A laborious day to me. The Good Master was pleased to grant Holy Help, so that I relieved my mind, and gained my penny. The next meeting I attended, was at Wolfsborough, on first day, where I was set at pruning and digging

about. I found it required care and close application, to do the work to my Master's acceptance and my comfort. After the close of this meeting, my Master gave me the garment of praise for the spirit of heaviness. I then went and lodged with Jacob Bean, and appointed a meeting among the Baptist inhabitants of that place, where the Lord's favor was sensibly felt to solemnize the minds of the people. Blessed be His holy name!

Thence to David Dows, in Pittsfield, intending to attend Salem Quarterly Meeting; but not being correctly informed, I fell behind the time of holding it, which was no small disappointment to me; yet I was favored to be resigned to the event, without repining or reflecting on my Friends; desiring that their care in future may prevent the like taking place again.

I next went to Henniker, where I had a pretty full meeting, which was painfully exercising, under a sense of a worldly spirit with parents, that caused them to neglect their duty to their children, in teaching them the principles of Truth and the fear of the Lord; an evil much to be lamented in our Society, and hard to be removed by reason of unbelief. This class settle down in the form of godliness, and many of them are very zealous in the form, but having nothing of the power thereof, are a grievous burden to Society; for when parents feed their children with what they love, and teach them what they admire, thus the old Pharisee educated the young to follow his steps, and these become a burden to the next generation. The mourning women were called on, to teach their daughters wailing.

The following day, I attended Ware North meeting; it was large. Here, infidelity, under the plain coat, stared me in the face, with all its attendant evils; into which subject I was largely led; the power of Truth came over this hard-faced giant, and cast him down; the standard of Truth was raised above all opposition, to the everlasting honor of the God of the just of all generations, who giveth strength to the weak, and turneth the battle to the gate. I next attended Ware South meeting, which was also large, wherein it appeared that too many who had known better days, were settled down at ease and the young people going into the air. I had to sound

the alarm amongst them, to the relief of my mind; yet I could but look over to the young people with a heart impressed with sorrow, to see how little help they had from those, who ought to have been nursing fathers and mothers. Thence to Salem, where I arrived the 4th of 6th month, on seventh day, and lodged with Enoch Page. I attended that meeting on first day, the 5th, in the forenoon, and Lynn in the afternoon; both were favored, satisfactory meetings.

I then went direct to Rhode Island, to attend the Yearly Meeting of New England, which was large. The business was conducted in harmony, and favored with the greatest degree of solemnity, from beginning to the end, of any Yearly Meeting I ever attended, and ended under a humbling, thankful sense of the unmerited favor of the Lord, continued to His Church and people everywhere. On first day, I attended a meeting on the Island, and at Tiverton, in the afternoon, and went to Edward Wing's. My youngest son being on a religious visit in those parts, without suitable company, I traveled with him a space of time. We attended Westport, Dartmouth, Allen's Neck, and Smith's Neck meetings, also New Bedford Monthly Meeting. The latter was a laborious day to me; as the public service fell mostly on me. After which, we visited New Town and Acushnet. In these meetings my son had nearly all the public service, and was favored.

Seventh day, at night, we arrived at Obadiah Davis', Long Plain, and attended that meeting on first day, the 26th. Second day, we went to Rochester, and had a meeting there; thence to Sandwich and Yarmouth. Lindley was favored beyond my expectation, but my mind was shut up, as with a close seal; with many painful exercises to wade through, on account of an infidel spirit amongst Friends, secreted under a plain coat, and smoothed over by an affected concern and zeal for the Truth. Thence to Nantucket Quarterly Meeting, where there came in a number of Ministering Friends from different parts, one of them from North Carolina. They kept up such a stream of preaching, that I saw no way to relieve my mind, and gave it up, concluding to stay after the Quarter, and try to get an opportunity. As soon as that meeting closed, two Friends who had occupied much of the time, went to appointing meetings in the town, so fast one after another,

that I found my way closed again, and I give all up, except attending the two meetings on first day, in which I relieved my mind in a measure. My son left on seventh day. Second day, I was windbound, but intended to go on board the Packet; the wind still standing ahead on third day, I informed Friends it was on my mind to appoint a meeting at the North meeting-house at five in the afternoon. It was readily agreed to. The meeting was pretty full, and favored, to the relief of my own mind, and the satisfaction of Friends. There had been so much preaching, that many Friends had been burdened; so that, although I had been silent through the Quarter, I had concluded to go off and not burden them myself; but head wind had detained, until I yielded to duty and accomplished it. Then, on fourth day morning, I went on board the packet, finding nothing in my way, and had a pleasant passage to Yarmouth, with the enjoyment of a peaceful mind. I got there in good season, and attended that little meeting on fifth day, and appointed a meeting on sixth day afternoon, at the same house, which was well filled, and it pleased the Great Head of the Church to favor with His solemnizing presence; doctrine flowed freely, and Truth arose into dominion. On seventh day, we went to Falmouth, and attended that meeting on first day, where I was enabled to relieve my mind amongst a prudent set of plain Friends – prudent for this world, but too much wanting in religious weight and Gospel love. Second day, I rode to New Bedford, and attended the Monthly Meeting, where I had close searching service; being dipped into a sense of a rending spirit amongst them. I was enabled through Divine mercy to clear my mind, so as to enjoy a full reward of peace, I also attended the Preparative Meeting of Long Plain, where Friends were in a languid state. My mind was dipped into a feeling sense and near sympathy with them, and I felt strengthened to minister that to them, which my Master gave me, and found relief.

After meeting I returned to New Bedford, and attended their Preparative Meeting, where my mind was dipped into a feeling sympathy with the suffering seed of Life, and those who suffered patiently with it. A little portion was given me from my Master for them, which I cheerfully handed to them; but not feeling clear, I had to labor plainly with those, who

in a fiery zeal wanted to drive furiously. It was painful labor, but I obtained a rich reward. After meeting, I returned to my friend, Francis Taber's, where I made my home, and after dining with his brother, I journeyed to Fall River, and put up with S—— Chase, the 22d of 7th month. The day following, I had a meeting there, which was more comfortable than in some other places; as Friends appeared to live peaceably with themselves and their neighbors. Then I went to Providence on seventh day, and on first day, attended their morning and afternoon meetings; where there was much more correct outward acquired knowledge, than inward vital experience of true religion. To me it was an exercising time, but I was enabled to relieve my mind, and felt quiet. The night following, I lodged in Friend's Seminary in Providence; where, if it was not for the high exalted feeling and aim of the planters of that institution, and something of the same disposition in the managers, it might be a blessing to our Society.

Thence I went to Lynn, and I attended their meeting on fourth day, and fifth day at Salem. In both I was comforted in being made sensible that there was a goodly remnant, who were honestly laboring to be what they ought; yet they were not all Israel who were of Israel in them. After meeting at Salem, I attended a funeral near Marblehead, of a young man whose mother was a Friend, but his father was not. The young man went out of the world in great distress, both of body and mind. It was a solemn time. On sixth day, I went to Seabrook, and put up with my cousin Benjamin Dow, where I was received with great kindness and affection. I lay by on seventh day, and had notice given of my intending to be at meeting on first day. The meeting was a full one – a mixed people; the doctrines of Truth went forth in its own authority, and prevailed over all opposition; I hope to the honor of the Great Head of the Church, who is worthy of the praise of all His works. At five in the afternoon, I had a meeting at Amsbury, where were a large number not of our Society – a goodly looking people. The doctrine of the Gospel dropped as the dew, and distilled as the rain, and appeared to settle on the people. Blessed be the God of all grace, for the continuation of His mercy in visiting the people. May the favor rest long upon them, as the dew upon the tender grass!

Fifth day following, I attended the Monthly Meeting at Seabrook, and found it in a low state, as to the pure life of the Gospel – but little more than the form – the well concerned amongst them were almost ready to give up. I labored amongst them, in that strength my Master furnished with, but it seemed almost like beating the wind. The next meeting I attended, was appointed by my son Lindley, amongst the Baptists; he was much favored I passed the meeting in peaceful poverty. I then went to Epping, and attended their morning and afternoon meetings. In both of them I was enabled to clear my mind fully, to the relief of it. Second day, I had a meeting at Lee, at five o'clock in the afternoon, where, after a time of deep poverty and strippedness, the Gospel spring opened and arose in the clearness, and its doctrines flowed freely; Truth had the victory. Blessed be the God of Truth!

After meeting, with a pilot I drove to Dover, and third day morning, went to Meaderboro'. Thence, with Ezekiel Jones for company, I went to New Durham, where I had a meeting, and returned to Meaderboro', and attended their Preparative Meeting. The day following, we had a meeting at Chestnut Hill, and drove to South Durham, where we had a meeting on seventh day. Most of these meetings were very small, owing to the younger class going to other parts of the country to live; the aged ones died off; some leaving Friends, and a want of zeal in most of them; so that it leaves a gloomy prospect. Yet through the goodness of kind Providence, I was enabled so to clear my mind in the ability given, in this part of the country, as to enjoy a peaceful mind. Blessed be His name forever!

We then went to Dover, and attended that meeting on first day. It was large, and laborious for me. In the afternoon we attended a funeral, held at Friends' meeting-house, which was also large – a mixed multitude in both meetings; so that the labor of the day was deeply exercising, and truly humbling, as the Lord doth not require any service of His servants, until He gives them to understand what the service is; and when obedience of faith is kept to, He richly rewards them with heavenly peace. Thanks, honor, and praise be ascribed unto Him, and the Lamb, forevermore, saith my soul!

Second day, the 15th of 8th month, I returned with Ezekiel Jones to Amsbury. He had been with me the week past, and was pleasant company. I next attended Salem Quarterly Meeting, held at Lynn; to me a painful, exercising meeting; yet the Lord's Divine mercy was good, as he gave ability and utterance to discharge the duty He required of me, and richly rewarded with heavenly peace. Then returned to New Durham, and attended that and Chestnut Hill, Meaderboro' and Lower Rochester meetings, and returned to Dover and attended their meeting on first day, and a funeral in the afternoon. In both I had laborious testimonies to bear, was favored to feel greatly relieved and comforted, and proceeded to Berwick to attend Dover Quarterly Meeting held there. The public service mostly fell on me, in a close plain way, which gave relief. I then went to Kittery, where there had once been a considerable meeting of Friends, now nearly run out. We had a pretty full meeting; and ended much to my satisfaction. First day, attended meeting at Berwick, where I had close searching service, but through Divine favor was enabled to clear my mind, and felt relieved. In the afternoon I attended an appointed meeting at the Great Falls which was large. The service was principally allotted to my son, Lindley. He being young it tried his feelings pretty closely, yet I believe all was right; preachers have need to learn as well as teach. From this I proceeded to Falmouth Quarterly Meeting. In the meeting of Ministers and Elders, I felt a necessity to deal plainly and honestly. I hope it will do good. The following meeting, the service fell almost entirely on Lindley; he was much favored; Truth reigned to the honor of the head of the Church. Sixth day, I had a meeting at Pownell; which though not large, was favored – the minds of some were comforted. On first day, I attended a large meeting at Durham, where I was not altogether satisfied with myself, not keeping enough in the patience and simplicity.

