



Joseph Badger.

A

MEMOIR

OF

REV. JOSEPH BADGER;

CONTAINING AN AUTOBIOGRAPHY, AND SELECTIONS FROM HIS
PRIVATE JOURNAL AND CORRESPONDENCE.

HUDSON, OHIO:
SAWYER, INGERSOLL AND COMPANY.

1851.

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HUDSON STEREOTYPE FOUNDRY.
PENTAGON PRESS.

PREFACE.

THE following Memoir has been published as a proper tribute to the memory of a man whose character and labors seem to entitle him to such a recollection, and also for the purpose of preserving some interesting reminiscences of the early settlement of the Western Reserve.

The autobiography was written out by Mr. Badger shortly before his death, and has been faithfully copied in the publication. Not a little of the interest of the volume will be due to the expression of character which is made in the very form and style of the narrative.

The extracts from Mr. Badger's private journal relate to his missionary labors among the Indians; a portion of his life that is but cursorily touched in his autobiography. The journal is copied almost entire, in the belief that some repetition would be less objectionable than a mutilation.

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It is earnestly to be desired, that the memorials of our early settlements, which are now fast passing away, should be carefully gathered up and preserved in permanent forms for the instruction and entertainment of those that may come after us. A few of the first settlers of the Reserve still remain. They are the only repositories of facts which hereafter will be sought after with great avidity. It is believed that, at the present time, there is a demand for these memorials which will justify some labor and expense in preparing them for the public.

HUDSON, January, 1851.

MEMOIR.

CHAPTER I.

1757-1777.—*Barentage.—Early Life.—Revolutionary Service.—Expedition to Canada.—Retreat.—Army on the Delaware.—Sickness.—Discharge.*

THE subject of this memoir had his lineal descent from GILES BADGER, who came from England and settled in Newbury, now Newburyport, Massachusetts, about the year 1635.

John Badger was the son of Giles Badger. Nathaniel, son of John Badger, married Mary Lunt, and settled in the town of Norwich, Connecticut; where they were blessed with a numerous family of sons and daughters. John died without an heir. Daniel settled at Union; Edmund, in Dover, Kent county, Pennsylvania; Nathaniel settled, first in Coventry, Connecticut, and afterwards moved into Massachusetts; Samuel settled at Windham, Connecticut; Enoch in Andover. Mehetable married a Hoskins; Mary, a Harris, and settled at a place then called Great Meadows, New Jersey. Henry Badger married Mary Langdon, and settled in Bethlehem, New Jersey; but returned to Massachusetts, and settled in Wilbraham. Here I was born, of

professing Christian parents, from whom I received Christian instruction at an early age.

In 1766 my father moved to Partridgefield, now Peru, Berkshire county, then entirely a new, uncultivated region, on the Green Mountains, without schools or advantages for improvement, only at the fireside. Here I lived with my honored parents, from whom my mind was stored with much religious instruction. /I have often lamented that my youthful mind was so lightly influenced by their prayers and counsels.

The spring after I was eighteen, which was February 28th, 1775, I entered the Revolutionary army, about three weeks after the contest at Lexington. I was enrolled in Captain Nathan Watkins' company, Colonel John Patterson's regiment, and stationed at Fort No. 3, near Litchmore's Point. /At the time of the battle on Breed's Hill, Patterson's regiment was posted on Cobble Hill, in a line with the front of our battery, about half a mile distant. We could see the fire from the whole line; the British broke their ranks and ran down the hill. But on the third return to the charge, they carried the works at the point of the bayonet.

No very noticeable event took place until, some time in September, the British landed three or four hundred men on Litchmore's Point, to take off fat cattle. Here I had an opportunity to try my piece nine or ten times, in pretty close order. The contest was sharp, and fatal to some. Soon after this I took a violent cold, which produced a hoarse cough. I was advised by my Captain to go home until I got some relief. I returned after about twenty days, and was enrolled in Captain Moscs Ashley's company, regiment as before.

On the 18th of March, the day after the British evacuated Boston, Patterson's and other regiments were ordered to New York. We were in New York about three weeks, and were ordered into Canada. Were transported to Albany; then took boats and land to Lake George, and soon made our way to Ticonderoga. Here we drew five days' provisions, and started in the morning with fifteen boats. It soon began to snow; and when we got to Crown Point the snow was about five inches deep: it was very cold, and a heavy wind ahead. Here we lay to five days; on the sixth we ran down to Gilleland's creek; wind too high to venture on. Next day, about twelve o'clock, it was thought by some old seamen we might launch out. We did so. Captain Sawyer, an old sea captain, led the way; the Colonel's boat, in which I was, followed Sawyer; all were soon under way. But no sooner had we reached the open water than Sawyer disappeared; and, for a few seconds, we supposed he was gone to the bottom: but our apprehensions were relieved when we saw him ride safely on the waves.

Some time in the night, we all arrived safely at St. Johns, where we expected to draw provisions; but there was none there. Hunger began to press hard. Next day we marched to La Prairie, on the banks of the St. Lawrence, in sight of Montreal. Next day we got a few ounces of moldy bread, on which we broke our fast; and about sunset we got a little meat.

Four companies of our regiment, under the command of Major Henry Sherbourn, were ordered up to a small Fort at the Cedar Rapids, then besieged by Captain Foster, a British officer, with one company of regulars and about five hundred Indians. Major Sherbourn arrived at Bason Lake near sunset, where he crossed a branch of the Utawas;

having only one boat and a canoe, and about three miles from the Fort, through thick woods, they encamped for the night.

Early in the morning, on their march towards the Fort, our men were attacked by Foster and his Indians, commanded by the noted Brant. For about an hour our men drove the enemy, and pressed on towards the Fort; at which time Foster beat a parley, and the firing ceased. A number were killed, and others wounded. At this time Major Sherbourn was informed by Foster that the Fort had been given up the preceding day by Major Butterfield, and that it would be a waste of blood to contend any longer. They were then surrounded by Indians thirsting for blood. After a short consultation with his officers, Sherbourn surrendered to Foster.

The writer was in the 5th company ordered up; we were in hearing of the action, but could not reach them. We learned their fate in a few hours after.

We retreated back to Lachine, a French village about six miles above Montreal. Here we had orders to make a stand until reinforced. The third day Arnold came on with about eight hundred men, with boats, three small iron pieces, and ammunition. We advanced that evening about three miles, and pitched our camp; but were soon alarmed by the fire of several Indians on our outposts. By this alarm our guard was doubled, and every man ordered to lie upon his arms. In the morning we moved on cautiously by land, expecting men enough to man the boats and keep up with those on land.

We arrived at the outlet of Bason Lake, at St. Ann's, about three o'clock in the afternoon. The day was clear and pleasant. Every man was ordered to prepare for so-

tion, and embark on board the boats. Arnold went on board a birch bark canoe with five Frenchmen. We were ordered to steer to a certain point about three miles distant. Before we had arrived within musket shot of the point, Foster commenced a brisk fire from two small field pieces, with round shot; and although we were broadside to his fire, and in close order, some shots fell short of us; others struck near us, and others went over our heads; but not a boat was injured. As we drew nearer the point of landing, the Indians raised a most hideous yell, and gave us a hail-storm of bullets. Some rattled against the boats, others went by us; a few grazed some of the men, but made no wounds.

At this time, the sun being nearly down, the General ordered a retreat. It appeared to me then a wonderful Providential escape from being cut to pieces and sunk in the lake. The night was spent in the most active preparations for renewing our visit to the enemy in the morning. Platforms were constructed in the bows of the largest boats for our small artillery.

Toward morning Captain Foster came over to us in a canoe, with Major Sherbourn and Captain McKinstry, who was shot through the thigh. A cartel was agreed upon between Arnold and Foster, on the condition that six captains and subaltern officers should be held on parole for the exchange of prisoners; and the men then in Foster's custody should be given up. Three days were spent in getting the prisoners released. The poor fellows came back pretty naked.

We then returned to Montreal, which had been evacuated by our men. We kept a vigorous patrol through the night, to prevent surprise. In the morning we crossed the

St. Lawrence, and made our way to St. Johns. The small pox now began to prevail in the camp; yet it was against orders to inoculate. But knowing I was constantly exposed, I went to Sergeant Crane, who had a full distinct pox, and with a needle inserted the virus in my arm. It took, and on the ninth day, I had a handsome pox. The starvation we had gone through prepared those who drank no spirits to have it lightly; but those who drank freely of rum soon fell under its deleterious influence.

Two days before I broke out, we were ordered to Chambly. Here I became extremely feeble, under the symptoms of the disease. In this situation, scarcely able to walk, the British hove in sight, and began to land on the opposite side of the bay. All invalids were ordered to march immediately for St. Johns. My gun, cartridge-box, and blanket, all I had, made a load I could hardly carry; but on I crawled, often sitting down to rest. I got to St. Johns at night, twelve miles. Next day I began to recruit and gain strength; and in a few days was able to do duty. All the sick were now put on board of boats and sent up to the Isle aux Noix, to which place all the shattered army was collected, under the command of General Heath. The sick, which now increased pretty fast, were ordered on boats, with three well hands to a boat, to lay their course to Crown Point, and the boats to return as soon as possible. Captain Ashley, myself, and one other man, had the charge of a boat, with as many sick as could stow into her.

While going up, the lake was unruffled by wind. We had but little of any thing to eat; but finally got to the Point on the third day, about noon. We landed the sick, and got provisions. The wind springing up in our favor, we ran down on our return about twenty miles; ran ashore,

and lay down and slept until sunrise. The wind being fair, we put to sea, and ran down to the main army before night. On the second or third day, the boats were all collected, with two sloops; the whole army was embarked in a fleet of about seventy boats, and ordered to steer for Cumberland's Head, (near where McDonough gained his victory in the late war.) All arrived safely, soon after dark. Here the army rested the next day. We then proceeded to Crown Point, and encamped.

The smallpox, and a fever that followed it, soon rendered the camp a scene of the most appalling nature. The groans and outcries of the sick and dying were most distressing, both day and night, for about three weeks; in which time from four and five to thirty died in a day. In two days sixty-four were buried in two vaults; for there were not well men enough to bury in any other way. At this time the surgeons of the army had no medicines provided; hospital stores of every kind were wanting.

As soon as the sickness began to abate, all that were able to be removed were sent off in boats to Fort George, where buildings were erected for their accommodation. The rest of the men were ordered on to Mount Independence, directly opposite to Ticonderoga, and to commence works of defense. The mount was covered with timber, rocks, and rattlesnakes' dens; their inmates often made their appearance in our camp, and were taken.

At this time I had been six weeks without a change of shirts, having lost all my clothes in the retreat, and most of the time very much incommoded with vermin. I had repeatedly put off my shirt, wash it without soap, wring it, and put it on again. Was greatly distressed with a cutaneous disease, until some time in August; built a fire

beside a large log, a little out of the camp, and roasted with brimstone and grease, which cured the itch ; but boils and sores followed for some time.

Soon after this, I went with the Chaplain, Rev. David Averil, to visit the hospitals at Fort George. A few days after our arrival there, Mr. Averil was taken sick with a fever, and soon lost his reason ; the whole care of nursing and waiting upon him devolved on me, both by day and night ; but from the time of my recovery from the small-pox, I was remarkably healthy. In about fifteen days he recovered so as to be able to depart for Albany. I remained with Colonel Buel, the commandant of that post.

There were many sick in the hospital, and in circumstances very distressing ; not a dish of any kind could be found in which to administer a sup of gruel, broth, or a drink of water. Resort was had to dishes made of bark, and little troughs dug out with hatchet and knife. The Colonel, having been through the hospital one day, returned to his quarters distressed with the situation of the sick, and said, "I wish there was a man to be found who can turn wooden dishes." I informed him that I could comply with his wishes. Tools were ordered, and I was directly set to work, with the assistance of another young man, and we soon furnished a good supply of small dishes, turned from the aspen poplar.

The day before Arnold's defeat on the lake, all who were able to bear arms were ordered down to join their several companies. After my return to camp I was employed in baking bread, until November, when we were ordered to repair to Albany as soon as possible ; where we arrived in six or seven days. Here we embarked for Esopus ; from whence we marched through settlements,

and over mountains, until we reached Sussex Court House, in New Jersey.

Our orders had been to join Lee's division on the east side of the Delaware river; but on our arrival here, we learned that Lee was taken by the British. Here we tarried through the night, and almost until sunset the next day; when we received orders to join Washington with all speed on the other side of the Delaware. It was now December, and the cold pretty severe; but we marched most of the night, and towards morning began to cross over to the Pennsylvania side. The river was full of floating ice, which loaded the flat-boat almost to sinking. But toward night all got over, and marched into a little Moravian village called Nazareth. The next day we marched to Bethlehem. Here we had orders to wait until Lee's division, under General Sullivan, joined us.

On the third day they arrived, marched through the town, crossed the Lehigh, and encamped. The next morning, after having crossed the river, we found that six men were missing. A sergeant and several men were sent back to the village in search of them; they were all found sick with a fever. On report being made to the Colonel, I was ordered back to take care of them. I procured a room a little back of what was called the "Brothers' House," a long stone building. In this room I nursed the sick men, under the care of the hospital doctors, until some time in January, when they were all able to return home—the time of their enlistment having expired on the first of January, 1777.

The general hospital had for several months been stationed at Bethlehem, and under the management of most wretched nurses. The doctors very earnestly besought me

to go into the grand hospital. I finally consented, on condition that I might choose assistants, and turn away all the former nurses. This was agreed to; and the next day, with two men to assist me, began cleaning the rooms and waiting on the sick. I attended them with the most constant care and labor until the 24th of February, when I was taken sick with the bilious fever, and lost my reason, excepting a few momentary intervals, until the last of March, when I began to recover; but was so enfeebled and wasted that for some time I was unable to help myself after I began to convalesce. As soon as I began to walk the chamber in which I was sick, the fever and ague took fast hold of me every other day, and it seemed as though I should die in the operation; yet on my well day I gained strength.

I had been treated by the doctors and others with great kindness. Directly after I was taken sick the doctors provided a convenient chamber in a private family, to which I was carried by four men, and was waited upon there by a young man from Salem, Massachusetts, whose name was Collins. The old lady and her husband, both Germans and Moravians, treated me with great kindness. I got a final cure of the ague by getting into a sweat with drinking strong coffee before the fit came on.

As soon as my strength was recovered, so that I could walk ten or twelve miles in a day, I concluded to return home; took a discharge from the principal surgeon, and laid my course for Esopus, on the North River. Here I met with some recruiting officers, who looked at my discharge, and then observed to me, "You must not depart under so many hours." They questioned me about enlisting into service again. I told them I had been sick, and

my time of service had expired, and I had now determined to go home. They very pleasantly replied, "You are at liberty to go."

At this place I crossed the Hudson, and took the road leading to New Milford, Connecticut, at which place I arrived the day before Danbury was destroyed by the British.

CHAPTER II.

1777-1780.—*Pursuit of the British.—Re-enlistment in the Army.—Return home.—Residence in New Preston.—Religious Interest.—Preparation for College.—Admission.—Study of Theology.—Ordination at Blandford.—Dismission.—Marriage.—Children.*

HAVING recovered my strength pretty well, and being equipped for the field, I went with the people in pursuit of the enemy. When we reached the place, it was smoking in ruins; and the enemy were on their retreat. They took the road through Ridgefield, where General Wooster attacked them with a small body of militia. A number of the enemy were killed; and General Wooster received a mortal wound.

The next day the party I was in overtook the enemy on Wilton hills, as they were descending into the valley at the meeting house. We charged their rear guard on the top of the hill, who fired upon us with two field pieces and with small arms. Here the man at my left side was shot down; a Captain Revel, from Litchfield, had both his thighs broken, and many others were badly wounded. They soon ran down the hill to the main body, which were passing the meeting house and entering a road to the south, which ascended a hill and formed nearly a right angle towards the west, in which Arnold had taken a stand a few minutes before, with a few regular troops and a field piece.

While yet on the ground from which we had just driven them, looking at the enemy entering and filling the pass up the hill, we saw the smoke of Arnold's cannon pouring down upon them, who retreated to another road leading to Campo bridge; but Arnold reached the bridge, and compelled them to ford some distance above. Here the action became sharp, and a reinforcement was landed from their shipping, which enabled them, after a severe contest, to get on board their fleet. The loss on both sides was considerable.

From this tour I returned to New Preston society, where I had some acquaintance; I concluded to rest awhile, and return to my father's house once more. But there was soon a pressing call for men to guard the seaport towns. I again enlisted as an orderly sergeant for the remaining part of the year. Our time expired the 1st of January, 1778. I then returned to my father's; having been absent a few days over two years.

When I entered the army it was from principle, in defense of the civil and religious rights of our country. The "tea" affair was well known; and the design of introducing taxation and of prohibiting domestic manufactures, were well understood: and the apprehension of being governed by laws which we had no voice in making, with other grievances, determined the people generally to defend themselves against what appeared to be a tyrannical and oppressive government.

Many were the trials of the camp, occasioned by long marches, want of provisions, and sickness. But the kind hand of God gave me a remarkable degree of health, excepting the two instances already mentioned. When the arrows of death were flying thick around me, and dying

groans at my side, it pleased God to spare one of the most guilty. I was so hardened, that, seeing a man fall back behind a rock, to shelter himself from the fire of the enemy, and driven up with a drawn sword, I thought within myself I should rather be shot on the field than to fall into such disgrace. In a few moments a shot from the shipping came by me so near as to press the air hard upon me, and passed so nigh the head of a young man a few steps behind me, that he fell apparently dead. Two or three of us caught him, raised him up, shook him, and blew in his face; he soon gasped and came to. His hearing was much injured.

At this time I had no Christian hope; yet was frequently exercised with the thought of my ruined state as a sinner; thought sometimes I had committed the unpardonable sin, and should be left to perish. But toward the latter part of the last year that I was out, I became more stupid and hardened. Long and repeated convictions of truth on the mind, without resulting in true repentance, have a powerful influence to harden the heart; and if God does not, of his own sovereign mercy, give repentance, the sinner will never know the exercise of godly sorrow for sin.

I arrived at my father's house on Saturday evening, some time in February, about the setting of the sun. The family were seated, and in preparation for attending to reading and prayer at the beginning of the holy Sabbath. I called for entertainment, and was seated some minutes, before I was recognized by any of the family.

After spending a few weeks in visiting my friends, I returned to Connecticut, and in the society of New Preston hired out for six months at the business of weaving on shares; in which time I wove sixteen hundred yards of

plain cloth. By this and some additional labor, I was enabled to clothe myself decently; and spent the winter in the study of reading, writing, and arithmetic, with a determination to enter the service as soon as I could discharge the duties of a clerk in any of the departments. I spent the winter under the instruction of the Rev. Mr. Day.

Here I would remark, that on my return from the army I received about two hundred dollars, in paper currency, with the whole of which I could not get cloth for one decent coat. This was all the compensation I received for almost three years hard service, until 1818, Congress began to think of the old soldier.

I continued the next year, 1779, in labor and study. It pleased God in this year to call up the attention of young people and some heads of families, to attend to their spiritual interests.

In this revival my attention was turned to the object of getting an education, with a view to the Ministry; but having no property, I saw not how I could attain the desired object. Being encouraged by Mr. Day, that I might by persevering industry accomplish it, I began the study of Latin, with considerable success. But being determined not to involve myself in debt, and having the offer of a small family school, in which I could pursue my studies to good advantage, I accepted it. Thus I prosecuted my studies and school keeping until March, 1781, not apprehending any danger. From close and long application to study my strength of constitution and mind suddenly gave way, and I became unable for two months to study, or even read a chapter in the Bible. At this time my spirits sank very low; it seemed as though I should now be obliged to relinquish all hope of prosecuting my studies any farther. I

rode several journeys, which gave me considerable relief; and, in time, I began to attend to my classical books with my hopes a little revived. But yet my prospects were dark, being able to study but a small part of the time.

I had previously calculated to enter College one year forward of the Freshman class; but I had so little health to study through the summer, that I found it impossible, as I then supposed, to enter at all, and thought I should relinquish the object entirely. But when the time came to attend Commencement, Mr. Day, my preceptor, invited me to go with him to New Haven to see and hear the exercises of the day. Accordingly I went, but with no design of offering myself. However, the next morning after the public exercises, Mr. Day says, "There are a number to be examined, and you had better go in with them; you can enter without any difficulty." I replied, I had brought no books; but the necessary books were soon found. I went in with about thirty for examination, and was admitted; but saw no way by which I could support myself at College one month. But before I left the place I was applied to to teach singing in a respectable society for two months. This enabled me to return to College, and to clear my way the first year. In this way, keeping school and studying late and early, with a little help from mechanical operations, I paid my quarterly bills and contingent expenses. I graduated in September, 1785.

In 1786 I kept school and prosecuted Theological studies under the direction of Mr. Leavenworth, in Waterbury; and was licensed to preach in October, 1786. I had an application to supply the people in Northbury for a few months. Early in the spring I was invited into Vermont; but there being considerable excitement about the *Shays*

insurrection, and having an invitation to stop at Blandford, Massachusetts, I preached there till October; on the 24th of which month I was ordained pastor of that church, 1787. There I labored until the 24th of October, 1800, when I was regularly dismissed.

I was married to Miss LOIS NOBLE in October, 1784. My oldest son, Henry Langdon, was born in Waterbury, Connecticut, August 12, 1786. My other children, Juliana, Lucius, Sarah, (who died, aged three years and seven months,) Lucia, Sarah, and Joseph, were born in Blandford.

CHAPTER III.

1800-1801.—*Appointment as Missionary.—Journey to the Western Reserve.—Arrival at Youngstown.—Missionary Labors.—Fourth of July at Hudson.—Journey to Detroit.—Conferences with Indians.—Return to New England.—Sickness.*

SOME time in September, 1800, I received a line from Dr. Flint, requesting that if I should be dismissed, I would take an appointment for a missionary town from the Connecticut Missionary Society. After my dismissal, I went to Hartford and took an appointment from the Board for one year, to itinerate in the Black river settlements. The papers were to be sent to me by mail the next week. But the Board, wishing to alter my appointment, wrote me a request to come to Hartford. They then wished me to go to the Connecticut Western Reserve. I complied with their request, made ready to leave my family, and took my journey November 15, 1800.

I took the southern route, crossed the Hudson at Newburg, and on the 18th lodged at Rev. Mr. Carr's, Goshen, New York. Began to be considerably exercised with a pain in my breast; but rode on next day, in the after part of which there came on a very heavy snow storm. I rode on until toward sunset, when I stopped at a gentleman's house, where I was treated kindly, and invited to stay over the Sabbath; but finding I could probably reach Sussex

Court House, in New Jersey, by the beginning of the Sabbath, I thought best to press on. I arrived there before the setting of the sun, and put up at the tavern.

For the two days past the pain in my breast had been distressing. I began to entertain thoughts of returning; but having obtained relief some months before from the use of wine, I tried it again, and found relief.

Sabbath morning I went to church with the family, and was seated in a wall pew on the right of the pulpit, intending not to be known as a preacher. But Mr. Brown, the pastor, came in, and looking round from the pulpit, saw the stranger; came down and inquired if I was a clergyman. I had to own the truth, go into the pulpit, and preach.

November 22, Monday, was pleasant. I rode down the Delaware till about twelve o'clock, and stopped at a house kept by the widow Stout, and gave my horse oats. She appeared respectable and pious. After she found who I was, she wished me to take the name of a gentleman, where I would have a welcome entertainment. I arrived a little before dark, introduced myself by Mrs. Stout's direction, was made very welcome, and pleasantly entertained in Esquire Davis' family.

In the evening a gentleman by the name of English, an Elder in Mount Pleasant Church, on the Pennsylvania side, came in; and, finding where I was going, invited me to put up with him about eight days, when I could have the company of four decent young men going near to the Reserve. The journey being long, I thought it best to accept the offer. The next day I went to the Elder's house, visited mostly through the week, and preached on the Sabbath.

I started with the young men on Wednesday. We pur-

sued our journey pleasantly, except two days in a snow storm; after which, crossing the Alleghany Mountains it was very cold. December 14th we left the Pittsburg road, and crossed the Monongahela about twenty miles above. Here I parted with my company, and found I was within the bounds of Mr. Ralston's congregation. I called on him, and was very kindly entertained through a severe rain and snow storm. I preached for him on the Sabbath.

After a few days spent in forming acquaintance with several ministers in that region, I reached the Reserve, and preached in Youngstown the last Sabbath in December.

Thus by the blessing and daily protecting hand of God, I was brought through a journey of six hundred miles, in the most difficult season for traveling. There was only one road leading from Beaver to the Reserve, and that almost impassable. I was directed to take a *blazed* path which led to the Mahoning river, a mile or two east of Poland. When I came to the river the water was high, the current strong, and how deep I could not tell. But there was no alternative; I must pass or sleep in the woods. I ventured in; the water soon came over the tops of my boots, and my horse beat down stream fast toward swimming water; but happily reached the shore in time to escape the deep water; got on the state line, and arrived at the cabin of Rev. Mr. Wick about dark. I was received by this brother and sister as a familiar friend. The Lord brought me through safely.

Mr. William Wick was settled in charge of three small settlements, Hopewell, Neshannoc, and Youngstown, a few weeks before I reached the Reserve. At Youngstown I preached a lecture from this Scripture—"Now then we are ambassadors for Christ, as though God did beseech you by

us, we pray you in Christ's stead, be ye reconciled to God." —2 Cor. v:20. Preached here on the Sabbath; the congregation was small.

On Monday I rode to Vienna, where was one family; thence to Hartford, in which were three families. Here I rested a day or two, and rode to Vernon. In this place were five families. Here I preached on the Sabbath, the people all collecting, with the three families from Hartford.

January, 1801. The frequent snows and rains rendered it difficult passing from one settlement to another. This was the last opening toward the lake. Here I tarried two weeks; in which time Mr. Palmer of Vienna, was taken sick. I was requested to go and see him. There was no doctor in the country. I found him very sick, and stayed and nursed him about eight days, when he got better.

The next place I visited was Warren; was received courteously by Mr. John Leavitt and family. I preached here on the Sabbath. In this place were eleven families, and one in Howland. From this I went to Canfield by the salt springs, where was one family employed in making salt, at three or four dollars a bushel. In Canfield there were eleven families. Preached here on the Sabbath, and on Monday rode to Deerfield, fifteen miles, and preached a lecture; five families, and all attended. On my way I saw a large wolf that followed me several miles. Crossed the Mahoning on the ice, and returned the next day. One family west of this in Atwater; all beyond was an unbroken wilderness. From Canfield I visited Boardman and Poland; five or six families in each place.

I now revisited all the settlements in this part of the Reserve, and endeavored to encourage the people with hopes of a brighter day. Their hard beginning would soon pass

away. The soil was good, and industry would soon produce plenty. Found here and there professing Christians mourning the loss of their former privileges, and wondering why they had come to this wilderness, where there was no house of worship nor gospel ordinances. I observed to them that they had been moved here by the hand of God, to plant the church in this wilderness. It is a land capable of an extensive and dense population; and in a few years churches will be erected and ministers breaking the bread of life in them.

✓ In the month of June I visited Mesopotamia and Windsor; found seven families in the former and three in the latter place. In the first, the late lamented Stark Edwards, Esq., was exerting a successful influence in the newly begun settlements. In Windsor the late Judge Griswold had commenced breaking the forest. Their garden, which was at the back of a small cabin covered with bark, was cultivated by the two daughters, and was well stored with culinary roots, plants, and vines. But to get bread was a Herculean task. No flour could be had short of fifty or sixty miles.

✓ From this quarter, there being no passing through to the lake, I returned to Warren, and thence pursued a course through Nelson, (planted with one family,) and reached Mantua about dark. Here were two or three families and several young men, opening for themselves places for habitation. I made an appointment to preach here on the Sabbath, and went on to Aurora. Returned on Sabbath morning with Esquire Sheldon's family, and preached to a small assembly in Mantua.

Invitation had been given to the few scattering inhabitants to assemble at the cabin of Esquire Hudson, in the

town of Hudson, and celebrate the fourth of July. I went in company with Esquire Sheldon and wife. About thirty were assembled. Mr. Benjamin Tappan, of Ravenna, had been invited to give an oration. After an appropriate prayer, the oration was delivered, interlarded with many grossly illiberal remarks against Christians and Christianity. Preached here the next Sabbath; visited all the families and preached again the Sabbath following.

On Monday I returned to Aurora, from which I took the only road from the south to the lake; got very wet in a thunder shower. Arrived at Newburg before dark. In this place were five families. Preached here on the Sabbath: on Monday visited Cleveland, in which were only two families. Here I fell in company with Judge Kirtland. We rode from here to Painesville; found on the way, in Euclid, one family; and in Chagrin one; in Mentor four, and in Painesville two families. Next day rode to Burton, preached on the Sabbath, and visited the families in this place. From this I found my way to Austinburg. In this place were ten families, and about the same number in Harpersfield. Visited all the families in these settlements, and preached to them three Sabbaths. Thus were visited and the gospel preached to all the families on the Reserve.

August 17,—Sought my way back to Burton; preached one Sabbath. From Burton returned to Warren; and from thence to Greensburg, Pennsylvania. Having agreed to go with George Bluejacket, a Shawanese Indian, to see his father, in company with Rev. Thomas Hughes, September 2, Monday, rode to Warren, and from thence passed through Nelson to Mantua. When we came to the place of fording the Cuyahoga, it was dark, and the water high. We, how-

ever, ventured in, and found the water almost to the top of our saddles; got through safely, but very wet: went on about one mile, and came to a small cabin. Lay down on the floor in our wet clothes and slept some; rode to Esquire Sheldon's, in Aurora, dried our clothes, got refreshment, and next day went on to Cleveland, and lodged at Benoni Carter's.

September 6th,—Swam our horses by a canoe across the Cuyahoga, and took the Indian path up the lake; came to Rocky river, the banks of which were very high, being almost a perpendicular rock on the west side, for some distance. At the north termination of the high rock we found a passage up the bank, but very steep. While cutting the brush to open a way for our horses, we were saluted with the song of a large yellow rattlesnake: removed it out of our way, ascended the bank, and pursued our course along the range of high rock, supposed to be about fifty feet. The wind blowing fresh nearly on shore, would often throw the spray over us. Arrived at Black River and encamped.

7th,—In the morning we found a bark canoe, with which we passed the river, and swam our horses. We pursued our Indian path to Huron river, where we arrived about three o'clock in the afternoon. Proposed to tarry with the Delawares and talk with them on the Sabbath. We were led by a young man across the Huron, where the water was midside to our horses, and into a large corn-field to an Indian cabin: here we tied up our horses and fed them with corn fodder. The woman of the cabin presented us with a knot bowl of string beans boiled in fresh water, and buttered with bear's oil. I told the woman we should want some of her corn bread when we went on our journey.

