The Travels and Gospel Labors of Joseph Thomas, Minister of the Gospel and Elder in the Christian Church

Joseph Thomas

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THE TRAVELS AND GOSPEL LABORS OF

JOSEPH THOMAS,

MINISTER OF THE GOSPEL

AND

ELDER IN THE CHRISTIAN CHURCH,

THROUGH VARIOUS PARTS OF THE WESTERN COUNTRY,

INCLUDING

A TOUR AMONG SOME OF THE

INDIAN NATIONS;

GIVING A DESCRIPTION

OF

THE COUNTRY, THE MANNERS OF THE PEOPLE,

AND

THE DIFFERENT RELIGIOUS SECTS, &c.

WINCHESTER.

PRINTED BY J. FOSTER.
PREFACE.

THE design of this publication is not merely to satisfy the curious; but to lay before the reader those particulars which I at first recorded for my own satisfaction. As several months of my travels were in distant parts from the place of my nativity, I have taken notice of things daily as they occurred. In this history of my travels I have not confined myself to relate my religious exercises only, but the subject is naturally diversified as was most satisfactory to myself.

Sometimes I take notice of my own feelings—sometimes of the apparent success of my ministry, and sometimes of the situation, soil and produce of the country.

For the satisfaction of my Christian reader I have noticed sects, parties, &c. and their conduct towards each other, in different places, as far as my knowledge extended—And especially I have remembered to inform him of the people who are called by no other name than Christian. As far as I could acquaint myself with the doctrine which they hold in different parts, I have laid before him, in short sketches, in different places of this work.

After the reader has gone through these pages he will consider what things I have suffered for the kingdom of God sake. He will be convinced that, similar to a servant of Christ in former days, I have suffered. In journeying, often in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

If these considerations lead him to seriousness, and this seriousness terminates in a transition from darkness to light, and enables him to be patient, continuing in well doing, and to seek for glory, honor, immortality, eternal, I shall feel thankful to God, and myself well rewarded.

It is scarcely worth while to mention my natural timidity to publish the following pages, and the many solicitations I have had to do so; though this has actually been the case, suffice it to say, that motives of good have influenced me to the work.
ERRATA:

In the preface, in the seventh line from the bottom add the word life. In the 7th page and 14th line from the bottom, for Emessa read Emera. In the 19th page and 23d line from the top, for 20 read 2. In the 20th page and 13th line from the top, for treacheries read traditions. In the 21st page and 15th line from the top, for torn read knocked. In the 26th page and 18th line from the bottom, for ten read eight. In the 29th page and 15th line, when you read 'just as God would have,' add me. In the 31st page and 18th line from the bottom, for that bombast read them bombastical. In the 40th page and 20th line from the top, omit the pronoun I. In the 43d page and 16th line from the top, for these read then. In the 45th page and 18th line from the bottom, for Barlemius read Barlemius. In the same page and 3d line from the bottom, for Canezige read Cane Ridge. In the 46th page and 2d line from the top, for 'and not one' read and but one. In the same page and 10th line from the bottom, for branches of creeks read branches and creeks. In the 55th page and 15th line from the top, when you read 'the kingdom' add of God. In the 63d page and 21st line from the top, for oft read were. In 64th page and 3d line from the bottom, for perishable read peaceable. In the 65th page and 8th line from the top, for Eden read it. In the 74th page and 11th line from the bottom, for about read against. In the 80th page and 4th line from the bottom, for 'what is called' read what was called.
October 14th, 1810.—I came to a communion meeting held by the Christian brethren at a meeting house called Appleton, on Reedy Fork, (a river) Guilford county, North Carolina. There were five preachers at this place, and one of them preaching to a large concourse of people, when I arrived. After sermon we broke bread and partook of the Lord’s supper, together with a number of dear disciples. After this solemn scene closed I gave a short discourse upon brotherly love. The people, who were accommodated with seats, in and out of doors, behaved with solemn attention. Many seemed to be melted into tears, while many more were rejoicing in God their saviour. In the evening I went to the house of a friendly presbyterian, who treated me with all the kindness of a christian. This denomination of people in these parts are in the practice of comming with all God’s people who allow it; and offer the same privilege to others when they spread the table themselves.

Monday 15th.—This morning I started for the Yadkin river; in the evening came to a town called Salem. The citizens are all Moravians. At night I attended their worship, which was in a large and spacious room, superfluously ornamented with four candlesticks, each holding six candles, and a large set of organs. When I saw them go through their round of ceremonies in that cold and formal manner which degrades the worship of God, I thought these words would well apply to them: Ye men of Athens, I perceive that in all things ye are too superstitious.

Tuesday 16th.—I came to brother T. Anderson’s, in Roan county, on Third creek, on the south side of the Yadkin river. I found him to be a dear man of God, much engaged, in his humble sphere, in the cause of Christ. I tarried in the neighborhood till Friday the 19th, on which day our communion meeting commenced. I will observe that the professors of religion here have been chiefly presbyterians... But for some time the most of them have not only recanted their Calvinistic doctrines, but have been uneasy in the yoke of bondage under which they groaned and labored for many years. Hearing the people in the west and east who were in the glorious liberty which belongs to the children of God,
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Christ to come and shew unto them the way of God more perfectly. Accordingly, brother Dooly from the western country has been with them for two or three months. These things have given their hireling preacher a sad alarm. He understood that some of his people intended to *commune* with us; and to intimidate them, he told them last Sabbath (as I understand) that as many as did so should certainly be *excommunicated* without any redress. He (Mr. Kirkpatrick, the presbyterian preacher) also told his hearers "that he would rather see a flood of fire and brimstone rolling through the land than for those preachers (alluding to those under the name of Christian) should come there," and warmly warned his hearers against hearing us. Notwithstanding all this, on this day (Friday) we had a tolerable congregation. In the evening the people began to gather in from different quarters and settle on the ground similar to what is called a camp meeting. At night we held meeting to an attentive assembly.

Saturday 20th.--A large number attended, and many wept under the word preached. This evening there are about thirteen *camps*, or tents, on the ground. Preaching, exhorting, singing, or praying, continued from 12 o'clock the remainder of the day and all night.

And Sunday 21st, about sun rise we began preaching again—one sermon was delivered. At 10 o'clock preaching began again. Two sermons were delivered, and then we proceeded to break bread; and though the brethren were under the hard sentence of excommunication, when an invitation was given to come to the Lord's table, about fifty five came forward and chose to obey God rather than man. Surely the glorious Lord was unto us a place of broad rivers and streams this day. This was a time of such happiness, love and power among the people that I expect never to forget it.

Monday 22d.--In the evening our meeting closed. During this meeting we had the pleasure of seeing two souls happily converted to righteousness; many joined in christian union, some mourning and seeking him of whom Moses in the law and prophets did write; and at our parting nearly the whole assembly melted into tears; for we expected not to see each other again till we meet to part no more.

Tuesday 23d.--I started for the frontiers of Tennessee and rode till night and fell in at a friend's house, who had a corn husking. After supper, I was invited to preach to the laborers.
I did so, upon 1 Peter, 1 chap. 24 ver. The most of my hearers were stiff seceders; but they heard with attention and appeared to be solemn.

Wednesday 24th.--In my travel, my astonished eyes were struck with a wonderful sight of a natural curiosity. A high rock projected with an oval form to the height of about 55 feet, which descending, graduated and formed a second, in a similar shape, about 15 feet in height, over which a stream of water was seen to roll; in all finishing with a specimen truly convincing of the existence of an invisible creator.

Thursday 25th and Friday, 26th.--Mine eyes were busied with viewing the variegated scene which the mountains at the head of Holston, Wataga, New River, &c. presented.

Saturday 27th.--I passed through Jonesborough and Leesburg, in East Tennessee.

Sunday 28th.--After riding eight miles, I called at Green Town; gave out for preaching, and at 12 o'clock I preached in the Court House to an attentive assembly. In this town and its vicinity the presbyterians have had the sway; but for some time have been much divided among themselves. The two preachers who resided here differed in their sentiments. One became a Hopkinsonian, the other treated him rough, and finally each of them took a party, and became violent against each other.

Monday 29th and Tuesday 30th.--I passed through some fertile bodies of land and crossed the spacious and beautiful streams of Clinch and Holston.

Wednesday 31st.--At night I took up at a house on the bank of the Big Emera river, five miles from the Indian nation, where there was a corn husking. The landlord was a friendly presbyterian. He invited me to preach to the people. I did so; but while I was speaking a message which was of a delicate nature came to the house; consequently the women departed, making a great bustle and confusion in the meeting.

November, Thursday 1st and Friday 2d.--I passed through the wilderness. Here are about ninety miles in which are three houses. The weather is now cold, and yesterday it rained which made it extremely disagreeable to me. Add to this my provision exhausted, and I was reduced to extreme hunger. This evening I crossed Spencer’s hill; it is a dreadful place for waggoners and travellers. At the bottom of the hill, on the North West side there is an astonishing sight of broken waggon wheels, chair wheels, &c. but of late there is a new road cut
round the hill, which is a much easier way passed.

Saturday 3d.—In the evening I came to Cumberland river. I crossed it a few miles above Carthage (a small town) and came to the old settlements of Cumberland.

Sunday 4th.—I arrived at a great meeting held by the Christians at Hopewell meeting house, on Bledsoe creek. Here I preached with great liberty and comfort, seeing the people's hearts were unanimously accessible and open to the truth. There were about 21 preachers at this meeting. Here I became acquainted with brother J. H. Haden, who was then from Georgia. He is a young man of brilliant talents, and bids fair for a useful man. We were both strangers in this country and to this people; but we were kindly received, and our labors were attended with—a peculiar blessing.

Here I cannot forebear to admire that hand who makes the solitary wilderness blossom like the rose, and the barren mountains sing for joy; how he has lavished out his richest blessings upon this distant land. Here I discover the face of the ground as an extensive, fertile bottom. All nature smiles with plenty, while the prolific earth is pregnant with her loaded fields of corn. The timber is large and stands thick upon the ground. The growth is poplar, walnut, buckeye, sugar tree, &c. &c. The soil and climate is adapted to the plentiful production of corn, wheat, rye, tobacco, cotton, sweet and Irish potatoes, etc.

Monday 5.—I attended social meeting (sometimes called conference) with the brethren, and congratulated them on the rapid progress which the Christian church has made within a few years. The preachers and people that attended this place who are called Christians, unanimously, I believe, reject the doctrine of what is called a satisfaction to divine justice by the death of Christ. Neither do they believe in what is called the Trinity. They believe there is one God and one mediator between God and men, the man Christ Jesus. They also think that this God was not angry at the human family for what Adam done, nor stood in need of a satisfaction; but he so loved the world that he gave his son to be a salvation to the ends of the earth. These people have many opponents in these parts; they are also called, by way of derision, schismatics. But they appear to possess an uniform spirit of love and friendship to all denominations.

Tuesday 6th.—I crossed Cumberland river again, and came to
Wednesday 7th.--I abide here, reading, praying and longing for the redemption of Israel.

Thursday 8th.--I began to read Bonnet's enquiry, and found him to offer convincing arguments upon the authenticity of the scriptures. But I think the scripture is well authenticated without any help.

Friday 9th.--A communion meeting commenced at Bethlehem meeting house; but being an inclement day, the prospects of worship appeared gloomy.

Saturday 10th.--I preached, first from Heb. 3. 2. The christians were much engaged, and the ungodly seemed much affected with the weight of truth. I was much engaged, while preaching, that I fell on my knees and prayed and beseeched my dear hearers to embrace pure and undefiled religion. At night the exercise of the people exceeded any thing that I have yet seen.

In this part of the country many of the people have an exercise called the *jirks*. When it comes upon the subject he is deprived of his own power, and sometimes of his speech, so long as it continues on him. He is thus taken with an irresistible force, altogether off his feet and dashed to the ground or floor, and from one place to another, sometimes hours together. The spectator is astonished because he is not immediately killed, and still more so, when, after this exercise is off, he finds the subject has received no hurt. In what is called *dancing* [at meeting] shouting and clapping of hands, there may be deception used, but in this exercise there is none; for it is certainly an irresistible power of some kind. Men and women, religious and irreligious have it.

Sunday 11th.--There was a mixed multitude of hearers to preach to. I addressed them first. Some were mad, some were pleased, some wept, and some laughed at what they saw and heard.

At night the power of God was truly among the people; some rejoiced aloud, and others wept bitterly. A drunken man attempted to disturb the worship, but a justice of the peace soon caused him to withdraw.

Monday 12th.--Early in the morning, at the house where many of us lodged, I gave an exhortation, under which many appeared to be much animated. The business of ordaining a preacher to the office of an elder being a duty of this day, it
was proposed that we should fast and pray. The evening coming on and the parting of dear brethren and mourners near at hand, the whole congregation were dissolved in tears.

Tuesday 13th.--At night, after riding about 36 miles, I preached on Luke 1, 79, with uncommon liberty. The people were attentive, and some much affected. I am now on my way to Duck river, Muscle Shoals (of Tenn.) and the Mississippi Territory.

Wednesday 14th.--I fell in at one Mr. Nun's and found him to be truly a singular man, and one in whose company I had but little comfort. He is disposed to discard the man for his sentiments; a very arrogant way indeed.

At night at a little cabin near the fishing ford, on Duck river, I preached to a few lively, zealous christians. The people who are called christians are in these parts also called by their enemies scismatics. I am now on Duck river, where the inhabitants are thinly settled, in low, small, log cabins. This land is vastly fertile, and yields corn at almost an incredible increase. Corn may now be had here at twenty-five cents per barrel.

Thursday 15th.--I travelled several miles, to an appointment, in the rain. The inclemency of the weather was such that no people turned out. At night I took sick which continued during the night.

Friday 16th.--I still feel unwell, but I must continue my travel. In the morning I started on my journey in order to be at the two days meeting, to be holden not far distant from Columbia (a town) low down on Duck river. This day I travelled about thirty miles; I passed two houses and eat nothing during the day. As I have come through the most of the Duck river country, I will observe that the land is generally very good and surprisingly level. A thick growth of the largest timber and especially there is a great quantity of sugar tree. These parts are but partially and indifferently watered. I have seen but two springs in riding sixty miles. I am told that water is easily come to by digging. At night I came to brother Davis's, but not without much pain and affliction.

Saturday 17th.--We attended meeting, and found that "they that wait upon the Lord shall renew their strength." One thing I have cause to be glad for, that I scarcely speak to any congregation lately but I see and feel happy times. I see the children of God happy every day, and sinners are cut to the
heart by the sword of the spirit which is the word of God. At
night we truly had a refreshing shower from the presence of
the Lord.

Sunday 18th.--It rained incessantly from morning till the
afternoon, in consequence of which there were but few that
attended meeting; but those who came out were made happy in
Jesus and were united together in love. One thing I observed
that the christians (so called) about here, though they have
floods of persecution and many difficulties to encounter, bear
them with great resignation and patience. They are lovely,
friendly people, much united together, and wish to live in love
and union with all men, upon pure, primitive order.

I am now on Duck river, near Columbia, where nature hath
prepared almost numberless conveniences for the benefit and
happiness of mankind. Here the earth is rich and fertile, and
the climate is so happily accommodated to the soil that the
ground sends forth every kind of produce that is common to
America in the richest abundance. Here the forests are tall and
thick; timber of the largest size, such as poplar, walnut, beech
and sugar tree. Cane pervades the whole ground, and in
successive breaks waves its tall green head. The cane is the
most excellent summer and winter forage for cattle and horses.
The inhabitants live in a low grovelling manner, in little, low,
open huts, exposed to various inclemencies. It is highly
presumeble that in a few years this part will make an elegant
and conspicuous figure. The laborious and prudent husbandman
will send his produce down the gentle but mighty river, to New
Orleans, and get the delicacies of life in an abundant reversion.
He will build his dwelling fabric of the materials that are
common to his country, without much expense or toil. Here are
spacious levels, suitable for numerous and extensive farms. No
intervention of craggy rocks and towering mountains, but a
level and a most beautiful landscape spreads itself far and
wide and thus invites the traveller for days together.

Monday 19th.--Was a lowering day, which prevented me from
going to my intended place.

Tuesday 20th.--In travelling to my appointment on the river
Bigby, I was pleased with the romantic scene which this new
country presented before me. Oh how that God who giveth us
richly all things to enjoy, has poured the blessings of nature
upon this almost uninhabited land. For days past the land was
good, almost without choice, but nature hath this evening
invited me into a more propitious soil. From twelve to fifteen miles south of Columbia to earth lies clothed with all the extravagancy of its growth—timber and cane. This is what is called "the new purchase." The inhabitants settle here, some in small pole cabins, some in tents, several families have situated themselves in the stumps of hollow poplars. As this land is not yet disposed of by congress, every man who is disposed to settle here chooses himself a small plantation and makes the outlines of it by blazing trees with his axe. No one encroaches on the other, but all are particularly conscientious of their own. It is presumable that when the congress makes sale of this land, that they will give every tenant an opportunity to purchase his own improvement.

At night the inhabitants from four to five miles round met for preaching. They paid great attention to the word, but I saw little success. There is a preacher here of the christian church; he gave an exhortation, but coldness still pervaded the congregation. After this, while singing, the melting showers of grace warmed our hearts and we had a glorious time.

Wednesday 21st.—In the morning, while reading a certain composition, an old lady interrupted me, and in a very solemn manner said, "Ah my dear child you will not be permitted to live long upon earth." This alarmed me. I wanted an explanation; but she gave me none. I rode on to Richland creek. This day I crossed the ridge which divides the waters of Bigby and Elk rivers. Here is a body of poor, broken, stony land. But on Richland creek it is rich indeed; here the cane is tall and thick.

Thursday 22d.—On Elk river I preached to a few people, where the gospel was never proclaimed by man before. They behaved well, and seemed desirous to hear me of this matter again. I am now but a few miles from the Indians. This evening, after dark, I withdrew a stones cast into the cane, to pray to him that seeth in secret. After being engaged some time, I heard a dry stalk of cane break but a few steps from me; I immediately thought of Indians. I heard another break, and the impression was strong upon my mind that an Indian was at hand; I then rose from my knees, forgot the duty I was engaged in, and ran with all my might for the house. When I came to consider, I found that this was more the fright of the power of darkness than any thing else; for probably an Indian was not within a mile of me. When I found myself baffled from my duty
I felt ashamed and confused before God.

There is an Indian in this nation who is called Double Head. He has a quantity of land which he claims as his lawful right; and about three hundred white families have settled on it; and he has made a complaint to the governor, who lives at South West Point, and they are driving them off it; and the orders of law say, if they are not all moved off against next Tuesday their corn is immediately to be burnt up.

Deer and wild turkeys are very plenty here; there are some bears, and some panthers.

The inhabitants of these parts have a curious and most beneficial method of curing and preserving wild meat without salt. They take the flesh from the bones of the wild turkey, deer or bear, &c. and cut it in broad, thin slices, and then cut it in a similar manner to what our cooks do their meat for roasting; then they hang those pieces upon the points of thorns, until they sometimes get the thorn bush well loaded, which they hang over a large, hot fire, generally made of dry bark, and in the space of two hours, or a short evening, the meat becomes perfectly dry, so that no fly nor putrefaction can damage it. As salt is very scarce in these parts, this meat is very often eaten without any. Meat thus preserved is called jirk.

I have become fond of turkey jirk because it is tender, sweet, and frequently fat. To broil it upon the coals it becomes a little ashed and tastes as though it were tolerably well seasoned.

As the manner of taking wild turkeys in these parts is singular and ingenious, for the amusement of my reader I have taken notice of it.

They build a large four square pen, most frequently made of rails; they then dig a hole through the ground, beginning at the out side of the pen and gradually ascending comes up within the pen; then there is a board laid on the edge of the top of the hole, just large enough for the turkey to go through, and when he is in the pen they never once look for the place where they came in at, consequently they are altogether secure to the fowler, for the top of the pen is securely covered.

Once I rode by one of those pens and counted about twenty turkeys in it. What induces the turkeys to be thus penned is, the fowler scatters grains of corn in the hole and inside of the pen, thus the turkeys are led on till they are properly trapped.

Friday 23d and Saturday 24th.--I rode through a large extent
of uninhabited land. The most of it was exceedingly fertile and level, but no springs. I thought I would almost famish for water. Last evening I was much frightened at the screaming of what I supposed to be a panther.

"In yon deep, lonely grove I roand unseen,
Midst shady oaks and laurels ever green;
Where beasts of prey and prowling vultures haunt,
And the dread savage made my heart to pant."

Sunday 28th.—I arrived at Columbia. I preached in the court house, which is not yet finished. They paid great attention, and waited with patience, decency and decorum. A few minutes before preaching, while warming myself by the fire, a dissipated, ungenteel wretch spake to me in an indecent, abrupt manner. He used such obscene conversation that I do not think proper to dirty my page with it.

Meantime I was interrogated by another what profession I was of? I answered I was a professor of religion. But of what denomination? I said, of the religious denomination. Ah! but presbyterian, methodist, baptist, or what? I said I am of each. Are you a turn coat? (said he.) No, but I consider there are good people among all those denominations, and inasmuch as they were of God, I was of them.

This evening I went a few miles from town, and held meeting, and had a happy season.

Monday 26th.—Snowed, and I abode all day at brother Davis's.

Tuesday 27th.—I took my leave of a few kind brethren who lay near my heart. Our parting put me in mind of Paul parting from his Corinthian brethren who fell upon his neck and kissed him, when he said, I know that I shall see your face no more.

I rode thirty five miles towards Cumberland again. At night I lodged where there were a few people who loved God. I talked a few things to them upon 19 chap. of Job. We were all much comforted.

Wednesday 28th.—I preached at the fishing ford, on Duck river, on 1 John 3, 14, to attentive people. One, previous to the time, boasted (as I was informed) that he would attend to tree a scismatic. He being a preacher, after I closed I invited him to speak. The doctrine I delivered, he again proved and confirmed by various passages of scripture.

This kind of treeing scismatics pleased the people and
caused them to rejoice in Jesus. At night the people came to hear preaching without an appointment. I preached to them with much joy and liberty.

Thursday 29th.--I had to ride twelve miles in the rain. The rain was cold and the ground uncommonly muddy. No person met me at the appointed place. I retired to a private house and found the man to be a preacher, but of no denomination. In the evening he sent out and gathered the neighbors, and I spoke to them on Jam. 5, 7. There was but little appearance of good being done. After meeting, in conversing with the man of the house, I found him to be of a singular turn of mind; of a new and strange understanding of the scriptures. Family prayer he entirely rejected as being a burthen laid on by priestcraft. He said he would not object to my praying in his family; I told him I would pray with so such a man who had no faith in my prayers, and who counted it a burthen; so we omitted it. Though this difference in our opinions, I loved him, and verily think him to be a child of God, though, I think, in some errors. We were sorry to part. His name is to myself.

Friday 30th.--I wandered from my direct path, and was thrown out of my way 15 miles. I rode my horse in almost a full stretch to get to my appointment till 2 o'clock. At this time I found the people waiting for me; we had a joyful meeting. At night we also had a comfortable time, at the same place.

Saturday, December 1.--I discovered something of the fatal effects of religious bigotry and partyism. There are six denominations of christians in this neighborhood. They are extremely bitter against each other. They will hear no man preach but their own party. What a shame! What a disparagement to the cause of God, and what a stigma upon Christ who is not really divided. After preaching I rode 10 miles to my appointment on Stone's river. I had a comfortable time in preaching. I sat and taught the people.