Second day, I went twenty miles to Gardner, and put up with Noah Ferris, and had a small meeting in the town, at five in the afternoon, to good satisfaction. The day following, I attended the Monthly Meeting, at East Pond, where I had close, searching service, which made some stir amongst Friends; yet I felt great peace. I next attended Fairfield Monthly Meeting,

where I was silent. Three or four of the leaders from the other Monthly Meeting came, I thought, as spies. I had nothing for them. Then we went to Cornville, and had a meeting on the East Ridge, having Israel Goddard and Phebe Cobb, for company. The day following, we had a meeting at Athens Village. On first day, at Robert Wentworth's. Also, one at five o'clock at Braton Village, both of them to good satisfaction. Thence went to Sandersfield, and had a meeting. Then went to Sebec, and had a meeting. Thence to Sirens, and lodged at John Burton's, a Friend, and had a good satisfactory meeting in the neighborhood, which was the case in several of the last mentioned meetings, there being great openness in the minds of the people, to hear. The Lord favored with suitable matter and free utterance, and richly rewarded with peace. Blessed be His high and holy name! We then rode to St. Albans, and put up with Samuel Beals, seventh day, 24th of 9th month. On first day we attended their meeting, which was large and much favored. At evening, we had a large meeting at Newport, which was laborious, but well. Second day, we rode twenty miles, and had a meeting at evening in Friends' meeting-house at Brooks. It was not large, but a favored time. We lodged at Doctor Roberts'. Third day, we rode to Unity. Fourth day, attended their meeting in course. Thence Albion, Hope and Bremans, and had a meeting in each place, and were favored to the enjoyment of peaceful minds. Second day, we rode to Winsor, where we stopped and had a meeting among the Methodists, to the satisfaction of the people. Fourth day, we attended the River meeting. Fifth day, we attended meeting at Vassalborough, where I had close, plain service in good authority, which made its way through all opposition. Sixth day, we were at Sidney Meeting, where my sufferings were unusually painful a length of time, when way opened to clear my mind, in a plain way to its relief. Seventh day, we had a meeting at Belgrade; Gospel life rose into dominion, and its doctrines flowed freely. On first day, the 9th of 10th month, we attended Winthrop meeting. It being a very rainy day, the meeting was small; a comely number of young people attended, to whom tender counsel flowed freely. After meeting we went to Elijah Pope's; were there detained by a great fall of rain. On fourth day, we attended Litchfield

meeting. Truth opened the way, and gave ability to clear my mind, in a close, searching testimony, which gave relief. Fifth day, we journeyed to New Sharon, over a very hilly country, and lodged

Sixth day we had a trying meeting there, in the exercise of close, plain testimony. After meeting, we drove to Wilton, and had a meeting there on seventh day, which was troubled with an impostor who took up considerable time in preaching, tending to the unsettlement of the meeting, so that I was fearful it would be spoiled; yet, through Divine mercy, Truth rose in a powerful manner over all opposition. The meeting ended under a quiet solemnity, to the satisfaction of the people. We returned the same day to New Sharon; had a meeting there. Passed on to Fairfield, and attended a large favored meeting on first day. After it, we drove to John Cock's, about twenty miles. Second day, we attended the Preparative Meeting of Ministers and Elders, at Unity, where it fell to my lot, to communicate some plain truths. The day following, attended their Monthly Meeting, which was the most solemn, favored meeting that I have attended in this part of the land.

The next day, I attended the Monthly Meeting at Vassalborough. It was large and favored. In the evening attended a meeting appointed by J. J. W., at Hallowel Forks, in a school house; a full meeting, wherein the doctrines of truth flowed freely and appeared to settle on the minds of the people, as dew on the tender grass. On 5th day, I attended Sidney Monthly Meeting. It appeared to be a low time with Friends, owing much to the want of true Gospel love, and a right zeal. Their business was managed dull; yet the Gospel spring flowed in strength, and arose in dominion. Sixth day, I attended Leeds Monthly Meeting held at Winthrop, where the business was also conducted without much energy. In both the last meetings, I enjoyed myself in peaceful silence, and was comforted in partaking of a share of the reward of those who labored. On seventh day, I had a meeting in the town of Hallowell, amongst a high feeling people, where through unmerited mercy, strength was given to deliver the truth, in such Gospel authority the people became settled; the meeting ended quietly. We next went to Leeds, and attended that

meeting on first day. I was silent, and well satisfied with it. Second day, I attended the Preparative Meeting of Ministers and Elders, at Durham. Third day, the Monthly Meeting, a laborious time with me, in clearing my mind to the relief of it. Fourth day, I attended Falmouth Preparative Meeting of Ministers and Elders, where I had to communicate some plain remarks. Fifth day, I attended the Monthly Meeting, where I was greatly enlarged, to the relief of my own mind, and it appeared to the satisfaction of my Friends. Sixth day, I had a meeting on Cape Elizabeth, where an approved minister amongst Friends had turned Hicksite, in consequence of which, several were jostled in mind, and some became more slack in attending meetings, so that the meeting, which was not large before, became very small and some. what languid, but through unmerited mercy, it pleased the Head of the Church to speak comfortably, to those who remained alive among them, to hold fast that which they already had, and let no one draw them off from the Truth. Seventh day, in company with Samuel Hussey and wife, I made a social visit to all the families of Friends, and returned to Portland that night. On first day, I attended their fore and afternoon meetings, where the Gospel spring arose in strength, flowed freely, and went forth in its own authority over all opposing spirits, I hope to the glory of God. Strength and utterance were given to hold up the standard of Truth, and the ensign of righteousness, to the people. Second day, I lay by in Portland, the Quarterly Meeting being near at hand.

Third day, I went to Durham, and on fourth day attended the meeting of Ministers and Elders, and on fifth day the Quarterly Meeting at large. Both were favored meetings. Under a sense thereof, many minds were humbled and contrited, in consideration of the tender mercy of the Lord, who doth not limit His mercies to our worthiness. Seventh day, I had a meeting at Humphrey Purinton's, in Bath, the fore part of the day; in the afternoon I had another in the Village of Bath. First day, I had a meeting at Brunswick. Second day, I had one in Bowdoinham., and then went to John Perry's, at B——, and had a favored meeting in that neighborhood. The next day I had a meeting in Lisbon Village, where my labors were deeply exercising, on account of the careless, uncon-

cerned state the minds of the people were in; which appeared to be the general state in most of the meetings in this town. Though my mind has been depressed for several days past, under a sense of my own weakness, and the painful labor I had to pass through, from day to day, yet through all, my good and heavenly Master, has been my only helper, furnishing with matter, strength, and utterance, which enabled me to clear my mind from day to day, and obtain comforting peace. Blessed be His ever adorable name!

On fifth day, I rode to Lewistown, and put up with Amos Davis. Israel Jones accompanied me, who, with his brother, Thomas, had been agreeably with me for several days; the latter having returned home. Seventh day, I went to Windham, I and attended that meeting on first day, which was very large and solemn. Through Divine help, the testimony of Truth was set forth in Gospel authority. Second day, I rode to Poland, and had a comfortable meeting there in the afternoon. Fourth day, I went to Norway, and had a small meeting. A company of rude young people came to it, and kept it unsettled. Near the close, I believed it right to address them, and let them know my thoughts of their conduct, in relation to their own credit, and the reproach it cast on their parents who brought them up; as also their irreverence to their Creator. This stilled them, and some of them looked ashamed.

On fifth day, the 6th of the month, I went to Raymond, and had a meeting there next day, in which I was enabled to clear my mind to good satisfaction. From thence, I returned to Portland, and attended their fore and afternoon meetings on First day, which were painfully exercising, and I had to deal plainly, which gave a comfortable enjoyment of sweet peace. Second day, I returned to Raymond, and had another meeting there on third day. I had to sound the alarm, and show the danger of being deceived by the subtle serpent, and his transformings in the appearance of an angel of light; and was led to set forth how he might be known and detected, greatly to the relief and refreshment of my mind.

I returned to Windham on fourth day, and had a meeting at Gorham, which was not large, but a suffering time. It appeared that heartfelt sickness was among them; I cleared my

mind, and felt a peaceful quiet. Sixth day, I attended Windham Monthly Meeting, held at Limington. After suffering in deep poverty and strippedness of spirit, the Gospel spring rose high and flowed freely; though much weakness was felt, the Lord favored with a renewed visitation to the comforting of the honest-hearted, and a solemn warning to those at ease, who choose their own ways, and despise the cross of Christ.

Seventh day, the 26th of 11th month, I went to Parsonsfield, and lodged with Charles Cartland, when feeling my mind clear of that part of the country, I went to Winter Harbor, and had a small meeting there. The snow coming on, made it difficult traveling on wheels, so I went direct to Berwick, and put up with my children, John and Elizabeth Meader, for several weeks. While there, I attended that meeting several times, and Dover twice, and had a meeting on Dover Neck. In all these meetings, my good Master was pleased to furnish with appropriate matter, ability and utterance to relieve my mind, and obtain the reward of peace; being mercifully supported in all the exercises, though they were painful and laborious. A fig-leaf covering was too much resorted to by many, which often caused mourning with the few upright-hearted amongst them. May the Lord sustain these, that the ensign of righteousness may not fall in the streets!

After making these visits, feeling my mind drawn to visit. Pittsfield, Weare, and Henniker, a kind Friend, Joseph Bracket, took his sleigh, and carried me this short tour. We attended Pittsfield meeting on first day, but the weather being stormy, the meeting was very small. Not feeling clear, I proposed meeting with Friends again on second day, which was agreed to, and notice given, but the second meeting was very little larger than the first; some whole families not attending. Having done all I could, I felt clear, and had two meetings in that part of the country, out from the settlement of Friends, much to my satisfaction. There was more openness amongst them, than with nominal professors of my own Society. We then went to Weare North Meeting on first day, at the usual time, and at the South Meeting at three o'clock; both were well attended. The word of Truth went forth in its own authority and its standard was over the heads of transgressors, by and

through the power of the mighty God of Jacob. Blessed be His ever adorable name!

On second day, I had a meeting at Henniker, where I passed through great depression of spirit, under a sense of the want of faithfulness in many professing with us, who, instead of being lights and encouragers of others, were stumbling blocks in their way. I was enabled faithfully to bear the testimony my good Master gave me, to my relief and peace. After meeting, I went to my cousin, Winthrop Dow's where I was on the 10th of 1st month, 1832. I next attended Weare Monthly Meeting, wherein I had close, painful, and exercising labor; and the day following, I went to Concord, and had a meeting in Friends' meeting house, which was large, and favored with a renewed visitation from on high. May the people gratefully prize the favor!

I then returned to Berwick. Next I went to Seabrook, and attended Salem Quarterly Meeting, where I had to preach plain, solemn truths; then returned to Berwick, and attended that meeting on first day, and a meeting in the evening at the Great Falls, which was well attended, and a favored time. Thence I went to Sandwich, N. H., and attended that Quarterly Meeting. That for worship was a renewed visitation to the inhabitants thereaway. Oh, that it may be wisely improved! The meeting for business was very dull, taking a long time to transact a little business.