Sabbath, we recrossed the Huron, rode up to the village,

held our talk with the Indians, who heard us attentively, and got back before dark. They treated us kindly, and with the best they had.

9th, Monday,—We started as early as we could see to follow our path, our hostess having furnished us with a bread cake baked in the embers, and well filled with beans, like plum cake. Soon after we started it began to rain moderately. When we came to the great openings, we saw some miles before us a smoke; we concluded to ride to that before we took our breakfast. There we found an Indian man and his wife, sitting by their fire. We took out our scanty supply; and after asking a blessing began to eat. The man, noticing our small store, stepped to a basket, and handed me part of a loaf of good Indian bread; the woman, almost the same instant, took out of another basket a piece of honeycomb well filled. We made a good breakfast, returned most of the bread, thanked our friends, and went on our way. Arrived at Whitaker's a little before dark, on the Sandusky. Swam our horses.

10th,—In the afternoon went on our way to Portage river and encamped.

11th,—Rode through the swamp to the Shawanee village on the Maumee. George, our Indian boy, took us on to the island, just below the rapids, to see his aunt. Soon after we were seated we were presented with a bowl of boiled corn, buttered with bear's grease. As the corn was presented the old woman said, "Friends, eat; it is good; it is such as God gives Indians." This opened the door to preach Christ to her and her two daughters, the only persons present. They listened to what I said. Returned to the west side of the river, and lodged with a brother of George; had a good bed, and blankets all clean and wholesome.

12th,—Rode on from this to French Town, river Raisin, and lodged.

Next day reached Captain Bluejacket's seat, about three miles from Brownstown, and were received by the old man and his wife with great cordiality. They lived in a comfortable cabin, well furnished with mattress, bedding, and blankets; with furniture for the table, crockery, and silver spoons. Their cookery was equal to that of white people.

15th,—Sabbath, went over to Malden, preached, and returned to Walker's, at Brownstown.

Monday, rode to Detroit. Visited Rev. David Bacon and several other families. There was not one Christian to be found in all this region, excepting a black man, who appeared pious.

18th,—Returned to Bluejacket's and tarried with them; had much talk with several Indian people about having schools, that they might learn to read, write, and number with figures.

23rd,—George having finished his visit, we set out on our return, accompanied by his father and mother, to the Maumee village, and encamped in our tent. Here I began to feel unwell. In the morning early I found it necessary to take an emetic. It operated very favorably; lay down and slept one hour; took a cup of coffee, and mounted our horses. Soon after we entered the swamp it began to rain, and we took a wrong path, that led us down to the lake. We returned to the place, from whence we started about sunset, tired and wet enough. It began to be blustering and cold, and I was prepared to shake severely. Slept tolerably the latter part of the night; started again in the morning with a guide, until we got past the hunting paths;

were successful in keeping our course, and arrived at Lower Sandusky about dark.

27th,—Friday. This morning I shook with the ague, followed with a high fever; Saturday took calomel; Sabbath took an emetic before the fit came on. I shook, however, at a fearful rate. Took calomel and jalap on Monday. Having medicine with me, I continued to take an emetic before the shake came on, and calomel the next day, for four or five days in succession. The ague and fever left me in a feeble state, but with a tolerable appetite.

October 6th,—Although I had been reduced quite low, it pleased God to enable me to preach to the Indians in the afternoon; they attended with decency. Here we found a white boy about seventeen years old, who appeared inclined to listen to us, and showed a desire to learn to read. We advised him to go into the settlement and attend school, which he did. He was soon able to read the Bible, and became hopefully pious. While detained here, we had a talk with the Chiefs on the subject of having a minister live with them, and teach their children to read, &c. was fully persuaded that this was the only way in which they could be led to any valuable improvement. At the close of our talk they expressed a wish to hear from us again.

8th,—We took our course through the woods to Hudson, where we arrived on the 13th, having been two days without anything to eat, except a few chestnuts. From Hudson I laid my course to Austinburg, where I arrived on the 19th, and preached on the Sabbath. There being a small number of professors in this place, they were desirous of being constituted into a church; a meeting was accordingly appointed on Thursday, the 24th of October, and a

church formed, consisting of ten male and six female members. This was the first church organized on the Connecticut Western Reserve.

25th,—I set out this morning, in company with Eliphalet Austin, Esquire, on my return to Massachusetts, by the way of Buffalo. Got into the town of Erie Sabbath morning, and gave notice of preaching at four o'clock. A small number collected, to whom I preached. The most of the people were engaged in their secular concerns, as on other days. Rode on a few miles to Mr. Morehead's, a respectable family with some apparent piety: here we lodged.

28th,—We now, after a few miles ride to the Pennsylvania line, entered the unbroken forest; following the Indian path, our progress was slow; and when night came on we struck a fire and encamped. Soon after, a man by the name of Babcock joined us with an axe; we got a good fire, turned our horses into the wood with one bell on, and lay down in my blanket and slept safely in the wood. In the morning our horses were out of hearing; they took the path eastward; Esquire Austin overtook and brought them back in time to reach Cattaraugus before dark. Put up with a family living but little above the Indian habits, by the name of Skinner.

30th,—This morning I was very unwell; had considerable fever; and was able to sit up but little. Our horses had strayed three or four miles, to the Indian village. At evening General Payne and two or three hands came in from pretending to cut and open a road through from Buffalo to Pennsylvania line. There came in also four men returning from the Reserve to Connecticut, all on foot.

31st,—I set out with the foot-men early; the clouds

over the lake looked very black ; wind high. About nine o'clock in the forenoon it began to snow very fast ; by two in the afternoon the snow was about ten inches deep. I rode on forward of the men ; but before I got to the sand beach between the lake and the swamp, it began to break away ; the wind had been so very high that it carried the surf over the ridge of sand into the swamp. Frequently at the rolling in of a large swell, I rode before it on to the highest place, and then the water would rush over the bank knee deep to my horse. Some time after daylight was gone I reached the point opposite Buffalo, and called for help to cross the creek, and could get no answer : but in about half an hour the foot-men came up, and we set up such a hallooing that they soon came over with a boat ; we crossed safely, took lodging at McHenry's tavern, and were comfortably entertained.

November 1st,—Had this morning a return of fever ; was unable to sit up or entertain any hope of going for some time. The next morning, being confined to my bed, it was thought best for Mr. T. Hawley to ride my horse to Bloomfield, and leave him there. Here I was confined eleven days, the most of the time to my bed ; was attended by Doctor Abernathy, who was boarding at the same place ; and he was kind in his attendance. It pleased God to bless the means used for my recovery.

12th,—The church in Bloomfield sent out a man and horse to assist me in getting forward to that place. Although I was so reduced as not to be able to mount my horse without help, I set out with the man who was to assist me ; but he seemed insensible to my feeble situation, and went forward much too fast for my strength. On the 15th, just before I arrived at Esquire Hopkins', the whole of my

left side was struck with a paralytic shock, so that it was difficult for me to walk or use my left hand; my left eye, and the muscles of my face, were so affected that the eyelash had lost its power; my mouth was drawn out of shape, and my tongue so affected that I could not speak freely, or take food without difficulty. But here I have to record the mercy of God, who watched over all my journeyings and sicknesses. In this feeble state of health and exposure, the fever was not permitted to return. Here I would express my deep sense of gratitude to the church at East Bloomfield, for their kind attention, assistance, &c.

17th,—I was, by the aid of some friends, removed to the house of Deacon Buel, in whose family I was treated with great kindness. As there was no physician that I could consult, I concluded to prescribe for myself. I sent to Canandaigua and procured two quarts of brandy, and four ounces of the best bark, with a pound of raisins. I made as free a use of the brandy and bark as my situation would bear. I had used them but a few days, when I began to experience sensible relief. I continued the use of brandy and bark for about three weeks, when I was so far recovered as to preach on the Sabbath.

December 16th,—Proceeded on my journey towards home. I took the Cherry Valley road, and on the 24th put up, some time before night, at a tavern kept by Mr. Sloan, in a small village. I proposed to preach in the evening; the landlord very readily mounted a boy on horseback to give notice. The house at an early hour was well filled. After the assembly was dismissed, a man who had experienced a hopeful change in regard to religion, wished me to stay and preach next day at their meeting house, it being Christmas. He proposed to come with his sleigh the next

morning and carry me and bring me back, and let my horse rest. I stayed, and preached to a respectable assembly.

26th,—Went on my way, and arrived at my home January 1st, 1802, which I had left thirteen months and fifteen days. I found my dear family all well.

Here I would adopt the language of David: "Bless the Lord, O my soul! and all that is within me bless his holy name: who redeemed thy life from destruction; and crowneth thee with loving kindness and tender mercies."

CHAPTER IV.

1802.—*Removal with family to Ohio.—Settlement at Austinburgh.—Scarcity of Provisions.—Missionary Tour in the Southeast part of the Reserve.—Synod at Pittsburgh.—Religious Excitement in Wheeling County, Virginia.*

JANUARY 3rd,—I sat down to transcribe my journal, but was so often and almost constantly interrupted by the call of friends, that I concluded to give up my Notes to the Society without correction. Went to Hartford and made a report to the Society. After a short deliberation on the subject, they proposed to me to return to the same field of labor with my family; to which I consented, on their own terms, of receiving the small compensation of seven dollars per week. Accordingly I made arrangements to exchange my small lot of land in Blandford for land on the Connecticut Western Reserve. Having made this arrangement, I returned home, and set about preparing to move. The subject of removal to a distance of six hundred miles, began now to fill our minds with very serious reflections. We could carry no furniture excepting a few light articles such as brass utensils for cooking, clothes and bedding, with a small supply of table furniture. Our family of six children must now be taken from school, to grow up in the woods without any advantage of even a common school, for years; and in circumstances extremely difficult to make them or

ourselves comfortable with clothing. But we concluded to submit our cause to Him who feeds the ravens and clothes the lilies of the field.

On or about the 23d February 1802, we loaded our waggon, drawn by four horses, with as much household furniture as we could stow together. With my wife and six children, driving the wagon myself, we proceeded to Becket, ten miles, and put up over Sabbath with Doctor Brewster, a brother-in-law. At night there commenced a violent snow storm, which continued till Tuesday with violent wind, drifting the snow to almost an impassable depth.

Wednesday, 27th,—Harnessed our team, and went on with slow progress, being obliged in many instances to break the drifts before the horses. Arrived on Saturday at Schodac, and put up for the Sabbath. Here the snow had fallen so deep—two and a half feet—that the waggon could not go on. I bought a long iron-shod sled, placed on it my waggon box and loading, and on the 2d of March we again went ahead as far as Troy, and crossed the Hudson perilously, the ice having become rotten; but through the protecting hand of God, we were safely conveyed to the Albany side of the river. The roads soon became well beaten and our progress easy, excepting the hindrance of meeting teams.

We arrived at Paris on Saturday, and put up with Rev. Eliphalet Steele, then Pastor of the church in that place. Here the snow failed, and sledding broke up. I had again to resort to wheels; and from Paris we made our way slowly, through mud and water, to East Bloomfield. Broke the fore axle-tree of my waggon in a mud hole; and, there being no carpenter at hand, I got a few tools and repaired it, so that we got to Bloomfield, and procured a workman

to put in another. Preached at this place two Sabbaths; then set forward towards Buffalo, at which place we arrived the first Sabbath in April. On Monday morning we stored all the loading we could spare, and commenced crossing Buffalo creek in a little tottling boat only wide enough to admit the wheels, and not as long as the wagon and tongue. We ran the wagon in by hand, and landed it safe on the opposite shore; then returned and took in one span of horses, and, with much care, got them over; the next span, by stepping too much on one side, careened the boat so that they had to jump out, but got out of the water safely. This was the first team ever known to cross from Buffalo on to the long sand bar on the west side. We got harnessed up and began our march on the old Indian path up the lake on Monday, about twelve o'clock, accompanied by three foot-men. Encamped at night near eighteen mile creek.

Here I would remark, that the Providential ordering of the season was peculiarly favorable for our journey. There had been no heavy rains to raise the streams, and the lake was remarkably still. We arrived on Tuesday, about four o'clock in the afternoon, at Cattaraugus, on the sand bar. I sent a man up to the Indians, got a canoe, crossed over my family and goods, tied a rope to the waggon and drew it across the bar. But before we got our tent pitched, there came a storm of wind, hail, and rain, directly across the lake, which brought in the water like a flood. Here I got several bushels of corn of the Indians at a dollar per bushel, and some coarse hay. From this place we made our way slowly, cutting, as we had done, many small trees and saplings, to make room for the waggon, until Friday, near dark, we arrived at Esquire Robinson's,

the first house in Pennsylvania. Here we were received with great kindness, and rested over the Sabbath.

In passing from this onward about five miles, to Elder M'Cord's, we broke the block tongue of our waggon, and had to get a new one put in. / In this neighborhood we rested about eight days, and then set forward, and fell into the company's road, which passed through by Moulton station, the first cabin in Ohio on that route. From this we arrived at Colonel Eliphalet Austin's the last Thursday in April, 1802, then in the eastern part of the North West Territory of the United States of America, and the first settlement on this miserable road in the Connecticut Western Reserve.

We had passed in this journey more than two hundred miles through a wilderness, with but here and there a log cabin, where we could spread our beds upon the rough hewn floor; and from Buffalo to Pennsylvania line, seventy miles, there being no cabin on the route, we cut our path by day, pitched our tent by night, "and slept safely in the woods." O how merciful is God, who made our journey prosperous, without any distressing occurrence, through a distance of six hundred miles! In reflecting on the dealings of God with me and my family in this and subsequent events, this promise to his ancient Israel—"And they shall dwell safely in the wilderness, and sleep in the woods,"—seemed in no small degree verified.

Having agreed for a lot of land in the south end of Austinburg on the second week in May, I set about building a cabin in which to shelter my family, now living in a small house with two other families. Got into our habitation the 1st of June; it was a rough one, round logs, without a chink; and only floored half over with split stuff, and

partly roofed with boards from Austin's mill, with no chimney.

It now became necessary to get our goods from Buffalo. I started with one of my neighbors in a small open boat, the only one in our vicinity, there being no other craft but small open boats on lake Erie. Having a favorable wind, we ran down to Buffalo, got our loading, and returned to Elk creek by the 3d of July. July 4th, a heavy wind ahead. Here we had to keep Independence until the 6th. In the morning we found a strong breeze in our favor; we put out, found the wind strong, and the sea running very high. We had proceeded but a few miles, before our boat gave a sudden lurch, and threw our mast out of stepping, and down it came on the larboard side. We hauled in our rigging and set a sprit sail, which kept us under way without shipping water. We were about a mile from shore, and when we plunged into the troughs, in a moment we lost sight of the tallest objects on shore; and the next surge would carry us so high we could see the sand on the beach. Thus we were carried along under the watchful care of an overruling Providence, and safely landed at the mouth of Conneaut creek. Here were five families. We tarried in harbor till the next day, when the lake became calm. We launched out, and reached Ashtabula the 8th of July. The outlet being completely filled up with sand, we dug a passage for our boat, and with much labor got her into the creek. Next day we got a team from Austinburg to haul home our goods.

Having loaded our waggon and started on about a mile, our axletree broke in one of the hind wheels. Here we were in the woods, myself and teamster, ten miles from the settlement. Now what shall be done? To return to the set-

settlement, get help, come back, mend up again, and get on with our load, would occupy at least three days. I had provided and put up two augers, one one inch, and one three quarters. I looked them up, and, with my axe and jack-knife, determined to mend the waggon. At it we went; cut a stick suitable for a splice, fitted one end into the hub, and shaped the other to the sound part of the old axletree, and pinned on the best way I could; and to secure it well, put on a stout withe. I then put on the wheel, loaded up, and reached home the second day.

It became necessary on my arrival in this wilderness to provide bread for my family. In this small settlement the people had, the previous season, raised considerable wheat, corn, and some potatoes; and in the winter of 1801-2, a small mill for grinding was erected adjoining Mr. Austin's saw mill. Got flour at the mill, coarse enough, but served well for bread. Meat was more difficult to be had. Hearing of a barrel of pork at Painesville, I sent a man with a dray to haul it through the woods, thirty miles; paid twenty silver dollars for one hundred and seventy pounds; it was the whole hog, feet, head, snout, and ears. I procured two cows, which furnished plenty of milk. Our pasture was large, without a fence; some times the creatures rambled out of hearing for a day or two. Notwithstanding our long and tedious journey we had obtained such supplies as made us comfortable, and had much to be thankful for; although, sometimes, our prospects were very dark.

About this time it was necessary to extend my missionary labors to other parts of the Reserve. I had only made such arrangements as to shelter my family from the storm, and supply them with bread for about two months. Having committed them to the care of our heavenly Father, on

the last week in July I set out; reached Painesville on Saturday.

Sabbath preached to about twenty, consisting of two families and several workmen; not one seemed to have the least regard for the Sabbath; I was, however, treated decently.

Monday, rode on to a small settlement of five families, in a place called the "Marsh," in Mentor, and preached a lecture; and next day called on Mr. Abbot, at Chagrin, who appeared very inimical to the cause of missions; and said he did not thank the Missionary Society for sending missionaries out here. In the course of conversation I observed, that it was necessary we should feel ourselves under moral obligations to do right, in our treatment of one another. He very spiritedly replied, that there was no such thing as moral obligation. He was bound only by the law of the land. I replied, "If this be your sentiment, Mr. Abbot, you are not fit to be trusted with any public or private business; for you well know, sir, that you can do injustice and evade the law in thousands of instances." This pretty much stopped his mouth.

From this I passed on to Mr. Burke's in Euclid. This family came out with the surveyors; had been in this lone situation over three years. The woman had been obliged to spin and weave cattle's hair to make covering for her children's bed.

From this, I went to Cleveland; visited the only two families; then went up to Newburg and preached on the Sabbath. Here were five families, but no apparent piety with any; they seemed to glory in their infidelity. In passing from Cleveland to this place, I fell in company with a man from Hudson, who wanted to know if I was

going there to form a church. I replied that if I found suitable characters I should. "Well," said he, "if you admit old Deacon Thompson," and some others he named, "it shall not stand; I will break it down. I will have an Episcopal church." I observed to him, "You must undertake a dangerous work, to break down the church of Christ; I advise you not to meddle with such an undertaking."

I went on to Hudson, preached on the Sabbath, and on Wednesday organized the church in that place, in which Deacon Thompson, Esquire Hudson, and others were united; who, we have reason to hope, are now with the redeemed in Heaven. In this tour I visited all the settlements in the south-east part of the Reserve, preaching on the Sabbath, and, for the most part, every day in the week.

Returned toward the Lake some time in September to a place called Perkins' station, where the voters in the north part of Trumbull County were assembling to choose a representative to attend the proposed convention at Chillicothe to form a State Constitution. Samuel Huntingdon, Esquire, was chosen.

Here my feelings were brought to the trial, either to sacrifice a religious duty or administer a personal rebuke to several who had taken seats at the table and began to carve for themselves, and at the same time calling on me to take a seat with them. I remarked, "Gentlemen, if you will attend with christian decency until the blessing of God is asked on this provision, I will sit down with you: otherwise I cannot." Knives and forks were laid down and a blessing craved.

From this meeting I returned home, and went to attend Synod in Pittsburg, the last Wednesday in September.

While attending the Synod at Pittsburg, information came from a congregation, called Three Springs, situated in

the north-west part of Virginia, Wheeling County, that there had been, on the previous Sabbath, a remarkable excitement of a religious nature among that people. Rev. E. McCurdy, of Cross Roads, who was also pastor of Three Springs, requested me to keep Sabbath with him. Left Pittsburg on Saturday, and arrived on Sabbath, in time to preach in the afternoon at Briceland's Cross Roads. We found the excitement in this place was considerable. After preaching, another meeting was appointed at early candle lighting. I preached again to a crowded, attentive audience, at which time several became unable to support themselves. Here a scene began to be exhibited indescribable. Several fell helpless, and in two instances the outcry was exceedingly piercing. One person lay like one in the arms of death until near morning light. The assembly continued in prayer and exhortation until after daybreak. On Monday, rode to Three Springs and preached: after preaching, rode three miles, to Mr. Orr's, an elder in that church, to attend a prayer meeting. Several became helpless, among whom was a young gentleman, a licentiate of the Ohio Presbytery. Tuesday, rode several miles, and preached in a grove to a large assembly.

From this tour I returned home the latter part of October, having been absent from my family about three months, excepting one week in September. It became necessary that something should be done to our cabin, to prepare for the increasing cold and winter's frost. Hitherto we had only half a floor of split logs, and no chimney; cracks between the logs open, without plastering or mudding. I preached in four settlements; Conneaut, twenty-five miles from my house; Morgan, two and a half; Harpersfield, ten miles, and Austinburg, and made arrangements to leave my family as comfortable as I could for a winter's tour.

CHAPTER V.

December, 1802, to August, 1803.—Winter Missionary Tour.—Summer Tour.—Religious Excitement in Pennsylvania.—Great Meeting at Cross Creek.—Remarkable Experiences.—Case of Dr. H. at Pigeon Creek.—Encounter with a Bear.

HAVING spent about five weeks in these settlements and with my family, I set out again for a winter's tour. Preached at General Payne's the first Sabbath in December. The streams were at this time rather low, but almost impassable on account of floating ice.

On Monday, having crossed Grand river on a shallow rapid, I proceeded on to the Marsh settlement; and from thence to the Chagrin. Here I found the river completely blocked up with ice, and now it was near night. I returned three miles, and tarried with a family exceedingly hardened against any religious instruction.

In the morning I returned to the Chagrin, with a determination to follow up the stream until I could get above the block of ice, and find some rapid on which I could cross. Having crossed the east branch, I soon came to shallow water and a low bank; but the ice ran rapidly, and on the opposite side there lay two large trees, having floated down and lodged across the rapid. Supposing I could go round them, up or down, when the ice left an opening I ventured in, and soon reached the trees; but to my surprise found

the water, both above and below, swimming deep for my horse. But it was too cold to swim or be long in the water. I rode along side of one of the trees to the lowest place, got on to it, they lying about six feet apart; took off my portmanteau, and proposed to my horse to jump over. The poor animal was glad to get out of the water; he jumped the log. I then got on again and placed myself on the other log, from which I threw my portmanteau on shore. My horse leaped again, and soon gained the shore. After passing a short distance over a black walnut bottom or intervale, I found myself environed with a high bank, which kept me about an hour before I could find a passage for my horse. I reached Mr. Burke's, in Euclid, a little before dark, both cold and hungry.

Thursday, went on to Newburg and spent the Sabbath.

Went to Cleveland, and returned on Monday to Newburg. Infidelity and profaning the Sabbath are general in this place; they bid fair to grow into a hardened, corrupt society.

Rode from this to Hudson, twenty miles, a lonely tour, in the cold, snow, and mud. Here I preached twice on the Sabbath, and visited all the families. I visited and preached lectures, and on the Sabbath in all the neighboring settlements, Ravenna, Aurora, Mantua, and Burton, until some time in February 1803; at which time there came a few days of warm weather, the snow about four or five inches deep. The people, generally, turned out to hunt bees, and took an abundance of honey. This afforded to the people an agreeable substitute for sugar.

Rode from this quarter to Palmyra; preached a lecture; mostly Methodists. At this time a Methodist preacher had never been on the Reserve.

From this place I went on to Canfield, preached on the Sabbath; and, visiting all the families, preached again the next Sabbath. From this I went through all the settlements in the south and eastern part of the Reserve, preaching twice on every Sabbath, and one or two lectures weekly; visiting and teaching from house to house, until the forepart of April; when at Vernon, I met with a neighbor from Austinburg, who was on his way home with two cows. By a letter from my wife, I learned that a cow I had taken in pledge for money lent, had been redeemed, and my family would have need of another; bought one in this place, and drove home in company with my neighbor. By this time herbage had got up, so that cattle began to thrive.

In this tour I have to record the goodness of God, that notwithstanding the severity of the cold in the winter season, and the difficulty of passing from one settlement to another, from six to ten and fifteen miles, through snow and half frozen mud, in almost a pathless wilderness, with streams of water to ford or swim, I was carried through safely and in good health. In crossing Musketo creek, the water being high, I found a place where I could cross on floodwood; stripped my horse, drove him into the water, and he swam out safely. I took my portmanteau and crossed over, returned and got my saddle, and passed again on the flood timber.

Having returned to my family, I continued to help them for several weeks, and visited the settlements in this part of the Reserve, preaching on the Sabbath with frequent lectures, until the 8th of June, when I again left my family for another preaching tour. Rode to Vernon, and on Thursday visited two sick persons, and prayed with them.

June 10th,—Rode to Hartford; conversed with several professing Christians on the subject of forming a church.

Saturday, rode to Vienna. Preached on the Sabbath to about sixty. I proposed to them to meet on the Sabbath in future, for religious worship; to which they agreed by a vote on the subject. This settlement is flourishing.

Monday, 13th,—Rode to Fowler's store in Poland, the only store on the Reserve at this time; got some necessaries for my family, and returned to Vernon. On my way appointed to preach on Thursday at Mr. Hall's, number 3, first Range. Sent home to my family.

Wednesday, visited several families, and rode to Hartford and lodged.

Thursday, 16th,—Rode to the place appointed for preaching; had about twenty hearers. Rode after preaching, six miles, to Coitsville, and lodged. In this place are only two families.

Friday, 17th,—Consulted with brother Weeks in regard to spending two Sabbaths in places where the revival was attended with extraordinary power. I thought on the whole I should be better able to form a correct opinion of the subject by being more familiar with it. Concluded to preach the next Sabbath at a place called Salem in Pennsylvania.

Saturday, preached preparatory for the communion.

Sabbath afternoon, preached to about five hundred people. The Lord's Supper was administered to about two hundred communicants with great solemnity and decency. From candle-lighting until near twelve o'clock, it was made a time of extraordinary prayer and singing. I then preached a third discourse, on the doctrine of repentance, and dismissed the people. We then, a few who had been laboring

all the day and more than half the night, retired to a small log meeting-house, and, wrapped in our loose garments, we lay down on the hard seats and slept till morning. Many continued all night in the grove where the assembly had held the public services, with feelings of deep, heart-aching distress. After breakfast a chapter was read, a hymn sung, and prayer offered with this great family. Soon after morning prayer, Mr. Scott, of Mill Creek, came, and preached an excellent sermon; after which, Rev. Thomas Hughes preached, and dismissed the assembly.

During the meeting numbers cried aloud, "O my hard heart, my sinful, rebellious heart!" and soon became powerless for some hours. There were none who professed a hope that they had become reconciled to God; but many seemed to feel a deep conviction of their sinful, ruined state by nature. Falling and crying out was not followed by any expressions of joy, or hopes of a converted state. Numbers who fell, could give no reason why they fell, only that their strength instantly failed them. Pious people experienced a season of refreshing; and as the extraordinary season passed away, it was found that many were hoping they had passed from death to life. For a number of months prayer meetings were attended with deep feeling and ardent, wrestling prayer.

Monday, 20th—Rode to Mackintosh, having an appointment for the morrow.

21st—About forty people came together, to whom I preached from Luke xiii: 3—"I tell you nay; but except ye repent ye shall all likewise perish."

Rode, after preaching, to a place called Slippery Rock, fifteen miles, to attend the meeting of Presbytery convened for the ordination of Mr. Cooke.

22nd,—After attending the public exercises and other business until the setting of the sun, I rode ten miles toward Georgetown, and lodged with a pious family.

23rd—Rode to Mill Creek, twenty-two miles, and next day to Cross Roads, twelve miles.

Saturday morning, rode to Cross Creek, six miles. Here the people were collecting for a sacramental season. I preached in the afternoon to about three thousand people, the largest worshipping assembly I ever saw collected. They were conveniently seated in a grove, with a stand for the speakers raised about four feet above the people. In time of preaching there were many who cried out, and fell into a perfectly helpless situation. There remained a slight respiration, the only symptom of remaining life. In this situation many lay from two to six hours, without strength to move or speak; others were taken with trembling and loss of strength, and yet could talk freely. I could not learn from any with whom I conversed that their views of sin and of their danger and criminality, were anywise different from what was common in revivals in New England, with which I had been conversant. But the effects on the system, so different and alarming, were totally inexplicable by any. The exercises of singing, exhortation and prayer, were continued until about midnight, when the ministers retired; but the great body of the assembly continued on the ground through the night.

Lord's Day, 26th,—Between the hours of eight and nine in the morning prayer was attended by this great assembly. Rev. Mr. Scott led in the exercise. At about ten the public services began. Mr. J. Hughes preached; Mr. Patterson fenced, as it is called, the table, in which he drew the line between those who were proper characters to

partake of the sacramental Supper, and those who were not. He then administered to the first tables. I was requested to administer to the next. While a psalm was singing the communicants rose from the table, and others filled their seats. The tables were filled six times, with between eight and nine hundred communicants. Tokens of admission were taken by the Elders after they were seated.

Watts' psalms and hymns had not, until the year 1801, been sung in any church on this side the mountains, excepting one. The old Scotch version was every where used, with strong prejudices in its favor. Being called to preach a sacramental preparation, in attending a prayer meeting after, I read the Hartford hymns; they made no disturbance. On the Sabbath I used them again: no objections. I ventured yet further and used them in the great congregation mentioned above. Notwithstanding hundreds fell and many cried out, yet order and decency were preserved in a remarkable manner. Some who came only to see, were taken hold of powerfully, and made to feel they were sinners.

The first Sabbath in this month, June, the sacrament was attended at Pigeon Creek Church, at which there was a very large assembly. There was present a medical gentleman who was an unbeliever in the Christian religion; but wished to gratify his curiosity. He took his seat in a pretty conspicuous place, and was well known to most of the people. Soon after the preaching commenced Dr. H. began to feel himself in some danger of falling with others; he immediately started to go away; got about half way through an opening, and fell on the ground, and cried out, "Carry me away! carry me away!" Three or four men took him up and carried him to a suitable distance, and sat

down with him on the ground. He was all in a tremor, unable to support himself, and shook surprisingly; but appeared to possess his mind fully: says to the men, "what does this mean? I have cut off limbs, and taken up arteries, with as steady a hand as any man ever did; and now I can not hold these hands still if I might have a world. O, it must be the power of God! Carry me back where I can hear." He became hopefully pious, was elected an Elder in that church, and lived and died a hopeful christian.