Sunday 2d.--Was a rainy day, but the people attended without reserve. The Christian church is large in this place; the members are zealous and full of Godly piety.

Monday 3d.--Last night my horse broke out of the stable; and it is now ten o'clock, and he is not yet found.

Tuesday 4th.--During yesterday one or two of the friends were hunting my horse, but they could not find him. Now, according to my wants, a man offered me a horse to ride to
Cumberland. I accepted the kindness and attended my meeting. The day was cold, but the people attended with avidity to hear the word. Here I was met by brother Adams, who took me home with him. I found him to be a servant of the most high God, and a man of information and learning. He is a preacher of the christian church.

Wednesday 5th.--I preached at his house to a solemn and attentive people. At night, 7 miles distant, I met a crowd house of people, who came to hear the word of the Lord.

Thursday 6th.--At Bethlehem meeting house I preached to a large congregation. They were much affected. At night 5 miles off I preached to an attentive people.

Friday 7th.--Five miles below Lebanon (a town) I addressed the people upon these words: "Godliness is profitable unto all things." The people appeared careless and unaffected.

At night, though very cold, the people came out to hear. Miraculous power was displayed in the agitation of some of their bodies. Here I saw a very corpulent woman under the exercise of what is called the jirks. She was prostrated several times upon the floor and across the benches, till I thought she would be killed; but after meeting she told me she received no hurt.

Saturday 8th.--I crossed Cumberland river, and made for two miles above Gallatin (a town) I was informed that I was to preach at night; but when I came to the place the people had gathered and were dispersing. I was sorry for the disappointment; but the people gathered again for night meeting. They paid great attention, and I spake with uncommon liberty.

Sunday 9th.--I came to Hopewell meeting house where I first preached in this country. The day was cold, but the congregation was large and attentive. I spake with but little life or liberty. The people are decent and well behaved; but, I fear, are much hardened under the repeated sound of the Gospel.

I could not do many mighty works there because of their unbelief. In the afternoon I rode ten miles to Goose creek, and lodged at a namesake of mine.

Monday 10th.--I remained here to rest myself.

Tuesday 11th.--At night the brethren held their prayer meeting here. A methodist class leader was with us and took an active part.

Wednesday 12th.--I am unwell with a giddiness in my head.
and pains in my eyes. I feel as though I shall never get to Virginia again.

Thursday 13th.--Feeling the importance of precious souls, and longing for their salvation, I was enabled to speak to an attentive people with life and power. They felt the word, and several came to where I was standing, and knelt down and requested prayer to be made for them.

Friday 14th.--I set out for the barrens of Kentucky. I travelled thirty five miles with great suspense and trouble, passing only two houses.

My way was a small path which sometimes led over high, steep hills, fearful rocks, and many small creeks. At length it became intricate and blind, and finally I was left to wander a stranger in a strange land, not knowing whither I went!

Late in the evening I came upon a small creek, which was so bounded by hills that I was forced to keep down it, and about the dusk of the evening I found a small path which led me directly to brother Byram's, the place where I intended. With this man's conversation and entertainment I was much refreshed and comforted.

Saturday 15th and Sunday 16th.--I held two days meeting at brother Mulky's. Here I was met by my dear brother Dooly. We had a crowded house on Saturday. The people felt the weight and power of truth. At night meeting commenced again; the christians were much exercised, among whom was a sister moved, and surely by the power of the Holy Ghost, to speak to the people. I was no little astonished at her flow of speech and consistency of idea. She drew a parallel between the righteous and the wicked. While she observed the joy and happiness of the former in this present world, and the end being everlasting life, she declared (according to scripture) that the latter had no rest, day nor night; there is a dreadful sound in their ears, and finally they should be punished with everlasting destruction. Many felt the weight of her exhortation, and some were mourning under conviction the greater part of the night.

Sunday, though extremely cold, the people came many miles to meeting, and we had a glorious, heavenly, happy time. This evening my illness returned; pain and a hot fever. O! the rackings of the head ache. Many are the afflictions of the righteous.

Monday 17th.--I came to Mud Camp (a creek) on my way to
Burkesville (a town). To day my horse is much lame, and I am very unwell. In this situation I rode this extreme cold day 20 miles, a difficult and dangerous road. It was dark when I came on the creek; I had to cross it several times, and three times on the ice. Once my horse's feet slipped from under him, and fell with my leg under him. I thought I would be killed; but thank God I escaped without much hurt.

Tuesday 18th.--I arrived in Burksville. At night the people collected for preaching. I addressed them on these words: *learn of me* These are civil, polite people, well behaved, who appeared to be affected while listening to the gospel.

Wednesday 19th.--I rode 20 miles up Marrow Bone creek, where lies excellent land, but too much bounded by hills to be pleasant or agreeable. At night, on the head of Little Barren river, I preached to as hard hearted, unaffected people as ever I did in my life.

Thursday 20th.--I am unwell. Brother Dooly preached to an attentive people. He said some hard, but true things against slave holders.

Friday 21st.--I came to two days meeting, at brother Byram's.

Saturday 22d.--I tried to preach to the people, but it was with considerable degree of embarrassment.

At night we had a solemn, happy meeting: it appears as though there will be a Godly reformation among this people.

Sunday 23d.--I suppose many people were disappointed to day; for Barren river and the water courses which bound the meeting house were full and impassable. Those that did come, waited with solemn attention. I preached first, and two more sermons were delivered afterwards.

Here (on Barren river, near the mouth of Salt Lick creek) the Christian church is large. Here are one hundred and twenty five members, and three preachers. Brother Byram, who is one of them, is much given to the perusal of scripture. He believes in what is called the *pre-existence* of Christ; and if I understood him, he thinks that a person who is born of God cannot, nor will not sin.

Monday 24th.--I rested at his house.

Tuesday 25th.--This is Christmas day. This is the memorable day on which my Saviour was born. This is the day that the people that walked in darkness have seen a great light; they that dwell in the land of the shadow
of death, upon them hath the light shined. This day I had an appointment at brother Mulky's. About 500 people gathered to hear the word of the Lord.

I addressed them with this query, "How shall we escape if we neglect so great salvation?" As this day took its rise from the birth of the Saviour, I took an occasion to remind my hearers of him; I endeavored to shew what a great saviour he is. By the time I had noticed a few particulars the whole congregation seemed to melt into tears.

The wicked manifested their need of the saviour by their countenances, their tears and their cries. Many of the children of God were constrained to raise their general acclamation of praise to their exalted saviour. O! what a glorious day this was to me!

The night was set apart for communion, or receiving the Lord's supper and the washing of the saints' feet.

When the time came on we repaired to the meeting house, which is about 2 miles off. About six or seven hundred people came to hear preaching and to see the humble and solemn scene.

Here the Lord was surely made known to us in breaking of bread, and much more so in washing of feet. I have long desired to comply with this express command of Christ. But (it seems) this is the first people whose humility is deep enough to submit to so abasing an ordinance, that I have yet met with. I never experienced a greater share of the mind of Christ than while I was found in these ordinances. A baptist preacher who communed with us, rose up on a bench and proposed two questions: the one was--"Simon, son of Jonas, lovest thou me?" the other was--"Children have you here any meat?" In his observations he made it appear, 1. if we loved Christ we certainly would love one another; and 2. if we had any meat we surely would give to them whom we loved. Consequently all the children of God would love one another, and all eat bread at the Lord's table together.

This was a night of so much joy and happiness among God's children, old and young, and of such sorrow and mourning to the broken hearted, that my heart fails in describing it. O! what shouts of glory, glory, glory, from the christian, and what lamentable cries for mercy, mercy, from the mourning souls!

Brother Mulky has formerly been a baptist preacher and a violent opposer of the christians. But God has lately shewn him a more excellent way. He has recanted and given up all his
Calvinistic opinions, and joined himself to the christian church.

What! is Saul also among the prophets? He is a man of

extensive information; well versed in church history. He has a

knowledge of the pollutions of churches in past centuries, and

of their corruptions in the present day; and what is better, he

has come out from inconsistencies and treacheries of men and

joined himself to the word of God. He brought about eighty

members of the baptist church, and they were all placed upon

the rock together. There is a prospect that God will add daily
to this company.

Wednesday 26th.--I returned to brother Byram's to meet

brother Dooly, who had went in search for his horse which had

been lost for six weeks--night comes on, he has not yet

returned according to my expectations.

Thursday 27th.--I started for the head of Little Barren river

again, and late in the evening my horse was taken with a

violent cholic. I took the saddle off him and he groaned and

rolled from place to place, and I expected him to die

immediately. There was no house within many miles that I

could get any assistance to relieve my dying horse. At this
time I underwent great conflicts and temptations of mind. My

distresses all crowded upon me. I now considered myself a

stranger in a strange country, without a friend to assist me,

and only two dollars of money remaining, with a dying horse

upon the ground. My only redress for comfort was prayer.

While I was engaged in this exercise these words rushed

into my mind: "He found him in a strange land, in a waste,

howling wilderness; he led him about, he instructed, he kept

him as the apple of his eye." These words gave me to believe

that God would not leave me alone. I rose from my knees thank­

ing God for the comfort which I had received. About dusk my

horse began to mend, and in half an hour he was so well that I

began to lead him on my way again. About nine o'clock I arrived

at my intended place.

Friday 28th.--I rested at this place. This day my horse has

fully recovered from his sickness.

Saturday 29th.--I started for the old settlements of

Kentucky.

I intended to get to Col. Cacy's, in Adair county, this

evening, but I was thrown out of my direct way about ten miles,
in consequence of an impetuous storm which passed along a few
days ago. Through some parts of Barren and Adair counties this
hurricane has made wonderful destruction. It has prostrated the large and lofty timber, which stands generally thick in these parts, and has torn up some of the younger growth and carried them far from their native place! For one half mile in width no timber, small nor great, was permitted to stand. Many houses were shaken off their foundation, and some shattered to destruction. Cattle were blown to death, and I am told, their horns were knocked off by the furious blast!

Crops of corn were irresistibly taken from the owners and mixing with the trembling, flying fence rails, were commanded to fall in the midst of an impassable blockade of brush and wood. This storm passed the frightened land in the nocturnal gloom of sable night, which gave more solemnity to the dreadful scene. While the poor, trembling inhabitants would flee from their tottering houses, like Lot's wife they would look back and see the fire, as they thought, flying from every quarter, as the wind had taken it out of the house, and whirled it every way; they thought surely the dreadful day of the Lord was at hand. But propitious heaven spared their lives, and but few were hurt!!

In the night I came to col. C's. and found him to be a hospitable friend.

Sunday 30th.--I happened at a baptist meeting. The preacher delivered a discourse which pleased me much. He seems to have consistent understanding of the gospel, and the necessity of union among God's people. After he concluded I was invited to speak. I did so. Here is a revival among the baptists, and I discovered the spirit of christianity among them. I tarried all night where preaching was held, and at night some came out without an appointment, expecting me to preach. I did so.

Monday 31st.--At night I had an appointment for preaching in this neighborhood. A large number attended. The people were very solemn and attentive. Five came and requested prayer to be made for them. There is no christian church planted here yet; but the people generally think favorable of the plan. A great and effectual door is opened round about here for preaching the gospel, especially by those who bear the christian name. I have promised to try to get some of the brethren to come to preach to these people, and plant churches among them.

Tuesday, Jan. 1st, 1811--This is the first day of a new year. O! what sweet contemplations I have had this morning! I am
one year nigher my hope, my heaven, my all.

This day I preached at colonel Cacy's. I told them to "buy the truth, and sell it not." I talked with ease and liberty. A great solemnity rested on all the congregation; some were much affected; and, I hope, a few, last night and to day, made resolutions to cease to do evil.

Wednesday 2d.--I crossed Green river. The soil of this part is loose, black and fertile. This evening I was much troubled to get a house to lodge in. Some time in the night I came to a small cabin, in which a family had but a few days lived. I entreated them for something to eat, for I had rode all day in the cold, and had eat nothing. They were kind to me. They gave me a piece of cold, coarse bread, and some boiled flesh of wild turkey. As they let me tarry all night, about bed time I asked leave to pray among them. And while in the exercise my mind was drawn out to God for them. I saw it was not without a good effect. The man expressed a desire for religion; and the woman acknowledged herself a poor, guilty, condemned sinner. I exhorted them to put their trust in him who is the sinner's friend.

Thursday 3d.--I travelled in the snow, while the cold rain poured upon me, which made it a tiresome and disagreeable day's journey. Though I travelled this day through the snow, the cold, the rain and the sleet, I had no opportunity to warm myself, nor to receive any victuals. In the evening I took up at a presbyterian's, who used me with unexpected friendship and hospitality. Here I had some warm coffee, which done me much good.

Friday 4th.--To day some water courses were getting full and almost impassable; but I crossed them, not without danger, but without damage. In the evening I came near to the Kentucky river. I enquired for James Reed, a preacher of the christian church. In the night I arrived at his house.

Saturday 5th.--I crossed Kentucky river, and after going a few miles, I came into the rich lands, and old settlements of Kentucky. Here is the best land that mine eyes have yet seen. Here are numerous and some extensive farms in a good state of cultivation. Beautiful fields and many elegant brick buildings. This evening I came to old brother Allen's. He immediately sent out to give notice that I would preach here.

Sunday 6th.--Though an inclement day, about one hundred persons came to preaching. But little solemnity seemed to rest
upon the audience.

Monday 7th.--At night I had a large congregation. Many of them felt the word and wept under it.

Tuesday 8th.--At night I intended to hold meeting in Lexington; but the rain and mud prevented the people from coming out.

Wednesday 9th.--I rested at brother Allen's.

Thursday 10th.--I went to hear a man preach who had his name up. But I thought his preaching was unintelligible, incoherent and unscriptural. His text was, "Let me die the death of the righteous, and let my end be like his." In his description of the righteous man, he told us we must have, 1. implanted righteousness, 2. imputed righteousness. This last doctrine goes connected with the personal obedience of Christ (as it is called) which takes with it the infallible perseverance of all saints. If this be true, may I not give a loose to all my lusts, passions and licentious desires? for if my salvation depends wholly on the obedience of Christ to the law, am I not as safe in sin as out of sin? In fact, can any thing be considered as a sin to me, if Christ was good, and obedient for me? Is not his obedience the same?

Friday 11th.--I came home to brother Allen's. I call this home, because he uses me as a father, and is every way affectionate to me. May the Lord reward him according to his works.

Saturday 12th.--I preached at Mount Tabor, a large stone meeting house belonging to the christians. The weather was cold, the people's hearts were cold, and my sermon was cold and dry. O what a freezing time we had.

At night I held meeting in Lexington. The brethren appeared to be much comforted. A baptist preacher exhorted. He appeared to be full of friendship and love. He said he was no respecter of persons, but in every nation he that feared God and worked righteousness is accepted with him. While the people were dispersing, a man dropped a half dollar in my hand, and whispered to me saying, "Give me the worth of this in love. I told him I loved him without pay. He then told me to take that for interest!

Sunday 13th.--In Lexington my congregation was large and attentive. I took an occasion to expatiate upon the revelation of God to men. I shewed the impossibility of obtaining the least knowledge of God without revelation. I then called their
attention to what was revealed.

One God, one mediator, creation, man's sin, salvation through Christ Jesus, immortality at his right hand forever.

Monday 14th.--I came home [to brother Allen's] and began to read Volney's Revolutions of Empires. Tho' this author is a noted Deist, it is observable how remarkably correct he places the origin and progress of the human race with the scripture account. He says, "Man found himself naked, and by being exposed to the inclemencies of the weather was excited to the desire of covering his body, and he made himself clothing; by the attraction of a powerful pleasure he approached a fellow being and perpetuated his species."

Wonderful! Where did he get this from? Who told him that the first man and woman saw themselves naked and sewed fig leaves together and clothed themselves? Who informed him that Adam knew Eve his wife, and she conceived and bear Cain, and said I have gotten a man from the Lord? Surely it must be Moses, that man who in another place he calls a wicked impostor! At length he intimates that man went beyond the limits of virtue, or in other words, he violated the principles of self love, which he calls the law of nature. And the direful effects of which may be seen in the depopulation of cities, devastations and death. And is this contradictory to the Mosaic account? Moses only says that Cain slew his brother, which was going beyond the limits of virtue. And as the scripture again says, "as by one man sin entered into the world, and death by sin." Here Volney agrees with the scripture; for (says Volney) when the law of nature was violated, death immediately followed. As Cain did evil, sin lay at the door, and when sin was finished it brought forth death, in a similar manner in which Volney confesses.

Tuesday 15th.--I met brother Haden eight miles off; he preached on, "be that believeth on the son hath everlasting life," much to my satisfaction. He contended earnestly for the faith once delivered to the saints. He contended that faith, or belief, was in some measure antecedent to heart felt repentance, which worketh salvation to the soul. He gave us faith in its rise, progress, act and end. The constitution of man (says he) was the gift of his reasoning faculties, by which he could investigate and decide; by hearing a relation he could believe, or disbelieve, according to the credibility of testimony.
At night I preached at brother Roberts’s to a large congregation, upon Isa. 33, 22. The appearance of success was glorious. A few souls came forward to be prayed for. They did not profess faith in Christ, or a release from their burthen of sin and guilt that night; but resolved to seek till they found the salvation of God.

Wednesday 16th.--I preached at brother Elmore’s. I found great liberty and comfort in speaking. My mind was much drawn out in thankfulness, and my thought expanded, while my tongue was unloosed to declare the truths of the everlasting gospel. Some of God’s dear children rejoiced aloud, while several wept and cried for mercy. About ten came forward and requested an interest in the prayers of the righteous. There appears to be a glorious prospect of the work of God in this place. May many souls taste and see that the Lord is good.

Thursday 17th.--I returned to brother Allen’s. I search the scriptures, which are able to make one wise to salvation. This day I was impressed with an awful sense of shortness of life, and the necessity of improving it.

Alas! my days how swift they run,
And take me down to death;
May I the sacred pages turn,
And read them every breath.

Friday 18th.--I met with brother Andrew, a christian preacher, who is a strong advocate for written rules made by man to govern the church of Christ. His opinion I detected. His arguments in favor of legislation I considered void of weight. His weightiest seemed to be this, as it respects elders, deacons, &c. the members in general are not capable of knowing their abilities; therefore the churches must delegate their members, to meet in conference to judge of this matter, and others relative to the church. This would lead from an aristocratical government to that of a monarchy. This is what we have long since renounced, and cried aloud for others to fear. At night I preached in Lexington.

Saturday 19th.--At night I went to preach at Roberts’s, but the inclemency of the weather prevented the people from coming together.

Sunday 20th.--I preached at brother Allen’s. Brother J. Reed preached also. He is loud and energetic in his manner of speaking. We saw some blessing attend our labors; for many appeared desirous for salvation.
If I understood brother Reed, he thinks a person is sanctified before he is justified. He also believes that baptism is to be buried with Christ in baptism.

Monday 21st.--Till Friday 25th I remained here. Friday I started for Lexington; but my horse was so very lame that I was two hours and a half going four miles. In the evening I came to brother M'Nitts, who is a dear man of God, and who treated me as though I had been a kinsman, or brother according to the flesh. He told me I should make his house my home as long as I thought proper, at any rate till my horse recovered his lameness; and if I wanted a horse to ride to any appointment I should have one of his. I thanked him for his kindness; and accepted the offer.

Saturday 26th.--I borrowed a horse from brother M'Nitts to attend my appointment in the neighborhood of Bethel meeting house. I met a decent tender hearted people. Here the christian church is large. Scores of beloved brethren live about here, and they have formerly been greatly engaged in the cause of religion. Here, I believe, is where they first renounced all names for the name of Christ, and threw away all confessions, catechisms, articles, &c. and took the word of God for their rule of faith, and practice, and government, of any where in this western country. About ten years ago they began this glorious reformation here, and have stemmed the torrent of opposition ever since. Mr. R. Marshall, who lives in this part, was one of the preachers, who was remarkably zealous in this cause. When he renounced his Calvinistic opinions he also gave up all his presbyterian errors. He refused any longer to take a certain salary for his preaching, and immediately burnt his subscription papers (as I am informed) wherein were hundreds of dollars due to him. Great persecution and derision did he and the company in general bear from the presbyterians and other sects; but notwithstanding they progressed and have increased in number, in different parts of this country, beyond all human expectation. But alas! for about one year back Mr. M. has become uneasy with bible government. He has changed his opinions of doctrine again into what is called calvinism, and has asserted that the people called Christians, have and are running wild. He is now rather an opposer to the cause than a friend. "How are the mighty fallen! the weapons of war perished! Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the
daughters of the uncircumcised triumph."

This, for some time, has retarded some of the brethren. They are in great need for preaching in this place now. They have forsaken the preaching of M. for he gives them the oldness of the letter.

At night I returned to brother M'Nitts's. Here I met with Mr. Marshal. I found him to be truly a sensible, well educated man; but I gather from his observations that he was not engaged in what I understand to be the Christian cause.

Sunday 27th.--We attended at Mount Tabor. Here I saw dancing going on for the worship of God. If this exercise is irresistible it is truly mysterious.

Monday 26th.--I attended to reading and searching the holy scriptures. I see more and more every day the necessity of a preacher of the gospel having the scriptures dwelling in him, that he may have them constantly fresh in his memory; and to give attendance to reading, to exhortation, to doctrine.

Tuesday 29th.--I attended again at Bethel. The ice and sleet made it disagreeable travelling; but when I came the congregation was large. I addressed them upon these words: "All are yours." The tears of some, and the shouts of others made an appearance that the shepherd and bishops of souls was amongst us.

The brethren requested me to visit them again.

After meeting I returned to M'Nitts's.

Wednesday 30th.--At night I had meeting in Lexington. Some formal professors were alarmed and much stirred up. A certain man who had formerly been in the Indian wars, and had an arm cut off, this evening found Jesus of Nazareth, and was not ashamed to tell that the son of man hath power on earth to forgive sins. He made some beautiful and affecting observations upon the goodness of God "O! the goodness and mercy of God (said he) to preserve me in the battles when the bullets were flying, the tomahawks throwing and the knives cutting round the heads of my expiring friends. And this is not all (said he) though I have been loyal to my country, I have been a rebel against the king of glory. But he has exercised compassion, all this compassion, and received the rebel, the old rebel; glory to God for what I feel!"

This was expressed so feelingly that those who had witnessed like precious faith rejoiced with him. O what a happy season we had together.
Thursday 31st.--I preached at Mount Tabor. I met with no apparent success, but coldness and formality seemed to pervade the people.

The company of members is large at this place; but it appears as though many of them have sunk into a state of lukewarmness. O that they may remember from whence they are fallen.

Friday, February 1st.--In the morning, at brother M'Nitt's, one Mr. Walker, from the Ohio, who for some days I have been acquainted with, fell into an argument with me. Prior to this I well knew he was a great opponent to what he called the Arminian new light. He stated "that Christ died in the room and stead of sinners; that he came to keep the law for them; to suffer in their place for them, and to satisfy the justice of God by his death; and to pay that debt due to the demands of a broken law, which no finite creature could possibly do."