I then went again to Pittsfield, and attended their Monthly Meeting, and was enabled to clear my mind so fully, that I hope my Master will not send me there again, but bless the labors already bestowed. I then set out in a sleigh for Smithfield, but the snow going off, I was stopped at Edward Goves', in Seabrook. The 4th of 2d month, in the evening, I had a meeting with those not of our Society; the doctrines of Truth were well received and acknowledged. On first day, I attended Seabrook meeting, which was very small. The life of pure religion was very low, and were it not for a few honest-hearted ones I think that meeting would cease to be. May the Lord strengthen the hands of the few, to hold up the standard of righteousness to beholding enquirers, to the honor of His own Name!

I next went to Lynn, and attended that Monthly Meeting

– a suffering time to me. I next journeyed to Providence, and attended the morning meeting in the town – a dry, suffering time to me. In the afternoon I attended meeting at the School, which was a favored time, wherein I felt my mind above the depression of spirit I had waded under for days, and was marvelously enabled, both in public and private, to clear my mind of a concern that had arrested it, until it became a heavy burden. He who promised to go before His sheep that He put forth, made a way for me, beyond my expectation, and my labors were received without any apparent offense, though they were plain and close. I felt fully relieved, and made to rejoice with thankfulness to my Lord and Master, for His direction and holy help, through this portion of exercising service.

I then went to South Smithfield, and attended a meeting there, which was not large, but favored, and the minds of the people appeared open to hear the Truth. The day following, I was at a meeting at Cumberland, where there was not such openness as at the former, which made the labor more painful, but my mind was strengthened to discharge my duty. I then rode to Mendon, and attended their Preparative Meeting; it was small, and I had good service; yet, not feeling clear, I had a meeting appointed at three in the afternoon, which was pretty full and favored, and the testimony of Truth rose into dominion. The day following, I attended Smithfield North Meeting, a large and deeply exercising one, there being great want of a true religious concern amongst the people; although it was a laborious day, I was favored to feel a peaceful mind. The next meeting was at Uxbridge, where we had a searching time, and the testimony of Truth went forth in its own authority, and reigned over all for that time. In the evening I had a meeting in a school house near Jacob Aldrich's, to my satisfaction; the testimony of Truth went forth in clearness, accompanied with tendering Gospel authority, and closed solemnly.

On the 11th, I was at Douglas – a meeting much run down. The 12th, I was at North Bridge, a pretty full, favored meeting. Thence to North Mendon; the meeting was considerably full. The testimony of Truth went forth in clearness, and good authority, to full satisfaction to my own mind. The

next was Bolton Monthly Meeting, attended by many not of our Society. The truths of the Gospel were largely opened, and appeared to settle with weight on the minds of the people. I next attended Richmond, where there were more in number, than there were Friends. I was led to show the difference between the Gospel and its effects, and the inventions and wisdom of men, in the great cause of religion; and to contrast them in a clear point of view. The testimony of Truth was in dominion, and the spirit of oppression gave way.

I proceeded to Unity, where there was a pretty full gathering of Friends and others, and much openness in the minds of the people. Truth flowed freely, to the comfort of the honest-hearted. I then passed on to Pittsfield again, and attended that meeting once more, and was mercifully enabled to bear a close, searching testimony, greatly to the relief of my troubled mind.

Having discharged my duty to some individuals, I felt clear to take my departure, and journeyed to Gilmantown, where I had a pretty full, favored meeting, which ended to good satisfaction. At evening I attended a meeting appointed by Abigail Miller; the first time that I had an opportunity to hear her, except a few words, and to my satisfaction, found she was an able Gospel minister. The day following, sixth day, the 10th of 3d month, I went to Wolfsborough.

[No further narrative of this journey is given, and at what time he arrived at his own home, is not certainly ascertained; yet, it is believed not to be long after the close of his narrative at Wolfsborough, than one hundred and fifty miles from home. The following extracts from a letter written to his wife and children about the middle of his last visit to New England, will be familiar to those who have been acquainted with him in conversation; from the manner of style and expression.]

“Portland, 24th of 10th month, 1831.

Beloved Wife and Children: – I take my pen once more to address you, with making this apology, that I have put off writing in hopes I should find myself at liberty to come home. But seeing no time for my release, I feel best, to inform that I am in good health, and have been, by far the most of the time, since I left home – a favor that calls for humble gratitude, and

a thankful heart to the Giver of the blessing; not only for this, but in that He has enabled me in a marvelous manner, to perform all that He hath required of me, since I left Rhode Island. From there I passed on, taking meetings in course, until I got to New Bedford, where I found satan had got into the high bench, where he sat himself as God, and had made such a rent, as almost to destroy harmony and unity, through one Quarterly Meeting, and to draw down several stars of magnitude, that once shone brilliantly. The escaped remnant lay low, almost buried under discouragement; that this part of my travel was in a land of sorrow to me, in beholding the breaches in the wall, and the desolation in the city. My inner garment was that of mourning, from day to day. From thence I put on for Lynn, where I met a troop of archers, with their bows all bent – the horse and his rider, all in battle array. But my Master made my arm strong to handle the bow, and He directing the arrow, it never missed so that the battle was turned to the gate, and the prison doors were ordered open by the King, and the captive daughter was set free, to the honor of the King's name, I hope. From here I passed on, until I got to Berwick, where I found old satan working like fire in the roots of the trees, underground, so as to be sure to kill all the green timber, and not be seen to blaze, lest it should be put out. His fire-bed got exposed and his head bruised; the people were warned to watch his moves. From thence I passed pretty smooth, until I came to Vasselborough, where I attended their Quarterly Meeting of Ministers and Elders, a goodly appearing band, I was pleased with the sight. But my Master came and annointed my eyes, and bade me look with a single eye. When I fixed my eye intent, and the light shown clear, behold I saw satan in the midst, dressed up in an Elder's suit, from head to foot. My Master caused me to see that satan was very busy in raising a zeal that would tread to death every seed that He, the Lord, had planted, if not checked, and bid me pitch battle with him, and put a sword into my hand for that purpose. And when I came to try it I found it was a wieldy sword, that had a sharp edge; and every blow cut so that the enemy squirmed every way he could, so that he exposed himself and got detected, and a mess of bars and bolts taken from him. And it was found

that he had one of my Master's children, summoned, and was endeavoring to handcuff, and fetter him, and cast him into prison for life. But the poor child was rescued, taken from him, and it is the Kings mind that he should be set at liberty. I have since visited all the meetings in that Quarter. In many of them my Master tuned my ram's horn, so that many of their walls gave way before it. In other places He gave me the pipe and harp, to cheer the heavy hearted. I have got through this tour, and well entered into Falmouth Quarter. I have visited Weare and all those parts, and found our Society in a pitiful state; of course my labors were heart-aching, and wearing every way.

My Friends take good care of me, as to all I need to keep me comfortable.

I can give no opinion about coming home, having already been disappointed, in having double the ground to travel over, that I expected to, when I left home, and am not yet favored to see when I may return; though I think my stay here will be longer on Lindley's account. There is as much need of my being in this part of the country on his account, as there was at Rhode Island; and whether I shall not have to stay until he is ready to return, is unknown to me.

I now take my pen, the 25th, to close this detail, with giving a general view of the state of our Society, as it appears to me, in this part of the land. The first disorder appears to be spiritual pride, out of which grows jealousy, and a tormenting fear that anything should rise as high as Master Pride's shoulders. In order to prevent the rise, let the seed be ever so good in its kind and the plant grow in ever so good and beautiful order, Master Pride fixes the more an eagle eye upon it, and in the appearance of a dove, will coo about it, in order to set its talons under its roots and destroy them, so that the plant must die. If it cannot prevail this way, it will turn into a serpent, and creep under the grass and weeds – buzzes in the ears of its own kind, and starts their fears. Then it is to draw in the better hearted, and raise a strong zeal. When this is fixed, the tongue of slander blows it into a flame. In this kind of toss and fuss, ups and downs, satan hath walked in this land, until he hath abundantly marred the beauty of our Society, and deeply wounded the pure in heart.

I now take my pen to close this, the 4th of 11th month, at the house of Thomas Jones, a ministering Friend, who has been at our house. Yesterday I attended the Quarterly Meeting, which was large, and much favored; and though much weakness appeared in their accounts, their business was conducted in harmony. I may now inform you, that in my hours of intermission, I often find myself at home looking round among you, feeling anxious for you. The language runs through my mind, 'Here I am in a strange land, wearing out the last of my strength, oft in heart aching labor; and how is it with my Friends at home?' A heavy-hearted feeling returns upon my spirit. I do not write this, as having any doubt of being in my right place, for I am abundantly confirmed that I am. I have often thought of thee, my son Nathan, when in different parts of this land. I now draw to a close, desiring, fervently desiring your faithful standing in the Truth, and prosperity therein. Give my love to all my children, relatives, and enquiring Friends. You may rest assured that I never felt greater desires for the peaceful welfare of my own country, than at this time. Farewell.

JOSEPH HOAG."

Chapter 13

On the 21st of 11th month, 1832, having obtained the unity of my Friends, I set out to perform a religious visit to Friends in Upper Canada and some parts of Farmington Quarterly Meeting, and to attend the approaching Yearly Meeting, of Philadelphia, and visit some meetings in its vicinity. We traveled several days before we stopped to have a meeting; the first being at the town of Chateauguay, an assembly of bright countenanced people, who appeared fixed in a choice of a popular religion, so that though the doctrines of the Gospel flowed freely and lively, it appeared to make but little entrance. I parted, feeling much good will for them, with a relieved, peaceful mind. We traveled two days more before getting to Friends' settlement at Indian River, now called New Philadelphia, where I was delayed a day, on account of the Hicksites having possession of the house. The meeting was held on sixth day, when Friends generally attended, and a few of the neighbors. I was in hopes, as there had been a heavy shaking, and a number had gone off, to have found them in a humble quiet, encircled with Gospel love, and bound together in the unity of the Spirit, but it was sorrowfully otherwise. The old serpent had got among them, and sowed the seeds of jealousy, which had taken deep root, and the fire had broken out, to the great grief of the upright among them. Being constrained in Gospel love to be faithful to my Lord's command, though with an aching heart for the people, my labors were painful, pointed, and close; and I was favored with the reward of sweet peace for obedience. I have always found my good Master a rich rewarder for faithfulness, and a sure supporter in every trial, if fully

confided in. Blessed, and forever adored be His holy name!