Mr. Patterson, who had introduced the sacramental services, preached in the evening. Prayer, singing, and exhortation, were continued until midnight by the ministers, and until the morning by the elders and pious people. After the people had taken breakfast, at ten o'clock in the morning Mr. Anderson preached, and after him was another sermon, and the assembly were dismissed. Two or three ministers went away, and many of the people; but a very large assembly took their seats, as if the public worship was just then about to commence. Several ministers continued religious exercises with the people until Tuesday morning, when they were dismissed again and retired from the place.

There was nothing in the preaching calculated to move the passions otherwise than what is contained in the doctrine of total depravity, repentance, and faith, as preached by all Calvinistic men. It was worth going a hundred miles to be a spectator of such incomprehensible operations of Divine power on the mind and corporeal system. Every thing was conducted with propriety and good order.

From June 18th, to July 1st, I rode more than two hundred miles, attended two sacramental seasons, and preached eight times.

Saturday, July 2,—Mr. T. Hughes, of Greensburg, preached a preparatory lecture. Sabbath morning Mr. Wick preached. It fell to me to address the church and administer to the first table. Mr. Hughes and Mr. Wick followed; I again preached in the evening. Monday morning Mr. Johnson preached. I then preached again, and dismissed the assembly. There was much serious attention exhibited on this occasion.

Tuesday being the day of general concert, I rode to Youngstown and preached. Rode next day to Canfield and preached on Thursday, and visited several families.

Rode to Liberty on Friday, and to Tyler's. Feeling myself considerably worn down, I made this a day of rest.

July 10th, Sabbath—Preached twice out in the woods; had a shower of rain; assembly respectable.

Monday and Tuesday, rode home to carry to my family some sickles to harvest with.

Friday and Saturday, returned to Youngstown.

Sabbath morning, rode to Canfield and preached twice.

Wednesday and Thursday, rode to Warren and returned.

Friday, preached again.

Saturday, rode to Boardman.

Sabbath, preached twice in the north part of Poland.

Monday, got my horse shod. Next day rode to Salt Springs and on to Warren, visiting families.

Preached on Saturday, and on the Sabbath three times. Had in the afternoon a heavy shower. Took a violent cold.

Monday, August 1st—Rode to Nelson, then to Aurora, thirty-one miles; very unwell with my cold.

Wednesday, rode to Hudson.

Thursday, visited several families.

Preached on Friday a preparatory lecture, and attended the funeral of an infant of Mr. Bradford Kellogg's.

Lord's Day, July 7th—Preached twice and administered the sacramental Supper. It was a time of refreshing. The prospects of the church promising.

Monday, in visiting, found there was considerable serious feeling with several.

Tuesday, rode to Aurora and preached to one family, the only one in the place.

Next day preached in Mantua. Frequently got wet with heavy showers.

Thursday, rode to Burton.

Spent Friday and Saturday in visiting. Visited one woman on her dying bed. Heavy showers.

Sabbath, August 4th—Preached twice; people generally attended, with more seriousness than usual.

Monday, rode to Mesopotamia and preached the next day.

— Wednesday, 17th—Rode to Windsor; stopped at Judge Griswold's about two hours, during a heavy shower. Rode on through the woods, without path or marked trees; came to a deep ravine filled with water, running rapidly, and muddy. Rode up the stream some distance, to find a tree fallen across, on which I might pass with safety. Having found one reaching from bank to bank, I stripped my horse, looked out the most favorable spot for his getting through, tied up his bridle, and drove him in. As he leaped from the bank he plunged all over in the water; but driving down with the current, he soon found a place to get out. I then took my portmanteau and crossed over; returned and took my saddle. Having caught my horse, I proceeded on amid showers of rain. Had by this time become drench-

ed with water, but continued my course, until nearly dark I came to the only ford on Grand River within ten miles : passed over, intending to encamp on the upland bank where some trees were broken down. Rode up to the place and started some animal on the opposite side. I rode a little around to see what company I had fallen into, and was met by a large bear. Supposing the brute would run, as several had done with which I had met before, I slapped my hands and halloed at him. But instead of running, he raised his hair on end, and snapped his teeth violently. As I had no weapon for defense, I thought best to leave the ground, turned to the left, and walked my horse partly by him, when the brute stepped directly on behind and within a few paces. By this time it had become so dark I could see nothing around, not even my hand holding the bridle, and the bear was snapping and approaching nearer. I had in my hand a large heavy horse-shoe, took aim by his noise, and threw the shoe, but effected no alarm of the enemy. To ride away was impossible, in a pathless wood, thick with brush and old fallen timber. I concluded to resort to a tree, if I could find one. I reined my horse first to the right, and then to the left, at which instant some sloping limbs brushed my hat. On feeling them, I found them to be long, pliable, beech limbs. I reined my horse again, and he came with his shoulder close to the tree. I tied the bridle to the limbs, raised myself on the saddle, and by aid of the small limbs began to climb. I soon got hold of a limb large enough to bear me, and at this instant the evil beast came to the tree with a violent snuffing and snapping. I thought, by the action, he had begun to climb. I fixed my standing on the limb, took out a sharp knife, the only weapon I had, and prepared for battle. But I soon heard

him snuffing near the horse's nose as he was chanking the boughs and leaves within his reach. I then ascended about forty feet, as near the top of the tree as I thought was safe; found a convenient place to sit on a limb, and tied myself with a large bandanna to the tree, so as not to fall if I fell into a drowse. The bear continued smelling at the horse until he had passed round him to the opposite side of the tree, and all was still but the chanking of the horse. By the roaring of the thunder it appeared a heavy gust was approaching. It soon began to rain powerfully, with heavy peals of thunder with wind. At this time the horse shook himself, which started the bear to a quick rush a few rods, at which point he stopped and snapped his teeth violently, and there continued, until a few minutes before light he went off. My horse standing at the tree without moving a foot from the place I left him, and in no way frightened by the approach and management of the bear, seemed peculiarly Providential. This was the only time I was disturbed in camping out many times. As soon as I could see to take my course, I mounted my horse and arrived at my house, about six miles from my lodging place, with a pretty good appetite for breakfast. Having in my saddle-bags two volumes of the Ohio State Laws, it was remarked by some that the old bear did not like so near a union of Church and State.

CHAPTER VI.

1803.—*August to December.—Ordination of Mr. Robert Patterson.—Organization of Churches at Hartford and Warren.—General Religious Interest.*

THURSDAY, August 18th, 1803. Afternoon, rode to the North end and visited Mrs. Hawley, near the closing scene of life. Friday, preached a lecture in this neighborhood. At six o'clock Mrs. Hawley died. Returned home at evening. Saturday rainy; preached again in this vicinity. Lord's Day, August 21st, attended the funeral of Mrs. H.; made a prayer at the grave. Preached in Mr. Austin's barn and administered the sacrament to twenty one communicants. This season was more refreshing than usual; it seems as though God was about to build up Zion in this wilderness.

Monday, August 22nd,—Rode to Harpersfield and got my horse shod. Tuesday, rode to Grand River after books. The Connecticut Missionary Society sent on at this time as many books as I could carry in a large bag twice, to accommodate the new population with means of instruction. These I put into my portmanteau from time to time, and distributed as extensively as were the settlements.

Found at General Payne's, Mr. Baldwin and family, from Granville, Massachusetts. Himself and wife very sick, and no medical aid nearer than Austinburg, twenty-

four miles. I hastened home and sent on Dr. Hawley, who, on his return, brought to my house two children, twins, about five years old. We kept them about six weeks; and the family, having recovered, sent for them. They settled in Nelson.

Wednesday, returned home with my load of books; left a few by the way. The two next days spent with my family and neighbors who came in; visited a small school, gave primers and wrote journal.

Saturday, rode to Conneaut, twenty-five miles. No marked road.

Sabbath, preached twice to a decent assembly. One woman has become hopefully pious since I was here last May. Notwithstanding there are some here, as in other places, who do all they can to profane the Sabbath and promote infidelity, yet God is carrying on the redemption of souls.

Monday, visited a school of sixteen children, the first attempted in this place; gave primers and books to the people.

Tuesday, 30th,—Rode to Erie, twenty-eight miles; Wednesday, to Lower Greenfield, fifteen miles, now North East. Presbytery was opened with a sermon by Rev. S. Tait.

September 1st,—Presbytery met according to adjournment. The examination of Mr. Robert Patterson was attended to and sustained by the Presbytery. Mr. Badger preached the sermon; Mr. Tait made the ordaining prayer and gave the charge.

Rode five miles to visit a sick man, who had been a drinking and abusive man in his family. He appeared now very much alarmed about himself; expressed a very ardent desire to get well, that he might prove to his family

and neighbors that he had become another man. I observed to him that a sick bed repentance was often forgotten on the return of health. He replied, he was sure it would never be so with him, if God would spare his life. His life was spared; and as the dog returns to his vomit, he returned to a worse course of life than before.

September 2nd,—Rode to Chautauque to visit a family under heavy affliction. Mr. M'Henry, the husband and father of a young and amiable family, was drowned in the lake. Preached on the occasion, the first sermon ever preached in the place, from Eccl. ix:12, "For man also knoweth not his time," &c.

Saturday, returned to Greenfield; preached preparatory lecture.

Sabbath, Mr. Patterson preached in the morning. After administering the Lord's Supper, I preached again.

Monday, preached and baptised five children, and rode fifteen miles.

Tuesday, rode twenty miles.

Wednesday, rode to Conneaut, eight miles, and visited a man and his wife who had lately obtained a christian hope, and preached in the evening.

Thursday, returned home; tarried with my family, and wrote to friends in Connecticut.

Saturday, rode to Vernon, thirty-three miles.

Sabbath morning, rode to Hartford and preached twice; was very much fatigued; got but little rest at night.

Friday, September 16th,—Met agreeably to previous arrangements, to organize a Church. The following named persons were present:

Edward Brockway, and Sarah, his wife; Timothy Crosby; Aaron Bates, and Sarah, his wife; Titus Brockway;

Plumb Sutliff; Sarah Palmer, and Sarah Smith. Examination in regard to experimental and practical religion, was then attended to; and being satisfied with the confession of faith and with each other, it was agreed to form into church fellowship on Saturday.

17th,—Saturday, after sermon, the above named persons, excepting Aaron Bates, adopted the proposed system of faith and covenant, and were constituted a church of Christ. Mr. Bates was rejected on account of his unwillingness to comply with the duty of family prayer. But I have the pleasure of recording that in the time of a second revival in that place he became an ardently praying man, and expressed to me afterwards his gratitude to God that he was not admitted a member of the church with the views he then had.

18th,—Sabbath, there not being any building sufficient to accommodate the people, they met in a grove for a communion season. Mr. Tait preached; Mr. Badger addressed the church and administered to the first table; Mr. Tait at the second. The number of communicants was about forty. Mr. Badger preached again at evening. There are increasing indications of a revival in these new settlements.

Monday, met again at ten. Mr. Tait preached, after which Mr. Badger baptized two children, made an address, and dismissed the assembly.

Afternoon, rode to Tyler's in Hubbard.

Tuesday, rode to Youngstown in a heavy rain.

Wednesday, rode to Warren, and preached to a more numerous assembly than had ever attended a lecture before in this place: preached again in the evening. Appointed to preach here again next Wednesday.

On Thursday, after visiting several persons who were

exercised with convictions of sin, and their desert of the Divine displeasure, I rode to Hartford, and next day preached to a number deeply concerned to know what they should do to be saved. To such people it is easy preaching.

Saturday, rode into Pennsylvania, about eleven miles, to preach on the Sabbath.

25th,—Lord's Day, preached twice to a very solemn assembly. Numbers appeared in great and deep distress. Preached again in the evening, at which time truth seemed to cut like a two-edged sword. Seventeen, in time of sermon, were unable to support themselves.

Tuesday, rode to Warren: had a conference with a number, until midnight, on the subject of God's covenant with Abraham. I am driven into this subject by the sectarian spirit of the Baptists; they moot the subject of immersion as soon as people begin to think.

Warren, 28th,—Visited several families and preached at four o'clock. Attended a conference in the evening; several were deeply affected. Visited next day and attended conference again at evening: pressed the subject of immediate and unremitted attention to their spiritual interests.

Friday, rode to Vernon, gave instructions to a number seriously inquiring after truth.

Saturday, rode to Hubbard, preached twice on the Sabbath to about three hundred attentive hearers; rode with one of the people eight miles. At supper time the conversation was on the glory of God, and the happiness of the saints in the future world. A young man sitting at the table became helpless for some time. A reviving spirit appears to be extending over this new population.

October 3d,—From this time to the 12th was taken up in going to Pittsburg, attending Synod, and returning to the Reserve and to my family on the 14th.

16,—Sabbath, preached twice in Morgan.

Monday, had conversation with a number of young people seriously exercised.

Tuesday, helped raise a saw mill on Rock Creek, and returned home next day.

Preached the next Sabbath in Harpersfield.

Monday, rode to Painesville and got the remainder of the books sent on by Mr. Skinner; and returned to Austinburg on Tuesday.

Spent the week in attending prayer meetings, a church meeting, and preached on Saturday.

Sabbath, preached twice and administered the Lord's Supper. The evening was spent in singing and prayer. My support being scanty, and almost all my time absent from them, my family are in pretty difficult circumstances in regard to clothes, shoes, and house.

Thursday evening, met at Deacon J. Case's: at this time the flame that had been kindling for several months began to be visible. Distress of soul in several was too great to be hid. Christians began to wake up with tears of joy.

Friday, went to the north end; got very wet with rain. The meeting was attended with deep interest. Returned next day. At evening, held meeting at my home: numbers were exceedingly borne down in view of their wicked, deceitful hearts. Sometimes it seemed as though I should sink under such a weight of labor and unremitted care for souls, and with the care of providing for my dear family.

November 6th,—Lord's Day, the people assembled in

Deacon J. Case's barn. Preached twice to a very solemn assembly. Several were in deep distress, and became unable to support themselves. As the distressed were unable to go from the barn, prayer, exhortation and singing were continued until after the sun was down. As three children, twelve or thirteen years old, were going from the barn to my house, about twenty rods, they all fell helpless. They were taken up and taken care of: one of them continued in a perfectly helpless situation for more than six hours. Preached again in the evening on the nature and fruits of gospel repentance. I endeavored in all my sermons to hold up to the sinner's view the doctrines of total depravity, repentance as a present duty, submission to God, faith in the Redeemer, as the only possible way of salvation, with practical application. All addresses to the passions were carefully avoided. Here I will mention one instance of the power of truth on the conscience. A young man who had read Volney and some other infidel writers, came from a neighboring settlement to attend our meetings on this Sabbath. In the time of sermon, while there was no movement among the people, but a deep solemnity and perfect stillness, he was perfectly routed from his strong hold of infidelity, and his mind filled with anguish and his eyes flowing with tears. Several young men this evening made for the first time the most interesting inquiry—*What shall we do?* May God have all the glory. In this neighborhood there are only three small cabins, in which are living at this time five families. At these three places there tarried about fifty people who could not retire for the distance and darkness of the night.

7th,—Monday, I spent with my family. At evening my house was again filled with young people, with whom I

conversed and prayed: they sang several hymns and retired. The day was remarkably tedious, by reason of an early snow storm. The snow continues to fall: spent most of this day with my family. Towards night set out with my neighbors on an ox sled to attend meeting at the north end; the going extremely bad. Mr. Austin's house was filled to overflowing; and although the solemnity and feeling was indescribably great, perfect order and decorum were preserved. But the enemy was much disturbed. A certain man took opportunity, between him and me, to say that such exercises would not do; that I ought to frown upon them and stop them. I told him the work was evidently supernatural, and I should not dare to oppose it. Soon after, several of his family were brought into the same course of exercises.

Wednesday, returned home with my family, put up my clothes and as many books as I could carry, for distribution, and went to Morgan, three miles, with my wife and five of the children, and preached in the evening. It was an interesting meeting; several new instances of conviction; and with others conviction became more pungent.

10th,—Thursday morning, having appointed to be at Warren on the Sabbath, I took leave of my wife and children, with a number of neighbors, with our eyes suffused with tears, for we had both joys and sorrows to make us weep. Rode to Smithfield, twenty-nine miles, through mud and snow knee-deep to my horse—the bushes and saplings loaded and bent to the ground. It was some time in the night before I got through to Esquire Smith's.

Friday afternoon, preached at Esquire Smith's; attention increasing here. Rode after sermon to Hartford, and preached again in the evening. As the seriousness in-

creases, more frequent instances occur of falling into a powerless situation. It has been said by opposers that New England people, meaning Massachusetts and Connecticut people, would never become subjects of this falling work: they were better informed. But we begin to have facts alarming to opposers: even some who thought they were proof against the power that brought those down who had been brought up in ignorance begin to think they are somewhat in danger.

Saturday, rode to Warren; found a dear christian family, Deacon Prior, in deep affliction for the loss of a son, a sprightly youth about fifteen.

13th,—Lord's Day, attended the funeral in the fore part of the day. Rainy and exceeding unpleasant. A few feeling hearers, but mostly very stupid. Appointed to preach next Thursday and on Saturday, and to administer the Lord's Supper the next Sabbath, provided a Church should be constituted.

14th,—Monday, wrote journal and visited two families.

Tuesday and Wednesday, spent in examining and explaining the accommodation plan. Preached on Thursday.

19th,—Saturday, constituted a small Church in Warren with the following persons by name: Elder William Prior and Betsey his wife, Thomas Ross and Rosalinda his wife, Sarah Davis, and Sarah Lane: after which Rev. Mr. Tait preached.

20th,—Lord's Day, notice having been circulated pretty extensively, a goodly number of professing christians collected. Mr. Tait preached; I addressed the communicants, and administered to the first table. Mr. Tait served the next table and closed the exercises. At candle lighting Mr. Wick preached.

Monday morning, I preached again. Mr. Tait gave the closing address, and dismissed the assembly.

23d,—Got license to marry. Preached in the evening

Thursday, rode to Canfield, seventeen miles, and on Friday rode to Deerfield, fifteen miles. Preached in the evening and returned on Saturday to Canfield.

27th,—Lord's Day, preached twice to a respectable assembly for so new a place. I learned this evening that Mr. Thomas Robbins had arrived at Poland as an assistant missionary.

28th,—Monday, attended the funeral of Mr. Simcock, who was killed by the fall of a tree which he and another man had been cutting for coons, several miles from home.

Tuesday, Wednesday and Thursday, wrote journal to the Society.

Friday, rode to Warren.

Saturday, pretty much out of health, laid by.

December 4th,—Sabbath, preached twice to a respectable number.

Monday, rode to Hartford, spent the week here and at Vernon, in visiting those under serious impressions, and preached twice.

Saturday, rode to Upper Salem, and on the Sabbath preached twice.

Monday, returned to Kinsman, twenty miles, and preached in the evening.

Tuesday, rode to Hartford and preached.

Wednesday and Thursday, spent visiting among the attentive. On Friday returned to Morgan, and at evening married Edmund Strong to Anna Gillett.

Saturday, returned home. The week has been tedious with rain and snow.

18th,—Sabbath, preached at the centre in Austinburg.

Tuesday, preached in Morgan, and on Wednesday, after spending part of the day with several anxious inquirers, returned to my family. At evening attended a prayer meeting. Thursday, at the north end: next day rode to Harpersfield and preached in the river settlement; three families. Preached at evening, in the school house, and made several family visits on Saturday.

25,—Sabbath, preached twice in the river settlement, and at the school house in the evening. Preached again at the same place on Tuesday, and at evening attended conference at the north end of Austinburg. Wednesday, made several visits. Thursday, returned home and attended conference in the evening.

This day closes the year 1803. The Providence of God has been such as ought to excite my highest gratitude for His protecting care in my journeyings, especially in perilous circumstances, in escaping the ravenous bear at night, and in crossing streams dangerous to pass. Often drenched with showers of rain, and covered with snow; and having been under the necessity of camping in the wood several nights: in the language of David, I thought sometimes I could say, "I laid me down and slept, I awaked, for the Lord sustained me." God has been pleased to give me strength equal to the day. In almost all the assemblies where I have preached there has been manifest token of the presence of God, in the conviction of some, and hopeful conversion of others. But the judgment day will disclose all that has been done. May all the glory be given to God; and a poor sinning worm as I am be low in the dust of deep humiliation.

CHAPTER VII.

1804.—*Reduction of Salary.—Labors in the eastern part of the Reserve.—Organization of Church at Canfield.—Ordination of Mr. Pittinger.*

JANUARY 1st, 1804 —Preached at Morgan twice on the Sabbath, and again in the evening. Most of the young people hoping or unusually attentive.

Towards evening on Monday returned home.

Tuesday evening, attended conference at the north end.

Wednesday, wrote to the Society, and on Friday evening attended conference at the south end. Meetings continue solemn, with considerable bodily exercise among old professors, as well as with young converts and those who are inquiring. "Bodily exercise profiteth little: but godliness is profitable unto all things."

Under the influence of mistaken views of the increasing settlement of this Reserve, the Missionary Society have supposed that the means of living have increased so plentifully as would not make it necessary to give missionaries to New Connecticut more than they gave to other missionaries, for spending two or three months in a year, laboring in Vermont, to whom they gave six dollars per week. Accordingly at a meeting of the Trustees at Hartford, January 5th, 1803, they "*Resolved*, That from and after the fifteenth day of March next, the compensation to be allowed to missionaries to New Connecticut be six dollars per week, the same as is allowed to other missionaries." Having la-

bored for some time in this wide spread missionary field, receiving their reduced pay, and finding it impossible to provide comfortably for my family, although our living was as ordinary as the low grade of decency would admit, I wrote to the Society on the subject; in answer to which they directed Dr. Flint, the Secretary of the Board, to write thus in a letter dated Hartford, October 31, 1803: "They conceive that the *peculiar reasons* for allowing those who first went to New Connecticut more than to other missionaries, have, in part, at least, subsided, by the increase of the settlement." They sent me on a large number of books to distribute, which added much to my labors. However, I concluded to go on as I had done, and to trust to Him who feeds the ravens.

8th,—Rode to Harpersfield, and preached twice on the Sabbath, and again in the evening. Spent Monday, Tuesday, and Wednesday, visiting from house to house: preached Thursday afternoon and in the evening.

Saturday, rode to Painesville, sixteen miles, without a house; pretty cold.

15th,—Sabbath, preached twice to about seventy people, who gave decent attention, from Romans vii: 9; in the afternoon from Luke xi: 21, 22. The strong man armed is the devil; his palace, the carnal heart; his goods, the careless sinner; the one stronger than he, the Holy Spirit.

On Monday returned to Harpersfield, and preached in the evening.

Tuesday, returned to the north end of Austinburg, and attended conference.

Wednesday, made several family visits, and returned home on Thursday.

Saturday morning, heard that George Beckwith was

lost: he was found some time after night, by his tracks in the snow; had perished by frost.

22d,—Sabbath morning, went with others to where the body lay. Returned to Judge Austin's, and preached in the afternoon.

Monday, preached at the funeral of Mr. Beckwith, and returned home.

Wednesday, rode to Conneaut, 24 miles.

Thursday, wrote journal and letters.

Friday, preached. Saturday, made family visits, and examined Thomas Montgomery and his wife for admission to the Church. Sabbath, preached twice, admitted the two persons into the Church, and baptized five of their children. The transaction was attended with a good degree of solemnity.

Monday, rode to Ashtabula settlement, and preached to about twenty people.

Tuesday, returned to Conneaut and preached again.

February 1st,—Wednesday, rode to Springfield, Pennsylvania, and preached from Matthew iv: 17.

Tuesday, returned to my family, twenty-four miles.

Saturday, rode to Harpersfield, made several visits, and on Sabbath preached twice from Romans vi: 23. At evening returned to Judge Austin's.

Monday, returned home and began to make two chairs; finished them next day, and helped at the bridge, and at evening attended conference at Mr. Austin's. Returned next day, and helped again at the bridge.

Thursday, revised the Confession of Faith.

10th,—Friday, attended to the taking up of the body of G. Beckwith, which had been in the grave seventeen days. The body being frozen, so that it could not be

wound in a sheet, was buried in his clothes. Some days after, his wife suggested there must have been considerable money in his pocket. On examination, there was found ten dollars and twenty-two cents. Towards night rode to Harpersfield, and next day to Painesville. Colonel Paine died Friday evening as he was reading in the Columbian Orator. He died instantly: left a wife and six children. He was a respectable citizen.

Sabbath, preached on the occasion from Job xvii: 11. The day was tedious, with rain and snow most of the time.

Monday, rode to Chagrin, and returned next day; found no one who wished to hear preaching. Spent the next two days in trying to teach from house to house.

Friday, walked about five miles; preached, and returned.

19th,—Sabbath, Preached twice from Ezekiel xxxvii: 1. But there was no shaking; the bones were very dry and hard, like adamant. If they are ever made to have life in them, it will be the work of God, and to him belong all the glory.

Monday, returned to my family, twenty-seven miles.

Tuesday and Wednesday, assisted my boys in preparing to make sugar. Towards evening, Wednesday, went to Morgan to attend conference, and to marry Quintus F. Atkins to Sally Wright.

23,—Thursday, and the remainder of the week, spent with my family; very much distressed with a pain in my ear.

Sabbath, walked to Morgan, preached twice, and attended conference in the evening. My ear continues to be painful. That, with the itch, a common calamity in this country, kept me awake most of the night. Returned home on Monday.

28th,—This is my birth day. How swiftly I am carried along toward the end of life! and how unfaithfully in the work of my Lord! I am often filled with astonishment in the review; reflecting on the inconstancy of my heart in keeping the commandments of God. If I were to keep the whole law, I should be unprofitable; but O how small is the part of duty performed! May I be enabled to do more for the glory of God, have more humility and submission to his will, preach more faithfully the doctrines of grace, and urge professors to witness the genuineness of their profession by their humble walk.

In the evening went to the north end to attend conference. Spent the remainder of the week with my family, excepting attending conference one evening.

Sabbath, March 5th—Walked to the centre and preached there. Several were so exercised as not to be able to support themselves. There was such evidence of supernatural power in producing such bodily exercise as rendered our meetings exceedingly solemn.

Tuesday, attended meeting of the Church, at which Eliphalet Austin, Noah Smith, and Naomi, his wife, were examined and propounded for admission to the Church. Preached in the evening.

Wednesday, made several visits. About the middle of the day Stephen Brown's house was burned, all being from home.

Thursday, rode to Harpersfield and preached in the evening. Preached again next day. Numbers became helpless.

Sabbath, preached in the south settlement; people appeared very solemn, and numbers were exercised so as to need support. Returned home at evening.

March 13,—Tuesday, Rode to Vernon, thirty-two miles; the day tedious, with squalls of snow. Found two of Esquire Smith's daughters, one thirteen, and the other eight years old, exercising a hope. Saw another young woman who had exercised a hope several weeks past; appeared remarkably comfortable with views of the glory of God, in the plan of salvation by grace. She often fell when at her wheel. I asked her if she could give any reason why she fell. She said, when she reflected on the glory of God there appeared such soul delight in the discovery, that it overcame all her natural strength.

14th,—Wednesday, Rode to Warren, transacted some business, and on Friday made several family visits, attended a meeting of the Church. They adopted the "accommodation articles." Preached in the evening.

Saturday, rode to Mantua, crossing the Mahoning, the water up over my saddle-skirts; got my boots full of water. At the other crossing swam my horse and crossed myself on a glade of ice. Led my horse on the ice across the Cuyahoga; agreed, as I came through Nelson, to return there on Monday.

Sabbath, preached twice to a stupid, unfeeling company; appointed to preach again on Wednesday, and at Aurora on Thursday.

Monday, walked back to Nelson; crossed on the ice; got to the settlement about noon; made three visits, and preached in the evening.

Tuesday, visited the three other families, and preached in the afternoon.

Wednesday morning, set out on my return to Mantua, eight miles, in company with two young men; came to the Cuyahoga, the ice was all gone, and no means of crossing.

but to wade. The stream about eight rods wide, three feet deep, a strong current, and very cold; we got through safe. Preached in the afternoon, and rode to Aurora. Thursday, preached to fifteen souls, alas, stupid as the woods in which they live.

Friday, rode to Hudson; roads very bad.

Saturday, made some pastoral visits.

Sabbath, preached twice to sixteen or eighteen souls as stupid as the preacher himself. How distressing it is to preach without feeling to those who appear to have no ears to hear! If God does not give the feeling heart, and hearing ear, all will and must sink to ruin.

Monday, assisted at the raising of a mill; and the two following days wrote and made several visits.

Friday, the Church met and adopted a revision of the confession of faith and articles of practice; examined one person for admission to the Church.

Saturday, read most of the day in Fuller's letters.

April 1st,—Sabbath, preached twice; the assembly more solemn; considerable weeping; examined one person for admission to the Church. Aaron Norton and Samuel Bishop were propounded for admission to the Church.

Monday, by request, attended town meeting, and opened it by prayer.

Tuesday, rode to No. 3, Range 11, got my horse shod, and returned: two families in this place.

Wednesday, met with the children in Hudson. After prayer, instructed them from the Shorter Catechism, and with some plain lessons of duty to God and to parents; prayed with them.

6th,—Friday, rode to No. 2, Range 8. Preached on the Sabbath in Ravenna, near the south part: the two set-

tlements came together—about twenty families in both settlements, and probably not a praying family among them.

Monday, rode to Randolph in squalls of snow and rain; preached in the evening; four families in this place, hungry for preaching.

Wednesday, returned to Hudson; made several visits; preached one sermon; examined Mr. Bishop for admission to the ordinances.

15th,—Sabbath, preached twice; admitted three persons to fellowship in the Church. Administered the sacrament, and baptized two children. There is more seriousness than usual in Hudson.

Monday and Tuesday, wrote journal for the Society. Next two days made several visits: in one of them saw a young woman at the point of death, in great anxiety about her spiritual state. Wrote part of the day, and hunted up my horse.

Friday, rode to Ravenna and preached, and rode on to Burlington.

Saturday, rode to Palmyra; preached twice on the Sabbath, and returned to Deerfield and preached again.

Monday and Tuesday, water too high to ford; wrote up my journal.

Wednesday, rode to Canfield; preached: began business of forming a Church. Adjourned to Thursday afternoon.

26th,—Met according to adjournment; proceeded in the examination. Friday, one o'clock, examined two more; proceeded to constitute the following named persons to church fellowship: John Evarts, and Sarah his wife; Samuel ——— and his wife; John Sprague; Lydia Dowd; Mary Gelston; Mrs. Collor; Mrs. Brainard. Mr. Robbins preached on the occasion.

29th,—Sabbath, preached twice to a very attentive assembly. If any good is done, the glory belongs to God.

Monday, rode to Coitsville; riding very muddy.

Tuesday, rode to No. 3, Range 1; preached and talked a great while. Spent the next forenoon, with a number seriously exercised; then rode to Vernon; next day to Morgan, and the next rode home. Toward night attended conference.