This I thought so erroneous that I was necessitated of consequence to oppose it. If (said I) Adam's transgression incurred and entailed upon himself and all his posterity temporal, spiritual and eternal death, as you hold, and Christ came to suffer in their room and stead, it must of course follow that he has paid the whole debt of suffering yet. For if Adam and his posterity were to suffer eternal death, which is eternal suffering, and Christ was to suffer in their room, he is now suffering more than when he actually hung upon the cross, and will be to eternal ages, or as long as God exists. An idea, said I, which contradicts Paul when he says "Jesus, for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God," Heb. 12, 2. And if, said I, Christ kept and fulfilled the law of God for sinners, and God accepted that obedience, it is unjust in him to require or demand any thing of sinners, seeing that every demand is fully satisfied. The scriptures saith, "in that the law was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." Here we find the law is fulfilled in us and not for us. With respect to Christ satisfying the justice of God for mankind, your idea, said I, has attached to it the mutability of God; for if Adam by his disobedience sold himself, his wife and all his children to the justice of God, and dissatisfied the Almighty, and it must take the death of Christ to satisfy him, again it
appears that he is a changeable, dangerous kind of a being. Certainly no property can be purchased or bought from a man except he claims it for his own. Then if Christ paid the debt to justice and satisfied the flaming bar, justice must have claimed us. The prophet says, "we sold ourselves for naught." Now I cannot think that the justice of God is such a cheat as to traffic us, ignorant beings out of our precious inestimable souls "for naught." Again, if the justice of God required a certain demand or debt which man was unable to pay and Christ paid that debt to God and fully satisfied all his demands, God never did shew, nor can shew any mercy in the salvation of a sinner; neither can he be praised in their salvation; for what thanks do I give a man to erase my name from the book of demand when he is paid for all the debt I owed him.

Before I had time to go through my arguments he broke out into a violent rage of passion. He viewed me in the gall of bitterness, a blind leader of the blind. He abused me with unchristian language. While he was expressing himself in his turbulent manner, I observed that according to his plan, I was just as God would have, and he ought not to blame me for saying that which God put in my mouth and necessitated me to speak. He said "the devil makes you speak in this manner." Said I, you say God foreordained whatsoever comes to pass, and that for his own Glory, and I am now only complying with a decree of God to glorify him.

He said he would warn the people against me wherever he went. In the Ohio he would stop up my way, as I intended to go there, so that I should not preach my damnable doctrine in that country. He started without bidding me God speed. After he was gone I considered upon the many oppositions that the true and faithful ministers of the gospel meet with. What will bigots not do to establish their favorite systems? How much blood has been spilt in such endeavors? How many innocent lives have been taken to gratify this wild nature!

But in these days, in this country, we feel the blessing of religious liberty.

"Now Satan roars with anguish, his servants quake with fear;
His boasted kingdom totters, its fall we soon shall hear.
Go on victorious Saviour, go on Almighty King.
O chain the woeful dragon, and cause the world to sing."
At night, in Lexington, I heard a presbyterian divine deliver a discourse upon the great advantages of religious society, Ruth 1, 16. While he was speaking, the cogitations of my head troubled me. I thought upon the great title he bore, and what a blundering speaker he was. I suppose some of these big clergymen have said that I had better go to school a little while longer. And I think they had better leave off trading on the Sabbath; selling the blessings of heaven (the gospel) on the sabbath at such an extortionate price as twenty dollars a day. Did I say the blessings of heaven, the gospel? Pardon me; it is the merchandize of Babylon which they deal out! but still it is a breath of the sabbath. But I suppose they love their money too well to cease from trading.

Saturday 2d.—At night I preached again at brother Elmore's. I had sweet liberty in addressing the people; they appeared to be solemn and attentive.

Sunday 3rd.—I preached at a place where scarcely any of the christian preachers were ever heard before. What kind of reception the word met with is yet unknown to me.

Monday 4th.—I went to brother Wm. Linsay's. Here I became acquainted with a polite and friendly young man.

He invited me home with him; accordingly I went. I found that seven of the family belonged to the christian church. They were all friendly and kind to me. The old man wanted me to stay six months with him.

Tuesday 5th.—I went to Georgetown; but by the carelessness of the people my appointment had not been published.

At night I returned and had meeting at L's. Here I saw brother M'Clung, a preacher of the christian church from the Indiana territory. Our meeting was encouraging; many wept and cried, and others shouted aloud for joy.

Wednesday 6th.—At 4 o'clock in the evening I held meeting at brother Kelly's. A large audience attended. Singing, shouting, exhortation or praying continued till some hours in the night. Here were several under deep conviction; they cried; they mourned; they prayed. O what prayers, what united prayers were sent up to heaven for their salvation. Here, when the christians are engaged, one does not wait for another to pray, neither does one wait till another ceases; but, perhaps twenty, thirty or forty are all praying loud and fluent at once. Some may cry out that this is "delusion, confusion, deception.
But when I see this work carried on with such decent, solemn desire, I cannot join in saying "delusion." But with the poet let me say,

"The news of his mercy is spreading abroad,  
And sinners come weeping and praying to God.  
The noise of their weeping is heard very loud,  
And many's found favor through Jesus's blood."

Thursday 7th.—I returned to Lexington, where I met with five preachers of the christian church, one of which was B. W. Stone. This evening he delivered a sermon on the pre-existence of Jesus Christ, as great a mystery as the trinity.

Mr. Stone is plain, simple and naturally energetic in his speaking. You will discover none of that bombast and unnecessary dashes which are too frequently seen in the men of learning.

Friday 8th.—At night I held meeting with brother Haden, on Clear creek. The people behaved well; but did not appear to feel the word.

Saturday 9th.—We rode fourteen miles; crossed Kentucky river, and preached to a large congregation. Many of them were deeply affected. Some danced, some jirked, some shouted, others sung and prayed. At night we held meeting two miles off. I tried to preach to the people; but before I could go through my subject the noise of shouting and crying for mercy drowned my voice.

Five had fallen to the floor as in a swoon, some of which requested to be prayed for. Eight or ten were under the power of the jirks; several were dancing and many were crying. It was truly solemn and wonderful.

Sunday 10th.—We held meeting in Harrodsburg (a town in Mercer county.) A numerous congregation met us. Brother Haden preached to them. At night we preached four miles off, to a crowded audience. The people were attentive and solemn. The christian preachers have but lately begun to succeed in this part. The prejudice of the presbyterians, baptists and methodists has been to an extravagant pitch in these parts. I am informed that some of the poor, blind bigots have said that they would shoot and kill them preachers, if ever they came here. But now the same people can ask those preachers to hold
meeting in their houses!

Monday 11th.--We rode back to brother More's. My feet were almost frozen this day.

Tuesday 12th.--The weather is very cold, and my shoe boots are so worn out that my feet are exposed to the wind and snow. Some of my clothes are also so much worn that the cold north wind comes piercing my naked skin.

This morning I rode eight miles and preached to a few people who appeared to care but little about the gospel, or them that preached it.

Wednesday 13th.--I preached at J. Reed's, on Kentucky river. I had sweet liberty in speaking, and the people appeared to feel the power of truth. One of brother R's daughters has lately professed faith in Christ; and there is great joy in the family at present.

At night I had meeting with brother Haden, two miles off. I preached. The people generally were under a gracious feeling. Some of them were taken with the jerks, and some with the dancing exercise. The solemnity and good feelings of others appeared to leave them.

After meeting I talked with brother Haden about the exercise of the people at meeting, that I felt like opposing it. He talked very beautiful to me on the subject. He persuaded me not, and gave me some reasons why he thought it was best to refrain.

I told him that if it was of God, the solemnity of the people would not leave them so soon. He soon let me know that that was not an objection. How often have you preached (said he) till you have raised some of the wicked to a violent passion. When this was done; suppose I was to forbid you and tell you preaching was not of God, or it would not offend people.

Thursday 14th.--At brother Scott's, on Clear creek, I preached to a large number of people. When I began I was almost too unwell to stand up; but while I was speaking I felt so much of heaven that I forgot my sickness, and spoke with much ease and liberty.

At night brother Haden held preaching and had a feet washing among the saints at this place; but I was unable to be out of my bed. Pains in my head and throughout my whole body were very severe during the night.

Friday 15th.--I continued sick. I now began to consider again about my parents and absent relations. Perhaps they will
never hear of my death, and their grey hairs will be brought to
the ground in sorrow. I then gave up that I should see them no
more or hear of them no more till the time shall come when all
that are in their graves shall hear his voice and come forth. I
feel as though I shall have a part in the first resurrection;
glory to God. Brother Haden drew near my bed side. He told me
not to trouble my thoughts about my relations, for if I died he
would go directly to my people and tell them where and how I
departed the world. And if I lived and desired it, that he would
not leave me until I recovered. I desired that he should stay
with me. He brought the doctor to me, and was very kind to me
in every respect. The family also was remarkably kind and
tender to me. The Lord grant unto them that they find mercy of
the Lord in that day. In the night I felt great relief from my
pains. O what love I feel to God and my friends. I hope the Lord
Jesus will say unto this family, I was sick and ye visited
me.

Saturday 16th.—In the evening I feel well enough to ride;
but my friends insisted that I should not ride till tomorrow.

Sunday 17th.—I feel well, but considerably weakened. In
the morning I started for Lexington. On my way a man who
pitied me, gave me a pair of shoes from his own feet.

At 4 o'clock I preached in Lexington. It was a melting time
indeed. Lord carry on thy work in this wicked place.

At night I went to brother M'Nitts's. He was glad that the
Lord had spared me.

Monday 18th and Tuesday 19th.—I stay here to recover my
strength; but I continue constant in prayer and reading. The
bible is the greatest comfort for sick folks.

Wednesday 20th.—In Lexington I preached in a different part
of town from where I had usually attended. The house was
crowded with attentive hearers. The christians were much
engaged in singing, praying and shouting. The young people
were remarkably affected. Many were melted into tears, and
enquired what they should do to be saved?

Thursday 21st.—I rode to brother Allen's.

Friday 22d.—At night I preached at a place not far from
Frankfort (the seat of government of Kentucky) where there had
not lately been much preaching. A large number attended and
behaved with decency and attention. Two appeared to be
sensible of their sinful state, and desired that prayer should be
made for them.
At night I heard a presbyterian make a discourse upon these words: "Unto you who believe he is precious." His doctrine I thought was erroneous, but he himself was friendly. He first stated that SIN offended God and that justice was raging and fluming against the sinner. Then he said "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish," &c. Here I observed a paradox. I asked my own mind, did ever, or would an offended and an incensed being give up his richest jewel to an enemy to reconcile himself to the cruel offender? No. If God was so angry or offended at Adam for his transgression, and all his posterity equally under the vindicative wrath and curse of God, how could it be possible that he loved them at the same time? Are not the two natures eternally incompatible to each other? Can LOVE and HATE both exist in God at the same time? The preacher further stated: If you had perpetrated a crime for which rigorous justice was pursuing you, determined for satisfaction, and a friend of yours was to step in and open his breast to receive the avenging sword, would he not be "precious to you?" God is just; and to talk about enraged justice is to talk about an enraged God, and an enraged God is a monster. If then this enraged God pursues us determined to have satisfaction, and Jesus Christ steps in and receives the avenging sword and pacifies God, it will come to this that God is one being, and is really mad at his creatures, and is pursuing them determined upon murder; and that Jesus Christ is another being who loves man and will suffer what they were to suffer in their room, and by doing this redeem them from God and pacify him. This holds out too much; for it indicates that the death of Christ redeemed sinners from justice, consequently from God, and of course are in the hands of injustice. And when sinners were taken from justice, or from God, it pacified and reconciled him.

In fine, if Jesus Christ redeemed me from the hands of justice, I cannot think that he is "precious to me." The song of the redeemed is this, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood." &c. When I feel that Christ has redeemed me to God, and not from God, then "he is precious to me."

Sunday 24th.--I held meeting at Bethel meeting house, and the presbyterian just mentioned preached a half mile off. When
I, with the company were passing him, had my feelings wounded, I thought it appeared too much like partyism. I requested some of my company to stop and hear the old man. A few of them did so. This was a beautiful day, and great multitudes people gathered together. I spoke to them with uncommon liberty. Many appeared to feel the word, and cried aloud for mercy. The christians were much revived. We prayed, we sung and exhorted till near sun down. O what a heavenly day this is to me. I feel greatly comforted and strengthened. At night brother Haden met me at brother Robertson's, where we had meeting. A number of people came together. Haden preached and I exhorted. The power of God was felt to be among us. The children of the highest rejoiced aloud. Many were under conviction, mourning to be brought out of the prison house. The cause of God appears to be respectable here, and the christians are zealously affected. Haden in his discourse intimated to us that the devil was not guilty of all that he was blamed with. And sometimes to excuse ourselves we would say, Ah, I would not have done so had it not been for old Adam, or the devil; but that this was an error, and we are the greatest devils to ourselves. After the congregation was dispersed, a young boy of about ten years of age observed to his father, that that man would not do much good, for he pleaded up too much for the old beg. This remark was shrewd and jocular, and shews what powerful influence the tradition of the fathers has upon the young and tender mind. He had been taught the devil and old Adam were the cause of all the sin in the world, which is a gross and absurd error.

Monday 25th.--We preached at Kelly's. The notice was short, but the congregation was large. The people in general were powerfully wrought upon by the spirit of him that raised up Jesus.

There is a glorious appearance that God will convert sinners in this place. In the evening I rode up to brother M'Nitts's.

Tuesday 26th.--At night having an appointment in Lexington to preach to the young people, I attended, and though the inclemency of the weather was great, yet the house was so full that all could not get in, and some had to return home; and it was said, had the house been three times as large it would have been full, their anxiety was so great to hear the word of God. This is the way we are to have faith in Christ. Faith comes by hearing, and hearing by the word of God. I addressed them on
Ecles. 12, 1. "Remember now thy creator in the days of thy youth." I preached with liberty, and thought that God was with me of the truth. I never saw a more solemn audience in my life. Many of the dear young people wept and mourned, and appeared as though they were destitute of a saviour; but that they were determined to seek him early while he may be found. I was informed that a youth who was remarkable for his impiety and dissipation, observed while I was singing, that he had seen the folly and error of his ways, and was determined for the future, by the grace of God to refrain and amend his life.

Wednesday 27th.--A gentleman in Lexington took me to a shop and presented me with a handsome pair of shoe boots. I accepted them, thanking God that he had made him so kind to a stranger and pilgrim.

Thursday 26th.--I went to spend an evening with Mr. M. But before I left him he took care to hurt my feelings all he could in decency. He has been a man of much love and friendship; but he is not so now. His friendship, I believe extends to none but those who see with his eyes, hear with his ears, and walk close behind him in his path. It is evident that he has recanted those sentiments which a few years ago he said he would lay down his life to confirm. He is now unwilling that any should preach in this church but himself. Though he expressed no desire that I should preach here any more, but rather forbid me, yet I think it better to obey God than man. And I will preach to the lost sheep of the house of Israel.

Friday, March 1st.--I attended an appointment at a person's house who lay sick, nigh unto death. A number of people came together, the most of which were young people. I addressed them in particular. Their countenances were solemn and their attention great, while I was enforcing the necessity of remembering their creator in their youth. Seeing that the oldest must die and the youngest may die; how necessary it is that we should be converted, that our sins may be blotted out when the times of refreshing shall come from the presence of the Lord! While I was singing many of the dear youth wept bitterly. Some of them gave me their hand determined to seek that same Jesus whom God hath exalted with his right hand to be a prince and a saviour, for to give repentance to Israel and
forgiveness of sins.

Saturday 2d.--In the same neighborhood I held meeting, and spoke upon faith, hope, charity, &c. While I was speaking I felt as though the spirit of the Lord God was upon me. Nearly the whole audience were affected in a very deep and sensible manner. Two young women were brought down to the floor with a deep sense of their lost and condemned state. Their cry was the cry of the publican—God be merciful to me a sinner. There were many prayers put up to the father of our Lord Jesus for them. After continuing in singing and prayer till near sun down we had to disperse, leaving the mourners under a deep concern for their salvation. At night, at a few miles distance, I preached again to a large and solemn audience. Powerful exercise was among the people. Some jirked, some prayed, some wept and some sang, while others were rejoicing aloud. There is a great appearance in this place, and round about, of a glorious revival. Lord carry on thy work till neighbor shall not say to neighbor—know ye the Lord; but may all know thee from the least unto the greatest.

Sunday 3d.—At night I preached in Lexington. The people crowded into the house till no more could get in, and they continued coming and knocked at the doors; but could get no admittance for the press. Many sought round the house for the windows; till they would hold no more. Others had to return home, for they could not hear. While I heard them knock at the doors and saw them wishfully looking in at the windows, it brought to my mind this passage: "And when the doors were shut they shall stand without and knock saying, Lord, Lord open unto us." The attention of the people deeply affected me. While I was speaking I saw many of my dear, attentive hearers weep, and heard, as it were, the deep fetched sigh rise to him who hears the raven's cry and intimate their need for salvation with groans which cannot be uttered.

Monday 4th and Tuesday 5th.—I tarried at Lexington. At night I preached here again. About the time the people began to gather for meeting it began to snow; but the house was crowded with people who waited with attention. They seemed not to have lost their good desires; for the tears came afresh from the mourner, while christians were much engaged in prayer.

Wednesday 6th.—Because of the snow which fell last night I continue in Lexington.

Thursday 7th.—I preached on Clear creek, at brother Scott's.
There were not many people. The neighbors are generally engaged in making sugar. The few that attended appeared to have their strength renewed.

After preaching, a very sensible methodist woman talked with me for information, as she said, upon the doctrine which I held. She desired to be informed how I held the Trinity? the doctrine of satisfaction (as it is called) and the nature of God? I said, your questions are stated wrong, or at least they propose insolvable difficulties. You ask how I hold the Trinity, and what I think upon the nature of God?

The Trinity implies three Gods; now which of these Gods do you mean? If there are three Gods, are not their natures the same? If then they are all of one nature and of one mind, how can one make a satisfaction to another.

Indeed, sister, I hold the trinity as being a wild hypothesis of ignorant men, calculated to worry the weak and feeble minded. It is an invention that no man ever understood, nor can understand, and the mean argument in favor of it, is to cry, it is a mystery! I say it is a wild supposition of man, because if the Son was begotten of the father, it follows that he was not God, for God is uncreated and unbegotten. If the Holy Ghost is eternally proceeding from the father and son, it cannot be that he is a perfect and an independent God. For what is constantly proceeding has not yet proceeded, and therefore is not independent, and if the Holy Ghost is eternally proceeding it will be eternally unproceeded. If eternally unproceeded it will be eternally a non existent God, which is no God at all. If it requires these three Gods, as you hold, to make one compleat and perfect God, and the son the second person in the trinity, composed the divinity of Jesus Christ (that you talk about) he had only the third part of the Godhead. But if you agree with Paul, that the fullness of the Godhead bodily dwelt in Jesus, and God was in Christ, I ask how could this God that was manifest in flesh reconcile himself to himself by himself, and make a satisfaction to himself by his own gift, for he gave his son, &c. I will tell you what this looks like. A certain man owes me something, and he is not able to pay, or he has offended me, and cannot reconcile me, and out of compassion to him and love to myself, in order to get my pay, I will take just so much out of one hand and drop it into the other, and say I am now paid; and I will kill myself to reconcile myself to him that has offended me! This is what is called the doctrine of
satisfaction, which is no satisfaction, but self murder. The nature of God will not countenance the doctrine of satisfaction; for what once was his nature must be eternally his nature. If this nature once was LOVE, and he so loved the world as to give his only son to die, that same nature had nothing in it which demanded a satisfaction.

After expressing the love of God in as emphatical terms as I could, she said she never saw these things so before. I said you never saw the character of God so amiable as when you see no real wrath, no vengeance nor nothing that required the death of Christ. The situation of man required the death of Christ, and Christ’s sole errand was to save sinners. And though Christ was the only begotten of the father, the father gave him freely for us. When I view God’s nature as everlastingly opposed to sin, which will move him to punish the guilty and eternally loving to sinners, which will move him to pardon the penitent and save the righteous, my whole mind is absorbed in the happy contemplation.

Friday 8th.—I continued at brother Scott’s. There was a pamphlet put into my hands this morning which demanded my attention. I gave it a serious perusal that I might have a more impartial judgment upon it. It is a piece that has caused much racket and litigation, especially among the baptist denomination. The author of this work has formerly been a baptist himself, but being led into a knowledge of some extreme errors which they held, and as an honest man shown them to the world. They have excommunicated him, placing the epithet of an arian upon him. But I am of opinion that he has so completely shewn that Jesus Christ is not the ETERNAL; but that he is the son of God, that none need controvert the point with him. He has removed the chief corner stone of the trinity, and forever demolished the heathen fabric.

Saturday 9th.—On my way to Lexington I preached in a baptist neighborhood; but the notice being short and partial but few came to hear me. But I exhorted those that attended with sweet liberty; and they appeared to feel it.

After meeting I came to brother Allen’s where I met six preachers, who were on their way to a meeting, by some called conference. We held meeting here; but there was little prospect of good. The neighbors here are opulent and proud, and I am afraid they think religion beneath their notice.

Sunday 10th.—Brother Dooly went with me to my
appointment at Bethel. When I came within a few miles of the place, I heard that Mr. Marshal had, for a week back, been endeavouring to stop my appointment; and told the people not to attend, for there would be no preaching. But I understood also that a friend or two of mine had been industrious to declare that I would preach there this day. When I came to the place there were not less than five hundred people waiting to hear the word preached. I addressed them on these words: "Comfort ye, comfort ye my people saith your God." I spake with comfort and many of God's people appeared to be comforted, and many mourned because they were not comforted.

Brother Dooley gave an alarming exhortation, and called upon all those who felt the need of the comfort of God's people, to come forward, and we will pray for you. About seven came up and fell prostrate with cries to God for mercy. While I saw the poor broken hearted mourners laying upon the floor and crying aloud for mercy, my mind pondered upon these words:

"Poor boken hearts why do you mourn,
Like to some lonesome dove forlorn?
I am your Saviour, come rejoice,
And raise to heaven your tuneful voice."

At night we held meeting a mile off. The house was so crowded that I scarcely got room to stand to speak to the people. Before I had gone through my subject many of the christians began to rejoice aloud insomuch that I ceased speaking. The shouts of some and the cries of others conspired to make the time and place awful. We continued in prayers and supplications half the night.

Monday 11th.--We rode to Mount Tabor meeting house, where conference began at 11 o'clock.

I will mention the design of this meeting. It has been known in different parts of the country that for some time Mr. Marshal and Mr. Thomson, and one or two others, have thought that the christian churches were in a disorganized state, and cannot prosper unless undergoing a change in her government. This gave a general suspicion among the brethren that they designed to innovate something which would be injurious to the liberties and privileges of the people. Last August there was a meeting (as I understand) for the purpose of settling this difference; but they failed in the attempt. They then chose a
committee of five men to write their views, and appointed this meeting to bring them together. And if the committee agreed among themselves the difference was to be at once settled, and if not, the majority of the preachers were to determine the point, unless the minority were determined upon a separation.

This morning there came in thirty seven preachers from different parts of Tennessee, Kentucky and Ohio.

The conference was introduced by singing and prayer. It was first proposed that the committee should read what they had written. The committee then desired that they should withdraw and read their writings among themselves, and find if they could agree. This was agreed to. The committee, who were B. W. Stone, R. Marshal, J. Thomson, D. Purvines and Andrew, then retired to a house of one of the brethren. The other preachers continued together till near sun down, talking upon different things; but principally trying to resolved to stand together if the committee should divide or separate.