From this place we went to Le Ray, and broke down our carriage on the way, which detained us on our journey to get it repaired; but a Friend took us through in a sleigh, in time to have notice given. The meeting was large, including a small band of lively spirited Friends, who were helpers in the field of labor, being disposed to stay the hands from dropping, while the rod of God was lifted up. The battle was turned to the gate and the Truth reigned. May the Lord bless that day of favor to the people! After our repairs were finished, we proceeded to Oak Point, on the River St. Lawrence, where an aged Friend and his wife lived, remote from any meeting of Friends. We stopped and appointed a meeting the next day. Many came in, all anxious to hear, which caused the meeting for sometime to remain unsettled, but sitting in solemn travail of spirit, I felt the word of Truth to arise in Gospel authority. In attending thereto I felt strength to increase, and ability given to hold forth the truths of the Gospel, in a clear, plain manner, easy to be understood, which appeared to settle upon them as the dew. Their countenances became grave, and some of them tendered. In this state, the meeting closed, much to my satisfaction. I felt great tenderness for them, remembering that though Paul might plant and Apollos water, yet it was God only who could give the increase; here I felt easy to leave them.

The day following, we crossed the river to the British side, and went to a small settlement of Friends in the county of Leeds, where we arrived the 6th of 12th month. On sixth day, 7th of 12th month we had a meeting with Friends and others; found the state of society low; too many at ease; were it not for a few faithful ones among them, who labor under much discouragement, the testimony of Truth must fall. I was enabled to relieve my mind. Not being able to get a pilot to go forward, we lay by, seventh day, and had notice given. The meeting on first day was large; the doctrines of the Gospel flowed freely, and went forth in good authority. Truth rose into dominion. Blessed be the name of the Lord. Second day, we started for Kingston, and on third day we got to the widow Ferris'. Fourth day, at evening, we had a meeting in Kingston. Next day, at Waterloo. Sixth day, we passed on

for Adolphus town, and were with Friends on first day, the 16th. All three of those meetings were small; two of them reduced by the disorganizing spirit that hath prevailed. Yet, amid all this stripping there was comfort felt in finding at every place, there were those who stood faithfully concerned to maintain the testimonies of Truth; and the Lord was not only pleased to sustain, but often times to meet with them in their assemblies; to strengthen and sweetly comfort them. From Adolphus we went to West Lake, and had an appointed meeting there before the Monthly Meeting came on; it was a large, solid, favored meeting. The day following, we had a meeting at Hilyard, where, after, sitting in much poverty of spirit, a living spring in Gospel love was felt to arise, and in carefully attending to it, it increased to a lively stream, and plentifully watered the garden.

We returned and attended the Monthly Meeting at West Lake, where it was my lot to feel my mind depressed, and stripped of all lively feelings for awhile; but sitting in resignation to my lot, and gathering into stillness, I was favored to feel, though very small, the gentle arising of Gospel life, and attending thereto in deep humility and simplicity, it became a river, not only to the ankles, but to the waist, and a river to swim in. The service of the day appeared to settle on the assembly as the dew on the tender grass, and distil as the rain, to the tendering of many minds. The business was conducted pretty regularly. Thence we went to Cold Creek, and put up at the widow Terrill's. The next day attended meeting in that place; it was a suffering time until Truth arose, and gathered the minds of the people into a solemn quiet.

The next place we stopped at was Haldimand, where we had a meeting with the few Friends and their neighbors, where the Gospel spring flowed lively, to the tendering of many minds. May it rest long on them. The meeting closed greatly to my satisfaction. The 25th of 12th month, we went forward to Pickering, where the meeting had been greatly shattered; some of the few Friends who kept to our ancient principles felt as though they had done so nicely, that they appeared in imminent danger of settling down at ease, to their own hurt, while others appeared pretty well concerned to keep their ranks in the Truth. My labors in this meet-

ing were arduous and searching. The following day, we had a meeting at Uxbridge, where, for want of a true watchful concern, the life of religion was very low. We proceeded to Whitchurch, where there appeared to be a little band of well concerned Friends, who were kept out of their meeting-house by the Hicksites, and had to meet in an old school-house; but the Great Head of the Church was pleased to meet with us, to our comfort.

We next went to Yonge street, where we fell in company with Jacob Green, from Ireland – a goodly Friend, and edifying Minister. On sixth day, the 4th of 1st month, 1833, we went to Tecumseh, a small meeting and settlement of mostly youngerly Friends, with whom we had a meeting on seventh day. It was a comforting time; the Holy presence of the Great Head of the Church being sensibly felt amongst us. Blessed be His name! After meeting we returned to Yonge street, and attended their meeting on first day; it was large and the fore part was dull, and a deeply suffering time; but as resignation was kept to, the Master of Israel's assemblies annointed with the influence of holy strength, the word of Truth went forth in Gospel authority, and reigned over all, to the tendering of many minds. May the Lord bless the favor of the day, to the everlasting good of the people!

On second day, being fatigued, I lay by to rest. Third day, we had a meeting at a small village called Beverly, a larger collection than I expected. The word of Truth flowed freely, attended with that solemn weight, that it appeared to rest on the minds of the people, like the dew on the tender grass. May the Lord render the favor of His visitation, a blessing to that people, for many days yet to come!

Fourth day, we were at Asa Rogers'. Fifth day, I attended their Preparative Meeting, in which I was enabled to relieve my mind, and felt clear. Sixth day, we took our departure for the Half Year's Meeting, near West Lake. We stopped at Whitby, and had a meeting with the people of that place – a suffering and laborious season, owing to the state of ease the people were in. I had to speak to them in a plain, close way, and though painful to me, so to do, I felt the reward of sweet peace for being faithful. After this, we made no other stop, except for our accommodation, until we got to West Lake,

and put up with Jonathan Clark, on sixth day, the 18th. First day, the 20th, we attended that meeting, where Truth, in its own authority rose into dominion, to the comfort of the upright, and the encouragement of the sincere in heart. Thence to Thurlow, and had a meeting with the few Friends and others there. Also two meetings in Sidney. In all these, the Master of Israel's assemblies was pleased to favor with his owning presence, and richly favored, with suitable matter and utterance. Blessed be His holy name!

We returned to Judah Bowerman's, on fifth day, and on sixth day evening, we had a meeting at Hollowell, which was laborious. Holy help was given to hold forth the Truth in plainness, and it appeared to be well received by the people. Seventh day, we lay by. First day, the 27th, we had a crowded meeting near Little Lake, among a raw people; many of them made no profession of religion, yet they were very attentive. The doctrines of Truth were largely communicated; the meeting became settled into stillness, from a restless state, and closed in quietude. May the Lord grant that the labors of this day, be like the bread cast on the waters, to be gathered in time yet to come.

The Half Year's Meeting commenced with that for Ministers and Elders, the 29th of 1st month – a deeply suffering time to me; being made sensible that human wisdom was too much acted in, while transacting their business, and Divine wisdom not even sought for by many of them so that the poor in spirit who had no wisdom but the Truth to lean upon, often went with their hands upon their loins, when they saw their beloved turned out of doors, and true judgment trodden under foot. I was enabled to clear my mind on this subject in plain dealing. The day following, they were long and dull in doing their business, and of course got but little done, owing to a worldly wise spirit, that influenced many who appeared determined that true judgment should not be brought to the line, or righteousness to the plumb-line; and in order to carry points, outdoor plans were laid, and practiced in meetings; they had to adjourn to another day to finish their business, in which some important matters were carried by misrule, deeply wounding the feelings of their brethren.

After this meeting, we set forward for Norwich, and got

to Pickering, attending that meeting on first day, which was a favored, refreshing time. We passed on round the head of the Lake, to Daniel Crossthwaite's, where we had a meeting to our own satisfaction, and that of the people. We continued our journey until we got to Job Peckham's, in Norwich, on sixth day evening, the 8th of 2d month, where we staid until first day, and attended their meeting. Here, I found many sick, and death in the pot, and much bitterness in the minds of some against their better brethren; but Truth enabled me to clear my mind for that time. After it, we had a meeting in the lower settlement, with a little remnant who staid with Friends, the most of that meeting having gone of with the Hicksites. In this meeting, we were favored with the company of the dear Redeemer, to our comfort and encouragement. The Monthly Meeting coming on fourth day, we staid and attended it, where I had to pass through deep, painful feelings, which made my heart to ache, in seeing the discipline trodden under foot, and those who wished to have it so, justified. I was strengthened again to bear a faithful testimony in the plainness of Truth.

Thence we went to Yarmouth, and had two meetings in that town, and one at a place called Nova Scotia. Settlement, in all which it pleased the Head of the Church to give strength in weakness; for it was my lot between meetings, almost continually to pass under great poverty of spirit, and to feel great weakness. In this way I was led about from place to place, not knowing what would come next, until I was brought into action, and the Master laid it upon me to hand out to the people, and in simply attending to His directions, I have witnessed a being raised out of great poverty and weakness, and clothed with strength to run through a troop, and leap over the walls of opposition, and the Truth to rise into dominion over all. Blessed, and forever adored, be the name of the Lord, my God! We returned to Norwich and attended the fourth day meeting, where my good Master strung my bow and tuned my harp, and enabled me to clear my mind, in so full and plain a manner, that I felt clear of them, whether they will hear, or whether they will forbear.

We arrived at Pelham, on seventh day, the 23d. First day, we attended a meeting there; the presence of the Lord being

felt amongst a little band who had been closely peeled, but not forsaken. We then proceeded to Lockport, in the State of New York, where we had a favored meeting on fifth day. On sixth day, the 1st of 3d month, we had a suffering meeting at Hartland, and put up with Benoni Sprague, where we were blocked up by a boisterous snow storm. We next proceeded to Rochester and had a meeting in the town; then one in Macedon, and attended Farmington meeting on first day, at the old house. In the evening, we had a meeting in Macedon village. On second day, we set forward for Pennsylvania, and on third day night, we arrived amongst Friends at Hector, where, finding their Monthly Meeting was the next day, we attended it. Fifth and sixth days, drove to Friendsville, in Pennsylvania, and put up with John Hudson. Finding there was a small meeting of Friends held in the place, we concluded to proceed to Jehu Lord's, and lay by on seventh day. On first day, the 17th, we met with Friends and others of that place – a mixed multitude, and crowded meeting, which caused close labor; but the Truth made its way through all opposition, and arose triumphant.