May 6th,—Sabbath, preached in Morgan twice; attended conference in the evening.

Monday and Tuesday, attended to domestic concerns, and the next day preached at the north end. Thursday, rode to Conneaut, twenty-four miles. Friday, rode to Russel's, thirty-three miles.

Saturday, rode to Lower Greenfield, twelve miles, and preached in the afternoon.

Sabbath, Mr. Patterson preached: I addressed the communicants, and administered at the first and third tables. Preached after the Holy Supper, and again in the evening. Preached again on Monday, and rode to Colt's station, seven miles; got very wet with rain.

Tuesday, rode to Middlebrook, to moderate the session and settle difficulties which arose from the appointment of elders. Here there occurred a serious evil from the Presbyterian rule for electing elders. All the congregation, who contribute to ministerial support, may vote. In this case, two men were chosen who belonged to no Christian communion, and not very rigidly moral.

Tuesday, attended to the appointment, preached a lecture, and returned to Colt's station.

16th,—Wednesday, a heavy rain until after noon: I then rode to Mr. Patterson's, ten miles.

Thursday, rode to Conneaut, forty-two miles. The next two days made several visits. Preached twice on the Sabbath: was very unwell.

21st,—Monday, rode to Judge Austin's, twenty-four miles: next two days attended to domestic concerns, and preached a lecture.

25th,—Friday, rode to Harpersfield; made several family visits: on Saturday, attended a meeting for prayer; after which four persons were examined for admission to the Church.

Lord's Day, preached twice to an assembly full of attention. In time of intermission examined a number more, and at the close of the service propounded twenty persons for admission to the Church.

Monday, made several visits, and Tuesday visited two schools of about thirty-six children, and distributed books, and then rode to Austinburg and attended a prayer meeting, and rode home in the evening wet with rain: spent the next day with my family.

30th,—Thursday, preached a lecture in Morgan; after which, examined nine persons for the Church.

June 1st,—Friday, attended a meeting of the Church.

Saturday, attended to some Church business most of the day.

Sabbath, Austinburg, preached twice, and examined two persons for admission to the Church.

Monday and Tuesday, spent with my family and neighbors.

Wednesday, attended conference at Morgan, and examined a number of persons for the Church, and returned home. Thursday, rode to Harpersfield and preached; returned home next day, and toward night attended an hour

of prayer with my neighbors. Saturday, spent in preparation for the sacramental occasion. Rev. Mr. Patterson preached.

10th,—Lord's Day, met in Judge Austin's barn: Mr. Patterson preached. After sermon, forty-one persons were admitted to Church fellowship; four were baptized. The Lord's Supper was then administered to sixty-two communicants. It was a refreshing time. The assembly consisted of about one hundred and seventy souls: more than half, over fifteen years, were professors. Lois Badger, John Wright and Sarah his wife, Nathan Gillett and Lucy his wife, Salome Gillett, Timothy R. Hawley, Robert Montgomery and Mary his wife, and Widow Betsy Harper were from other Churches. Eliphalet Austin, Thomas Montgomery and Rebecca his wife, Elisha Wiard, Lois Cowles, Quintus F. Atkins, and Calvin Stone, were baptized. Ira Blanchard, Henry Langdon Badger, Lydia Case, Florilla Austin, Juliana Badger, Benjamin Morse, Thomas Dunbar and Ruth his wife, William Harper, Betsy Harper, Abraham Bartholomew, Zerah Cowles, Erastus Austin, Sally Atkins, John Wright, junior, David Wright, Moses Wilcox, Alexander Harper, George W. Hawley, Lydia Battle, James Montgomery and Mary his wife, Edmund Strong and Anna his wife, are the names of the persons admitted to fellowship in the church in Austinburg.

10th,—Lord's Day, I preached after noon; sun an hour high, conference was attended; Joshua's resolution was the subject attended to.

Monday, Mr. Patterson preached: I closed the meeting.

Tuesday, set out for Warren; was stopped at Morgan by heavy showers of rain. At evening, married John Wright and Salome Gillett.

Wednesday, rode to Bristol, twenty miles, through the woods, without a path; preached in the evening.

Thursday, rode to Warren. Preached on Friday.

Saturday, rode to Bristol. Preached twice on Sabbath, and then rode to Mesopotamia, seven miles, and preached a third time.

Monday and Tuesday, visited all the families in the place.

Wednesday, rode to Warren; got very wet in a shower.

Thursday, made several family visits; rode to Salt Springs, five miles, and preached.

Rode on Friday to Mr. Wicks'; agreed on exchange with him, and returned to Youngstown on Saturday.

24th,—Lord's Day, preached twice, and baptized one child.

Monday, rode to Center congregation, where Presbytery convened on Tuesday. Appointed to preach at Springfield second Sabbath in August. Was appointed by Presbytery to preach at the ordination of Mr. Pittinger, on the fourth Tuesday in October next. Monday, rode to Liberty, and returned to Warren next day.

July 4th,—Wednesday, wrote my journal and letters to the Board. Thursday, left, in Mesopotamia, several books; went on to Burton; made several family visits, and on the Sabbath preached twice to an improving people; rode to Middlefield, and preached a third sermon.

Monday, rode to Windsor; got wet with heavy showers.

Tuesday, rode home; spent Wednesday and Thursday in writing. Friday, toward evening, attended conference. Preached at Morgan on Sabbath. Assisted my family several days. Thursday, preached a lecture.

Friday, rode to Mesopotamia, and made several visits;

preached twice on the Sabbath, and rode to Middlefield and preached a third sermon; bled a man in the foot; gave medicine to a child and returned.

Monday, returned home. Next day attended conference at the north end, and married Dr. Orestes K. Hawley and Betsey Austin.

Wednesday, visited a sick man, on his death-bed, at Harpersfield, and returned home. Spent the remainder of the week in assisting to get in my grain and hay.

Sabbath, preached twice at the centre; returning home, was caught in a terrible thunder gust, which threw down much timber. Through the mercy of God we were protected among the falling timber. Deacon Case's barn was partly unroofed. From Monday until Friday, assisted my family.

August 3d,—Rode to Harpersfield; got my horse shod. Saturday morning, a messenger came after me to go and see Mr. Thomas Robbins, sick at Hartford. Returned home, and, in company with Deacon J. Case, rode to Gustavus.

Sabbath morning, rode to Vernon; preached twice: tarried with Mr. Robbins until Tuesday morning, and returned home unwell.

Wednesday, unable to sit up, took medicine and sweat. Thursday, some better. Friday, pretty feeble, but able to walk out; went down to the creek about the middle of the day, to see horses swim the high water and people cross in the canoe. Deacon Case managed the canoe, and after taking one horse over, and returning for the other, he fell from his seat in the stern into the stream. The stranger, paddling pretty quick, brought the canoe to shore. I stepped into it and with all the strength I could exert tried to reach him; but the strong current carried him under

before I could get to him. He sank to rise no more. He was not found until Saturday morning.

11th,—The interment took place on the Sabbath, at the time of intermission.

Preached from Psalm xxvii: 14. Afternoon, from Eccl. vii: 2. A family bereaved of an affectionate husband and father, the Church of one of her most valuable members The Lord giveth, and when He taketh away He taketh only his own. May we humble ourselves and be still before God.

13–15th,—Monday, Tuesday, and Wednesday, spent with my family.

16th,—Thursday, attended a meeting of the Church, at which Benjamin Morse, Sterling Mills, and John Wright, were chosen Committee of the Church; and Noah Cowles and Sterling Mills, Deacons. Opened and closed the meeting with prayer.

17th,—Friday, made several family visits and rode to Harpersfield.

Saturday, rode to Painesville; the day very hot, and my spirits rather low.

19th,—Sabbath, preached twice to a respectable audience, but apparently without feeling. O how different the attention of awakened sinners! Felt very low in spirits, and strength failing. If any good is done by my preaching, it will be the work of God; to Him be all the glory.

Monday, returned home, much out of health and low in spirits.

Wednesday, took medicine; the air exceedingly hot for several days past.

Thursday, attended conference at Morgan.

Friday, rode to Harpersfield, and preached in the north school house.

Saturday, rode to Painesville.

26th,—Sabbath, preached twice.

Monday, returned to Harpersfield.

Tuesday, preached a lecture; made several family visits. Wednesday, returned home.

Thursday, attended prayer meeting. Friday, walked to the north end of Austinburg and attended to business.

Saturday, walked to Harpersfield, and preached on the Sabbath, September 2d, to about one hundred people.

After the first sermon, Aaron Wheeler and Alia Amelia Sperry were baptized; after which they, with Margaret, wife of Aaron Wheeler, were received into the Church. The Lord's Supper was then administered to this branch of the Church, consisting of thirty-three members. It was a refreshing season to many. Preached again toward evening and baptized six children.

Returned home on Monday, and made preparation for a fall tour. By reason of a heavy thunder gust, the air has become considerably cool.

5th,—Wednesday, rode to Mesopotamia.

Thursday, rode to Warren, and on Friday heard Mr. Jones preach; a Baptist from Wales, in England.

Saturday, read and wrote.

9th,—Sabbath, preached one part of the day, and heard Mr. Jones the other.

Monday and Tuesday, wrote letters and journal.

Wednesday, rode to Newton, ten miles, and preached to about thirty souls; the first sermon preached in the place. The settlement commenced last April.

Thursday, returned to Warren and preached

Friday, wrote most of the day.

Saturday, preached a preparatory lecture.

16th,—Lord's Day, preached in a large new barn to about two hundred people. Administered the Holy Supper to about twenty-six communicants, and preached again toward evening: heavy showers of rain and wind.

Monday, preached again and baptized one child, and rode to Youngstown: was very unwell, by reason of taking cold on the Sabbath. Tarried there next day.

Rode to Hartford on Wednesday: Thursday to Vernon: continued low in health and spirits.

Saturday, preached in reference to the administration of the Lord's Supper.

23d,—Sabbath, met in a grove, conveniently situated. Here the table of the Lord was spread in the wilderness. Mr. Thomas Robbins preached. I then addressed the communicants and administered to the first table; Mr. Robbins to the second, and I again to the third. I then preached and baptized one child. Preached again in the evening. The assembly manifested considerable feeling and several fell. One young man recently convicted.

Monday, Mr. Robbins preached, after which I baptized one child: reminded professors of their recent covenant engagements, and closed the meeting.

Tuesday, rode to Warren, and next day to Canfield.

Thursday, preached; after meeting rode to Boardman, and next day to Poland; transacted some secular business, and returned to Canfield.

29th,—Saturday, preached again preparatory lecture.

Lord's Day, Mr. Robbins preached in the morning. I then administered the Holy Supper to about twenty professors; preached again after noon.

Monday, rode to Greensburg: Tuesday and Wednesday to Pittsburg: heard Mr. McMillan preach the Synodical sermon. Mr. Patterson preached in the evening; Mr Badger on Thursday evening. Mr. Ralston on Friday evening preached on imputation. The Synod adjourned about ten in the evening.

October 7th,—Sabbath, preached at Mr. Sample's, and went two miles to another place, and talked till a late hour.

Rode on Monday to Boardman: Tuesday to Salt Spring, and preached in the evening to one family.

Wednesday, rode to Vienna, and preached in the evening.

Thursday, rode to Kinsman. On Friday, to favor my horse, I walked to my house, twenty-six miles.

Sabbath, preached twice at the centre of Austinburg. Attended conference in the evening pleasantly with my neighbors and family.

Tuesday, walked to the north end; got wet with rain. Attended conference; conversed on the subject and duty of prayer; returned next day, and went to Morgan with my wife and attended conference; and on Thursday rode to Gustavus; had a conference with three families; urged the necessity of attending to their salvation immediately.

Rode next morning to Kinsman and preached in the afternoon: after sermon rode to Vernon and preached in the evening.

20th,—Saturday, rode to the south-west part of Hartford: Sabbath morning, rode to Vienna, and preached to a very respectable assembly of about one hundred souls. Three years ago there were but ten residents in this place: now there are sixteen families. Rode after preaching to Hubbard, and lodged with a pious Jersey family.

Monday, rode to Hopewell, and preached the closing sermon on a sacramental occasion.

23d,—Tuesday, rode to Westfield, Pennsylvania, and attended Presbytery. Heard the trial sermon of Mr. J. Boyd for licensure, and the trial sermon of Mr. N. Pittinger for ordination. In this case there appeared a great want of theological training. Preached the ordination sermon from 2 Corinthians iv : 5. Mr. Pittinger was then consecrated to the work of the ministry by prayer and laying on of the hands of the Presbytery.

On Thursday the Presbytery adjourned. I tarried and preached in the evening, and baptized Watson, son of Rev. Thomas Hughes.

26th,—Friday and Saturday, rode to Upper Salem, forty miles, and preached towards evening to a very feeling assembly : several fell helpless.

28th,—Sabbath, Mr. Tait preached in the morning. I addressed the communicants, consecrated the elements, and administered to the first table. Mr. Tait served the second table, and the service of the third table fell to my lot again. Several of the communicants became helpless at the table. It seemed to be a time of refreshing to many ; but to describe the exercises of mind and body at this extraordinary time is far beyond the powers of my mind : but the Judgment day will disclose the whole. If good is done and souls are saved, it is the work of God : all the glory belongs to Him. I preached again in the evening, and Monday morning rode, after sermon, to Vernon.

Tuesday, made several family visits, and on Wednesday preached at Hartford to an addition of families to this settlement.

Thursday, rode to Youngstown. Friday and Saturday,

wrote journal and visited families. Conversed and prayed with two young people. Conversed with Thomas Barr, a pious man, determined, if possible, to get an education in reference to the work of the ministry; has a pious excellent wife and five children.

November 4th,—Lord's Day, preached twice to a respectable congregation of about one hundred and fifty; a few hopefully pious, but generally a stupid people.

Monday, rode to Salt Spring and preached to about fifteen souls.

Tuesday, rode across the woods, having a few footsteps to direct my way, to Vienna; and from thence rode to Vernon; here met with Mr. Bacon on his way to Connecticut. Spent Wednesday and Thursday forenoon with him. Heard Mr. Robbins preach in the evening. Conversed at considerable length after sermon. Two young men brought under conviction.

9th,—Friday, rode to Warren in heavy showers of rain, got very wet.

Saturday, read and wrote.

Sabbath, preached once only, owing to late assembling. People exceedingly stupid in regard to their eternal interests: but the little concern about where the county seat shall be, excites all their energies.

12th,—Monday, rode to Canfield to get hymn and other books, sent on by O. D. Cooke, from Hartford, Connecticut. The Hartford hymns sent on last year had an extensive circulation; and it is believed have been the occasion of consolation to the pious, and of promoting conviction in the mind of the awakened sinner. Pious people in the Presbyterian Church are generally anxious to get them. Wherever I have preached among the Presbyterians, I

have used the hymns or Watts' Psalms, and in many places where they were never used before. It has been the means of removing prejudices and of promoting gospel worship. The extensive revivals have excited a love for gospel psalmody, and a listening ear to the most plain doctrinal and practical preaching. Messrs. Hudson and Goodwin have made proposals to send on any number of books I should give orders for: but the prospect of leaving the mission, by reason of inadequate support from the Society, has prevented me from accepting their offer.

Tuesday, rode to Warren, and wrote till after midnight. Wrote part of the day on Wednesday, and read Newton's Christian Character.

Thursday, wrote to my family, and read part of the day.

16th,—Friday, rode through snow and mud to Hudson, forty miles; exceedingly bad traveling.

Lord's Day, preached twice, from Proverbs iv: 23, and 1 John iv: 7. At evening an inflammation in my left foot began to pain me severely, and was getting up my leg: poulticed it.

19th,—Monday, was unable to walk without the help of a staff, and in considerable pain.

Wednesday, with great difficulty attended a meeting of the Church. Preached on Saturday, preparatory to the administration of the sacramental Supper.

25th,—Lord's Day, preached twice and administered the Lord's Supper: was unable to stand a part of the time, by reason of the pain in my foot.

Monday, rode to Aurora; my foot much swollen and painful, but next morning was better; rode to Mantua; could not cross the Cuyahoga, the water being too high.

Wednesday, crossed the river; rode to Nelson and preached.

Thursday, got my boot on this morning, and rode to Warren.

Friday, rode to Liberty, and Saturday to Hubbard, and preached twice on the Sabbath.

December 3d,—Monday, rode to Upper Salem: Tuesday to Cool Spring, and attended Presbytery: a very snowy day.

Wednesday evening, Presbytery adjourned.

Thursday, rode to Salem, and preached in the evening.

Friday, rode to Hartford; next day to Kinsman, and on Sabbath preached twice, and rode to Vernon, and preached a third sermon in the evening. One young man greatly exercised both in body and mind.

10th,—Monday, rode to Hubbard, and next day to Canfield.

Wednesday, filled my bags with books and returned to Youngstown.

Thursday, preached on a fast observed by the Church in this place: rode after sermon to Hubbard, and preached in the evening. One young person brought under great distress.

Friday, rode to Vernon, and preached in the evening.

Saturday, rode to Gustavus. Preached on the Sabbath once, it being an uncommonly cold, rainy, blustering day, and the water high.

Monday, rode to Morgan; the most tedious riding, by reason of snow, mud, ice, and high water, that I ever had; got through, sixteen miles, two hours after dark.

Tuesday, rode two or three miles, and left my horse, on account of ice and high water. Walked to the north end of Austinburg, four miles.

Wednesday, wrote to friends in New England.

Thursday, attended conference at Esquire Austin's, and baptized their son, Aaron Eusebius.

Spent Friday with my family. Was sent for to see a man attacked with pleurisy; bled him and promoted a profuse sweat: bled him again Sabbath morning. He was about in a few days.

23d,—Sabbath, preached twice in Morgan and attended conference in the evening. Returned home on Monday. Spent the three following days with my family. Attended conference on Tuesday evening.

Saturday, rode to Harpersfield, and preached twice on the Sabbath, and again in the evening.

Monday, returned home.

Tuesday, spent with my family; attended conference in the evening.

CHAPTER VIII.

1805.—*Missionary Labors on the Reserve.—Visit to the Wyandots.—Ordination of Mr. Robbins.*

JANUARY 2d, 1805,—Wednesday, got ready to leave home again: rode to the north end, and preached in the evening, and attended the examination of Joab Austin for admission to the church.

Thursday, rode to Conneaut; a snowy, cold day. Friday evening, preached. Saturday, a tedious storm of snow and wind, the air exceedingly cold. Made several family visits.

Lord's Day, preached to about fifty people; some were in tears most of the time.

Monday, was prevented attending an appointment, by reason of high water. Made several family visits, and distributed missionary books.

Tuesday, preached in Tubbs' neighborhood.

Wednesday, preached in another neighborhood, four miles distant.

Thursday, rode into Pennsylvania, and preached to a Methodist people. After preaching rode eight miles, and preached next day.

13th,—Lord's Day, preached one lengthy discourse on Romans iii: 1; "What advantage, then, hath the Jew," &c., in Springfield.

Monday, returned to Conneaut: came near freezing; high wind from the lake and snow squalls.

Tuesday, rode to Ferguson's, and preached to a stupid company.

Wednesday, returned and preached at Montgomery's: visited several times a sick man and his wife, who died soon after; the man first, his wife eleven days after.

18th,—Thursday, returned to Austinburg; preached at the ridge settlement, Ashtabula.

Friday evening, preached at Judge Austin's, and Saturday returned home.

Lord's Day, preached at the centre of Austinburg, and appointed to administer the Lord's Supper in Morgan first Sabbath in February. Attended conference in the evening. Spent Monday with my family.

Tuesday evening, attended conference at the north end.

Wednesday, returned home, and was with my family until Friday: then rode to Harpersfield, made several family visits, and preached twice on the Sabbath. Attended church conference on Monday evening, and examined Mrs. Mixer for admission to the church.

Tuesday, preached at Judge Wheeler's, and baptized Samuel, Aaron, Elizabeth, Alexander, Edwin and Charles, children of Aaron and Margaret Wheeler: baptized also Joseph, son of Elisha Wiard. Made several family visits, and returned home on Wednesday evening.

Thursday, preached in Morgan: walked four miles, to Roswell Stephens': preached and baptized Apollos and Polly, twin children of R. and H. Stephens.

February 3d,—Lord's Day, after first sermon, baptized Joab Austin and admitted him into covenant with the

church. Baptized also, Emily, daughter of Q. F. and Sally Atkins; and administered the Lord's Supper to forty communicants. Attended conference in the evening.

Monday, after making several family visits, returned home. The three following days, was much out of health; took an emetic, which gave relief.

Friday, rode to Conneaut; preached on Saturday, and twice on the Sabbath, and again in the evening. The people appeared very attentive, and some who had contended against the doctrines of grace, began to feel the danger they were in.

Monday, rode up the creek four miles and preached in the evening.

Tuesday, returned home. Snow melting, roads breaking, and streams rising, rendering it dangerous to ride, I spent the remainder of this week with my family and neighbors. Attended a meeting for prayer on Thursday.

17th,—Lord's Day, preached twice in Austinburg.

Tuesday, attended the stated conference. In time of the first prayer, three or four of the young people fell. At all our meetings, there is great solemnity and feeling. Bodily exercise continues with numbers. Much inquiry is made, and the Bible studied to get a correct knowledge of both doctrinal and practical truths.

Wednesday, made ready to start on another tour round the country, but the next morning found the roads breaking up so fast it was thought best not to go. This day received letters from the Society, and began writing an answer to them. Some mischief-making person had written to the Society, or in some other way informed them that I had introduced into our religious meetings the kiss of charity. It was stated with so much probability of truth, that it created

considerable alarm : but it happened to be false ; the enemy had not got into the camp.

21st,—Thursday, at evening attended the stated conference ; and spent the remainder of the week with my family. Lord's Day, preached in Morgan one sermon, and Mr. Robbins one.

Monday, helped my boys prepare to make sugar. Mr. Bacon came directly from Connecticut. Received of him six hundred and fifty-one books, forwarded for distribution.

Thursday, attended the stated meeting for prayer.

Saturday, rode to Harpersfield, and preached on the Sabbath twice, and attended church conference for examining two persons for admission to the Church : but could get no evidence of their having any scriptural views of religion.

March 4th,—Monday, returned home, wrote Journal and attended the stated conference, and helped my family.

Saturday, the water rose the highest in Grand river ever known.

Sabbath, preached twice at the center. Confined by high waters another week to this neighborhood.

17th,—Sabbath, preached twice in Morgan, attended conference in the evening, and walked home. Spent the remainder of this week with my family excepting Thursday, attended a church meeting.

Saturday, rode to Harpersfield, preached twice on the Sabbath in the river settlement. Returned home, and on Wednesday, March 27th, rode to Gustavus, twenty-four miles through mud and water. Rained powerfully through the night ; waters high.

Thursday, rode to Vernon : gave in the two settlements twelve missionary books.

31st,—Sabbath, preached twice, and again in the evening; one young man exercised with great violence.

April 1st,—Monday, rode to Warren; swam my horse through Musqueto creek.

Wednesday, preached at Canfield.

Friday, a very rainy day.

Saturday, rode to Vernon.

Sabbath morning, rode to Kinsman and preached twice; returned and preached in Vernon in the evening.

This week attended Presbytery at Rocky Spring, Pennsylvania. Agreed to spend two months with the Wyandot Indians, and the people at the river Raisin.

4th,—Rode to Morefield, thirty-six miles.

Friday, bought a cow, and drove to Vernon.

Saturday, drove to Gustavus.

14th,—Lord's Day, preached twice; Monday, drove home, spent the remainder of the week with my family, excepting attending a meeting of the church.

21st,—Sabbath, preached at the centre house twice, and at evening attended conference. Spent until Friday with my family and attended one prayer meeting. Set out for Painesville, but was stopped by a heavy fall of rain.

Saturday, rode on; preached twice on the Sabbath.

Monday, pasted cards on missionary books. I seldom go out without a load of missionary books to distribute.

Tuesday, rode to Dr. Palmer's and tarried.

May 1st,—Rode to Bondstown and preached, and on Thursday returned to Painesville and married Samuel Ledyard and Ann Phelps.

Friday, gave catechetical instruction to children.

Saturday, preached at Jourdan's and returned to Painesville. Preached twice on Sabbath to a very stupid people.

Monday, rode to Euclid; preached a lecture on Tuesday at Esquire Doanes.

Wednesday and Thursday, made family visits.

Saturday, rode to Cleveland and returned to Euclid.

12th,—Sabbath, preached twice.

Monday, rode to Hudson. Have a severe cold and much afflicted with the tooth ache.

Tuesday, wrote to friends in Connecticut. Preached on Wednesday. Next day rode to Aurora; showers of rain; preached a lecture.

Friday and Saturday, visited all the families, five in number, containing forty-seven souls, including boarding men.

19th,—Sabbath, preached twice to all the souls in this place, it being the first Sabbath preaching in this town. They agreed to meet hereafter constantly on the Sabbath.

Monday, rode to Mantua to visit a sick woman and returned. Rode next day to Hudson; showers of rain. Wednesday, rode to Palmyra, twenty-four miles. Next day rode to Canfield: married a couple, and preached toward night: considerable attention.

Friday, rode to Youngstown and visited several families. Conversation and prayer often makes a refreshing season.

Saturday, rode to Bristol, twenty-eight miles.

Sabbath, preached twice to about fifty souls; proposed to them to meet on the Sabbath, sing and pray together, and read a sermon, to which they agreed.

Monday, rode to Warren, transacted some business, and returned.

Tuesday, rode, in company with General Champion, to my house, twenty-five miles. [Mr. Badger was so often

under the necessity of riding alone through the wilderness, that he esteemed it a great privilege to have company, now and then, for a few miles.]

Wednesday, attended to some business relating to the church.

June 2d,—Lord's Day, preached twice at the centre. Having agreed to spend two months at the River Raisin, Michigan Territory, and the Wyandot Indians, I made arrangements for the tour, and set out on Friday. Rode to Painesville, twenty-eight miles; Saturday, to Cleveland, thirty miles, mostly in the rain.

9th,—Sabbath, preached twice.

Monday, tarried in this place, waiting for company.

Tuesday, rode in company with Captain Parish, of Canandaigua, and Mr. Knaggs, of Detroit, interpreters, going to attend the treaty at Swan Creek. Lodged at night on the sand beach, near the mouth of Black River; took a heavy cold. Just as we were about to start in the morning, we looked up the Lake toward Detroit and saw the smoke of the burning town, which was that morning consumed with fire. Crossed the river in a canoe, and swam our horses: also at Vermillion.

12th,—Wednesday, rode to the Huron; was almost sick; tarried here the rest of the day.

Thursday, took our course for Sandusky, missed our path, went six or seven miles out of our way, got into a marsh, and had to back out and go round: had a severe thunder gust; wind high and powerful.

Friday morning, crossed the Sandusky river; swam our horses by a canoe. Here I met with the Rev. James Hughes; walked up to the Indian village, three miles. Found the chiefs had arrived from the upper town, on their

way to the treaty about selling their land. We spoke to Crane and Walk in-the-water about a time for preaching. They appointed to attend on the morrow in the council house. We went to Barnet's or Eunonqu's house and took dinner, and then returned to Mrs. Whitaker's.

14th,—Saturday morning, we went up to the council house; found the chiefs gathered, and others coming in, to the number of about sixty or seventy. Others stayed away, making a noise, sometimes coming in and going out again. One came in, looking very ugly, with his gun, and went through the house twice, singing the war whoop, while Mr. Hughes was preaching. Being engaged after Brother Hughes in another discourse, the same Indian came in again with the war club, and sang and whooped as before. The chiefs were much displeased with the conduct, and early Sabbath morning had them together and gave them a sharp reproof. We both preached on the Sabbath without having any intermission or interruption. They appeared to listen with solemnity. Barnet appears with the meekness of a christian, and is really an amiable man. After preaching, *Tarhe* or Crane, after consulting the other chiefs, thanked us for what we had said: he believed what we said was true; that it was God's word; and he hoped they would remember and mind it.

16th,—Monday, found my horse was gone; got another and rode to Honey Creek, twenty-six miles; found my horse at Spicer's, at the Mohawk village. At Honey Creek, the chief's name is Beauty: he was at the lower town, and heard us on the Sabbath with apparent solemnity. He requested us to call and speak to his people. Mr. Hughes preached in the morning to about twenty.

Tuesday, we rode to the upper town, fourteen miles.

Being directed by Crane, we put up at his house and requested the people to come in: they were soon collected to the number of one hundred or upwards: Mr. Hughes preached. About the same number gathered again in the morning, directly after breakfast, to whom I preached. They heard very attentively, and after I had done, two or three spoke to the rest, and said that what I told them was true, and hoped they would mind what they had heard. They then came and took me by the hand, men, women and children. After dinner I rode to Honey Creek; was taken very unwell, but, through the mercy of God, was better in the morning. The head man proposed to go out and work among their corn, and after eating they would hear me. He appears to be a candid, sensible man. Rode to the lower town, twenty-six miles.

21st,—Friday, went to the village and preached in Barnet's house. After sermon I talked with the Indians on the subject of civil improvements, both in learning to read, write, and number by figures, and cultivating their lands more extensively, raising cattle, and making of cloth: this was the only way in which they could increase their population and live happy.

Saturday, took a portion of jalap and calomel, which relieved my bilious symptoms.

Lord's Day, preached from Mark ix: 47, 48. Urged the necessity of forsaking all their evil practices, and living as God, the Great and Good Spirit, directed them in this book. There were several persons who appeared to hear with some feeling, and Barnet in particular. Monday, tarried and conversed with him about his going to see his son at Cross Roads, Pennsylvania, and about his spiritual state: sang a hymn and prayed with his family.

Tuesday, rode through the Maumee swamp, about thirty-six miles, and lodged in the woods.

Wednesday, forded the Maumee river at the rapids; got breakfast at a French house, and rode down to the outlet of Swan Creek, to Fort Industry, where the Indian agent, Mr. Jewett, with the Commissioners of the Connecticut Fire Land Company and the chiefs of eight different tribes of Indians, were in council about selling and buying land. I said to Crane, head chief of the Wyandot tribe, I had a talk I wished to make to all the chiefs and warriors present of his tribe, when it was convenient for them to hear. He replied, to-morrow, if the agent did not call on them to attend on the business of the treaty, they would hear me.