Tuesday 12th.—We met in conference again; the committee being present informed us that they had read their writings; that they differed, and that they could not but differ. It was then proposed that they should read their writings to the conference. This was agreed to. Mr. Thomson then proceeded to read his first. He read about two hours and finished. Mr. Stone then read his. I found that these two men had written upon the subject of atonement, so called. They differed widely. Mr. Thomson was perfectly in the Calvinistic opinion of the subject. Mr. Stone had formerly written upon the same subject; but he was more masterly this time than before; though nearly the same in substance. Andrew then read his writing. It appeared to coincide with Mr. Thomson; but it was so completely mixed up and tangled together that it was difficult to understand him. This brought on the evening, and we adjourned till the morrow.

At night I held meeting in Lexington. The appearance was truly glorious. This night the power of God was among the people of a truth. One young woman was taken with the jirks, which was rather a strange thing to many people in town; but it had a solemn effect upon the spectators.

Wednesday 13th.—I returned to conference. This day was to determine the business on hand. Near fifty preachers, with a few private members, took their seats this morning.

Mr. Purvines, as he had neglected to write, rose up and spake
extempore. He was of Mr. Stone's opinion, and what he said had
great weight and influence upon the most of the hearers. Mr.
Marshal then proceeded to read some of what he had written.
He first observed that he had written upon different subjects, or
rather had taken the subject copiously, and treated upon it
under different heads. And he would only read that part which
goes to shew the government of the church, or rather her
disorganized state.

Before he had read long the disapprobating blushes were
seen to rise upon the faces of many of the dear brethren. When
he had gone through I thought that it was the most ingenious
burlesque upon the cause of God and upon the people called
christians that I ever heard. It appeared to have been written
and read in a bitter spirit. And it could but excite the
disapprobation of all candid persons.

Mr. Stone after this read a piece he had written upon church
government. It was excellent because it was nearly all
scripture. Immediately after this was done it was proposed to
the brethren how things were to determine. Brothers J. Reed
and J. Elmore spake in a manner which, I dare say, reflected
honor upon themselves and endeared most of the brethren
present to them. They observed that the christian brethren in
general had thrown off the system and tyrannical yokes of men,
and have tasted the sweets of christian liberty, and are so well
acquainted with their privileges that were all this conference to
join in combination to form one rule or law, in addition to the
scriptures, they would not submit to it, but stand as they were;
and they themselves were determined to stand with them.

Brother Stone spoke to the same effect. It was directly
discernible through all the how the matter would
determine. Sufficient it to say that Marshal, Thomson, Chesterfield
and Andrew were all that were not fully contented to take the
scriptures alone for the book of church government. These four
men intimated that they would not continue with the christian
brethren. Brother Byram sang a parting song, and the flame of
love seemed to run through the brethren. The master of
assemblies seemed to come amongst us, and above forty
preachers, these were united together, and more than ever
determined to stand fast in the liberty wherewith Christ hath
made us free, and to preach liberty to the captives wherever we
went.

It is supposed by some that those four men mentioned will
It is supposed by some that those four men mentioned will leave the present order of the Christian church, and try to make a party to themselves; but it will be a vain attempt. And some suppose that they will join themselves to the Presbyterians again. But be this as it may, they have completely lost their influence and sunk themselves into contempt in the estimation of saint and sinner. Like the man who had forsaken his mother country and fought valiantly for his privileges, and afterwards forsaken propitious liberty, and despised and ridiculed both, they will utterly fail in all future usefulness.

Thursday 14th, Friday 15th and Saturday 16th.--I was making ready to start on to the Ohio and Indiana territory.

Sunday 17th.--At 10 o'clock I preached in Lexington to a large congregation. There is a general weeping in this place.

Their rising sighs and weeping eyes
Express'd their lamentation;
And while I did pray some did say,
Lord send us thy salvation.

At night I preached my farewell discourse in this place. About the close, myself and many others expressed our sorrow to part, by the tears which we plentifully shed.

As I was singing these words,

"And when we meet Jesus in the mansions above,
With saints and bright angels o'erwhelm'd in his love,
O! there I shall look for these christians that's here,
How glad I shall be to meet you all there!"

many of my dear hearers' eyes flowed with tears, while some took me by the hand and expressed their resolutions to meet me in the new Jerusalem.

After meeting broke, a friend proposed to collect something to bear my expenses while I would preach these glad tidings to people afar off. Though the people did not come prepared for that purpose, they made me up five dollars.

Monday 18th.--Two or three gentlemen of the town joined together and bought me an elegant saddle and bridle. Many little presents were sent me during the day.

In the evening I took my leave of many of the friends who came to see me, as we suppose, to meet me no more in the
flesh. While I was riding to brother Patrick's, in the neighborhood of Bethel, I reflected upon the dealings of God with me, which caused me to hold meetings so often in Lexington and in the neighborhood round.

When I first came to Lexington, I had an invitation but to preach in one house, and that a cool one; the people were very wicked, and but few came to meeting; the brethren were few in number, and they cold and formal; one of which I consider a very great enthusiast, who told me I had better cease preaching till I could preach in a different manner.

These things put together were discouraging to me, and I felt a greater desire to go into another city, or place, than to preach here. But my horse being so lame that I could not get away, I was moved to try effectually and find whether the people would hear me or forbear. Accordingly, as I have informed the reader, after the second or third time, some of the brethren were stirred up to praise the Lord, and others deeply affected. After this I had invitations to preach at different places through the town. The young in particular were more or less remarkably affected. And now, I hope, many of them have, and will reform their wicked lives. Now, about the time I suppose I should depart to preach the gospel in other places my horse has recovered his lameness. From this and similar circumstances, I find I should always watch in all things, endure afflictions, do the work of an evangelist, make full proof of my ministry, let the opposition or prospect be what it may. And we know that all things work together for good to them that love God. I now can go on my way rejoicing, knowing that I have set life and death before this people; and many will choose life, that they may live.

Tuesday 19th.—I preached the third time at a man's house who was formerly opposed to religion; but whose heart is now tender and desirous for salvation. We had a solemn weeping time during the meetings. And they sorrowed most of all for the words which I spake, that they should see my face no more. At night I spake to a large audience upon the beauty, propriety and necessity of union among God's people. Behold how good and how pleasant it is for brethren to dwell together in unity—Psal. 129, 1. The christians appeared to be very happy, and one mourner desired prayer to be made for her.

Wednesday 20th.—At night I addressed an audience who
were mostly irreligious. Some wept and mourned loud, and others were solemn. I preached to the same people once prior to this, and though I thought I was doing no good, yet there were eight or nine who were touched with power from on high, and were deeply convicted, and have since confessed that they would break off their sins by righteousness, as I am now informed. This night they appeared to be fully determined, like blind Bartemæus, to cast away their filthy garments and arise and come to Jesus.

Thursday 21st.--In the morning, the man of the house proposed to me that if I would go with him to Lexington he would furnish me with cloth for a coat, as I appeared to stand in great need. True, my elbows were out, and like a locust, my coat was split upon the back, which, I suppose, made me appear more like a beggar than a preacher. But I preferred it to a sheep skin, and the primitive christians wandered about in "sheep skins and goat skins, being destitute, afflicted, tormented." I thankfully accepted his proposal. We rode off to Lexington and got our errand and came away immediately. I tarried this night with brother Wm. Linsay.

Friday 22d.--In the morning I took my farewell of the family and started for Cane Ridge. I will observe that the people round here called Christians have by their enemies been called Marshalites, Stoneites, &c. But one of these names they will no longer be plagued with, for Marshal has left the christian church, and but one of the members have gone with him. The brethren are much revived and strengthened all round about here. They are sorry that M. has cast off his first faith; but it teaches them that they must put their trust in God and not in man. Numbers of the brethren here have submitted to believers' baptism, and others intend to do so.

In this day's travel I was overtaken with a tremendous thunder gust.

"The lightning's flash, the thunder's roll; 
O! how dreadful to the guilty soul."

But through I was far from any house to shelter me, I was protected safely by him that is good to all.

In the evening I came to brother Stark's. About nine o'clock in the night it began again to thunder, lighten and rain: it continued incessantly all night. The thunder was so pondrous and loud that it frequently shook the house, and seemed to make
the massy pillars of the earth tremble; sleep, frightened, forsook our rolling eyes, and fear took hold on every limb; the red flash and the loud clap seemed to come together and threaten the death of every creature.

Saturday 23d.--When morning light appeared, the bellowing branches and creek were seen to impetuously roll along the swimming fence. In the afternoon the black and fearful clouds, with their dismal aspect, were blown off, and an universal serenity ensued. O how like, thought I, the joyful and important hour after destruction sweeps away impenitent and rebellious man, and Christ gathers home his chosen to praise him in the calm sunshine of eternal day.

At night I went with brother S. to his appointment. Some of the branches of creeks were almost swimming; but we crossed them without being swept off. But few people attended. He invited me to speak; I did so, and found it was not in vain.

Sunday 24th.--I preached at Cane Ridge. I felt great peace and happiness in my mind while I was speaking upon the great love of God to sinners. I have reason to believe that many felt resolved to seek him who died for them. At night I held meeting at a private house. I had uncommon liberty in speaking. Some mourned and cried; for they were seeking a risen Jesus, and said where is he? There were several who had the bodily exercise in a powerful manner.

Monday 25th.--I spent in collecting passages of scripture on the subject of what is called Atonement. I compared them together and found myself satisfied and established in a doctrine very different from the almost universal received opinion--I mean that of satisfaction to divine justice by the death of Christ.

Some men say that we, by the disobedience of Adam, forfeited, or lost all right and title to heaven; that we were "under sentence of death, and the penalty of that broken law must be paid, or the justice of God must suffer reproach."

I first ask how we lost all right and title to heaven by Adam's transgression? Did we ever loose a thing we never had? And had we any right, or any title to heaven four thousand years before we were born.

Can it be proven from scripture that Adam was to stand or fall for me, or for any of his posterity? Can it be proven that he was to be good for me? and if he was not to be good (that is obedient) for me, it cannot possibly be that I, a helpless infant, am a sinner because he was a transgressor. If
Adam was to be obedient or disobedient for his posterity, they were not only deprived of choice in his obedience or disobedience, but they had inevitably to share of the curses or blessings as they came—consequently if Adam was obedient, all his posterity were to be blessed before they had done any good! yea long before they were born. This is far from being the gospel. The gospel says "every man shall be rewarded according to his works." But again you tell me to look to the most innocent of the human race: there is discoverable a sinful peevishness, a mortal depravity, which justly incurs the wrath of a holy God. This you call a mark of the fall; an evidence that we are under the wrath of God by the disobedience of Adam. I do not deny that the effects of sin is in the world, and that we feel those effects by natural consequences; but not by an arbitrary imputation.

There is no talk in the scripture about the fall of man, that we are fallen before we commit sin is denied. The child may feel the effects of the father's extravagance; but cannot be considered a sinner because his father is a sinner. A rich man turns a beastly drunkard; he spends his living, and becomes insolvent. His children feel the effects; they are poor beggars; they are dependent creatures, but they are not drunkards because their father was a drunkard.

I do not deny but the effects and consequences of sin are lamentable in the world; but that we in the loins of Adam, or in our mother's womb, lost our right and title to heaven, is utterly denied. For unless we are considered as sinners we are heirs of God. There are but two ways that we can be considered sinners: by imputation or actual transgression. I have already shewn the inconsistency and unreasonableness of imputing a bad man's dissipation to the innocent, unborn children; but it is more than inconsistent to say the, that crime which incurred the endless wrath of God should be imputed to unborn posterity, who could neither hinder, nor be the cause of the crime. Paul plainly tells us that "sin is not imputed where there is no law," and it is well known that children have no law while in their infancy. You say, as sin is the primary cause of death, why do children at all die if they are not sinners. This is a mistake. Sin is not the primary cause of death. God said to Adam, for dust thou art, and unto dust shalt thou return. You will say this was after Adam transgressed. But Paul tells us "that the first man of the earth, earthly," and God said out of it (the ground) wast thou taken. Now, unless it can be proven
that the earth was made immortal (and the scripture no where says it was) we must believe that Adam was created mortal, and would have died had there been no such thing as sin in the world. If Adam was created immortal, and not subject to death, he never could have been changed from that state, for immortality cannot change no lose its essence.

*Sin* then is not the cause of *death*, and the innocent may die as well as the guilty. I am certain as to the second thing, that no modest man will affirm that we could actually transgress the law of God myriads of ages before we were born, and of course were not eternally reprobated, neither had we lost our right and title to heaven.

If it is the sentence you mean of eternal death (as you call it) we are under the sentence of, you are wrong; "for the soul that sinneth it shall die" (the second death) and none others, as I have abundantly proven.

The "penalty of that broken law must be paid," you say. I am desirous to know what law you mean. Was it "the day thou eatest thereof thou shalt surely die." You call that an "infinite law," because it was given by an infinite being. That is vague reasoning, for there is nothing infinite, but God himself. And if you say the law given to Adam was infinite because it was given by an infinite being, you might as well argue that the world and all things which are in it are infinite and eternal, and that sentiment is atheism at once. People who say this law was infinite and that Adam broke it, must tell us how a finite creature could break infinity, or how man could break God. Admitting the law was broken (which I am far from doing, for a thing broken is weak and impotent) and the human family under the sentence of death, I ask, without a *ransom* which is to suffer, the justice of God or the *sinner*? If the justice of God was in jeopardy and devoted to some vindictive punishment, and Christ came to die to save it from punishment, or from suffering reproach, then it follows that sinners have no interest in Christ's death. But it is evident that the sinner was to suffer unless a name should be given whereby he could be saved. If then the sinner was to suffer, and not the justice of God, the scripture speaks plain to the point: "What the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh; and his son gave himself for us that he might redeem us from all iniquity." This leads me to observe, that the death of Christ redeems, or atones us to God,
and not from God, or from any of his attributes, such as his justice, &c. Again, if the justice of God required the death of Christ, and Christ died to answer its demands and requirements, justice can require nothing more; for justice can never require a debt to be paid twice. I ask what demands repentance of sinners? If cannot be the justice of God, for that is completely satisfied by the death of Christ. It cannot be the mercy of God, for mercy extends pardon and remission, and the same law that demands and condemns, never can pardon and forgive.

If the justice of God being satisfied cannot demand repentance of sinners, and the love of God will not, it appears that the worst of sinners are in the best situation, and in the most immediate favor of God. For those who do too much are in an imminent danger as those who do nothing. Then, upon this scheme, as it has been made appear, God cannot justly require repentance of us; if we repent, or are sorry for sin, we do too much, more than is required, and are thereby found guilty before God, if there is any guilt found upon the scheme.

You may now ask, what did Christ die for?

I answer, Christ died to redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works. God so loved the world that he gave his only son, that whosoever believeth in him should not perish, but have everlasting life. Christ humbled himself and became obedient to death, even the death of the cross. We had gone astray; but Christ hath also once suffered for sin, the just for the unjust, to bring us to God, being put to death in the flesh, but quickened by the spirit.

To shame our sins he blushed in blood;
He closed his eyes to shew us God.
Let all the world fall down and know
That none but God such love could shew.

Now God has shewn his own character to us as it shines in the face of Jesus; and he has done all for his vineyard that could be done; he calls upon us to repent and be converted. God has also made Jesus the object of faith; he has given us the most incontestable evidence relative to it, and commands us with all authority to believe in the Lord Jesus Christ, and promises that we shall be saved.

These things are written that ye might believe that Jesus is
the Christ, the son of God, and that believing ye might have life through his name.—John 20, 31.

Tuesday 26th.—At night I preached in the neighborhood. Here the christians are much engaged in the service of God. Before I dismissed my subject a wicked young woman began to tremble under the power of God. A man who was sitting near to her observed her exercise before I did, and began to talk to her. She caught a coldness in her limbs and became helpless. When she revived a little she cried in a most lamentable manner, and prayed fervently for God to have mercy on her. The united shouts of christians, and the cries of mourners drowned my voice. And I was happy to see that God was carrying on his work in the manner that was most pleasing to himself.

Wednesday 27th.—At two o'clock I held meeting two miles off. We had a solemn time.

Thursday 28th.—In my way to my appointment, having an invitation, I stopped at a wedding. The guests appeared to be sober and very decent. The person who solemnized the marriage, afterwards sang a song which was pleasing to the company. Some of the company, who loved the house of mourning better than the house of mirth, came off to meeting with me. Our congregation of worshippers was large and attentive. After their dispersion, it was observed that many who wept and cried were never known to be affected at preaching before. In the neighborhood there are some baptists and some presbyterians. They are very bitter against the christians; but this evening we had many of them to hear us. They appeared to be fed upon the sincere milk of the word.

Friday 29th.—At 2 o'clock, I held meeting 6 miles off. There were but few attended. While I was preaching a message came that one of the neighbors was dying, which disturbed the people and broke up the meeting.

Saturday 30th.—Against 12 o'clock I finished reading Watt's Glories of Christ. He argues that the soul of Jesus was in a pre-existent state long before his incarnation. He believes that this soul is the first creation of God, and that this soul was rich and highly exalted, and all the angels were commanded to worship him; and that it was this soul which was made poor; for, says he, the Godhead which dwelt in Jesus could not become poor; for that was eternally, essentially and independently rich, and beyond a possibility of being made poor. Yet for our sakes he, the pre-existent part of Jesus, became poor, i.e. that high exaltation which he had before the world
was, was humbled, or brought low, and made so poor that it inhabited a body of clay. Jesus said the foxes have holes, and the fowls of the air have nests; but the son of man hath no where to lay his head. He was dispossessed of all his former radiant glories, and was esteemed the carpenter's son; yet God hath highly exalted him, &c. Suffice it, in this place, to say, that I conceive this doctrine to be insonsistent and unscriptural.

In the afternoon I rode over into the neighborhood of Concord. I lodged with brother Hall. When I was at prayer in the family two of them took the jirks. They appear to be in the spirit and life of religion, and zealously affected in a good cause.

Sunday 31st.--I preached in Concord to a large congregation. I thought I never saw a people more affected under the word of God in my life. Here is the first I ever saw of the laughing exercise, so called. A smile oftentimes is a natural effect of approbation. But this laughing exercise may be heard at a great distance. Not being acquainted with this exercise, you would suppose that the subjects of it were making all the sport and ridicule of the preaching and worship possible. But it is obvious that, like the jirks, it is an involuntary exercise. The most of the subjects of this work at the time are, I am informed, extremely happy in the love of God. This day when I saw the jirks, dancing, falling down, shouting and the laughing exercise, all going on at once among the people, I thought of the day of pentecost; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days (saith God) I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my hand maidens I will pour out in those days of my spirit, and they shall prophesy." Though this may appear to some like confusion and disorder, I know that this is a joyful and glorious day to me. "Shout O! daughter of Zion; behold thy king cometh; he is just and having salvation."

Having an appointment fourteen miles back in the neighborhood of Cane Ridge, I left the people shouting and praising God. In going about four miles, a thunder storm threatened me with wind and rain. I stopped in a house till it passed over. I started again and in going 4 miles farther,
skirts over the whole hemisphere, and seemed to portend universal destruction. The wind whirled and dashed the sportive showers into my drowning face. It appeared that the lightning was without intermission, which illuminated the earth far beyond the transcendency of the sun at noon day. The thunders roared as loud and dismal as though the heavens were rolling together like a scroll. The timber was tall and thick, and the wind lapping the tree tops together, the rain rushing in mighty torrents from the spouting clouds, and poor me, far from shelter of the sealed house, seemed to despair of my life. Lord save me or I perish. Though several trees were prostrated to the ground close around me, yet God spared me. When I came to the appointment none gathered for meeting because of the rain. The family felt themselves much disappointed because of the rain, and thought also that many others were.

Monday, April 1st.--This morning brother J. Smith took his leave of me. This man has been a great politician, a great commander in the revolutionary and Indian wars, and one of the first explorers of the Tennessee and Duck River countries. He has of late detected the shakers; he has developed their scheme, and shewn to the world that they are "striking at the root of the tree of liberty." And he has for some time been a preacher of the gospel. And as he was in his youth many years a prisoner among the Indians and became well acquainted with their language, he has of late been several times to preach to the Indians. He has met with some difficulty among them, and he has had some success. I conceive him to be an eminent and useful man both in political and religious affairs. He has now seen three score and ten years; his head blooms for the grave, and it cannot be that the Western brethren will see the good old man much longer; but I trust there is a crown of righteousness laid up for him, which the Lord, the righteous judge, will give him at that day, as a reward for all his chequered scenes of misery and trouble which he has felt in this world. It is expected, that as there has been a law enacted through his instrumentality, in the state of Ohio, against persuading to the life of celibacy (which is the leading tenet of the shakers) that shortly there will be another law enacted which will take from the shakers their children, which they are learning to kill natural affection, and inculcating principles upon them which are counter to the spirit of christianity and to religious liberty.
Tuesday 2d.—I tarried at this place till this evening, in order that the people might have another opportunity to hear the beardless boy (as they called me). At three o'clock a large number attended. I addressed them on Deut. 32, 2, with almost uncommon liberty. While I was speaking, the power of the highest overshadowed us. I did not hear such bursts of shouts and such diversity of bodily exercise as I have at other times; but it was weeping, sighing and groaning for redemption. The hearts of the wicked were melted, and the drooping revived. “Thou O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary. He shall come down like rain upon the mown grass; as showers that water the earth.” This prospect animated me, and caused me to speak beyond my ability. My voice shattered and became weak and feeble; but not counting my life dear to me, I continued till I became exhausted, and fell, deprived of strength. “This surely was like one of the days of the Son of Man.” I trust that the seed that was sown this day will bring forth some thirty, some sixty, and some an hundred fold. When I was a little restored to my strength, I had to start to my appointment four miles off. There I found a waiting crowd of people. On my way I was troubled with grievous temptations; temptations of a singular nature. When I met the people, my mind was much depressed. I could fix my mind on no particular passage of scripture. My poor heart already felt hard, unaffected and full of unbelief. Lord what is man? A few hours ago I thought I never should feel any more hardness of heart, but always swim in the exultation of redeeming love. But now I am at a loss to know what to do, especially I know not what to speak to this people. Lord what shall I do? In the midst of my distress these words came to my recollection: “In that hour it shall be given to you what ye shall speak.” With these words in my mouth I rose to my feet as though I could speak with liberty and boldness. But in a few minutes this preciousness was taken away, and darkness covered my thoughts. And I quickly discovered that I spake to the people with cold unbelief on my heart. I broke abruptly off my subject and began to pray. Others began to pray also, and the spirit of prayer was spread over the congregation, till it appeared that all God's people had turned prophets. The exercise, so called, (jumping, dancing and the jirks) seized the people, and awful power was displayed before my unbelieving eyes. The mingling voices of happy christians were heard to sound afar off. About two o'clock in the morning the people
dispersed. Various were the exercises of my mind during this time, but chiefly in unbelief.

Wednesday 3d.--At night, at brother Henderson's, in the neighborhood of Cane Ridge, I held meeting. The evening was lowry and threatened rain; but the neighbors attended with freedom. The people were solemn and attentive.