Second day, we set forward for Stroudsburg; the roads being exceedingly muddy, it took three days, but we got through in season to attend the Monthly Meeting, which was small, having been reduced by a number running into infidel principles; yet they conducted the business regularly and in harmony. In this meeting I had the indulgence to sit in peaceful silence, which I esteemed a favor; but not feeling clear, I appointed a meeting on sixth day, which gave an opportunity to relieve my mind considerably; yet not feeling clear to leave, I concluded to stay over first day, the 24th of 3d month, at our kind friend, Daniel Stroud's. We attended their meeting, where a number present appeared in a very unsettled state of mind. I was dipped into a sense of their dark state of insensibility, and had to warn them seriously; it was a painful, exercising meeting, and there appeared a determination in some of them, not to receive or believe the Truth, so that I parted with them under the impression of sorrow. We left on second day, and arrived at Plumstead on third day evening, and had a meeting there on fourth day, and one at Buckingham on fifth day – both favored meetings. Sixth day,

we went to Christopher Healey's, where we were on seventh day. First day, the 31st, we attended Falls Meeting; there being a goodly number of Friends who had kept their places through the struggle which produced the great rent in our Society. We returned to Buckingham Monthly Meeting on second day, which was much larger than we expected. They conducted their business in peace and good order. Third day, we attended Wrightstown Monthly Meeting, the weakest that I ever remember of attending – a painful, exercising one to me. We next attended Middleton, on fourth day; it was small, yet they conducted their business in pretty good order, and appeared concerned to sustain the reputation of the Monthly Meeting. I had pretty good satisfaction with the little band of that place. Fifth day, we attended Falls Monthly Meeting, where we met, I think, with the largest body of Friends in a Monthly Meeting capacity that we had fell in with since we left Canada. The good Shepherd, who goeth before His sheep, and puts them forth, was pleased not only to furnish matter, but to give strength and utterance. The testimony went forth in its own authority. I felt fully clear after meeting. On sixth day morning we rode to Middletown, and put up with David Comfort, and staid until seventh day, when he took us into the city of Philadelphia, to Ellis Yarnall's, in season to attend all the meetings but one, before the Yearly Meeting, and also that of Darby. In all of them, I was enabled to clear my mind, so as to feel pretty well relieved. The Yearly Meeting of Ministers and Elders commenced on seventh day, and the Yearly Meeting ended on seventh day following. I was favored to attend all the sittings, and mercifully indulged to pass them all in silence, with the enjoyment of peaceful poverty of spirit.

On first day morning, I attended Orange street meeting; therein my mind was enlarged; Truth flowed free and lively – a refreshing time to me. On second day, I went out to Byberry, and had a meeting on third day, with the few Friends. Notice being given, quite a number, not of our Society, attended, so as nearly to fill the house; amongst whom, were several of those who had seceded from us. Truth went forth in its own authority, and arose in its own power and dominion over all dark spirits. Blessed be the name of the Lord Almighty, who

giveth strength in the day of battle!

On seventh day morning, the 27th, I returned to the city, in season to attend the Monthly Meeting for the Western District. There the Master of Israel's assemblies was pleased to open the well-spring of life, and water His heritage. Blessed and adored be His goodness, for evermore!

On fifth day, I attended Arch street meeting, where Mildred Radcliff and another woman Friend, were much favored in testimony to the comfort of their Friends. Sixth day, I went to Marion, and had a meeting with the few Friends there, much to my satisfaction, and returned to the city. Seventh day, we crossed the Delaware River, and went to Burlington, and attended the morning meeting, entirely closed up, without suffering. In the afternoon, way opened in the springing of the Gospel, to bear a short testimony to the relief of mind; I departed in peace, and went to Springfield, where we had a favored meeting; for the Holy Shepherd of Israel, in the clearness of Gospel light and life, furnished with matter and utterance to divide, and apply to the several states before me; full relief was given; peace flowed as a river. Blessed be His holy name!

The next meeting was at Mount Holly, where they were much stripped by the rent that had taken place; yet I thought they were in a better state than they were, when I was there some years before, when their meeting was large. I think I was rightly authorized to encourage them; if they abode faithful there would come a returning Spring, when they would not only bud and blossom, but be nourished to bring forth good, acceptable fruit to the Great Head of the Church. We passed on to Rancocas, the meeting is pretty large; there appeared to be a number of well-concerned Friends, yet with the younger class too much of a worldly spirit prevailed. My labors were exercising and plain, rewarded with peace. The following meeting at Westfield was reduced by the revolt amongst them; a stripped remnant appeared concerned to keep up their little meeting in faithfulness. The presence of the good Shepherd was felt amongst them, to our comfort, and their encouragement.

We then went to Newtown and Haddonfield. In both those meetings, the testimony was deeply exercising, yet Truth

rose in dominion. Thence, on first day, to Cropwell. We attended a large, favored meeting on second day, at Moorestown, where the Gospel spring ran freely, greatly to the relief of my mind, and tendering of many minds in the assembly. On third day, we had a meeting at Easton, to my satisfaction, and the comfort of honest Friends, who had suffered by the bearing down disposition of the seceders.

Fourth day, we attended Springfield Monthly Meeting. It was small, being reduced, by many leaving Society; the remnant that were left, appeared well resigned, and engaged to maintain the good order, in support of our Society, conducting their business regularly. After meeting, we went to Joseph Haine's, where we were on fifth day, the 9th of 5th month. Sixth day, we attended Lower Evesham Monthly Meeting. Seventh day, at Upper Evesham Monthly Meeting – both favored meetings. First day, we attended the Upper meeting again, greatly to the relief of my mind. Second day, we went to Tuckertown, on Little Egg Harbor, and had a meeting with Friends and others. Fourth day, we attended Barnegat meeting. Fifth day, we proceeded to Shrewsbury, and on sixth day we had a comfortable meeting with them. We made our home with the widow Elizabeth Williams, the 17th of the month. The 18th, we went to Plainfield, and had a pretty full favored meeting there the next day. After this meeting, I felt easy to take my departure, to attend our own Yearly Meeting at New York. We reached the city on the 21st, and the day following, attended their mid-week meeting, and found I was in my place, and general satisfaction I think was given. I lay by until the Yearly Meeting came on, and attended all the sittings, wherein business was conducted in harmony and condescension, ending in the quiet. Sixth day, I met with my wife in the city, and had her company through the Yearly Meeting, and up the river as far as Troy. There she took land conveyance; I kept to the water some miles further, and landed at Stillwater, where a carriage came for me the same day, and took me to Schaghticoke Point. My wife arrived there first, and had appointed a meeting there for the day following. I stayed and attended it with her, and was well satisfied with the meeting. She went on for home. I had to wait for my carriage to come, which arrived at night the day she left me

in the morning. We started for Granville and arrived in good season. My wife had stopped on the way, and had appointed a meeting, so that she got in but little before me; and finding their Monthly Meeting was coming on the next day but one, we both stayed and attended it, and felt glad that we did. Then quietly left for home, and arrived there the fore part of 6th month, 1833.

[From this time forward, there has been no further memoranda kept by Joseph Hoag, of his travels, or religious exercises. Probably occasioned by his inability to write, from advanced age, being in his 72d year.]

Chapter 14

[The following, is nearly verbatim what was delivered by our aged Friend, Joseph Hoag, at the meeting referred to below, and has been corroborated by the testimony of Starksboro Monthly Meeting, and other reliable witnesses.]

In the Fall of the year, 1837, at Starksboro Monthly Meeting, held at Lincoln, Vermont, Joseph Hoag, in a solemn and impressive way, spoke at considerable length, of the severe trials that Friends had passed through in many places, within several Yearly Meetings, whilst this Monthly Meeting had been preserved from the Hicksite ravages. He then adverted to the doctrines, practices, self-denying and cross-bearing life of our fore-fathers in the Truth; to whom their peculiar testimonies were as life to them, and brought them together to be one people in religious fellowship. Far is this from that state of delusion, brought painfully to view at this time, when professors of our name, let loose the restraints of Gospel truths, and peaceable practices that bound them together at first, and instead thereof, be found, little by little to shun the cross, mingle more and more with the world, in its ways of glitter, pride, wealth, and supposed refinement, from primitive principles of a self-denying, cross-bearing life, to one more in the will and wisdom of the creatures, which seeks to change its own views, holding to great pretentious of firmness and zeal and to former name and action, to screen them from shame. From these, and causes growing therefrom, this society will be brought into greater trials than they have heretofore witnessed beginning at the heads of the tribes, who have gone into spiritual pride, from high stations down to the rear ranks, and Friends will be tried to a hairs-breadth, brayed as in a

Mortar, and sided from sieve to sieve; yet a remnant will be preserved through these trials. I may not live to see it, but there are those who are in this house that will – adding – “Friends, you may pen it down if you please, as it will cause a greater split, than that we have passed through.” The solemnity attendant at that memorable time, is still lively, in the remembrance of many then present

[The following account of the travels and religious meetings attended by Joseph Hoag in Ohio and Indiana Yearly Meetings in 1840-41, was kept by his kind Friend and companion, Job S. Collins, of Utica.]

They left Utica, the 6th of 7th month, 1840, in a boat bound for Buffalo, and arrived safe at Lockport, the 10th; dined at Jesse P. Haine’s. From thence to Mead Atwater’s, put up there, staid over first day, and attended their meeting held at Lockport. From thence to Buffalo, where we took the steamboat for Huron, in Ohio, and landed there on the 15th. From thence to Joseph Healy’s, in Greenwich, twenty-eight miles, where we arrived about noon. 17th, attended an appointed meeting there; that meeting having been laid down in consequence of improper management therein. After meeting we returned to J. Healy’s. 18th, Willis B. Smith took us in his carriage thirty-two miles. We staid one night at A. Carey’s. 19th, had an appointed meeting two miles out of the village, called Sandusky Meeting, after which, we staid the night at Benjamin Carey’s. Thence to Samuel Peasley’s, and staid the night. 21st, attended Gilead Monthly Meeting. 22d, attended an appointed meeting at Westland. 23d, attended Allum Creek Monthly Meeting, and put up at William Benedict’s. 24th, in company with Samuel Peasley, we started for Lewisburg, forty miles distant. 25th, had an appointed meeting there, and rode eight miles to Goshen; staid at Martin Normon’s. 26th, attended their mid-week meeting. 27th, attended Westland meeting held in the woods, the house not being large enough to hold the people. After meeting, returned to Thomas Pearson’s, and staid at his house. Samuel Peasley then returned home. 28th, we started for Camel, ten miles; put up at Thomas Cowgill’s. 9th, attended Carmel Meeting. 30th, in company with Henry Pickerill, we started for Centre Quarterly Meeting, Warren county, Ohio, fifty miles distant, and arrived

at Nathaniel Carpenter's, where Joseph was taken sick and was not able to attend the Quarterly Meeting. He remained sick about five weeks, his life being often despaired of by his nurse and physician; yet he recovered his health so far as to be able to ride out. He then gave out appointments for four meetings near each other, occasioning seventeen miles travel. The last one being held at Wilmington, near John M——, where Joseph again lay sick two weeks. When recovered, we went on to Turtle Creek Meeting. From thence to Springfield Monthly Meeting, held 15th of 9th month, 1840. It was an interesting meeting; the young people whose countenances bespoke innocence and integrity of heart, were an ornament to their parents, and an encouraging prospect to the society of Friends. 16th, we proceeded down the Creek five or six miles, and attended a small meeting, held in a brick Meeting house. 17th, we traveled to Harveysburg, and attended their mid-week meeting; dined at Doct. Harvey's. From thence we went 12 miles to Jonathan Johnson's, in Wainsville. 18th, had an appointed meeting there; thence 12 miles to Springborough; on account of Joseph being sick, we remained two weeks at Solomon Miller's, and were kindly entertained by him and his wife, who arranged to accommodate with their horse and carriage to attend several meetings at Sugar Creek and Springborough. In attending those meetings we traveled fifteen miles. The 11th of 10th month, Jacob Taylor took us to Cincinnati, to Ephraim Morgan's, where we fell in company with Enos T. Robinson, from England, and John Scott, from Maryland. 15th, we attended Cincinnati Monthly Meeting. 16th, we started in a steamboat for Beaver Falls, 500 miles up the river, where we landed the 21st, about one o'clock at night. 22d, we took coach for New Brighton, where I left Joseph at his son's, and returned home.