28th,—Friday, about eleven o'clock, Crane sent Walker, the interpreter, to inform me they were ready to hear my talk. I told them the subject of my talk would be to describe to them the injurious effects ardent spirits had on them as a people. In the first place, after drinking a little, you get drunk and lose your reason, and then you quarrel and abuse one another; sometimes one friend kills another, and you often abuse your women. This is one reason why you are wasting away, and have few children that grow to be men: but when you are sober, there are no people more friendly. Secondly, when you get drunk, you often lie out in wet and cold, and contract wasting disease, which renders you unable to hunt or hoe corn, or do any thing for your support. Look at that man, a son of the head chief; he is shaking all over, and can scarcely walk with a staff: this he has contracted by drinking to excess: he must soon die, although a young man. They all cried out, *Entooh, Entooh, true, true*. Thirdly, by reason of your drinking,

the traders impose upon you and cheat you, and get away your property for almost nothing. When you have been out, and made a good hunt or a good quantity of sugar, the traders will often visit you on your hunting ground with kegs of whiskey and a few goods, and get you to drinking, and get away from you all your winter's hunt for a mere trifle, and you come home and have nothing to make your families comfortable. Thus I went on, particularizing all the evils I could think of that resulted from their use of ardent spirits. The last thing I mentioned was, it would be of no use to them to have a missionary live with them, or that the government should help them: they would not listen to instruction, or make any good improvement of any thing done for them. They listened with close attention to every topic proposed, and at the close of each cried out, *Entooh, Entooh*, true, true. I then proposed to them, as they were seated in a circle around me, to decide on the subject, whether they would quit the use of strong drink entirely. The head chief made a short speech to them, and told them to make up their minds what they would do. In about half an hour the old chief replied, "Father, you have told us the truth: we thank you, Father: we have all agreed to use no more ardent spirits." I lived with them after this about four years, and saw or knew of but one man drunk in that time. It broke up the traders so that they left them.

29th,—Saturday, rode to river Raisin, twenty-four miles. Lord's Day, preached twice to about forty people.

Monday and Tuesday, made family visits, and got my horse shod. A few instances of thoughtfulness: but generally very stupid.

July 3d,—Wednesday, rode to Brownstown; walked

out about five miles to see the black chief, who was in mourning for the loss of his wife. I spoke to him of the dealings of God in taking away his wife : and the improvement we ought to make of sickness and death, that we may be ready to follow our departed friends. He expressed a high sense of gratitude to me, calling me Father, that I had taken so much pains to find him ; and that I had spoken to him the word of God. He expressed great surprise that there were so many bad people among the French, English, and Americans ; when they all had the same God and the same Bible. I told him the people who came among the Indians, did not believe God's word ; they came with whiskey and goods to lie and cheat the Indians out of their property. Many of them who pretend to listen to instruction, do not believe what they hear ; but under pretence of being good, deceive others, and practice all manner of wickedness. He told me their Father, the President, had sent to them to know why they diminished ; he found his red children were wasting away. In answer, he said they had requested the agent, Mr. Jewett, to tell the President, that they had some diseases sent to them in their goods or annuities ; but the most destructive thing was spirits of various kinds, especially whiskey : it destroyed their stomachs, brought on decay, made them drunk, and frequently quarrel and kill each other, and do a great many other bad things. He said when the French first came among them they gave no spirits, and they were then better off than they were now. He wished their Father, the President, would take pity on his children and wholly prevent all spirits from being brought among them. He expressed much anxiety on the subject, that something should be done to prevent that ruinous, deadly evil from being brought among them. I told him the Government

had made laws to prevent the sale of spirits to the Indians, and that the chiefs would be justified in cutting the kegs and spilling it on the ground, &c. I told him that although many bad people came among them, they had many friends among the white people, who were trying to do them good and promote their happiness. This man appears sensible, and much engaged to promote the prosperity of his people. The Wyandots, as a people, have been very much attached to the French Catholics, but many of them begin to see the deceit and corruption of their scheme of religion.

5th,—Friday, made several family visits among them; they treated me with respect and apparent confidence. The air is very dry and hot, the ground parched with drought. There has no rain fallen for many weeks. Gave one of the old chiefs a portion of jalap and calomel; he had lived through the small pox, but very much marked with it.

Saturday, there came on a tremendous thunder gust, with wind, that prostrated much timber.

7th,—Lord's Day, preached to about fifty Indian people who attended with great decency. George Bluejacket attended the first sermon, but was sick and obliged to return home; he requested me to call on him in the morning. I found him very sick at his father's house. I gave him an emetic, which, when it sickened him, gave considerable alarm to his father and mother; but in the operation they were perfectly satisfied, and ever after treated me with cordial friendship. I conversed with George concerning his spiritual state; he replied very feelingly, that most of the time he had reason to think that he had no true religion: he felt hard and uncomfortable, and could not pray; at other times he felt as though he must, and did try to pray. He said he thought his way of living was very bad and difficult.

He had it in contemplation to make arrangements to live on his own farm, and live more by himself.

Tuesday, rode to Maguago, a small village eight miles from Brownstown. Put up with *Walk-in-the-water*, one of the head chiefs of the nation, a man of pleasing address and sensible. He entertained us handsomely, and in the morning after the people had spent their early hours in the fields of corn, and taken breakfast, he called them to his house to attend sermon; they all attended decently, and appeared highly pleased. Rode back to Brownstown.

11th,—Preached in the council house to about seventy souls; they attended with much civility. I told them I should preach again on the Sabbath; a chief whose name was Honnes, expressed his approbation, and directed all the people to attend on the Sabbath early in the day.

Friday and Saturday, made visits and read in the Holy Scriptures.

14th,—Lord's Day, preached in the council house twice, more than one hundred men and women attended with christian propriety; many of them appeared to feel as though the things I told them were true.

Monday, rode to Detroit. Had an interview with Governor Hull. He expressed a high degree of approbation that the missionary business had been attempted among the Indians; he thought it a most benevolent design. He told me he would use his influence with them to encourage their attendance, and to prevent spiritous liquors from being carried among them. He hoped the missionary society would continue their exertions to diffuse knowledge among them.

Tuesday, returned to Brownstown. Both yesterday and to-day the air has been uncommonly hot; every thing seems to be drying up. Went to Malden, got medicine and re-

turned : gave my interpreter and another man each an emetic : gave physic to some others, and preached to about sixty Wyandots, who gave good attention.

Friday, rode to river Raisin. Saturday, spent the day in reading.

21st,—Lord's Day, preached twice to an assembly more thoughtless than the Indians. Here the settlement, from the beginning, has been under the withering influence of Popery.

Monday, rode to the Maumee rapids ; the flies exceedingly severe on our horses.

25th,—Tuesday, got a shoe set on my horse, and swam them across the river three miles below the rapids. Rode on to lower Sandusky, got very wet with a shower.

Wednesday, rode up to the village and preached to a small number, most of them were out on a hunt. Rode next day to the upper town.

28th,—Friday morning, the head chief, Crane, sent for me and laid before me several papers and maps put into his hands by Isaac Williams, a man who had resided among the Indians for many years, and now set up a claim to twenty-three miles square in the fire lands, which the Indians had sold but a few days before to the Commissioners of the Land Company. Williams wanted to do something to break the treaty and secure his claim ; but Crane was determined to abide by the treaty. He sent for the other chiefs, and was in council with them until near night. He then sent for me again, and wanted me to write for him. After we had taken supper, one of the women made a candle of bees-wax, and I seated myself on the floor beside a bench, and wrote as dictated by the interpreter, who was directed by the old chief. His address was to the Governor at Detroit.

He gave an account of the proceedings of Williams, and requested that Williams, and Hugh Patterson, a British trader, and a man by the name of Marshall, should be removed from among them without delay; as they were constantly contriving mischief, and troubling the Indians. This speech was sent off next morning by a woman to the Governor at Detroit.

After this I went to the upper town to preach another Sabbath. Here the chiefs wanted me to write a long address to the President about his promises to send a man with goods to trade among them, who would not cheat them; and to send a good blacksmith, that could do all work from the gun to the hoe. They wanted another speech written to the Quakers relating to some proposals they had made to them, but had done nothing. They had proposed to help the Wyandots, with team and men, to plough and make fence, and build them comfortable houses. The chiefs wanted them to do the things they had offered. After writing several sheets of speeches for them, and preaching on the Sabbath and several times on other days, I returned to the lower town; and, August 22nd, I set out on my return home.

Friday, rainy afternoon, rode to the Munsee village on the Huron. Preached on the Sabbath at Cleveland. Reached home on Tuesday, August 26th.

In this tour I was gone from home eighty days; rode six hundred and twelve miles, and preached thirty sermons, beside making several lengthy speeches to the Indians on the subject of temperance; on introducing schools among them, improving their lands, and on establishing a mission among them.

I was received with evident marks of friendship, and

was heard with decent attention, and in several instances with feeling to the shedding of tears. If any spiritual benefit has, or should result from my labors, it will be made known when Christ shall gather his elect; and all the glory will then be given to God.

After my return from this long and tedious tour, I stayed with my family a few days. My missionary support had been for three years insufficient to make us comfortable: but we concluded to bear a little longer, and write to the Board again on the subject. Sent by Mr. Austin, who was going to Connecticut on business; he called on several members of the Missionary Board at Hartford; but got no encouragement that any alteration would be made. I still performed missionary labor as I had done, until the last week in December, being requested to attend the ordination of Mr. Samuel Prince Robbins at Marietta, on Wednesday, January 1st, 1806.

The following is a copy of Mr. Robbins' letter.

NEW CANAAN, N. Y., October 22, 1806.

REV. & DEAR SIR:

Last Spring I received a call from the Church and people of Marietta, to settle with them in the work of the Gospel ministry. About three weeks since, I sent on an answer in the affirmative. My uncle at Norfolk, Connecticut, Doctor Strong, of Hartford, and sundry other ministers, think it best for various reasons, to have the ordination solemnities take place at Marietta. I have, therefore, agreeably to my own inclination likewise, concluded to receive ordination there. This is, therefore, to request you to favor as with your attendance; and with that view to be at Marietta by the latter part of December, that it may take place about the beginning of January, perhaps the first. You will doubtless, Sir, likewise receive a letter from the church in Marietta. I wish you

would come prepared to preach. Wishing you and yours spiritual blessings in Christ, I subscribe myself,

Yours, affectionately and sincerely,

SAMUEL PRINCE ROBBINS.

The following is a copy of the letter from the church.

The Church of Christ in Marietta to the Rev. Joseph Badger, of Richfield, in the county of Trumbull, sendeth greeting :

MARIETTA, December 9, 1805.

REV. & BELOVED SIR :

It having pleased God, in his merciful and holy Providence, to unite the Congregational Church and society in this place, in calling Mr. Samuel Prince Robbins to be their Pastor, and he having signified his acceptance of their invitation, these are to request the favor of your assistance in his proposed Ordination, appointed to be performed on Wednesday, the first day of January next. The Council are respectfully requested to convene in the town of Marietta, on Tuesday, the day preceding, at eleven of the clock, A. M. Wishing that grace, mercy and peace, may be multiplied to all the churches of our Lord,

We remain,

Yours, in the faith and fellowship of the Gospel.

Rufus Putnam,	} <i>Com. of Soc'y.</i>	Rufus Putnam,	} <i>Com. of Church.</i>
Ichabod Nye,		Judson Gotteau,	
I. Snel,		Abner Lord.	

December 22nd,—Set out from Austinburg for Marietta. Rode to Steubenville and lodged with Rev. Mr. Potter, from whence we started on Friday morning, crossed the Ohio at Wheeling and put up at night near Graves creek. This place derives its name from the large artificial mounds near where the creek empties into the Ohio. Rode on the Virginia side over hills very steep and rough. No apparent enterprise, except that of hunting; houses poor, and families ignorant. Lodged in a very ordinary cabin.

Sabbath, being, as we supposed by the shortness of our time, under a necessity of going forward, we rode down to the place of recrossing the Ohio, and took breakfast ; crossed the river and took lodging in a place called Warrensville.

30th,—Monday, rode to a Mr. Green's, and preached in the evening.

Tuesday, arrived at Marietta, put up at General Rufus Putnam's.

January 1st, 1806.—The ordination; by reason of some unavoidable delay, was put off to the next week, on Wednesday. Made several pleasant visits. Preached on the Sabbath morning.

8th,—Wednesday, ordination solemnities were attended with great propriety by a large and respectable assembly ; Reverend Jacob Lindsey made the introductory prayer ; Mr. Thomas Robbins preached the sermon ; Reverend Mr. Potter made the consecrating prayer ; Mr. Badger gave the charge, and Mr. Stephen Lindsey, the right hand of fellowship. Mr. Badger made the concluding prayer. The waters being very high and difficult passing them, we tarried until Monday. 13th, set out on our return, kept on the north side of the Ohio river. Much of the way difficult and dangerous by reason of the precipitousness of the hills, and high waters ; sometimes miles through the wood without any path. But through the care of a merciful Providence, returned to Canfield the last of the week, and preached there on the Sabbath.

CHAPTER IX.

1806-1808.—*Termination of Connection with Connecticut Missionary Society.—Reasons.—Arrangement with Western Missionary Society.—Journey to the Wyandots.—Labors among them.—Soliciting tour to New England.*

1806
JANUARY 21st,—On my return to the Reserve, I came to the determination to resign my Missionary labors under the direction of the Connecticut Missionary Society. I wrote to them my resignation, and the reasons of my declining to act or labor any longer under their direction. I felt myself and family exceedingly injured by their vote to reduce the means of my support. I had encountered indescribable hardships, with my family, in performing missionary labors, and had repeatedly written to them respectfully on the subject. The subject had also been represented to them by gentlemen who were my neighbors, and well knew that my reduced pay to six dollars per week was much below the necessary expenses of my family. But all applications on the subject were unavailing. Their vote, and the reasons why they voted as they did, are as follows :

“At a meeting of the Trustees of the Missionary Society of Connecticut, at Hartford, January 5th, 1803, *Resolved*, That from and after the fifteenth day of March next, the compensation to be allowed to Missionaries to New Connecticut be six dollars per week, the same as is allowed to other Missionaries.

“*Voted*, That the pay of the Rev. Joseph Badger, for the present year, be considered as commencing the fifteenth day of March last.

A. FLINT, *Secretary*.”

The reasons for their vote, as above, are given in a letter dated Hartford, October 31st, 1803.

REVEREND SIR:—The last letter which was received from you was a lengthy letter, dated July 19th. That part of the letter which gave an account of the two long meetings you attended, was published in the Magazine. I communicated the whole letter to the Trustees at their meeting in September. They are much satisfied with your fidelity and zeal in their service, and regret that you should think of leaving the Missionary business; indeed they hope that upon more mature consideration, you will alter your determination, if you had made one, and that you will continue to itinerate as a missionary. They directed me to write to you, and assure you that the sole reason why they reduced your wages was, that they did not think it expedient to make any discrimination in the compensation to the missionaries in their service, as it gave occasion for disagreeable feelings in the minds of some. They conceive that the *peculiar* reasons for allowing to those who first went to New Connecticut more than to other missionaries, have, in part, at least, subsided by the increase of the settlements; and it was after much deliberation on the subject generally, without reference to any individual, that they passed such a vote as they did. With my best wishes for your health and happiness, I subscribe myself,

Yours, with much esteem,

A. FLINT.

The reasons the Society give for reducing my pay are the very reasons why they should have adhered to the first agreement—seven dollars per week. Their other missionaries to Vermont and some other places, were not subjected to any uncommon hardship; their families were at home,

well provided for; and the missionary could find a comfortable lodging and refreshment wherever he went, with passable roads in every direction. Their times of service seldom, if ever, exceeded three months; and they were under no necessity of purchasing a single article of merchandise at the exorbitant price at which goods were held in new settlements, in order to clothe their families, on their return. But in this Reserve, their missionary was subject to hardships, and to the jeoparding of his life and health, often riding through the woods from ten to twenty miles without any visible marks for a guide; often drenched with heavy showers of rain, and sometimes overtaken by the night, and obliged to lie in the woods. Having worn out the clothing we brought with us from New England, we were obliged to buy at the dearest rate any one saw fit to ask; and having no means for making any thing for ourselves, were reduced to suffering, for want of comfortable and decent clothing. It seemed astonishing to me that men of wisdom and of superior talents, after having been repeatedly informed of missionary trials and wants, should continue to load their missionary with labor, by sending horse loads of books to be distributed among the people, and not move a finger towards alleviating the burden. Books are necessary and greatly wanted; but their distribution, though pleasant, added much to his labor. After having written repeatedly to the Board on the subject, and having made several other applications, I came to the conclusion to write and tell the Society my reasons for not continuing any longer under their direction. Here I would state that the Society, from my last letter to them, became sensible they had erred, and their missionary had suffered by their means; and on my meeting the Board at Hartford,

December, 1808, made me a compensation of two hundred and eighty-four dollars : and being at this time on a tour for soliciting aid for the Indian Mission, under the direction of the Board of Missions at Pittsburg, Pennsylvania, the Society at Hartford gave me one hundred dollars in aid of that Mission.

Having made some previous arrangements, I sat out, February 19th, 1806, to meet the Board of the Western Missionary Society; the waters being high and the weather stormy, I arrived at Cross Creek on the 25th, the place appointed for meeting. Having made arrangements with the Board, and spent a number of days in collecting tools, four cows, and eight barrels of flour for the Mission, I agreed with Mr. Robert Clark to bring the loading and drive up the cows to Bristol, on the Grand River, where we could take the loading in a canoe down the river, and drive the cows by land. I returned home on the eighteenth of March, and on Monday, the twenty-fourth, set out, with three men, in a large canoe, ascended the river to the place appointed to meet the team. Spent two days and a half in cutting out flood-wood. When we got up to the place appointed, the team had not arrived; went and met them three miles below Warren, and returned with them to Warren the same evening.

29th,—Saturday, went on about six miles and broke the axletree of the waggon; went with the team into Bristol, hired another waggon and returned by torch light after dark.

Sabbath morning, loaded and drove to Bristol, where the people were assembled, and preached. Monday, got to the river, almost overdone with fatigue, and sick, being very wet from showers of rain. Vomited and purged, with

distressing pain in my bowels. Got all our loading part way down the river, and one load home on Friday.

April 5th.—Started two men with the canoe up the river, for the remainder of the goods. They returned safely the next Tuesday.

7th.—Began building a boat of three tons burden, having previously made some preparations. We finished and launched the boat on the 28th. The next day it was loaded. We dropped down to Austin's mills, six miles, unloaded, drew the boat by the dam, and reloaded. Wednesday, went down about ten miles, the water falling very fast; we often stuck on the rapids; were obliged to get into the water and lift hard at our boat, but succeeded in getting down to the mouth of the river on Friday, in time to make some repairs. Saturday, wind favorable: sailed into the Cuyahoga before night. May 4th, Lord's Day, preached in Cleveland. Monday, two young men drove on the cows and oxen. Wind contrary. Tuesday morning, wind favorable until we got against the high rocks, it came ahead; but with help of our oars we gained Rocky river, in company with five Indian canoes, loaded with peltry and sugar. Here we were detained until the eleventh of May. In the morning wind favorable: after sailing a few miles, we met a large beaver, which the Indians killed. The wind blew ahead, and we had to beach. 12th, wind favorable; we ran up to a harbor within six miles of Huron. The Lake becoming very rough, we lay to until next morning. Wind favoring, we ran into Sandusky bay, and having proceeded up it several miles were met by a severe thunder gust of wind and rain. We ran before it near the southern shore, and it left us. Being alongside of an extensive marsh, we stuck two oars into the mud, made fast our boat,

and lay down in our wet clothes for the night. In the morning all was calm and pleasant: we rowed about four miles, to an island, landed and got breakfast. Here our boys met us with a canoe. From this we ascended the Sandusky river, and arrived at the widow Whitaker's about four o'clock in the afternoon, May 14th, 1806.

On our arrival, we found the Indians were gathered at the Lower Sandusky, attending to the prophet, who was pointing out several of their women to be killed for witches. I immediately sent to them, informing them of my arrival, and requested Crane, the head chief, to sit still until the interpreter should come; upon which the chiefs stopped the prophet from proceeding any farther. At this time I found a man who was called by the white people Barnet, his Indian name Eunonqu, deeply affected with concern about his spiritual interest. He had been a very attentive hearer the last year, when I was with them for three months. His distress of mind at times was exceedingly great. But after some months he was brought hopefully to embrace the salvation offered in the gospel. He became one of the most consistent christians. He was gifted in prayer, without the least appearance of ostentation. I frequently called on him to pray after sermon. Speaking in his own tongue, they could all understand him, and often would be affected to tears. He was constant in morning and evening prayer in his family. Some one sent him a Bible and psalm book. Although he could not read, he would lay his books on his seat, kneel down and pray. I had opportunity to know that he was much in secret prayer. He regarded the Sabbath as holy to the Lord. He was kind and affectionate in his family; provided well for his household, and was an excellent neighbor. He died in the

fall of 1812, and from the best information I could get, he supported his christian character to the last. Several others were attentive to religious instruction, and were reformed in their habits, but gave no conclusive evidence of a change of heart. At the Upper Sandusky there was a small settlement of black people, to whom I preached frequently. There were seven adults and several children, and one white man, a silver smith, whose name was Wright, married to one of the colored women. Wright afterwards left his wife. She was a sensible, industrious woman. The three women and two of the men became hopefully pious, and the two men learned to read. They raised plenty of corn, had several horses, cows and other cattle: they lived comfortably and decently: they ground their corn upon a handmill. My labors with the Wyandot people in their villages, from Upper Sandusky to Maguago, eight miles below Detroit, were very fatiguing, often exposed to rains and heavy dews, and camping in the woods. At Lower Sandusky we often helped them with our teams to plow their ground, draw rails for fence and logs for building. I spent much time in conversation and preaching: but there was a constant and powerful opposition, both from the Indian traders and several officers of Government. But the influence I obtained over the Indians, in persuading them not to use strong drink of any kind, broke up the traders, and they went off. About this time the United States Government sent on a store of goods, under the management of Samuel Waterman: but he was soon found inadequate for the business, and Mr. Samuel Tupper was appointed in his room.

In October, 1807, I went with my wife to Pittsburg; settled with the Board; was taken unwell; returned to Mr.

McCurdy's, Cross Roads, and was confined five weeks with distressing sickness.*

Having recovered my health in a good measure, I returned to Austinburg early in November, and having made ready for our return to Sandusky, set out on Monday, November 13th, with a man, his wife and two children, a young woman, my wife and two youngest children, Sarah and Joseph, nine in company, and all on horseback, and arrived safely on Sabbath evening, December 6th, after camping out four nights west of the Cuyahoga.†

In February, went to Franklin, Delaware County, on business. Camped out four nights going and returning. Made a raft on which I crossed the Scioto, and swam my horse. Thus, under many discouraging circumstances, I continued to labor in the mission, visiting and preaching in their villages, more than one hundred miles distant from each other, until the latter part of August, 1808, when I was sent for to visit a Delaware woman who was sick. I found her far gone with consumption. On examining her case I told them I could do nothing for her; she must die in a few days. The old chief says, "Father, can you do nothing to make her comfortable?" I replied, if she was near my house, where I could see her every day, I could

* As soon as Mr. Badger had so far recovered that Mrs. Badger could leave him with kind friends, she started for home, accompanied by a young woman who was going as an assistant in the mission, to make preparations for their journey to Sandusky, riding on horseback, with no other company, about one hundred and thirty miles, much of the way through dense forests and very bad roads.

† When the family arrived at Cleveland, Mr. Badger purchased all the flour he could obtain, and Mrs. Badger baked it in bread; but the last day they had to travel without food

supply her with such food as she could relish. Next day they put her into a canoe and brought her up the river about four miles, and made a comfortable camp; and an old woman who learned to read in John Brainard's school, and spoke good English, took care of her. On first seeing her, I directed her thoughts to the Savior, and tried to show her that she could be saved from sin and ruin only by believing and trusting in Him. She soon discovered deep concern for her soul. I had opportunity daily for most of the week to afford her religious instruction, which she appeared to drink in like a thirsty soul. On Saturday, August 24th, she expressed such a calmness of mind and submission to the will of God as appeared to result from a change of heart. She had no concern about living, was willing that God should do with her as he should please; she only wanted to have her heart right; which she said was very bad. She now requested to be baptized. I asked if she thought it would make her any better to be baptized? No, she replied. Why, then, do you wish to be baptized? She replied, "That I may give myself wholly to the Savior Jesus, and think of nothing else." I then, in the presence of six or eight of her people, baptized Sarah in the name of the Father, and of the Son, and of the Holy Ghost. She died a few days after; they carried her back to their village and buried her; I preached at the grave to about thirty who attended with Christian decency. The old woman before mentioned interpreted for me. One thing more concerning Sarah. On Saturday night after she was baptized, there came on a thunder shower uncommonly severe, attended with wind and rain. Early in the morning I went to the camp to see if she had not suffered in the storm. I found her in a remarkably composed frame of mind. I asked

if she had slept any through the storm? No, she replied, she had slept none through the night. Were you in such pain that you could not sleep? No, she replied, I had no pain. Why then could you not sleep? I thought of Jesus all night. We have reason to hope that in a few days after she went to that Jesus, that so filled her mind. I continued my labors with the Indians until the latter part of August, when my daughter Sarah, who had been sick with a fever, and apparently near her end, was restored to health; and her mother taken with the ague.

I came to a determination to remove my family back to Austinburg as soon as they were able to ride. A Committee of the Board being here at this time, thought it best that I should take a tour to the eastward to solicit donations for the mission. Early in September, 1808, I returned to the Reserve with my wife and two children.

Made a journey to Pittsburg, took a letter from the Board appointing me on an eastern tour for the mission; returned and made preparations for the journey. November 1st, started with my wife on horseback to visit our friends in New England; had a pleasant journey, and arrived at Blandford on the fifteenth: made our visit with friends in this place and vicinity, and about the first of December, rode to Washington, Litchfield County, Connecticut, where I left my wife with her friends, and went to Hartford to attend a meeting of the Missionary Society, January 1st, 1809. The Board made an honorable settlement with me; and gave one hundred dollars in aid of the Indian Mission. On my return to the tavern where my horse was kept, while buttoning on my overalls, there were several well dressed men talking and using profane language; I observed to them I was surprized to hear gentlemen in Connecticut use such

language; I had come more than six hundred miles from the west and had not heard so much profanity in all my journey. They stopped as though they had lost the power of speech, until I left the house. Perhaps they might think of the reproof and reform. I left Hartford in time to get to Woodstock on Saturday, tarried over the Sabbath, and preached for Brother Graves. Monday, went on my journey; arrived at Worcester, Massachusetts, on Thursday. Called on Doctor Austin, took some directions from him in regard to the object of my mission, and on Saturday, rode to Doctor Cranes, North Bridge; preached for him on the Sabbath. From this rode to Franklin; called on Doctor Emmons. He wrote the following letter to Reverend Mr. Strong of Randolph.

JANUARY 17, 1809.

REV. & DEAR SIR:

The Reverend Mr. Badger, the bearer of this, is the missionary whom our society appointed at Sandusky. The prospect of his doing much good among the Indians there is very promising. He is now soliciting aid from our society. He has been to Doctor Austin's and Crane's, who both gave him encouragement of permanent aid from our funds. I fully concur with them in their determination to promote so desirable an object. I trust that you, Mr. Niles, and Mr. Norton, will be of the same mind. I was advised to write to you, and wish you to write to Mr. Niles or Norton, or both, on the subject, if you think proper. Mr. Badger is going to all the Board. I wish and expect, he will find them all favorable to his support in the important work he has undertaken. By his account it is *one* of the most important stations that can be found among the poor perishing natives.

With much respect and affection,

I am,

Your friend and Brother,

NATHANIEL EMMONS.

REV. J. STRONG.

Mr. Strong thought I had best present the letter to each member of the Board as I called on them; and wrote at the bottom of the letter.

RANDOLPH, January 19, 1809.

The determination of Reverend Doctors Austin, Crane, and Emmons, to aid in promoting the important object, mentioned in the preceding letter, meets my cheerful approbation.

JONA STRONG.

ABINGTON, January 23, 1809.

I fully accord with the other gentlemen.

S. NILES.

WEYMOUTH, January 20, 1809.

The sentiments of the gentlemen Trustees of the Massachusetts Missionary Society, have my cordial approbation.

JACOB NORTON.

CHARLESTOWN, January 23, 1809.

The sentiments expressed by the Trustees of the Massachusetts Missionary Society in the within letter, meet my most cordial approbation.

ISAAC WARREN.

Mr. Worcester views the object here presented as highly important, and will give it his decided encouragement and support in any capacity in which he may have occasion to act.

Salem, January 27, 1809.

NEWBURYPORT, February 2.

I shall use my influence to promote the cause of the Mission, because it appears very interesting.

S. SPRING.

Having preached in Boston, Cambridge, and Charlestown several Sabbath's, and lectured and visited several influential families, my business being fully understood, a subscription was put in circulation, and in a few days there was subscribed and paid one thousand one hundred and seventeen dollars; although the distress occasioned by the Embargo system, then in operation, was very great.

After all this liberality from the friends of the Mission, I came near losing the whole. It was so providentially ordered that I exchanged the bills on Boston and other Banks, for bills on Pittsfield or Berkshire Bank, as I was going directly there and could exchange for western bills. Three days before I got to the Bank they stopped payment. I presented my demand for about one thousand dollars. They could not pay one dollar. I explained to them the object for which the money was given, and where it was to be applied. They directly proposed to answer my demand in bills on the Bank of Marietta: by this occurrence I saved the whole. Having settled business with the bank, I returned to my brother's in Becket. After resting a day or two I set out for Washington, Connecticut, where my wife had been with her friends, while I was on my tour to the east. Having finished our visit with friends in New England, we set out on our return to Ohio the fore part of April, and on the fifteenth arrived at Aurelius, New York, where the Reverend David Higgins had collected, for the Wyandot Mission, twenty-five dollars and thirty-nine cents. Arrived at my residence in Austinburg latter part of April.*

* In May, 1809, Mr. Badger's family were greatly afflicted by the death of their eldest daughter, Mrs. Juliana Smith, a most amiable and pious woman.

CHAPTER X.

1808-1818.—*Return to the Wyandot Mission.—War Agitations.—Speech to the Indians.—Burning of his Dwelling.—Labors at Ash-tabula.—Chaplaincy under General Hamson.—Volunteer to Erie.—Death of his Wife.*

AFTER spending a few days with my family and friends, took my departure for Sandusky, where I labored with the Indians as formerly ; visiting and preaching in their villages. There was much excitement about war. When they went over to Malden they came back with their ears full of war talk. Some time in September 1809, our public affairs looking pretty dark, the clouds thickening, and our political atmosphere portending a storm, I thought perhaps I might have some influence over the Wyandots in regard to the course they should take, should war break out, as talked of. For this purpose I notified the chiefs and people both of the Upper and Lower Sandusky, that I had a talk I wished to make to them, and requested them to meet in the council house at Lower Sandusky on a day appointed. There was a pretty general gathering, the house well filled.