Thursday 4th.--In the morning I started for Concord again. But in coming near to a creek called Kingston, to my surprise I heard it was past fording. After some inquiry I was informed that there was a bridge eight miles downward, which was more than the distance out of my way to my appointment. I started for the bridge. I crossed it safely, and came through the town which stands close by it called Millersburg. I then had to go ten miles further, to get to the place which I set out for. Half after 2 o'clock I met the people at the place appointed, looking and waiting for me. I had great comfort and liberty in speaking to them. Great joy seemed to run through all the brethren, while some mourned and lamented because of sin. At night a large congregation met to hear the word of the Lord. I took the command of Jesus for the foundation of my discourse: 'and say the kingdom of God is come nigh unto you.' The power of God was marvellously among the people. One young woman professed a reclamation from her sin. She shouted and sweetly sang the redeemer's praise. She testified that the 'son of man hath power on earth to forgive sins.' A shout of victory was raised in the camp, which was heard afar off. Here the brethren are forward and appear willing to take up their cross. When we meet together, and any one seems sorry for sin, the brethren will talk freely to them and pray for them. This night many of the brethren sang, and prayed, and exhorted, and appeared as though the spirit of God dictated for them. When we broke up I had one mile to travel to my resting place. There were four others in my company who were full of the love of God, and much engaged in religion. In our way we ceased not to talk and to tell of the wonderful goodness of God. About the time we had entered a lane what the mud was deep and disagreeable, one of the sisters was taken with the jirks, and being on her creature I was dubious she would be jirked off, and be much hurt, and perhaps killed; 'but I erred, not knowing the scripture nor the power of God.' She was soon jirked from her horse into the mud, and she was dashed her full length from place to place, while I stood gazing as one astonished out of measure. By this time two more of the company took the jirks also, and
were immediately taken from their horses, and with unaccountable rapidity were dashed into the mud. Here we tarried on the ground an hour and three quarters. This was a time of deep reflection with me, thinking what these things meant. Will people who are not wrought upon by power not their own, roll and dash themselves in the mud, and act as though they would kill themselves. I confess I never done so, nor, I believe, none will that could avoid it. While I was pondering these things in my heart, ere I was aware, my heart made me like the chariots of Aminidab; I found myself swallowed up in adoration, and giving glory to God.

When we came to brother Hall's, we sang we prayed, and rejoiced in a saviour's love till near morning light. I can truly say that I never experienced such a night.

Friday 5th.—At night I held meeting a few miles off, with a large congregation. Being much fatigued and worn out, I gave but a short discourse; but many appeared to feel the work and made a great noise. The members of society here are lively in religion, and very official in time of worship.

The christian companies in this settlement and about Cane Ridge have been large; but within a few years, many of them, who held black people as slaves, emancipated them, and have moved to the state of Ohio.

I will observe that the christians of these parts abhor the idea of slavery, and some of them have almost tho't that they who hold to slavery cannot be a christian. What is it (says the christian) that I have been contending for these several years? What is it that I mostly desire?

It is a release from those tyrannical laws which favor kings and oppress the subjects. It is a deliverance from priests and priestly power, and from those systems and transactions which enslave the souls of men. In a word, nothing is more desirable to me than liberty; that liberty which frees both body and mind. This is the glorious liberty of the children of God: and as God of one blood made all the nations of the earth, and there is no respecter of persons with God: if God makes me, who has a white skin, free from sin and all kind of grievous bondage, and God delivers another, having a black skin, and brings him in to enjoy the same liberty—if I take an advantage of him, and bring him under the yoke of grievous servitude, I deprive him of that which I esteem as dear and precious as life; consequently if I take from him his liberty, I take from him his life, by killing him with the tedious round of thirty or forty
years hard labor, and sometimes extreme poverty. It is almost universally admitted of late that slavery is cruel injustice, and sometimes they who admit it hold slaves! Surely such men are condemned out of their own mouths; and if thine heart condemns thee, God is much greater, and knoweth all things. He that knoweth his master's will and doeth it not, shall be beaten with many stripes. O! brethren, break the bands of the afflicted, and let the oppressed go free.

Saturday 6th.--In the morning I started for Fleming county. It was raining rapidly when I started; it rained incessantly till about 2 o'clock, so that I became wet and cold. About this time I came to a river called Licker. It was very full. Eight men undertook to bring the boat to my side, and after much toil, labor and danger, they done so. I saw there was great danger in crossing this river; but I ventured into the boat, and about the middle of the river a body of a tree, coming down, struck the boat and caused it to dip water. We were carried down some distance below the landing place before we could get clear of the log. The current was amazing swift and rapid, and the exertion of the hands carried the boat with such rapidity, trying to get quickly to shore, struck a stump, part of which stood out of the water, that it split a plank off the boat and cast one of the hands into the river, but had it not been that we were just running under the branches of a sycamore tree we should have been put to the necessity of swimming, or be drowned; but we caught the branches of the tree and arrived at the shore. When I was in this peril, no one can tell how my trembling heart palpitated for fear; and my joy was no less inexpressible when I was landed on the shore with a spared life. Late in the evening I took up at one of the brethren's houses, and the family being anxious for meeting, sent out and collected a few of the neighbors. I spake with but little liberty, and the people appeared to be dull and unaffected.

Sunday 7th.--In the morning I passed a small town called Flemingsburg. The presbyterians and methodists were to have preaching in the place both at one hour, within hearing of each other. I had to pass on three miles further to my appointment. Lord how long will partyism afflict poor Zion? O Lord! when will the wolf dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fattling together, and the little child lead them? We think this reformation will take place in the beasts of the forest when Christ shall be king over all the earth; but
when will the presbyterians, methodist, baptists and the various denominations, lay aside their distinctions and dwell together in love? Happy are the people whose hearts are prepared for the glorious event that shall take place, "for the watchman shall see, eye to eye, when the Lord shall bring again Zion."

I came to my appointment, and but few people met me.

This day I truly found that God was not confined to the large congregation; but is near to all them that call upon him. I preached with sweet liberty, and nearly all the people were deeply affected. Some shouted and others cried, so that I could not go through my discourse. Here I saw the power of God marvellously displayed in the exercise of the jirks. A young woman was taken with this exercise, and was jirked from one side of the house to the other, almost in the twinkling of an eye. It was past the power of man to hold her, for several tried to do it, and failed. Sometimes she would be dashed to the floor on her face, and sometimes the back of her head would strike against the benches, the floor, and the wall. I saw that some of the spectators were afraid that she would be jirked into the fire; and to hinder it some of them gathered round and stood by the fire side. But in opposition to all their endeavors, she was jirked with her head and shoulders into the midst of a hot fire. I conjectured that certainly she would be burned to death, as a witness to the power of the jirks. Observe, her hair was jirked loose from her comb, and though her head fell into the fire, the fire took no impression upon it. She was soon taken out by the same power that she was thrown in, and so much as the smell of fire was not upon her garments, or upon her hair. Not a mark of fire was seen upon her face. Three hours was this subject under this uncontrolable power. I was sometimes much frighted, thinking every minute that she would be killed with sudden death.

But after this power was off her, she declared that she received no hurt, only at the time when they tried to hold her. At night the people came out and we held meeting in the same place. The brethren in this place are zealously engaged, and appear to be much stirred up in their religious exercises.

Monday 8th.--I directed my course towards Cabbin creek, on Ohio river. In the evening I got out of my way, and was also overtaken by a thunder gust. O! the bright streams of lightning! how they gleamed across the path; and the tremendous thunder bolts which almost shook the vault of heaven, and made my
heart palpitate with fear; but that almighty being who commands the thunder bolt where to sally forth, and directs the fierce lightning where to spend its rage, protected me all alone. While the thunder was roaring and the lightning flashing, I was wandering down between two steep and dreadful hills, without a path and without any mortal to guide me, while the black and dismal cloud, pregnant with destruction, overshadowed me.

At length, about sun down, I struck upon a small path which I kept till I arrived at the house of one Mr. Bartley. I found him to be a man of religion, and one who was of my own way of thinking. He entertained me kindly, and I was glad to be admitted under a roof to shelter me.

Tuesday 9th.--Mr. Bartley and his wife went with me to my appointment, on Cabbin creek. Here I preached with liberty and success. Mr. Bartley's wife is not a professor of religion; but this day she received a deep conviction of her sins. She mourned and wept and cried for mercy. Nearly the whole congregation were greatly affected. There were a large number all praying at once.

Some were longing for salvation,
Others shouted for final glory;
O! what blessed transportation,
To hear their pleasing story.

At night we held meeting at brother Thomson's. We had a happy glorious time. The exercises of the people in this place put me in remembrance of the acclamations which were raised in the triumphant journey of Jerusalem.

"And when he was come nigh, even now at the descent of the Mount of Olives, the multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen. Saying blessed be the king that cometh in the name of the lord; peace in heaven, and glory in the highest."--Luke 19, 37, 38.

Wednesday 10th.--I preached four miles higher to the Ohio river. Many were dissolved in tears, while others shouted aloud.

Here I saw a person jirked to her knees by a strange power, and could not get from thence for the space of half an hour. A man tried to haul her away, but could not. Strange to see in what manner some of those people are exercised. At night I
held meeting on the South bank of the Ohio River, not far from Limestone, opposite to Manchester.

After preaching it was observed that the prejudice of two or three bigots was taken down and carried off by the refreshing shower from the presence of the Lord.

Thursday 11th.--I had an appointment on Eagle creek. In the morning I requested a passage across the river; but all in vain. The river was rough and boisterous. In the evening the wind hushed his blowing gales, and the majesty of the river was seen in all the calmness that adorns an agreeable temper.

I crossed this stream, and made on for West Union, a town in Ohio.

As I have now left the state of Kentucky, I shall make a few general observations on it, that the reader may have a better knowledge of the face of the country, produce, &c.

It is well known that the land of some parts of this state is equal, if not superior, in fertility to any in the known world. There are great bodies of level land lying in this state, which produces hemp, corn, wheat, rye, flax, &c. with roots and vegetables, of various kinds, in the greatest abundance.

When you would ride through this part of the country and take notice of the growth of timber, and many prominent features of antiquity, such as shells, bones and artificial mounts, you would strongly imagine that it has long since been inhabited. The remains of forts and brick buildings have been seen some feet from the surface of the ground. But the conjectures have been wild and fruitless respecting the nation, or people, who were the first dwellers of this place, or how, or when they were exterminated. No one is left, or has ever been known, to tell us of this wonderful circumstance.

In the first settling of these parts (by the Americans) the ground was overspread with cane, which was the rendezvous of buffeloes, elk, deer, and other game. This was the cheap and plentiful provision which kept the first enterprising emigrants from starvation. This was the place where the Indians of different tribes would frequently meet to hunt and kill the game of the woods. It belonged to none of them, neither did any inhabit it. And there were so many wars, and so much blood shed by the Indians concerning this hunting ground, that it was generally known amongst them by the distinguishing name of the bloody lands.

This has now become a populous part of the United States; many large and elegant brick buildings are seen to stand in
different places; large and numerous plantations are opened, lying under a good state of cultivation, which, with its natural grandeur and fertility, conspire to make it the most delightful part of America.

There is a city in the heart of these fertile lands called Lexington, which draws the attention and traffic of all the country round about. I have been in it for near three months, and the industry and economy that are carried on in it far exceed any thing that I have before seen, or been acquainted with, in towns or cities. The mechanics are almost as sure and industrious in their occupations, as the sun who rejoices to run his race in the firmament of heaven. The spirit of emulation is almost discovered in the motion of the hammer, the quick jirk of the needle, and the continual running up and down the streets about some kind of business. The merchants will meet you at the door; they will invite you in; they will shew you their cloths, and various superfineries, and with all the complaisance of a man of their occupation they will furnish you with almost any thing you want, and ask you if there is any thing more, or what is next, &c. &c. In this city there are several manufactories, but none to such perfection as the spinning machine. It draws one hundred and sixty threads. The raw cotton is put in at one end and worked through its various forms and courses, and comes out ready for spooling.

The ingenuity of mechanics goes on with great assiduity and perfection, not only in this town, but in various parts of this state. The rich provision of nature, and the industry of the inhabitants have made almost every thing plenty, cheap and easy to be had. Here are salt works, iron works, lead works, &c. which make the heaviest and most inconvenient articles plenty, without much expense or toil. The country makes a sufficiency of brown sugar to serve the inhabitants, and coffee and other eatable commodities are almost as cheap by the retail as anywhere in the union. Western navigation is convenient from various parts of this state. Kentucky river is navigable for near six hundred miles, which is happy conveyance for large boats to be loaded with corn, pork, beef, wheat, &c. which are generally ready sale at New Orleans.

For a large distance all round Lexington this country is level but much deprived of water. And water, where there are no springs, is hard to be come at; for it is observed, that there is a solid, limestone rock which continues through the greatest part of the state, which lies from four to six feet from the sur-
face of the earth, and in some places it appears naked on the earth.

The soil is so loose and fertile, that in times of rain it becomes uncommonly muddy, and sometimes in the winter season the traveller's horse sinks in mud to the rock. The summer range for cattle and horses makes a beautiful prospect. A grass called *timberwell* and white clover, is spread all over the rich lands, and forms a prospect like a well ordered meadow.

The inhabitants of this state are friendly; but much inclined to pride and dissipation. The manners and customs among themselves are various and very different, which make it difficult to travel amongst them. The most aged of them are emigrants from different, and some from foreign parts of the world, and therefore, what might be pleasing and acceptable to some, would be displeasing and disgusting to others. The younger and rising class have contracted manners peculiar to themselves. When you meet them on the road, they pass you by as though they were dumb and could not speak, or as tho' you were a blank in creation. (When I give a general description there are exceptions to be made.)

This may be looked over in the aged; but in the youth it is despicable, and deserves severe correction. But when you form an acquaintance and become more intimate with them, you find them open, hospitable friends, and generally warm republicans.

Friday 12th.---I started for Clear creek. When I had rode about seven miles, I dismounted my horse and neglected to hitch him, and he made use of the advantage, and started to run. I endeavored to get before him, and in doing this he turned to the end of the road I had just came; I made all the exertions I could to catch him; but as there was no house on the road, I failed in the attempt. I followed on till I came to West Union, where I started from, there I obtained my horse again. This day I had a muddy desolate road to travel. I passed through a large body of poor, white oak, swampy land. Night overtook me at Newmarket (a small town) the first buildings I had passed during the day. But I had to pass on fifteen miles further. About one hour in the night I came into as bad a piece of road as could possibly be travelled. Sometimes my horse would almost stick fast in the mud, and sometimes I thought my eyes would be torn out with the limbs and brush which severely lashed my face. Being so dark, I was sometimes in the path, and then out of it, and thus I wandered and groped along till 11 o'clock,
about which time I came to Hillsborough (a town in Highland county). I asked for entertainment—the man was a quaker. He directed me to the tavern. I insisted to tarry with him. He at last granted it. He used me well, and charged me nothing. He shall not lose his reward.

Saturday 13th.—I went on to brother G. Wilson's, on Clear creek.

Sunday 14th.—A large congregation met according to appointment. There were people of different persuasions here, and all of them appeared to be more or less affected, and were satisfied with saying: "It was good for us to be here." At night the people returned, and we had a comfortable meeting. The people in these parts are not affected with the bodily exercises of the jirks and dancing, &c. But the religious part appear to be earnestly engaged in their profession, and many of those who do not profess religion, are seriously enquiring "what shall we do to be saved?" The brethren who call themselves christians are by others in these parts called new lights. Any thing I find will do among sectarians but the name christian.

Monday 15th and Tuesday 16th.—I rested my horse and employed myself in reading the word of salvation. On Tuesday night I preached in Hillsborough, on Isa. 1, 2. There was a large congregation, and I felt great liberty in speaking to them. Numbers were deeply affected, and the whole audience paid great attention. Some few presbyterians live in these parts; but they do not subscribe enough to their hireling priest to please him; and some of them observe, that they believe, as they can get better preaching without money and without price, that they will entirely withdraw their pittance. Some methodists live about here. There is a local preacher living near to this town. He is a friendly, useful, godly man; he associates with the christians, and frequently preaches for them; but some of his own society, of late, have said they are afraid he will give them the slip.

Wednesday 17th.—At night I preached at brother Wilson's. Some of my hearers were apparently affected. Three or four appear to be under deep concern for their salvation. It appears as though there will be revival in this place.

Thursday 18th.—I was to preach at Gipson's a few miles off. When I came to the place, I heard that the methodists were to have meeting one mile off. As their appointment was prior to mine, I proposed to go to their meeting. Some consented to go
with me, and others said they would tarry till we would return. The man preached with animation and judgment. His text was Rom. 9. 32. His subject was chiefly made up of observations upon faith. He is precisely in the same understanding of the subject that the christians are; but contrary to what some of the methodists believe. He dismissed his subject and gave out my appointment; and he and the most of his congregation came to my appointment. I then asked him if the methodists were pleased with his understanding of the subject of faith? He told me they were not; but that he stuck to Wesley and Fletcher's opinion, and the most of his brethren had swerved from what they had started upon. True, said I, and that is not the only point, but in government, and many other particulars, they had left Wesley, and scripture too. He granted it.

When we came to my meeting, I preached with liberty and union in my heart. The people of God wept and rejoiced, and seemed to be much united together in love.

Friday 19th.--I started for the Ohio river again.

Though I have not designed that these pages should hold all the various exercises of my mind; yet I think, as there was something so singular passed with me this day, that it will not be amiss to give a true and candid relation of it. This day I was travelling a long and solitary road, and I entered into deep meditations about many things. And finally I seriously enquired how the devil became a devil? I thought much upon the old received opinion—that he was once an angel of light, and probably one of the highest order. But I reasoned, if he was once an angel of light, and perhaps one of the highest order, the highest created celestial being was peaceable, and of course was not in a secure state.

Again, I wondered how sin could introduce itself into the breast of a pure, perfect, celestial and sinless glorified spirit, who was ever in the beatific presence of an undefiled God. I also thought that if sin affected the breast of this angel, or angels, while in heaven, and caused them to rebel against their creator; and this rebellion was of such a nature that the Almighty banished them into an endless and irretrievable hell, that it must also affect the habitation of heaven in a similar manner to what it done to our earth, when introduced in it. This I found would make a hell of heaven, and I did not know what to think. I endeavored to recollect if there were any passages of scripture that favored this doctrine. These immediately came into my mind: "And the angels which kept not their first estate,
but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."--Jude 6.

"How art thou fallen from Heaven, O Lucifer son of the morning! How art thou cut down to the ground, which didst weaken the nations; for thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will set upon the mount of the congregation, in the sides of the north: I will ascend above the height of the clouds, I will be like the most high. Yet thou shalt be brought down to hell, to the sides of the pit"--Isa. 14, 12, 13, 14. This brought me back to think if these passages alluded to the Devil while in his exalted state of bliss, how could it then be possible for him to sin? I then thought of these words:

Down, headlong, from their native skies,
    The rebel angels fell;
And thunder bolts of flaming wrath
    Pursu'd them deep to hell.

But I thought where there is no law there is no transgression, and there is no sin without the transgression of the law. And how a pure spirit, the immediate emanation of God himself, could have a law, or what kind of law could be given was utterly beyond my reach to comprehend. Then I began to think upon the context of those quotations, and I was ready to conclude that the writers were not speaking of the devil; therefore these places had no allusion to him. The one (thought I) in Jude, alluded to the man of sin, or those who spake great swelling words. And the one in Isa. was speaking of the king of Babylon. For, thought I, if the devil was in heaven, how, with propriety, could he say I will ascend into heaven?--I will ascend above the heights of the clouds?--when he was already in heaven, and far above the heights of the clouds? Then I was at a loss to know where the devil came from? But I thought there was so much business for the devil that we could not do without him; but, thought I, probably there is no such being. Thus I found myself drowning in this maze of thought, and in trying to get out, I plunged myself into a deeper sea of difficulty.--I wanted to know what I was myself? whether my existence was real or imaginary? and what would become of me after death? Thus I stopped my horse as being on the regions of despair. I
was then too far gone to recollect the goodness of God to me in former times. I could not so much as once think upon what great things God had done for me. I found myself getting miserable, as though the flames of fire were kindling upon me. I thought I saw, and sensibly felt myself sinking into all the horrors of the blackness of darkness! I began to cry and roar as though I was given over to the tormentors. But a thought struck me to cry once more to him that is mighty to save; and I cried out with a loud voice "Lord save me or I am damned, or gone forever!" And immediately these precious words sounded to my understanding, "thy God, whom thou servest continually, is able to deliver thee." These words revived me, and I saw myself as brought again from darkness to a gleam of light or hope. I now found myself possessed of my reason again; but all my painful feelings and horrible prospects had not left me. I now began to think of the dreadful state I just was in. I considered it was a great mercy in God that he prevented me from taking my life, though I had no temptation to do it. I then recollected of my pen knife being in my pocket and cast it a distance into the woods.

After this I was severely tempted to think that of all men I was the most wicked. That I should be afraid of myself; that my life was not safe in my own hands. I then stopped my horse, again considering how I should destroy myself; for I concluded that I was not fit to live any longer. I could think of no other way but to go back and seek my knife. I started, but before I had gone far my mind was filled with such dreadful horror and fearful apprehensions of death that I stopped, and while pondering upon my miserable condition, I thought of these words, "Ye are dead, and your life is hid with Christ in God." I at once thought that God had taken me from the vanities, pleasures and glory of this life, and had *crucified me to the world*, and preserved me in Christ Jesus to wander up and down the earth to preach his gospel till it would please him to take me away. I then no longer had a desire to make an end of my life; but had a heart to pray to God to save me, and be with me that I might be useful in the great work which I thought he had laid out for me. I thus turned back again and went to my horse and rode on my way. But during the evening I was more or less buffeted by the messenger of satan. This evening at 5 o'clock I had an appointment at West Union. The people collected for preaching. But my mind was not fully delivered from those grievous temptations, and being much confused and
embarrassed, I felt much indisposed to preach.

I endeavored to exhibit a few things upon Sam. 12, 24. And though I undertook to speak upon the goodness of God, I was tempted to think that I had never felt it, and all I said was from superficial knowledge, and not from heartfelt experience. After meeting, a person in company privately observed that there was something the matter with the man (meaning me). True, but I tried to cover it as much as possible. This night I slept but little, and about day light I arose and took a walk to view the firmament and the vast works of God; and while I was walking up and down the street, mourning in my mind as one cast out from God, the merry birds began to raise their songs of praise all round me in the adjacent woods, which were just putting out their green. I stopped; I lent an ear, and their mixing notes sent forth such sweet music that I thought surely this is a general song of praise to the author of all good. What, says I, do you praise him for? Were you ever sunk in sin, woe, wretchedness and misery, and now redeemed from that deplorable state? Did ever the heavens open in compassion to you and send the son of God to bring you out of darkness and unloose your dumb tongues to sing forth his praise so melodiously? No. But what had been done for me? All that could be done. God sent his son to redeem me from iniquity, the news were published for me; "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." The Lord has done great things for me, whereof I am glad. Thought I, if any creature on earth ought to praise God it is me. Now my mind began to rise, and by this time the sun began to rise and shine upon the tops of the high trees; no cloud to be seen above, but all the visible creation seemed to present the most beautiful and glorious prospect that my eyes had ever seen. Now I was so ravished with the appearance of outward things, and with the peace and happiness that flowed into my mind, that I burst out in singing a song, and walked towards the house from whence I came out. These were my words,

"When we are rais'd from deep distress
Our God deserves a song;
We take the pattern of our praise
From Hezekiah's tongue."

I came into the house, and while the family were rising, with all the raptures of redeeming love glowing in my breast, I
"I'll praise the Lord both night and day,  
From house to house I'll go and pray,  
And if I meet one on the way,  
I'll always find some word to say  
About this heavenly union.