Fourth month, 8th, 1841, I left home in order to accompany Joseph Hoag through the remaining part of his religious visit to Ohio and Indiana Yearly Meetings. I arrived at Joseph D. Hoag's, at Brighton, Beaver county, Pennsylvania, the 15th, where I found my aged Friend in tolerable health for traveling. 18th, we took steamboat, for Pittsburg. 19th, took the boat for Redstone, 60 miles; arrived there the 20th. 21st, attended their Preparative Meeting. 22d, (the first day

of our aged traveler's eightieth year,) rode 11 miles to Pike Run, had a meeting there, and staid the night at Amos Griffith's. Next day after meeting rode six miles to Westland, and staid at George Smith's. 24th, we had an appointed meeting there, after which we dined at Mildred Radcliffe. 26th, returned to Eli Haine's, at Redstone. 28th, attended their Select Monthly Meeting. 29th, attended the Monthly Meeting. 30th, went to Providence, and attended the Quarterly Meeting. 5th month, 2d, attended Centre Meeting and staid the night after, at John Lippincot's, returned to Providence, and put up at Samuel Cope's. Third we arrived at Sewickley. 4th, had an appointed meeting there. 5th, we went to Youghiogeny River; thence by boat to Pittsburg, 28 miles. Next morning took steamboat for Wheeling, and arrived there that evening. 8th, took coach for St. Clairsville. 9th, attended an appointed meeting there, and went to Benjamin Vail's, at Plainfield. 10th, attended meeting there. After which, John Vail went with us to Stillwater; we put up at our kind Friend, Benjamin Hoyle's. 11th, attended their Meeting. After which, our kind Friend, Jacob Crew took us to his house, and on the 12th, took us to the Ridge Meeting. 13th, attended Sommerton Meeting. Thence attended meeting at Sunbury, Richland, Goshen, and the Select Meeting at Stillwater. 23d, attended meeting at Stillwater. 24th, attended Ridge Monthly Meeting. Thence returned to Stillwater; 30th, attended Pennsville meeting; thence to Chesterfield Meeting, which was large; thence to Plymouth, and had a meeting there on the 3d, and arrived at Cincinnati, 5th of 6th month, and attended meeting there the 6th. Then had an appointed meeting at Elk. Thence to New Hope, and attended meeting there. 10th, at Westfield Select Quarterly Meeting, held at Salem. 11th, attended with the African Committee. 12th, attended Westfield Quarterly Meeting, where Joseph was highly favored. 13th, attended their meeting, and an appointed meeting at 3 o'clock, at Silver Creek. Thence to Millborough – Joseph was favored at both the last meetings. On second day, we attended meeting, at Poplar Ridge, which was favored. 15th, had an appointed meeting at Orange. Thence to Woodbury, and attended an appointed meeting at Chester. 19th, at Dover; then to Concord, and

New Garden, on the 20th. 21st, at Newport. 22d, at Arby meeting. 23d, Cherry Grove. 24th, at Lynn. 25th, at Jericho. 26th at White River. 27th, at Duck Creek, then to Sparrow Creek, L—— Creek, Popple Run, West River, Springfield, Nettle Creek, and attended Westbury meeting, the 4th of 7th month, first day; then to Flat Rock, Clear Spring, and the mid-week meeting at Spiceland, on the 7th; thence to Duck Creek, and Elm Grove, which was fully attended 10th, at Raysville, then to Carthage, Walnut Ridge, Little Blue River, Sandy Creek, In Driftwood, Blue River, Beech Grove, Lick Creek, and Blue River Quarterly Meeting, on the 25th and 26th. 30th, had an appointed meeting at Hopewell. 31st, at Bethel, in Wayne county, Indiana. 8th month, 1st, at Milford meeting; then to West Grove, Fairfield, West Branch, Mill Creek, Concord, Randolph and Mill Creek again. Then returned to Randolph. 18th, Joseph attended Waynesville Select Meeting. 14th and 15th, at Miami Quarterly Meeting. 17th, attended Mill Creek Monthly Meeting, then to Union. 19th, at West Branch Monthly Meeting. 20th, Joseph attended the Select Quarterly Meeting. 21st, we attended the Quarterly Meeting at Branch, and on first day following, the public meeting. 25th, attended Monthly Meeting at Richmond. Then to New Garden Select Meeting and Quarterly Meeting. Next day attended the public meeting. Thence to Somerton, Beech Creek, Oak Ridge, Deer Creek, Missineway, New Hope, and Centre meeting. Then moved forward for Allum Creek Quarterly Meeting, and on the way attended Carmel Preparative Meeting, Westland meeting, also a Select Preparative Meeting, and Goshen Monthly Meeting. On the 23d of 9th month, attended Allum Creek Quarterly Meeting, and after it we went to William Gidley's. We then attended Allum Creek, Gilead, and Owl Creek meetings. Then accompanied by our kind Friend, Birthday Cone, we passed on to Joseph Healey's, in Greenwich, and attended that meeting. We arrived at Huron, the 2d of 10th month. Thence by steamboat to Buffalo, where we arrived on the 3d. We then proceeded to Lockport and attended an appointed meeting there on the 5th. The 7th, we attended Farmington Quarterly Meeting for worship, and were at Rochester, on first day, the 10th, arriving safely at Utica, on the 15th.

The following account is given by Benjamin Taber, who took Joseph Hoag from Utica to his own home: "On the 21st of 10th month we rode thirty-two miles, part of the way through deep mirey roads. 22d, we traveled to Galway and lodged at Caleb Palmer's. Seventh day, 23d, we rode thirty-two miles to Isaac Mosher's in Queensbury, and attended that meeting on first day, the 24th, and lodged with Caleb Dean. Second day we went to Luzerne; Uncle Joseph appointed a meeting there for the next day at eleven o'clock; after it we returned to Queensbury, and attended their mid-week meeting on fourth day. We then attended four appointed meetings as follows: Glenn's Falls, Nider, Gurney Settlement, and Kingsbury; the latter a crowded meeting in a school-house; all of which were seasons of favor, and spiritual refreshment; especially the last one among the Baptists, where the outward, shadowy, figurative law was brought to view, and contrasted with the inward and spiritual law of the spirit of life; showing that as the former was but as the shadow, or figure of the substance, it must decrease and give place, when the substance was brought experimentally and feelingly to the heart. Then as the former decreased, the latter would increase – as it was practically abode in – to that of perfection in holiness, in accordance with the measure of the gift of the grace of God. It was a season of favor to the people, and one to be remembered. One of their deacons was so far convinced that he left the Baptists, and has been a pretty steady attender of Friends meetings ever since. First day, the 31st, we were at Queensbury meeting. Truth owned the testimonies delivered, and we were enabled to leave them with peaceful enjoyment, which seemed to render our journey pleasant to our homes. We traveled that afternoon fourteen miles to Isaac Osborne's. Next day rode to Cornwell, forty-three miles. Third day morning the 2d of 11th month, we started very early, and rode twenty-four miles in season to take refreshment before attending Ferrisburgh Select Preparative Meeting; thence to Uncle's home."

As our beloved Friend Joseph Hoag, did not keep any account of the preceding journey himself, probably owing to his advanced age and infirmities, the following will no doubt be interesting to Friends generally. It appears by the records

of Ferrisburg Monthly Meeting, Vermont, that he obtained a minute of concurrence, to perform a religious visit to some parts of Ohio, and nearly all the meetings in Indiana Yearly Meeting, which was dated 4th month, 29th, 1840, which he returned the 3d of 11th month, 1841, with returning minutes from West Branch, Red Stone, and several other Quarterly Meetings, with a large number from different Monthly Meetings, all expressive of his company and gospel labors being satisfactory; except one, which expressed that his company and deportment were satisfactory.

After his return home in the 11th month, 1841, he attended the Yearly Meeting in New York, in 1842, and nearly all the meetings in Ferrisburg Quarter. Having obtained a minute of concurrence from Ferrisburg Monthly and Quarterly Meetings, the former dated the 3d of 8th month, 1842, to perform a religious visit to the meetings of Friends within the limits of Indiana Yearly Meeting, he left home, in company with Samuel Peasley and wife, and Johanna Worth, in the 9th month, 1842. He afterwards visited most of the meetings within Indiana Yearly Meeting, extending as far west as Iowa, where he spent a considerable portion of one winter, with his son Joseph D. who had recently removed there. He returned back to Willis and Ann Smith's, at Greenwich, Ohio, from whom the following account has been received.

“We think it was in the latter part of 7th month, 1844, that Joseph Hoag came to our house, being desirous to go to Lake Erie to embark for home. He mentioned, that though he was preparing to return, there was a cloud before him, and that he could not see his way clear; yet said, we might prepare a carriage for him to start the next morning, He got up in the morning, and went to the door to go out and wash (not suffering water to be brought to him), and fell from the door on the ground. He was raised on his feet, and still persisted in the attempt to wash his face and head, but growing faint, was helped into the house. We attempted to lay him on the bed, but it gave him so much pain, he was placed in an easy chair, in which he remained, (though sometimes raised upon his feet) for more than two weeks, without a murmur or a groan that we ever heard. After he was able to converse, he said that he now saw the cause of the

cloud that was placed before him; that his Master required it of him to go to a Monthly Meeting, which he named, to assist a remnant of that meeting, who were borne down by the other part, and said, that if his Master raised him up, he should return; which he did on his recovery, to his satisfaction, as he expressed when he came back to our place. And also said, now he thought his work was nearly done, that his Master would send him of no more errands; and appeared cheerful. During his confinement at our house, he frequently expressed his concern for the Society of Friends; also, that he believed there was coming a more trying time to Friends than they had ever known, because the old dragon was about, and had already in some places, turned himself into the appearance of an angel of light, and would draw many stars, yea many who had been bright stars, to the earth, by his fine speeches – but that he believed there would be a remnant, that would be preserved, though in the furnace of affliction, and that this remnant would grow, and eventually fill the earth; Many, very many, were the times he expressed a concern for some of his own family, who were in high standing, and had known the time when they spoke tremblingly; then they were on good ground, but now he feared for them. Often would he exclaim, ‘O, poor —, thou thinkest thou art rich and strong; but if thou only knew thy nakedness, thou wouldst sit in sack cloth and ashes.’ We could fill many sheets with his expressions whilst confined, but perhaps this may suffice. We know that some here and at other places say, he was childish, but we believe, he was a strong man in the Lord.”

It appears from the records of Ferrisburg Monthly Meeting, that he returned the forementioned minute the 28th of 8th month, 1844, with returning minutes from Indiana Yearly Meeting, from Western, Blue River, and White Lick Quarterly Meetings, with a large number from different Monthly Meetings, expressive of his company and gospel labors while among them, being satisfactory.