I observed to them, that there was much said about war. I hoped it would not take place ; it would be a great calamity both to the red and white people to have war. But I had some advice to give them in regard to the course they should take in case of a war. Now, my children, listen. You are now living very happily on the lands occupied many years by your fathers, who now lie in their graves near

you. This is a good land well situated for your support, both by hunting, and raising plenty of corn. You are under no obligations to sell it; and while you keep at peace with the government they will not drive you from it.

But if war should break out between the British and the United States, and you should join in the war against the States Government, you will doubtless, many of you, be killed in the contest, and lose all your land. The Americans laid your great (British) Father on his back, when they were not half so strong as they now are; and they will do it again if they make war with them. And if you engage in the contest with them, the Congress will not only lay your red-coated Father on his back, but they will take all your lands from you. Your land is good: there are many people who want it; and they will have it, if you meddle in the war. Now, my children, my advice is, that you have nothing to do with the war, on the one side or the other. The Americans do not want your help. If the war reaches you here, go back towards the Ohio to some white settlement, where you can be safe until you can return to your own homes again. Thus you, your women and your children will be safe, and your return to your cornfields make you happy.

The fore part of October I went to Maguago and Brownstown; spent several weeks with the Indians, and returned to Sandusky the first of November, and in a few days received a letter from my wife, that on the night of the last of October my house was burned, with almost all our clothing and furniture. This distressing circumstance made it necessary for me to leave the mission, and attend to my half-naked family. I spent a few days in arranging the missionary concerns, with a view of leaving the station; got home about the middle of November. Found my

family without a house, depending on a neighbor for temporary lodgings; and we were all in great want of clothing as the cold season drew on. But through the mercy of God, we had two beds saved from the devouring element, and a few articles of clothing. The first object was to erect some kind of a building for shelter. By the help of neighbors we soon got up a cabin, and moved into it with but one chair, and without bedstead, or table, knife, fork, or spoon; but these, and other necessary articles for house-keeping, we soon procured. While working at the floor, I fell, so as to hurt my right thumb, which laid me up for several days from doing any thing, and will probably be lame through life.* Having got my family in circumstances that I could leave them, I made a tour through some of the older settlements in Pennsylvania, and to Pittsburg; was very kindly treated and aided with such articles of bedding and clothing as were wanted to make us comfortable. At this time the new settlements had worn out the clothing they brought with them, and but few families could part with an article of clothing of any kind without suffering themselves. But He who feeds the ravens and clothes the lilies could provide for our wants through a cold winter. May our hearts ever rise in grateful remembrance to Him who directed the hearts of many in Pittsburg to devise liberal things. We were made comfortable by their liberality, and a few articles from Mercer and Cannonsburg.

Preached most of the winter in a few settlements in Ashtabula County.

* In transcribing my journal now, in my eighty-fourth year, my thumb has been, and still is painful, and makes it difficult to hold my pen.

In April, 1810, moved to Ashtabula, and preached there half of the time and missionated in other settlements as I had opportunity.

In the latter part of June, I procured a boat and two hands, for a voyage to Sandusky. Arrived there on Saturday; preached to the Indians on the Sabbath. They were in great confusion, by reason of their prophet, who was pointing out their witches and urging their destruction. They succeeded in murdering one man, whose name was Leatherlips, and two women: they were the most respectable people among them—peaceable and industrious. They had been attending to the Shawanese prophet and Tecumseh, who were then exciting the minds of all the Indians to hostile feelings against the American Government, which brought on the contest at Tippecanoe, and ended with the close of the late war. On Monday I got on board our boat what property we had conveyed there for our family use, and dropped down the river near the bay. July 1st, ran down to Black river; we put out next morning, having the wind in our favor, but soon found we had to drive before a heavy blow, and our boat not very well rigged for buffeting a heavy sea. While passing the high shore of rocks, when we descended between the waves we could see nothing on the shore, not even the tops of the highest trees; but when on the summit of the waves, we could see the sand at the water's edge. When shaping our course to run into the Cuyahoga, we came near being upset by the breakers. But that God who commands the winds and waves protected us from a watery grave. The fourth of July we lay at Cleveland. Wind high.

6th,—Wind favorable and pleasant. As we were passing what is called the Marsh, in Mentor, we caught a large

buck in the lake ; ran over him with the boat, and caught him as he came up at the stern.

8th,—By the protecting hand of God, I am safely returned to the bosom of my family. Having made a change of some land with Nehemiah Hubbard, of Middletown, Connecticut, I commenced making some improvements ; had a good garden and some corn. But my time was principally engaged in labors in this place (Ashtabula) half the time, and in supplying other settlements the other half. By preaching in different settlements and visiting small schools, now beginning to be set up, I learned the great want of school books ; and by family visits, I also learned the want of suitable books in families. In consultation with others on the subject, and having written to several gentlemen dealing largely in books, both in Boston and Hartford, I was encouraged to enter into the business ; but owing to two causes the business did not succeed very well in pecuniary advantages ; although schools were supplied with books, and some social libraries furnished. Book dealers forwarded many unsaleable books. The war coming on at the time, increased the difficulty and expense of transportation, and books soon fell below their former price. Sold out all I could, and gave many to poor people. Rev. Thaddeus Osgood made a collection of books and pamphlets to be forwarded for distribution in the new settlement. They were forwarded to Oswego just as the war began. June, 1812, the forwarding company took them back to Schenectada. The war created great expense and difficulty in getting any thing from the east of Buffalo. Salt was from twelve to twenty-three dollars per barrel, and all other articles of merchandise in proportion. It created likewise great embarrassments among the people, and gave a severe

check to the increase of population. About the first of October the brigade under the command of General Perkins, was called out to guard the frontier, and were marched to Huron. A scout passed over the outlet of Sandusky to the peninsula; had a brush with the Indians; a number were severely wounded; others were soon taken sick. Several officers wrote very urgently that I would make them a visit. I concluded to go, calculating to be gone only two or three weeks. Found both the sick and wounded badly situated; got help, and made the block-house comfortable, and provided bunks and regular attendants. In a few days General Harrison came. Without being consulted on the subject, I was appointed Chaplain to the brigade, and Post-master for the army. There soon came on a chaplain commission from the Government. I could not get away honorably, and concluded to stay. Some time in November we were ordered to march for Sandusky. There was no one in the camp had ever been through but myself. I observed to the General that to pass through to Sandusky on the Indian path with teams would be impracticable on account of the deep mire and deep swampy ground. He replied, "Can you find a better route?" I told him I could, mostly on dry ground. He proposed I should take a guard of about twenty men and several axemen, and mark through where I supposed the army could pass with their heavy teams. I went through in five days, marked out the road and returned: on the last day was a heavy snow storm. I then piloted the army through in three days. The Indians were then scouting through that section of country. They killed a man about a mile below the fort the day I arrived there, after marking the road.

February 1st, 1813,—We were ordered to march to

Maumee. Soon after the building of Fort Meigs was commenced, the men began to be sick. Here Major E. Whittlesey was taken very sick. The General's tent was crowded: I took him into my tent and took care of him night and day. He was given up to die by all except Doctor Stonard, of the Virginia line, and myself. The Doctor understood the case; I carefully administered his prescriptions, which were blessed for his recovery. Here the hand of God was manifested in saving Whittlesey, while others fell victims to disease. About the seventh of March I disposed of the Post Office business to other hands and returned home. Within a few days after my return, my oldest and youngest sons were both taken with the epidemic. Joseph, the youngest, died the third day; Henry recovered after a long illness. The latter part of May, having some unfinished business and trunk at Fort Meigs, I started to return; but before I reached Sandusky the siege commenced, under the command of Colonel Proctor, with British and Indian forces. I tarried at Sandusky until Harrison came in, after the siege. The next day I took the mail and went through to Fort Meigs. I returned home the fore part of July, having spent more time in the murderous war than I had intended. I had said many things against the war, as being an unwise and wicked step in our Government, so that I had gained the epithet of *Old Tory*.

At the time Buffalo was burned, there came intelligence that the British were on their march toward Erie, with designs to burn our shipping then building there. Before daylight on Sabbath morning guns were fired and drums beat an alarm. After breakfast I went out to see and hear what the alarm was for. A letter was read, that

came from Colonel somebody, towards Buffalo, informing that the enemy were on their march this way. While people were gathering, a number of the great warriors collected into a ring by themselves to consult what they should do with their families. Some had loaded up, almost ready to start. They called me into the circle to ask my advice. I observed to them, my neighbors, where will you go? I shall not move my family. If we have got to fight on this ground, we shall want them to aid us, cook for us, bind up our wounds, and perhaps bury the dead. No, my friends, there is no going away; there ought not to be given a word of encouragement to such a movement. By this time the Captain had his company paraded, and began to inquire, "Who will turn out?" Not a man willing to go. After considerable effort to get volunteers, I observed to the Captain that I wanted to say a few words. Here we have pretty correct intelligence that the enemy is on their march for Erie; and not one of you is willing to turn out to meet them. Now, I am the *Old Tory*, but in one hour I will be equipped, on my horse, and on the march. Some few turned out: we went as far as Walnut creek, and met counter orders.

I continued to preach in this and neighboring settlements, without any remarkable occurrence, until about the last of July, 1818. My wife was taken suddenly ill while I was attending the funeral of Deacon Whelply. She lingered a few days in painful sickness, and departed this life on the fourth of August. She had endured with unusual fortitude the trials and deprivations of leaving her beloved friends in Connecticut, and removing in 1802 into this, then almost unbroken, wilderness. She became a member of the christian church in early life, in the same society

with her father and mother, two brothers, and two sisters, from whence her relation was transferred to the church in Blandford, Massachusetts, then to that in Austinburg, and from that to Ashtabula, where she closed the days of her earthly pilgrimage, to join the church triumphant. She was a discreet wife, and affectionate mother, a consistent christian, beloved as a friend and neighbor. She bore with christian patience and fortitude the trials we had to encounter, with our young family in this uncultivated land. On her devolved almost exclusively the task of forming their youthful minds and storing them with principles of piety and virtue, and this she performed with unwearied fidelity.

After the death of the companion of my youth, I thought probably I should follow her shortly, and determined not to think of forming new connections, but to abide in the pleasant family of my daughter Hall.

[Mr. Badger was married to Miss Abigail Ely, April 13th, 1819, who survived him but six months. He removed to Kirtland in the spring of 1822. Here and in Chester he preached alternately, until the spring of 1825, when he removed to Gustavus. He removed to Maumee in October, 1835.]

* * * * *

To discover and point out extraordinary occurrences and difficulties in settling the Western Reserve, was not the business of the writer of this memoir. As a missionary, his attention was most generally occupied on subjects of a much higher concern, yet deeply involved in the difficulties of settling an unbroken forest so remote from an

old settled country. I will here mention a few things that involved difficulties indescribably trying.

In regard to the article of salt, it is probably not known or remembered by many, that salt was boiled, and made from a spring of very weak salt water, five miles south of Warren. The man who carried on the works could seldom make more than two bushels a day, with a man and team to cut and haul wood. On this slender business depended almost the entire population of the southern part of the Reserve: and for this poor salt, compared with Salina salt, they must give three or four dollars per bushel, and found much difficulty to get enough for necessary use. Some time in 1802, there was a road marked and bushed out from Austinburg to Vernon, it having previously been cut from the mouth of Ashtabula to Austinburg, known by the name of the Salt Road. Let one who wishes to know some of the difficulties of the first settlers, just in his imagination follow one of them through a pathless wood from five to six and ten miles, to the salt spring, seldom to get over half a bushel, and frequently none, but be obliged to return and wait two or three days and come again. Or let the man who now has his well cultivated farm and orchard, and something better for a dwelling than a poor log cabin, accompany the wagon and team of two or three yoke of oxen, hauling a load of salt, four to six barrels, on the Salt Road from Ashtabula to Vernon, a distance of near fifty miles, through mud and mire, knee deep to the team a great part of the way, and frequently the wheels dropping into the holes up to the hub; the neap or some other part breaking, and they obliged to encamp until repairs are made. He may thus get a faint idea of the hardships of early settlers. The price of salt in these

times was from twelve to twenty dollars per barrel. (The salt thus procured was brought in open boats from Buffalo.)

The first and second years of the settlements the want of bread stuff was severely felt. Green corn and corn jointed from the cob were resorted to and gave support: but the early exertions of several settlements to build ~~groat~~ mills afforded groat relief. After all, the sufferings and hardships of the first settlers on the Reserve for several years of their first beginning to break this great forest, will never be known or appreciated in any considerable degree by the present and future generations of this vast population.

In Vienna there was one family. The man, some time in February, 1801, was taken sick with a fever: no physician in the country. I was informed of his situation, and requested to visit him. I found the family, consisting of the sick man, his wife, and one child, in a pitiable condition, situated six or seven miles from any other family, in a cold log cabin, wood enough, when cut, for the fire; but with a scanty supply of bread. Here I tarried, as nurse and doctor, nearly two weeks, when he began to convalesce, and I returned to Vernon, where I had left my horse.

Gustavus was one of the best townships for a farming interest, but it seemed necessary that a number of the first settlers should die off, and their posterity be scattered, to remove the curse. In one instance a man got into his one horse jumper, went to the distillery in Kinsman, drank freely of whiskey, and got some to carry home, set out at evening to return; within half a mile of his residence, his horse stopped at a neighbor's, who, happening to look out, saw the horse standing at the bars, went out to see what it meant, and found in the jumper a man in the arms

of death, whom the woman recognized to be her brother.

Here may be noticed with propriety the care God was pleased to exercise towards the scattered families preparing for habitation, in thirty different townships on the Reserve, without mills of any kind, depending on their own exertions to furnish necessary means for living, and induce others to join in their enterprise. Their health was remarkably preserved, and their strength equal to their day of labor. And although the Indians were yet on their hunting scouts, and making sugar in the proper season, they were friendly and gave considerable aid by furnishing wild meat. Notwithstanding they were shamefully and cruelly treated in several instances by unprincipled men, there was no general animosity excited. They generally bore with patience the insults and injuries they often met with. They were often made drunk with whiskey and their peltries taken at a very low rate to pay the exorbitant price, and sometimes they were miserably wronged out of valuable property.

In June, 1819, I made a tour with my second wife to visit our friends in Wilbraham, Massachusetts. In this I looked up the books collected by Mr. Osgood. The boxes and books amounted to twelve hundred weight. The cost made on them and the second transportation amounted to eighty dollars. When I had got them home and culled them over, I found as much old bits of worn out and useless books as amounted to upward of two hundred weight. There were many other books, bibles, and pamphlets, which I distributed in my missionary tours for about three years.

ADDITIONAL NOTICES.

CHAPTER XI.

THE memoir which Mr. Badger left of himself takes no notice of the last quarter-century of his life; a period by no means wanting in interesting incident. The brief notices which a few friends have furnished will only serve, however, to gratify the most superficial curiosity in regard to the termination of a career so interesting in its earlier stages.

In 1825, being then at the age of sixty-five, he accepted a call from the people of Gustavus, to perform ministerial labor among them. He insisted, however, on the condition that they should enter into a formal church organization. Accordingly, on the twenty-seventh day of April, 1825, he organized a congregational church in Gustavus of twenty-seven members, having previously removed his family to that town. He was a member of a congregational association in Massachusetts, and retained his ecclesiastical preferences; yet he was the first to unite with a Presbytery on the plan of union. The church likewise put itself under the care of the Presbytery. In October following, he was regularly installed pastor of the church by the Presbytery of Grand River. The sermon on the occasion was preached by Rev. Dr. Cowles.

His labors in this church were much prospered. He entered with his characteristic zeal into all the various de-

partments of pastoral duty. In all questions affecting the moral condition of the community he was ever forward, but directed his course with a wise and forecasting judgment. When the subject of Temperance came up, he took an active part in forming a Temperance Society, pledging the members to abstinence from the use of ardent spirits as a beverage. His sentiments on the subject of American Slavery are represented to have been in decided opposition to it as a sin—a moral and a national evil; while he thought that “harsh measures and severe denunciations would never induce the slaveholder to relinquish his rights to continue slavery, granted him by the Constitution and the National Government; and if mild means and moral suasion would not convince him of the evil, it must remain till some Divine Providence should interfere.” He accordingly said but little on the subject.

In September, 1831, with the aid of missionary ministers, he conducted a protracted meeting in the church, in which many were converted and the church was much strengthened.

He was appointed Postmaster soon after the establishment of an office in the town, and immediately upon its removal to the centre of the township. As the mail came in on the Sabbath, he sent in to the government a remonstrance, and declared his purpose to resign immediately unless he was relieved from this secular care on the Sabbath. His remonstrance was so far successful as to secure such a change of the route as to cause the arrival of the mail at Gustavus on another day of the week. He resigned this office in 1830.

In all his pastoral relations, Mr. Badger was firm on points which he deemed vital but ever kind and yielding

in non-essentials. His administration of his office was parental and effective. But one case of discipline came to trial under his charge, which was terminated by a satisfactory confession on the part of the subject. He was uncommonly successful in promoting peace and harmony among the members of the church.

As he approached the age of four score years, finding the infirmities of age creeping upon him, his voice particularly beginning to fail, he requested of his people to be discharged from his pastoral duties as soon as the church could supply his place. His request was at length complied with; and on the 16th day of June 1835, his pastoral relation to the church was dissolved, and Rev. Benjamin Fenn installed as his successor. The following extract is taken from the church records.

"It appears from the preceding record, that the church, when organized, consisted of twenty-seven members, three of whom were from the world. During Mr. Badger's ministry, forty-eight more were received, of whom twenty-eight were from the world. Whole number of members received seventy-five; of whom nine have died or been dismissed, leaving sixty-six members when Mr. Badger was dismissed."

He took a warm interest in a protracted meeting, continued for nine days in the month of May following, and rejoiced greatly in the power and extent of the work of grace that accompanied it. Feeling a desire to spend the remainder of his days in the society of his children, he prepared to leave Gustavus in the following fall. "On the first Sabbath of October, 1835, he entered the pulpit for the last time, with honored locks, and trembling steps, like the patriarchs of old, to deliver his last message to the people, to implore the grace of God on his successor, and pronounce

his farewell benediction. Expecting never more to see his people till he met them at the judgment, he arose with solemn dignity, and announced the text, 2d Corinthians, xiii : 11, ' Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you.' The text, under the circumstances, was a sermon never to be forgotten. At the close of the service was sung the one hundred and twenty-first Psalm, in Dwight's selection, containing the following beautiful and appropriate stanza :

' No burning heats by day,
Nor blasts of evening air,
Shall take my health away,
If God be with me there ;
I'll go and come,
Nor fear to die,
Till from on high
Thou call me home.'

The congregation, with the tender feelings of children, arose and received from the lips of their aged father his parting blessing and his affectionate farewell, with many prayers that his declining sun might set in peace, and the sun of righteousness illumine his pathway to that heavenly rest prepared for the faithful."

Says another :

" During the period of Mr. Badger's residence in the Maumee Valley, which included the last ten years of his life, no very striking incidents occurred in his history ; it was a season of quiet retirement. His voice had become very weak before leaving Gustavus, so that he did not expect to be able to preach any more. He had likewise become very deaf ; but after his removal to the west he recovered his

voice so that he was enabled to preach for several years almost every Sabbath in the destitute settlements around. He organized a small church in Milton, and supplied them with preaching about a year. His last sermon was preached in Plain, on the day of the fast proclaimed by President Tyler. In August following, he was prostrated by bilious fever, and for about three months was as helpless as an infant. During this period he enjoyed great peace and serenity of mind; he thought the time for his departure had come, and expressed earnest desires to depart and be with Christ. His language was uniformly that of praise, and his constant theme the goodness and love of God and the glories of the future state.

At one time a grand-daughter who was sitting by him thought him dying. She laid her hand upon his forehead, when he seemed to gasp for breath, opened his eyes, and while the tears gushed from them, said, 'O why did you call me back? Why *did* you call me back? I thought I was entering Heaven, and did not want to return.'

He often expressed the sentiment that he was a poor sinner saved by grace alone. Contrary to the expectations of all around him he recovered his health, and was again able to walk abroad and to enjoy the society of his friends, although he remained feeble, and his hearing became still more imperfect.

He manifested much interest in the growing prosperity of the west. The increase of Popery engaged his attention, and he wrote to a friend in Andover, Massachusetts, soliciting some books for distribution that would serve to shed light abroad on that subject. A box of books was accordingly sent on; many of which he distributed with his own hand. He donated a large number, more than one hundred

volumes, of valuable books from his own extensive library, for the purpose of establishing a circulating library in Plain Township, Wood County, Ohio, which has since been incorporated by the name of "The Badger Library."

He felt a lively interest in the cause of Foreign Missions and never failed for many years of contributing something from his small income, to the funds of the American Board of Commissioners for Foreign Missions.

He held in great veneration the Holy Sabbath, and any desecration of it was extremely wounding to his feelings. He seldom failed to reprove any one whom he saw violating the Holy Day. He often expressed a wish to die on the Sabbath, and in that his desire was granted.

In the winter of 1844 he removed to Perrysburg, where he closed his long and useful life. His strength was fast failing and he was soon for the most part confined to his room. Having always been accustomed to active employment, he suffered much for want of exercise. He suffered almost constant pain in his limbs and body, which continued to increase till the lamp of life went out, yet no murmur escaped his lips. He frequently expressed fears that he should be impatient, and yet he was an example of patience to all around him. He entertained a humbling sense of his own unworthiness, often remarking, 'I am a poor sinner, and if I am saved, it will be alone by grace, free, sovereign grace.' He once said to his daughter, 'People sometimes come in and begin to praise me and tell how much good I have done; this hurts my feelings: I am a poor old sinner, and if I am saved, it will be through the grace and mercy of God.' He spent much time in reading the Bible, and frequently spoke of its precious promises and glorious truths."

Another furnishes the following notice of the last two years of his life :

“He read his Bible almost constantly, and would frequently discover new beauties in passages that he had read many times before, and would exclaim, ‘What a wonderful book!’ It seemed to be his study to adopt some plan for the purpose of doing good, and would frequently say, that God had yet something for him to do, to carry out or accomplish some of his wise purposes. He was present, at one communion season, with the Presbyterian Church at Perysburg, although he was so deaf he could not understand much that was said, yet when he was asked how he enjoyed that season, he replied, ‘O, it was a blessed season. the Savior was very precious.’

He endured almost constant pain, owing to rheumatic affection, and yet was not fretful, as old people usually are, but was always cheerful and happy, and would frequently exclaim, ‘O, the goodness of God in casting my lot in my declining years with kind friends.’ Although helpless for the last year, he was not known to murmur in a single instance, but would always express gratitude to those that administered to him. While he was able to converse, he would take every opportunity to counsel and advise with those who came within his reach in relation to their best interests for eternity; he truly loved his fellow men, and his friends he loved *intensely*. Strange as it may seem, however, he had short seasons of darkness; the Savior would seem to disappear; he would feel distressed and dejected; and once he exclaimed, ‘What shall I do, an old sinner on the very brink of the grave, without an interest in the Lord Jesus Christ!’ He was told, ‘trust in the Savior.’ He

soon became calm, and being asked by a minister if he felt the Savior to be precious, he replied, '*infinitely.*'

A few months previous to his decease, he had an interview with the Rev. E. Poor; it was at a time of one of his brightest seasons. Mr. Poor remarked to him, that he had arrived at the place that Bunyan called Beulah, and could no doubt say with Simeon of old, when he took the infant Savior in his arms and blessed God, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.' He promptly replied, 'I am not good old Simeon.'

An old friend remarked to him, that it must be a great comfort to him to reflect on his past life, and the good he had accomplished, especially his labors as a missionary on the Western Reserve, and also among the Wyandot tribe of Indians. It distressed him; he said he derived no comfort from that source, if there was any good accomplished, it was through the mercy of God.

He would often express fears of being impatient for the time to come when the Savior would take him to himself. As he approached nearer the time of his death, his confidence in God grew stronger. A few days before he died he was frequently asked the state of his mind; he would answer, 'All is well;' he retained his senses to the last. He was again asked, a few hours before his death, if the Savior was still precious to him; he answered in the affirmative. At ten o'clock on Sabbath evening he expired, without a struggle, with a smile resting upon his countenance, in his ninetieth year."

CHAPTER XII.

Extracts from Private Journal of labors in the Sandusky Mission in 1806-7-8.

FEBRUARY 19, 1806, set out to meet the Board of Trust for the Western Missionary Society. The waters being exceeding high, rode but ten miles.

20th,—Rain and snow, which made the riding very tedious; rode but fifteen miles, through the woods, without a path. 21st, and 22nd, rode to Greensburg, fifty-four miles.

23d,—Lord's Day, preached at the Academy, and in the evening at Mrs. Sample's. 24th, and 25th, rode to Cross Creek, where the members of the Board were convened to consult for the interests of the mission to the Wyandot Indians. After prayer by the moderator, the plan of prosecuting the mission was attended to, and agreed upon. After procuring some farming and other utensils, four cows, and various articles for the mission; and having engaged a man to forward them, I returned home, which I reached March 18th.

24th,—Started to meet my team and cows. Went up the Geauga (Grand river,) in a large canoe, to bring down the loading by water. Spent two and a half days cutting out flood wood; got to the place appointed to meet the teams, but they had not arrived. Went to meet them about three miles below Warren; returned to Warren that night.

29th,—Saturday, left Warren; proceeded about six miles.

and broke the axletree of our waggon. I went to Bristol, eight miles, with the teamster, got another waggon and returned for our load; lighted them four miles with a torch of hickory barks through mud and water.

March 30th,—Sabbath morning, loaded and came to Bristol, and preached to the people who were assembled for worship.

31st,—Monday, reached the river by working very hard at cutting and clearing out the road; was very unwell, being quite over done. It commenced raining towards evening and continued until late at night—I was very wet.

Tuesday, cut out flood wood and got our canoe up to the place for loading. Got all of our things down part of the way, and one load home on Friday.

April 5th,—Saturday, sent two men back with the canoe after the remainder of our goods, who returned safely the next Tuesday.

7th,—Monday, I commenced building a boat.

Wednesday, engaged a man and his wife to assist in the mission.

28th,—Monday evening the boat was launched, and on Tuesday we loaded, run down to Austin's mill, unloaded, and drew the boat past the dam.

Wednesday, got our loading on board, and this day past Gregory's mill in Harpersfield. The water falling very fast, the boat frequently ran aground on the rapids. We were obliged to get into the water and haul the boat by hand, and sometimes to lift exceedingly hard.

May 1st,—Thursday, hired two men with canoe to help us down the river, and got safely down before dark to Painesville.

Friday, ran down to the mouth of the river, unloaded,

took out our boat, caulked and pitched it anew, got it into the water, set a mast and loaded. It was after midnight before we finished our work.

3d,—Saturday, the wind being favorable, we set sail and reached the Cuyahoga, thirty miles, before night.

4th,—Sabbath, preached in this place to a very thoughtless people.

Monday, sent on two young men with the cattle by land; wind ahead. Tuesday, the wind was favorable until we had sailed about five miles along the high rocks. It then came ahead, but with hard rowing we made Rocky river. We had in company five canoes, deeply laden with peltries and sugar, containing four families of Ottawa and Ojibwa Indians. They were very kind and friendly.

I here repaired a large wooden canoe for Sagimaw, an Ottawa chief, making it light: he was highly delighted with it, and brought me a present of excellent sugar.

We were detained here until the 11th, when the wind appearing favorable, we set sail with our Indian fleet. Had proceeded but a short distance before we met a beaver, which the Indians caught. We proceeded a few miles and the wind springing up ahead, we all landed at the mouth of a small creek and lay till morning; when the wind favored us again, and we ran very briskly and touched at Vermillion river about two o'clock. Two Ojibwa canoes accompanied us.

We ran about six miles farther, when the lake becoming very rough, we entered a small creek about six miles from the Huron.

12th,—Tuesday, we entered the Sandusky bay, sailed up it about ten miles; had a thunder storm and ran before the wind some miles out of our way: after the storm we

rowed several miles, and moored our boat near the border of a very extensive marsh. The water in this bay is shallow and has a bad taste, and the air is impregnated with a loathsome scent. We spread our sail over the boat and slept under it very wet; and there being nothing on shore for fuel, we had patience for supper.

13th,—Wednesday, rowed in the morning about four miles; it being calm and pleasant, landed on an island and cooked our breakfast. Here our boys met us in a canoe. After breakfast we rowed on and soon entered the Sandusky river, and arrived at Mrs. Whitaker's about four o'clock in the afternoon. Was received very kindly by Mrs. Whitaker and her family. I was informed that all the chiefs from the upper town were at the village, attending to the Shawanee prophet. I sent a young man to inform them of my arrival; the first man he met was Barnet, who had just left the Indians with the prophet, and came immediately to see me, in great distress.

The prophet had pointed out four witches to be killed that night or the next morning, and had appointed him one of the slayers: he had not consented to be one, he wanted my advice. I told him to be far away from them, and have nothing to do with them. I sent by him to the chiefs to sit still until the interpreter should come. Sent a man for Armstrong, the interpreter, to the upper town. They arrived Friday evening. In the meantime the chiefs stopped the prophet in his murderous design. He had named four of the best women in the nation as witches, and condemned them to be executed. It appears as though Satan had come down to fight against the Redeemer's kingdom with great violence, and has many supporters; particularly the French and English traders.

17th,—Saturday, the chiefs and young men all came to see me. I delivered to them my proposals respecting the mission. After they had taken dinner and smoked their pipes, they gave their answer, in which they accepted the mission very favorably; directed me to build it any place on the Reserve west of the river, where I pleased; but that I should not go off the Reserve to improve land, or bring any other white people but such as I needed to assist in the mission.

18th,—Sabbath, preached twice at Mrs. Whitaker's: the Indians attended; many of them were in tears. I can not but hope that God has mercy in store for these poor deluded people.

Monday we caught and put up a barrel of fish. I then commenced making a plow; we borrowed one of Mrs. Whitaker, and spent the remainder of the week plowing in the Indian fields.

25th,—Sabbath, having no interpreter, I preached to the white people; several Indians attended. The two succeeding days we plowed for the Indians, and I made a plow for Mrs. Whitaker, hers having been broken.

28th,—Wednesday, moved up to the place where I proposed to build; pitched a tent, and made an addition to it with barks. Our friend Barnet helped us.

June 1st,—Sabbath, preached at Barnet's, the interpreter being present.

Monday, started for the upper town; called at Barnet's and found his child very sick; concluded to postpone my journey until Friday, and take care of the child, to whom I gave medicine. He was better the next day.