I wonder why old saints don't sing,  
And praise the Lord upon the wing,  
And make the heavenly arches ring  
With loud Hosannas to their king,  
Who save'd their souls from ruin."

We had a happy time together.  
This is Saturday 20th.--After breakfast I went on and preached at Eagle creek. Here I saw the goodness of God displayed in the redemption of one soul, the conviction of two others, and in happy-fying God's people. Surely this was a sweet, glorious time to me and to many others that were here.

After preaching I went on and was overtaken in a violent thunder storm, on the bank of the Ohio river. A fierce flash of lightning and loud clap of thunder scared my horse and caused him to throw me off him; but it happened not to hurt me much. In the fastest of the rain I came to a little cabin and took shelter. Late in the evening I crossed the river and came over to old sister Wilson's, who informed me, that for the sake of her sick daughter in law, my meeting was appointed at her house. Accordingly I went to the sick woman's house; a mournful sight indeed!

A woman who had lived in sin and vanity all her life, now upon the verge of an eternal world. Her awakened conscience was craving upon her guilty soul (as she expressed herself) which caused her to utter doleful cries and lamentations. Her dear little ones weeping round her bed, loath to let her go, and her friends crying out--pray for her, made the circumstances solemn. After the fervent engagedness in prayer and a little silence ensued, I endeavored to hold up Jesus Christ to the penitent, from these words: "He that believeth on me, though he were dead, yet shall he live."

The work of God broke out afresh among the people. The shouts and acclamations and exercises of the people were truly wonderful. It was told me that the sick woman took comfort to her soul from that time; but now whether she is in the church below, or in the church above is unknown to me.
Sunday 21st.--At Cabbin creek I met a large audience. People who had long been acquainted with a great work of God told me that this day exceeded any thing they had seen for many years. Sinners who had hardened their hearts and resisted the Holy Ghost, thro' the late revival (so called) this day came to their knees and cried aloud to God to have mercy upon them. I suppose there were not less than fifty saints and sinners all praying together at once.

One old man in particular, who had been remarkable for his opposition to the work of God, was this day shewn the error of his way, and was exercised in a very singular manner. He immediately prayed to be filled with that spirit of enthusiasm (as he had called it) which he had so long ridiculed. At night we held meeting again in the same place. The work still increased. Such singular and curious exercise among the people tempted me to think that some of it was enthusiasm. Some danced as perfect as though they were dancing after the fiddle. They would cross their feet and humor the tune which was singing, most nicely. But a rule that I would uniformly follow, is not to judge or condemn a thing I do not understand. We continued together, singing, praying, exhorting and shouting, &c. till near day light.

Monday 22d.--I felt very unwell, though I had to ride fifteen miles, across the river Ohio again.

At night I had an appointment on the N. W. side of the river; but was so unwell that I could not preach to the people. A brother preacher from Kentucky preached to them. The words he spake upon were these: "count it joy when you fall into divers temptations." In the course of his subject he mentioned the many temptations the child of God would meet with, and among them he said some were "tempted to take their own life," but they must not despair under these temptations, but "count them all joy." While he was thus speaking, I brought to my recollection the late exercises of my own mind, how near this was the case with me. But I wondered how he should touch my case so well; for I had informed no person of these things. It appeared as though God designed this to be fresh comfort to me; for immediately these scriptures ran through my mind; "in all this Job sinned not." And "blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life." "Blessed is he that overcometh; for I will be his God, and he shall be my son."

Tuesday 23d.--This morning I feel much refreshed and re-
vived in body and mind. This day I preached at Eagle creek again. Brother Hughes (the preacher that was with me) and I tied our horses together, and as they were considerably wild, we tied them (as he thought) securely; but near the conclusion of my discourse our horses came running by the meeting house, much frightened, and we were under much trouble before we could get them again. I was led to believe that they were untied and frightened off intentionally by some of our opposers.

This evening I came to West Union, and found a decent, well behaved congregation, met to hear preaching.

I spake upon these words: "Abraham rejoiced to see my day, and he saw it and was glad." I observed that Jesus spake these words; but that he did not say nor mean from them that he was the eternal God, or that Abraham saw him in real existence; but that it was the word of promise which was spoken to Abraham concerning Christ, and the great salvation that should be offered to the gentiles in his name, which he (Abraham) desired to see, and saw it and was glad, when God said unto him "that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed."--Gen. 22, 17, 18. As the poet saith,

"This is the light prepared to shine
Upon our Gentile lands;
Thine Israel's glory and their hope,
To break their slavish bands."

I shall say no more upon the subject in this place, because it will be more fully elucidated when I notice some things which I have already promised.

As the brethren who I am in connection with are about here called New Lights, I have been called the new light preacher. This evening I observed that this (this word of promise) was not new light; for it has been every since Abraham's day, and whether it is old light or new light it is a good and a great light. This is the true light that lighteth every man that cometh into the world. In him was life, and the life was the light of men. This is the light that the prophets rejoiced and went to heaven in.

After the people dispersed, a presbyterian, who had formerly been a clergyman, talked with me upon the doctrine
which I had delivered. He told me that I had denied that Jesus was the Almighty God and creator of all things. I told him that I repeated the scripture as it stood respecting Christ; and the scripture nowhere said he was the creator, but that he was the son of God. He argued strongly in favor of the adorable trinity, as he pleased to phrase it. I told him that the phrase was not in the bible; therefore I had no right to believe in any such heathen doctrine. This doctrine, said I, was invented by an African called St. Augustine; but he was more like a devil than a saint, and his doctrine is more like himself than any thing that we can find in scripture. This man kindled into an angry passion. I told him not to sin, and in a little time he cooled off. And after our conversation ended, he bid me God speed, and we parted in love.

Wednesday 24th.--I went to Brush creek, and held meeting with a few well behaved people. The christians appeared to be the excellent of the earth. God was among us of a truth, and we were made excellently happy with his love. Two were convicted and cried for mercy.

Thursday 25th.--I went some distance up the creek. The land is fertile and level here. Springs of water are plenty. Farms are opening, and young orchards are growing. The little meadows up and down the branches and creeks are green and beautiful. I discover that all this land would make excellent meadow. The people appear to be very industrious and frugal. Near the head of this stream I held meeting. The people in these parts come five and six miles to night meeting. A large number attended this night, and many of them appeared to feel the power of truth. I believe there are but two who are under the exercise of the jirks in these parts. The people are not so singularly and powerfully exercised as in Kentucky; but they weep, and cry, and seem sensible of their lost condition, and the brethren shew their zeal by singing, praying and exhorting each other, one by one.

Friday 26th.--I went to a creek called Sun Fish. The people here scarcely ever hear any preaching. They appeared hard and impenitent. I would preach and some of them would laugh. I kept on, and they got to swearing. Some swore I preached pretty well, and some swore that I did not.

The land that I came through this morning was generally very good. A great many large crab orchards are seen in different places about here.

The timber is large--white oak, walnut and some poplar.
The land that has any improvement here, sells for three to five dollars an acre.

After meeting I had to ride twelve miles to an appointment that I had, which was to be at candle light.

The land in this afternoon's ride appears to be tolerable good; but much broken with hills and divided by ridges. This evening, as I was rising one of those ridges, at the head of a large branch, I had a great discovery of the beauties of creation—The leaves putting out their green—the sun just shining faintly over the hills, the dogwood putting out their bloom, which decorated the woods with a half white. The valley echoed with the thrilling anthems of distant birds, while those over my head charmed me into a silent pause. Thought I, your notes delight the weary traveller, and welcome him this way.

I described the cooling vallies and running waters with rising hills. Ah! thought I, you are the pleasant land of an enlightened and highly favored people. A few years ago you were a wild desert; only once in a while your hollows echoed with the fearful yells of savages, and the dreadful roar of wild beasts. But the scene has altered, and shall still alter. In a few years more your fertile soil shall be well improved and appear in handsome situations, while the gallant sons of the west inhabit your borders and enjoy your blessings. When I came to my appointment I found myself in a valley, up and down which were but four families. They all turned out to meeting, with others from distant neighborhoods. I was so extremely fatigued that I sat down and taught the people. I saw a gracious appearance—some mourned, and cried for mercy, and lamented their need of a Saviour. There are but few people about here, thinly scattered about here and there; but there are some children of God amongst them. These people have scarcely ever been visited by a preacher before. They are almost like lost and scattered sheep without a shepherd. The hireling, whose own the sheep are not, has never left his salary to seek among these hills to instruct these precious souls into the way of life. O! ye idle shepherds, I need not ask how you can abide at home while souls are perishing? It is your money, your comfortable houses and your soft beds; but I will ask you how will you stand when the blood of thousands shall be laid upon you? “Behold I will smite mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thine heart endure, or can thine hands be
strong in the days that I shall deal with thee? I, the Lord, have
spoken it, and will do it."

Saturday 27th.--I rode 20 miles to Clear creek. After riding
about seven miles, I got out of the hills and came into a more
fertile and level part. The timber is mostly large white oak
interspersed with dogwood. The nature of this land is well
adapted, I am told, to the nature of wheat, and will send forth
excellent grass. These parts are tolerably well watered with
creeks, branches and excellent springs. At night I held meeting
at brother J. Kirkpatrick's (a preacher of the christian church).
I felt myself much engaged, and had the happiness to see God's
people much united. The presbyterians and methodists are
friendly in these parts.

Sunday 28th.--I preached at the meeting house in the place,
which belongs to the christian church. The people from a great
distance attended. There was an outcry of two souls for mercy,
one of which, after a short but a severe struggle with the pangs
of conviction was brought from darkness to marvellous light.
Being delivered from the power of darkness and translated into
the kingdom of the son of God, in whom she found redemption
through his blood, even the forgiveness of sins. She professed
to love her Saviour with her whole heart and bursted out in
praises to him who had done such great things for her. She now
declared she chose rather to suffer affliction with the people
of God than to enjoy the pleasure of sin for a season. This
meeting closed with melting showers of grace. Some went off
shouting and praising God--some singing the song of the lamb,
and some enquiring what shall I do to be saved--while they
wept and mourned bitterly because of sin. At night I again
preached at Hillsborough. The court house was filled with
attentive hearers. This night the work of God broke out in a
more glorious manner. There were many under deep distress of
mind. There were many who said pray for me. I prayed with
them and exhorted them till I was exhausted. Then others
exhorted, prayed and sang with the mourners in Zion till
midnight. I verily think some of them were enlightened and
tasted of the heavenly gift, and were made partakers of the
Holy Ghost, and tasted of the good word of God, and the powers
of the world to come. Others resolved to persevere in seeking
the Lord until they found him. The people about here appear to
be remarkably civil and friendly, and many of them are now in a
good way to get religion. There appears to be a great reform
amongst them, and if preachers of different denominations do
not quench the work by talking against heartfelt religion, or by surfeiting their minds with vain opinions, I have a great expectation that many will be brought to the knowledge of the truth.

Monday 29th.—I started for the Scioto country. This day I travelled through some beautiful level and fertile bodies of land. I crossed North Point (a creek) low down, where it is a beautiful land for farming as can be desired. The growth of the timber here is walnut, poplar, buckeye, sugar tree, hackberry, &c. which are all indicative of the best of land. But one thing I noticed was the creek overflowed a quarter of a mile each side of its banks, in times of high water.

This evening I passed a few small plantations which have lately been opened, on them I saw young but flourishing peach orchards. They are now in bloom, which together with the numerous quantity of singing birds in the surrounding woods, and the black furrow just turned up by the rustic husbandman, makes a delightful scene. This night I lodged twelve miles west of Chillicothe, where there are several farms, in young, but handsome improvements.

Tuesday 30th.—In the morning I passed the old Indian town. This place appears like it has long been cultivated. It lies on a small creek. The prospect is about two miles long and a half mile in breadth, with scarcely a shrub upon it, of the most rich and fertile soil admirably suited to the production of wheat and other small grain. It is a beautiful sight, with a few small farms now upon it. As I came nearer Chillicothe, the land was still better. The inhabitants here appear as though they live in a decent and plentiful manner. Six miles to the N. of this town, at one o'clock, I held meeting. The professors about here are mostly methodists. They treated me with unexpected kindness; for one of them let me preach in his house. The neighbors generally attended the appointment. Some of them appeared to be very happy, and others seemed desirous to get religion; for they confessed that they were without God, and without hope in the world. After meeting I went on six miles further to an appointment made for me with a preacher of the methodist connection.

The young man gave a discourse which had some gross inconsistencies in it. One, for instance—he said "a soul in a carnal and unregenerated state has no more ability to seek the Lord than a stone has to rise and walk." If we cannot seek the Lord, he has laid grievous burthens which we cannot carry, and
will damn us if we do not; for he has commanded us to repent, to believe, to take up our cross and follow him. This is spoken to us while carnal—sold under sin—if we have no power or ability to do these things, we will be damned without a cause, and God will be found a hard master.

After he closed, I spake to the people. As I am not fond of public controversy, I let his inconsistencies alone and endeavored to preach the gospel of peace. It was a happy time to many present.

Wednesday, May 1st.—I had to go several miles to my appointment, which was high up on North Paint. In the morning before I started, the young preacher and I had some litigation about the new light church. He told one of the company that he never heard a new light preacher before. I reproved him for calling me a new light. I told him that was not only a nick name, but a ridiculous one for a member of Christ to be reproached with, and one which I entirely disowned. I said that there was no more propriety in it than in the name methodist, and a member of Christ has no more business with these names than the landlady has to bear the name of her servant. You (said he) called me a methodist, and you say it is an equal reproach with that of new light. The difference (said I) lies here—you call yourself a methodist, and you seem to glory in the name much more than in the name of Christ; I disown and entirely reject the name of new light, and while this is the case, I may esteem it a reproach for Christ's sake.

In the morning's travel I first went through a body of land which is called the barrens. This kind of land is surprisingly level and flat, with standing water in many places. Its growth is small white oak, thinly scattered over it. Here you may see the distance of miles without the intervention of the smallest hill, for there is nothing of the kind here. This is the best of range for cattle throughout the summer. Though this kind of land is called barren, I am told it will produce from thirty to forty bushels of corn, and more of wheat to the acre. When I came near the creek, I was astonished at the sight of the prairies.

Miles up and down the stream, and a long distance on each side, the prospect presents itself without the smallest stick of timber upon it, clothed like an extensive meadow with grass and flowers. I am told that this is the richest kind of land. It will bring forth wheat to almost an incredible increase, and corn accordingly.
I held meeting on this creek with a few very zealous christians. The most of the professors in these parts take the christian name; but by others they are called new lights. The people appear to be much engaged in religion. What is called the exercise is powerful among these people.

"Now love unites the children and tears away the bars;
They lay aside their weapons, and cease from strife and wars.
All with united voices—all join with one accord,
Ascribing free salvation and glory to their lord.

The beams of truth revealed prevades the sinner's heart;
Aghast they fall and tremble, as pierced with a dart.
Their earnest cries for mercy sound through the parting skies;
The gracious Saviour hears them and smiling bids them rise."

This day was like one of the days of the son of man. O! what glorious manifestations of the reign of the king of righteousness!
The people in these parts appear as though their whole minds and bodies were engaged in a good cause.
And what is more like the work of God in the heart than to see the aged and the young singing, praying and exhorting one another. Here many of the dear little children, from ten to fifteen years of age, are telling and singing the wonders of redeeming love.

At night I held meeting at the same place. About the time I expected we would disperse, the work of God broke out in a more miraculous manner. I thought "surely the Lord is in this place. And I was afraid, and I said how dreadful is this place!—This is none but the house of God; this is the gate of heaven."—Gen. 28, 16, 17.

Many of the people continued shouting and praising God till midnight.
Thursday 2d.--I directed my course to near the head of Deer creek. This day I saw a more beautiful part of the country than I ever saw before. The whole face of the country in these parts is level, comparatively as a house floor.

Several times in this day's travel I was actuated from motives of pleasure, to stop and take a view of the wide extended plains. The grass is now, on a level, half leg high. Spear grass, clover, and what is called prairie grass, covers the earth, and makes it the best summer range for cattle and
horses in the known world. I was delighted with the beauty, fertility and the natural grandeur of the country.

A little beyond the head of this creek runs Mad river, which empties itself into the Miami at the flourishing little town called Dayton. Through this extent of about sixty miles lies the most beautiful country that the face of nature can present. Large prairies, and then bodies of wood land are successive as far as high up on the Great Miami river. In some places of this extent the inhabitants are few and lately settled. In this country they are mostly in what are called settlements. In those places the people are situated close together, whose plantations, or clearings, are generally adjoining to each other. Get out of one of those settlements, and you may travel many miles without seeing one solitary habitation. In these parts water is scarce. You will seldom see one cooling spring or tinkling rivulet to quench your thirst, or to invite you to its shady bank. Though Mad river runs through a fertile and level country, it is clear and very rapid. All the rivers that run through those parts are clear beautiful streams. I conclude that these parts are more delightful than the frontiers of Tennessee, but not so fertile.

This evening, just before sun down, I took a walk into a prairie. There I saw several droves of cattle feeding in different places. I walked up to a young man who was taking the oversight of them, and he told me that these cattle belonged to certain farmers whose care had brought them up from calves; in the winter season they would support them on fodder and corn, &c. and in the summer season they would send them forth to thrive and grow upon this grass, which generally springs forth in March, they were sent to the eastern markets (Pennsylvania.)

In making my observations, I began to contemplate how the prairies came--I found it was beyond my comprehension. These prairies are large plains without any growing timber. Some are miles in length and breadth, which form the most beautiful prospect.

Round the sides the timber stands thick and grows very tall, this conspires to make the prairies appear more like they have certainly been cultivated.

As I retired into the woods the joyful birds were sending forth their evening song of praise, which, with other things, united to make it a solemn and joyful time to me.

Friday 3d.--I travelled down this creek about fifteen miles,
and held meeting with a few, that is eight souls who appeared to be penitent and contrite, and desirous to obtain the one thing needful. For some days my congregations have been small. 1st. Because the neighbors live from three to six miles distance, and probably but very few live in that extent. 2d. Now the men, women and children are generally busy planting corn. This is a very busy time in the year, and those women who will not work in the corn field will not trouble themselves to walk six or seven miles to meeting.

Saturday 4th.--I came to Alker's meeting house (as it is called). This was a cold day; for it snowed a little. It was something strange and uncommon for me to see snow when the leaves were fully green on the trees, and vegetation up fit for use. This day I thought I spake with uncommon liberty; but I saw but little effect upon the hearers; of course, I was afterwards led to believe that I was mistaken.

Sunday 5th.--A large congregation attended at this place. I thought I spake with but little light or liberty; but the people seemed to feel my discourse, and many of them were made exceedingly happy. The people have the jirks at this place. I saw some of the men jirked off their feet and with great force were prostrated across the benches, and upon the floor. The christian church was established here before any other denomination, and no other has succeeded here since. There is a large society of members here, and one preacher. They appear to be in a prosperous state. The most of them have been baptized and others are exercised about it.

I am now about to leave this part of the country and direct my course to Philadelphia and the eastern states.

For the satisfaction of my reader, I will lay before him the state of the Christian Church in the western country (as correct as I can) that he may, at one view, discover what I have given him in sketches.

It is generally known that in the year 1800, and till 1804, there was a more glorious revival of religion in the western country than ever was before experienced in America. After this work had progressed some time in the conversion of deists, atheists and many unbelievers of every description, and of almost every age and color of people; many of the presbyterians denomination, and several of the preachers in particular, who had long been confirmed in the narrow limits of Calvinism, began to think upon the more extensive love of God to his creatures.
They would attend their meetings, and see awful power displayed in their congregations—young and old praising God in the highest, and some of their own members singing a new song—declaring that they never felt religion before, and scores and hundreds of young and happy converts inviting the people to come to Jesus—Jesus will receive the worst of you; he will cast none off who will believe in his name.

Some thought this was enthusiasm—some said it was delusion—however, some well informed, uninterested preachers of that denomination not only felt the same gracious work, but were convinced that this was the Lord's doings, and was marvellous in their eyes. Among these men were B. W. Stone, R. Marshal, Dunlavy, R. Mc. Nemar, J. Thomson and D. Perviance, of the states of Kentucky and Ohio, who in a short time unanimously began to preach what is called free salvation.

Hundreds of the professors of religion, of the same denomination, immediately embraced the doctrine with every leading principle that is inseparable to it. This gave a general alarm to the presbyteries and synods in the different parts of the states. They were fearful that they should lose some of their most eminent clergymen and laymen, unless timely and suitable steps were taken to stop them. To this end, if I am rightly informed, the synod of Kentucky convened together for the purpose of trying those men and their doctrine according to the requisitions and tenets of their confession of faith (not according to the word of God).

The synod found those men not only opposite to their confession of faith, but invincible in the truth, as it is in Jesus. The synod was then convinced that they would either have to bend to the gospel or excommunicate those men as heretics, and then call them scismatics. Accordingly, from that time, those men were no longer considered as belonging to the synod of Kentucky. They then wrote a piece entitled "An apology for renouncing the jurisdiction of the synod of Kentucky, to which is added a compendious view of the gospel." In this piece they have given some fatal strokes to the body of Calvinism, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow.

These men then formed themselves into what is called the Springfield Presbytery. About this time R. Haggard, a minister of the Christian church in Virginia, heard of them, and took a journey to see them. At that time he found them a wise,
candid people, enquiring after the plain simple truth as it was laid down in the scriptures. And at a great meeting held by them at Bethel he proposed to them publicly the name by which they should distinguish themselves as the followers of Christ.—"And the disciples were first called Christians at Antioch."—"And that the scriptures were all sufficient to govern the church of Christ, and any other written rules or laws were spurious and only calculated to separate and keep apart the lambs of Christ."—They then saw that the day of the redeemed had come, and that the day star, with all the shining beams of truth had shined into their hearts. With great joy and thankfulness they received this name, as being sent down from heaven for them to be called by. I will observe that in the time of the interview of R. Haggard with these people, I am induced to think that he received a greater and more perfect understanding of some of the doctrine of the gospel than he ever before received.

I think he was with them convinced of the inconsistency of what is called the Trinity--a satisfaction to divine justice by the death of Christ, and the methodistical view of original sin. Thus they became fellow helpers and were all willing "as new born babes desire the sincere milk of the word" to receive the truth. From this time many began to run to and fro, and knowledge was increased.

Not long after this, at a memorable meeting, held at Cane Ridge, in 1804, the Springfield presbytery dissolved their body by a mutual and unanimous consent.

The dissolution of the Springfield presbytery has been published to the world bearing the title of "the last will and testament of SPRINGFIELD PRESBYTERY."

"The Springfield presbytery, sitting at Cane Ridge in the county of Bourbon, being through a gracious providence in more than ordinary bodily health, growing in strength and size daily, in perfect soundness and composure of mind, but knowing that it is appointed for all delegated bodies once to die, and considering that the life of every such body is very uncertain, do make and ordain this our last will and testament, in manner and form following, viz.:

Imprimis. We will that this body die, be dissolved and sink
into union with the body of Christ at large; for there is but one body, and one spirit, even as we are called in one hope of our calling.

Item. We will that our name of distinction, with its 

reverend title, be forgotten; that there be but one Lord over God's heritage, and his name one.

Item. We will that our power of making laws for the government of the church, and executing them by delegated authority, forever cease; that the people may have free course to the bible, and adopt the law of the spirit of life in Christ Jesus."

In this curious and singular manner they made their will, and the body died in ease, without a groan or struggle, and no one was seen to cry or shed a tear at the loss of this respected friend.