The following was taken down in his own words, by his daughter, the late Hannah H. Battey: “I attended the Yearly Meeting in New York, in 1845, which to me was a painful, distressing time, especially some of the sittings; though unable to hear one word that was spoken in meetings, I believe

I was not void of a true sense of the present situation of our Society. I was in company with —, and —, they carried high heads and lofty looks, and appeared in high spirits. There was a great deal of conversation; I could not hear it, but I felt it, and it distressed me. I found by inquiry that I was not mistaken as to the subjects conversed upon. I mused often upon my present as well as former feelings, respecting the situation of the Society in New England Yearly Meeting, particularly their treatment of John Wilbur. Sometimes I would say to myself am I deceived, or am I not! They do not tell me much about it, but I cannot get rid of the impression that he has been, not only a sufferer, but a deeply injured man, and that by false brethren. If so, will not one be raised up to plead his cause, or defend him in this day of trial?"

The following information is obtained from the records of Ferrisburg Monthly Meeting.

"On the 28th of 2d month, 1845, our aged Friend Joseph Hoag, obtained a minute to perform a religious visit to Friends and others, in the western and northern parts of Ferrisburg Quarterly Meeting; which he accomplished in the 6th and 7th months following.

He also obtained a minute on the 1st of 10th month, 1845, to pay a religious visit in some places in the compass of Saratoga Quarterly Meeting; which it appears he was enabled mostly to perform.

These appear to be his last religious visits with minutes. He attended New York Yearly Meeting, in 1846.

9th MONTH, 5th, 1846.

It is with painful feelings that I believe it is incumbent on me to cause to be placed on paper a pretty full and explicit account of some conversation of mine, which took place at New York, in the time of our last Yearly Meeting, in consequence of reports getting into extensive circulation, very different from my understanding, or my intention to convey; I have therefore requested Amos Battey, to act as scribe for me. I put up at Mahlon Day's, where — —, an aged Friend — who had long been in good standing as a member of our Society, but had latterly taken a decided stand with the

larger body in New England – also put up, who showed great respect for me. Conversation by different persons was often started, as I thought, to get my sentiments in regard to the present existing troubles in our Society; and when pressed pretty close, I generally answered in this way: I think I see an unhallowed fire on both sides, and it all comes out of one focus. By this unhallowed fire, I meant the heat I discovered in different individuals on both sides, in conversing on, the subjects. And I said, if you will quarrel and divide, I do not see but I shall be left alone, for I have no unity with these fires that all come out of one focus; for I did not come here to be busied about the concerns of another country, and another Yearly Meeting, out of doors, where they cannot decide or settle anything, but get into a heat, and sometimes censure; if this is not a strange fire, I do not know what to call it. I said this to show them my views, for I am not a party man, but one who wishes to stand firm to the ancient principles, as held by our early Friends.

But to proceed. I was much noticed by ——. I had considerable conversation, in which I brought to view a number of events, which had taken place since the first gathering of our Society, in which there had been a defect, not only in regard to the right and faithful support of the discipline, but also in regard to doctrine. I told —, I had never altered my sentiments that I was sensible of, one hair's breadth, through all the Hicksite concern, *nor in this*; for when I was fully convinced of our ancient principles, I was as fully convinced of the propriety and right of our discipline, and Church government of our forefathers. — with a smile, answered, "I never thought thou had." By this time, all, were gone out of the room but —, and myself, and I supposed out of hearing. We both sat silent awhile. It was in my mind, to tell him what I saw in the meeting on second day afternoon. I sat and mused, until much of its lively feeling was lost. This made me think more seriously, and it returned with equal clearness. I still mused, until it seemed to me like the blaze of a candle nearly gone out, and I felt not as I wanted to. I began to think I almost wished I had let — have it, but it came again with increased clearness. I turned to him and said, "I have a mind to tell thee, what appeared

to me as I sat in meeting." He said, "I am willing to hear it." I then said, "It opened to me in the clearness, that many of the leaders of our Society, (meaning our Yearly Meeting as then being held) were in danger of running into ranterism, and not know it; and it would be in this way; in speaking to business, which every concerned member has a right to do, and to give their reasons therefor, if need requires; but there is a class that will do all this, and then take up more time in preaching in favor of their sentiments, and sometimes double the time. The Ministry is a pure gift, and ought not to be mixed with other matters. Elias Hicks practiced in that way for many years, and see what he came to; and several others in my day have very much run down, and some entirely out. After informing him that I told him this for him to remember, for I thought I should not live to see the effects that would follow, in consequence of that spirit spreading, but thought he would; here the discourse stopped for that time.

In the course of the next day I was sitting alone; — came and sat by me, and in the appearance of much solidity, said, he had thought much of our conversation, that we had the day previous. He proposed for me to read and sign a paper, which he had written on the subject. I declined, as I could not well read strange hand-writing, and my hand trembled so, that I had not pretended to write in some time. He then read it to me. He had got a long preface to it, so that I concluded I should not put my hand to it. I made no remark to him, but I thought he seemed unwilling to give it up; yet all the time he carried the idea that the subject had so impressed his mind that he felt most easy to write it, to lay by and keep, as a testimony, to have recourse to in a future day. I had no thought that he had any other object in view, and I consented for him to put my name to what I had said, which he had asked the privilege of; but in looking it over, I grew uneasy and took — aside, and told him in substance, that if he kept that paper, he must draft it off; and the preface that he had written, put at the head of the sheet, and strike a black mark across the sheet and put his own name to it as the author; then under it thou mayest write what I said on the subject, but put it in the same words as near as thou possibly canst, and to that thou mayest put my

name, and under my name I want thee to put a note, that I also observed, that there is a class that would be careful, neither to meddle, nor move, only as they see in the clear light of the Lord, was required by Him; and when they had done their duty, leave it all to the Lord, keeping their eye single to Him, and no where else. These will be preserved to the end, for He always had a people and always will; and it is this class only that the Lord always owned and kept, and always will, while He remains to be an unchangeable God.

After this I turned to ——, and told him, “I see my mental faculties are failing, and should I be drawn off from the Truth, as Hugh Judge was, and thus bring a reproach upon the Truth, then let this all be put in oblivion, that it never be known that such a writing ever was;” which he appeared to assent to cheerfully.

JOSEPH HOAG.

Neither had he assented to any writing understandingly, which might carry a different meaning to the foregoing. And as he wished us to be witnesses, we have hereunto set our hands.

RUTH BATTEY,	WILLIAM C. BATTEY,
LYDIA WORTH,	LOUISA BATTEY,
NICHOLAS BATTEY,	THANKFUL BATTEY,

As the subjects alluded to in the following vision, are of general interest, and much expression having been given in favor of its being appended to this journal, it is concluded to do so:

“In the year 1808, probably in the eighth or ninth month, I was one day alone in the fields, and observed that the sun shone clear, but that a mist eclipsed the brightness of its shining.

As I reflected upon the singularity of the event, my mind was struck into a silence, the most solemn I ever remember to have witnessed, for it seemed as if all my faculties were laid low, and unusually brought into deep silence. I said to myself, ‘what can all this mean? I do not recollect ever before to have been sensible of such feelings.’ And I heard a

voice from heaven say, 'This that thou seest, which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression; I planted them here among the people of the forest. I sustained them, and while they were humble, I blessed them and fed them, and they became a numerous people: but they have now become proud and lifted up, and have forgotten Me, who nourished and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty; and I have taken quietude from the land, and suffered a dividing spirit to come among them. Lift up thine eyes and behold.' And I saw them dividing in great heat. This division began in the Church upon points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations, and in its progress and close, the effect was nearly the same; those who dissented, went off with high heads and taunting language; and those who kept to their organized sentiments, appeared exercised and sorrowful. And when this dividing spirit entered the Society of Friends, it raged in as high a degree as any I had before discovered, and as before, those who separated, went with lofty looks and taunting, censoring language; those who kept to their ancient principles, retired by themselves.

It next appeared in the Lodges of the Free Masons, and it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics throughout the United States, and did not stop, until it produced a civil war, and an abundance of human blood was shed in the course of the combat. The Southern States lost their power, and Slavery was annihilated from their borders. Then a Monarchical power arose—took the Government of the States—established a national religion, and made all Societies tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and heard a voice proclaim, 'this Power shall not always stand, but with this Power I will chastise my Church until they return to the faithfulness of their forefathers. Thou Seest what is coming on thy native land for their iniquity, and the blood of Africa; the remembrance of which

has come up before me This Vision is yet for many days.”

I had no idea of writing it down for many years, until it became such a burden, that for my own relief I have written it.

JOSEPH HOAG

A TESTIMONY

OF STARKSBORO MONTHLY MEETING OF FRIENDS,
CONCERNING

OUR BELOVED FRIEND,

JOSEPH HOAG, DECEASED

The subject of this memoir was the eldest child of ELIJAH and PHOEBE HOAG, and was born the 22d of 4th month, 1762. He very early in life manifested an inclination to sobriety, and the steady attendance of religious meetings; often feeling his mind tendered and his understanding enlarged, he became desirous of living an upright and holy life; yet being of a quick and unstable disposition, he often fell short of the fulfillment of those good resolutions, and the convictions he felt for these, his short comings, at times caused him to weep, and promise amendment of life; thus several of his juvenile years were passed.

At intervals he was in an uncommon degree permitted to partake of the incomes of heavenly intelligence, which unfolded to his mind things of a deep spiritual nature. It was an early period when he witnessed a clear evidence that he should be called to the work of the ministry, and was shown the regions of misery and woe, with people traveling thither; the awfulness of this view caused him for a time to refrain from wrong habits; he was also permitted to have a view of the heavenly host, with a warning to repent, yet after these clear openings, when the time arrived for him to engage in the service pointed out by his Divine Master, he was unfaithful and disobedient; soon the tendering influences of heavenly goodness became much effaced, his mind alienated from the source of all good, and by listening to the insinuations of the enemy of man's happiness, he was left to doubt the truths of the Gospel, and embrace infidelity; while thus wandering from the fold of Christ, it pleased his Heavenly Father, in mercy to send a faithful servant, who was enabled to open unto him his condition and the doubts of his mind, closing his testimony in this moving language: "*That Jesus whom thou*

hast denied, hath opened unto me thy state and condition.” This so wrought upon his mind that he became penitent even unto tears.

The enemy then endeavored to make him believe that he never should arrive at a state of acceptance, tempting him to give up all hope. His afflictions under these besetments were great for some time, when the same minister was qualified to show him that this also was the work of the enemy, with more of a comforting nature. Being thus again encouraged, he resigned himself to the disposal of the Great Head of the Church, and came forward in his first appearance in the ministry not far from his eighteenth year, to the peace of his hitherto oppressed and afflicted soul.

For this change in his manner of life, he had much to endure from his former associates in folly, and found it necessary for him to withdraw from their company.

The enemy still continued to follow him with his insinuations, endeavoring to make him believe that the continued calls to come forward in the ministry were not from the right source; in this season of conflict and trial, he covenanted with the Lord, if he would send a servant unacquainted with his condition, to tell him he was rightly called, he would endeavor to be faithful. The Lord condescended to answer his desire, delegating one of his servants to inform him that his call was right, and to speak comfortably to him, encouraging him to faithfulness. Yet after having his request thus granted, he still hesitated, greatly abhorring a false ministry, and desired that his life might be taken as an acceptable sacrifice in lieu of the service. The Lord showed him that no other sacrifice except that of His own appointment would be acceptable, and that he had not kept his covenant after the desired confirmation had been granted. Being sensible of his disobedience, he once more resolved to serve the Lord faithfully, and henceforward his appearances in the ministry were more often; this was near his nineteenth year.