Friday, went to the upper town, lodged at the Black village. Read and expounded a chapter to them in the

evening. These people appear serious and give good attention to religious instruction. Had a talk with the Crane on the necessity of union among themselves. Visited several families, found many of them sick and gave them medicine. Returned home on Tuesday, and spent the remainder of the week in helping the Indians plow, and in our own field. One of our men ran a stub nearly through his foot; I cut it out on the upper side.

15th,—Sabbath, forenoon, preached at Barnet's; Mrs. Whitaker interpreted. Some of the Indians were solemn and attentive. Afternoon, preached to the white people at Mrs. Whitaker's. Several Indians came in in the evening, with whom I conversed. They listen with great attention.

16th,—Monday, sun eclipsed; total darkness eight minutes; this was a matter of great surprise to the Indians.

Spent the remainder of the week in various labors for the mission. The weather was very hot and dry; no rain since we came here to wet the ground, until Friday, when we had a refreshing shower, for which we ought to be very thankful.

22d,—Sabbath, preached twice at Mrs. Whitaker's, white people and Indians both present. Spent part of the week hoeing in the garden, digging for water, writing letters and administering to the sick.

27th,—Friday, rode to the upper town, and preached a short lecture in the evening to the black people; bled three women.

Saturday, preached to the Wyandots, and gave medicine to the sick; find them in great confusion about their prophet: part of them will not listen to him, others will.

29th, Sabbath, preached twice to the Wyandots and

colored people; they gave good attention and wished me to visit them often.

Monday, returned home and spent most of the week in administering to the sick. Made a last and pair of shoes.

July 7th,—Monday, started for Detroit; reached there on Wednesday.

Thursday, called on the Governor, and gave him an account of the mission, with which he was well pleased, and told me he would do all in his power to support the mission; gave a set of plough irons for our use.

I was requested to preach on Friday; but was prevented by heavy showers of rain; concluded to tarry over the Sabbath.

Sabbath forenoon, discoursed from Proverbs xiv: 34, "Righteousness exalteth a nation," &c: afternoon from John iii: 3, "Except a man be born again," &c.

Wednesday noon, started for Sandusky, and reached home Saturday, after sunset; got wet with heavy showers.

20th,—Sabbath, preached one sermon; my hired man very sick with the bilious fever.

Monday, with the assistance of my son, I laid the foundation of a house eighteen feet square.

Tuesday, the sick man apparently worse; gave him medicine, which operated powerfully, and removed a large quantity of bile. I worked some at the house.

25th,—Wednesday, Wyandots came and laid up my house ready to lay on the joists. I gave them dinner, and at three o'clock dismissed them, not being able to attend to business any longer, on account of ill health.

Thursday, attended the funeral of a white child; the Indians still keep up their pow-wow dances in obedience to the prophet.

Friday, took medicine. Saturday, attended my sick man; still quite feeble myself: was sent for towards evening by the chiefs Crane and Walk-in-the-water. They wished me to read to them a speech from the Governor the next morning. This afforded me an opportunity of speaking to a great number of them who had come from Brownstown and the other villages, which I improved in the best manner I could, to lead their minds to the necessity of receiving instruction respecting the salvation of their souls, as well as their temporal welfare. After delivering the speech, I went to Barnet's house. Walk-in-the-water, with a number of others, soon came in, to whom I rehearsed the miracles of Christ and his apostles, as a source of evidence of the truth of the christian religion.

Tuesday, Barnet came and helped my son to get the remaining timber wanted for our house.

Wednesday, my son was taken sick; did nothing more, but attend on my sick family, until Saturday, when the people came and finished laying up the house: I worked very hard with them, and got one side of the roof covered. Mrs. Whitaker sent her horse for me at evening. Appointed to preach at my house on Sabbath.

August 3d,—Sabbath morning, Mr. Samuel Waterman, agent for the United States, came in with the public stores. He was distressingly sick with the bilious fever. I got him immediately in bed, and gave him an emetic; sat by him most of the day: I dare not leave him to attend the meeting at my house. The Indians came to Mrs. Whitaker's, and wished for prayer and that I would say something to them. Mrs. Whitaker was very unwell: she, however, interpreted for me a few minutes, and we sung and prayed together. This week I was fully employed in

attending the sick, excepting a few hours I stole away and worked at the house: got one corner chinked, made a piece of a floor, by splitting out plank, made a bedstead and corded it, and laid on barks for a lodging for my sick son. Latter part of the week removed the family into the house, covering the east side of the roof with our tent. Mr. Waterman convalescing.

10th,—Sabbath, a considerable number of Wyandots came together, two from Honey Creek. I gave them the history of Baal and his prophets, of Elijah's sacrifice, &c. They gave great attention. Beauty (the chief from Honey Creek) told me he was not of the way of thinking with the prophet: he wished me to call at his house whenever I went to the upper town and pray with his people: they are perfectly friendly.

11th,—Monday, Mr. Johnson came from Fort Wayne to assist Mr. Waterman. This gave me more liberty to work at my house, could do but little, however, beside the chores of the family and wait on the sick.

Thursday, hired a man to assist me; he rived out shingles to finish the roof, and covered it on Saturday. I made a door frame, cut out the door and fixed it in.

17th—Sabbath, a few white people came to my house, to whom I preached a sermon and we sang and prayed. After they were gone, there came in a number of Indians, to whom I discoursed on the creation of the world until almost night. Mrs. Whitaker interpreted: Barnet prayed. This week continued working at the house, and wrote letters.

24th,—Sabbath, having given a history of the creation, I gave now a particular account of the fall of man; showed how all men were deceived by Satan, and how every nation

of people were sinners. A number of Wyandots attended and listened attentively: Barnet prayed.

Tuesday was taken up with attending to the Indians. I am often hindered most of a day to give them medicine or inform them about some trifling business. Found it necessary to go to Detroit, and made preparation for the journey. Started early on Thursday morning in company with Mr. Johnson, Mrs. Whitaker, and a Wyandot woman; camped out two nights.

31st,—Sabbath, preached twice to an audience of about thirty or forty people. Had an interview with the Governor: he read me a letter from the Secretary of War, respecting some clergyman who, Stanley Griswold had informed him, had advised the Wyandots not to listen to the Quakers or receive any presents from them, as they were a designing people. I told his Excellency that I wished him to ask the chiefs, when they came to see him, whether they had heard me give any such advice.

Septémbér 1st,—The chiefs, with about seventy of the Wyandots, came to see the Governor: he inquired of them whether I had ever advised them not to receive presents from the Quakers, or had said they were a bad people. After they had inquired around among the people, they replied, "we cannot find it." The Governor told them that he believed I was their friend; that the Society who sent me to reside with them were their friends and desirous of doing them good. He told them it was the wish of their great friend and Father, the President, that they should learn to cultivate the land and have their children taught to read: he told them he was confident I would do them no injury, but all the good in my power: he wished

them to listen to my instructions, and not to listen to the stories of bad birds.

His Excellency said every thing necessary to express his full approbation of the missionary enterprise. He also gave a number of farming utensils for the use of the mission.

Thursday, started for home; lodged one night in an Indian sugar camp, on the east side of the Maumee. Some time in the night our horses took the road and started off. Mrs. Whitaker called to me. I awoke and could just hear the bell; went after them, but it was so dark that I soon lost the path; felt with my hands and found it again. I rushed on, sometimes out of the path and sometimes in, about two miles and a half, when I overtook and brought them back, lay down and slept about an hour. I reached home before night very much fatigued. Found Mrs. Atkins and one of the men sick with the ague.

Tuesday, moved our things up to the mission house.

Wednesday, Henry, my son, began to be unwell again, and the next day had the ague. Friday, Mr. Case was taken with the ague. This day laid the foundation of our schoolroom.

14th,—Sabbath, a good number attended meeting. Barnet prayed; was so overcome as to be unable to speak for some time; others were in tears. From this day to the 20th have been able to do but little beside taking care of my sick family; washing their clothes and dishes, and cooking such food as they can take.

Friday, put down the sleepers, laid up three logs and got two loads of stone; family getting better, except Mr. Case, who continues pretty low. In the evening little John Barnet, who had been at school in Pennsylvania, came to my house with his mother. John has forgotten much of

his reading; it is far easier to make a heathen of a child than a Christian.

20th,—Sabbath, this morning Mr. Atkins and his sister arrived, which afforded me great relief. We had with us beside our family, a few Indians and a stranger who was traveling and tarried over Sabbath. We sang and prayed, and I read the scriptures and made such observations as I thought would be profitable.

Spent the week in assisting the Indians.

28th,—Sabbath, expounded the calling of Abraham, the promise of Christ through his posterity, Abraham's prayer for Sodom, Lot delivered and Sodom destroyed. This week worked at the school house, made a pair of shoes and wrote for the Indians a petition to Congress.

October 5th,—Sabbath, conversed with the Indians on the subject of being saved from sin, made holy, and brought to heaven through the Lord Jesus Christ only.

6th,—Monday, started for Pennsylvania to meet the Board of Trust.

Tuesday, rode to Huron. Wednesday, rode with the mail carrier and lodged on the lake shore. Reached Austinburg on Friday; am permitted through the mercy of God to visit my family once more in health.

12th,—Sabbath, preached at Austinburg centre.

Tuesday, set out with my eldest daughter for Cross Creek; put up at Dr. Wright's in Smithfield, (now Vernon,) and the next night with the Rev. Mr. Wicks. It is good to visit Christian friends.

Saturday, reached the place of worship in Cross Creek in time of sermon, at the commencement of a sacramental occasion; attended through the meeting. It appeared to be a time of refreshing with many.

21st,—Tuesday, met the Board of Trust at Rev. Thomas Marcus's. At the same time, the Ohio Presbytery convened in this place; this retarded the business of the mission. But had a very comfortable interview with Christian ministers and friends. Spent the Sabbath with Rev. E. M'Curdy, at Briceland's Cross roads. Preached once in the day and in the evening.

After procuring supplies for the mission, we started for home, and on Saturday arrived at Somers, (now Wayne.)

November 2nd,—Sabbath, preached one lengthy sermon from Hebrews xi: 14, "They that say such things, declare plainly that they seek a country." This was the first Sabbath preaching they had ever enjoyed in this place; about forty souls present.

Monday, rode home. Having been informed by letter that all the mission family was sick, I hastened to prepare for my return to Sandusky.

Wednesday, rode to Painesville, hoping to meet the team with missionary goods; rode fifteen miles towards Warren and met a man who assured me that no such team was on the road: I then returned home; on the way procured a yoke of oxen and some additional supplies for the mission.

November 9th,—Sabbath, preached at the house of the widow Case, from Psalm xvii: 1, "The Lord reigneth; let the earth rejoice."

Monday, finished making a pack-saddle, and, taking leave of my family, started once more for my field of labor. Arrived on Tuesday at Painesville, but could hear nothing of the team; concluded some providential dispensation had prevented their coming; but while we were at dinner the teamster came in. I overhauled the goods,

took out several articles, stored the rest, and set out for Cleveland, walking and driving my horse.

13th,—Thursday, left Cleveland, in company with my second son and four other men, we having one yoke of oxen and two horses, and they, three horses and twenty-five head of cattle. Friday morning, the three horses were missing. I helped hunt for them till noon; then started on with one of the men and my son, with all the cattle: we crossed Black river, Indians assisting us; drove on to the next small creek and encamped; covered a hut with long grass. Rainy and windy.

15th,—Saturday, nine head of the cattle could not be found; hunted for them until after twelve, and then went on with the rest. Crossed Vermillion river, went on about four miles, encamped at dark and struck a fire. Snow fell about two inches. We ate our last morsel before we lay down: three fresh-water clams roasted made a part of our scanty supper.

16th,—Sabbath, necessity compelled us to proceed on our journey. After some delay we collected our cattle and started on, with the gloomy prospect to the two young men of having nothing to eat till after the middle of the day. The wind blew and the snow fell pretty fast. Having traveled about four miles, we came to an Ottawa camp; got here a shoulder of roasted venison, which refreshed us very much. We arrived at Huron near one o'clock; dined at Borrel's, a French trader; had meat and potatoes without bread; got two dozen potatoes for our supply the next night and day; drove on to the edge of the prairie and encamped. Snowy and cold. Toward morning roasted our potatoes and ate all but four; gave them to the boys in the afternoon; reached Sandusky after dark; found the family

mending; spent the week in making our house and school room more comfortable for winter.

23d,—Sabbath, preached to a small number of people. Mrs. Whitaker interpreted. Having received a proclamation from Governor Hull, respecting the traders and other residents in the Indian country, and a letter for the chiefs, I set out on Tuesday to find their winter encampment. Rode to the upper town and procured a guide.

Wednesday, rode to Whetstone and encamped; a cold frosty night.

Thursday, found the head chief, Tarhe; gave him the Governor's letter with the proclamation, and a letter from the Society. He opened them and requested me to read them. After reading them, I gave him a present from the Board of Trust, fine cloth for a *capo*. They all appeared well pleased. I lodged with them, and in the morning, after giving medicine to several of them, started on my return. Late at night reached the first crossing of the Sandusky and encamped: rained through the night.

Saturday, rode to the upper town and met Rev. Mr. McLain, with fifteen head of cattle and twenty-one hogs for the mission. It continued rainy and cold. We went on to the Black village and tarried.

30th,—Sabbath, Mr. McLain preached, and I expounded a chapter in the evening. These people are very attentive; two of the women complain that their hearts are very bad.

Monday, drove to the Big Crossings, and on Tuesday, December 2d, reached home. We had now to improve all our moderate days about our chimney, digging our potatoes, and gathering our corn.

Nothing remarkable occurred during this month. To transact the business of the family, take care of the stock,

help a few old women get wood, and write a few letters, occupied all our time. From six to fourteen Wyandots met at my house every Sabbath except one, when the water was so high they could not cross.

The Sabbath after New Year, 1807, I preached at Mrs. Whitaker's, on the rapidity of time; and on Monday, at my house, by particular request of the Indians, expounded the second chapter of Luke. About sixteen, all who were at home, attended.

11th,—Sabbath, preached at my house; and on Monday, at the request of several Wyandots, went to Mrs. Whitaker's and explained to them the ten commandments.

18th,—Sabbath, preached at my house; Barnet prayed.

Monday, I accompanied Barnet and some others to Mrs. Whitaker's, and gave them a history of my journey, and the care of the Society for their welfare. After listening to what I said, Barnet arose and prayed, thanking God for his goodness to them. The next Sabbath I expounded to them the second chapter of Acts. There appears to be a growing solemnity among them, and some manifest a degree of serious concern.

February 1st,—Sabbath, nearly thirty came to hear this day, but Mrs. Whitaker was so indisposed as to be wholly unable to attend; but they all tarried and were still as though they could understand.

8th,—Sabbath, about thirty Wyandots attended; I explained to them the ten commandments. After I had done speaking, they replied, that what I had told them was true; they thanked me for speaking God's word to them, and hoped that I would teach them to pray to God. There is more of a disposition to hear manifested than there has ever been before, and their marks of friendship and confidence

daily increase. They have, within a little time past, given us sixty-one strings of corn, (each string about half a bushel,) and several pieces of meat. My hopes that God will appear and save this people, are much increased. Mr. Atkins has been very low with the fever, but is now gaining in health and strength; did considerable work last week.

10th,—Wednesday, started for Austinburg, hoping to get our things on by sledding on the ice; reached home on Saturday. I have once more to record the goodness of God in returning me safely to my family. Finding the ice would not be safe, I thought of hiring a boat to go out as soon as the ice should be gone; but I found on inquiry, that the expense would be more than to build a boat sufficient for our purpose. Went directly about the business of providing materials, and, though much hindered by heavy snows and rain, had the boat ready as soon as the ice was gone on the lake.

March 9th,—Sent my son Lucius to Sandusky; received information from Mr. Walker that he could furnish us no more flour; had opportunity to get it here, and procured seventeen hundred weight, and a bushel of white beans.

Set out on Monday, April 27th; fell down to the mill and got our boat by.

28th,—Took in our loading and descended the river to Captain Skinner's, near the lake; took in the articles left here last fall, and left three barrels of flour.

29th,—Went to the mouth of the river; were detained here until the third of May by head winds. At evening the wind calmed down, and we rowed to the Chagrin; got in late at night, and lay down without pitching our tent.

May 4th,—Strong head wind to-day. Took in here a barrel of pork for Mr. Tupper, the United States Factor.

5th,—Tuesday, had favorable wind, sailed to Cuyahoga, and cleared the boat; clearance, one dollar and seventy-five cents. Head wind until Thursday near night. With the assistance of two men going to Rocky river, we rowed thither some time in the night. Were detained here until Monday morning by strong head wind. Started early in the morning, the wind being favorable, and ran to Black river by a little after noon; wind too high to run farther.

12th,—Tuesday, calm this morning; started out and rowed to Vermillion. Here the wind began to favor us, and we ran to Huron early in the day; took in a cask of medicine which had been sent here for the mission, and bought a small bark of Indian sugar.

13th,—Wednesday, started early, and rowed into the bay; wind favored us again and brought us to Sandusky before sunset.

17th,—Sabbath, preached at the mission house; between thirty and forty attended. My time much taken up with a number that are sick. The woman called the "Jew," is in a very low state.

24th,—Sabbath, preached at the mission house, from the first chapter of Genesis. Made some remarks respecting the power and wisdom of God. Endeavored to enforce the importance of keeping the Sabbath, it being appointed of God.

29th,—Friday, the Crane and other chiefs came from the upper town; the Crane very sick and feeble—led him into the house and gave him some wine and water sweetened; Saturday gave him medicine which afforded sensible

relief. For eight days we boarded about twenty who came to the council.

31st,—Sabbath, preached in the council house; the Crane unable to attend. My time this week is taken up with the sick; had to attend on the Jew three or four times a day, and watch with her one night with Samuel our interpreter. The season exceeding wet, the river high, and ground full of water, which greatly hinders us in our work. Second week in June, got most of the old Indian-ground plowed, and broke five acres of new; got the remaining timber for the school-house, plank for floors; had the house raised and covered with an excellent roof. Had a very comfortable visit from Reverend Mr. M'Donald.

June 14th,—Sabbath, preached in the forenoon, and Mr. M'Donald in the afternoon, at the Jew's house. There is yet great confusion among the Indians by reason of their dreams and prophets. How long the enemies will be suffered to hinder the instruction of the heathen, is to us unknown; but God in his providence suffers them yet to have great power. They are more watchful and engaged to support *their* cause, than the professed children of God are *His*.

Mrs. Atkins, wishing to return to her friends, and the mission being in want of salt and flour left behind, Mr. Atkins and family, and my son Henry L., set sail for the Western Reserve, June 24.

I continued to labor with my son Lucius at the mission; made a shovel plow, with which to plow out our corn. Have some calls from one or another, sick or well, almost every day; a girl about fifteen years of age lies very sick with a nervous fever.

For several Sabbaths I have dwelt principally on the

love of God and his Son Jesus Christ manifested in the death of Christ to save sinners, and the obligations laid upon us to love God with all our hearts, and be obedient to his word.

July 5th,—Sabbath, this day preached from Proverbs xiv: 32. "The wicked is driven away in his wickedness; but the righteous hath hope in his death." About a dozen Indians attended. Barnet prayed after sermon.

7th,—Tuesday, this morning the Jew came early to get her hoe ground, and get some milk. Our breakfast being ready, she ate with us and tarried till after family worship. In time of prayer, she was affected to tears and could not refrain until some time after she had taken her seat. Spent most of the day with Barnet and watched with him at night, he having been violently attacked with the bilious fever.

Wednesday, he was better; gave him medicine.

Thursday, attended on a young man very sick; watched with him. Friday and Saturday somewhat better, but Sabbath worse again; gave medicine, which relieved him; preached at the mission house from Romans viii: 1.

16th,—Thursday, started for Detroit; a Wyandot went with me; lodged the first night in the Big Swamp.

Saturday, reached Brownstown; preached on the Sabbath to about fifty Wyandots. They attended more seriously than I ever saw them before. At the close of each exercise they came and took me by the hand, and thanked me for speaking to them God's word. Several tarried till near sunset, which gave me much opportunity to advise them about the duty of attending to God's word, and of having their children learn to read. Mr. Walker was my interpreter, the best I have ever had.

Monday, visited Maguago.

Tuesday, rode to Detroit. This is one of the most uncomfortable places I was ever in. Preached here on the Sabbath

Having accomplished my business, I returned to Sandusky on Saturday very unwell, having suffered much pain during the journey.

August 2d,—Sabbath, preached to about thirty of my people, who attended with more solemnity than usual. I explained to them the five last verses of the eighth chapter of Mark. Barnet prayed; was so overcome that he could not speak but with sighs and tears; almost all were in tears. One woman said she had never repented to the prophet, but she hoped she should now repent before God; after sermon talked with them nearly an hour. This week assisted in the work and attended the sick.

9th,—Sabbath, had no interpreter; preached twice to the white people; a number of Wyandots and Senecas were present. Barnet prayed once each part of the day, and related to the Indians what I had before said to him respecting prayer, the Holy Trinity, and the duty of marriage. He appeared very solemn and they attended with much seriousness to what he said. Week taken up in attending to domestic concerns, plowing corn, &c. Had news about war and the Indians being called to the British side of the lake to council, which gave considerable alarm.

16th,—Sabbath, preached to the white people, thirteen in number.

18th,—Tuesday, had intelligence, by this evening's mail, that the Wyandots and Ottawas had refused to join the British in the war against the Americans.

Wednesday, Mr. Atkins and his sister left us. The

remainder of the week was employed in household affairs and the care of my son, Lucius, who was pretty sick.

23d,—Sabbath, my son grew worse; was in great pain most of the day: I sat by and attended him through the day. Barnet and several others came in, but I could say nothing to them. This week my time was almost wholly taken up in taking care of my sick son and several Indian children who were sick. Assisted Henry some in his work.

29th,—Saturday, Mr. Hanchett, (Mr. Tupper's clerk,) was so violently seized with the fever as to lose his reason: I attended him.

Sabbath, had no interpreter. Barnet and others came in, and we sang and prayed: it is painful to be without an interpreter. Took care of my house and sick family.

Saturday, several chiefs and others came to have a letter read from the Buffalo Indians.

September 6th,—Sabbath, the chiefs from the upper town being present, I conversed with them on the subject of the school. The Crane appeared pleased, and said if he had a child to go to school he would put it under our care: I found several willing to send, but I wanted them to have a general consultation and be agreed.

13th,—Sabbath, had no interpreter; read, sang and prayed.

Tuesday, had a speech from the Crane: he said they could come to no national agreement about the school: every family must act their pleasure about having their children learn.

16th,—Started for Austinburg, leaving my son not able to sit up all day. It was trying to both him and myself to leave him in so feeble a state. I endeavored to

commend him to God, and to commit both Henry and Lucius to His Fatherly care. Arrived at Austinburg on the 20th, and on the 22d, towards evening, started, with my wife, for Pittsburg. Arrived at Mr. McCurdy's (Brice-land's Cross Roads) Saturday evening. Preached at the Three Springs on the Sabbath.

Monday, was unwell with the influenza, but proceeded to Pittsburg and attended to missionary business under much infirmity.

October 2d,—Thursday, made my report to the Society; was greatly exhausted and my complaint much increased.

Friday morning, arose, but was obliged to take my bed again in a few minutes; sent for Doctor Stevenson, took medicine and was relieved.

Saturday, mounted my horse and rode ten miles: my disorder returned with double violence.

Sabbath morning, rode to Cross Roads in great distress of body, took my bed, and sent for Doctor Jennings, who could not come to me until Tuesday morning, October 7th. By this time the aspect of my disorder was threatening; my cough was distressing beyond description. Here I was confined till some time in November. [This sickness, with Mrs. Badger's journey to Austinburg, has been alluded to before.]

November 30th,—Monday, started, with my wife and two youngest children, Mr. Perry and wife, and two small children, and a young woman (Polly Pollok,) all on horse-back, for Sandusky.

December 2d,—Crossed the Cuyahoga after dark, steered by the stars without a path, and encamped on the bank of a small stream.

3d,—Rode to Black river; the wind was very cold and

tedious for the women and children. Lodged in Perry's camp.

4th,—Friday, rode to Huron and lodged at Burrel's, a French trader.

Saturday morning, the snow had fallen four or five inches deep, our provisions nearly gone. We set forward, crossed the Huron, and emerged into the open prairie: we had a strong wind from the south-west, with snow, cold and tedious. Had much concern for the women and children. I rode forward to a little rise of timbered land and struck up a fire. Having warmed the little ones, we again set forward and got into the woods on the west side of the prairie, and encamped under some bark huts put up by Indian hunters. We kept a good fire, and after committing ourselves to the care of our Father in Heaven, we lay down and slept safely in the woods.

6th.—Sabbath, we had some cakes for the children, but the rest of us went on our way fasting. Arrived about sunset at the mission house, Lower Sandusky. My return was welcomed by the Indian people. One man of some distinction among them came in from the woods and appeared highly elated at my return, took me by the hand, and after saying many things, kissed first one cheek and then the other. Having no interpreter, I could only preach to the mission family and a few white persons in the neighborhood through the winter. In February, I went to Franklin, Delaware county, one hundred and thirty miles; preached one Sabbath at Worthington and two lectures in Franklin. Encamped out two nights going, and two returning; made a raft, on which I crossed the Scioto, with my baggage, and swam my horse. In March I repaired our boat, and with my son and hired man set out

for Cuyahoga after our household furniture, salt, &c.: were out seven days, three of them very stormy. We were six days returning; for several hours the first evening out from Cuyahoga in the most imminent danger of being swallowed up by the waves; but God was pleased to save us from the stormy wind and raging waters.

This spring we added another room to our house, improved several acres on the mission farm, and ploughed about forty for the Indians. About the twentieth of May several Indians, with the Crane, came to my house to tell me a number of things which the traders had told them I was to do for them, namely, that I was to dig a canal across a bottom and build a mill, and that I was to plow and sow to wheat sixty or eighty acres of their bottom land. This has been one of the stratagems of the traders to persuade them that we were to do their work and they do nothing. They were told that I had seven hundred dollars at one time, and more at others, sent me to hire help to do all their work. At other times they have alarmed them with the idea that their land would all go to pay me for what I was doing, if they permitted me to stay. I have for some time felt that we were in danger of failing in our design for the want of a faithful, competent interpreter; and in April engaged the services of Mr. Walker, of Brownstown.

We commenced the school about this time, which was continued about two years. During the summer had better facilities for instructing the Indians. The last Saturday in August we went to the upper town and met with Rev. Mr. Marcus and Anderson. The latter preached on the Sabbath.

Monday, had a long talk with the Indians. They said

that what they had heard against the mission was from Patterson and Williams, two English traders. They appeared to be satisfied, and said they were glad to have missionary aid. We rode ten miles and encamped; reached home on Tuesday.

September 1st,—Mr. M'Curdy came by Cleveland. The committee examined the state of the mission, had two conferences with the Indians, explained to them the design of the mission and answered their cavils respecting it. They agreed in approving the progress which had been made, and decided that it was expedient to pursue the object of the mission with all possible diligence; and as the plan must increase the expense; it was decided that I should go a tour to New England to solicit contributions for that object; and one of them would remain in my place until the society could send relief. Mr. M'Curdy tarried.

25th,—Left Sandusky with my wife and two children; my wife in a very low state of health. Rode to Huron the lion river; Mrs. Badger's paroxysm of ague coming on, she first day, weather fine. On the second we reached Vermilion was unable to ford the river, it being about midside to the horses. After gathering a quantity of the fallen leaves to make a bed as comfortable as possible, and spreading a blanket over it, I took her from her saddle and laid her upon them, where she rested during the night; her children, who were likewise enfeebled by sickness, lying beside her; the next day rode to Cleveland. Mrs. Badger's health was improved by the journey; riding on horseback was always to her an invigorating exercise.

CHAPTER XIII.

EXTRACTS FROM CORRESPONDENCE.

FROM the few letters that can be collected of Mr. Badger's correspondence, the following extracts will be sufficient to indicate the general tenor of his thoughts and of his employments in the later years of his life. They are introduced by a part of a letter addressed to him when in college, by his parents, which exhibits both the character of the influence under which he passed his early years, and also the state of his own mind in regard to religion at this period of his life.

PARTRIDGEVILLE, December 23, 1784.

MOST DUTIFUL SON :

After our love to you, we take this opportunity to inform you that through the goodness of God we are in as comfortable state of health as can be expected for us ; we received your letter with great joy and satisfaction, not only because you informed us that you were well, but rather because you appeared to have a feeling sense of futurity. We thank you for your kind counsels to be prepared for death. We trust we have given ourselves up to God in an everlasting covenant never to be broken or forgotten, though we are encompassed about with many clouds of darkness and doubts, and are sensible of the great danger of deception by reason of the deceit of the heart. But we hope in the power and grace of God, through Christ, for eternal salvation, and for a Christ-like preparation for the solemn hour of death, for judgment and eternity ;—that the same Almighty power that raised him to glory, will at

tend us through that dark and gloomy scene, to the heavenly mansions.

We ask an interest in your prayers for us, that God would bless us, and our children, and grandchildren, with the best of heaven's blessings, that when Christ, who is our life, shall appear, we may all appear with him in glory.

We remain,

Your affectionate parents till death,

HENRY BADGER.

GUSTAVUS, March 5th, 1828.

MY DEAR CHILDREN:

Yours, bearing date 31st of January, came into the office on the 21st of February, and, on looking at my account of mails sent from this office, my last was mailed to you January 31st. We had waited with much anxiety to hear from you; were much rejoiced to hear of your restoration to health, and promising state of the mission. Gather what strength you can, and proceed with steady, cautious steps, praying always for direction in the knowledge of the Holy Scriptures, and that the Holy Spirit would enable you by grace to be faithful and instrumental of good, increasing good to the long neglected and abused Ottawas, and that He would take of the things of Jesus Christ, and show it unto them.

After all your self-denial, labor, sickness, and difficulty in the work, they will not entitle you to the least success or honor in the great cause of missions. Your experience in trials should, and will, if rightly improved, humble you, and fit you better to labor in the vineyard, with a constant sense of your dependence for strength equal to your day; and if success should attend your labor among that people, or in any part of the great field where you may labor, you may feel that it is not by might, nor by power, but by the Spirit of the Lord. The Holy Spirit applies truth to the conscience, gives it all its weight and efficacy: He conveys it to the heart, He changes the affections, He forms the new man, created after the image of God, in righteousness, and true holiness. He is the Holy Comforter, who will abide with his children for ever.

In regard to labor on the farm, my son, the ensuing season, let out portions of it to be managed by some of your young men, furnish them with team and tools, board them at a reasonable rate, and take their produce. If you can get all the farm occupied in this way, it may perhaps answer a better purpose than to hire other help. These are hints: I hope you will have wisdom to direct. At any rate, give every scrap of time to the study of the Scriptures and ministry of the word, with much prayer.