There is one resolve made in this publication which should be recorded in church history, and be kept in memory by all who love religious liberty, to the latest generation.

"We will that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free will offering, without written call or subscription--admit members--remove offences, and never henceforth delegate her right of government to any man, or set of men."

This is expressive of every thing necessary to constitute a free church; such a church as Christ once established on the earth when he said "ye have one master, and all ye are brethren." When the preachers, assembled at Cane Ridge, thus came to the christian plan, as first laid down by Christ the great head of the church, and proclaimed it to the thousands then around them, the hundreds and fifties of the children of God, who were groaning for a deliverance shouted for joy, and from that day were made perfectly free from priestly power and from all them that would usurp authority over them.

Here was a covenant made to throw away all confessions of faith, catechisms, creeds, rules and disciplines made by man, with a determination to have no bishop, presiding elder, head, lawgiver or king, but Jesus Christ, and to take his word for their rule and government instead of human systems, traditions, and inventions of men.--To have no name such as presbyterian, methodist, baptist, quaker, calvinist, armenian, &c. but simply be called CHRISTIANS.

Such a meeting and circumstance as this was never before,
seen or known in all the Western country.

I am told that at this meeting there were about thirteen hundred unanimous in these things, and all partook of the Lord's supper together!!

From this place several preachers went, with the spirit of the Lord God evidently upon them, being anointed to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and to the opening of the prison to them that were bound, and to proclaim the acceptable year of the Lord. In this way they preached Jesus whithersoever they went, gathering companies in his name upon the word of God alone, calling them the Christian Church.

I will observe, that during this time the work of God was glorious in Tennessee, and progressed in a similar manner. Several preachers in that part broke off from the presbyterian order and formed themselves into a separate body; but unfortunately the Christian name escaped them until some time afterwards, when some of the servants of Christ came from Kentucky, and shewed unto them the way of God more perfectly. When they heard it some received it joyfully, and some refused.

From what has been said the reader will observe that the works of God spread rapidly, conversions were numerous, while members of almost every denomination left their old systems and joined the Christian Church. The prophecy was fulfilling, "One shall say I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Thus the work increased, and spread in a short time through Kentucky, Ohio, and various parts of Tennessee. Preachers of the methodist, baptist and presbyterian sects joined them, and all were seen to raise up the standard (the bible) toward Zion. Many young preachers, who were not confined to families appeared in the work while they travelled from state to state proclaiming peace and liberty to them that were afar off, and to them that were near, while they saw their labors attended with frequent conversions and a daily increase of numbers. As the christian preachers' labors were calculated to shew the corruptions of other churches, and the danger of religious party names; those who did not leave their former systems and nick names for the name and government of Christ, ceased not to persecute them. The christians made such a rapid progress in the increase of numbers both in convincing the sectarians of their errors, and unbelievers of
their wickedness, that the bigots of every denomination were alarmed, fearing that their churches would be broken up, and themselves left standing afar off, weeping, wailing, and saying alas! alas! that great city wherein we were made rich; for in one hour is she made desolate. For fear this would be actually the case with them, they combined together to cry down, speak evil of, and oppose those preachers and people that call themselves christians, in every direction where they thought people would hear them. Those enemies thought the name christian sounded too sweet and enticing, and to alarm the unacquainted they placed the monstrous epithet of SCISMATIC upon them.

About this time one of the most eminent of the christian preachers wrote his views of the subject called the atonement, "in a series of letters addressed to a friend." Many things in these letters appeared new and strange to a number of people. This piece was answered by John P. Camel, a presbyterian. He ridicules the author of those letters, and writes as though he was a stranger to the subject which he was trying to vindicate, as well as to that "charity which thinketh no evil." Something very peculiar attended this paper war, the answers to those letters were sent far and near, and in many places where the author of the letters was never before heard of, and when the answer was read, many of the readers would have a great anxiety to read the letters; they would enquire and send for them, and tho' they had just read the answer, they would be immediately convinced of the propriety and truth of the doctrine contained in the letters. Thus the enemies in attempting to impede the cause, facilitated it almost as much as its greatest advocates.

Thus the christians struggled against united opposition till in some neighborhoods and places their doctrine was generally received and prevailed over all that was preached in contradiction to it. Large societies were gathered together, and were united in the strictest bonds of brotherly love.

It is evident that by the persecution and opposition the christian church met with in this part of the country, while in an infant state, the devil was inventing his deepest schemes and machinations to destroy her.--And finally he fell upon one which proved effectual to overthrow the faith of some.

In this time three or four shaking quakers came from New England, clothed and filled with all the deception that the devil was capable of giving them. They came among some of the christian brethren, and as they were a strange people, with fair
speeches, and enticing promises, like the serpent that beguiled Eve through his subtility, so they corrupted some of the minds of the brethren from the simplicity that is in Christ.

R. Mc. Nemar and Mr. Dunlavy, preachers of the Christian church, and who were among the first that appeared in the Christian cause in these parts, were first led astray by these seducing men. When the shakers first came into these parts they made just such promises to the people as the serpent did to Eve. — "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as Gods, knowing good and evil." Yea, they went farther, that if they should submit to shakerism they would come to the greatest perfection immediately in this world — they should know nothing more of sin, pain, distress nor death; that they (the Shakers) were in the first resurrection, and they were reigning with Christ on the earth, and that they should die no more, but were as the angels of God. Thus those seducers waxed worse and worse, deceiving and being deceived.

Of these sort are they who creep into houses, and lead captive silly women, laden with sins — led away with divers lusts. The Shakers did not only lead captive Mc. Nemar and Dunlavy, but many others of different denominations. But as these two preachers and several private members of the Christian church went to the Shakers, many of the brethren were much discouraged and the enemies without took an advantage, and reported it in every direction that they (the Christians) had all joined the Shakers. And as the people were much alarmed at the Shakers, they were also, for some time, equally afraid of the people called Christians. But the Christian brethren spared no pains in opposing the Shakers, as it was evident they were a deceptious people, and soon removed the doubts of the people respecting their having joined the Shakers.

The Lord was now more than ever evidently with the Christians; for, for the loss of 1 or 2 preachers there were several zealous, pious, Godly, eminent men added to them, who appeared in the work of the ministry. At this time of severe trial, Mr. Stone also stood firm, and encouraged the brethren never to leave the gospel of Jesus Christ — "To shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doeth a canker; of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth
sure, having this seal; the Lord knoweth them that are his." Upon this foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, the brethren stood; only a few departed from the faith, giving heed to seducing spirits and doctrines of devils, and the Lord added daily to the church such as should be saved.

After this, in many places where the christian companies were numerous—sound in the faith, speaking the things which became sound doctrine, they began to rise into considerable respectability in the estimation of all candid, unprejudiced persons around them.

From what has been said, the reader should understand that in the space of a few years these people increased into large numbers in different directions throughout the western country. The preachers were not confined to a parish, or to two or three congregations, nor to a four week's circuit, but as it were, they went out into all the world, preaching the gospel to every creature. If I may so speak, the vallies and beautiful plains of the Ohio, the rich lands and rugged barrens of Kentucky, the hills, hollows and levels of Cumberland, the marshy grounds of Duck river, and the large bodies of fertile land, overspread with cane, lying towards the Muscle Shoals of Tennessee.—Yea, down into Mississippi territory, and beyond the great river into the Louisiana, their voices were heard to sound from time to time. Have they not heard? Yes, verily, their sound went into all the earth, and their words into the ends of the world. For their hearts swelled with such love and desire for sinners, that the borders of the white people and the line of the civilized inhabitants could not hold them. Some of them, not counting their lives dear unto them, directed their courses through the wild deserts into the Indian nations. They there labored with that success which gave them to know that their labor was not in vain in the Lord, though they had to encounter unavoidable difficulty and distress. One of those men was among the Indians for months, and I believe years, teaching them to read the holy scriptures. In which time he had the pleasure of seeing not only a reformation from their heathen traditions to pure and undefiled religion, but an unexpected improvement in English reading among his pupils. This man's name is David Haggard, who, I believe, in now preaching the gospel in Virginia. This man should be highly esteemed for his work's sake. When I know a man has suffered so much, in various ways, for the cause of Christ, as this man
has, I can but love him and regard him as a servant of the Most High God.

In the lapse of four or five years, there were numbers of christian preachers that were men of families, who had more invitations to preach in different places than they could possibly satisfy, and numbers who were not confined continued to travel at large from place to place, publishing the gospel of peace.

These people have been progressing in this western country about eight years—thely began near Lexington, in Kentucky, and have spread throughout the state, and into various parts of Ohio, from Springfield (a town) on Muskingum river, to Deer creek, Scioto river, North Paint, Clear creek, Brush creek, Eagle creek, Mad river, Little and Great Miami rivers. Large societies are in these different places, and I may say hundreds in some of them. In the Indiana territory they have made considerable progress within two years. Societies are gathering on Indian creek and some parts of the Wabash river. As I have before intimated, there are hundreds in different parts of Tennessee. On Cumberland river, Stones river, Duck river, Bigby river, Elk river, Richland creek, and on Tennessee river, about the Muscle Shoals, there are large churches in all these different places. There are a few companies in the Mississippi territory.

As I have travelled through the greatest number of these places, and have visited the most of the churches, I availed myself of the opportunity of acquainting myself with their *doctrine* and their *order*, &c. I cannot pretend to inform the reader, in these pages, of their doctrine in every particular. I can only say that as they have unanimously rejected and laid aside all doctrinating books, and have laid hold on the scriptures, and are almost daily searching them, they are very tenacious of every thing they there find, and every thing respecting doctrine that they cannot find expressed there, they with all boldness spurn at it, and hoot it out of conversation. They are generally careful to make use of no unscriptural phrases—such as "original sin, trinity, reconciled God, Christ by his death satisfied divine justice in the room and stead of sinners, the merits of Christ, temporal, spiritual and eternal death. &c. &c. &c." But as they have all read one book (the Bible) and have all been taught by the same master, their doctrine appears to be almost universally the same. The preachers have read and searched the scriptures so much, that if there is any
thing said against their preaching it is that they preach too much scripture! It may be truly said of these people, male and female, old and young, that they are Mighty in the Scriptures.

Their *order* respecting the reception of their members is that upon a *profession of their faith in Christ Jesus*; by the unanimous approbation of the members present, they are received, and the hands of fellowship given them. Within two or three years they have more than ever submitted to new testament baptism. They are not yet unanimous in baptism by immersion; but the most of them have followed the saviour in this instance of condescension and love, and others almost daily see more and more the propriety of the mode.

Those who have, and those that have not been "buried with Christ in baptism," do not divide and contend about the subject; but they continue upon the plan which they set out upon—to let nothing divide them but Sin, and all search the scriptures for themselves, and act according to their understanding in the fear of God.

As these people understand the scriptures as they stand, they could not lay aside the duty of "washing one another's feet." In the 13th chapter of John they find this duty positively enjoined—when it is to be done, and the manner in which it is to be done. The time is after the Lord's supper—ver. 4. The manner is, after that he poureth water into a basin and began to wash his disciples' feet and to wipe them with the towel wherewith he was girded—ver. 5, &c. This is so plain and express, and so cogently enjoined upon the disciples of Jesus, that, I believe, none pretend to deny it. They are much in the practice of this duty almost throughout the churches.

When they take the Lord's supper, they give an invitation to God's people to come and eat with them; for this (say they) is not our supper, but the supper of the Lord, spread in the wilderness to refresh his pilgrims and for them to increase their union, and shew to the world their love to each other.

They appear to possess a uniform spirit of love and friendship to each other, and to all the different denominations around them, though they are yet much opposed and persecuted by the different sectarians, but not so much so at present as they have been years ago. They are yet called by their enemies, in some places, scismatics, Stoneites, Marshalites, new lights, &c. but they are known among themselves by no other name than christians. I remember that, similar to this, the enemies have
reproached the christian churches in Virginia, N. Carolina and Georgia, by calling them republican methodists, O'Kellyites, a pack of backsliders, &c. Any name for the christians, however ridiculous, will suit and please the sectarians better than the proper name.

The christians have had a great and marvellous work of God amongst them for several years. It began in a most miraculous manner, and some astonishing instances of the power of God are yet to be seen amongst them, as the reader may know by reading the foregoing part of this work. I am informed that there is not such a general out pouring of the spirit of God amongst them now as has been; but in many places the Lord is working mightily with them, with signs and wonders following as I have abundantly seen. These people, with joy may say, "Lord even the devils are subject to us thro' thy name." But they need not rejoice at this, but because their names are written in Heaven.

They have an exercise, as I have said, amongst them called the JIRKS. It sometimes throws them into the fire, into the mud, upon the floor, upon the benches, against the wall of the house, &c. Some that have seen it, have said, and some of my readers may also say, that this is the power and work of the devil, or the same spirit that threw the people in the fire in ancient days, and caused them to foam at the mouth and cut themselves with stones; but I think the power by which they are wrought upon is as different as the manner in which the subjects are treated. The subjects of such power in ancient days sustained much injury, which proved that they were vexed sore with a spirit of the devil. But the subjects of this work receive no damage or injury whatever, and the most of them are exceedingly happy when they are thus exercised, which proves that it is the "Lord's doing and marvellous in our eyes." One may ask, can we not have religion and be happy without having the jirks? Yes. And can they not be happy in religion and have the jirks? Yes.

The christians in this country appear to be the most happy of any people that I ever travelled among, and their conduct most consistent with the gospel which they profess. Their preachers are generally hard working men, and with their own hands they provide for their own house; or they think it a scandal to live in wantonness and ease upon a pittance paid down by the poor brethren. But the preachers who travel and do
nothing but preach the gospel they (the brethren) think they should live of the gospel; and where they are able, they are willing to give him a decent support, that is, food and raiment. They have not run into that extreme which some have where I have travelled, that seeing it is wrong to give the preacher a certain salary they will give him nothing at all; for they are sensible that the preachers can no more live upon the wind than they can themselves.

When I first took my journey among these people, I designed to get the exact number of members and preachers; but now I have travelled through the country from one extremity of them to the other, I find myself somewhat inadequate to the undertaking. Every society I could not visit, and in some places I could not get correct information of the number of such societies. But I can assure the reader, who is sometimes ready to say “Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life,” that I can give him the answer that God gave to the prophet—“that I have reserved to myself SEVEN THOUSAND MEN who have not bowed the knee to the image of Baal.” Yea, I may go so far as to say, there are at this time thirteen thousand people, and about one hundred and seventeen ordained preachers in this (western) country who distinguish themselves by the name of Christians, who have denied supremacy and delegated authority in the church, holding the scriptures as the book of their discipline, Jesus Christ as their master, and themselves as brethren.

There is great peace and union among these brethren, at this time, save the circumstance of Mr. Marshal and Mr. Thomson withdrawing a few weeks ago, who, I now understand, have joined the presbyterians again. The loss is not so great as might be expected; for they have degenerated into Calvinism and the brethren could not receive their doctrine. In a word the christian church is in a flourishing, prosperous state in almost every place where I was among them. “From the uttermost parts of the earth have we heard songs, even glory to the righteous.”

I will close this description in the words of the prophet, “He (God) will swallow up death (with all other opposition) in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the lord hath spoken it. And it shall be said in
that day, Lo! this is our God; we have waited for him, and he
will save us; this is the Lord; we have waited for him, we will
be glad and rejoice in his salvation."—Isa. 25, 8, 9.

Before I leave this state I must also give a more general
description of the face of the country, and manners of the
people, &c.

That part which lies below Scioto river, near the Ohio river
is much broken with hills, and is generally poor, white oak,
scrubby timbered land, till you come low down in the state. But
about Chillicothe, and North West of that, for many miles, lies
a fertile, beautiful part of the country. Some distance up Deer
creek and North Paint creek the land is frequently divided into
two qualities. The one is called the barrens, which is the
highest land, but notwithstanding, it is a low, level, watery,
clay kind of earth, generally thinly interspersed with small
white oak. I am told that this land will frequently produce
from twenty to thirty five bushels of corn to the acre, and more
of wheat. The other quality is called the prairies. This land is
commonly as level as a house floor, and as black, loose and
fertile as a manure heap. No timber grows upon this kind of
land, and sometimes not so much as a shrub. The prairies are
frequently from three to ten miles in length, and from two to
five miles broad. Some part of many which I have seen are now
in tillage. It is easy land to cultivate; for the farmer has
nothing to do but to plough up his ground in March, and by the
middle of May the sod will be sufficiently rotted and broken for
planting corn. Little fencing is necessary, for the cattle, and
horses generally prefer the grass that grows outside of the
fence to the corn which grows within.

These places, at this time of the year, form the most
delightful rural prospect that ever was presented to the eye.
The grass is high and green almost as far as you can see either
way, and when a cooling and enlivening breeze of wind arises,
it forms a changing color of beauty, similar to that of a broad
bay when it is little shaken with the wind! Add to this—you
may see various droves of cattle feeding in different
directions, a distance from you—flocks of sheep bating to
each other, and the lambs skipping and playing with all the
romantic pleasure that belongs to their innocent nature. The
birds singing in the distant woods, while their mixing notes and
thrilling anthems roll along the delightful plains.

When you get upon Mad river, and upon Little and Big Miami
rivers, the country, if possible, is still more fertile, and better calculated to enrich farmers. Corn and wheat may be raised in abundance, while the latter is carried down the spacious rivers to the New Orleans, and the farmer gets his reversion in money or other articles which will suit him as well.

I can only say that this state is the most beautiful part that I ever saw; but there are some disadvantages here, which, in some places, are almost insurmountable. --A scarcity of water and a scarcity of mills. However, water, in some places, may be come at by digging, and in many settlements they have erected what is called horse mills to grind without water. Also, some parts of this state have been sickly; but I am told that where farmers settle and live some years, it becomes much healthier. I have travelled for some time in different parts of this state, in a sickly time of the year, and have heard of as few deaths as any place that ever I was in for the same space of time. Salt and iron are now cheap in this state. Coffee is scarcely ever known to sell higher then 35 or 40 cents per pound. The inhabitants, I believe, nearly throughout the state, make a sufficiency of sugar to suffice for domestic use.

When I speak of the inhabitants of this state I must first observe that it has not long been settled by the white people. But within seven years, I suppose, there have been as many emigrants to this part as to any part in the United States. The inhabitants are mostly from Pennsylvania, New Jersey, and some from the New England states, and of late, the Virginians, who have not set their affections upon Ethiopians, flock here; consequently, like in all the western country, there are people of different manners, turns and dispositions in this state. But what brings them into a greater oneness and equality than they otherwise would be, is the constitution of their state, prohibiting negro slavery. No slaves are permitted to come here, and of course there are not so many grades of people as there are in a slave country. The inhabitants are generally industrious, hard working people, much given to farming. They are neat, careful farmers, and those who have been here only a few years have a sufficiency of strong diet, such as beef, pork, cabbage, bread, &c. to support their families in plenty. They are planting orchards of various kinds of trees, which they suppose will come to great perfection, as the climate is accommodated to such
productions. They may, as some do, prepare large, handsome meadows to yield them winter forage for their cattle and horses.

What may distinguish the people of this state is their plainness. There is none of that proud, hughty disposition and unnecessary caper which are two frequently seen among the Virginians and Kentuckians, to be seen amongst them. One thinks himself no higher than the other, and the other no lower than he.

They may be said to be rough and somewhat uncouth to people of polished manners and refinement; but they appear to be easily pleased, and seem to have a happy turn to be agreeable to each other. I have heard that the people of Ohio were famous for quarrelling and fighting with each other. But I am happy to say, that they are, as far as my knowledge extends, famous for their sobriety and civility. They are not given to such extravagancies in gambling, fighting, stealing, &c. as too many inhabitants of other states are; but this may be chiefly owing to their being generally men of age and families. In a word they are a plain, industrious, hospitable people; and, I suppose, the most of them are republicans, for they detest slavery and bondage in every point of view.

As this state has not been long settle, there are not many elegant houses to be seen, unless it is in some of their towns--Chillicothe, Cincinnati, Dayton, &c. Their country houses are generally small cabin, and sometimes smoky huts. But shortly this country will make a different appearance. It, no doubt, will be seen with large, conspicuous fabrics, beautiful orchards, handsome meadows and extensive farms.

Monday 6th.--In the morning I prepared to start for Philadelphia. About 9 o'clock, I set off from brother G. Alkier's. When I came to Deer creek it was full--almost swimming; but my horse being excellent for the water carried me safe to the other shore. In going about two miles I lost my way and wandered through the barrens for some hours, but falling in at a little hut I was directed downwards to the Pickaway Plains--presently I came to Scioto river, and forded it, with much fear, but without damage, and immediately came into the Pickaway Plains. O what a delightful prospect! O what a beautiful scene presents itself!! I suppose these plains are about fifteen miles in length and five in breadth. Scarcely any timber grows on this ground within these limits. There are two
towns upon these plains. The river runs close along the side of the plains, and the lowest town is called Jefferson. It is a flourishing little place, and appears to be a place of tolerable business. Great part of these plains are now under good cultivation; a great quantity of wheat is raised here, and I am told that this ground produces from 40 to 60 bushels of wheat to the acre; and though the wheat grows very tall and thick upon the ground, it never lodges, but comes to the greatest perfection. From this place I directed my course to New Lancaster (a town). About dark I arrive there. The land through the greatest part of this day's travel appears to be very good, but uncommonly low, with standing water upon the greatest part of it. It is well timbered with some large white oak, poplar, buckeye, white ash, maple, hackberry and an amazing quantity of sugar tree. Scarcely any inhabitants live here, only those who have settled upon the road.

New Lancaster stands on a handsome situation. A small stream of water comes down on the south side with a large marsh, and runs to the west end of the town and opens into a beautiful prairie. In sight of the town North East rises a few high hills. The inhabitants are healthy, lively and brisk, which variegates the scene and charms the rustic as he walks along into anticipating delight.

Tuesday 7th.--I made my way for Zanesville, on Muskingum river, the seat of government for the state of Ohio. In the morning, in going about seven miles, I came into poor, broken, hilly land, and saw but little good land the remainder of the day. I found that this land was more inhabited than the good land, many miles back, I wondered at this! Finally I concluded that the movers must have thought that they had come so far, and the farther the worse—that they would stop in time before they got out of the world. But if they had only gone a few day's journey further, thought I, they would have been in a comparative Canaan. So, thought I, many souls desire and set out for a better country, that is an heavenly, but travelling through a desert land, a waste, howling wilderness, and their hearts frequently made to palpitate with fear at the dreadful sound of the roaring lion; they either stop in the midst of poverty and danger, or turn back unto the weak and beggarly elements of the world; not having respect unto the recompense of reward, or to the possession of the goodly land before them.
In the evening about 5 o'clock I came to Zanesville and gave out preaching to be holden in the court house at candle light. A tolerable number of people met me. I stated to them that Adam's transgression was not of that magnitude to turn a God of *love* into a God of *wrath* and *vengeance*. I endeavored to shew them the different ideas or meanings the word *transgression* has attached to it. In the first place, for instance, said I, you have a child whom you love, and who has not the knowledge of the effect of fire, and for fear that this child will run into the fire and burn himself you will not only tenderly advise or admonish him, but you will, with fatherly authority, command him not to tamper with the fire, for it will surely burn him.