In the fall of 1782 he was married to HULDAH CASE (who had also acceptably appeared in the ministry.) Although their circumstances were rather limited, he gave up to apprehended duty, visiting in the love of the Gospel the neighboring meetings, and at times some more remote; these little services

were acceptable to his friends, and they officially approved of his ministry about five years from his first appearance.

In 1789 or 90, with the approbation of his friends, he removed with his family from his native place (Dutchess County, N. Y.,) and settled in Charlotte, Vermont, then a new country, where there were but few Friends, and they remotely situated. Here he continued to reside the rest of his days. In his new location he felt drawn forth in the work of the ministry, holding religious meetings in many places; thus was he made an instrument in the Lord's hand in gathering people to the Truth, so that in process of time, with the increase of Friends from other places, several meetings were established in those parts, in which he continued to labor, under the pointings of Truth, as a faithful watchman, through his long and useful life, to the edification of many. Neither were his labors in Truth's service confined to these, but several times he traveled more extensively, and on the 5th of 1st month, 1801, left his own habitation to perform a religious visit through New England Yearly Meeting, extending it to Nova Scotia and other British Provinces; having to travel some parts of this lengthy journey two or three times over, it occupied upward of one and a half years in the prime of life.

For several years after his return, being often out of health, he traveled but little, and that within his own Yearly Meeting, although it appears he spent considerable time in labors of love between that time and the year 1812; and again in 1816, he visited nearly all the meetings of Friends in Pennsylvania, Maryland, Virginia, North and South Carolina, and some parts of Tennessee, appointing some meetings amongst those not of our Society. In the two last visits he spent about twenty-eight months; many and deep were his baptisms, increased in consequence of that system of oppression which prevails in the southern portion of these United States. Yet endeavoring to follow the pointings of his Heavenly Leader, he experienced many preservations, and the incomes of sweet peace to his mind. After this he performed a visit of five months within his own Yearly Meeting, and on the 6th of 11th month, 1823, he left home to visit the northern and western part of New York, Ohio, Indiana, and some parts of North Carolina, Yearly Meetings. In this, as in several pre-

vious similar engagements, he felt constrained to travel some parts over the second time. Humbling as these requirements were, they afforded the reward of peace; 7,600 miles were traveled in a few days short of 21 months.

Previous to the separation which took place in 1828, his spirit was often brought into deep religious exercise, in beholding the introduction of a spirit of disbelief and misrule, and the inroads that were being made in the Society, through the influence of an unsound ministry. He as a faithful watchman upon the walls of Zion, gave warning of the approaching danger, and took an early opportunity with the principal leader in the defection, pointing out to him the unsoundness of his ministry, and the tendency of his course to spread disaffection in the Society; nor did he rest satisfied without extending his labors to others, boldly maintaining the testimonies of Truth. For his faithful adherence to the ancient principles and order of Society, he endured much contumely and scorn. Being one of the committee to assist subordinate meetings in their tried situation after the separation, his time was much taken up in that service the remainder of the year.

The following year he performed a general visit through the southern part of the Yearly Meeting, and has since acknowledged that he had not at any time of life witnessed more of the overshadowing influence of heavenly help.

In his 70th year he felt drawn to make a general visit through New England Yearly Meeting, and left home for that purpose in 5th month, 1831, returning in about ten months. It appears that this journey was attended with many deep baptisms of spirit; being shown the situation of society in those parts as he traveled from place to place, he discovered writings in circulation containing sentiments at variance with the established doctrines of our religious Society. After leaving the southern part of that Yearly Meeting he believed it required of him to return to Providence and labor with one in high standing, who was endeavoring to produce a change in the manner of doing much of the business of that meeting, insinuating that it could be better done by a committee empowered with authority than by the meeting itself. "I labored faithfully," says he, "with the individual, to convince him of the bad consequences of such a course, and that it would

eventually scatter and divide Society.” He also labored in public and private to convince Friends of the impropriety of suffering those unsound to be spread amongst them, expressing that if they were circulated within the compass of that meeting they would produce a schism. Thus we find this servant of the Lord at an early period, contending against those doctrinal innovations, which have since those days extended through most places in Society, laying waste its principles and changing its order.

After this he was favored, to the satisfaction of his Friends, and we doubt not to the peace of his own mind, to perform quite lengthy visits, one in 1832, and one in 1840 and '41; and again in 9th month, 1842, in his 81st year, under the infirmities of age, he left home, visiting most of the meetings in Indiana Yearly Meeting, extending his visit to Iowa. Whilst out on religious visits, especially in his advanced age, he was several times reduced to so low a state of health that doubts were entertained of his recovery, and in the last visit, having returned to Greenwich, Ohio, (in the summer of 1843) thinking to embark for his own residence, although he expressed to the Friends where he was staying, that there was a cloud before him, he was suddenly taken ill and confined for some time, not able to rest on a bed for more than two weeks. Upon his recovery, he found it required of him to return, and assist an oppressed remnant in a certain Monthly Meeting; this service being performed, he returned to the same Friend's house, and appeared cheerful, expressing his belief that his work was nearly done. He performed but few, and these but short, visits after his return. During the aforesaid confinement in Ohio, he manifested deep anxiety, not only for some of his own family, then in high standing, but for the Society at large, under the conviction that there was a more trying time coming than Friends had before known, expressing his belief that many stars – yea, many that had been bright stars, would be drawn to the earth, through the transformings of the evil one, yet he was decided in the belief that a remnant would be preserved.

Inasmuch as we have oft-times been favored with the pleasant company, the cheerful conversation, and the deep searching ministry of our worthy Friend, we are concerned to

give forth this testimony respecting him, although he was not a member of this meeting.

Being a man of good understanding, and having a retentive memory, and a mind seasoned with grace, his conversation was truly instructive, and his services for the maintenance of good order in the Society, were very useful. As an experienced father in the Church, he was tender and affectionate to the young and inexperienced, watching over them for their good, with desires that they might be gathered into the fold of Christ, and under the teachings of His Spirit come to a full understanding of that which pertains to their growth in grace and the saving knowledge of Jesus Christ. But to those who were disposed to slight the counsel of their Friends, reject the witness for truth in their own breasts, and to set at naught or trample under foot the order of society, he was clothed with the spirit of judgment, and authority to place it upon them.

But perhaps of all the qualifications with which a wise Providence had endowed him, he appeared most conspicuous in the gift of the ministry and the spirit of prophecy. Often was he qualified to enter with great clearness into the state of individuals and meetings. We are able to call to memory certain occasions, when, in obedience to his Heavenly Leader, he came amongst us, and in the authority of the Gospel disclosed things known to but very few; and divers are the occurrences, when in the vision of light, he was led to announce the near approach of death, in some instances that it would be sudden – no time given on a bed of languishing.

Many among us can recur to testimonies delivered by him, wherein he was permitted to see, yea, rather was shown and was authorized to depict with much clearness, what would take place in the Society. At one time (about the year 1838) he expressed that a separation on account of doctrine would take place in that meeting, (Ferrisburg Quarter) and feeling full confidence in the opening, in the authority of Truth, remarked, “Friends, you may pencil it down if you please.” The fulfillment of these predictions is an evidence that his authority was from Him who knoweth all things, and can see the end from the beginning. Neither did he expect that these troubles in Society would be confined to a small place, for

he as a faithful shepherd had watched with sorrow the diffusion of sentiments, inimical to the principles of Friends, the effect of which would be to produce discord and disruption in many parts of the Society. He attended the Yearly Meeting in 1845, and again in 1846, both of which were to his experienced mind seasons of deep exercise, under the belief that things were carried in a wrong channel, although unable to hear what was said. Truly his spiritual vision was yet clear, and that ear, long acquainted with the voice of the True Shepherd, was open to His teachings.

He believed it right to keep, by writing, some account of the religious services and exercises that he from time to time had passed through in his pilgrimage, but from negligence or the infirmities of age, it was with great difficulty he could use the pen; and he had omitted, for some years, to continue the account.

Feeling uneasy in regard to these omissions, he, at the suggestion of his wife, in the summer of 1845, brought his writings within the limits of this meeting, for assistance in taking down additional accounts and the regulation of some partially done, and feeling easy with their present location, he placed them the following winter, by writing, in the hands of two of our members with instructions not to suffer them, after his decease, to fall into the hands of any who would destroy or cause them to pass into oblivion, or into the hands of any persons who have supported, or who may support either Elias Hicks or Joseph John Gurney, or advocate either of their peculiar tenets, feeling an assurance that some parts of them are in opposition to the doctrines propogated by the former, and many of those written by the latter. He further requested that if it became necessary, by reason of death or otherwise, to place them with some other person, that those who witnessed "this procedure" the survivor or survivors of them, should place them in the hands of some sound, substantial Friend or Friends.

His remained to be a tribulated path; he was censured for his faithful opposition to those unsound views, and the misrule in support of them which were agitating Society on the one hand, and on the other frequent were the reports that he had changed his views respecting them; on being informed

of the latter, he requested that when such statements were made, they might be contradicted on his behalf; at one time when informed of these reports being much spread abroad, he showed deep regret that such efforts should be used to make him appear different from what he was, and wept at the injustice done him.

The last time he attended this meeting was about the 1st of 9th month, 1846. Having endeavored to place on paper some statements to leave as a testimony in refutation of the many incorrect reports relative to a change in his views in regard to what was transpiring in Society, he came amongst us to obtain some assistance, that they might appear more legible than he could make them. This being accomplished, he expressed that he now felt satisfied with his writings, and easy to leave them, and soon returned to his own habitation, and finished his course on the 21st of 11th month following, in his 85th year. During his last illness, of about five weeks continuance, he conversed but little, though at times observations dropped from his lips deeply instructive. A few days before his close, he took an affectionate leave of his wife and other relatives present.

From the knowledge we have of this dear Friend and the course he pursued, we feel safe in asserting that through the different changes and trials which have befallen our religious Society in his time, he adhered to its ancient doctrines, and was opposed to all and every innovation upon them. Truly it may be said, he "fought the good fight, he kept the faith," and having finished his course, has doubtless received a crown of glory that fadeth not away.

Signed on behalf of Starksboro Monthly Meeting, held the 4th of 3d mon 1853.

James Harkness,
Susannah Hoag, Clerks.

The foregoing Memorial, from Starksboro Monthly Meeting, concerning our beloved Friend, Joseph Hoag, deceased, was read in this meeting, and after mature deliberation was approved and directed to the Meeting for Sufferings, having the women's concurrence therein.

Signed by direction of Ferrisburg Quarterly Meeting of
Friends, held at Starksboro the 5th of 5th month, 1853,

by AMOS BATTEY, Clerk.

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