It is about four weeks since I have been confined to the house, and about twelve days to my bed, with one or two watchers by night: it is five days since I began to mend, have gained much in a few days; for about ten days was unable to bear my own weight or get from my bed to the chair, or back to the bed without one or two to help. But in the goodness of God, I have had the affectionate care of your mother and of neighbors. I have not been able as yet to sit up the whole day. I have much reading and writing to do, in which I get pretty tired. Last night is the first I have been able to lie through the night without being waited on. My strength this morning is considerably increased.

JOSEPH BADGER.

To Rev. Isaac Van Fassel.

GUSTAVUS, July 6th, 1830.

MY DEAR DAUGHTER:

Your letter, June 10th, came by the last mail, 4th instant; were very glad to hear from you, and that you have comfortable health. I hope and pray the Father and bountiful giver of all mercies, temporal and spiritual, will continue his smiles of blessing richer than all earthly enjoyments, both on you, my dear children, and all the mission family. Pray without ceasing, cultivate humility, be watchful over your hearts and ways; be conversant with the Bible; and I hope, my son, you will preach Bible truths plainly, and with great simplicity. Preach to the understanding, and not over the heads of your hearers. Many sermons are so much in language above the information of many hearers, that they might as well have been in Greek. The lowest capacity of hearers should be the standard of sermonizing.

If we were in circumstances to go a journey, I think it would

help her [Mrs. Badger, who was in poor health] the most of any thing we could do. But to me it looks difficult. "The keepers of the house begin to tremble; the strong men bow themselves; they begin to be afraid of that which is high; fear is in the way; the almond-tree flourishes, and the grasshopper is a burden, and desire fails, because man goeth to his long home." I think experience explains Solomon's meaning. The long home appears nigh; I am carried forward, something like an object in a whirlpool: it performs the same round, but with increasing velocity, until it reaches the center and disappears.

The circle of my movement has been long, and the revolutions round it, have been seventy-three; the remainder lie near the center and run swiftly. And O my soul! where will the numbers end? When I survey the path of christian duty, it seems as if I had floated round the circle, as a very useless object to the church of God. In all the movements and exertions I have made, I see so much self, it fills me with much shame and humiliation. I hope, my children, in all your labor and deprivation, you will always feel as though you come infinitely short of the laborious, self-denying exertions of the Savior, in his missionary labors, and of all the apostolic missionaries, in preaching to those who treated him and them with cruel hatred, for the most benevolent exertions to do them good. The comparison the Savior makes between the green and the dry tree, both as to fruit and exertion, when we compare ourselves with the Divine pattern, He being the green tree and we the dry, is very applicable. It should be the object of every one to know the path of duty, and do quickly what they find to do; for the day is swiftly passing away, and the night is at hand in which no man can work.

JOSEPH BADGER.

To Mrs. L. Van Tassel.

GUSTAVUS, August 16th, 1831.

MY DEAR CHILDREN:

Yours, bearing date 18th of July, was received the 8th instant. I began to feel considerable anxiety about what could be the reason of so long a delay—should have written again last week, but was under the necessity of some delay, on account of attending

the four days' meeting at Vienna, which began on Wednesday, the 10th instant, and became exceedingly interesting. On Thursday it was thought best to invite those who were anxious to retire to a school house near by, to be conversed with, while the congregation, including professors, should spend an hour in prayer. There were about thirty took the anxious seats. On Friday the number increased to between ninety and a hundred. On Saturday the number increased to more than a hundred; the house could not hold them and the number was not known. All who got into the house were conversed with by five ministers and two laymen. I never witnessed a more interesting scene: the struggle with many was great, while others less affected suppressed the heaving sigh, while tears showed they were not without feeling. Numbers were found to entertain a trembling hope, but how many was not known when I left the meeting, about three o'clock in the afternoon. There were fourteen young people from Gustavus; five of them were among the anxious, and one married woman. All returned home by about sunset; I was a little later.

Last Sabbath was a very interesting day with us. I thought it best to invite those who were anxious to attend half an hour in time of intermission at my house for prayer and exhortation. There were nearly twenty attended, and several of them full of feeling. We have an anxious meeting this afternoon at my house. There has been for several weeks a visibly increasing solemnity. It will end, we hope, in a revival and refreshing from the presence of the Lord. Some of the church appear to be waking up to prayer. I found one young person yesterday who had been indulging a hope for about a week. She appeared well. If it should please God to work in making truth powerful in bowing the hearts of sinners and quickening his children to fervent prayer, it will soon become highly interesting with us; but all is depending on the goodness and mercy of God. We need the prayer of all who love God: pray for us, that a shower of mercy may fall on us, until every vessel is filled and every heart bowed to entire, unconditional obedience and submission to the will of God. Revivals are spreading; almost every place has some mercy shops, and many are filled to overflowing.

Next Tuesday, if the Lord will, I expect to attend a four days' meeting at Farmington, twenty miles a little south of west from here. We have meetings appointed for each week to the middle of September, one at Braceville, at Youngstown, and at Kinsman, and people are quite anxious to have it here the last week in September, but I fear we are not prepared for it. It appears to me that the church must wake up to fervent, agonizing prayer. God says, I will be sought unto to do these things for them. We may then expect to see, when Zion travails, her children will be brought forth. Perhaps it might be well for the mission family to invite Mr. Smith and several praying souls to hold a meeting for agonizing prayer for a revival and for the oppressed and abused Indians. They can have no trust in the promises of the Government: when every treaty with them is violated, and they are robbed, plundered, and murdered without redress, what confidence can they have in any new treaty or promise of protection beyond the Mississippi? What this missionary persecution and oppression, and war against the work so happily begun among some of the Indian tribes will end in, we know not, only that God is able, and will make the wrath of man to praise Him and restrain the remainder. I tremble for our country, for I believe God is just, and that we are fast approaching to some awful crisis. The Church is fast ripening for some great and signal event. May it be for a day of brighter glory, even the shaking of all nations, and breaking the arm of tyrannical oppression in every land.

My health is remarkably good, considering my age and worn out constitution. I have been able to tend my garden and potatoes, and help get my hay; but I find a little over-exertion almost lays me up. I preach generally three times on the Sabbath—the third sermon in some distant neighborhood. Your mother's health is very low.

17th,—Yesterday, at five o'clock in the afternoon, fifteen young people met at my home, three young men and twelve young women, besides three female members of the church. Three of the young people were exercising a trembling hope, the others were pretty feeling, some of them deeply wounded. May

their hearts be truly broken and bowed to an unconditional surrender to the will of God.

Pray for us that God would take the work entirely into his own hand, and make it powerful until all hearts are made to submit to him. I calculate, when at home, to spend most of my time in visiting and teaching from house to house. I think sometimes, if I may be so happy as to wear out in a general revival in this place, I could say with Simeon, "Now Lord, let thy servant depart in peace, for mine eyes have seen thy salvation."

JOSEPH BADGER.

To Mr. Van Tassel.

GUSTAVUS, January 28th, 1833.

DEAR CHILDREN :

Having heard nothing directly from you for a considerable time, I observed to your mother this morning, that I would write again. You have remembrance in our prayers daily, that grace, mercy and peace, through our Lord the Redeemer, may abide with you, and all the dear missionary family. What will be the result of the cruel oppression and removal of the Indian tribes from their ancient homes, we have yet to learn. That there is awful guilt and responsibility resting on the head of governmental departments, I have no doubt: notwithstanding the all-wise God, can in his own way bring good out of the evil, and light out of that gross darkness. Your statement in the Telegraph indicated that the mission would be removed in the spring, or be broken up. By the last Herald, we learn, that the flourishing mission among the Choctaws, is to be relinquished, by their removal. It is pleasant to learn that the Lord has not forsaken them in their new settlement. The persecution of the church in the 16th century brought the Pilgrims to America. It may be that the persecution of the Indians, and the churches springing up among them, will be the means of planting them in circumstances, eventually to promote both their civil and religious improvement. May it please the Lord so to order their inheritance. Let the infidel rage, and the people imagine vain things; the Lord reigneth, let the church abide under the court of his strong arm; and no evil can befall them. His governing providence constitutes walls and bulwarks for the

defence of his people, that defy the legions that pour forth from the gates of hell.

Our circumstances are as comfortable as we ought to expect or wish for. We are not able to keep up with the grandeur, or as it is called by the softer name, affluence, prevalent even among professing christians.

If I was able to do more for the cause of our Lord, among the heathen, I think it would be desirable. But my day of laboring and doing, is fast drawing to a close. It has become difficult for me on the change of air, from a cold, to a soft relaxing atmosphere, to speak at all in public, so as to be distinctly heard. The first Sabbath in this month was our communion, it being remarkably warm the week before; my lungs were so enfeebled, that it was with difficulty that I could perform the services, beside having a sermon read by one of the deacons. For a few Sabbaths, since the air has become more dense and cold, I have continued to preach; but I expect at the opening of the spring, it will be my duty to relinquish my stated labors in the ministry. I have notified the people that it will be necessary for them to look up some one to supply my place. My health and strength otherwise than the failure of voice, is uncommonly good for a man of my years, seventy-six the twenty eighth day of next month.

Your affectionate father,

To the same.

JOSEPH BADGER.

GUSTAVUS, May 23, 1835.

DEAR CHILDREN:

I have not been able to preach since last November—had a very distressing turn of pain seated apparently on my lungs, was taken in Sabbath night after preaching. But in the course of about eight or nine days, I was able to go about and do the chores. Since that time your mother and myself have been in comfortable health, excepting the difficulty of reading or speaking loud. Last week I attended the installation of Mr. Town at Warren; their prospects in a religious view are more favorable. We are now engaged in a protracted meeting. It began on Thursday nine o'clock; there appeared considerable melting down yesterday, under a third sermon

by Mr. Foot; how long the meeting will continue is yet unknown to us. If there should be a general breaking up of the fallow-ground, it will probably continue many days.

29th,—Friday, three o'clock. The meeting closed about two hours since. There has been a wonderful manifestation of mercy to the last. There were not far from two hundred who profess to give their hearts to God; among whom are many who have always been stout hearted; but have, as we hope, taken the place of penitent little children. The house has been crowded from day to day so that many stood at the windows. About fifty of the hopeful converts live in Gustavus, the rest are scattered in towns around us. Thus the harvest field has been large, and the sheaves many, we hope they will yield abundance of fruit.

JOSEPH BADGER.

To the same.

MILTON, March 15th, 1838.

My son and daughter, with all your dear children; may the best of heaven's blessings rest on you, and implant in your hearts the pure sentiments of Christian affection.

Yours, my son, of the sixth of February, came to hand last Thursday; I was gone to Perrysburg to make arrangements for getting my pension money, due the 4th of this month; got home on Friday. Your letter was handed to me, which I read with no small surprise. This is a new settling country it is true, and has many inconveniences, but by no means so great, as we were subject to in the settlement of the Connecticut Reserve. We have locations here, some of them peculiarly advantageous for first settlers. The location your brother made, and the one I made joining his in the form of an L—mine lays north and south, that of the heirs east and west—is at present, the best located place to keep a stock and dairy, to be found in any new country—sufficient pasturage and mowing, spread out before us, in thousands of acres of land, rich enough for any purpose, and from the exertion now making, will shortly be made the best of plow land. I could cut on my lot as it now is, a hundred tons of good stock hay. My neighbors have for two or three years past, cut tons of hay on my ground. I cut on the

great opening before my house, because it is at present more convenient than to go on to my own. As to neighbors, we see some of them perhaps as often as good neighborhood requires. As to the abounding quantity of ice, it makes us good roads in the winter and leaves us early in the spring. Our ridge will in a few days become dry enough to plow. As to help, I hire my wood chopped in the winter; it has cost me about \$3,00 to get my wood to the last of March. To take care of my stock, I want no help, excepting when I am gone from home. I am in ordinary, better able to do my chores here than I used to be at Gustavus. I expect to hire help part of the year, perhaps six months if I can get one that suits. I expect the most of my labor this summer will consist in helping your mother in making the butter and cheese, if God should spare our health for it.

16th.—I came here in the first place to take care of this bereaved family, not to make this my residence, only as the circumstances of the family required. I put on five cows for the use of the family last year, hoping they would be able to take care of them; A. remaining unable to do anything, and his mother rendered by protracted illness unable to do much; which has brought her down to the grave—rendered it necessary for me to be here; and finally to remove here, and make this my home. I expect to do very little in the way of preaching—being worn out in my lungs, I have relinquished preaching, as a pastor, or missionary for several years, and some time before I left Gustavus. I have preached occasionally, but obliged to be very short. My health otherwise has been better here than when residing in Gustavus. To be occupied in some labor, or some active business, is essential to my health and comfort; I should soon fail, if I should give up an active life. I choose a moderate degree of labor as best suited to my condition. I am sensible that I am near the close of life, and with a comfortable hope, though greatly burdened with sin, feel as though the change would be a change from all sin, to a sinless state of holiness. If I ever get among the saints in glory, the whole work from first to last, will be the result of free and sovereign grace. From this consideration, I feel as though all belongs to God, and that I ought to live every

day in an ardent devotional frame and exercise of soul. My situation is favorable to such a life; but I come far short of what I ought to be. But in regard to moving from this place, and returning to Gustavus, I have no wish for it. If I was able to visit my neighbors in Gustavus, it would be highly gratifying. I do most sincerely thank them for all their expressions of friendship towards me; but to visit them, or return to live with them, is not within my calculation. If it should please God to continue my life a few years longer, and my strength to manage my secular affairs should fail me, I shall return to Plain.

17th.—To move again, while I am able to take care of my small domestic concerns, with what help I can hire; would greatly damage my means of a comfortable living; but much more would it damage my daily course of moral duties. These little retirements are more precious than gold or silver; and our family reading and prayer, is seldom interrupted. God has done great things for Zion in the wilderness—he is doing great things in our vicinity—in Maumee there is a great revival, fifty were added to the Presbyterian Congregational Church on the last Sabbath in February. I was last week at Perrysburgh, attended an evening meeting in the court house, with a crowded audience, some anxious and others rejoicing in hope. I do earnestly hope and pray that the wilderness and solitary places will ere long be made vocal with the songs of Zion. I hope all those who love our Lord and Redeemer will pray for us. When you shall hear of my removal by death, don't impute it to my situation in this country—God is as able to continue my health and life here as in any other place; but there is an appointed time to man upon earth—when that appointed time comes, the summons will come. I do believe all things will work together for good to them that love God, who are called of God, according to his eternal purpose. It would be very pleasing, were I in circumstances to visit my only surviving son and family, but taking all things into consideration, I think the expense of such a tour, would be better laid out in helping the missionary cause, or some other benevolent institution.

JOSEPH BADGER.

To Mr. Lucius Badger.

PLAIN, March 6th, 1840.

MY DEAR CHILDREN :

When I consider my age, and worn out condition, it seems to me that the time for finishing my probationary state must be very short. What ever we have to do should be done speedily and without any delay. To know what relation we stand in to God, is a concern of infinite moment. In order to judge of ourselves safely, we must know what is the governing principle of our hearts; and see if there is an agreement with the holy doctrines of *faith* and *practice* as drawn out in the Bible. A dry profession will end in ruin—the members of Christ are living members, they bear fruit; all dry fruitless branches are to be cut off and burned. Gospel faith is a work of the Holy Spirit, and constitutes the main spring of life in all who are born of God. It becomes a living principle of holy obedience—it involves entire submission to the will of God, and trusts in the righteousness of Christ for redemption from sin, and eternal ruin. It excites ardent breathings of the soul, after the indwellings of the Holy Spirit, and to bear more and more of the image or likeness of Christ. There is no self-righteousness in the exercise of a gospel faith; but it prostrates all hope of mercy on any principle but that of free and sovereign grace. “By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast, but the new man is created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” I hope, my dear children, you will give all diligence in living the christian life as directed in the Bible: and with unwearied diligence, impress the doctrines of salvation by grace, on the minds of your children. The enemy will lose no time, nor opportunity, or neglect any means, by which he can work ruin to their souls. Instruct them, manifestly with the most tender feelings and let them hear in your prayers for them, that you have a deep interest in their salvation. I hope I shall yet be able to write to them one letter before I die: but I must drop a word now. My dear grandchildren, I think there is not a day passes, nor a prayer offered to God, without presenting you, with my other grandchildren, to plead your redemption from that ruin and rebellion against God, into

which you have fallen by sin. Let me press your attention to the subject, without delay. Follow not a multitude in neglecting a serious and deep searching attention to your spiritual interest. Offers of mercy are now made, but if neglected a little longer, they will be sealed up forever; to go to hell with a multitude will increase your misery. Your aged

GRANDFATHER.

To the same.

PLAIN, Wood County, December 8d, 1841.

My Son:

Your acceptable letter came to hand last evening, bearing date November 13. I have written to Temple—am pretty well tired out—but I thought I would make a beginning for you, and rest until to-morrow.

On the subject of entire sanctification, or sinless holiness, I am not able to go into a theological investigation on the subject. I have read several writers on the subject, who have shown the doctrine to be an error. The Bible, without note or comment on the subject, shows it to be an error. President Edwards, in one of his sermons, expresses his sentiments on the subject in a few words; and in proof of his correctness, quotes the sentiments of Solomon, in his prayer at the dedication of the temple, as recorded in 1. Kings, viii: 46; also in 2 Chron. vi: 36. I am satisfied for myself with what was written by inspiration of the Holy Spirit, and is made a part of the revealed mind and will of God, and path of our duty. Solomon saith in his prayer for the people of God, for pardon of their sin, "for there is no man that sinneth not." This is limited to no one nation, or period of time. Job, i, 1, is said to be a man *perfect* and *upright*, and one that feared God, and eschewed evil; but in the 9th chap. 20 verse, he does not consider himself perfect in every sense, "If I say I am perfect, my mouth shall also prove me perverse." See also xv: 14, 15, 16. Ps. cxix, 96. "I have seen an end of all perfection. But thy command is exceeding broad," sufficient to reach every avenue of the heart.

Monday 6th. There is not a just man upon earth, that doeth

good and sinneth not, Eccles. vii : 20. The Bible was written, to meet the natural and moral state and condition of every son and daughter, of the human family in every age : scriptural representations, of the moral condition of men, are as strictly applicable now, as they were when David and Solomon wrote. Who can say, I have made my heart clean, I am pure from my sin ? Prov. xx : 9. Is any one prepared to confront the Holy Spirit, and say I have made my heart clean ? The prophet Jeremiah states a fact, and asks a question, too serious to be trifled with, xvii : 9. The heart is deceitful above all things, and desperately wicked ; who can know it ?

The Apostle John is full in the sentiment, that professing christians who say, understandingly, we have no sin, deceive themselves, and have not the truth in them, 1. John i. 8. The Apostle writing by suggestion of the Holy Spirit, did not contradict what he had just before written, when he said, They that are born of God, can not sin, because "his seed remaineth in him, and he can not sin, because he is born of God." He had just before brought into view, the springing up of antichristian sentiments, which had begun to prevail in the church—there were many false teachers at that time. There are false teachers now, who hold and preach the doctrine of falling from grace ; of final apostacy, after the renewing of the Holy Spirit ; and perish in their sins. There are many who profess to be christians, who fall away from their profession, but not from grace. But to return to the subject. Let any one read with an honest unprejudiced mind the 7th chapter of Romans from the 9th verse to the end ; he will see that St. Paul did not teach the doctrine of perfectionism. There must be a great deal of twisting and perverting from the most obvious meaning of words and phrases, to make scriptures referred to above, speak subversive of their true meaning. President Edwards, was one of the most able writers ; none have gone before him ; he wrote extensively on subjects of christian theology, and searched them to the bottom. He did not pass over in silence perfectionism ; but reprobates the doctrine in a few words. If there had been a denomination forming in his day, in order to establish that doctrine, and make themselves a great name, Mr. Edwards would not have

passed it over, until he had made it appear that it was not a Bible doctrine. I have not seen Mahan's, nor Doctor Woods' books you refer to; my decayed strength and decline of life renders it impossible for me to attend to the controversies of the present day. The Bible satisfies me. You mention a difficulty laboring in your mind, about going to the communion table, with some in the church who walk disorderly. The object of the Lord's Supper is to bring into remembrance the dying love of Jesus Christ, for the salvation of a dying world. The intrusion of false brethren, does not alter the nature and design of the ordinance; neither ought it to alter the views and feelings of others; each one will be responsible for his own exercises, and not for others. In such cases, it is not advisable for any member to leave the church on account of disorderly members. By such a step, they put themselves out of the way of assisting the church in her difficulties, and also expose themselves to censure. No one can be justified in leaving the church and her communion, until she becomes reputedly anti-christian. I know it is common for individual members, when they are offended by the irregular walk of one or more members of the church, to absent themselves from communion, but in so doing they violate covenant vows, and discourage others. The better way would be to resort to prayer more fervently, and to greater diligence in reproving, with christian meekness and love. Often set before the offender the character of a christian, drawn from the Bible; and the danger and ruin of the contrary—make the conscience uneasy if possible, but with plain truth and pleasant words. The Bible is the sword of the Spirit, it is the best weapon to contend with against error and immorality; but it requires much reading and prayer to use it skilfully. I pray earnestly the Lord will direct you in the way he has revealed in the Holy Oracles.

It is now the 7th of December, and I am yet unable to dress or undress myself; our house is pretty cold, but we expect to lath and plaster the lower part soon, the lath are on the place, and nails to put them on will be had to-morrow if nothing special prevents. Although I am very weak, and my flesh greatly exhausted, I have a good appetite, and am gaining slowly.

I can not close up this sheet without pressing the subject of attending to the Bible, with prayerful engagedness to learn and do the mind and will of God—that is the straight and narrow way that leads to life.

JOSEPH BADGER.

To the same.

PLAIN, July 11th, 1843.

MY SON :

Your aged father yet lives, by the mercy of God, with a little strength to read, write, and pray. If I speak audibly, my strength soon fails. I have to be concise in prayer, not forgetting my children, grandchildren, and other friends, with my neighbors who are kind and friendly. If they were families of prayer, as I hope they will be, O, how happy! I long to see a revival of truth and grace once more before I die. But the church is safe in the hand of God. Millerism, and all the infidel antichristian schemes, with which so many thousands are now floating, they know not where, will all come to nothing, and worse than nothing, as surely as the *Bible is true*. It is wonderful to see how people, who seem to have common sense about their domestic concerns, will be fools about the Bible. But so it is; new things, new teachers with their new philosophy, have in all ages drawn after them the multitude. Athens, the first seat of science in Paul's day, was captivated with new things.

The forepart of winter, hearing that some preachers were stumbling about the Millennial state of the church, I thought I would make a selection of scripture prophecies, in relation to the increase and happy state of the church in the last period of time. I wrote two and a quarter sheets on the subject, and could have written twice as much, if my strength had been sufficient. It was read to my neighbors; and soon after, the Millerism Midnight Cry was handed round; but it has no considerable effect in this vicinity.

"If they hear not Moses and the Prophets, they will not be persuaded though one should rise from the dead." Strict attention to the Bible, with fervent prayer for light and understanding of the mind and will of God, is the only safe ground that can be taken.

Many people are carried away with new teachers, because they have so much scripture at hand. The more scripture the enemy can mix in, and pervert to the base purpose of supporting error, the more likely he will succeed in making disciples. The ministers of Satan are transformed into ministers of righteousness; and no marvel, saith an Apostle, for Satan himself is transformed into an angel of light.

To inflame the church with error and division, is the most sure way to keep back the prevalence of truth and piety. It is true in regard to religion, as it is in regard to a native rich soil, if it is seeded with seeds of a ruinous nature to the growth of any crop essential to the support of human life, there will be little or no fruit. Pure religion is not wont to flourish, when involved in error and contention. The best way to keep clear of error, and all that hinders the progress of piety is, to keep the heart much in a praying frame, and carefully make the Bible the standard of faith and practice. Let every new thing be tried by the Bible, and if it will not bear the whole truth, set it aside.

I have lately written a small treatise of family government and religious instruction of children. It is now circulating in manuscript. If parents wish for piety in their children, they must teach them as God has commanded. Take, for example, what God said to Abraham on the subject, Gen. xvii: and Deut. xi; and Psalm lxxviii: with many other passages containing instruction and promises to faithful parents, in relation to their children; and *never, never*, let the subject pass without faithful improvement. Just in proportion as parents neglect the duties God has enjoined, they give their children up to the power and service of Satan: they will drink in iniquity like water.

You have a numerous family, they doubtless require much labor and economy to feed and clothe them; but after all, their eternal interest outweighs the whole infinitely. I often daily think and pray for them. I hope they will pray for themselves. I shall probably never see them in this world, or be here to pray for them but a few days longer: but we shall all meet at the judgment. That will be a solemn meeting. I hope they will not trifle away their youthful years in vanity; the morning of life is the

best time to cultivate the mind, and form a character for a *useful life*.

Let me say a few words to my dear grandchildren. If you intend to be respectable, and useful in the circle of society in which you may spend your future years, if God should prolong your days, avoid wasting your time, in unprofitable scenes of amusement. Carnal pleasures can not be innocent, they lead to death. Make no use of novels in your reading, they generally contain moral poison. Truth in books, as they relate to historical facts, or religious instruction, are infinitely preferable to novel trash, or chaff in the whirlwind. Make yourselves well versed in geography, and the history of your country, and of the world, so far as you can. Cultivate a benevolent spirit, do a little to aid in sending the gospel, and school instruction to the heathen, at home and in foreign lands. If possible, take the *Missionary Herald*, or some other religious paper; but above all, read your Bibles every day with prayer; and remember, and keep the Sabbath day holy to the Lord. God hath said, by Jeremiah, "The heart of man is deceitful above all things, and desperately wicked." You must have new hearts, or never be admitted to the joys of heaven. You must be born again, be born of the Holy Spirit, or never go to heaven. But if you do not attend to the subject, you will die in your sin, and go down to hell. Dear children, reflect on the counsel of your aged grandfather.

Some days I walk up to Mr. Van Tassel's, but most of the time unable to go out, but a few rods from the door. My journeyings are ended. I must soon go to the grave; that will end my pilgrimage in this world of sin.

From your aged father,

JOSEPH RADGER.

ELEMENTS OF THE ART OF RHETORIC,

Adapted for use in Colleges and Academies, and also for private study; by HENRY N. DAY. Price 75 cents. Published by Sawyer, Ingersoll and Company, Hudson, Ohio.

Sold also by M. C. YOUNGLOVE & Co., and SMITH, KNIGHT & Co., Cleveland; CLARK, AUSTIN & SMITH, New York; GOULD, KENDALL & LINCOLN, Boston; DURRIE & PECK, and LUCIUS FITCH, New Haven; ERASTUS DARROW, Rochester; DERBY, MILLER & Co., Auburn; HENRY PERKINS, Philadelphia.

Of the favorable notices of this work, the following are understood to be from Professors in Colleges and Theological Seminaries.

The title of this work appropriately describes its character. It is a clear and systematic exhibition of the elements of the Art of Rhetoric. It is such a work, as those acquainted with Professor Day's previous contributions to the study of Rhetoric and Elocution, would expect from him; thorough, philosophic, exact, covering all the ground of its subject, yet not departing from the limits by which the subject is bounded; beginning with the fundamental principle, and from it logically developing the whole system. * * * The prominent characteristics of his work are, the general exactness of his definitions, the clear limitation of his subject, the philosophic development of it, the large share of attention which he gives to Invention as a branch of Rhetoric, and his Analysis of style.

The first of these, Invention, is treated at great length; and this, as already intimated, constitutes one of the most striking and valuable features of the work. It is remarkable that in most of our treatises on Rhetoric, this has been almost entirely overlooked. And yet on reflection it must appear that it is a constituent and indispensable part of Rhetoric. * * The discussion is masterly, instructive, valuable; full of suggestion to those who have allowed themselves to overlook this branch of rhetorical art: and highly interesting to those who have already learned to give it a proper degree of attention.—*Biblical Repository*, July, 1850.

This work evinces both the learning and the acumen of its author. The preparation of it must have required an extensive acquaintance with the German treatises on rhetoric, and also an analytic, philosophical habit of thought. It exalts our estimate of the Rhetorical science.—*Bibliotheca Sacra*, July, 1850.

It gives to the department of Invention its full place. One hundred and thirty pages are devoted to an able and thorough discussion of the nature and parts of Invention; thus has the author supplied a want which has been long and painfully felt by all who have had occasion to teach Rhetoric.

A second feature of the work is its clear and systematic arrangement. We find in it no loose and indefinite statements which might as well appear under one head as another. The materials are referred each to its appropriate place, and the grounds of classification are in all cases clearly indicated.

A third quality is its just and common sense views of Rhetoric, both as a whole and in its several parts. It exhibits Rhetoric not merely nor principally as a *cr*

ical art—the art of pruning, repressing, and guiding—but as “a developing and invigorating art.”

The work we consider as embodying many high excellencies and as peculiarly adapted to the wants of the present day. We hope that it will receive that ready and liberal patronage to which its merit entitles it.—*The Family Visitor*.

Its great merit consists in the prominence which it gives to the department of Invention. It aims, not merely at restraining and guiding the faculty of discourse, but also at developing and invigorating it. It proposes to touch those springs which set the faculties of the mind in motion, thereby awakening in the student that enthusiasm which always accompanies the free play of thought. It stimulates the intellect of the learner by showing him what can be done, by setting before him a definite object and assisting him in its accomplishment. In this our author has doubtless hit upon the true method.

Its design, arrangement and execution are such that we do not hesitate to say, it appears to us better adapted for the purposes of teaching, than any book upon the same subject with which we are acquainted.—*Oberlin Evangelist*.

The recent work of Professor Day, of Western Reserve College, a gentleman well known in the community of letters, furnishes an exception in some respects, certainly, to the remarks now made. Adopting the general method of Aristotle, he devotes a large part of his treatise to Invention as a distinct and primary department of the art, regarding it as the proper office of rhetoric to furnish not only the suitable *expression*, but the suitable *material* of thought.

Professor Day has also added something of value to the science in another respect. He has labored to determine the proper province of rhetoric, as distinguished from logic, grammar, aesthetics, and other arts and departments of science, and to reduce to a more exact system the principles of the art. In this we think he has succeeded. His definitions are clear and precise; his classifications and divisions are complete and correct. Under the head of *Style*, a new analysis is given of the properties which belong to expression, both in the designation and description of which, there is a considerable departure from former systems. We regard the work, in the whole, as altogether in advance of other modern English treatises on this subject, as respects completeness, scientific analysis, exact definition, and philosophical division.—*Boston Ob.*