This certainly is your command to your child, but it cannot be said to be *law*; for had you given him a *law*, you must have told him that if he runs into the fire it will not only burn him, but you will scourge, or punish him withal. By the by this son runs into the fire—it has its effect upon him—it burns him—he has now committed a *transgression* against your advise, or command; but this transgression does not amount to *sin*, inasmuch as he had no *law* to *violate*. This it might be said of Adam. In *love* God made Adam of the dust of the ground, and in *love* placed him in paradise, and in *love* advised, or commanded him not to eat of the tree of knowledge, "for in the day thou eatest thereof thou shalt surely die." This is telling the effect of eating of the tree; but there is no passage in all the scriptures that says, that this is a *law*; or that God gave Adam a *law*, for it is well known, that from the nature of his creation, he stood in need of no *law*; therefore it was unnecessary to give him one. But there are many passages which strongly indicate, if not positively speak, to the reverse. The *law* is not made for a *righteous* man, but for the lawless and disobedient, unholy and prophane, for ungodly and for sinners, &c.—1 Tim. 1, 9. "The law was given by Moses."—John 1, 17. None of this will apply to Adam—But through the subtilty of the serpent, we understand that Eve was deceived and *she eat* of the tree of *knowledge*, and she gave unto her husband and he did *eat*. This was a *transgression* of the *command*, or advice which God had given them; but whether there was any thing more done than what the natural effect of the *fruit* had on them—that is, whether it amounted to such a dreadful CRIME, or *SIN* against God as is generally represented, I
will leave the candid to judge.

At any rate, I further said, if Adam was a sinner that cannot possibly make us sinners. Admitting Adam was the most egregious sinner that ever lived on the earth, that is no reason that we should be nominated sinners. And if Adam sinned he was punished for his crime—consequently it would be altogether unjust in God to punish the innocent for the crime of the guilty—and at the same time the guilty being fully punished. But Christ hath put this out of all dispute by saying these words, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." If Adam then was a sinner, the little children cannot be participants of his sin, or guilt; for if they were they could not be of the kingdom of God.

Whether these things were altogether new to the people (for they were mostly presbyterians) or whether they took them to be incontrovertable truths I cannot say; but they waited with great attention, and toward the conclusion some wept and appeared to be solemn. I gave out preaching to be at 10 o'clock on the next day, at the same place.

Wednesday 8th.—In the morning a man who was a methodist came to the place where I tarried. He talked as though he was not a stranger to the kingdom of God which is of "righteousness, peace and joy in the Holy Ghost." I found him to be a warm friend to me before I left the town. At 10 o'clock we repaired to the court house, where I again preached to a decent, well behaved congregation. After I dismissed the people and came out of doors, a man presented me with three dollars which he had gathered from the people for the purpose of bearing my expenses.

I tarried this day in town, waiting for a brother preacher living in Kentucky, who I expected would travel with me as far as New Bedford (a town) in Pennsylvania. In the evening I crossed the river and came to Springfield, a town opposite to Zanesville, and preached in the methodist meeting house, to a decent, attentive people. The christian preacher that lives here is now on a journey to the Miami.

Thursday 9th.—As the man whom I expected did not come yesterday, this morning I started on my journey alone. This day I have rode about 40 miles up and down the hills, through a poor, barren soil. I am now much fatigued; but I am in a house of good entertainment in a small village.

Friday 10th.—I rode all day, crossing many hills and little
creeks. This evening I was much alarmed at the following circumstance:

About sun set I was descending a long steep hill, and at the foot of the hill stood a small cabin in which a family resides. And as I came in sight of the house, a man came out of the door and happened to look up the road and saw me. The appearance I then made, having a large, elegant horse, a new, shining saddle, bridle and saddle bags, &c. seemed to demand his attention. He looked at me for some time and then ran into the house. In a few minutes I saw him come out of the door again, having a gun in his arms. He then not so much as looked towards me, but started in much haste down, back of the house, through a long, narrow field where corn had grown the last year.

At this, I was struck with unaccountable fears that the man designed some mischief against me. However I kept my gait down around the field. I found the lower down the field the man went the higher he came to the fence, or road where I was. And when I would go fast he would go fast, and when I would go slow he would go slow also. About the time I came to the corner of the fence, where the road entirely left it—-he came up to the fence and climbed it, having me about ten steps before him. I then involuntarily looked back and saw him sitting on the fence.

This frightened me so that I stopped my horse, or rather turned him and looked at the man. This I done to let him know that I was suspicious of his design, and if he meant to kill me, to do it boldly and to take a fair fire at me. Thus we sat for some time, speaking not a word. He then jumped off the fence and took across the road through the bushes, and soon got out of my sight. I then went on my way, still thinking what this could mean; for I knew it was then getting too dark to be in pursuit of any wild game.

In going about a quarter of a mile I came to a large creek where it began to be a little dark. Coming into the creek my horse jinked his dead down and began to drink, and before I had time to rein him up, I heard a noise like a gun had snapped but a little way up the stream. This alarmed me more than ever, and I whipped up my horse with great speed, knowing that it was imprudent in time of such danger to let my horse drink; for such an opportunity would certainly be availed by a murderer, knowing that he might easily shoot off the unsuspecting man into the water, leaving little or no sign of his cruel and
unnatural crime. Getting over the creek, I had to ascend a short, steep hill, and when I arose to the top I saw the same men walking down towards me, having me still a little before him. This, you may be sure, was a frightful, trying time to me, according to the appearance of the man's conduct. I then fully expected in a few minutes to be in eternity, unless the devil should be rebuked. And what was worse to be murdered, and to be murdered far from my native home, and far from a friend to carry the news to my relations how this stranger was overtaken by a cruel monster. I then thought as I could but die I would give myself up, or rather fall upon a scheme, which, if God approved, might work my salvation.

I immediately halted and dismounted my horse and gave him a stroke with my whip and sent him off in a trot. Then I knew if the man would shoot down the horse for the money which he might have thought was in the saddle bags, that I could make my escape. And if he shot me down, he would certainly kill me for nothing; [and I thought the devil himself would not work or kill for nothing] for I well knew that it was impossible for a stranger to take my horse on the road unless they would shoot him.

While my horse was going on I made up towards the man, and exclaimed "O! friend come this way." With that he stopped. I then exclaimed again, "O! friend come this way; for I am like to be in distress." He then advanced toward me, and I saw that he began to be afraid of me. My fears were then renewed; for he might kill me, thought I, through fear that I would kill him; for it was then so dark that I might have had a pistol secreted and he not see it. I then cried out "suspect no danger; for, as a stranger, I will tell you my situation, and make some enquiry of you." "Friend, I have been a journey, far back into the new country, and have a long distance before me; and my money is all run out but about a half dollar. Can you direct me to a religious friend's house where I can get entertainment all night gratis?" He then set his gun down and began to talk. He told me, the first house was about seven miles off, and that they were religious people. I told him that I thanked God for that, and that I would try to tarry with them. He told me I could. Thus we talked a few minutes, and he observed that he was in a hurry and he must go. So he came down into the road, and he took one end of it and I the other. Soon as I was out of his sight, I ran to overtake my horse; for I did not know but the man
might try to take him before I did; notwithstanding he started the other way. However, in going about one mile and an half I saw my horse going on. I came up to him and drove him on as fast as I could run; for I still feared, greatly feared the man--but I still thought that he should not take us both. Thus I drove on my horse till I could run no more. I then caught my horse and rode him on a full stretch for some considerable distance. And what was to my advantage, as I thought, the road kept a tolerable straight course.

In going, as I thought, about ten or twelve miles, I came to a house, which I saw was a tavern; but it was nothing like the description the man gave me, and I found that the people were not such as he informed me of. But I went in and tarried all night, and felt extremely glad and thankful to God that he had delivered me from an unreasonable and wicked man, and, as I then thought, and as I still think, from the hands of one who designed to kill me. I made some indirect enquiry at the tavern into the character of the man who lived at such a house, and I found that it was very suspicious. It was told me that two men had been murdered in the very place where I suspected to lose my life.

Saturday 11th.--Early in the morning it began to rain, and in a few hours I became very wet, and in this situation I travelled while the rain was constantly pouring upon me till about three o'clock in the evening, about which time I took sick and called in at a tavern and had some warm tea given me which done me much good. The landlord is a young man, lately married, whose wife's sister was here at the time. The two women soon fell into free conversation with me--but mostly about religion and deceptive professors. I found they were brought up presbyterians. One of them began to speak very hard of the methodists. I asked her if she did not believe the methodists were a good people. With a scoffing tone, she said "not many," for (said she) "I have an aunt who is a methodist, and one who I thought I could confide in, if in any body. But I know how she lives, and when she goes to methodist meeting it appears that no one is as good as she is, and in class meeting I have heard her tell some of the plaguedest lies that ever I heard, and I am apt to judge the others by her." I observed that probably they were not all so, and she might deceive herself by judging hastily. I then asked her what she thought of the presbyterians. The presbyterians! (said she) they are the best people that ever
lived; they are so orderly, so decent, and so moral and so every thing. Said I, you discover the same disposition which you ridicule in the methodist. Get with them and they will say there is no such people as them, and no other people have any religion at all. I discover (said she) that you have a warm side for the methodists. Said I, I have as warm a side for them as for the presbyterians, equally alike; for I think both professions are in error and corruption, and at large they are in captivity together. In captivity to what? said she. To the mother of harlots, Babylon by name, said I, and they (the presbyterians and methodist churches) are bastard children. You are very abrupt, said she, and you might talk with more decency if you have no religion. Said I, I make use of scripture expressions; but you, I suppose .. being a presbyterian .. cannot bear scripture.

While they were preparing dinner for me, the same one asked me if I was a methodist? I said no. She asked me if I was a presbyterian? No. Are you a baptist? No. Are you a professor of religion? Yes. I do not believe you, said she. You talk very abrupt, said I. Well, said she, I will know at dinner whether you are a religious man or not; for if you are a good man you will surely say grace.

However, dinner came on and I sat down and began to eat without saying grace, as they could hear. After eating a little while I asked her if it was put out of dispute with her that I was not a religious man? She answered, I very well know now that you have no religion. Well, said I, do you not think that I could preach? Preach! said she, you can preach about as much as I can. I asked her if she would be willing to hear me try? O yes! I would, she answered. Well, said I, as tomorrow is sabbath, if you will grant me the privilege of this house, and have the people sent for, at twelve o'clock, I will try what I can do at it. Indeed, said she, you shall have the house, and with that ran into the room where the landlord was, and told him to send out for the people to come in tomorrow to preaching. He (the landlord) appeared to be as fond of the joke (as they thought) as the young woman was, and immediately sent off a boy to alarm the neighbors. After I knew the boy was gone, I asked her if she thought I was in earnest? Whether you are or not said she, we are, and you will have to try. Try what?--do you think I can preach? said I. No, said she. Why did you send for the people then? Do you want me to deceive them?
said I. No; but I want you to deceive yourself, she answered. Very well, said I, and broke off the conversation.

In the night the boy came home, having alarmed a number of the inhabitants, leaving word at every house to send word to their neighbors that preaching is to be tomorrow at the tavern. Now (said the young woman) are you not sorry? Not much, said I. About the time they were going to fix me off to bed, I observed that I would pray with them, if they had no objection. This appeared to alarm them--however they joined with me in prayer. After we arose from our knees, I discovered that the young woman who had conversed so freely was in tears. I exhorted her to look to "him who is able to save them to the uttermost that come unto God through him, seeing he ever liveth to make intercession for us." After some time she said that she was sorry for what she had said to me; for, said she, "I perceived that thou art a teacher sent from God."

Sunday 12th.--In the morning I arose, being well in health and much comforted with the spirit of God, and soon burst out in singing the following words:

O! Jesus, my saviour, I know thou art mine!
For thee all the pleasures of earth I resign.
Of objects most pleasing I love thee the best;
Without thee I'm wretched, but with thee I'm blest.

Thou art my rich treasure, my joy and my love;
No richer possessed by the angels above.
For thee all the pleasures of sense I'll forego,
And wander a pilgrim despised below. &c.

At 12 o'clock a large congregation had collected. Before I began to preach there was great enquiry about what profession I was of. No one could tell. I preached upon Rom. 8, 34. I had sweet liberty and comfort in speaking, and toward the conclusion, when I addressed the young people, many of them melted into tears, and the young woman before alluded to, prayed for the Lord to have mercy upon her! This disturbed some of the old, orderly people, and one went out of the house and said I was a noisy methodist. I corrected his mistake. After preaching was over, some of them talked about raising a collection of money for me. They began to whisper to each other respecting it. One said, if I knew he was a seceder
he should have a large collection. Another said, I believe by his preaching that he is a presbyterian, and he ought to have some money. Another said he is a methodist, and he shall not have a copper. Said another that never will do. So, as they could not agree among themselves as touching this thing, I thought of these words, and rose up and spake them out: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee; for I perceive that thou art in the gall of bitterness and in the bond of iniquity."—Acts 8, 20, 21, 22. I also told them that I had freely received of the Lord, and I have freely given; and that they need not dispute about their money, for I wanted none of it.

Monday 13th.—I started on my journey again, and about 3 o'clock I came to Cannonsburg (a town) and put up at a son of old brother J. Smith's of Kentucky. He was glad to hear from his father, and kindly entertained me two days gratis.

This evening I had the privilege to preach in the college house which belongs to the presbyterians. In the evening before meeting came on, when the people heard that there was a clergyman come to town (as they call the preachers about here) I underwent the strictest examination that I ever before experienced. In the first place a sensible, well informed old man, of the presbyterian order, began to enquire of me into my character, and where I received my education, and how long I was educated; for I appeared to be so young that I must surely have come out of the college sooner than is common. By way of answer, I first asked him if it was common to go to a horse thief to get his own character, for, said I, if I am an imposter, or a bad character, it cannot be supposed that I would tell you so. He then asked me for my credentials? as he called them. I then pulled out my bible and told him that was my credentials. He asked me if that was all I had? I told him that these credentials had the signature of the great head of the church, and were sealed with his own blood, and I thought that was sufficient.

He then asked me how I obtained license so soon to preach? I told him because I was put to school very young, and made such a smart proficiency that my master thought I was able to
proclaim liberty to the captive; and he did not give me license but a command to go out into all the world and preach the gospel to every creature. And who is your master? said he. Ye have one master, even Christ, said I, and his orders I now obey. Said I, it is wrong to question an ambassador of Jesus Christ in this manner; but I feel it my duty to ask you a few questions. My friend how were thine eyes opened?

The manner in which he answered this question gave me to believe that he had been with Jesus to learn of him. From this, we had great happiness in conversing about the things of God. This man took me to his house and used me well. At night there were a tolerable number of people came to meeting. This congregation would not sing any thing but "David's Psalms." My preaching was too warm for many of them; but I have reason to believe that some discovered the error of their ways, by the tears that were so plentifully shed. After meeting I went home with a clergyman, who I took to be a man of deep piety and of great excellence. We conversed freely about the dangerous nature of party names, and of so many different denominations in the world. We also agreed in seeing the necessity and propriety of all professors of religion being called by one name—-and CHRISTIAN certainly is most appropriate for them.

He then asked me about the order and nature of the Christian Church? I told him freely. He then said it was right, and was upon the best basis that ever a church was founded upon since the apostles.

He asked me how the ministers done? I told him they had no trouble to make any thing, to try to form a discipline, catechism, confession of faith, &c. but all that they have to do is to learn and understand that which is already made. And as it respects their support, said I, they freely receive the gospel of Jesus, and they freely give it to others; but they that have no occupation to support themselves upon are supported by a free will offering from the brethren. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” 1 Cor. 9, 11, 14.

He then told me how long he had been learning and how much expense he was under. It amounted to a vast sum. But, said he, rather than not do right I will willingly lose it all.
think it is wrong to make merchandise of the gospel. If you will tell me where and how I will have an opportunity to be counted a member of the *Christian Church*, I shall improve that opportunity. I told him that there was a church of that description in Philadelphia, which would gladly receive you, if you embrace only the simple gospel. He then told me that as I was on my way to the city, to inform them that he would come and see them, for the purpose of making one of the number, if their order pleased him as well as what it does by my information.

Tuesday 14th.--I tarried in this town, and preached at night again. During this day there were several gentlemen came to talk to me about my profession—Christian.

It appeared altogether strange and uncommon. It was also reported this day that I was an *universalist*. I was asked if this was my sentiment? I answered that I was not an universalist, Calvinist, Arminian, Socinian, Arian, trinitarian, presbyterian, methodist, baptist, quaker, &c. &c. But I am a *Christian*. If you desire to know the doctrine which I hold, you may find it contained in the old and new testaments.

Wednesday 15th.--In the morning I started on my journey again, being recommended to a Methodist preacher, a merchant in Pittsburg, a city about seventeen miles from this place. About eleven o'clock I came to this man's store, and introduced myself to him under the character of a minister of Christ. He asked me a few questions. I answered him as near the gospel as I could. I then asked him a few respecting an admission to preach for them. I found that he was *cool*. He then invited me within the counter, and walked to a private corner and pulled out of his pocket a small sum of money (I suppose about five quarters) and offered it to me. I refused to take it, and told him I did not desire his money for nothing. But he told me that I was travelling and would stand in need of it, and rather intimated that I had better take that and go on. I then told him that at Canonsburg I was recommended to him as being a warm friend to religion, and if any person in Pittsburg would receive me to preach it would be you—accordingly I have come and have tried you, and you seem to refuse, and my master tells me "whatsoever city ye enter in and they receive you not, go your ways out of the streets of the same, and say, even the very dust of your city which cleaveth on us, we do wipe off against you." You have evidently refused to receive me, I will now take your
money to bear my expenses to another city, and I will go out into the streets and shake off the dust for a testimony against you. So he gave me the money and I started, and as I was walking out he called to me and said I had better tarry all night. But I made him no answer, not so much as to look back. I shook the dust from off my feet in his sight for a testimony against him, and mounted my horse and started on again.

At night, about twenty miles from Pittsburg, I put up. While I was at supper there came a merchant from Cincinnati, who was then directly on his way to Philadelphia. He is a man of wealth and of great gentility.

Thursday 16th.--We rode together all day.

Friday 17th.--I crossed a mountain called Chesnut Ridge. Upon this ridge I saw the once great general St. Clair. The situation he now is in and the figure which he now makes, more than ever convinced me of the fallacy and uncertainty of human greatness. Once he was what is called a great man, had in high repute by many of his fellow citizens; he was in high rank; yea in high command in the Indian wars; but the course of events, has much altered the scene. His treacherous conduct and perfidious disposition determined his fate. He escaped from the bloody hands of the ferocious Indians; but O! hundreds of his poor, deceived, deserted soldiers fell victims of the devouring tomahawk and scalping knife. This act of the man's treachery stamped an everlasting stigma upon him by all the true lovers of their country. He is now a poor despicable man of desertion and want. And had it not been that my fellow traveller introduced me to him, I could only have conjectured that he always had been a beggar of woe and misery. Truly does the scripture say, "all flesh is as grass, and all the glory of man as the flower of grass." When I see this object of wretchedness, I can truly say:

"Were I possessed of all the earth,
   And called the stars my own,
   Without thy graces and thyself
   I were a wretch undone."

In the evening I came to Bedford (a town) and held meeting in the court house. I saw but little success, and met with no encouragement to tarry certain days.

Saturday 18th.--I came over the last of the Alleghany
mountains. For two or three days' travel in these mountains, the trees are as dry and barren as in the dead of winter. The weather is cold here at this time.

I will inform the reader, that on Sabbath the 19th of May, 1811, I passed over the last mountain which separate what is called New from Old Pennsylvania, and came into the old settlements of the state, where I saw grand improvements and a beautiful part of the country.

I must now come to a close.

This is March 27th, 1812. I have now the journal of my travels and labors from that time till now, in manuscript, in which are some things, probably, more entertaining and interesting to the religious than those in these pages; but not finding it convenient, nor myself able, at this time, to let them appear in this publication, I must unavoidably omit them.

But if this production, from such a mortal as I, meets with a good reception among my friends and brethren, I will promise them, that when I find myself able and at leisure, I will give them a second part.

Some of you, my readers, in going through these pages, may find some things which you may say had better not be mentioned. But let me inform you, that here we differ, and that I have as good a right to my opinion as my readers. I have said nothing, but, in my own mind, is truth, and what I have thought might be profitable to some, if not to all.

Reader, you may here see that there is a real work of God hundreds of miles from you, and if you have never felt it, remember that the same God is over you all, and is good unto all that call upon him. May God be with you and multiply his blessings upon you, and at last grant us to sit with Abraham, Isaac and Jacob in his kingdom.—Amen.

Joseph Thomas is my name,
And Jesus is my king;
May I his blessed word proclaim,
And through the country sing.

My native home I have forsook,
On all the world to call;
My trumpet is JEHOVAH'S book,
The comfort of my soul.
This is the standard I lift up,
The government of heaven,
The word of life it is compleat,
It was by Jesus given.

I work for pay, and trust for that,
'Till judgment's glorious day;
I read the word and comfort get,
That I shall have sure pay.

And when on the right hand of God,
I meet my brethren there,
Then I'll be eas'd of all my load,
That I do suffer here.

Then we'll forever shout and sing,
And tell our sufferings o'er;
And make the heavens with praises ring,
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I came to the spot where the White Pilgrim lay,
And pensively stood by the tomb;
When in a low whisper I heard something say,
"How sweetly I sleep here alone!
"The tempest may howl, and the loud thunders roll-
And gathering storms may arise-
Yet calm are my feelings, at rest is my soul,
The tears are all wiped from my eyes.
"I wandered an exile and stranger below;
To publish salvation abroad;
The trumpet of the gospel endeavored to blow,
Inviting poor sinners to God.
"But when among strangers and far from home-
No kindred or relatives nigh-
I met the contagion and sank in the tomb,
My spirit ascending on high.
"Go tell my companions and children most dear,
To weep not for Joseph, though gone;
The same hand that led me through scenes dark and drear
Has kindly conducted me home."

BIGOTRY REPROVED

Let Christians now unite and say, We'll throw all human rules away, And take God's word to rule us; King Jesus shall our leader be, And in his name we will agree, The priests no more shall fool us.

Thomas, Joseph
Poems, religious, moral and satirical. Lebanon, O., Office of the Western Star, 1829.

A horrid thing prevades the land,
The priests and prophets in a band,
(Call'd by the name of preachers,) Direct the superstitious mind,
What man shall do his God to find.
He must obey his teachers.

Those leaders diff'ring in their mode—
Each trav'ling in a different road,
Create a sad division;
Each one believes he must be right,
And vents at others all his spite,
Contemns them with derision.

Their prosolytes around them wait,
To hear them preach, and pray and prate,
And tell their growing numbers;
They love to hear their preachers tell,
The adverse sects will go to hell,
All laid in guilt and slumbers.

Each party has its special rules,
Borrow'd from Bishops Popes and schools.
And thinks them best of any;
And yet they change to suit the times,
And differ in the different climes,
To catch the passing penny.

They are directed to obey,
And never tread another way,
All others are deceivers;
All those who do dissent from this,
Are not within the road to bliss.
Nor can be true believers.

Some thousands thus are dup'd and led,
By prejudice and priesthood fed,
Who love to hold contention;
Their old confessions they defend,
For human rules do strong contend,
The ground of much dissention.

Is this religion? God forbid,
The light within this cloud is hid,
My soul be not deceived;
The Great Redeemer never told
The priests to separate his fold,
And this I've long believed.

I love religion—do declare,
That peace and love are ever there,
And universal kindness;
The Bible is my rule for this,
It points me to eternal bliss,
Dispels Sectarian blindness.